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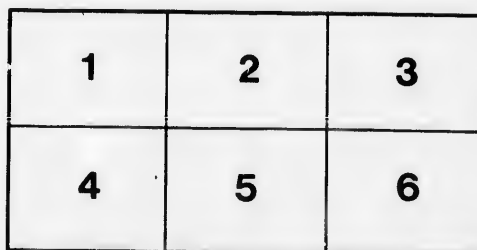
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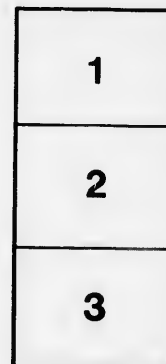
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METHODISM  
AND  
THE MISSIONARY PROBLEM.

BY THE  
REV. C. S. EBY, D.D., F.T.L.

BEING THE NINTH ANNUAL LECTURE BEFORE THE THEOLOGICAL  
UNION OF VICTORIA COLLEGE, IN 1886.

TORONTO:

WILLIAM BRIGGS, 78 & 80 KING ST. EAST.

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# METHODISM

AND

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## EXPLANATORY NOTE.

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By special request of Rev. E. B. HARPER, D.D., the Preacher for 1886, the Annual Meeting of the Union decided not to publish the Sermon for this year, that the Lecture might be published in full, and a larger edition than usual issued. In the interests of our Educational and Mission work, as well as of our Church work generally, it was unanimously resolved to place a copy of the Annual Lecture, by Rev. C. S. EBY, in the hands of every Minister and Probationer of the Methodist Church, at the expense of the Theological Union. Our Preachers will therefore please accept the Lecture of 1886 as an expression of the interest of the Union in the great work of the world's salvation, and are asked to assist us in our efforts, and to give the Lecture as wide a circulation as possible among all our people.

REV. A. M. PHILLIPS, B.D.,

*Sec.-Treasurer.*

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# Methodism and The Missionary Problem :

A LECTURE DELIVERED BEFORE THE THEOLOGICAL UNION OF VICTORIA  
UNIVERSITY, MAY 10TH, 1886.

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BY THE

REV. C. S. EBY, D.D., F.T.L.

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## PREFATORY NOTE.

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THE reader of the following pages will please bear in mind that I have not aimed at being exhaustive but simply suggestive. Every point touched needs to be elaborated, and some possibly guarded. I have not written for critics, but for earnest men, especially young men and for a practical age. If I have been able to make a contribution, however small, to a higher ethical development absolutely necessary to usher in a new day of practical holiness to uplift Christendom and save the world, I shall be devoutly thankful to God. Let us plead earnestly for the Holy Spirit's power, so that we each and all may do our part in bringing about as speedily as possible the day of God for all our ransomed race.

C. S. E.

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## METHODISM

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### The Missionary Problem.

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SEVEN or eight hundreds of millions of our fellow-men are still pagan and under pagan governments. Four or five hundred millions are under Christian, or so-called Christian governments, of whom two or three hundred millions are still pagan. Of nominal Christians, the majority belong to a paganized form of Greek or Roman Catholicism. Of the apparently small remnant left, the majority stand aloof from the Christian Church, either as avowed unbelievers or practical neglecters of religion. And in all these lands, so full of gospel light, iniquity abounds. Does this gloomy outlook appal? Has God's plan to save the world failed and are His promises and prophecies false? God forbid. God's part never fails; but in His inscrutable wisdom He made the success of His plans for humanity largely dependent on voluntary human co-operation—and our part often fails. Ages of preparation have been leading up to the present crisis of the missionary



question which we are called upon to face. We are inheritors of the riches of the past; upon us devolve the responsibilities of the grandest opportunity ever known to man for the salvation of nations and the infusion into human affairs of the divine salt of God's love. Upon the Church has been laid, with promise of divine help, the salvation of mankind. The long history of the Christian Church, from the Acts of the Apostles to the present day, indicates men's conception of the undertaking, giving instances of success or failure, leading to the crisis of to-day, which gives to the whole subject a vastly different aspect from that seen by our fathers of even one short generation ago. The heroism of the pioneers, the work accomplished by the moderate efforts of the last half century or so, have brought upon us a burden of responsibility which demands immensely increased effort and enlarged plans to be at all commensurate with the opportunities of the hour, and failing in which the ever vigilant powers of darkness will soon have stolen a march on Christendom that a century will not recover.

From the very first God indicated that His gracious purposes towards man should be carried out by the union of the divine and the human, the co-operation of God and man. The seed of the woman should bruise the serpent's head; in Abraham and his posterity all the nations were to be blessed; the Son of David and His kingdom should unite the allegiance of all the earth. In the Old Testament the promises of God in this regard and indications of His purposes emphasized

the divine side, for men were not yet able to appreciate the real nature of God's reign over the world in a spiritual kingdom, much less able, voluntarily and consciously, to unite with God in bringing into existence and extending such a kingdom. It was only when the God-man came, uniting in Himself all the fulness of the Godhead bodily, giving a perfect illustration of the union of the divine and the human, that the larger duties and responsibilities of the man of God towards humanity were made clear. The universality of the fatherhood of God, of the atonement of Christ, of the brotherhood of man, was unfolded, and the central injunction unifying all was placed upon the infant Church,—“Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and, lo, I am with you alway, even unto the end of the world.”

It required a special baptism of the Holy Spirit, after the ascension of their Lord, to cause even the morning of the larger idea of a spiritual conquest of the world to dawn on the material minds of the disciples; and then, after years of successful labors amongst Jews and proselytes, it required another miracle to get the most impressible of the apostles to break through old caste prejudice, and Peter was almost forced to present the story of salvation by faith to a Gentile, when immediate and marvellous success convinced him and through him the head church of

the time, of the remarkable fact that God had indeed granted unto the Gentiles also repentance unto life. Eventually, by means of a man of larger education, who was able to take in and discuss the larger problem, God taught the infant Church that their calling was not exclusively to home missions, and Paul, the Apostle to the Gentiles, became the pioneer and ideal foreign missionary. Thenceforward an aggressive policy marked both home and foreign mission work, until Imperial Rome acknowledged the rule of the Nazarene.

The Roman Church came to temporal rule, and was needed to hold together in some shape the chaotic elements of Europe when the Empire expired, and she grew into the idea that her sway over nations and governments represented the idea of Christ's kingdom among men. That idea was the old one which the gift and power and presence of the Spirit was to cure. But the Spirit was gone, and the machinery remained animated by human ambition and error, and remains to-day a vast hierarchy—a political church. It has all along had and has to-day, a marvellous power in arousing the enthusiasm of men and women in extending its influence in every way open to them, whose unselfish devotion commands our admiration, but whose moral and spiritual influence in renovating and uplifting the peoples they reach must be placed almost at zero.

The Church of England became largely Protestant in its theology when England revolted from the rule of Rome, but inherited much from the old Romanism

which it replaced as a national church; its ecclesiasticism had been made to fit into the society of the time and all its developments tended to make it tenacious of old forms, social and political. And so its carefulness of orders and of order, its easy service for the rich, and its lesson of resignation for the poor, made it into a social church, or the church of society, which character it preserves in other lands where the political prestige it has in England has passed away, so that one can appreciate the wag's definition of it as a church which preaches "salvation by taste." Of late years a great revival of spiritual life within the Episcopal Church has sent forth many distinguished and devoted missionaries into other lands, where they have met with a measure of success. But sacerdotalism and tenacity of certain orders and forms prevent that church from taking the high rank which her wealth and position should claim in an aggressive evangelization of the world's vast millions now open to the gospel.

