DO NOT SAY!
There are 5,000,000 Native Converts. Their proportion to the Heathen World is represented by the White Wedge.
DO NOT SAY;

OR

THE CHURCH'S EXCUSES

FOR

NEGLECTING THE HEATHEN.

BY

J. HEYWOOD HORSBURGH, M.A.

(For Sixteen Years a Missionary in China.)

With Introduction by Eugene Stock, Esq.

NEW EDITION.

RE-WRITTEN AND MUCH NEW MATTER ADDED.

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Introduction.

At the request of my friend, Mr. Horsburgh, I gladly prefix to this edition of Do Not Say (making, I think, 100,000 copies) a word of strong commendation. How could I refuse, when I have seen its effect with my own eyes, not in England only, but in our distant Colonies, particularly in Australia and New Zealand? My companion in my expedition thither in 1892, Robert Stewart, sold or gave away many hundreds of copies there; and I believe it did more than all our preaching and speaking to send Australian Missionaries to the mission-field. Among the remnants of the Pagan tribes in the Colonies themselves, and in New Guinea and Melanesia, and in Japan and China and India, and in East and West and Central Africa, there are, I believe, workers to-day who owe not a little of their inspiration to Do Not Say. They copied the example of Robert Stewart himself. He “did not say” this, that, and the other, when God called him to China; he arose and went: and so did they. And when I remember how he and his devoted wife and two little ones lost their lives at the hands of the Chinese, I am constrained to repeat the words to the present readers of this book—“Do not say” that questions of life or death, of health or sickness, of wealth or poverty, shall stand in the way of obedience to the Lord’s command.

Perhaps I ought to add that I am not pledged to agreement with every word of Mr. Horsburgh’s. A powerful book like this cannot help staggering weaker minds by some of its utterances. But I know that God has been pleased to use it in the past, and I do not doubt that He will use it in the future.

EUGENE STOCK.
Prefatory Notes.

The following pages have been written not without much prayer and earnest thought. Will you ask God to use them for his glory? However, with our narrow sight, we may choose to look upon it, the thing itself is simply monstrous—that so many of God's men and God's women should be staying in Christian lands to-day, when our brothers and sisters abroad, to whom we might so easily go, are perishing by tens of thousands a day in absolute ignorance of Him!

Should this Appeal be used of God, as the writer believes it will be used, to do its little share in leading men to think, and weep, and pray, and act, it will not have been written in vain.

Iver, January, 1891.                         J. H. H.

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TO THE LATEST EDITION.

GOD has continued to answer prayer and has manifestly set His seal upon this little book.

"Do Not Say" has been God's message to many in many lands. May this edition, which contains much that is new, become His message to many more. I believe it will.

To this end, I would earnestly beg those who take up this pamphlet, not to give it merely a passing glance, but to read it through thoughtfully in the presence of God. Do ask Him really to speak to you, and to show you His will—His will for you. "He that hath ears to hear, let him hear." Pray, too, for others.

Iver, Uxbridge,                                     J. H. H.

January, 1908.
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Estimated population of the World, 1,500,000,000. Every Square represents One Million Souls.
Chapter I.

A Cruel Shame!

"We do not well: this is a day of good tidings, and we hold our peace."—2 Kings vii., 9.

"CHINA'S TEEMING MILLIONS." Yes, about four hundred millions! Would you like to see them pass, thirty every minute? Then, you must stand there, never tiring never sleeping, closely watching night and day, week after week, month after month, for more than twenty-five years! And then you will have seen the people in that one country only. The teeming millions of other heathen lands will yet have to follow!

Or to put it this way. If you want to preach once in your church, which holds five hundred, to the Christless peoples who are living now, you must have a service every day for five thousand four hundred and fifty years—that is, fourteen hundred and fifty years longer than from the Creation to the birth of Christ! Suppose you had begun preaching on the day Noah entered the ark, and had gone on every day since, even now you would not nearly have finished, as there would still remain not far short of a quarter of the unevangelized world who had not yet had their turn! And amongst these hundreds of millions we send out a handful of missionaries and expect to hear that half the world is converted!

"Go ye into all the world, and preach the Gospel to every creature"—the King's proclamation issued many centuries ago. "Millions, and tens of millions of people.}
in the world have not heard the Gospel yet." Put these two facts side by side, and say is there not here something seriously wrong?

Amongst all the questions which demand the attention of the Church of Christ none can compare with this: none is so wide as this. It is the greatest question! And the gravest, for it suggests enquiries concerning the very life of the Church. It is also the most urgent. Long ago, ere He went away, the Master left this solemn charge with His people. And now, maybe, on the eve of His return, His commission remains unfulfilled! Are we not verily guilty, unfaithful to our Master, unfaithful to our fellow-men? For, be it remembered, it is to us the charge was given. "Who hath reconciled us to Himself by Jesus Christ, and hath committed unto us the word of reconciliation." We are the people who are responsible. The angels are not responsible. God has not told the angels to preach the gospel to the Heathen. Again, the unconverted, though responsible, are incompetent. God does not expect the unconverted to preach the Gospel to the Heathen. He expects His disciples to do it. The privilege of carrying the good tidings has not been granted to others. The charge has been entrusted exclusively to us: "allowed of God to be put in trust with the Gospel." What, then, can we say if our Master returns to-day, and finds after nineteen centuries nearly half the world utterly unevangelized? "The Gospel to every creature"—a plain command. Millions who have never heard it—a simple fact.

WHAT ARE WE GOING TO SAY?

Can we say we did not know the command? Not know it? Why it is the old threadbare text we are tired of hearing—we have heard it so very very often! Can we say the Heathen live in countries so far away we cannot get to them? Nay, steamers are sailing to all parts of the world every week and almost every day. Can we say that although we may reach their shores we find their countries barred against us? Nothing of the kind. Look at India! Look at Africa! Or look at China!
China alone comprises about one-third of the Heathen world. And that vast Empire almost throughout its entire length and breadth, is open for anyone, man or woman, to go and preach the Gospel wherever he pleases. Can we say that although it is easy to reach these countries and we are free to travel in them, yet the climate is invariably deadly and we cannot live there? No, it is not so. Only in a comparatively few places is the climate undoubtedly bad. And even there not so bad but that when a civil post is vacant there are crowds of eager applicants ready to go at a moment's notice! In most countries, by taking simple precautions, Europeans can maintain their health very fairly, while in some districts the climate is preferable to our own.

Can we say "But the languages of the people are so difficult, we cannot make them understand?" What are the facts? The most difficult language in the world is said to be Chinese. Whether it is or not I do not know. But this I know—that humble missionaries without educational advantages have gone to that country, and by sheer hard work and trust in God have been able within a year to speak intelligibly the simple Gospel truths!

Well then, what can we say? What indeed? I for one am utterly at a loss to conceive what we can say. After puzzling over this question, and casting about in all directions to lay hold of something which we might reasonably urge as our excuse, I am obliged to give it up! If our Master returned to-day to find millions of people unevangelized, and looked, as of course He would look, to us for an explanation, I cannot imagine what explanation we should have to give. Of one thing I am certain—that most of the excuses we are accustomed to make with such a good conscience now, we should be wholly ashamed of then!

A great many people in the world have never heard of Jesus. We read that sentence, or say it ourselves, without knowing what we do. It is very sad, of course! We are very sorry. But to hear there was
an outbreak of measles or chicken-pox in our neighbourhood would affect us much more! And yet, if we were suddenly to take in the reality of what we were saying, a thrill of horror would seize us; and stricken down on our faces before God, we should be filled with burning shame, and consternation, and woe.

Ah, we do not think what it means, that our brothers and sisters, so easily accessible, so perfectly able to understand the Gospel message, and so greatly needing it, are being left in millions to perish. If we did, should we be

PLAYING WITH MISSIONS

as most of us are? Supposing the news were flashed upon us that there were a hundred thousand respectable English people in one of the Midland Counties who had never heard of God; who had no one to care for them; who if the Name of Jesus were mentioned would not have an idea what was meant; who were actually worshipping idols and demons! How the news would shock us. We should be perfectly startled, horrified. It would be so dreadful! And the Gospel would be brought to every one of them within a week. Who can doubt it? But why would it be so dreadful that a hundred thousand people, if they happened to live on this side the water, should not have heard of God, and yet, comparatively of no consequence that millions should be in ignorance of Him if they happen to live on that side the water?

"Oh, but here they are respectable Englishmen, and there—well, at best, they are

ONLY HEATHEN CHINESE."

Only heathen Chinese! But "only heathen Chinese" have sins and pains and sorrows, and hearts to feel them too, the same as you. "Only heathen Chinese" are brothers and sisters whom Jesus bids you love. "Only heathen Chinese" have souls to be saved or lost. And I suppose it was for "heathen Chinese," as much as for you that the Saviour shed His blood?
A CRUEL SHAME.

No, you cannot believe it really makes any difference whether they are "respectable Englishmen" or "only heathen Chinese?"* Whether their skins are yellow or black, or red or white? Whether they live here, or live there? People are people, men are men, souls are souls wherever they are. What does it matter to GOD, whether we call them English, or Chinese, or by some other name! Whether they happen to live on this side of the water or on that? "Whether their souls are in black bodies or in white ones?"

Oh, it is a bitter wrong, a disgrace to the Church of Christ, that we are now in the twentieth century, and millions of our fellow-men have never heard of Jesus yet—"Redeemed, but they don't know it." No one has gone to them in the years that are past; and to multitudes of them no one is going to-day. Are there now bright gleams of encouragement? New doors of hope? Thank God. But still the overwhelming thought which pierces the heart of the missionary as he travels in China to-day is this:—"My poor brothers! My poor sisters! What a cruel shame it is that we Christians at home are feasting ourselves to the full and leaving you thus—in hundreds of thousands to perish!"

* It may be well to remember that the Chinese were, and had been for centuries, a great and comparatively civilised people, when we were a vulgar horde of savages, offering up human sacrifices, and committing all sorts of abominations!
Chapter II.

General Excuses.


DO NOT SAY

"Missions to the Heathen are absurd. I do not believe in them!"

Think of what you are saying. Of course, if you are not a Christian, nobody expects you to believe in Missions to the Heathen. Why should you? You do not believe in Missions to yourself, still less to the Heathen. It will be time enough to expect you to believe in preaching the Gospel to the Heathen when (may it be soon) you know the peace and the gladness of it yourself.

But if you are a Christian, do think for a moment. You have no faith in Missions to the Heathen. You do not approve of them. Your Master does, very emphatically; and He has given a very plain command on the subject. But you do not. You are wiser than your Master. You know that foreign Missions are of no use—waste of money, waste of time, waste of everything. Your Master made a mistake! He did not know what He was talking about!

My brother, how dare you stand up, and in one breath call yourself a servant of Jesus Christ, and in the next ridicule—for it comes to nothing less than that—your Master's last parting command?
GENERAL EXCUSES.

When that Master, whose solemn charge to us as He went away was, "Go ye into all the world, and preach the Gospel to every creature," comes back to know whether we have obeyed it, I for one should not like to be amongst those of His servants who "do not believe in Missions to the Heathen,"—in other words, who do not believe in doing what He tells them!

DO NOT SAY

"The Native Christians are all hypocrites."

How do you know? Have you seen them all? Perhaps some are. But are all the Christians in our own country everything they ought to be? It is thoroughly sickening to hear home Christians who are living comfortably at ease, who have never done anything for Christ, nor endured one moment's discomfort on His account, and who never intend to, talking thus of brothers and sisters, whose lives put theirs utterly to shame, and who for Jesus' sake have endured the loss of all things, and gone (some of them) cheerfully to torture and the flames, singing His praises with their dying breath.

DO NOT SAY

"Charity begins at home. We cannot afford to send men and money out of the country."

I wonder if that is what the angels said when God spoke of giving up His only Son to leave the Homeland and go to a strange country? It is what we should have said had we been there—is it not? For even in our charity we cannot afford not to be thinking of ourselves!

But is this indeed all we are capable of? Are we never to give—only to lend, hoping for something again, and call it giving? Are we never to help our fellow-men, however needy, till we are quite sure we shall not ourselves be the poorer? Is this narrow selfishness to be the breadth of our generosity?
But what, if by refusing to send the civilising, enterprising Gospel to the Heathen we are missing a great opportunity, declining an investment which would bring in literal stores of wealth?

Sure it is, no nation was ever the poorer for obeying God's command. Depend upon it, this keeping back, this narrow parochialism, is short-sighted policy. Withhold your money, withhold your missionaries, and your country will be the poorer. Give out your money, give out your missionaries—the very best, and in vastly increased numbers—and your country will be a hundred-fold the richer.

"There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and—it tendeth to poverty!"

DO NOT SAY
"There are our own Colonies. Let us attend to them!"

There are. And let us attend to them by all means. It is about time we did! But we must not stop there, for our orders are—"all the world."

DO NOT SAY
"The Heathen do not want the Gospel. If you go and preach to them, they will not listen."

Do all the people at home want the Gospel? Are there none amongst ourselves who do not care to listen?

Of course, in every country there are men who are indifferent.

On the other hand, there are always those who do want the Gospel. And to some of these it is the blessed message of pardon and power and peace, which unconsciously they have been yearning for; the "living bright reality" at last, which perchance in vision they have dimly seen afar off.
DO NOT SAY

"The Heathen are so degraded and ignorant, it is impossible to do them any good. To give the Gospel to them is only casting pearls before swine."

Of whom are you speaking? Amongst the Mohammedians and Heathen are included some of the ablest men in the world! Look at the Japanese for example. And the great Chinese people are not far behind them. Look at India, with her Parsis and Hindus—many of them men of refinement, men of the keenest intelligence.

On the other hand, there are indeed the unspeakably degraded and ignorant; but none too degraded or too ignorant for the Gospel of Christ to raise them. Remember the Patagonians, whom Charles Darwin could scarcely place in the scale of human beings at all. However, the Gospel pearls were cast before these swine. And they were swine no more! Darwin, in amazement, subscribed to the Missionary Society.

DO NOT SAY

"If you go and preach against their religions it will only make them angry."

There are worse things than making people angry! If a man is lying asleep across the rails, and you rudely seize him and drag him away just as the train is upon him you may make him angry. But what do you care for that? The man is in danger and must be saved!

But we do not go "to preach against their religions." There is no need to do that. We have a better theme. We go to preach Christ.

DO NOT SAY

"The people are so bigoted. They are rooted to their ancient faiths and superstitions: they will never change."
But they do change! Surely if ever there was a bigot it was Saul of Tarsus—and he changed.

Others since his day have changed too. Though intensely bigoted they have had to yield. The power of God has broken them down. The claims of Jesus Christ have over-mastered them. And as the rush of the living sap in spring pushes off from the trees the old dead leaves, so does the incoming of Christ to men’s hearts expel the old superstitions.

But they are not all bigoted. Even amongst the Heathen there are “the poor in spirit” who welcome the Saviour when they hear of Him. “Theirs is the Kingdom of Heaven.”

**DO NOT SAY**

“The Bible as it stands is not a safe book to put in the hands of the Heathen. They cannot discriminate. It will make them cruel and immoral.”

What! the Bible, the great humanizer and civilizer, dangerous? Has it harmed us? Has it harmed any? It is not the Bible but the absence of it which makes men cruel and immoral. Who are the most humane people in the world, and the best? Those who have the Bible, open and unabridged.

Let us remember, too, the Bible is an Eastern book. Asiatics can interpret its inner meaning often better than we can; and appreciate where we are perplexed.

**DO NOT SAY**

“Many of these people are highly civilized. In some respects they are an example to ourselves. What presumption then for us to go and force our opinions upon them!”
Look beneath the surface. The canker of sin is everywhere. These “highly civilized people” are sorely bitten by the fiery serpents—and they have no remedy!

But “force our opinions upon them”? No, they want something better than that.

**DO NOT SAY**

“What right have we to go to other lands when we are so bad ourselves? A country that devastates China with opium, and then has the impertinence to send them missionaries,—what must they think of us?”

Of course bad people have no right (have they any desire?) to be missionaries. But Christian people have. And the fact that some of our own countrymen choose evil must not deter us for a moment from leading other men to know and choose the good.

Then about the opium, hateful indeed! “Our country is doing China harm, therefore we must not try to do her good.” Curious reasoning! Surely the exact opposite is the truth.

The Chinese do not lack intelligence. They find out that the opium and the Gospel are not quite the same thing, and that they come from different sources!

**DO NOT SAY**

“The Heathen are acting up to their light, why should we trouble them to change their religion? They have very good religions of their own.”

The Heathen are not acting up to their light. They have very bad religions of their own.

But as for troubling them to change—do you suppose we go to heathen lands to get people “to change their religion”? I, for one, would hardly go a yard out of
England to get a man to change his religion. I am not unselfish enough. But I would go to China, if it were twice the distance that it is, to get men to receive the Lord Jesus as their personal Saviour and Friend—which is a very different thing. Religion cannot save: not even the Christian religion. But Jesus Christ can, and does. And oh, how they need a Saviour!

