



SPIRITUAL POWER

FOR

Missionary Work.

BY

REV. GRIFFITH JOHN,

Missionary to China.

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

ACTS i. 8.

LONDON: MORGAN AND SCOTT,
(OFFICE OF The Christian),
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WITH PREFACE BY

REV. HENRY SIMON,

of Westminster Chapel.

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PREFACE.



It has been thought desirable that the exposition and appeal which these pages contain should be prefaced by some hand other than that of the Author.

To myself it has not appeared at all clear why Mr. JOHN should not state in his own words his reasons for sending forth this little volume. It has, however, seemed good to him and to others that I should supply a few prefatory remarks. This I do the more readily, inasmuch as my feeling is one with the Author's as to the profound need there is that ministers of the Gospel at home, missionaries abroad, and disciples of the Master everywhere, should constantly recognize their dependence upon the Spirit of God for power to live the Christian life, and to discharge its manifold obligations.

It is the dispensation of the Spirit, and yet who of us has not ignored Him again and again in the

endeavours we have put forth to build up the kingdom of Truth and Righteousness among men?

I am glad that the subject, as treated in these pages, comes to us by way of personal testimony rather than of speculative thought. Some of us have heard from the Author's own lips of what the Spirit of God did for him and his Chinese congregation some years ago; and I am thankful to say that the simple relation of what God wrought has resulted in the spiritual quickening of not a few.

One cannot but express a hope and breathe a prayer that the publication of this testimony may be the means of bringing a very large number to vital acquaintance with the great facts to which it bears witness; of awakening a deeper sense of responsibility in the churches at home as to the heathen world which is lying in wickedness; and of enkindling in the hearts of tens of thousands a desire, which nothing less than a Pentecostal baptism of the Holy Ghost will satisfy.

HENRY SIMON.

WESTMINSTER CHAPEL,
February 16, 1882.



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“But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.”—ACTS i. 8.



HE subject to which I wish to invite your attention is the relation of the Holy Spirit to the Church, with special reference to the Missionary work.

The mission of the Church is to disciple, or make Christians of, all the nations. This is a great spiritual work, and it is only a spiritual Church that can accomplish it. To secure success in it the Church needs the abiding presence of the Spirit ; and every Christian worker, through the Spirit, needs such a full baptism of power as will perfectly fit him for the special work which God has given him to do.

Brethren, we all need *power*, we need *spiritual* power, and we need the maximum of this power. There are other kinds of power, and they are not to be disparaged. Superior *intellectual* power, for example, is a precious gift. It lifts its possessor to a position of imperial eminence above ordinary men, and assures him a commanding influence over their minds. There is also a sort of *magnetic* power with which some men are richly endowed by nature. It gives them pre-eminence in every circle in which they happen to move, and clothes their words with a peculiar charm.

These are valuable gifts, and great spiritual forces likewise, when subsidized and sanctified by the Spirit of God. But there are comparatively few men who possess them in an eminent and commanding degree. There is, however, a power accessible to every minister at home, and to every missionary abroad, to every member of the Church in Christendom, and to every convert in heathendom ; with which every one may be completely filled, and through which the weakest may be girded with everlasting strength. This is spiritual power, for the enduement of which we are entirely dependent on the Spirit of God. "But ye shall receive power when the Holy Ghost is come upon you."

Let us now try and realize our dependence on the Holy Ghost for every spiritual power essential to the

accomplishment of the work which our Lord has devolved upon us.

Consider, in the first place, our dependence on the Holy Ghost as *the source of all spiritual illumination.*

In ancient times, "Holy men of God spake as they were moved by the Holy Ghost." The Bible is our only record or standard of revealed truth. The things of God, as facts and doctrines, are fully revealed in this blessed Book. That anything essentially new in Christianity, in this sense, is essentially false, is a maxim of orthodoxy. Still, even the Bible is not enough for us. The vital question for us is, How are we to know the things that are freely given us of God? How are we to reach the sunlit summits of full assurance in regard to them?

Most men do not find it easy in these days to abide in the region of absolute certainty and cloudless vision in respect to the verities of religion. The age in which we live is intensely atheistic and materialistic in its tendencies. The spirit of scepticism is abroad, and the citadel of our faith is persistently and furiously assailed. Miracles are declared to be incredible, and belief in the supernatural is denounced as gross superstition. Even creation is denied, and under the reign of law God Himself is bowed out of His own universe. Men hardly know what to believe, and

what not to believe, and hence the feeble faith, the shallow conviction, and the extreme worldliness which characterize even the Church of God in these days.