The other great churches of the Reformation broke more thoroughly away from the trammels of Rome. This is particularly true of Puritanism in England, where the battles of a second Reformation had to be fought by voice, by pen, and by sword. They laid the foundation of their church in an absolute faith in the Bible as the word of God, to be nourished and fed and perpetuated by an educated people who should read and digest and believe, and particularly by an educated ministry who should expound and teach and lead. After the din of confusion in which the Coven-

anters and the Puritans were tried had passed away, we find them growing up into an intellectual church which has made Scotland and New England the school-masters of the world and made Presbyterianism and Puritanism powerful in the councils of nations. Though early missions were born in Germany, for lack of later and deeper religious revolutions which have uplifted Anglo-Saxondom, they have never expanded largely in the churches of the Fatherland. After the early contentions were over, and a new spiritual life had touched them, the churches of Scotland and kindred ones awakened to missionary effort, and gave birth to some of the grandest missionaries of all time. The vigor of their doctrinal teaching, the simplicity of their ritual, the similarity of church polity which makes union of different churches easy, render them first and foremost as successful evangelizers wherever they preserve the living, glowing inspiration of a spiritual life.

Methodism arose in a time of spiritual torpor and moral stagnation—arose to awaken all the churches, and to lead Christendom to a profounder spiritual revival and grander moral uplifting than had ever been known in the world's history. It was born, not in struggle or alliance with temporal powers, as the Papal Church; not as a revolt from the domination of a foreign hierarchy, as the Episcopal Church; not in a revolt of the intellect against the tyranny of a corrupt ecclesiasticism, as the German Churches of the Reformation; not in a revolt of conscience against narrow

and bigoted attempts at compulsory uniformity, as the Puritan Churches; but in an unappeased hunger of the human soul for a conscious, practical union with the divine nature—a thirst after the living God and His holiness. The conflicts of other ages had prepared the way for a new and larger development, and God gave the men, as He always does—just the men needed for the times. John Wesley and John Fletcher freed theology of its trammels, infused into it new life, opened up its vastest possibilities, translated it into the language of the common people, so that, as the poorest were saved, they could tell coherently what they had realized, and could lead others to like precious faith. Charles Wesley and other poets of the time put the renewed evangel into song and the potency of the word preached was multiplied by the power of heart-stirring hymns of penitence and praise. Those men had also a genius for organization and thus preserved the fruits of a revival which otherwise would have been ephemeral, so that instead of its dying out in forty years, which Luther gives as the limit of every great revival, it not only stirred the hearts of the masses in its earlier days and aroused other churches to spiritual life, but it moves on wherever worldliness has not sapped its vigor, a perennial revival. So that within the last twenty-five years Methodism has doubled and now stands at the very head of all the great divisions of Protestantism in number of members and accredited ministers. Although much of this growth is amongst the poorer classes of

Anglo-Saxondom, the poorer classes of a few years ago are largely growing into wealthier classes to-day and the sons of illiterate parents are having all the advantages of education, so that the capital of material, intellectual and moral wealth within the Church is increasing by enormous strides and puts into the hands of Methodism a leverage of stupendous power with which to work for God and man, if rightly enlisted and directed. In view of all these facts, it is well to review the relation which Methodism bears to the evangelization of the world,—her present attitude, her responsibility, her advantages and disadvantages,—and what is the need of the hour to enable her to do what Providence intends that she should accomplish.

In attempting to deal with this question I shall look at it from the different standpoints of our doctrinal teaching, our organization, our educational facilities, and the motive power on which we rely for the sinews of war. In doing so I shall seek neither to glorify nor to minify Methodism, for her past achievements or present position, but simply take her as an existing factor, a great and growing branch of the Church of God, with commensurate privileges and duties under the Saviour's commission, through whom we all are, like Paul, debtors to all who have been redeemed by His blood, whether Jew or Gentile, home or foreign, that we can possibly reach with the message of salvation that has made us free.

In the points I have indicated we have the human elements of our church life, and these I emphasize, not

because I would overlook the need of the divine presence as the source of spiritual power, but taking that for granted we have the human elements as our theme. I pause, however, just long enough to say that I can conceive of nothing more bare and ghastly than Methodism without this divine vital energy. More is left in any other church when it becomes a purely human institution. In the Papacy you have the gorgeous ceremonial, splendid architectural piles, and a powerful political hierarchy; in the Episcopal Church a chaste and noble service and fine historic culture; in Presbyterianism a perpetual effort to feed the mind, a demand for logic and thought; but Methodism, without the divine revival power, becomes a great grinding piece of machinery, where conferences become a scrabbling point of culmination for a year's wire-pulling of preachers for the fattest appointments possible and of circuits for the biggest preacher to be had. Then alas for the missionary spirit! A few weeks ago I preached in the morning and held a Sunday evening missionary meeting in a certain city across the line. The day was damp, not even a Scotch mist, but the two Methodist churches had scarcely a fifth of their congregations, while Presbyterian and Congregationalist churches were well filled. The evening service was in a wealthy suburban neighborhood, the pastor a D.D., the choir well paid; it was quite a matter of indifference whether I had selected hymns or not, the people had no idea of singing; there was a sort of little concert with religious tendencies, a bit of incipient ritual, and by and by it



devolved upon me to take my turn. I gave them a red-hot missionary talk which seemed to arouse the pastor into a warm appeal for money. I enquired how much they gave last year for Home and Foreign Missions and was astounded to learn that that congregation of over a thousand ordinarily, that could buy out, bag and baggage, any one or more of our Canadian Methodist congregations that pay \$1,000 a year to the mission fund, had actually risen to the magnificent sum of \$120! I was not astonished when I afterwards learned that both pastor and church had decided that they had enough to do at home without paying for other people who could not pay back again. Nominal Methodism can exist without much divine life, but if so, alas for missions! As our Church recedes from her Divine Head, the cry first goes up, "Let us curtail our foreign missions," and then would go our sympathy for home missions, excepting so far as they furnished places for men who are in the machine and must be fed.

#### I. AS TO DOCTRINAL TEACHING.

Truth is divine, Science is human. Christianity is divine, Theology is human. Revelation is divine, exposition, whether spoken or printed, with the sanction of the Church or without it, is human and fallible and should be open to correction, for "we know in part and we prophesy in part" only. The history of Protestantism makes one thing very clear to us, and that is, that while men are men there can never be absolute uniformity of doctrinal belief and statement.