DO NOT SAY

“But God is very merciful. The Heathen will not be lost. They will come out all right in the end.”

How do you know the Heathen will not be lost? The first chapter of Romans tells us a good deal about the Heathen. It certainly does not tell us the Heathen will not be lost?

God is holy and just, as well as merciful. The Heathen, for the most part, are wicked. And they know it. Their consciences—for they have consciences—accuse them for the things that they do. Yes, the Heathen are sinning wilfully every day. And “the wages of sin is”—not “all right in the end,” but—“death.” God would not tell us to preach to the Heathen if it were not necessary. We may be quite sure of that.

“The Heathen will not be lost.” The Heathen are lost!

DO NOT SAY

“For one who receives the Gospel there will be a hundred who reject it. If you go to the Heathen you will only increase their condemnation. It is kinder to stay away and leave them as they are.”

Then we had better quickly pull down our Churches, Mission Halls, and Sunday Schools; burn our Bibles; import a few idols from India (for they will want something),
and bring up our own people as heathen—for by giving them the Gospel we only increase the responsibility and condemnation of those who reject it!

How can we be so unkind too, as to tell our children it is right to speak the truth seeing that their guilt will be the greater the next time they tell a lie? All opportunity of knowledge adds to the responsibility of those who neglect or misuse it—and many do—therefore let us try to keep everybody ignorant of everything!

Oh, foolish wiseacres! Surely God knows as much about it as we do, and cares as much for the welfare of the Heathen as we do? Would He tell us to go to them and preach the Gospel if it were "kinder to stay away!"

DO NOT SAY

"How slow this Missionary work is!"

If you set five men to cultivate a tiny garden the results will be speedy. If you set five men to cultivate an extensive desert the work will be slow!

Consider the facts. Is "this missionary work slow?" Have we done anything to entitle us to expect it to be quicker? It took about nine hundred years to evangelize Europe. The unevangelized world comprises a thousand millions, and a hundred years ago we were just thinking of beginning!

DO NOT SAY

"Amongst such multitudes of Heathen the most we can do is as nothing. It can make scarcely any appreciable difference whether we do much or little. The task is hopeless.

Again, remember as servants and not masters, it is ours not to question but to obey. What right have we to sit still, and call the work which our Master has given us to do a hopeless task, instead of getting up and bravely doing it?
For, indeed, the task is not hopeless. There are enough Christians to evangelize the world if it were twice the size that it is.

It is not our responsibility to convert the nations, but it is our responsibility to evangelize them—to bring to them the glad tidings; to give them the opportunity. And if we were in earnest it might be done so quickly!

Oh! it is just this, the fact that it might be done, which makes things so much worse. To see our poor fellow-men bowing their heads in heathen temples, degrading themselves beneath the level of the beasts, living lives so wretched, so cruel, so hopeless, so bad—God's creatures without God—in any case and under any circumstances must be sad enough. But if we could say to ourselves: "Poor things! it really cannot be helped. We Christians are so few, we have not more men and women to go to them. And, besides, we are so poor we could not send them if we had; we have already denied ourselves to the last half-penny we possess"—if we could say this, there would be some sort of comfort. But to know that we can say nothing of the kind. To know that, if we chose, we could bring the Gospel to them all! And to know that we are not doing it, and are not likely to do it—it is this which presses upon the missionary's heart when he finds himself alone amongst them. It is this which enters like iron into his soul.

Do not say

"Why should our country do it all? We are doing our share. Let others take it up."

Other countries are doing—little enough it is true, but—more, perhaps, than we think. And to our country God has given special advantages, which others do not possess.

But away with this puny, selfish talk! With half a world full, and more, of needy fellow-men staring us in the face—to whom we might bring the joyful news of
God's salvation, but to whom we are not bringing it—shall we rest languidly on our oars, and talk happily about "doing our share?" Look at that noble vessel yonder—a complete wreck! Half-a-dozen lifeboats ought to be putting out to the rescue. But only one goes forth! Will her brave sailors content themselves with leisurely picking up a drowning man here and there, and answer the despairing cries of others with "Oh, no! We are doing our share?" Nay, the neglect of those who stayed behind is to them but a stimulus to the more exertion.

Besides—"We are doing our share." Why it is ridiculous! We have hardly begun to do anything yet.

**DO NOT SAY**

"The Heathen must be evangelized by the Natives themselves. What we want is not Missionaries but Christian Natives to do the work."

Certainly we want the Christian natives for the work. But how are we to get them? How is it that in some places there are Christian natives doing so much for the extension of Christ's Kingdom? Because for years past you have been sending missionaries to those districts. How is it that in innumerable other districts there is not a single Christian native doing anything? Because to those districts you have not sent any missionaries. And till missionaries are sent there is no possibility of their doing anything, or of the Heathen there being "evangelized by the natives themselves." How can Heathen natives evangelize the Heathen? To take China, for example. It is useless to suppose that a few Christians near the coast can influence people in other Provinces, and speaking different dialects, hundreds of miles away. What influence could a few poor simple Christians in the South of England exert upon the inhabitants of Norway or even Scotland?
Besides, do not the Christians themselves need the missionaries' help? True, this may be overdone. I am one of those who is strongly in favour of leaving the work and the responsibility with the Christian natives (where there are any) as much as possible. I would have the missionaries "move on" more than they do.

But remember what the native Christians are! Usually very poor, very ignorant; with centuries of heathenism at their back; and themselves, perhaps, only just emerging out of the darkness! Before they can exert a wide influence have they no need to be baptized with the Holy Ghost, and filled with a true missionary spirit? Say, should they not have some help? Are not missionaries wanted if only for their sakes?

And even where the Christians are well instructed, and full of zeal and power, there are crowds of Heathen around them utterly unevangelized. Little would be gained if they left these, whose languages and customs they know, to go to distant places, where the people and their language are alike strange.

No; we must send missionaries to begin the work—not to a few places here and there, but to all the provinces; and to all the counties throughout those provinces, to gather in, under God, at each centre a nucleus of native Christians. The native Christians taught and encouraged by the missionaries can then evangelize the surrounding country, and thus the whole may be reached.

**DO NOT SAY**

"Ah, but after all, we need not trouble about numbers. Remember Gideon's three hundred."

Yes, remember Gideon's three hundred, but forget the forty-two thousand who offered for the work!

At that time, and for a special purpose, God decided three hundred, and three hundred only, were to go. **And the work was done!** Provided God's command is really
carried out, by all means let only three hundred go, or thirty, or three. But when God has told us to go and preach the Gospel to every creature, and millions are dying without it because we do not choose to go to them, it is vain, nay, it is wicked trifling, to try and hide our disobedience and throw the responsibility upon God under the convenient cloak of Gideon's three hundred. Our work is not done!

Strange, too, that in reference to Heathen lands, where there is often not one missionary to a million people, we piously remind ourselves that "it is nothing with the Lord to save by many or by few," and we feel comforted! But if one or two more than usual think of leaving our own little country, with its armies of Christian workers, and going to the Heathen, we get quite alarmed; although it is true, I suppose, that the Lord is able to save by few in England as much as in Heathendom: and although, after the few extra ones have gone, there will still be tens of thousands of workers left behind! Why not try Gideon's three hundred in the Home lands? It might be as good for England as for China; nay, it might be very much better?

Besides, where are Gideon's three hundred? In heathen districts, where I have travelled, if indeed the three-hundredth man was there, too often I found that somehow Gideon and the two hundred and ninety-nine had stayed behind! If you must talk about Gideon's three hundred why not send them?
DO NOT SAY

Chapter III.

Sentimental Excuses.

"Every one that hath forsaken . . . for My Name's sake, shall receive an hundredfold. . . .

But many that are first shall be last; and the last shall be first."—Matt. xix., 29, 30.

DO NOT SAY

"Oh! but think of the waste of precious lives to send people to those dreadful climates and amongst such savages."

Yes! but the daily waste of precious souls in Heathen lands—is there no need to think of that?

What do you say when the flower of England's youth goes out to war? "Oh, that is different. We must conquer our enemies and maintain the prestige of our country."

Exactly so. When it is anything important, like killing our enemies, "innocent young lives" may be "wasted" by the thousand. But when it is something so immaterial as saving our fellow-men and glorifying God, the loss of a life or two is most reprehensible!

People are going continually to "those dreadful climates and amongst such savages" to enrich themselves with temporal possessions. May not a few of God's children be spared to go to enrich others with eternal blessings?

"Such savages," to! Quite harmless people probably! But they need the Gospel. And if they are savages, then are they not the ones who need the missionary most?

DO NOT SAY

"Well, at anyrate women ought not to be allowed to go. It is shameful to expose delicate girls to such fearful risks."
"Ought not to be allowed?" Who is to disallow? They are free agents. Women may go abroad and run all sorts of risk for travel; for pleasure. That is all right. No one thinks of objecting. But if women go abroad and run a little risk for Christ, that, of course, is preposterous! It is positively cruel! But why?

Think of the blighted existence of Heathen women, so aimless and hopeless, so suffering and needy. Their sisters in Christian lands can help them. They possess a secret which will transform all their lives, and open out to them unexpected visions of beauty and of glory. Are they to hold back and suffer their fellow-women to continue in despair, because of the discomfort or possible danger to themselves which going to them may involve? If the women from Christian lands do not aid their hapless heathen or Mohammedan sisters, who is to help them? Men cannot do it.

Think, once again, of the happy Mission centres where lady missionaries have been living peacefully for years, with groups of intelligent Christians—cleanly, contented, purposeful—pursuing their daily avocations with the gladness of the living Christ in their hearts. Contrast the present with the past; and say—Ought those women not to have gone? Was it really such a shameful thing after all?

**DO NOT SAY**

"Well, my daughter must not go. I cannot spare her."

How big that "I" is!

Other parents spare their daughters. And so would you—quite readily too—for your daughter to become the kind and good Sir Something Somebody's wife. Can you not spare her to become God's Missionary? Besides, you have another daughter? Or more? And can you not spare one?
But, dear Christian parents, the question for you is not what you can spare. It is, what has your Lord need of? Be loyal; be brave. Do not fear to trust God with whatever He asks for. Far better for your child, as well as for you, that God should have His way than that you should have yours.

**DO NOT SAY**

"My son cannot go. He is the eldest; and we want him at home to represent the family."

Then "the family" is first, God second? In the old days the first-born (and first-fruits) without question belonged to God. Now, in these days of clearer understanding "the family" must have the best. And God must have—what He can get!

No wonder if the family, though it keeps its first-born loses much of its inheritance among the saints in light—for "can a man rob God?"

In striking contrast we read: "God so loved the world that He gave His only begotten Son"—not for His friends either, but for "enemies."

**DO NOT SAY**

"It is impossible that our son can go. He is the youngest. We MUST keep our Benjamin at home."

You "must"—why must you?

Is God at the bottom of that "must"? or Self? No need to ask. Self looms out but too clearly. Self before God! Alas!

What wonder, though you keep your Benjamin, your heart is unsatisfied, and your home unblessed?
DO NOT SAY

"My sister cannot go. It would not be right for her to leave me. We are inseparable."

But "inseparable" sisters do separate you know, and often for much less pressing reason than the call of God to go to the Heathen.

You are both Christians. Now what does God want? If He wants your sister to go, and wants you to give her up, will you not do it cheerfully? Remember it is for Him.

But perhaps you can still be "inseparable." Perhaps you can go too! Ask God about that.

DO NOT SAY

"But we are not all called to be Missionaries."

No, apparently not? And, so far as I can see, we are not in the very least danger of thinking that we all are. We are much more in danger of transposing the words, and thinking "We are all not called to be missionaries."

DO NOT SAY

"But we cannot send everybody away. We must keep some good people at home."

Certainly we must. And, what is more, we do.

Seeing that out of 1,000 good people, 999 stay in our own little Island, and one, at most, goes to the great needy countries beyond, it does not seem that we need begin to be very anxious just yet, lest the Heathen should get more than their share!
One out of a thousand—nay not so many—going to the Heathen, and already we cry out in alarm, and grudge them even that one! Is this being in sympathy with Jesus? Is this obeying His command?

**DO NOT SAY**

"But we are doing so much for the Heathen. Why, think of the Missionaries we have sent to China alone!"

So much! Suppose your house was burning, and the Fire Brigade sent half-a-dozen children with seaside buckets to put out the fire, what would you think of it? And when you indignantly run and ask them whatever they mean by trifling with you like that, they solemnly assure you, "Oh, we are doing so much—for you especially. Only three went to the other house, but we sent six to you!" Would not you be happy?

The fact is we forget the size of these countries and the number of people they contain.

"A dozen missionaries going to China! Is not that good?" Good? Why, if our eyes were opened, instead of congratulating ourselves, talking about "doing so much," we should be utterly astounded and ashamed to think that out of the thousands of Christian young men and women in our land, only a handful were going to great "dark hungry China" in a whole year!

In reality the Church of Christ all the time is only playing with the Heathen, and then we mock them by talking about "doing so much."

**DO NOT SAY**

"Oh! but NOWADAYS we really do take such a GREAT interest in Foreign Missions. It is perfectly delightful."
Ah yes, we take such a deep interest in Foreign Missions. We are so fond of one or two pet missionaries. (Dear me! we have forgotten their names; but they work in Mozambique—that is somewhere in Turkestan, isn’t it?) We like to attend the Missionary meetings. (If it is a fine evening we nearly half fill the room!) We give so much to the collection. (A hundredth part is it of what we spend upon our toys?) Sometimes we read the Missionary paper. (If there is positively nothing else at hand!) We belong to the Missionary Union, and have a card. We patronise the Missionary Exhibition. And we are quite enthusiastic over a Bazaar. In fact, we are doing so many nice things.

But not going to the Heathen when we might? “Oh no, we could not do that.” Not letting our children go? “Oh no, we could not think of it!” Not sending our representative? “No, that would not be quite convenient.” Not praying for the work in downright earnest? “No, perhaps not; but still we take a deep interest in Missions!” Yes, and while we are stopping at home, taking such a deep interest in Missions, our brothers and sisters yonder are perishing by millions with no one to care for them!

“Such a great interest in Missions.” Thank God, there is more than there was—some of it a very genuine interest. But, after all, does it amount to more than this—giving a little of what is left when our own fancies have been plentifully indulged?

If we have a taste for a nicer house, or a new dress, or a popular book, or the usual outing, or an innocent hobby, of course we must gratify it. And in our parish, if a larger organ, or an expensive choir, or a little decoration, or a church tower, or a peal of bells, or additional workers, or any extra comfort, would be desirable—well, we must have them. After that, if there should still be any money or workers to spare, perhaps we may do a little for the Heathen! But do we ever dream of going without anything ourselves?
Imagine our sending to the Heathen

**ONE MORE MAN THAN WE COULD SPARE.**

Imagine, for example, just one parish left without a Rector. What an outcry there would be! Why even those who take the most active interest in Foreign Missions would be afraid we were "really going a little too far." Yes, though that clergyman had left but five hundred people, all nominal Christians and many of them true Christians, and had gone to a parish of a thousand thousand, *all Heathen*—and he the only worker amongst them all—it would still be thought a *dreadful thing* for this English parish to be without a clergyman, albeit there were a dozen other churches half empty in that very place, and perhaps an excellent chapel on the other side of the road! When shall we wake up, and understand that "taking an interest in Foreign Missions" really ought to mean something more than *giving the Heathen a few fragments, after spreading a most beautiful table for ourselves?*
Chapter IV.

"Missionary" Excuses.

"Thou shalt not bear false witness against thy neighbour."—Exodus xx., 16.

DO NOT SAY

"Missionaries are a perfect nuisance. Wherever they go they stir up the hatred and opposition of the people."

Are missionaries the only white men who go to these foreign shores? Or amongst the many, traders and others, who go are missionaries the ones, and the only ones, who stir up the hatred and opposition of the people.

One had heard that the missionaries invariably win the confidence of the Natives, become their friends, and act as peacemakers in their various disputes.

One had heard that the influence of the missionaries has often been of great service to the home governments and to traders.

One had heard too that Viceroy's of India, Governors, Rulers, Officers, Statesmen have borne frequent and unqualified testimony to the good that the missionaries have done, and are doing, in various parts of the world. Nor should this be strange, seeing that the missionaries go to the people because they love them.

DO NOT SAY

"But look at the alarming riots the Missionaries have caused, and the complications that ensue. At any moment they may become a menace to the peace of the world."
Really? That is very serious. But (to use a homely phrase) have you got hold of the right end of the stick?

If foreigners, whether politicians or traders, treat the Natives badly, sooner or later, like the proverbial worm, they will turn! The missionary is usually the foreigner nearest to hand, so they vent their wrath upon him; then, "look at the alarming riots the missionaries have caused!"

The best preventative against riots is for everyone to treat the Natives fairly!

At the same time it is true the offence of the Cross has not ceased. Missionaries, as such, sometimes have to suffer at the hands of evil men, as Paul did. They are prepared for this. And thereby God's Kingdom of peace on earth, good will toward men, is extended. The triumph of the Cross is hastened!