As a teacher of a religion which claims to be alone divine in its origin, and absolutely true, the power of clear vision and deep conviction in regard to its eternal verities is absolutely necessary to the Missionary. Without it his life must be a failure, his words will not have in them the clear and emphatic ring of the earnest man of God, his work will be performed in a listless, perfunctory manner; the heathen will listen to his message unmoved and unconcerned, and the churches under his charge will be devoid of light and power. The Missionary, of all men, needs to be able to say "I KNOW." Doubt to him means nothing less than paralysis. This is true, however, of all Christian pastors and teachers, whether in heathen or in Christian lands. They have to deal with the very foundation truths of the religion which they are attempting to teach and to propagate; and if their eyes are not clear, if their convictions are not absolute, and if their hearts are not full in respect to these, their work will be to them a fruitless, joyless, burdensome task.

But this power of clear vision is necessary not only to the Christian missionary, pastor, and teacher, but to every Christian man and woman. There can be no development of a strong, manly, noble

Christian character, without a divinely-illuminated, soul-transforming apprehension of spiritual truth. Thank God, there are spiritual men in all the churches. But how many there are who are in that state which the Apostle would designate as "carnal." They are not psychical or natural men; the things of the Spirit of God are not foolishness unto them. Neither are they *spiritual*. They lack *spiritual* discernment; and, as a consequence, the truths which are lodged in their intellects, and which they accept as unquestionable verities, fail to exercise a powerful influence over their hearts and lives.

The all-important question then is this: How is the Church to protect herself against the noxious element with which the intellectual atmosphere of the age is so thoroughly impregnated? and how are we, as Christian men and women, to obtain that clear vision of divine things that shall absolutely exclude all doubt as to their reality, enlarge the faculties of our minds in respect to their deep significance, and intensify our sense of their overwhelming importance? There can be but one answer to this question. We must all be "*filled with the Spirit.*" The Spirit that guided holy men of old in recording divine truths, is the selfsame Spirit that reveals them to the mind of the reader in their intrinsic reality, deep significance, and matchless beauty. The normal condition of the human soul is that of one filled by

the Spirit of God, and consequently full of light ; and it is only in so far as the soul enjoys this fulness that it can apprehend spiritual realities as they are. The *fully* divinely-illuminated soul is beyond the reach of doubt in regard to these things ; for the Spirit takes of the things of Christ, and so shows them to such a soul that the inward eye shall behold them with open vision. Under this blessed illumination, the eternal verities of the Gospel become clear, divine revelations to the mind ; faith becomes a spiritual vision ; and preaching becomes a description of what is seen and felt. The distant becomes near, the vague becomes distinct, and truths lying cold and dead in the intellect become instinct with quickening, invigorating power. And, above all, Jesus Christ Himself, in whom all spiritual truth is centred, is revealed to the inmost soul as a living, personal, ever-present Saviour. "He shall not speak of Himself ; He shall glorify Me."

Before the Pentecost the Apostles themselves were mere babes in respect to the matter of spiritual illumination. Their apprehensions of the truth were extremely dull, their vision limited, and their convictions feeble. When filled with the Holy Ghost all this was reversed. In a moment their souls were bathed in the light of Heaven ; all doubts passed away ; and they themselves were so transformed that they became "a spectacle to the world, and to angels,

and to men." Let the Church be full of the Holy Ghost, and she will be full of divine light and power. Her messengers to the world will be lights burning and shining; the spirits of men will be kindled by their touch; and the Churches formed by them will be what they ought to be—the lights of Heaven in dark places.

Consider, again, our dependence on the Holy Ghost as *the immediate source of all holiness*.

Holiness is a mighty power, and the Church cannot dispense with it in her attempts to evangelize the nations. She sends forth her messengers, not only to teach truths and preach doctrines, but to represent Christ, and to build up a holy, spiritual Church; and for this purpose the power of holiness is absolutely necessary.