The world will never be all Calvinists nor all Arminians of any particular shade, though the time may come when all will be Christians. We cannot overlook the fact, also, that some of the greatest evangelists of these revival centuries have sprung from other churches and held to the Calvinistic faith. Brownlow North, Grant of Arndilly, Mathison and others, of Scotland; Edwards, Nettleton, Finney, Moody, and hosts of others in the United States are samples of soul-winning evangelists of other communions who moved not only their own churches but impressed the outside community. Methodist theology during the same time has produced men who were mighty within her own organization for her own upbuilding and indirectly helpful to others, but, since the days of Wesley, scarcely any one who has stirred the outside community until these later days of Booth and the Salvation Army. And yet it cannot be denied that the world owes a debt of gratitude to Wesleyan theology, that it broke the fetters of the doctrine of individual inability from off the proclamation of salvation and brought back to the Apostolic message its pristine glory and missionary power. The great principles of God's message to man were clothed in living fire, in argument and exhortation and enthusiastic song. A free, full salvation for all men, the need and possibility of repentance, faith, the new birth, witness of the Spirit, cleansing by the blood, fulness of the Spirit for each and all, came as a new revelation and as a salt for all Christendom. Successful evangelists outside of Methodism have succeeded

by emphasizing largely the same grand principles, or some of them, and not emphasizing those peculiarities wherein their school of theology essentially differs from ours. Methodism has a definite and distinct theology, which has changed but little, if at all, in its essentials since the days of Wesley, and in spite of endless divisions in Methodism, not one has resulted from doctrinal differences. Methodism, the world over, has one theology. But her theology is more practical than theoretical, for with all due deference to Watson, and Pope, and Raymond, and a multitude of other writers, no satisfactory theology of Methodism has yet been published. It may be that some day a Hodge may rise in Methodism and for Methodist theology; that a Methodist Hamilton may seize Methodist thought and experience and life and put it into philosophical form, or we may forever have to do without such services. Nor would I consider the want a very great calamity. All these published statements are helps to students and milestones by the way, but in a living, growing, practical Church, I should dread anything that would claim the place of a final theology. For in this, as in all else that touches divine Providence,

“Thro’ the ages one increasing purpose runs,  
And the thoughts of men are widen’d with the process of the suns.”

The fathers of Methodism took the great fundamental principles of God’s revelation,—took them on their knees untrammelled of the scholasticism of the past—took them as lessons of God to solve the world’s

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problem of that particular time. They found those which fitted the world's heart, and gave them to their children forever. The children take these same fundamentals and translate them into the thought and language of their own times, their theology more largely shown in holier lives and spiritual power than in books. Take the single doctrine of Entire Sanctification—you cannot find in all literature a definition and analysis that will satisfy the purely theoretical theologian; it must be experienced to be known, and then it is largely "unutterable" to other ears. Men have tried to catch it and tie it down to some particular measure and the result too often is that some one factor is taken and emphasized and carried to an extreme, rendering the whole thing ridiculous. One side runs off into faith cures, another into absurdities of dress, and some, coming a little nearer home, run the thought of divine guidance to such an extent as to emasculate men's common sense and ascribe to the Holy Spirit the stupidities of our own foolish heads. The true preacher is no mere echo of the voice of the fathers; their preaching suited their times, their usages fitted their days. The live preacher of to-day must be an embodiment of his theology and fit it by utterance and plan of work to the day in which he lives. The hurdy-gurdy preacher who grinds out varieties of Wesley and Watson to the tune of a generation ago, is no help to build up or extend in mission fields the borders of our Methodism. Some years ago, just before going to Japan, I happened into a village

church where the regular winter revival season was being kept. The preacher vociferated in good old style the staple articles of Methodist theology, seekers were invited forward, a number of young people had made up their minds that the time had come to live decided Christian lives and came to the altar. Forthwith old and middle-aged men gathered around them, one or more to each seeker, all praying aloud and shouting into their ears until I was almost deafened in the little "Bedlam let loose," so that I hardly knew what to do when they came and asked me to go also and "labor" with the seekers. When a lull came, on rising from their knees there was no trace of emotion to fit all the noise, and being asked to speak I said a few words by way of direction to the seekers, very quietly, but it struck a chord in their hearts which seemed never to have been touched before. At the close of the service they gathered about me and asked for more light, we immediately repaired to a vacant room over a new store, extemporized some seats out of lumber lying about and I had them tell just what they felt and wanted, gave them a little quiet direction and one after another their faces lighted up with the joy of a new consciousness of a living present Saviour. These young people had always been moral, knew nothing of the rough life of old backwoods times and could not properly be treated in the same way as their rough old backwoods parents and grandparents had been. If all these hurdy-gurdy preachers and theologies and usages could be laid on the shelf

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and living, intelligent preaching and guidance be substituted, the problem of many of our missions in this land, that have been missions from ten to fifty years, would be solved by their speedily becoming self-supporting circuits. And above all things, let our pioneer stations, our Indian missions and our foreign work, be spared the bane of these anachronistic echoes, but let them be manned by men whose intelligence is set on fire of God, "living epistles read and known of all men." We want to walk in the spirit of our fathers and not in the shoes they have left behind them; "the letter killeth but the spirit giveth life." Let it not be supposed that I advocate trimming the gospel to what may be called the "spirit of the times," so as to make it more acceptable to the average man we meet; not at all, what I want is an adjustment of aim so as to strike under the fifth rib of the age. For that matter the formal theology of Methodism has nothing to soften, nothing to excuse, nothing to hide, but as a whole, and in its several parts, fits the needs of human hearts the world over, commends itself to the common sense of converts from oriental philosophy, and is, I believe, the best missionary theology in the world.

## II. AS TO ORGANIZATION.

The Church is divine; the churches are human. The Spirit who "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers" is divine; the prudential arrangements

by which these are organized into building up the Church of God are human and need to be adjusted to the developments of humanity. But there is nothing which so soon ossifies as ecclesiastical arrangements, so that they grow into a sacred machinery which it becomes a sacrilege to touch. As humanity grows these ecclesiasticisms become fetters, to escape which violence and revolution are too often needed. Witness the struggles of the Reformation against Rome; of Puritanism against semi-popery; of Methodism against Anglicanism; of many sections of Methodism against unyielding mother Church. The fathers of Methodism were great organizers, adapting their rules to the exigencies of the times, ready to discard anything that was useless and to accept anything that proved useful in their great work. Their children solidified their organization and almost began to worship it as divine; their grand-children are now finding out that fossilizing does not succeed and hence is un-Methodistic. Methodism can work in any organization and succeed, hence the organization is not Methodism. In monarchical England it succeeds best in democratic form; in republican America in episcopal uniform; in the democratic-monarchical Dominion of Canada in a sort of heterogeneous mixture of the two; anything to any land or people so long as it works. A generation ago Methodism was in danger of fossilizing on a narrow line, lopping off the zone of her activities both below and above; so that the late Luke Wiseman, one of England's grand-

est Methodists, had to warn her against idolizing machinery and sacrificing men. Twenty years ago English Methodists had no place for a man whom God had called to make a large evangelistic movement among the lowest classes of the unwashed; and Booth had to go out of the ranks of Methodism to organize a Salvation Army which now ministers to millions. To-day, some of the finest minds in English Methodism are agitating for such truly mission work, without its fandango, among the growing masses of London—a city containing as many people as our whole Dominion, and adding to its numbers a city of Toronto every year—masses who, by the hundreds of thousands, are still untouched of Methodism. Well balanced men, grandly fitted to lead in such work, are ready to step in and Methodism is asked to make an effort commensurate with the great need, the great opportunity, and the greatness of the Church. But the devotees of the machine have almost crushed the effort; they want to try a *little* thing, while city circuits, miles away on different sides, with churches half filled with staid Christians, raise a hue and cry that such mission work would interfere with their rights. Years ago, a German by the name of Albrecht, in the United States, was converted in the Methodist Episcopal Church. He wanted to preach to his people, and wished Methodism to father the work and extend her influence among the German people by the use of the tongue of the fatherland. But they were told to learn English and no special work



for the Germans would be needed. The result was a German Methodist Church—the Evangelical Association—which has grown to a church as large as our Canada Methodism, with missions in Europe and Japan. Later, learning wisdom by experience, William Nast was allowed to begin work in the name of the Methodist Episcopal Church, and with tremendous and growing success. We all know the wonderful career of that remarkable man, William Taylor; his power and career as an evangelist; his being thrust into the founding of self-supporting missions. How he was hounded by the authorities of his Church and its organ—in which noble work some of the great names of English Methodism added a measure of venom. How the people rallied to his aid, in sending men and women—noble, self sacrificing souls—to India and South America. How, to escape badgering, he took his place among laymen and as such was elected to the last General Conference, and then, how the Conference, partly to appease the popular clamor in favor of the man and partly to get rid of him in a sort of Botany Bay, made him Bishop of Africa, where he is putting to shame all prophets of evil, and showing himself a chosen apostle of God. Instances of this kind might be multiplied, where men and opportunities have been sacrificed on the altar erected in honor of the machine. We have had no place for men whose mission is amongst the slums, nor have we room for the highest type of men, who are born for aggressive work on