DO NOT SAY

"The Missionaries are all make-believes. They live in luxury and do nothing."

Is it true? If not, is it gentlemanly to repeat mere gossip?

And if it is true, why, there is all the more urgent need for you really good, self-denying people to come yourselves! If those who have hitherto gone forth (leaving, in many cases, fortune and prospects and a loving home) are only "make-believes," it is indeed time that the true ambassadors hurried forward.

DO NOT SAY

"Men get spoiled by being turned into Missionaries. Fellows who could do a good day's work before they went out, come back kid-gloved dapper little gentlemen!"

A few get spoiled—the more is the pity—but not very many. Perhaps your dapper little gentleman, in spite of his weakness for kid gloves at home, has done many a good day's work in the Mission Field, and will do many more. There is also the other side: the man who goes out "the dapper little gentleman," and comes back a first-rate fellow.
DO NOT SAY

"Missionaries go out, have a good time abroad, and then come home again. This is Foreign Missions! A perfect fiasco!"

Yes, indeed—if it were true! It is easy to make a reckless statement of this kind. But is it quite worthy of you?

There are black sheep, of course, in every fold. But numbers of missionaries, as you well know, spend their best years in the Mission Field; whilst others devote their whole lives to the service, dying in the lands of their adoption.

And even of those who come home again, not all are black sheep! Many of them would go back to-morrow if they could, though it is to be feared "the good time they have of it out there" might rather dismay some of the critics if they had to face it!

If a man has done work for a few years out in the Mission Field, he is at any rate no worse than the man who has done none!

DO NOT SAY

"I cannot support the present system. Missionaries ought to live like the Natives, and on £25 a year."

Why ought they? And how do you know they all can? Many people live in England on £25 a year. So of course you do?

True, it may be a good thing for missionaries and for Christians generally to live simply. I, for one, have no objection to that.

DO NOT SAY

"What a mistake to send such ineffectuals. The Society ought never to have accepted them. Better keep our money!"
Yes, you have taken pains to bring forward the ineficient. But why have you not brought forward the efficient to set against them? Surely you ought to do so.

There are some failures. Can it possibly be otherwise? But you may be sure the greatest care is taken, and the "inefficients" are few and far between.

DO NOT SAY

"Another breakdown through ill health! What terrible waste of money. Why does the Society send out such people?"

Waste of money! Have we begun to deny ourselves seriously enough to talk in that strain?

As a matter of fact the Societies are most particular. But, unfortunately, microbes occasionally find excellencies in missionaries if none else can!

Do you really suppose we are going to evangelize the world without running any risks? Nay, if we are ever to succeed in bringing the Gospel to our fellow-creatures, we must run risks and make real sacrifices, and be in desperate earnest. There must be breakdowns and waste of money (so called) and worse things than that. We may think of ourselves—our lives, our health, our money, our friends, our reputation, what will people say, and so on. But we shall never evangelize the Heathen! Success—after failure! Progress—after loss! Victory—over the bodies of the slain! Life out of death! Is not this God's plan?

WHilst we are thinking of ourselves the Heathen are perishing. Risk or no risk we ought to go to them. Shall we not then cease from our calculating lukewarm caution, and with our trust in God, dare to venture something, dare to venture anything rather than leave our fellow-men without God, as we are leaving them? Is the Christian warfare the only one in which it is wrong to run any risk? in which it is a sin to die?

"Think of the waste of money if he breaks down and has to come home." Ah! but think of the loss if he might have spent a long and useful life amongst the Heathen, and did
not! So they were left to die alone! Of course we must not be reckless. That is not God's way. But what men do every day for their country, and others for gain, and some for pleasure, surely we may do for Him who gave Himself for us.

Yet, though millions of sad and weary Heathen be left without God, God's servants if a little delicate may not go to them, albeit numbers of our countrymen, quite as delicate as they are, are living in those very countries for (in comparison) the most trifling objects! May we not be sinning against God and against the Heathen in being too cautious? A step, which in ordinary circumstances may be folly, in a time of emergency may be the highest wisdom—especially when we have God to count upon!

Oh! do let us decide that the Gospel must be preached quickly to every creature, and, then, subject to that, let us be as prudent as we can.

DO NOT SAY

"I sent up a good Candidate and the Society would not accept him. So what is the use of trying to get men?"

Oh! you must go on. If one candidate fails the next may succeed. You must never lose heart. The desperate need, remember, is always there!

But do what you can to make your good candidate a better candidate. Perhaps he will be accepted next time.

Pray about your candidate; and about the Society's funds. If they had more money they could send more men.

Could you raise the money and send out this special worker yourselves? If unable at first, he might join one of the Societies later. The responsibility is yours, not simply the Society's, to see that men do go. Press forward! Only be very sure before you send him that your "good candidate" is really a good candidate; a person of sense, conviction, stability, grit, character; a painstaker; one who gets on well with others; somebody with heart; one who has the right spirit.
DO NOT SAY

Chapter V.

Personal Excuses.


"Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."—Matt. xvi., 25.

DO NOT SAY

What a stirring address that was. It was just what our people needed. I hope it will lead some of them to support a Missionary or to go themselves."

Yes, I hope it will. But, come now! what is it going to lead you to do? Why do not you support a missionary (or have your share)? Why do not you go?

DO NOT SAY

"Oh! evangelizing the Heathen is the Missionaries' business. It does not concern me."

Nay, but it does concern you, if you are God's servant. And if evangelizing the Heathen is "the missionaries' business," why may it not be your business to become a missionary? Very likely it is! Why is it my business to be a missionary any more than yours?

Anyhow, in God's plan you have your part. Mind you find out what it is—and do it.
DO NOT SAY

“There is good to be done in the place where I am. Better let well alone”

Of course there is good to be done in the place where you are: there is good to be done everywhere.

But the question is, where is the most good to be done? Where am I most needed? “Dare we be satisfied with a life that produces only one pound if it might be producing ten pounds?”

DO NOT SAY

“If I go out as a Missionary there is no chance of preferment.”

And what of that? Listen to a man who at one time, no doubt, had a keen eye to preferment: “What things were gain to me those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for Whom I have suffered the loss of all things and do count them but dung that I may win Christ.”—Phil. iii., 7-8.

Besides, you are mistaken. At home preferment is uncertain. In the Mission Field it is sure; for to be called to be a missionary is preferment.

DO NOT SAY

“How shall I get on without a guaranteed salary?”

“Your Father knoweth that ye have need of all these things.” Is not that a sufficient guarantee? Read the chapter (Matthew vi.), and about the sparrows in chapter ten.

As a matter of fact missionaries usually do have a salary, or something equivalent, if they need it.
DO NOT SAY

"But what will become of me when I get old?"

Perhaps, like Moses, you never will grow old. With eye undimmed and natural force unabated, you may be able to labour on till God calls you Home.

And if not—"Behold the fowls of the air; for they sow not neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?"—Matt. vi., 26.

"Even to your old age I am He, and even to hoar hairs will I carry you."—Is. xlvi., 4.

If you are going to keep your fears ought you not to expunge these chapters from your Bible?

DO NOT SAY

"But I might have to be separated from my wife and children."

Then is the new recruit just emerging from heathenism called upon to forsake his home and friends whilst you are to be excused?

Are Christ’s words, “If any man... hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple,” (Luke xiv., 26) addressed to him, but not to you? “Or is the Cross for you also?—only a cross light indeed compared to the absolute good-bye for ever to wife and child, to all that he holds most dear, of many a Hindu when he comes forward to Christian baptism.”

But to-morrow’s burdens need not be borne to-day. The particular cross you dread may never come to you. Why anticipate? Nothing can come but what God permits. What God permits He will give “sufficient grace” for. And what God gives grace for will be a blessing. Hallelujah!
PERSONAL EXCUSES.

DO NOT SAY

"I hope the Climate is healthy, and the Rooms airy, and the Food good, and the People perfectly peaceable, because I should not like to run any risk."

Fine talk indeed for a soldier!

"If the climate is salubrious, and the feather beds are soft, and the dinners nicely cooked, and if there really is no danger whatsoever of my being shot, I will go to the war. But I should not like to expose myself to the chance of fever, nor incur the slightest risk of being killed."

For shame! Have you nothing better to give to God than that?

DO NOT SAY

"Are you quite sure there is nothing unpleasant in the houses or in the streets? And are the inhabitants nice in their ways? I could not live without refinement, you know."

Let me break the news to you tenderly! I am quite sure there is a good deal which is unpleasant, both in the houses and in the streets. (You can keep your own home clean.) And the inhabitants often have distinctly not nice ways. In fact these, in a measure, constitute our "Misionary hardships." And we never quite get used to them. As for refinement, it is practically unknown!

You, I observe, "could not live without refinement." That is unfortunate, certainly unfortunate. But still you can come out and die, you know! And you can have such a lovely, gentlemanly tombstone bearing the sweetest imaginable epitaph:

Sacred to the Memory

of A—— B——

Who died in the Mission Field,

A Martyr to Refinement!

I am sure you would like that!
DO NOT SAY

"The Society requires me to be vaccinated and bring a Medical Certificate. I do not believe in that sort of nonsense"

You are not asked to believe in it. You can vaccinate yourself (or the doctor will) and get your Medical Certificate, and be as unbelieving about it as you please. So long as you do it, nobody wants to know about your faith.

You call it "nonsense." Very well then, you are not going to let a little nonsense frighten you away from the Mission Field? God forbid!

Of course you must yield to this or any other little requirement the Society deems it wise to make—and in so doing get God's blessing.

Also, it may comfort you to reflect that though usually, of course, you are wiser than the Society, this may be the exception which proves the rule!

DO NOT SAY

"Well, I did think of offering to the Society, but I found there was such a lot of red-tape: I could not stand it."

In other words you were asked to submit to a little routine and it was too much for you. Is that the measure of your devotion? Must you have precisely your own way? Do you expect everything to be made easy for you? Have you no humility? No patience?

Red Indians, and the like, are as trying as red-tape. I am afraid if you were to go abroad, you would soon go home again, saying, "I could not stand it."
“I have set my heart upon going to a particular place, and in a particular Society. If the way does not open for this, I shall not go at all.”

What do our instructions say about particular Places and particular Societies? What they speak of is the World, and of Men having no hope and without God in the World. If you can bring to such men the knowledge of God, and "the blessed hope of everlasting life," are you justified in not doing so, because they are not the particular people you happen to have taken a fancy to? Or because they do not live in the country you have set your heart upon? Or because the way in which God is willing to send you is not the one most to your taste?

Surely, if God sets before you an open door, or the possibility of an open door, to the Heathen, you must not shut your eyes to it, because it is not the particular door you were thinking of, or because it does not lead to the particular spot you had in your mind? Let God lead you. This is much safer than wanting your own plans. Indeed, there is danger lest while we are picking, and fancying, and choosing for ourselves, our opportunity slip away, and we be suddenly called to give up our account to God, with nothing better than a futile bundle of good intentions, to set against the empty guilty record of a fitful wasted life.

"But if I stop at Home I can stir up others to go; or make money and send out several Missionaries in my stead."

By far the best way to stir up others is to set the example, and go yourself, if it is possible.

Let those who cannot go (a great host!) make the money and send others.
Satan keeps us asleep as long as he can. And as soon as we begin to awake, he suddenly discovers to us that, after all, the best way of helping the Heathen is to stop at home! Anything so long as he can keep us from going to them.

**DO NOT SAY**

"Yes, I will go. But I must stay at Home for a year or two first, to gain experience."

"I will go, but I must stay!" Ah, we must get round to the staying—somehow!

Forgive me! But let us seriously consider it a little. If you are a Christian without any experience or training; without adaptableness; and without a sound knowledge of the Bible; or if you are in any doubt about God’s will for you, you had better stay—far better.

But if you have proved your armour; if you are "not a novice," but are rooted and grounded in Christ, so that you will not be moved: if you really do know the Lord, and are assured of His will, why should you delay?

As for "gaining experience" and real training, that is best to be had, not by stopping long at home, but in the Mission Field itself; whilst it should be borne in mind the inner recesses of the chambers of knowledge of the language and of the people open only to the key of youth. If you have that key use it while you may!

Special reasons may exist in your case which call for you to wait. But do not decide to do so lightly. Remember the need out there is *very urgent*. Unless there is good cause, if free to go, you should not tarry. Of course it would be *very nice* to stop at home and learn a little of everything. But whilst you are learning it, the Heathen are perishing at the rate of something like fifty thousand a day! Why do we forget the awful emergency, and take things so leisurely?

And how many who begin by staying at home, end by never going to the Heathen at all. Satan is a Master-worker. Take care!
Chapter VI.

"Difficulty" Excuses.

"If ye have faith as a grain of mustard seed! . . Howbeit, this kind goeth not out but by prayer and fasting."—Mat. xvii., 20, 21.

DO NOT SAY

"I have no time to think about Missions. I am too busy."

Brother, I am afraid for you! If you are too busy to think about other men's souls, perchance you will soon be too busy to think about your own!

"No time to think about Missions." What does it mean? Alas! it means no time to think about the will of God. No time to ponder the Word of God—for the Bible is full of Missions.

Friend! What are you so busy about? What is it you are rushing at? The more haste the worst speed for the mariner who is too busy to consult his compass; for the climber who has no time to look before he leaps.

The more thickly affairs accumulated around Luther, the more time did he feel it necessary to give to God. And, in these days, when a man gives time to God, God soon says something to him about Missions.

DO NOT SAY

"It is of no use for me to think of going. There are so many difficulties in the way."

Nay! but do you not know difficulties are a good sign? Keep heart: All the Missionaries that ever were had difficulties in the way. Or they ought to have had! Difficulties are made to be overcome. They point forward, not backward.
Tell the Society about them. Consult your friends about them. Only take care they are the right sort of friends!

Above all, keep bringing your difficulties to God, and wait to see what He will do with them. Be importunate, but not impetuous. You can afford to wait, if God is at the helm. In the meantime do good where you are, and study your Bible.

**DO NOT SAY**

"I cannot go, for my Home duties are so pressing."

They may be. And they may be such as ought to keep you at home. But do not take this for granted.

Do you suppose the Lord Jesus was without "Home-duties" when He left, first His heavenly Home, and then His earthly home, for our sakes? And are only those to go to the Heathen who are not wanted at home? I am afraid those are the very people who are not wanted abroad.

The question for you is this: Are "my home-duties so pressing" that, in God's sight, it would not be right for me to leave them?

**DO NOT SAY**

"In my case it is out of the question. I have my business to attend to."

My business? It is God's business, surely, you have to attend to it if you are His servant? True, the "my business" you speak of may be God's business for you. And He may want you to stay in it. But are you quite sure? The Apostles were engaged in business, and they had to leave it. You may have to do the same. Certainly if our fellow-men are to hear the Gospel before they die, a great many people who are in business will have to give it up, and go to them—you yourself perhaps amongst the number. Why not? Why should others go and not you?
It just comes to this. You are God's property. Your life belongs to Him. Are you where you are now because, having offered your life to God for the Heathen, or for anything He chose, God sent you into business? If so, you are in your right place—not otherwise. Business is not the first thing. "Seek ye first the Kingdom of God."

**DO NOT SAY**

"God is beginning to make my business prosper. He cannot mean me to leave it when I am getting on so well."

Then does God want as missionaries only those who try their hand at business and fail? Is to be unsuccessful in business a good qualification for making a successful missionary? Are we to offer our service to God for the Heathen only when we find it is of no use elsewhere?

One had always looked at it the other way! One had thought that the successful men in business—not the failures—were the ones who would be of use in the Mission Field!

**DO NOT SAY**

"*My* path, at any rate, is clear, for I have my work for God at Home."

My brother, if you have not your work for God at home, you may be quite sure nobody wants you in China or anywhere else!

People who have not enough love for God, and the souls of their fellow-men, to be doing anything at home—do you suppose they would be of any use abroad? Why, they are just the ones who ought not to come!

And yet if a brother who is engaged in Christian work talks of going out as a missionary, (he may have but a Bible Class once a week, and there may be several others ready to take his place,) his wise friends will gather round
him and shake their heads, and expostulate, and tell him he is making a great mistake. Others may go, but clearly God has given him a work to do at home, and how can it be right for him to leave it? (That is, to go to the needy Heathen. If it were to get a "better situation," of course it would be quite right to leave it then!) Nice, pleasant, plausible talk! But what does it mean? It means that nobody who is worth having ought to be a missionary. But if we can find here and there a few idle good-for-nothing Christians, who have no work to keep them in their own country, perhaps it might be right for some of them to go abroad! Thank you very much. But we earnestly beg you will keep them at home—every one of them!

Dear brother, the fact that you have work for God in your own country, and that God is blessing you in it, may be one of the strongest reasons why you should go to the Heathen, because if it were otherwise you might be of little good.