In China this power is required in an eminent degree. There the missionary's every movement, his whole spirit and temper, and entire life are narrowly watched and criticized; and his influence for good or for evil depends more upon his life than upon his words. The ideal teacher of the Chinese is a holy man. "He is entirely sincere and perfect in love. He is magnanimous, generous, benign, and full of forbearance. He is pure in heart, free from selfishness, and never swerves from the path of duty in his conduct. He is deep and active like a fountain, sending forth his

virtues in due season. He is seen, and men revere him; he speaks, and men believe him; he acts, and men are gladdened by him. He possesses all heavenly virtues. He is one with Heaven." * This is a lofty ideal, but the Chinese do not look upon it as existing in fancy or imagination only. They believe that it has been realized in some instances at least; and I am convinced that no Christian teacher can be a great spiritual power in China in whom this ideal is not embodied and manifested in an eminent degree.

This lofty character, however, has been looked upon in China as the heritage of the chosen few. As a people, the Chinese have not supposed the attainment of it to be possible to men generally. The New Testament, on the contrary, presents us with a divinely-revealed model of Christian character, to which every one who names himself by the name of Christ is required to conform. The "new man in Christ" is not the holy man of Confucianism. In many particulars they differ widely. The Christian ideal, however, being absolutely true, embraces all that is real in the Confucian. I cannot dwell on this ideal now; but I may just state that holiness is its grand essential element, and all-comprehending requirement. The ideal Christian of the New Testament is a "saint," that is, a holy man, entirely consecrated to God, and devoted to righteousness and

* See Chung-Yung.

truth ; and the ideal Church of the New Testament is a spiritual temple, built up of such living stones.

Now, it is perfectly clear to my mind that, as long as this ideal is not fairly embodied in the Church, is not made real and visible in the lives of Christian men and women generally, the progress of the Gospel in the world must be slow and unsatisfactory. The world must be convinced that Christianity is a practical reality, and not a mere system of belief, before it will bow to its authority. Men must first see it as a power, changing the hearts of its disciples, and transforming their lives, and then they will accept it as a religion. Books on the evidences of Christianity are useful enough in their way. Let them by all means be carefully prepared and widely distributed. But it is certain that comparatively few men will read them, and fewer still will be convinced by them. There is one argument, however, that would command their serious attention and profound respect, if it could be presented with clearness and force, namely, the blameless, holy lives of Christians.

It answers but little purpose to supply men with books recording the lives of the saints of other days and other lands. What we need is to be able to point to the saints of our own times, and our own lands, and our own Churches, and say, "Behold a chosen generation, a royal priesthood, a holy nation." When the missionary in China is able to face the proud

Confucianist, and, pointing to his converts, address him in words like these, he will have an argument for the divinity of the Christian religion such as all can understand, and none can gainsay.

And this is the one great argument which is needed in this great Christian land, in order to silence the voice of unbelief, and cause Jerusalem to become once more a praise in the earth. A worldly, unspiritual Church may find it hard to explain the reason of her existence, but a holy, spiritual Church is more than a match for the world. Let the righteousness of Zion "go forth as brightness, and the salvation thereof as a lamp that burneth;" then "the Gentiles shall see her righteousness, and all kings her glory; she shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God." (See Isaiah lxii. 1—3.)

But how long are we to wait for this unanswerable argument for the divine origin and power of Christianity? Looking down, it appears as if we might have to wait many a generation. Looking up, however, there appears to be no reason why we should wait at all. The Holy Spirit is the Author of all holiness. Every holy thought, every holy emotion, every holy purpose, every holy act, are inspired by Him. He is both able and willing to make you here and the converts yonder "holy and without blame before Him in love." Let us believe that a baptism of the Spirit is

possible for us and for them ; and let us seek it, and teach them to seek it, with intense and persistent earnestness. Let us do this, and ere long the heavens will open, and the Heavenly Dove, as a Spirit of purity, will descend upon them and upon us, and they and we shall be consecrated as a "holy temple for an habitation of God." Then the Church, both in Christian and in heathen lands, will become an embodiment of the mighty power, and an incarnation of the divine genius, of our blessed religion.

Consider, again, our dependence on the Holy Ghost as *the source of our spiritual unity*.