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planes above our ordinary routine. Dr. Long, one of the finest Oriental scholars living, had to go from a Methodist mission to Roberts' College,\* of the Congregational Church, in Constantinople, to find the work for which he was adapted, and Methodism missed a fine opportunity. It may not be generally known to what an extent hierarchical tendencies have developed in the Methodist Episcopal Church of the United States, but the dream of a Methodist Episcopal Church all over the world, ruled by American bishops, has not been confined to the hours of night when reason loses hold of ambition, but was the expressed aim of many great men there—notably of the late Bishop Janes, who declared that their General Conference should be held some day in Rome, and also Bishop Gilbert Haven.

There has been a notable reaction against this idolatry of the machine since the great Ecumenical Conference in London, only five short years ago; notably in Canada, where the apparently impossible

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\* M. De Lavelaye speaks enthusiastically of the influence of the Robert College at Constantinople in the regeneration of Turkey. From that institution, carried on by American missionaries, the seed of an entirely new civilization has been scattered broadcast upon a rich soil with the decay of an effete system. Upon this the New York *Witness* remarks that Mr. Robert was a New York merchant, not known to differ from a thousand others who live and die and leave no mark in the world. The difference was that he gave his money to the founding of this college, and so his name will go down as, to a considerable extent, the regenerator of an empire.—*Montreal Witness*.

has taken place, in the union, by mutual concession, of all branches of Methodism, excepting the Evangelical Association—and that by an unpardonable oversight of the larger bodies. Men say we need no new machinery, work the old well. I reply, if man were an automaton, and history would stop revolving, and time cease rushing, and humanity stop growing, and opportunities for the Church cease opening, we might stop and say that our machinery was final. But so long as these things persist in moving, we must change our machinery and adapt it to the needs of the hour. All things move on now with accelerated speed. We progress more in five years than formerly in fifty. Every General Conference opens a new world for us to take possession of and rapid changes must take place that will astonish staid conservatives who are still living in the memory of other days. Methodists of to-day must be as heroic as our fathers in laying large plans and putting new machinery, if needed, into operation to do our part in the moulding of our nation, in the uplifting of the world.

"'Tis as easy to be heroes as to sit the idle slaves  
Of a legendary virtue carved upon our father's graves.  
Worshippers of light ancestral make our present light a crime :  
Was the *Mayflower* launched by cowards, steered by men behind  
their time ?  
Turn those tracks towards Past or Future that make Plymouth  
Rock sublime ?

They were men of present valor, stalwart old iconoclasts,  
Unconvinced by axe or gibbet that all virtue was the Past's.

But we make their truth our falsehood, thinking that hath made  
us free,  
Hoarding it in mouldy parchments, while our tender spirits flee  
The rude grasp of that great Impulse which drove them across  
the sea.

New occasions teach new duties ; Time makes ancient good  
uncouth ;

They must upward still and onward, who would keep abreast of  
Truth ;

Lo, before us gleam her camp-fires ! we ourselves must pilgrims  
be :

Launch our *Mayflower*, and steer boldly through the desperate  
winter sea,

Nor attempt the Future's portal with the Past's old rusty key."

To meet the real demands of the best work in cities the iron "rule of three" in our itinerancy may have to be extended, but to mention it brings a wail from all sides that the very ark of God in Methodism is being desecrated. For our pioneer missions special local superintendents would seem to be a natural thing, so much so that democratic Presbyterianism has them, but our church seems to have such a horror of superintendency that is not tied down to a circuit, that again efficiency is sacrificed to cast-iron rule. Surely we in Canada have gone through enough of the phases of kaleidoscopic possibilities of organization to know that the organization is only the machinery of Methodism and not Methodism itself ; our servant, and not our master.

And what has all that to do with the mission problem ? Simply this, that we must not expect our mis-

sionaries in foreign lands to be propagandists of an organization, but to plant Methodism, so far as we know it to be divine, as a means of bringing the people to God. What right have we to attempt to plant in Japan, for example, Episcopal Methodism North, and Episcopal Methodism South, and Canadian Methodism, and Protestant Methodism, and Evangelical Association Methodism, and perhaps English Methodism very soon, as such, with the expectation of gaining a body of Methodists in each separate camp, standing apart for no earthly reason that they can understand, excepting to help the devil retain his hold on the land and please the churches that planted the missions, evidently more for their own glory than for the good of the nation and the glory of God? Not so did the Apostolic Church, not so can the Methodist Churches continue to do. How much more honoring to God and creditable to ourselves and useful to the people, if we could cease our propagandism of sectarianism, unite in building up one united independent Methodism that would be a mighty factor in the land and leave to the people themselves largely the choice of the organization most suitable to themselves. It may be that the tendencies of the M. E. Church in the United States, that I mentioned before, will for a moment present the chief hindrance to so desirable a consummation, as has been stated lately in the *Christian Guardian*, but I cannot help thinking that a little discussion of the matter will convince the great heart of American Methodism that her duty to God in Japan is not in

planting an American Episcopacy, but in planting Methodist Christianity there, and when that is done, the rest will be comparatively easy. But accomplished or not, it is for us to aim at giving Japan and every other independent nation we visit, as quickly as possible, an independent Methodism of their own, and leave our reward with God.

### III. AS TO EDUCATION.

The powers of the human mind are given of God for a definite work; the highest type of that work can be accomplished only by the highest mental culture, as physical results can be obtained only by the best physical culture. It would seem as though, with our doctrines of consecration to God, Methodism would seek to develop the highest type of mind as an offering to God and not be satisfied with the halt and the lame, the blemished offering. And yet it is just here where lies the secret of the weak spots in Methodism to-day, the one thing in which above all others we need to bestir ourselves. We are told that, considering the hole of the pit out of which we were dugged, we have done wonders in the way of education. It is true that John Wesley by circulating cheap printing—a particular phase of early Methodism which modern Methodist Book Rooms have completely outgrown—did much to stimulate and feed the minds of the masses; that he also established schools, and his successors founded colleges. But I believe if Wesley or his full-fledged spirit had lived on a few decades longer, English Meth-