Many of us in the Mission Field, knowing full well, and giving full weight to, the great needs at home, soberly and strongly feel that some of the leading men who have work for God in the home lands would be abundantly justified and repaid in giving it up, and going to the overwhelming masses of miserable Heathen and self-satisfied Mohammedans. When some of these do come we may look for a greater awakening at home.

Do try and think what it really means that millions of our fellow-men are left without a chance. Left—simply because we choose to leave them! Was there ever such a need as this?

Oh, God! open our eyes and our hearts!

DO NOT SAY

"I am not good enough to be a Missionary."

Is not this the voice of Satan? Would that man be
fit to go who felt himself "good enough?" Do you really know the Lord, and love the Lord? Then, surely you can give His message?

*If there is anything wrong with you, you can go to Him and get it put right at once.*

But as for weakness and insufficiency—why, that is your strength. "It is God that worketh in you, both to will and to do." And "His strength is made perfect in weakness," in Heathen lands as much as at home. The best missionaries are—not angels, but "nothing." "When I am weak, then am I strong." "Follow Me" (ye rough fishermen. I know you are not good enough, but) "I will make you fishers of men." *And He did!*

**DO NOT SAY**

"I am not educated enough to be a Missionary: I have not been to College."

Never mind! A college training of the right kind is a good thing, no doubt, but it is not essential. Some of our Lord's disciples had not been to College! Still He was able to use them. And He will be able to use you, if you are willing to work, and have a humble, teachable spirit.

Perhaps you can attend Evening Classes? Or study in connection with the College by post?*

It is not bad training to live in one little room in a back street. Black your own boots. Eat plain food—chiefly rice, bread, vegetables, and eggs.

In the morning wait on God, and study—especially your Bible. Be methodical. Stick close to your work. But if you are interrupted many times more—keep smiling!

In the afternoon go out angling, for "men" of course. Make a point of systematic visiting and individual conver-
sations. Be definite, not desultory. Know your message, and give it clearly. Impart something. Drive something home. In the evening throw yourself heartily with others into God's work, always being careful to take the lowest place. Observe those who are more experienced than you are. Learn from everybody. Help everybody. Make yourself generally useful. Keep awake!

When snubbed, learn your lesson. Then thank God and take courage!

If possible, get a kind, crotchety friend to come and live with you. Never get put out with him, nor be anything but patient and cheerful. Keep on doing this. Those who do not get tired will have proved themselves splendidly-trained collegians. Those who give up, however clever they may be, are not well trained for the Mission Field!

DO NOT SAY

"I have no Special Gifts."

Special gifts, though exceedingly useful, are altogether secondary. A missionary's life is more ordinary than is supposed. That is to say, it calls more for the exercise of ordinary gifts than of special ones. Plod rather than cleverness is often the best missionary equipment.

The special gift is the gift of the Holy Spirit, Whom our Heavenly Father will give to them that ask Him. Do not come without that.

DO NOT SAY

"I am too old. I should never be able to learn the Language."

If it is so, can you not go to Countries where the Natives understand English, such as parts of India, South Africa, the West Indies, or Japan?

But who said you could never learn the language? God can do greater things for you in a Heathen land than enable you to learn to speak.
Besides, you can always be speaking by your life. If you will come and really live Christ amongst the people, it will be worth while coming a dozen times over.

Let me illustrate this. You are very highly gifted. You have a thorough knowledge of the language. You are an extremely fluent speaker. The people crowd round you in the streets, and hang upon your lips. They are perfectly amazed, and say one to another: "Listen to this foreign man; he talks our language just like ourselves!" But an ill-mannered somebody suddenly insults you, calls you a bad name, throws a stone at you! In a moment you lose your temper, and give an angry retort. Ah! what has become of your preaching now?

Or perhaps your life at home is faulty. The people are sure to find it out. And when they hear from your servant or from those who know you, that you are domineering, selfish, thinking more of your own comfort than of others, the next time you go to preach your words will not go very far.

But you are not gifted. You cannot learn the language. You stammer out a few—a very few—halting words, accent and idiom being alike bad. The people can hardly understand you at all. But somehow there is something in your face and in your manner which speaks to them. They, too, get behind the scenes. They go to those who know you and say, "That foreign man (or woman) who comes to us—he doesn't know much of our language; what sort of person is it?"

"Ah! never mind about the language. I can tell you this. I used to have no one to care for me; but now, since this dear foreigner has come to live amongst us, I know what it is to have somebody to love me! He (or she) cannot talk much. But he is so patient and so good. He never seems to think of himself. He is always thinking about us poor people, and wanting to make us better."

Why, dear sister, dear brother, those few feeble stuttering words, backed up by a patient loving Christian life, will
go further than volumes of the most beautiful talk, where the life is absent—indeed they will!

So again I say, If you will come to the Heathen, and do nothing but live a holy life, it will be well worth while for you to come. Though you never learn to speak, you will be preaching to the people—and the best kind of preaching too—every day you live!

But you would be able to learn the language. Never fear! "Who hath made man's mouth?" I do not know anyone who had come home because he could not learn the language enough to be useful. At the same time, it does mean hard work; and a steady, persevering, put-your-trust-in-God spirit.

DO NOT SAY

"My health is not very good. I could not stand the climate. I will think no more about it."

Of course, if you are suffering from any nervous or physical disease, your place, for the time being, is doubtless at home. No one wants you to be foolhardy. But are you ill? If not—if you can work, if you can play, if you are in reasonable health at home, why must you break down abroad?

As a matter of fact no one can tell. There are some in the Mission Fields to-day, whom the Doctors would not pass, standing the climate well, and doing excellent work, whilst others who went out strong have fallen! Even in this, God is no respecter of persons.

Again, there are climates and climates. Some are very bad. And some are very good. Because you could not live in one country, it does not in the least follow you could not live in another. Nay, in the same country, you might always be ill in one part, and yet strong and well in another part. (Why do the Doctors and others not consider this?)
Any way, if health is really a difficulty, take it to God. If God keeps you back it is all right; and the life at home then is just as important as the life abroad.

But, remember, God often makes delicate people strong enough to do impossibilities. "Jehovah Rophi" is in the Bible still!

**DO NOT SAY**

"I have no particular love for the Heathen. I do not feel any special drawing towards them."

Then get to know more about them; pray more for them; take a definite interest in them. It is difficult to love people we do not know about, or think about. Do you read the missionary paper? Do you attend the missionary Prayer Meetings?

But, after all, the way to love the Heathen is to go to them. It is much easier to love people when you are living amongst them, than when you are ten thousand miles away?

However, the question really is not, Have you a particular love for the Heathen? but—do you love GOD?

**DO NOT SAY**

"But it would not do to go from impulse."

That is easily settled. Take the matter soberly to God in prayer. After that, if you go, it will not be from impulse.

Think of this. The impulse you feel may be God's Holy Spirit stirring within you. But you do not in your heart want to be a missionary? And Satan knows it. So he makes you pleased with yourself that you have the impulse to go, but persuades you that it would be wrong to indulge it at present. You are very glad of the temporary excuse, get settled down at home, and never go to the Heathen at all?
If you have no particular impulse to go to the Heathen, Satan tells you you must wait awhile until you have. If you have any impulse to go, he tells you “it would never do to go to the Heathen from impulse,” you must wait awhile, until the impulse moderates or dies away! Why are we trifling like this—inventing excuses, and keeping our fellow-men without God?

DO NOT SAY

“But surely I must wait for a Special Call to Go?”

Nay, there is “a Special Call” to go. Have you “a Special Call” to stop? The Heathen’s need. Our Master’s command. This is the special call. And if it is possible for you to go (seeing so many cannot), surely it is His special call to you?

Waiting for a Special Call! It is nothing that millions yonder are perishing, and that you might go to them; nay, you must stop at home and let them perish, in spite of the command to go, whilst you “wait for a Special Call!” In the blindness of our hearts some of us did this years ago. Thank God He opened our eyes, and brought us to our senses, before the precious opportunity had slipped—wasted—away.

“A Special Call!” Why, if China, for example, were a Christian country, and if there were in China as many thousands of ministers and Christian workers as there are in England, China’s need would then be about ten times as great as England’s. What it is now, as a Heathen country, and with often not one worker among a million souls, I am unable to calculate. Is not this a “Special Call?” Had I waited for any other I should never have been a missionary. Are you

A YOUNG CLERGYMAN?

wishing to turn your one little life to the best account? Then, I ask you, if you were working in a small parish of
eight or nine hundred people, where besides the Church, was a Mission Room, a Chapel, the Salvation Army, and other Christian workers, and you were asked to go to a large parish of twenty thousand people, utterly neglected, without a single Church, Chapel, Mission Room, or worker besides yourself—and to which nobody would be sent if you declined—if you were free to go, what would you do? Would you feel it right to refuse, and to let those twenty thousand people sink into Christless graves, while you said to yourself you must wait for “a special call” to go to them? No, you would feel it needed a special call—a very special call—to justify you in staying where you were. Very well then, England is the little parish, and the Heathen world is the parish of twenty thousand. Surely it needs a very special call to justify you in staying in England? But you are “waiting for a special call to go!”

If you still feel you must have a special call, let me ask you: Are you looking for it? Are you listening for it? Some people are never likely to have a special call. They turn their faces the other way! A special call needs an attentive ear. If you who are waiting for a special call would but wait to listen, perhaps you might hear it even now.

DO NOT SAY

“I have never been asked to go to the Heathen. No post has been offered me abroad. I should not like to put myself forward.”

Never been asked? But there are the Heathen! And God has told us to go to them.

Suppose you and your family were all heathens. (And try to think what that would mean.) Suppose a brother who knew the glad tidings was free to come and communicate it to you. Suppose he did not come, but left you all in the hopeless darkness. And it was only because “he did not like to put himself forward!” How should you
feel about it? How should you feel about him? Would you think that he cared for you very much? or even that he cared for his Master very much?

Nay, dear friend, away with this treacherous false humility. Do not be thinking of yourself. Think of your fellow men. You can help some of them.

"No post has been offered you?" Nonsense! There are thousands of posts vacant at this very moment, any one of which you can fill if you are a true man. Get up—and go.

DO NOT SAY

"Well, in any case I must wait for a closed door behind and an open door in front."

Nothing of the kind! Ask the Missionaries in the field how it was with them. Why, they had all sorts of open doors behind and their friends trying to push them through, whilst (in many cases) the door in front was fast closed and bolted.

When God gives a command it is often so. Was there "an open door" in front of them, or the deep rolling sea, when "the Lord said unto Moses, Speak unto the children of Israel that they go forward"?

It is as we go forward step by step, with childlike obedience, and faith, and patience, that God opens the door—sometimes marvellously.

"Step by step." Yes, that I believe is the secret. God does not want you to-day to take a great hop—skip—and a jump into some Heathen country. But, perhaps, He does want you to take some little step? Then take it. You may not see the use. Your way to the Heathen may be altogether blocked. What can this little step do to clear it? It is absurd. Never mind! God lays it upon your heart. Do it. Herein lies the difference between the Christian who hits the mark and the one who misses.
You are seeking guidance. You know not what to do. You want a sign from Heaven, clear and definite. Instead, some little thing is suggested to your mind. You do not care for it. Or it is so insignificant you take no heed. And neglecting to take the first step—for that is what it is—you miss God's guidance.

Or you take the other course. It is only a little thing, truly. You do not quite see how this is going to help you. But you do it! You attend the Meeting; you read the Magazine; you join the Union; you speak to your friend; you write the letter; you give yourself to prayer—you take the step whatever it is. And from this point of vantage God presently shows you another little step, and another; and so, without any great leap or rush, but quite naturally, one day you find yourself on the other side of all your difficulties, quietly working with the Master in some Heathen land!

Do not say

"I should like to go, but I know my parents will never give their consent."

How do you know? Have you ever seriously asked them? Perhaps they are more willing than you think. "Who shall roll us away the stone...? And when they looked, they saw that the stone was rolled away." Go on—trusting in God. Ask your parents. You, too, may find the stone already rolled away.

If not, do not be discouraged. Continue in prayer. Try to interest your parents in missionary work. Let them know you understand what you are talking about. Perhaps they are only waiting to see whether you really mean it.

In any case, be patient. Keep believing. It may be when you least expect it God will make your parents willing. In the meantime, be contented where you are, or wherever God puts you. And be more dutiful and loving in your home than ever.
DO NOT SAY

"I wrote to the Society; but they did not seem to want me, so I thought no more about it."

That was a mistake. The Heathen and their deep distress are an abiding reality. You cannot thus easily rid yourself of your responsibility towards them. You must not. Labourers are sorely needed.

The Society does not want half-hearted men. What proof have they that you are dead in earnest? Qualify yourself to become a true labourer. Then press forward undaunted by discouragements. Often the Mission Field—like the Kingdom of Heaven—suffereth violence, and the violent take it by force.

DO NOT SAY

"The Missionary Society will not accept me, so that settles the question."

No, not necessarily. You may have something to learn, God may have something to teach you. And then He may let you go.

Perhaps your knowledge of the Bible is inadequate. Perhaps your power to communicate to others what you know is deficient. Perhaps as a worker for Christ your service has been very limited. Perhaps your character needs toning, your mind developing, your spiritual life deepening, your Christian experience perfecting.

Under such circumstances, one man takes no pains to learn, to improve, or to cultivate the gift of teaching others. And when a year later he offers again to the Society, he is as raw and foolish, and perhaps as conceited of "his powers," as he was before. Of course he has no chance!

Another man leaves no stone unturned to repair his deficiencies, and to become a well-tempered clean vessel
meet for the Master's use. And when later on he offers to the Society, he is gladly accepted—perhaps at first for further training, and then for active service.

Or it may be the rebuff is allowed simply to test you. If God sees you are not to be daunted, but really mean to go—somehow, anyhow, just as soon as He lets you—I believe, sooner or later, He will let you. Or He will show you beyond a doubt that He has better work for you to do where you are.

One man finds the front door closed, and is too proud or too lukewarm to try again, or to try another. (Perhaps it is no great loss to the Heathen that the front door was closed!) Another man takes the matter to God, and then, if persuaded that God means him to go forward, tries the door again and again. And if that door will not open he tries another. Never does he think of giving up without trying every door repeatedly. After that, he goes back to try once more! Let God, and the Societies, know you are in earnest. Something will happen then!
Chapter VII.

"Home Needs v. Foreign Missions."

"Why call ye Me, Lord, Lord, and do not the things which I say?"


"Freely ye have received, freely give."—*Matt.* x., 8.

**DO NOT SAY**

"But, after all, there is plenty to do at Home."

As a matter of fact the "plenty to do at home" has largely to do with home-Christians. More time is absorbed in ministering to home-Christians than in anything else.

If Christians would do their duty; and instead of waiting to be attended to would go out and attend to others, the "plenty to do at home" would be much reduced. Quite a number of ministers would be set free for the Mission-fields; and those who remain would have more time than they have now to devote to the ungodly and indifferent.

**DO NOT SAY**

"Indeed, we cannot spare men to go abroad. More workers are needed here. Look at my Parish!"

Yes, look at your parish. Look at the Wesleyan Chapel they are building in the middle of it. You are not at all pleased, although the minister who is coming preaches the Gospel, and is not a "political dissenter"—except in the mild and harmless sense in which you are perhaps a political Churchman.
If you believe the people in your parish are really suffering from lack of workers, you cannot wish a good minister and his friends not to come, merely because they are not of your Church. Better your people be Wesleyans than Heathens, anyhow!

But look at the Proprietary Chapel in your parish. You are not best pleased with that either, although it belongs to the Church of England. It is bad enough for you to have the “Dissenters to compete with” without that. “The Church is not wanted,” you say. “It takes away my people and thins my congregations.” Just so. In fact, if the dear clergymen and all his house were to move away out of

YOUR PARISH TO TIMBUCTOO

to-morrow, you would see them off, and come home to eat a heartier breakfast than you have done for many a day! You know you would.

Precisely the same if you were to clear out. Your good neighbours would feel that now they had a chance!

“More workers are needed.” Of course—in a way. But there is often a good deal of unreality in the cry. It may mean just this—more workers to compete against the other workers!

One cannot but feel it would be a good thing all round if Christian workers, sometimes, were to pack up their traps and go right off to the Heathen.

DO NOT SAY

“I ought to have six Curates on my staff and I can get only five. Foreign Missions are sadly overdone.”

Are you quite sure Foreign Missions have robbed you of your sixth man? I greatly doubt it. Perhaps he is an Army Chaplain. Then you must blame the Army for that. Perhaps he is in our Colonies. Then you must
blame the Colonies for that. Much more likely he has not gone abroad at all; but your next door neighbour having started extra services for his Christian parishioners (who do not come to the services, by the way!) has run off with your man. Then you must blame him or the Christian parishioners for that.

Or perhaps your man has been caught by the current of the age. The religious books and theological lecturers have schooled his religion out of him; or perhaps he has taken fright at the dissensions and lawlessness in the Church and has not come forward for ordination. You must blame I know not whom for all that, but certainly not Foreign Missions.