Unity is another element of power with which the Church cannot dispense in her attempts to evangelize the nations. I am not speaking of *uniformity*, but of the *unity* of the Spirit. Uniformity is not possible to us, and I am not sure that it would be desirable, even if it were possible. The unity we seek is that which we behold in all the works of God—unity in variety, the unity of life clothing itself in manifold forms. Humanity is one, but the races are many ; the human body is one, but every member is not an eye ; the landscape is one, but its beauty consists in a mixture of colours and forms. So it is in the spiritual world. "There are diversities of gifts, but the same Spirit." With regard to education, religious training, mental powers and idiosyncrasies, men differ widely. We

cannot be brought to see things in precisely the same light, adopt the same methods, and prosecute the same line of work. "There are diversities of operations, but it is the same God which worketh all in all."

Being all in Christ, we are one in spiritual life, and we are so whether we recognise and confess the fact or not. What we need is, that this element of oneness should become so full in each, and so clearly recognised and powerfully expressed by all, that our differences would be completely overshadowed by it. What does it matter to the Chinese that I am a Congregationalist, and my brother yonder an Episcopalian, or a Methodist, or a Presbyterian, if they behold in us both the same Christ-like spirit, and see that we are both walking in the same light of God, and having divine fellowship one with another? In such a case, outward differences only act as a foil to set off the essential unity.

The unity which the Church needs is the unity that is induced and perpetuated by the fulness of the indwelling of the Holy Spirit in each heart, and is productive of peace, mutual love, and co-operation in work. We need the unity that would make it impossible for the demons of envy, jealousy, and unholy rivalry to show their heads between the different Churches and the different Missions; and that would put an eternal end to all uncharitable speaking and

unbrotherly acting on the part of all who call themselves by the name of Christ. This is the unity we need yonder, and this is the unity you need here.

I know of nothing more disastrous in its effects on the missionary work than the want of true unity between the different Missions, and of brotherly love between the various members of the same Mission. Where this exists, preaching and teaching are worse than useless. And who can tell what would have been the religious condition of the world to-day, were it not for the sectarian bigotry, rivalry, hatred, and wrangling that have disfigured and paralyzed the Christian Church almost from its establishment till now? Where the Holy Ghost dwells in His fulness such things cannot exist. Before the descent of the Spirit on the apostles, they had their childish rivalries, and their petty jealousies, and their unseemly disputations, as to who should be the greatest in the kingdom. But the baptism of fire burned all that out of them, and they became *one* in Christ, and simply anxious to serve Him. Their mutual fellowship became unbroken; and all men knew that they were Christ's, by the love which they had one towards another. "Neither pray I for these alone, but for them also that shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."

“Men’s hearts,” says Carlyle, “ought not to be set against one another, but with one another, and all against the evil things only.” This is precisely what a full baptism of the Spirit would do for the Churches in Christendom, and the effect of this on the Missionary work would be simply incalculable. Your hearts being set with one another, the hearts of your Missionaries would be set with one another. The prayer of our Lord, that all may be one, would be gloriously answered; the Church would go forth on her divine mission “fair as the moon, clear as the sun, and terrible as an army with banners” (Cant. vi. 4); and the kingdoms of this world would soon become the kingdoms of our Lord and of His Christ.

Consider, again, our dependence on the Holy Ghost as *the source of all spiritual joy*.

Joy is another element of power, “The joy of the Lord is your strength.” There are different kinds of joy. There is the natural, which has its source in purely natural causes. It may be ethical joy, inspired by an approving conscience; it may be intellectual joy, which springs from the conscious possession of superior mental gifts and culture, or from the achievements of intellectual triumphs; or it may be mere animal joy, flowing from a fulness of bodily health, or an exuberance of the animal spirits; or it

may be the joy of harvest, the result of success in worldly pursuits. All these are natural.

Then there is the unnatural, which consists in the exhilaration produced by stimulants of various kinds. This is the joy of the cup and of the narcotic, on which the inebriate depends for his intoxicating delights, the opium-smoker for his day dreams, and many a thinker and orator for his mental elevation and the animation of his powers.

But there is another kind of joy—the spiritual. This is the joy of the Holy Ghost. It differs entirely from all the other joys, and infinitely surpasses them. It is the joy of conscious pardon, assured by the witness of the Spirit in the heart, crying, “Abba, Father!” It is the joy of conscious deliverance from the dominion and power of sin. It is a joy which springs from soul health, and a fulness of spiritual life. It is a joy which flows from an inward realization of the fact that the Father and the Son have come to abide for ever in the breast. It is joy in God! It is gladness in Jesus! It is the joy which makes the all-conquering soul shout, “My heart is fixed, my heart is fixed; I will sing and give praise.”