odism would have had a university that would have compared favorably with the other universities of the old lands, which are Presbyterian in Scotland before they are Scotch, and Anglican in England before they are national, for lack of which the finest sons of noble sires are lost to Methodism and Methodist colleges are but hangers-on to other churches. In the United States noble offerings have been given for this purpose, but the mistake has been made in aiming rather at quantity than quality and a mass of superficiality cannot fail to result from a large number of institutions, big with pretentious names, but feebly equipped for actual work. This, I believe, however, is largely due to unprecedentedly rapid growth in Church and State, and time will no doubt work a cure. But of all places I know of there is none where humiliation of heart on this account is more appropriate than in this Canada of ours. We have not begun to measure up to the conceptions of our own fathers of forty or fifty years ago and an immediate forward movement of our church as a whole must take place, or we shall shortly feel more keenly than ever the fruits of deserved degradation in retrograde Methodism. We have nothing to do with the past as an excuse for our present remissness. Ours is a duty to the present hour, to the millions of the on-coming generations, to the claims of God upon us as a people who have undertaken to attire the Church of Christ in all her beautiful garments, as a bride adorned for her husband; ours to face boldly and practically the modern intellectual

onslaught on the truth of God and quit ourselves as men in this conflict—the bitterest conflict of the ages. In the matter of a middling education, Methodism has done much; for higher education, very little in comparison with what she ought to do and to do at once. In all our educational discussions one wide-reaching point seems largely to have been overlooked, and that is that our Christian colleges are not simply to guard the individual student by religious training or religious influence, important as that may be, but to guard the education of the age and mould the thought of generations yet to be.

One cardinal cause of Methodist inappreciation of higher education is the absurdly low standard of culture contemplated in her ministry. "Like priest, like people," in this as in other things; and if the ministry, which, if not a profession, ought to be high above all professions as an elevating influence among the people, proposes to itself a low standard of culture, it is impossible that the laity should have such a keen sense of the need of a high standard of general education as to lead them to contribute largely to the enterprises of the church in aid of first-class colleges. Nor will they generally feel that such a ministry should have anything but the lowest standard of stipends. There is a subtle law, explain it as we may, of averages and *quid pro quo* in secular matters that will control the temporalities of the pulpit as any other business matter, especially of voluntary churches. If our average minister, from a secular point of view,



is of a low standard, you cannot raise his secular return to a high standard. Many of our circuits think a man with six children amazingly well paid on \$500 or \$600; that he ought to save money, and if not, should send out his daughters as servants to farmers' houses and his boys as day-laborers. And we can hardly expect a much higher idea there, so long as we have the standard of culture for our ministers lower than first class common school teachers. An effort is being made to form a Sustentation Fund to bring up the salaries of our men to a minimum of \$750, or to put them on a par with those paid Presbyterian ministers and I for one would do what little I could to bring about such a consummation; but I do not believe it possible to bring our people to pay to our average minister, whose standard is that of a common school teacher, a salary equal to that paid by Presbyterians, who appreciate education, to their ministers, whose average standard is that of a college graduate or teacher of a high school.

There are men among us who rise to a higher standard, but it is by their own individual force and consecrated ambition and no thanks to the educational conscience of the church. There are churches that will not be satisfied with the ordinary standard; must have men of higher culture and are willing to pay for them; but there are also many more who want the highest kind of men but give the lowest kind of pay, so that many of our choice young men of good parts and culture are kept down in the mill and have to be satisfied

with the average salary or less. How can men on such salaries keep up their supply of literature for mental nourishment and growth? Dr. Buckley, of the *Christian Advocate*, says that a young man who does not read a book once a week will sink below the dead level before he is thirty-five; what then are we to expect of men who for ten years since their ordination have not been able to get an average of one book in a year? Our church puts an embargo on education in the ministry and a premium on its neglect. Take the case of three young men of twenty years of age, with a common school education, who feel themselves called to the work of the ministry. They go out under the Superintendent of District and succeed. One feels his lack of higher culture and is determined to get it; the second is persuaded to continue in the work, believing that he will do well enough with two years at college during probation, and the third will continue in the work without interruption. The first spends two years preparing to matriculate and four years as an undergraduate, during which time he does much theological work also: his six years are counted one year on his probation; he graduates at twenty-seven, and is a probationer till twenty-nine. The second is allowed one year for the two he spent at college, and is ordained at twenty-five. The third is ordained at twenty-four, and these two are ministerially, as to funds, position, rights, etc., that are under control of the Church, four and five years the seniors and superiors of the man who has won for himself an offici-

ally unnecessary education. Of course, in the long run, he will have his reward, but no thanks to the educational standard of Methodism. Surely, in view of the intellectual needs of the day, the growing intelligence of our people, the increase of infidelity in popular forms and a thousand other reasons that will readily occur to an intelligent observer of the signs of the times, our church must raise her standard to matriculation, at least, for entrance on probation and graduation, or its equivalent, before ordination, no matter how much it lengthens probation. Every facility is now offered for a pushing young man to get an education, and any one who has not brains and push and patience enough to get a good education has no right in the life-long pastorate of the immediate future. Let him work out his commission in a Salvation Army branch of our church, which we ought to have, or in the local ranks, while he earns an honest livelihood at work that he can properly do.

We have certain examinations for probationers. How it may be now-a-days I cannot of course say, but in my time they were oft-times little more than the veriest farce as then conducted. We were told that it was all right to ask each other questions, and then were left to ourselves; of course the result was that those who knew helped those who had not compassed the work, and all passed swimmingly, but as for any value as an examination, examiners and examined might as well have staid at home. Much is made of our giving one or two years' college drill to young men during their pro-

bation. Of course, some who have an instinct for books will be considerably benefitted, but as a material help to the mass of young men who get it, I set it at very little above zero. Their habits have already become set; they wish to pose at college as men and preachers, and can hardly come down to school-boy drudgery; they have not had the previous training to fit them for college classes and the instruction glides away, leaving them very much as they came, excepting that now they have been to college and henceforth they pose as college-trained men. One specimen returned and talked in the pulpit grandly of the "spider's noxious entanglement," and that the "spiritual diaphragm throws off the semi-religio-diabolus," and similar strains, to the edification of his congregation. If any young man should ask me for advice how to spend his two years, or one, that he might get during his probation, I should advise him to leave theology and science and philosophy alone and begin just where his schooling ended; learn how to study—go through the regular drill of common branches, as far as he could and then could get himself out of books more than by prematurely attacking them in college. In some places, I am told that they take crude young men who offer themselves for the mission field, give them a sort of special theological drill and send them forth as pioneers. I can conceive of nothing more inappropriate; no wonder that the impression gains foothold that missionaries are the most inferior of ministerial timber. Before one of my missionary services in a

certain Canadian city, a good lady who had heard echoes of that sort of thing, consoled with the brother in whose church I was to speak. "Do you really think," she said, "that it will be worth while going to hear him; those missionaries, you know, are such an inferior set."