Supposing, however, the man you are looking for has gone out as a missionary—

**IS IT SUCH A DREADFUL THING?**

You ought to have six Curates on your staff. But why? Perhaps you have 25,000 people in your parish: but your brother clergyman abroad has 250,000 in his parish. And he is quite alone, whilst you have a little army of district visitors, teachers and helpers. Besides, his is a very much darker parish than yours.

Now, why ought you to have six curates and he ought not to have one? Why! Do ponder this question; go to the bottom of it. And when you have found a quite satisfactory answer, then say that Foreign Missions are overdone—not before.

**DO NOT SAY**

“But still, when we have so many Heathens at our very doors, why should we go off to Africa to find them? We had better stop and convert the Home-heathen first.”

Have we any right to decide for ourselves at all what we had better do? As servants, and not masters, had we not better do what we are told?
And what are our instructions? Are we told not "to go into all the world," not "to preach the Gospel to every creature," but to leave the majority of our fellow-men without the possibility of hearing of God's love, whilst we preach to the comparatively few people in our own country over and over again? Are we told to stop and "convert all the people at home" before we give others a chance? If so, by all means let us obey. And if there should be a little town in England with half a thousand Christian workers in it, and one of them should be misguided enough to talk of going to preach the Gospel to the Heathen, let us be down upon him at once, and show how very wrong it would be for him to go, seeing that in his own town, perhaps, might still be found some "home-heathen" lurking there!

But, oh! if these are not our instructions; if our Master, Who knew, I suppose, that there would always be "plenty to do at home," has told us plainly not to stay, but to "go"; and to preach the Gospel not to a few, but "to every creature," why are we stopping where we are, instead of going and doing what we are told? Do we

**SPEAK LIGHTLY OF HOME WORK?**

God forbid! On the contrary, the solemn importance of the work at home is one of the most serious aspects of our neglect of the Heathen. _If we did more abroad there would be less to do at Home! _For there is no clash, but a beautiful symmetry in God's plan. _If He tells us to go to the Heathen, then we cannot disobey without impoverishing ourselves._ Work at home, carried on to the neglect of the work abroad, is weakness and not strength. How many of the evils in our midst to-day are due to this selfish and short-sighted policy! Oh, depend upon it, the best thing we can do for our own country is to obey God. And not until we do obey God shall we see the showers of blessing at home, which some of us are so earnestly pleading and working for.
DO NOT SAY

"But surely, our own land is the uttermost part of the earth quite as much as China, or any other country?"

I know it is. But is there a man in our own land who has never heard the Gospel? who does not know there is any Gospel to hear of? and who cannot hear the Gospel if he will? Is there no Bible in England? Is not the Bible within the reach of all who choose?

We talk of our home-heathen. But really they are not heathen here at home. I know something about them. I have worked amongst them. Indifferent, godless, wicked, I know they are—more wicked, perhaps, than many in heathen lands. But THEY ARE NOT HEATHEN.

Do you doubt what I say? Then bring in some of the very worst, the very-most-heathenish people you can find anywhere; set them down in front of you, and mention one word—Jesus! Do you mean to tell me they will not know in the least what you are talking about? Why, the very blasphemy they utter bears witness that God is known amongst them.

Our home-heathen! When they pass a Church and hear the bells ring, do they look up, and gaze, and wonder, "Whatever is this big building? What are the bells ringing for? Why are people going inside?" Nay, they know perfectly well, of course, what the building is, and why the people are going in. Or—to use a still simpler illustration—when the Salvation Army marches along the street, do these "heathen at home" stand, and gape, and stare, and say amongst themselves, "Whatever are these people? Where are they going? What does it all mean?" Nay, there is not a man, woman, or child amongst them—no matter how heathenish and degraded they are—who does not know that if he chooses to follow that crowd he will hear something about a soul of his, and how his soul may be saved. Oh, yes, there is this vast difference.
Here there is a Saviour for the wickedest people, and they know it. There there is no Saviour for anybody that they know of. Here they can hear if they will. There they cannot hear. Here they have the opportunity. There they have none. And here they do not worship sticks, and mud, and stones, and devils, as they do there.

Besides, supposing England were a heathen country—as it was, and must have continued to be if Augustine and others had talked about their "heathen at home"—why should thousands of Christians stay in this one tiny corner, and only units go to the vast other regions of God's world? Do answer. Why should they? And ask yourself, Why should I stay here?

WHY SHOULD I NOT GO THERE?

Who ever heard of a minister in charge of a large parish locating himself and all his workers in one street, and neglecting all the rest; his excuse being that as he had "plenty to do" amongst the wicked people still left in the one street near his own door, he could not be expected to concern himself about the others? Imagine such a man! What would you say to him?

We are God's servants. And he has given us the World for our Parish. What right have we to settle down in one little country, and because many of the people here persist in refusing God's oft-repeated offer of salvation, plead as an excuse for doing so little for others, that "we have plenty to do at home"?

True, we must not neglect the people next our own door. But in our determination to avoid that error, are we to run into the crime of neglecting everybody else, and care only for the "one street"?

Suppose an epidemic is raging in England. And in Birmingham there are 1,000 medical men, possessed of an infallible remedy, whom you employ to go throughout the land offering the medicine to everyone who will receive it.
Time passes on; and you find multitudes of people
dying all over the country without even having heard of
the medicine. You go in search of your medical men,
and to your astonishment you find 999 out of the 1,000
stopping in Birmingham; four or five doctors in some
cases attending one sick person, and others sitting at home
doing nothing, because they have not been sent for!

ON RECOVERING YOUR BREATH

you ask what they can mean by such extraordinary and
wicked conduct. And they gently reply, "It is all right,
Pray do not disturb yourself. Everything in good time.
But there are plenty of sick people where we are. We
have not managed to force the medicine down the throats
of all the people in Birmingham yet!"

Others answer, "No, no! The people here can be
cured if they will, while in Wolverhampton, Manchester,
Portsmouth, London yonder, they are dying off without a
chance. But still, you know, it is a solemn thing to leave
Birmingham; and so, although there are trains starting
every hour, we are just stopping where we are, waiting for
a Special Call to go!"

What patience could you have with men like that?
And the wonder is that God can have patience with us.

Oh! I want to ask you plainly if I may—Why is it
that you stay on at home? Why is it that with all your
Consecration meetings, and much talk of being willing to
go "anywhere for Jesus," there are yet so few who really
do go, where, we cannot but believe, He wants multitudes
of His servants to come?

DO NOT SAY

"It is all very well, but how are they to
live? Even Missionaries cannot exist
upon air!"

Why should they? You and your fellow Christians,
numbering many hundreds of thousands, can support
them. Where is the difficulty?
DO NOT SAY

"But supporting Foreign Missions is such terribly EXPENSIVE work. If only it did not cost SO MUCH?"

If supporting Foreign Missions is "such terribly expensive work," I know not what adverbs or adjectives will fitly describe the costliness of supporting Home Missions. We live in a luxurious age. Unless a Church costs £10,000 or £15,000 to begin with, and one or two thousand pounds a year to keep it going, a decent home-Christian now-a-days will hardly feel comfortable to sit within its walls! And yet a building quite as large and quite as convenient need cost only a few hundred pounds, and could be maintained for a comparatively small sum-as is done in our Mission Fields. If it is cheapness you are after, you must go in for supporting Foreign Missions, indeed you must!

But what is that you are saying? "If only it did not cost so much!" Does it come to this, then, that we Christians are really so few and so poor that we have not the money wherewith to send and support the missionaries? Nonsense! Look at

ALL OUR RELIGIOUS SPLENDOUR

just referred to. (Let us have our fine Churches if we will, but take care it is not at the expense of millions of neglected souls.) Look at our lands and possessions; look at our houses; look inside them; look at our comforts and luxuries, and the abundance of everything we lavish upon ourselves; look at our pleasures and entertainments, our recreations and amusements: I say, look at all the money we spend for self; look at all we hoard for self; look at all we waste upon self; and then plead—if we dare—"We would help the poor Heathen if we could, but really we have no money." No money! Nay, God's servants have plenty of their Master's money. But they are not willing to part with it. If we liked to give the money we should find we had it to give. If we wanted to send out mission-
aries we should find some way of doing it. To speak quite plainly: If to support a missionary brought with it the title and honours of an English Duke (without involving expense), how many Christian families who "really cannot afford to do anything" for Foreign Missions now, would quickly discover a method of raising the necessary money. Indeed it might be difficult to find many families (clans) without their representative!

Oh, yes, if it would secure for us social advantages, or if it were

**SOMETHING WE CARED FOR,**

Christians would soon be busy writing their cheques, and pouring their silver and gold into the Treasury. But as it is—"we really cannot afford it!" True we sing about...

... my silver and my gold,

Not a mite would I withhold.

And perhaps a *mite* we do not withhold. But, too often, with heaped-up riches, we withhold *all the rest!* We think we may lavish as much as we please upon ourselves, while we expect our Master, *Who gave Himself for us,* to be satisfied with any little pittance we may condescend to offer Him?

We sing, and lustily (for is it not one of our favourite hymns?—

> Were the whole realm of nature mine,  
> That were an offering *far too small,*  
> Love so amazing, so divine,  
> Demands my soul, my life, my *all.*

And then we give Him for Foreign Missions—one per cent. of our income? Nay, but (taking the average) *one sixteenth of one per cent.*, or one shilling and three pence out of £100! Oh, why do we call ourselves God’s servants, and serve Him so badly?

My brother, beware how you rob God. Take care, I pray you, lest in seeking to save your life you lose it; lest in seeking to save your money it vanishes away; lest in seeking to save your children they are taken from you.
Turn with me for one moment to look at this sad, dark picture. See these men and women ignorantly bowing down before fierce monster idols, and black foul fiends of painted wood, mud, and stone; torturing themselves with loathsome penances; with debaucheries unspeakable, well nigh unthinkable, holding religious carnival; giving the rein to every most revolting instinct of their degraded and savage nature: vivisecting little children; eating one another's flesh, and offering human sacrifices. Look at it! And try to feel, if you can, how awful it is in the sight of the Holy Loving God and Father. Now turn to this other picture,

**SADDER AND DARKER STILL,**

Look at these men and women in Christian lands, in the full blaze of Gospel light and knowledge; rejoicing themselves in the Saviour's pardoning love and power purchased with the price of the Blood of God's dear Son; redeemed unto Himself that He might send them forth as His ambassadors into the dark places of the earth; look at them, knowing of their brethren's need, and perfectly able to go to their deliverance—sitting at home unmoved!

Aye, think of God turning from the vile degraded Heathen to His own dear children for sympathy, and finding that, while we are indeed making a great show of loyalty to Him, declaring ourselves ready to do anything, or go anywhere in His Name if He calls us, we are

**NOT REALLY WILLING,**

but are deciding for ourselves that He does not call us (though He may call our neighbours) to do much more than pretend to lament over the state of the Heathen, while we spend our lives, and our money, and our energies, in making ourselves and our children as comfortable as we can at home!

Ah, I believe not there "In Darkest Africa," but right here, where you, dear child of God, are living your civilised, beautiful, religious life—but refusing to let God have...
His way with you—it is here the heart of God is most sorely grieved; robbed and wounded in the house of His friends. Oh, Saviour! Master! how wonderful is Thy patience with us!

"God SO loved . . . that He GAVE!" Is it not just this—the love of God—that we want? Some people so love that they do not give. That is not God's love. Some people so love that they give a little, but they do not give much. That is not God's love. Some people so love that they give their money but they will not give themselves. Again, that is not God's love. And some people there are (oh, how one feels for them!) who are willing to give themselves and their money, yes, all that they possess—but they are not willing to take their child and send her off in God's Name to China? Ah! then that is not God's love, for "God so loved . . . that He gave His only begotten Son!"

Oh! for the love of God,

THE GREAT LOVE OF GOD,
to come in and fill our hearts. We shall give then! Not a little of what we can spare, but much of what we can not spare! Yes, much, very much—ourselves, our money, our children, all we are and all we have—will be laid upon God's altar, really laid there, and not taken back. And will the poor Heathen then be left to die like dogs, as if they had no souls? Nay, but we shall go to them; and our children will go; and our money will go; and our sympathy and our prayers; and at last, right round the world, in hamlet and town, o'er mountain and plain, in nook and cranny, wherever man is found, shall ring out the old, old story of Jesus and His love. And (blessed hope) lifting up our eyes we may see His appearing!
Chapter VIII.

The Missionary Commissariat.

"God loveth a cheerful giver."—2 Cor. ix., 7.

Do not say

"The Society has prayed for money; it has not come. Does not the Lord intend that the missionaries should not be sent?"

In other words, does not the Lord intend that the Heathen should not be evangelized? To ask the question is to refute it. We might as well say, the Anti-Opium Society has prayed that the opium traffic may cease. It has not ceased. Is it not the Lord's intention, then, that the opium traffic should go on?

"The Society has prayed." Some members of the Society have prayed, but the majority have remained unconcerned. And shall we settle down to this as if it was God's will?

It is the devil's masterpiece, to keep the Christian Church from doing its duty and then to tell us because it is not done that it is not God's will it should be done! Are we ignorant of his devices?

"The Society has prayed." The Society must go on praying—and paying. "Pay that which thou hast vowed." If we who are praying are not paying, how can God hear us? And are we paying? Are we giving to the Lord up to the full measure? Without comparing ourselves with others, how do we stand? Is the Master saying of us as we pray, "These have done what they could?"
DO NOT SAY

"But may not God have some other way of Evangelizing the world without sending out Missionaries?"

What other way? A heathen world cannot evangelize itself. "Ye are My witnesses, saith the Lord." "Go ye. . ."

DO NOT SAY

"The Society's income is enormous. Surely it ought to be enough?"

One thousand pounds is a big sum if you are buying steel pens, but it will not go far if you are purchasing ironclads! One hundred pounds a week is a large amount if you have only one household to provide for. It is but a small amount if you have a hundred households to provide for. You must consider what the Society has to do; what the area it has to cover. From the Missionary point of view the world is a decidedly large place; and hundreds of millions of people is a number quite outside our grasp.

As a matter of fact, the income is not enough. Do do all you can to make it enough.

DO NOT SAY

"These deficits are a disgrace to Christian work. I have no sympathy with such unbusinesslike methods."

Who is responsible for deficits? Dare we say that too many Heathen have been evangelized? Our tongues would cleave to the roof of our mouth if we tried to say anything so preposterous. The unevangelized Heathen are to-day the Church's bitter shame.
What then? Just this. The past—let it be forgotten. But if we all do our duty in future, there will not be a deficit again.

**DO NOT SAY**

"The Society has a balance over. That is all right. There is no need for me to give such a large Subscription this year."

No doubt others will follow your cheerful example! And when the Society is face to face with a big deficit at the end of the year whose fault will it be?

You do not realize how much retrenchment—golden opportunities sacrificed; promising work crippled; appeals for help refused; missionaries kept back—lies behind that "balance over." Double your subscription, friend, and tell the Society to go ahead!

**DO NOT SAY**

"I do not like these constant appeals for money. Why do they not stop begging and put their trust in God?"

Men are led in different ways. With some it is as much a duty to appeal for money as with others it is a duty to abstain from appeals. "God helps those who help themselves," is not in Scripture, but there is a good deal of Scripture in it. Let every man be fully persuaded in his own mind. Only, whatever method we follow, let us take care that we really do trust God, and that we do not judge one another. Personally, I abominate appeals. I wish Christians would give spontaneously and put an end to them.

**DO NOT SAY**

"It is all very well to say that they put their trust in God and never advertise or ask for money. This very peculiarity is its own advertisement."

Will nothing please you?
Moreover, do you not know, people soon become accustomed to a "peculiarity," and then, as an advertisement, something new is needed?

But, it is true, God does take care to advertise His own cause. If you object to that your quarrel is with Him!

**DO NOT SAY**

"I used to help the Society, but the Secretary wrote me such a curt letter in answer to a good suggestion of mine; it is impossible for me to do anything more."

The curt letter was unfortunate. But have you never written a hurried, and perhaps curt, letter yourself? Anyway, God did not write you a curt letter. He never will. And you are working for Him.

But come! you are not quite such a small man as you make out. You were no doubt suffering from "a fit of the blues" when the letter came. Now, however, you are all right again. Get up, man! Set to work and make up for lost time. Let this missionary year be the best and happiest you have ever had.

**DO YOU SAY**

"I have a conscientious objection to missionary boxes. They are so obtrusive."

Yes, of course they are. A missionary cheque book is much quieter and better. I hope yours is in very regular and constant use?

**DO NOT SAY**

"I do not approve of being asked for a Subscription. I prefer to give when I feel inclined."

Excuse me. But are you not a bit of a humbug?
DO NOT SAY

"I cannot help Foreign Missions, because there are so many Charities to give to."

You mean you give to so many? Have you counted precisely how many, and how much you give?