The Apostle contrasts the fulness of the Spirit with the fulness of wine. “Be not drunk with wine, but be filled with the Spirit.” On the day of Pentecost, the people, seeing the effect of the outpouring of the Spirit on the disciples, said, “They are filled with

new wine." The Apostolic Church enjoyed a wonderful fulness of the Holy Ghost; and as a consequence the element of joy was a powerful one in it. The Christians rejoiced with joy unspeakable, and took joyfully the spoiling of their goods. And thus inspired with holy joy, "They spoke the truth with boldness, and the word of the Lord sounded out from them."

Every worker for God needs this fulness of joy. Without it his work will be to him a burden. He will toil on with the heart of a slave; and the hearts of slaves are never strong. Of all Christian workers, the missionary perhaps needs it most. An *unspiritual* missionary must be a *joyless* missionary; and a *joyless missionary* is a pitiable object. But all Christians need this fulness of joy. Without it they will find the Christian life a heavy burden, and the contest with their spiritual foes a desperate struggle. Young converts stand in special need of this joy. Those who need it most, however, are converts in heathen lands. They had their pleasures in their heathen condition both religious and sensuous. These have been taken away from them. How are they to be kept from falling a-lusting for the flesh-pots of Egypt, for the leeks, the onions, and the garlic of their pagan life? Dogmatic theology will not satisfy them; the decalogue alone will not restrain them; and mere Christian teaching will gradually pall upon them. I

know of but one way by which they can be kept in the right path and made to persevere : the new religion must be made a joy to them. They must be made to drink copiously of "the joy of the Lord," and they will thirst no more for the pleasures of their former life. And this is the one antidote for world-lusting everywhere.

It is said of the Sirens, that their tenure of life was dependent on the successful exercise of their charms. They sang with bewitching sweetness, and so entranced any one who heard them, that he died in an ecstasy of delight. It is fabled that Ulysses, when he approached these enchantresses, stuffed the ears of his companions with wax, lashed himself to the mast, and thus escaped. When the Argonauts, however, passed the Sirens, it is said that Jason ordered Orpheus to strike his lyre. The enchantment of his singing surpassed theirs, and the Argonauts sailed safely by ; whereupon the Sirens cast themselves into the sea, and became transformed into rocks. This was music conquering music ; melody surpassing melody ; joy transcending joy. It is something like this that Christians must find in Christianity, if they are to be kept from the power of temptation, grow in grace, and become valiant for Christ. The best thing we can do for ourselves is not to lash ourselves to the mast ; and the highest service we can render others is not to stuff their ears

with wax. There is a higher and nobler alternative before us. "Restore unto me the *joy* of Thy salvation, and uphold me with Thy free Spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."

I wish I had time to dwell upon our dependence on the Holy Spirit as the source of another power of unspeakable value to the Christian worker, namely, *the power of dealing with human souls.*

Some men are richly endowed with this priceless gift. They seem to be able to look into the very souls of men, and talk to them with wonderful directness and instantaneous effect. They may or may not be profound thinkers or powerful speakers, but they are earnest, large-hearted men, wholly devoted to God, and full of divine force. They yearn for the salvation of souls, and their whole nature seems surcharged with an energy which they cannot call their own. When they speak, their hearers feel that a supernatural power is grappling with them, and forcing them to yield, or to set up a conscious resistance. People are often at a loss to account for their influence. Looking at them as men, they see nothing in them to account for it; but they are compelled to feel and confess that mysterious something with which their entire nature is surcharged.

Mr. Carpenter, of New Jersey, a Presbyterian

layman, who lived many years ago, presents a most striking instance of this power. His education was very limited, and his mental endowments were of the most ordinary kind. Till anointed of the Holy Ghost, he was a mere cipher in the Church. But as soon as he received that anointing, he became a man of marvellous spiritual power. The hardest sinners melted under his appeals, and yielded to Christ. At his death it was stated that ten thousand souls had been converted through his instrumentality.