And that brings us again to the question, What has that to do with missions? Much—every way; and chiefly this: Whatever you do with self-supporting and self-sufficient circuits, that pay their way or deliberately starve their ministers, for God's sake and the church's sake keep your average man out of missions that are paid from funds raised to extend the Redeemer's Kingdom and bring the world to God. I would let the standard man go to the average circuit; let the best of our young men win their spurs on home missions, by bringing them up to independence of the fund. Above all, in our pioneer missions in the north and west, I would have the choicest men appointed, with a strong effort, of course, to have them well supported. Even our Indian missions should be manned by a selection of strong men, intellectually, whose mental culture would give them resources in loneliness which a lesser standard could not supply. But when we come to select men for the foreign missions, it is simply the quintessence of folly to send any but the keenest intellects and the ripest scholarship, to grapple with the men and the systems of India, China, Japan and other lands of that grade. Secular writers in the East have set the average missionary in those

lands very low, declared him of less calibre than the native, that he obtains there double the salary that any church would give a man of his ability at home, etc. A short time ago a renegade missionary repeated the charges in a long article in the *Japan Mail*. I felt that even if those things were true, that was not the place to publish them, where they could only wound the brethren and could not cure the trouble. So I strongly defended the missionary band in the *Chrysanthemum*, which I was editing at the time. But here, where my words may reach those responsible for these selections, I am compelled to say that there is all too much truth, in many cases, in these allegations. A man who attains the Methodist standard for a minister is a mere baby in the hands of keen scholars of the East and is more a hindrance in the way than a help in reaching the highest minds of these people. Take our standard young man in our church here, and put him side by side with our native ministers in the East and some of them will surpass him far and away in mental grasp and in English education. The foreigner is not needed there to evangelize the masses, and there is where fifty years of mistake has been made in China, where they attempt to climb from the coolie up to the mind of the land. And there is the secret of success in Japan,—the brains, the ruling, thinking mind of the land is appealed to; the battle is to be fought on that plane, with Western infidelity and Oriental thought, while these strong men and women, when converted and

equipped, will reach the masses more effectively than any number of foreigners. Let me give an illustration. From the leading men in one of the most intelligent provinces in Southern Japan, where translations of Haven's Mental Philosophy, and other Western works, had been widely read, there came a message to certain missionaries in Tokio. The message was to the effect that although some Christian teachers had at times visited the province, they had failed to present the claims of Christianity in any such a way as to commend it to their intelligence. But from what they had read and from what they heard of its spread in other places they felt there must be something in it that the former preachers could not make plain. So they wished a visit from some competent missionaries from the capital, who would be able to present the claims of the new religion adequately. They offered to provide a large hall for popular discourses and throw open the parlors of the highest families to gather the literati and discuss the pro's and con's on more scientific lines. The message came to the mission best prepared to respond and two of the most experienced of our Presbyterian brethren undertook the pleasant task. They were cordially received and on alternate days for a length of time addressed thousands of the populace in a great theatre and met a company of some scores of literati in one of the finest parlors of the wealthy. The popular audiences were, of course, a mixture of all classes, from the highest to the lowest, the reunions of the literati took the form of discussing fundamentals, one

each day. The first question was, "Can man really know?" There you touch the very soul of agnosticism. What would your standard Methodist preacher do with that? And yet these men had to face it and battle it without appealing for a moment to the Bible, but simply, with cold logic, prove to those keen Orientals that man's knowledge is real and not merely relative, in Spencer's sense, and delusive. The next night the question was, "If we have powers that know, can they apprehend the unseen world?" Next: "Is there a God, and if so, how can you prove that your idea of God is correct?" Next: "How can you prove that the soul is immortal?" And so it went on, night after night, in long discussions; you can easily perceive that it would require men of no ordinary ability and culture to take those questions and deal with them so as to convince men who had been trained in opposite schools of thought—all without appeal to authority, or the Bible, or miracles, or prophecy, or anything but logic and phenomena and scientific demonstration. And yet if we do not meet these tests and master the situation, the simple result is, the mind of the nation smiles in pity and passes on in scorn, while Christianity is left to dabble and play amid the seething millions of the masses. What is wanted is schools for the young people who come flocking to all the great cities for an education, manned by trained teachers, and then a few apostolic men of large mind, elastic temperament and of the broadest, deepest type of sanctified scholarship, or men who give



promise of such attainments by exercise and experience, to plant the standard high and light the candlesticks of God in the highest intellectual plains and gather around them an army of native evangelists to carry on the work to final success. Now, I ask, has Methodism such men for such work? If so, let us send them, in God's name, and we will do much to solve the Missionary Problem. I am happy to learn that Victoria's sons are amongst the foremost in offering themselves for the most laborious of our mission fields—putting the lie on the charge that culture unfits a man for the hardest work. May the Church only rally to their aid and send and support them in their holy toil.

#### IV. THE MOTIVE POWER.

I come now to the last point, as to the motive power on which we rely to bring forth to the practical solution of this problem, a sufficient number of men of the right stamp, a spirit in the Church that will send them and a sufficiency of means to sustain them and their work until the churches planted become self-supporting. I have tried to picture to myself the real state of this missionary problem but find it difficult to grasp it as it unfolds and impossible to find words to voice it to busy folks here in these lands of Christendom. Ten hundred millions of people still without Christianity, excepting as mere lonely taper-lights in the midst of dense darkness, and Christendom so full of everything opposed to Christ and goodness,

and that near the dawn of the twentieth century since Christ gave us His commission. A generation ago every pulpit and family altar was familiar with the prayer, "Oh, Lord, open the door for the preaching of Thy word, prepare a way for the message of salvation into all lands." Now that prayer has been answered and the Church hardly knows what to do about it. She is not ready or willing to go up and possess these lands that all lie open to her effort. We missionaries come home and tell of tantalizing success, of marvellous opportunities almost untouched, of millions waiting to hear, of statesmen wishing their peoples Christianized, of unbounded fields ready for the reaper, of Satan and unbelief coming in as a flood from these Western lands, of the certain moral and spiritual loss of nations for centuries unless we bestir ourselves and send forth laborers into the harvest; appeals that, one would think, ought to rouse all Christendom to a mighty crusade that would speedily conquer the world for God. We point to the fact that the triumphs of missions thus far have been merely in the easy outposts of heathendom where the Church with infant zeal has tried her apprentice hand; no great religion has fallen, no great priesthood overthrown, no great nation won, but we now stand face to face with these forces which laugh to scorn our guerilla skirmishing, while heathendom is actually gaining ground in these Christian centuries. We urge that statesmanlike plans and commensurate efforts must second our holy ambition, our zeal for God. All we say excites only a

passing interest, a sort of "Well, I declare," a few dollars more, perhaps, here and there for missions and every one moves along just as if no one believed our report, or believing cared not.

Something is radically wrong somewhere, and must be righted before the mission problem can be solved. Here is a church, a beautiful church, in a city with scores of churches all around it, giving an average of a church to 1,000 people. It is usually well occupied, but not crowded. But it is coming to be unfashionable to have a pew in the gallery, no matter how comfortable, and some of the people cannot get pews downstairs. Forthwith to accommodate these, and to furnish room for more people, so that the income of the church may be more easily secured and increased, the church is enlarged and remodelled to the tune of \$13,000. Probably a very useful move and a good investment for that church. Three or four streets away is another fine brick church, but it is not in every respect pleasing and does not accommodate quite enough people to pay a sufficiently high salary to get a first-class man. Forthwith it is pulled down and a new church built on the same spot at a cost of \$40,000. It may be all right for these two out of twenty Methodist churches in one city to spend nearly \$60,000 in one year on making things easy. But what staggers me is to find that it is thought a wild and visionary scheme to ask the Church of our whole Dominion to spend one-third of that amount in putting up an inadequate building where no large church

of any name exists, in a city of a million people—over ten times larger than the former with its hundred churches of different denominations—the head and heart of an empire of 38,000,000 now stretching forth her hands unto God. Everywhere enterprises in which self-interest is largely mixed command almost unbounded wealth, but for unselfish enterprises amazingly little. In England the missionary income seems to have reached its utmost limit of expansion; in the United States the very heavens and earth seem to be stormed to raise a million for missions, a veritable *ridiculus mus* for the laboring of so great a mountain, even then far below our Canadian standard; but here in Canada we appear to have come to the end of our tether also, our home efforts are starved, progress impossible, and over our foreign work, unless we move soon and move largely, we may as well tack up the ticket: "For Sale! They began to build, but were not able to finish!"