But, "Charities!" Evangelizing your fellowmen, the object for which you, and your money, primarily exist—a charity! And apparently quite insignificant even at that—somewhere, scarce above the horizon, far away at the fag end of the other charities!

My dear friend, do have a little more respect for yourself than to rank the Church's supreme duty and responsibility in the same category as distributing a grocery ticket, contributing to the organ fund, or providing a treat for the bell-ringers!

DO NOT SAY

"Well, one cannot always be giving. I reserve my offerings for the Annual Sermons in Church."

Or do you mean sermon? For I think you are what is vulgarly called, "a once-er."

The annual sermon! No, that does not come very frequently. You are certainly saved from "always giving!"

I fancy, too, you often happen to be away (week-end) on Missionary Sunday. Some people are careful to leave their donations. Are you? No, you cannot be expected to take so much trouble, Besides, "you would not like to parade your gifts." Of course not! Of course not!

But I wonder how much you do give. Is it anything?

DO NOT SAY

"I shall be very pleased to help the Missionary Society a little."
On the contrary, the Missionary Society will be very pleased to help you—not a little only, but as much as ever you like.

As a disciple of Christ it is your business (with others) to evangelize the world. And it is the Missionary Society's business to help you to do it.

But what is the Missionary Society? It is the company of Christians—whether in the mission-field or at home—who work, and give, and pray for Foreign Missions under the same flag. You are, I hope, a part of the Missionary Society yourself.

**DO NOT SAY**

"The collection was very good. We did extremely well."

Consider for a moment. Did the collection cost us very much? Could we not have doubled it, and then have suffered no hardship? Judged by what we have left; judged by the amount of self-denial it involved, was it really a very good collection?

Our Divine Master's Cause is the grandest in the world. It is suffering sadly from lack of money. And, "We did extremely well." Did we?

If there was improvement let us be thankful, and yet humbled that we did so little!

**DO YOU SAY**

"Was it not SWEET of those children to go without their pudding once a week, and put the money into the Missionary box?"

Yes, indeed it was. But why should not you do something sweet? Why is it the children's part to do the sweet thing, and yours only to admire it?

Are you not a little ashamed of yourself? Did the children do their duty? Now go and do yours.
DO NOT SAY

"Yes, there is the tram of course. But if I take a cab it will be only a shilling or two extra. That is not worth thinking about."

If Christian people who are saying these things would say them no more, but "do without" the extra shilling or two, and put them in the missionary box, men who are being kept back from the Mission-Field would be able to go.

In other words, some of our fellow-men and fellow-subjects, are dying to-day in heathen darkness, because "only a shilling or two is not worth thinking about." That is worth thinking about, anyway.

DO NOT SAY

"I can give so little. In such a big Society, with a vast income, my mite must count for nothing."

Suppose the widow had said that, when she saw the rich people casting their big gifts into the treasury. If she had withheld her gift the largest gift of all would have been missing that day!

"Many a mickle makes a muckle." That is absolutely true. And God's work is more largely dependent on the mites of the many than on the "notes" of the few.

Better still, that widow's mite intensely cheered the heart of Jesus. And so will yours, dear friend, if it costs you something to give it.
Chapter IX.

The Society. The Deputation. The Reports.

"In essentials Unity; in non-essentials Liberty; in all things Charity."

"Neither murmur ye." — 1 Cor. x. 10.

DO NOT SAY

"The basis of the Society is getting too broad. If Mr. So-and-So is elected to serve on the Committee I shall wipe my hands of the whole concern."

But Mr. So-and-So is a true Christian. His appeal, like yours, is to the Word of God. The matter upon which you differ is a non-essential, for you with your view, and he with his, are brothers in the Lord; serving the same Master; going to the same Home. You admit all this. Why then would you cast him out of the Synagogue, or failing that, cut yourself off from God's work?

Is it the Spirit of Christ in you which makes you demand that the Society shall accept your view and rigidly exclude his? which makes you say that if he comes in, you will go out? This is nothing less than deliberately to cause divisions.

"But the Bible says, Come out from among them and be ye separate." Yes, from evil men, not from good men. In the Word of God conduct, not doctrine is the ground given for separation. (Search the Scriptures). "Here we see through a glass darkly." Yes, even the best of us. "We know in part." Let us accept the fact, and wait for a perfect understanding till we see "face to face." Then we shall see eye to eye, not before. Till then, "standing
fast in one spirit, with one mind, striving for the faith of
the Gospel," "in lowliness of mind let each esteem other
better than himself," and "if it be possible, as much as
lieth in you, live peaceably with all men"—even with a
tellow Christian!

DO NOT SAY

"The Society is so narrow. I should like
to see a greater liberality."

Do not yield to a popular cry, nor allow your mind to be
prejudiced; lest whilst ostentatiously clamouring for
tolerance, you may yourself be dwindling into a narrowness
more deadly, and an intolerance more intolerable, than
anything which you condemn in others.

Thank God, the Society holds by the old paths. You
would not have it otherwise. But that does not mean that
its sympathies are narrow, and that it does not bid a
hearty God-speed to all true Christian workers.

DO NOT SAY

"I shall not go to our Church to-day. There
is only a Missionary sermon."

"Only a missionary sermon!" That is to say, only a
sermon on the subject dearest to the heart of our Saviour;
the subject that was on His lips as He went away; the
subject which is bound up with the very life of the Church,
relating to the work for which she exists, and for which by
her Divine Lord she has been commissioned.

Here is a plain fact. We are living on a little planet,
and (in these days) almost side by side with men for whom
Christ died, who have never heard of Christ; with men
whom God loves, who have never heard of God; with men
for whose evangelization God will, and does, hold us
responsible, who are not evangelized. And you talk about
"only a missionary sermon"! My brother, you must get
your ideas about Foreign Missions revolutionized.
DO NOT SAY

"The Missionary Meeting was so dull. I will not go to another."

But if the room had been full it would not have been so dull. And if you and your friends had set to work you might have filled it. Rows of empty benches, however elegant, are rather wooden things for anyone to have to speak to! The meeting was a failure; but what did you do to make it a success?

And, by the way, could it have been you who kept on looking about and talking to your neighbour? No wonder the missionary was dull! That was enough to damp the most ardent speaker. A few of your sort would kill any meeting.

DO NOT SAY

"The deputation treated us all like children. His paltry little anecdotes set my back up at once. I had my revenge, however, when the plate came round!"

Is that the way you treat a serious subject like Foreign Missions? Is that the spirit in which you join in the prayer—Thy kingdom come?

DO NOT SAY

"The Missionary's sermon was too academic. Why did he not tell us some nice little stories about the cannibals?"

Perhaps he did at the meeting last night—and you were not there! But why do you want these stories? Some are very sad stories. Can you weep over them? Do you?"
DO NOT SAY

"The speaker was so excitable. He made me feel almost uncomfortable. I like these solemn things mentioned very quietly."

Exactly. I quite understand. It is unpleasant to have one's feelings moved or one's conscience disturbed. This lady just speaking of their Missionary Anniversary has evidently been fortunate in completely escaping all such undesirable experiences. "We had a nice meeting; no excitement; an appropriate address (at least, I think so. I am afraid my head nodded a little); excellent collection, (9s. 5d.)—By the way, Lucy dear, you went to Rubenstein and Jasper's?" "Oh! yes. And they showed me a bracelet for £3 3s. But I saw a perfect gem for seven guineas. Just what..."—Yes, but what has become of the missionary meeting? (!)

DO NOT SAY

"The Magazines are not interesting. I prefer something different."

May be the fault is not in the magazines, but in you. Is your heart in Foreign Missions? If not, get it there, and see if the magazines do not become transformed.

Then, do you read the magazines? If you merely dip into them, you deserve to be bored! Read carefully; read prayerfully; at first perhaps as a duty, but soon (you will find) as a pleasure.

DO NOT SAY

"The Missionary reports are garbled. They do not tell the whole truth. The good that is being done is exaggerated, whilst the dark side is kept back."
I am glad you want to know the dark side. You ought to know it. And I think you would know a good deal if you studied the missionary reports more closely. For the dark side is not wholly kept back by any means.

Still, you must remember the majority of readers want plenty of "bright side," and they, as well as you, have to be considered.

**DO NOT SAY**

"The Society's book about the X. Y. Mission is most discouraging. It is enough to make one lose heart altogether. What a pity to publish it."

Then you do not want to know of the discouragements? You want to live in a fool's paradise, painting your own picture of the Mission Field—a very beautiful picture, no doubt, but unfortunately existing nowhere but in your own imagination!

In fact you do not want to know the truth. Is not this a mistake? How can you pray the missionaries through their difficulties if you do not know of them? How can you pray the Native Christians through their temptations if you are ignorant of them? How can you take an intelligent interest in Foreign Missions? How can you really help, if you are blind to half the facts? Read that book again: and as you read, pray. It will not be a pity then that the book was published.
Wanted—Men!

“Look ye out therefore, brethren, from among you... men of good report, full of the Spirit, and of wisdom, whom we may appoint.”—Acts vi., 3.

“The crying need in China to-day is of hundreds of ordinary people filled with the Spirit of God.” This sentence, written many years ago, is, I believe, true still. Thank God for the movement in the Colleges. It is impossible to exaggerate the need of educated, cultured, and goodly men in the Mission Field. There is scope for missionaries of the highest intellectual ability, and brimming over with “special gifts.” Thinkers, reasoners, scholars, linguists, teachers, leaders—all these are wanted. The Mission Fields every moment are sorely needing them. And in face of the unutterable need every soldier-student who stays at home should justify himself for not going abroad. This I venture to think cannot be urged too seriously upon Christian men and women at the time when they are deciding what course their lives are to take.

But along with the College-missionaries, who are comparatively few, there is room, nay, there is necessity, for many others—ordinary folk, shall we call them? The deplorable state of our fellow-men in unevangelized lands, and the urgency of our Master’s command, make it our immediate duty to send the messengers of God to them, whether from college or cottage. The dilatory process of sending out ones and twos is wholly inadequate and unreasonable. We must stream out to the Heathen if we really mean in God’s name to reach them, and to preach the Gospel, as He has told us, to every creature. Men and women must come from all classes of society, and from all kinds of work. No help can be considered insignificant where the dearth of labourers is so appalling.
A good education is a first-rate thing. But with the Heathen perishing before our eyes, to keep back mature and well-tested Christians because they cannot conjugate Greek verbs and master "theology," is much like Nero fiddling whilst Rome is burning. God has used unlearned men all along in the Mission Fields. He is using them today. We know they can learn the languages and become successful missionaries, because it has been proved by God's grace many of them do.

MEN AS WELL AS OFFICERS.

Have we not been trying to evangelize the world with a few picked officers at great expense? The result is, that after all these years, vast lifeless Heathen districts have never been touched. We must have men as well as officers. (Of course women make excellent "men," and "officers" too sometimes!) The emergency is so great we want all who would be of use.

Seeing that the young and the gifted are not ready in anything like sufficient numbers, (why are they holding back so terribly?) shall we not send out those true men who are willing, even if in some minor respects they are deficient? Give them a little definite training, and then, if they have the grit, let them go and do what they can. If they cannot be as useful as others who are better qualified, yet they are God's obedient children, and will be far more useful than nobody!

When I was on the great Yang-tze river we had to be pulled up the rapids by men on the bank. Of course the strong and experienced boatmen were the most useful. But there were not enough of them. So a number of others, some of them not very strong nor very experienced, were called for. Anybody who could pull at all was better than nobody in the emergency. And thus we got up the rapids. If we had discarded the aid of these humbler men, or waited till everybody was proficient, we might have waited to this hour at the foot of the rapids, just as countless Heathen are waiting, for the lack of simple men and women—anyone who can pull—to come and help them to-day.
WANTED—MEN!

We must, however, remember this. A man, be he educated or ignorant, who is not a real backbone Christian is of no use. *He cannot pull!* He would be a dead weight, and have to be pulled himself. But whatever he is not, if he *is* a humble, faithful, sensible, hard-working servant of God, he can, at any rate, pull a little. Let him come! God sometimes uses the weak things most.

**BOTH MEN AND MEANS.**

Now, can anybody doubt that there are in every town, and in almost every village, some men and women of ordinary endowment and the right calibre who—excuses and trivialities aside—might go to the Heathen? I believe there are scores of such persons now at home who might be doing a plodding, quiet, but very useful work in the Mission Field.

Moreover, is there a town, is there a parish, where the Christians are not able, *if they follow Christ*, to support one or more of their number?

**A FATAL FLAW.**

As an observer from outside, I note with sadness that so little is being done by the home Churches and individual Christians in the way of recruiting missionaries for the Foreign Mission Field. Many Churches do nothing for Foreign Missions, though the number is happily decreasing. Those that are interested help to provide funds for the Missionary Societies. Here very often they consider their work begins—and ends! They are not providing men. They are not searching out, training and sending forth labourers from their midst. Listen to the Report; "Our Association has sent up £165 to the Society, being an increase of nearly £15 on the previous year."

"Very good; and how many men are you sending up?"

"Men? we are not sending any." "How many men did you send last year?" "We did not send any." "And how many men the year before?" "None at all." Evidently it is quite a new idea! The above is a fair specimen of
many an "Encouraging Missionary Report." Where is the Association that sends up regularly its annual subscription of men? It is as much the business of the Church to raise workers for the Mission Field as to raise funds. But it is not being done—nay, is it even thought of?

A clergyman, working in an important London district, volunteered to me the statement that such a thing as a member of the congregation going out as a missionary he believes has never been known in the history of the parish. What an awful confession? And an awful reflection connected with it is that there are scores of parishes whose history is precisely similar.

Here, I believe, is a fatal flaw in our missionary enterprise. The nations cannot be evangelized until the Churches are seeking out men and sending them. When Christians reach this elementary stage in missionary interest, the Gospel will soon be preached throughout the world. "Look ye out from among you . . men."

EMBRYO MISSIONARIES.

Many, of course, cannot go themselves into the Mission Field, but perhaps there is not one whom God might not use to send another. There are embryo missionaries everywhere. You do not know when you may be meeting one. They do not know themselves they are embryo missionaries. The thought of going to the foreign Mission Field has not entered their heads. But they are suitable material. And they will go if the matter is personally brought home to them; not otherwise.

An excellent clergyman once said to me, "There was nothing to prevent my going out as a missionary when I was a young man. I had no home ties. I could easily have gone. But nobody suggested it to me!" Just so. There are men of the right sort who would go if it were "suggested" to them.

Oh! Ministers, Christians, those of you who cannot go abroad yourselves, look out for others! Encourage them. When you see a man or a woman, who you believe is suit-
WANTED—MEN!

able, who might become suitable, talk to him about it. Ask him to pray about it. Let him know his fellow-Christians are thinking of him and praying for him. Indeed there are many who are only waiting to be asked—though perhaps they do not know it.

I have reason to believe that many a young clergyman or minister would respond if his Bishop or the Secretary of the Missionary Society were to put the question definitely before him, and ask him to consider whether God might not be calling him to go forth. There are men (I think they are mistaken) who do not reach the point of taking the initiative themselves. But if a personal invitation were given to them they would feel they dare not say, No. And some of them would become the best missionaries.

AN APPALLING DIFFICULTY!

But as I write I am conscious of a heavy burden. Do Ministers and leading Christians want to send out labourers? One of the saddest things I know is that, as a rule, they do not; nay, they actually want to keep them back, and are constantly using their sacredly responsive influence against their going! An appalling fact, but true. Because the possible missionary candidates are useful to them as workers in their parish or mission they seriously oppose the thought of their going abroad. And thus the argument which, with a world-wide outlook, they should be employing to encourage them to go, they selfishly wrest for the purpose of keeping them at home. For it is the “useful” workers, and they alone, who are wanted in the Mission Field. How can God fully bless such men and such parishes, or the country that contains them? God’s way of fruitfulness and victory always lies along the path of sacrifice. If we refuse to “sacrifice” we refuse to go forward. If we refuse to “sacrifice” we miss our coronation!

You who want to keep your workers back from going to the Heathen—stop! Is it then for yourself you are
working, and not for God? Your workers, your work, your parish, your mission, instead of God’s workers, God’s work, God’s vineyard, God’s great harvest-field?

O brother, look out of yourself! Look up! Look beyond! Have wider interests! Get in sympathy with God! “There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Your little parish, even if it contains twenty or thirty thousand souls, is not nearly so needy as that big parish yonder! And should six, or a dozen, or twenty of your best workers leave you, there would still be absolutely no comparison. Think, then, of yonder great parish—as precious as yours is, to Him Who “loved the world.” Share God’s thoughts for perishing humanity. Enlarge your heart. Enlarge your border. Scatter! Scatter! Scatter! Thank God if He lets you scatter yourself throughout the world-wide harvest-fields. In so doing your own parish will “increase.”

PARENTS.

And, parents! Yes, parents! What are you doing? How are you acting about your children. Your children, but first God’s children, remember. Does God want them for the Foreign Mission Field? And will you, His disciple and His servant, refuse Him? There are devoted parents who would weep for joy if their child wanted to be a missionary. Yours does, and you say, No! God loved His only Son, and—sacrificed Him! In so doing He crowned Him. Shall your son be crowned? Your daughter?