Mr. Finney is another instance. "Soon after his conversion, Finney," we are told, "received a wonderful baptism of power, which was followed by marvellous effects. His words uttered in private conversation, and forgotten by himself, fell like live coals on the hearts of men, and awakened a sense of guilt which would not let them rest till the blood of sprinkling was applied. When traversing western and central New York, he came to the village of Rome in a time of spiritual slumber. He had not been in the house of the pastor an hour before he had conversed with every member of the family, and brought them all on their knees, seeking pardon or the fulness of the Spirit. In a few days every man and woman in the village were converted, and the work ceased from lack of material to transform, and the evangelist passed on to other fields, to behold new triumphs of the Gospel through his instrumentality." This is a

wonderful gift ! Would to God that every minister at home, and every missionary abroad possessed it in the highest degree !

I wish I had time also to dwell on our dependence upon the Holy Ghost as *the inspirer of every true prayer*.

But why should I multiply particulars? Are we not dependent on the Divine Spirit for every spiritual qualification necessary for our work, and for every real success in it? The Holy Ghost alone can convince men of sin, reveal Christ in their inmost consciousness, regenerate their souls, and lead them to faith and repentance. Do we want pastors, teachers, evangelists, or deacons? It is the Holy Ghost who calls the right men to office, and fits them for the successful discharge of their duties. Do we wish to build up a holy, spiritual Church in the heathen world? Do we wish to see the Churches there become self-supporting, self-governing, self-propagating? The Holy Ghost alone is the source of all spiritual life and light, and of all power and efficiency, whether in the members individually or in the Churches collectively.

We will thank God for the natural gifts, mental culture, and intellectual resources which the Church can command. Let her seek her best men, and send them forth to the high places of the field. No

minister at home and no missionary abroad can be too fit for the Master's use in respect to natural gifts and intellectual attainments. There is no part of the field where high qualities are not required, and there are parts where the very highest are absolutely necessary. Let us not forget, however, that intellect is nothing, and that learning is nothing, in this spiritual work, without the accompanying presence and power of the Spirit of God. A man of ordinary intellect and education, if baptized with the Holy Ghost, is a vastly greater spiritual power than the intellectual giant, in whom the Divine Spirit but feebly energizes. Such a man, though weak in himself, is mighty through God.

Now there are three Questions which I wish to put. The first is this: *Are we filled with the Holy Ghost, and do the Churches of these days enjoy a fulness of the Spirit that can be compared with that enjoyed by the Church of the apostolic age?*

The question is not, Have we the Holy Ghost? Is the Spirit in the Church? We certainly have Him in more or less fulness. The disciples had the Holy Ghost before the day of Pentecost, for they were regenerate men, and true followers of the Lord Jesus Christ. Still, Pentecost did make an unspeakable difference to them. It was on that day that their spiritual nature became permeated and filled by the Spirit; that they were so purified with His holy fire, that they became,

in an especial manner, His consecrated temple ; and so endued with power from on high, that they became mighty through God to the pulling down of strongholds. It was on that day that they received the Holy Ghost as an all-illuminating, all-sanctifying, and all-strengthening presence. Their intellects on that day became full of divine light, their hearts throbbed with divine sympathies, and their tongues spake with divine power. They were for the first time filled with the Holy Ghost, and they realized all that the Master had promised them in connection with the advent of the other Comforter.

Christ had told His disciples that it was expedient for them that He should go away, because the presence of the Spirit would be more to them than His own personal presence could be. With the coming of the Comforter they were to be so endued with power, that they should do *greater* works than He did ; they were to be so replete with spiritual life, that out of their hearts should flow rivers of living water ; and they were to have such a realization of the presence of the Father and the Son, that their joy would be always full. Such promises as these must have sounded strange and incredible when spoken. *Expedient* to them that He should go away ! Impossible. *Fulness* of joy in His absence ! How could that be ? How utterly bewildering must all this have appeared to them at the time ?

Pentecost, however, cleared up the mystery. All is now a glorious reality. They are filled with the Holy Ghost ; they speak in other tongues the wonderful works of God ; the people are all amazed, saying one to another, "What meaneth this?" Thousands are pricked in their hearts, and saying, "What shall we do?" The young converts are praising God, and having favour with all the people ; and the Lord is adding to the Church daily such as should be saved. All is plain now. It is Jesus, being by the right hand of God exalted, who is fulfilling His glorious promise, and shedding forth this new and wonderful thing. The absent Jesus is more present with them than He ever was before ; they are actually doing works greater than He did ; rivers of living waters are flowing forth from their hearts ; and they know what He meant when He said, "It is expedient for you that I should go away."