For years I have seen this crisis culminating, and have pondered the means to meet it. To my mind the only solution is in a radical reconstruction at the very soul of the whole undertaking—a conversion of the motive power that will bring in a new missionary age. The old plan of putting missions among the charities, relegating God and His dearest work to our list of paupers and then giving as our sympathies were wrought upon, has simply outlived its usefulness and must give way for the practical operation of some nobler force. Time was when the fitful winds which propel the clouds were the only forces known

to man to work his machinery and to carry his commerce to other lands. Time came when men's interests were too large and pressing to brook the waiting for the wind to rise and commerce too eager for sailing vessels and canal boats. So steam power came to meet the need and the steam engine on land and water has multiplied the products of machinery and commerce a thousand fold. We are still in the age of wind in our mission business and dependent on the power of gush to run the machine. We are beginning to find it impossible to raise the wind when it is most wanted and so our grist remains unground and our divine commerce is mocked too often by enforced calm in mid-ocean. A generation ago missionaries came home from foreign fields and told of blood-curdling atrocities; of Jugganath rolling over the crushed carcasses of devotees; of widows immolated on funeral pyres; of babes flung to the Ganges; of savages more ferocious than tigers, tattooed and painted and feathered; of missionaries caught and roasted and boiled to garnish the festive boards of cannibals; crowds listened with mouth agape, enjoying the luxury of sympathy and they swelled the meagre givings of *their* fathers to larger benefactions. Our own Crosby and Young and others present us the noble, the debased savage of our own land; and as we listen to tales of exposure amid snow and ice and winter cold, in journeyings often and privations many, crowds grow momentarily enthusiastic and a few more dollars are given. But we no longer respond to those thrill-

ing stories to such an extent as to carry us much ahead. They are about exhausted, anyway. There are scarcely any new worlds of horror to conquer and the power of conjuring with such things is just about gone. We can only talk plain business: there is the work to do; there is the world to disciple for God and there are your marching orders. How can we move the Church to action? It is absurd to say that the Church has reached the limit of her power to give. Ten dollars could be paid by the Church for this purpose where one is given, if there was but a mind to give. In one of the smaller cities of Canada, in one Methodist church, that altogether gave about \$1,000 to missions last year, there are six men who, if they chose to do so, could devote to God's work one million dollars and still live in all the luxury of plenteous wealth. A business man who is succeeding very well had money to invest outside of his regular trade. He was induced to invest \$40,000 in a certain mine; it turned out a bogus affair; he simply puts down his \$40,000 to profit and loss and goes on with his regular successful work as before. If one-half of our successful business men would invest only such surpluses in God's work, it would mean millions for beneficent enterprise and no loss to individuals or to society.

The difficulty is simply that our motive power has been too purely humanitarian, too dependent on our moods. We have talked a great deal about our duty as stewards of God, but, with the exception of a few

individual cases, with very superficial effect. One of the six of whom I spoke a moment ago, who sings loudly and prays constantly and talks persistently about consecration, rises to the sublime point of giving just two dollars a month for all purposes into the church and ten dollars a year to the mission fund, and though that may be an extreme case, in ninety-nine cases out of a hundred to talk of our being God's stewards is the veriest bosh. Here is a man who begins life poor; he owes to Christianity every bit of capital of physical, mental, business ability and the element in which he works. He succeeds in making a property of \$200,000; he gives perhaps an average of fifty dollars a year to the work of God; one son, who is brought up with the idea that he can live without work, as the heir of a paying property, kills himself by dissipation; another is determined to make himself richer than his father and develops into that meanest specimen of a man, a stingy man of wealth. The father wills the college perhaps \$25,000 when he dies, and gives away \$175,000 to people who have not the slightest need of it, to enlarge schemes of avarice or support in ease a degenerate generation. And yet for his one gift, unusual, alas! in its size, he is lauded to the skies as a man of benevolence. If Bible teaching is true, he is a thief and a robber, who has squandered on hangers-on his Master's goods and instead of acting as steward has turned the Master out to starve on a percentage which he would think insufficient for his

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Men talk of giving a tenth—the New Testament sets us no such old Jewish standard, but puts a larger principle to work, which, when allowed to come to fruition, will make us ask, not how small a percentage can I give to God, but on what percentage *can I live* while I work for God and make use of His property for His cause? In the last "*Presbyterian Review*," a capital Quarterly of that excellent denomination, many of these thoughts of mine have been put into striking shape in an article on the "Reorganization of Christian Living." The writer places the basis on which the necessary reorganization is to be effected in our sense of duty to God rather than in our sympathy for man. That is a position Alps higher than that on which we have been moving, and would turn our paltry offerings into a splendid tribute to God, as men brought in what they considered as God's portion, or what was due to Him for His great love to us. That is the point in which that school of theology would naturally culminate.

But all that does not satisfy me, as the final solution, and the question to my mind just now is, Has Methodism in its spirit and theology the germ of that which will give a final solution? Every great ecclesiastical upheaval has brought an old divine principle into clearer light and power and for every great advance it seems that a new sect or denomination has to be formed, for the new wine could not be held in



the old bottles. Will it be so now? Must a new denomination rise to put into practical shape the struggling missionary spirit and stir the world with a wide-reaching missionary revival? Or is there within Methodism the latent energy, and in her institutions the elasticity to give it scope when properly awakened? I believe that this final solution is the legitimate culmination of Methodism, the ultimate outcome of her spirit and theology, for which her past development has been but a track-laying stage. If this is not so may God speedily raise up a people that shall embody His idea for humanity's salvation, that shall lead every branch of God's hosts to the help of the Lord, to the help of the Lord against the mighty, before we are put to shame in the sight of our enemies. And wherein in Methodism, you ask, lies this secret fountain, this sealed and sacred hope for these ends of the ages? In the legitimate application of her doctrine of holiness, I reply. The preaching of holiness is the very palladium of Methodism; holiness obtainable by faith, lived now and here, not in the life of a useless ascetic, not in ghastly theological abstraction, not in dim hope of some future holiness that we may approach unto but never obtain, useless alike to God and man, but a scriptural holiness whereby the reconstructed man walks the earth, in a sense, an incarnation of God. In the old Minutes we read: "What was the rise of Methodism so-called? In 1729 two young men, reading the Bible, saw they could not be saved without holiness, followed after it,

and incited others so to do. In 1737 they saw holiness comes by faith. They saw, likewise, that men are justified before they are sanctified, but still holiness was their point." And it has ever been the rallying point of Methodism from that day to this. Though persistently there has been a natural tendency away from it, spiritual weakness ensuing, we are again, by some standard-bearer, brought back to our palladium and war-cry. It has been the point, and yet no doctrine has been so jeopardized by foes without and crudities within, it has existed all along and exists to-day as a splendid spiritual inspiration, which gilds and quickens and glorifies every other phase of salvation with which it works; but it is still to the mass of our preachers and people a splendid intangibility, simply because it has never yet received a definite ethical development, enforced with the irresistible combination of spiritual genius and moral courage to set on flame the conscience of the age. The Rev. Dr. Dale, a devout Congregational minister of Birmingham, one of the most masculine thinkers of our time, preached a remarkable sermon some time ago, on the occasion of the meeting of the Methodist Conference in that city, in which occurred the following suggestive paragraph: "There remains one doctrine of John Wesley's—the doctrine of perfect sanctification—which ought to have led to a great and original ethical development; but the doctrine has not grown; it seems to remain just where John Wesley left it. There has been a want of the genius or the courage to attempt