“What are you doing, Mr. S., letting your child go off to China, for is she not very precious to you?” “Yes, she is the joy of my heart, the light of my home—but I have nothing too precious to give to Jesus.” Dear parent, how is it with you?

Are we Christians? If so, do let us think. If we think, a great many more of us will be bound to go to the Heathen, and to let our children go, and to give our money—if we are real.
WANTED—MEN!

Oh! let us everywhere bestir ourselves to use our influence, to labour and to give as God enables us. It is an awful thing, in the solemn emergency, for any servant of God to be forgetting the Heathen, or for any man who calls himself a Christian to content himself with giving the conventional guinea or five pound note, when God knows, if he chose, he could give £100 or £1,000 a year, and himself be supporting several missionaries in the Mission Field.

SEE THEM THROUGH!

Embryo missionaries, when discovered, should be followed up, led on, helped, warmed, taught, disciplined, encouraged. Many are wilfully nipped in the bud. Many more die of neglect. This must not be. Ministers and responsible Christians should be in touch with Training Homes and Missionary Societies—and they should see their candidates through. "Where there's a will there's a way"—somehow! If one way fails we must try another, I lay stress on this. Here again is one of our weak points. Our little bow too often has only one string. God's great bow has many strings. God is bigger than a sect, a denomination, a society. So long as our missionary goes to the Heathen, it is comparatively a small matter how he goes. But if because he cannot go in our society we do not send him at all, when we might send him, it is a very serious matter. And God will hold us responsible. Fit men we must see through!

At the back of all this there must be prayer. If Ministers and Christian people in every place agree to pray definitely "the Lord of the harvest to thrust forth labourers into His harvest," and keep on praying, will not a voice be heard from time to time saying, "Separate me A—and B—for the work whereunto I have called them?" And at the same time will not A—and B—as they too are praying, hear the voice saying, "Go, behold I send you?" But it needs grace to continue in prayer.
CLERGYMEN AND MINISTERS.

Beloved fellow-ministers, bear with me if I say another word expressly to you, for, indeed, we are not half awake nor on fire as we should be. Are you not responsible for teaching your people "to observe all things whatsoever I have commanded you?" Has He not commanded us to preach the Gospel throughout the world? Why do you teach your people (quite rightly) to observe the Sacraments and other things, but never teach them to observe this last command? It is a command surely, as much as any other? It ought to be remembered. It ought to be obeyed. It ought to be taught. And we are the men who ought to teach it.

How much, how very much depends on us Ministers. Tell me such and such a place is doing nothing for Foreign Missions and you have told me about the Minister. I know he is asleep! Where the Ministers are awake on this question, even in the sleepiest places, some of the people will be aroused—something will be done. And in those happy districts where the people are on fire, and really caring for the Heathen, how often the holy purpose and zeal are due to God's blessing upon an enlightened and faithful ministry.

Oh! brethren, do you realize what your influence is? Do you ponder the solemn fact that if you sleep, others will sleep; that if you stand still, others will not move; but that if you move—they will?

Put this Missionary question, then, in its right place. Let it occupy a foremost position in your thoughts and labours amongst your people. Be diligent to preach Missionary sermons; to circulate Missionary literature; to impart Missionary information. Of course, this means that you yourself must be informed. But you will not grudge the time when once you grasp the fact that the Church exists to evangelize the world.

Then there is the Missionary Prayer Meeting. Make much of it. Band together your praying people into a Missionary Union. From amongst them be always seeking
WANTED—MEN!

out faithful witnesses who may go into the Mission Field. How many missionaries may you not have the joy of sending forward if you become heart and soul in earnest about it. And how big will be your own blessing, and the blessing of your people.

NO CHILD’S PLAY.

The evangelization of the world! Is this our business, or is it not? If it is not, let us not waste more words about it, nor time, nor labour, nor money, nor men, nor anything else. But if it is, do we in the least realize it? and what it means? The evangelization of the world is no child’s play. It cannot be accomplished without determination and sacrifice. A hundred years ago the Church of Christ did practically nothing. To-day a part of the Church of Christ does—what is convenient! Think this out, and you will find it is true. Myself, my home, my church, my country (already evangelized) come first—and then (if at all) the Heathen.

Yet if this great work of evangelizing the world has really been entrusted to us—and can anyone who reads his Bible, and has common sense, say it has not?—we ought to be bending all our energies to it, making greater sacrifices, as soldiers of Christ, for its speedy accomplishment than ever men do for their king and country. This is no figure of speech, but hard fact: obviously it is. But what energies are we making? Are we bending to it. What sacrifices are we making? Were anybody to suggest that the Church of Christ is seriously troubling itself about the evangelization of the world, he could only provoke a smile. Nay, has the thought of taking it seriously ever entered our heads? What are we doing? What does it amount to? Far from realizing what a splendid enterprise has been put into our hands, and rising en masse to carry it through, as we ought to be doing, we are full of other thoughts, and plans, and works; generally narrow, too often selfish; and what we do to evangelize the world is a mere bagatelle!
A UNITED EFFORT.

What excuse have we? "The work is so difficult; it is so big!" What then? If the labour be difficult the faithful servant bestows the more pains upon it. This work, though difficult, is not too difficult. Though great, it is not too great for us at all. We Christians are a great company: and we have great resources. As a matter of fact, a small but united effort would suffice. All that is wanted is for each church to contribute one of its members, and to support him. (Of course, to make things fair, the small Churches might have a less share and the large Churches a larger share.) Think of this. A Church has, say, five hundred members. One goes out as a missionary. That is to say, the Church spares one of its members for the Heathen, and keeps four hundred and ninety-nine for itself at home. And it would cost these members individually about a penny a week to support him; in inland China even less. No very excruciating sacrifice this! No altogether superhuman effort here! And yet, were this done, there would be plenty of missionaries to evangelize the world. In a short time the Church would have fulfilled her mission!

Wherefore, dear fellow Christians, you who know the Lord, and desire His glory, give yourselves to prayer. Pray for the love of God to fill the Church of God, and do its work. "The supplication of a righteous man availeth much in its working." Have none gone out from your town lately? None from your Church? No one from your Association? Then you must pray about it. Keep your eyes open. Keep your ears open. Keep your heart open. "Look ye out from among you men." And if everything else fails, prayer will not fail.

PRAY THEM OUT!
Chapter XI.

Wanted—Money!

"There is that scattereth and yet increaseth."—Prov. xi., 24.
'There is that maketh himself poor, yet hath great riches.'—Prov. xiii., 7.

How are the labourers to be supported? There need be no difficulty.

First. Many have private means. £50 or £60 a year solves the question of personal support for a single worker on simple lines in China.

I ask myself, but without getting a satisfactory answer, why do not Christians of independent means, instead of burying themselves comfortably in some favoured home retreat where God has no particular need of them, settle down in a suitable place abroad?

Even if they do not learn the language there will always be something to do; whilst their lives, and presence, and prayers will be a very real strength, stimulus and comfort to other lonely workers. Indeed the Mission Fields will be none the worse for a gray head here and there, and a sympathetic heart! Is this worth considering?

Secondly. In some countries or localities Christian men and women could get employment, or work at their own crafts, and thus be self-supporting missionaries. This may not be possible at present on a large scale. But it is feasible for a few. Ask the Industrial Missions Aid Society if they can advise you.

Thirdly. God has plenty of money. In entrusting it to our care, has He put it into the hands of stewards or thieves? If we are stewards we must give God His money. Here is one of God's stewards who has enough of God's money to support a missionary. And God wants him to do it. Here is another of God's stewards who has
enough of God's money to do more than that. And God wants him to do it. Another, who cannot do so much, but who, nevertheless, can do a definite part. And God wants him to do it. Here is a family (or clan) who have enough of God's money to support their "Own Missionary." And God wants them to do it.

**A NEW VOCATION.**

Fourthly. Those whose means are small can combine and give systematically. What is really wanted? Just this: Someone to take it up! A working secretary is wanted who will begin to form a group of Christians, whose members shall be responsible for giving (or collecting) a certain sum per day, or per week, for "Our own Missionary." A list of members should be kept, and the money paid to the secretary every week, or month, or quarter, or put regularly into "Our own Missionary" box.

If desired, the All Nations Missionary Union would supply secretaries with a card for each member (gratis). And the Union would send the money to the Mission, or to the missionary, for whom it was designated.

Here is a great field for quiet persevering workers. There might be groups springing up everywhere, each supporting its own missionary. Will not some of God's servants accept this work directly from the Master, and begin with prayer, and faith, and with perseverance to form them? I pray God that some of those who read this may feel the burden laid upon them, and at once offer themselves to the Lord for this simple, but deeply important service. Numbers of these "Missionary-groups" do not exist, only because no servant of God has taken the trouble to initiate them!

Many of the groups would be in connection with a particular Church or College, or Association, or Mission. It only wants a little system and effort for every living congregation and association to have its "Own Missionary," or its definite share in one, working amongst the Heathen. Other groups would be more general. In every
town there might be several groups. In every village there might be one. Think of these groups spread over the country. How splendid it would be. And why should it not be? Just a little self-denial! A little determination! A little method! And plenty of perseverance! That is all. But everything springing from love to God: everything done in dependence on Him.

HOW MISSIONARIES ARE SMOTHERED.

Christians have a great deal of money; spend a great deal of money; and are not giving God at all what He wants for Missionaries. There are good men ready to go to the Heathen. They are being kept back and waiting for the money to go with. Are we justified in keeping them back? Are we? Yes or no?

What if we gave our children a very good but less fashionable education? What if we lived less comfortably? What if we curtailed our personal indulgences? What if we cut off some of our amusements? What if we were to forego mere luxuries? What if we denied ourselves? What if we were to "do without," and sent forth quickly the heralds of the Gospel who are waiting to go? We are Christ-ians, followers of Christ. Would it be like our Master, would it be for God’s glory, if we did this?

Many Christians keep a horse and carriage for themselves. Some Christians keep several horses for themselves. In many cases (not all) God needs a missionary as much as His servant needs a horse. Most Christians have "horses" or hobbies of some kind—some of more value, some of less value.

Remember, an unnecessary house and servants eat up two or three missionaries. Extravagant habits choke many more. Fine dressing smothers not a few. A useless indulgence runs away with a missionary’s rent. A fire you could do without burns up his clothes. Conventional dinner parties demolish his food. Many missionaries are sacrificed in first-class railway carriages. Many more
are frittered away in aimless odds and ends. Some are worn on ladies' fingers, and locked up in jewel caskets. Others are wasted through sheer thoughtlessness. Christians' strong drink swallows up a good many. And many are smoked away through Christians' tobacco pipes. What can be done to rescue some of these? At least, let every indulgence for myself be balanced by a corresponding outlay for my Master. But is this the right way to put it? Nay! all is His. I am His. All should be used (whether for myself or not) as His money, for His service.

"OUR OWN MISSIONARY."

"Now for some further practical suggestions for supporting "Our own Missionary." Though I speak of China, a missionary can be supported in a similar way in any country, only the amount needed may be more.

Let 50 Christians start a "Do-without Box," and have their "Own Missionary." Will you be one? Let 30 Christians go without meat once or twice a week, and have their representative—one of themselves. Let 25 Christians take in the "Standard" or the "Tribune," instead of the "Times," and send out a missionary. Let a few Christians place on deposit their surplus balances lying idle at the bank, and support some missionaries. Let 40 Christians, or families, be responsible for a penny postage stamp a day—and let one of them go. Shall it be you? Let 80 Christians give a half-penny a day, and send out one of their number. Let 250 Sunday School children bring one penny each Sunday—from father one week, from mother one week, from himself one week, and so on—and have the "Children's Own Missionary."

Another plan is to divide a missionary into sixty shares of £1 each.

Ask 60 Christians to take one share, £1 a year; 5d. a week.

Ask 50 Christians to take one and a quarter shares, £1 5s. a year; 6d. a week.
WANTED—MONEY!

Ask 30 Christians to take two shares, £2 a year; 9½d. a week.
Ask 12 Christians to take five shares, £5 a year; 2s. a week.
Ask 6 Christians to take ten shares, £10 a year; 16s. 8d. a month.
Ask 1 Christian to take sixty shares, £60 a year; £15 a quarter.
Ask 120 Christians to take half a share, 10s. a year; 2s. 6d. a quarter.

It would be a good plan to put the weekly offering into "Our Own Missionary" box or envelope every Sunday, and at the same time to pray earnestly for the missionary, and the people he is working amongst.

Subscriptions should begin some months before the missionary sails, in order to pay for his passage.

With a little organising, so many idle pennies, and sixpences, and £5 notes, might be got together and utilised for sending out more missionaries.

MORE MISSIONARIES.

And more missionaries is what we want. The best way by far to help is to send out more missionaries. Concentrate your energies and your money upon this—more missionaries. Other objects may be good, and often are good, but to my mind more missionaries is the best. Nothing can take the place of more missionaries. The Heathen world is dying without God for lack of more missionaries. Supporting native pastors, catechists, and Bible-women, however necessary sometimes, is not the same thing. They will be there, and witnessing for Christ, if they are fit to be employed, whether you support them as catechists or not; and perhaps witnessing the more effectually from the fact that they are not "making a good thing out of it as the foreigners' paid agents." But the more missionaries will not be there if you do not send them.
Again, there are thousands of natives who to-day might be living and preaching Christ amongst their fellow-men, who are doing nothing—worse than nothing, for they are Heathens themselves—because we have not sent out in the past more missionaries to gather them in. Then make this your aim—more missionaries!

A score or two of missionaries go to China in a year; a score or two go somewhere else. And the Church of Christ instead of being overwhelmed with sorrow and reproach that so few should have gone, is pleased with herself for “sending out so many”! So many! Oh! if we could only see as God sees, and feel as God feels, and care as God cares, and love as God loves! If only we could take in what it really means that our fellow-men are being left without God; if only our eyes were opened to see things as they really are! Should we not be bowed horror-stricken on our faces in the dust before God? Should we not be crying for mercy for ourselves, and pleading in agony for a neglected world?

Then, surely, filled with a burning shame and God-like enthusiasm, we should rise to our feet, bent at last upon doing our Master's will. From all sides Christian men and women would be pouring into the Mission Fields. Parents would no longer be keeping back their children, but urging them on. Money would not be lacking. The Churches would have their representatives abroad. Christians would be doing - each one his part. And in a short time every man in the world would have heard of the Saviour’s love; whilst our own beloved land would be a thousand fold the richer! Oh, it might be done! It might be done! But Satan has blinded our eyes. We are asleep, whilst dreaming we are awake!

Wherefore, beloved fellow-Christians, who desire the glory of God, hear again the call to prayer. Ask God to open our eyes.

**Pray for Revival!**
Chapter XII.

What will YOU do?

"And the disciples went and did even as Jesus appointed them."—Matt. xxi., 6.

My Christian brothers and sisters, I want in love to speak a plain word. There are some of you who might be missionaries. There is no real and sufficient reason why you should stay at home. There is no real and sufficient reason why you should not go abroad. But you are not going; nor intending to go! Perhaps you are not even giving it a thought? Here are thousands of you stopping in England, in tiny England, where, whether you go or stay, the Bible and the Gospel are within the reach of all who choose. And across the water yonder are many hundreds of thousands of our brothers and sisters, flesh and blood like ourselves, men and women, aye, and little children, real people—

NOT "CREATURES" NOR "THINGS,"

with real souls, remember, just as precious as yours, who have never known of Jesus' love, who never will know if we do not go to them.

There are some who will hear the Gospel if you go, who will not hear at all if you do not go. You who can go, do you realize it? And yet you are staying at home! I tell you honestly you may be making, unconsciously perhaps, a cruel mistake. We do not want to judge. God forbid. But beyond question many are staying at home who ought to be preaching the Gospel to the Heathen, and you may be one.

Think of poor India, poor China, poor Africa, poor Malay Peninsula, poor Persia, Central Asia, Japan, Mongolia, Thibet, Corea, the dark Islands, the "Neglected Continent," and many places more. Then the Jews too—they have such a special claim.
It is easy to attend Conventions for the deepening of the Spiritual Life. It is easy to sing Consecration hymns. It is easy to hold up your hand and say you are willing to go to the Heathen,

**BUT IT IS ANOTHER THING TO GO!**

And it is another thing to let your child go; or even your money. Yet Consecration, if it is worth anything, will bear being tested. And this missionary warfare does test us. In response to God's claims upon us we may take an interest in Christian work generally, and even double our subscriptions—and continue to live comfortably at home as we did before. But this going to the Heathen! This parting with our child! It touches us in a vital part. It pulls down our home over our heads. Ah, this is a real test. *It will cost us something!* Now, what is our Consecration good for? Is it still an unflinching "Yes, Lord"? Or is it a sad retreat under some plausible excuse? Oh! it is easy to think we are willing when perhaps all the time we really are not willing.

We talk of the light, and consecration, and enthusiasm, and interest in Missions of the present day. But with it all, Satan is able to lull the consciences of God's men, and God's women, with specious and beautiful excuses, and keep vast districts, perfectly accessible to us, and full of our perishing fellow-men, triumphantly free from the molestations of any ambassador of Christ—all undisturbed in his own power!

The only way to evangelize the Heathen is to go to them. And God has told us to go. But we do not go. We do many things,

**BUT WE DO NOT GO!**

And so the Heathen perish, and Satan laughs, and the heart of God is sad.
All the time we try to think God is pleased with us. But how can He be pleased with us while we, who might go, stop at home, or keep our children at home, and withhold our money, instead of doing what He tells us?

Look at those fears and excuses of yours, my brother. What are they really worth? Why, half of them are mere dressed-up ghosts. And the rest—well, many (perhaps most of them) I believe, we should be quite ashamed of in any other cause than the cause of Christ. But in the service of Christ any excuse almost is good enough or bad enough. We are ready to jump at it, put it on a pedestal, religiously trot it out on every occasion, and faithfully hide ourselves behind it when any moving appeal looks in our direction. Yes, it is astonishing how, with a little nursing, and petting, and magnifying, we can bring to God, with a most complacent conscience, excuses which in time of war, for example, it would be a perfect disgrace to mention. Yet we are His faithful

SOLDIERS ALL THE SAME!

And we expect Him to applaud us and say, Well done, when He returns!

But how can He say, Well done? Imagine our Lord turning to His Church to-day, and saying, "Well done, good and faithful servants." Why, there would be millions of sad, neglected Heathen standing by, who, with one accord, would testify against us. "Well done! to know of a Saviour themselves, and never to give us a chance? Well done! when they have been entrusted with the Gospel to pass on to us, and they have not done it? Well done! to stay at home, and feed themselves and their children to repletion, and not bring us and our little ones even a crumb? Well done! to keep singing of the joy of being saved from Hell and of going to Heaven, and never so much as to tell us there was a Hell to be saved from or a Heaven to go to?"—Well done? Nay, disgracefully done! He cannot say it.
Oh, it is hard, it is cruel, to leave these our brothers and sisters in misery and in darkness, and sin, with no one to tell them of the Saviour’s pardoning love; without any voice from the time they are born to the time they die, to speak one word to them of welcome to God’s Home of Peace!

And, think you, is not God grieved and disappointed with us? Does He not mourn over us? And can He ever bless us and the work in the beloved home-land as He would, whilst we are disobedient, selfish, careless of the fate of others, pleasing ourselves, and making all sorts of fair excuses for not going to the Heathen, when perhaps the real excuse is

**WE DO NOT LIKE TO GO?**

*Ah, there’s the rub!* If we wanted to be missionaries, how many of the excuses we are making so much of, would be sent about their business, and never be heard of again! Whilst quite a number of cogent reasons why we could go, and ought to go, and must go, not thought of now, would soon be forthcoming to take their place!

Young clergyman! you who “*cannot possibly go out*” as a missionary on account of home ties and for other reasons, supposing you got a letter to-day offering you a Bishopric in the Colonies, what would you do? Would you go?

**THEN WHY NOT NOW?**

“Oh, but that would be *so important*: such an *urgent* call.” Not at all. If you declined, someone else as good as you would soon be appointed. **But if you do not go to the Heathen, no one will take your place, and hundreds of your fellow-men who might have heard the gospel from your lips will die, without one whisper of God’s love ever reaching them!**

Christian man of business! Would you go to China if you were offered an excellent appointment of £1,500 a year? Honestly, would you? *Then why not now?*
Christian doctor! would you go abroad for a first-class Practice in an attractive Foreign Settlement? *Then why not now?*

Christian parents! would you let your son go if it was to be Governor General of India? *Then why not now?* Would you let your daughter go for an excellent marriage? *Then why not now?* There may, of course, be a good reason. Or there may be a very bad one. But, however that may be in your case, the sad truth remains—alas! that we should have to say it—if it were

**A PALTRY MATTER OF MONEY,**
or pleasure, or position, crowds of Christians would be hurrying to Heathen lands, and sending out their children, and urging forward their friends, until the steamers would not suffice to bring them. But since it is only a matter of doing our Master's bidding; only a matter of saving our perishing brothers and sisters—ah, well, if it is *only that,* "We must beg to be excused." *We cannot possibly go.*" *Our children really must remain at home.*" Alas! alas! what a strange people we Christians are!

**FELLOW CHRISTIANS! THINK OF OUR RESPONSIBILITY.** There are men enough, and there is money enough, for us to evangelize the world. But we are not doing it. The world is dying without God, and we might go with the message of Life. *We might,* but we *don't!* Oh, why are we not heart-broken? Why are we not on our faces in the dust? Why do not these things move us? Why do we not *do* something? My brother, my sister, what will you do? Will you not do something? Will you do this? Will you go and

**SETTLE IT WITH GOD?**

Yes, with God, Whose matter this is: "to Whom all hearts are open, from Whom no secrets are hid." Settle it with *Him.*
He is coming, your Saviour, your Master. He is coming to His servants, one after another, to put His hand upon each, to look into each face, and say, "My child, tell me now—tell me all—tell me what thou art doing to let thy poor brothers and sisters in the Heathen lands know that I love them." It is your turn now. He is coming to you. He is putting His pierced hand upon your shoulder. He is looking straight into your face. His tender, searching, wondrous eyes are fixed upon you. Oh, brother! is it all right? Sister! is it all right? Can you look up brightly into His dear face, and say, "Saviour! Master! Thou knowest. These others know not. But Thou knowest. Thou knowest that my heart is right. Thou knowest that I am keeping nothing back. Thou knowest that by Thy grace I am doing Thy will, fully, for the perishing Heathen whom Thou lovest."

Or would you feel ashamed? Would you rather He passed you by?

**FACE TO FACE WITH GOD.**

Do those good reasons which hitherto have satisfied you that you "really have no time," that you "cannot afford to do more," that "your place is at home," seem to be scarcely more than idle excuses? That conclusive argument against your going, or against your child's going, or your sister's, which you have been putting between you and every solemn appeal, does it seem a little less satisfactory now? That "home tie" which has been keeping you back—would you hardly like to mention it now to Him who left all and gave up His life for you, and who says: "Whosoever loveth father or mother more than Me is not worthy of Me?"

The "good Providence of God which is ordering your path at home"—now that His eye is upon you, have you an uncomfortable suspicion that it is not the ordering of His Providence at all, but your own ordering, because you do not want to go!
Do you feel you cannot lift up your head and look quite straight into His face—because He knows? He knows your heart. And He knows, and you know, that you are not fully willing to do His will. You have not faced the question, and you do not want to face it. Oh, dear brother, is it so? Then go to Him, and

**TELL HIM ALL ABOUT IT.**

Tell Him that you love your money, and cannot give it up. Tell Him how hard it would be to leave your home and friends, and go far away to a Heathen land. Tell Him how your heart sickens at the very thought. Tell Him about your children, or your sister, or brother—that you could not bear to see them go. Tell Him how it would break your heart to take that child of yours, dearer to you than life, and send her off to Africa or China. Tell Him you cannot do it. Anything else, but not that. Tell Him so. He will not be hard upon you. He understands. He loves you. Oh, how He feels for you. But, “He that will save his life shall lose it.” You can never be happy while you are seeking to save yourself. No satisfying joy and peace can be yours, whilst you have something too precious to give to Jesus! He cannot use you as He would whilst you are taking your own way. And you can never be a joy to the dear Master, as long as you are afraid to trust Him, and are holding something back. Ah, then, tell Him this too. Tell Him you can never be happy until the victory is won. Keep talking to Him about it all. You cannot, but He can. He can make you willing. He has power enough and love enough to conquer your heart. He can so fill you with Himself that to do His sweet and holy will, and nothing short of this, shall be your meat and drink, the joy of your life.

My Christian brother, my sister, the Heathen are perishing! What are you doing? You have but one little life to live.

**TAKE CARE NOT TO MISS THE MARK!**

“You had better go or you will be like me. While you
wait something may happen to keep you at home," said an elder Christian regretfully to a young friend who was thinking of going to China. Ah, yes! "Something may happen while you wait!" If God is giving you the opportunity now, and you let it slip, He may never offer you the chance again. Some of us, for whom it was possible to go the Heathen, almost shudder to think how nearly we stayed at home! Listen to this touching request from a clergyman, eloquent in its sadness, made to a missionary Bishop:— "Pray for one who had the opportunity to go to the Foreign Field but did not avail himself of it, and now when he would go, he cannot!" Oh, I beseech you, do not let this great matter drift. Do not be turned aside. Do not keep putting off. You will be eternally the poorer if you do. But go at once to your Father as a little child, and settle it with Him.

Bring your Heathen brothers and sisters and lay them before God. Lay yourself before God; and say, "Lord, look at these poor people. Look at them in their sins. Helpless, hopeless Heathen, with none to tell them of Thy love! O Lord, here am I, Thy servant. What am I to do? I entreat Thee,

SHOW ME WHAT MY PART IS."

Alas! This is just where so many of us fail. Every Christian, no matter what other responsibilities he may have, has his own responsibility in regard to the Heathen. "If it is only some who are called to the Heathen, all are called for the Heathen." Whether it be our privilege to go to them ourselves or not, every one of us has his own definite part. And it is our duty to find out what our part is. How few of us have done this, or even thought of doing it! Speaking for myself, had my Master come some time ago and said to me, "Have you ever considered the Heathen, and your responsibility in regard to them? Are you doing your part? Have you ever taken the trouble to find out what it is?" I should have been obliged to say "No!" I could truthfully have said, "Lord, I have thought about the Heathen ever since I was a child. I
have had a Missionary box. I have occasionally read the Missionary periodicals." Doubtless I could have said (had there been one in those days), "Lord, I am a member of the Missionary Union, and there is my card hanging over the mantelpiece!" I could have said, "I have attended Missionary meetings, I have been on Missionary Committees. At the Anniversary I have preached a Missionary sermon, and done my best to get people to the meeting. In fact, I have done a good many things. I am certainly one who takes a great interest in Foreign Missions. But, Lord, if Thou dost ask me have I ever seriously come into Thy presence, and brought the Heathen into Thy presence, and said, 'Master, look at these poor people. Here am I Thy servant, what am I to do?'—really intending to do it at all costs—no, Lord, I have not." And I fear that ninety-nine Christians out of a hundred, if the Master were to come to-day, would have to say the same. And yet, surely, this is just the

**ONE THING WE ARE RESPONSIBLE**

for—the one thing which every servant of God is bound to do, if he would look his Master in the face, and be clear from his brother's blood in the great Day?

Will you not then go to your Father? And in the warmth of His abounding love to you, will you not wait on Him earnestly, patiently, until you know He has spoken; until you have found out from Him what your part is?

And then, whether it be to free yourself from intrusive home claims, and to go forth in His Name to the Mission Field; or whether it be to give up your long-cherished wish to be a missionary, and to push the fight by prayer, and faith, and effort at home—whatever your part may be and whatever it may cost you—by His grace go forward and do it.

So doing, the Heathen shall bless and not curse thee; thou shalt win the crown instead of the shame; and

**THE HEART OF JESUS WILL BE GLAD!**
Questions

For me to answer, in writing, alone with God.

"I gave My life for thee:
What hast thou given for Me?"

Am I a servant of the Lord Jesus Christ?

Am I doing His will with regard to the Heathen?

Am I praying regularly for them?

Am I reading regularly about them?

Am I denying myself in any way for their sakes?

Am I supporting "Our Own Missionary" anywhere?

Am I stirring up others to care for the Heathen?

Am I willing to let my children go?

Am I willing to let my money go?

Am I willing to go myself?

Have I taken pains to find out what God wants me to do?

Am I doing my part? Or am I excusing myself?

ACT OF DEDICATION.

I do now yield myself to God with the intent to find out and to follow His will for me with regard to the Heathen.

(Name)
This morning I climbed a hill, and looked down upon the city—a Heathen City! Yes, here at the close of the nineteenth century of the Christian era, is a city—a beautiful, busy city—thronging with sensible, intelligent people, knowing just as much to-day of the one true God as the Britons did in the days of Boadicea; as full of knowledge respecting Jesus their Saviour as the paper upon which this is written—precisely. And so we must leave them. And so, I suppose they will continue to be left—unless you at home have something to say. But why am I writing thus, as if there was something exceptional about Kwei-chow? It is but one of the many cities in the world of which the same may be said in all truth.

Of course England cannot do more! Do you not know she already supports a number of missionaries in China? What further can you expect? It is true that in her own large cities she has hundreds of ministers, and who shall say how many hundreds of workers? with a church, chapel, mission-room, or something, in almost every street; and that even in each of her smaller towns she has quite an array both of ministers and of workers.

And although it would be nice, of course, if in China's large cities, and in her thickly populated towns, there could also be Christian teachers, so that the benighted people there might have just the chance of hearing there is a God who loves them, yet we must look at things soberly; we must remember there are "heathen at home," and "charity begins at home." No, with her forty millions of Christians, seeing that some of them are virtually heathen, it would be unreasonable to suppose England can spare
more than an occasional odd worker or two for the four hundred millions of genuine Heathen in China. Yet somehow it seems a pity!

It is true God says, "Go ... to every creature." But of course His servants are quite right to stay, crowded together in one little spot on the earth's surface, preaching the Gospel over and over again only to a few. It is true God says, "The uttermost parts of the earth." But of course when home claims are so pressing, His servants cannot attend to that—though, if the truth be told, they often may be found treading upon one another's toes, and working (sometimes deliberately) not so much against Satan as against each other, the filling of one Church meaning the emptying of another, the success of one worker the disappointment of another; whilst all the time hundreds, thousands, nay, millions and tens of millions of our fellow-creatures are ignorantly worshipping sticks and stones for the lack of something better!

"Of course His servants are quite right to stay!" But are they quite right? Oh! the bitter shame of it all! the callousness! the sin! Think of it. Tens of thousands of Christians staying in little England, and leaving a mere handful of exhausted fellow-workers face to face with teeming masses of wicked Heathen, covering vast areas of the earth's surface—men, women, and children held in bondage under the devil's sway. Is it not time to rise up in earnest and dispute the field with the great Usurper? Is one missionary to half a million people, and that missionary a frail young girl perhaps, all that the Church of Christ can do for those who are dying yonder without God? Men and women, what do you say? Is it right? Or is it quite wrong?

"Thus saith the Lord, Amend your ways and your doings." Who will ponder? Who will repent? Who will obey? "Saith the Lord of hosts, I will curse your blessings." "Saith the Lord of hosts, I will pour you out a blessing." (Mal. ii., 2; iii., 10.) Which shall it be? God will have no withholding. (Cf. Mal. i., 14.) Oh, be true! Be true!
Some of us remember our Lord tells us, because the harvest is great and the labourers are few, to pray Him that He would thrust forth labourers into His harvest. Some of us forget that in the same breath He says, “Go. . . behold I send you.’—Luke x., 2, 3.

2.—Live for Us.

At our farewell meeting in London before starting for the Foreign Mission Field, several missionaries asked those who stayed behind to Pray for us. I ventured to add a further request—that they would Believe for us. To Pray and not to Believe would be of little use. Now, after my experience in China, I have learned the need of a third request more important than all—Live for us.

You know what I mean. Some people speak of missionaries as if they were the off-scourings of the earth. That is of little consequence. It does not trouble me one bit. But other dear people enthrone missionaries among the angels—sweet, holy, lovely beings, scarcely men at all! This is far more serious, and does more harm. For, unfortunately, it is quite as untrue. Let no one think there is any magic in the word “Missionary!” or virtue in a Heathen and Mahommedan atmosphere, calculated to turn a cumberer into a labourer, a sluggard into a saint!

The fact is, missionaries are just the same as other people. What Christians are at home, the missionaries are abroad—neither better nor worse. If you in England are living in a comfortable, easy-going way; if you have but little love for God and the souls of men; if your Christian life is spotted with inconsistencies, lean and barren; if you are not abiding in Christ and enjoying the fatness of His House—then you may look across the water, and be afraid that some of your missionaries, too, are living comfortable, easy-going lives; that they, too, have but little love for God and the Heathen around them; that their salt has lost its savour, and that they are not walking closely in fellowship with Jesus.
But if, on the other hand, you are living faithful, self-denying, obedient lives at home; *putting God first*; and walking before Him in all simplicity and joyfulness—then you may be hopeful that your missionaries also are "walking in the light," and faithfully serving God amongst the Heathen.

*Pray for us as much as you will. Believe for us, that your prayers may be effectual. But if you would really help us—and that means, if you would help the Native Christians, for they look to the missionaries for example and inspiration—see to it that you are yourselves *living* day by day in communion with Jesus.*

*Pray for us. Believe for us. But, above all, I beseech you, live for us!*

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**Note.**

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