the solution of the immense practical questions which the doctrine suggests. The questions have not been raised, much less solved. To have raised them effectively, indeed, would have been to originate an ethical revolution which would have had a far deeper effect on the thought and life—first of England, and then of the rest of Christendom—than was produced by the reformation of the sixteenth century." I want to present one of those practical questions to-day, and would to God that it might be a tree of God's own planting that shall strike deep root and grow and fructify till the nations eat of the fruit thereof. So that in place of the remnants of our pietistic mysticism, our tendency to theoretical quibbles or fanatical huckstering of cliques, our stirring up of an enthusiasm which for lack of practical output recoils in selfish efforts after unselfishness and fails, we shall have our Zion go forth as brightness and her righteousness as a lamp that burneth, that our sun may no more go down nor our moon withdraw herself, that the days of our mourning may forever be ended.

When I came to college in 1865, I was hungry for holiness of heart. I sought all help I could in our theology and from living men and read much published in our own and other Churches, seeking for light that suited my case. In 1875, while conscious of the peace of acceptance with God, in an agony of longing after a consciousness of being just what God would have me be, all human help vanished and all theology fled, I was alone with God, face to face with the

problem of my life. Through the heavenly anguish of a spiritual crucifixion I was graciously led to take as my standard forever the completely altered motto, "*None of self, but all of Thee*," and rose into another world, wide and heavenly, whose orbit ever centres in the eternal God. God's will was heaven. He willed apparently that I should go to Japan; a life of toil in Japan is now better than heaven. I have since, in the light of personal experience, read many books and papers on holiness, published by men and women of almost every Church and phase of theology, but none gave me more help—and that more in the way of a pregnant hint—than the monograph of James Agar Beet, on the subject of Bible Holiness. To put it into a nutshell, the best holiness sermon is God's, "Be ye holy, for I am holy," which to me, means that every God-given faculty—and every faculty we have is a counterpart of God's own nature—should be Godlike, not only in constitution, but also in character and use. God gave us an object lesson of what He meant by coming Himself in human form, and from the historic Christ we may learn each one for himself to be a Christ likewise, expressing so far as our finite powers extend the immense and infinite moral perfections and actions of God. Let us take Christ's life as an exegesis of His word. He says, "Lay not up for yourselves treasures on earth." The exegesis of theologians tells us that that is to be taken with a grain of salt; that we should not set our affections on them and should have other treasures as

well. The exegesis of Christ was, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head." Christ said to the rich young man, "Go, sell all that thou hast, distribute to the poor, and thou shalt have treasure in heaven, and come and follow me." Exegetes tell us that that was a special case, or that it has a qualified meaning. Christ's exegesis was that He emptied Himself for poor humanity's good; "though He was rich, yet for our sakes He became poor, that we, through His poverty, might become rich." And so on through every chapter of Christ's teaching. Methodism has always had and has to-day, an army of men who could easily earn a competence in secular business or other profession, but who literally follow the Master, singing

"No foot of land do I possess,  
No cottage in the wilderness,  
A poor wayfaring man,"

in order to *carry* the gospel to their fellowmen. Now, the question in my mind is this, why cannot we have a consecrated army of similarly cultured and competent and successful business men, who shall make money that shall be God's to *send* the gospel, while they simply call a living salary their own?

I ask for no long-faced asceticism, for no dreary, unrequited drudgery; but to put it into tangible form: let one hundred young men starting in life—graduates of this college if you like—form a holiness association on this wise. Let those who are called to the work of the ministry offer themselves for any mission

field, at home or abroad, that the regular church authorities think them best fitted for, as fast as funds are supplied to send and support them, and give them means to work. Suppose that fifty are thus called and appointed, let the other fifty—either in combination or separately—go into business for God, promising to put every dollar of earnings above a comfortable salary into the hands of the same church authorities to carry on God's work where they see the best openings. Let there be kept up a mutual insurance and superannuation and sick fund if you like, so that all shall be cared for and exigencies met. I venture to say that inside of five years, if the plan were enthusiastically and honestly worked, those fifty devoted men at home would support the fifty men abroad and the contagion would catch and lift up the Church givings all along the line, multiplying such men as Studd and his offering of \$500,000. Let one thousand business men consecrate their all in a similar way, and a thousand new missionaries would soon be abroad as flaming angels of truth, lighting up the farthest and darkest corners of this sad earth, and all Christendom would heave with such a moral uplifting as humanity never dreamed of.

You talk of your tithes as of Christian duty; out upon such paltry devices to satisfy an enlightened conscience. We talk of the cent-a-day system, and it does good in showing what wonders can be done with the paltriest offerings if they are but systematic; but it is only the child's A B C of working for God. Heat to be diffused

must be generated in a furnace of fire ; light to be diffused must be produced in a central glowing flame. So in the Church of God. And if we Methodists are to be nothing more than the stokers for Christianity—lamp-lighters for the churches of Christendom—let us build a furnace worthy the object, kindled and fed by the fire that warms all heaven, and swing aloft a flaming candelabra detached from earth, suspended from the throne of God, with each of its thousand electric jets a consecrated Christ, showing in actual practice the light of God's own love incarnate. Oh, brethren, what we want as a motive power is holy, human eyes, to see the problem as God sees it, holy, human hearts, to sympathize with a lost world, as Christ Himself agonized, until we have fellowship with His sufferings on their behalf, and that we put our sympathy into practical form as He did. If this could but be done and become contagious in Christendom, very soon would hell on earth be driven to the place prepared for the devil and his angels, and the new heavens and the new earth would appear,—the Missionary Problem would be solved, and Methodism would have done her work and be ready to gather up her feet and die and be buried in the grave of every other 'ism, all having become Christ's, and God all in all. Then the evening stars would sing together and all the sons of God would again shout for joy ; the day of earth completed, time would be no more, but in its place come forth in glory the fuller day of eternal heaven.

“ Hallelujah ! the Lord God Omnipotent reigneth ! ”

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*Receipts.*

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London Conference Branch . . . . .	14 50
Niagara Conference Branch . . . . .	27 50
Guelph Conference Branch . . . . .	26 00
Toronto Conference Branch . . . . .	36 00
Bay of Quinte Conference Branch . . . . .	18 00
Montreal Conference Branch . . . . .	8 50
Manitoba Conference Branch . . . . .	no returns
Total . . . . .	<u>\$459 65</u>

*Expenditure.*

Book Room Account, 1884-85 . . . . .	\$52 76
Rev. S. J. Hunter, Expenses as Preacher, 1885 . . .	3 50
Rev. E. B. Ryckman, Lectures on Preaching, 1885.	50 00
"    "    Expenses . . . . .	12 00
C. W. Coates, Book-Room Account . . . . .	9 10
Postage and Express Charges . . . . .	2 24
Total . . . . .	<u>\$129 60</u>

Receipts over Expenditure . . . . . \$330 05

*Liabilities.*

Book Room Account, 1885-86 . . . . .	\$161 76
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Total . . . . .	<u>\$174 16</u>

Balance of Assets over Liabilities . . . . . \$155 89

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