And this blessed experience did not pass away with the Pentecost. The celestial Dove did not descend to pay a transient visit, and wing its way again. The Spirit remained with them and in them. It is impossible to read the Acts of the Apostles without being impressed with the fact that the Apostolic Church enjoyed a wonderful fulness of the Spirit. The Holy Ghost was not an empty name, a shadowy abstraction, to the Christians of that age. "Repent and be baptized, every one of you," said

Peter to the converts of Pentecost, "and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). In Samaria a number of people were converted under the preaching of Philip. Afterwards Peter and John were sent unto them, and we read that they prayed for them that they might receive the Holy Ghost. "Then laid they their hands on them, and they received the Holy Ghost." When Paul came to Ephesus, and, finding certain disciples there, he put this question to them, "Have ye received the Holy Ghost since ye believed?" Whilst Peter was speaking in the house of Cornelius, "the Holy Ghost fell on all them which heard the word;" and so manifest was the baptism, that "they of the circumcision were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost."

Yes, my brethren, the Apostles were men full of the Holy Ghost, and the presence of the Spirit in the Church of that age was a distinct, palpable, mighty reality. Again I ask, Are we filled with the Holy Ghost in the sense in which the Apostles were filled on and after the day of Pentecost? And has the Church in these days, whether in heathen or in Christian lands, a realization of the witness of the Spirit that can at all compare with what the Church of the first century had? Have *we* been endued with power from on high? Is *our* joy in God *full*? Is our gladness in Jesus complete? Would it be the plain,

unvarnished truth to speak of the divine life as realized in *our* experience as a fountain ever springing up in the soul, and as rivers of living waters ever flowing forth to bless? "It is expedient for you that I go away." Is our realization of the indwelling presence of the Comforter so vivid, so full, so personal, so satisfying, that we can truly say?—

" 'Tis Thine own gracious promise, Lord !
Thy saints have proved the faithful word."

My second Question is this : *Is a new Pentecost possible to us ?*

To this question there can be but one answer. It must be possible. We are still in the dispensation of the Spirit. The might of God was not exhausted on that day. That baptism was only an earnest and a pledge of a still further and fuller manifestation of God to man. "And it shall come to pass afterward, that I will pour out my Spirit on all flesh." Did the Apostles need to be filled with the Spirit? So do all your pastors and all your missionaries. Was it necessary that the Spirit should be a mighty and palpable reality in the Apostolic Church? So it is in the Church of these days. Was their enterprise a great and difficult one? So is ours. Were the early disciples dear to the heart of Christ, and objects of the Father's love? So are we. There never was a time when another Pentecost was more needed than

it is now ; and there is no blessing which the Father is more ready to bestow on those who ask Him, than this very gift. " If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" It is the promise of the Father ; we are His children ; and He loves us with an unspeakable love. He would have us be just like Himself ; and in order to accomplish His purposes in us and through us, He is ever seeking to fill us with His Spirit. He has given His Church a great and glorious work to do, and He is waiting to clothe His people with the necessary power for its accomplishment.

In all ages there have been men who have had the faith and courage to ask the Father for this fulness of the Spirit, and they have obtained it. The promise is, " Ye shall seek Me and *find* Me, when ye shall search for Me with *all your heart*." " I beseech Thee," prayed Moses, " show me Thy Glory." And the Lord said, " I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee."

There are men living to-day who have asked the same blessing of God, and are now rejoicing in the full manifestation of the Divine Glory to them. Let me give you one instance. The following are Mr. Moody's own words : " When I was preaching in Farwell Hall, in Chicago, I never worked harder to

prepare my sermons than I did then. I preached and preached; but it was beating against the air. A good woman used to say: 'Mr. Moody, you don't seem to have power in your preaching.' Oh, my desire was that I might have a fresh anointing! I requested this woman and a few others to come and pray with me every Friday at four o'clock. Oh, how piteously I prayed that God might fill the empty vessel! After the fire in Chicago, I was in New York City, and going into the Bank on Wall Street, it seemed as if I felt a strange and mighty power coming over me. I went up to the Hotel, and there in my room I wept before God, and cried, 'Oh, my God, stay Thy hand.' He gave me such fulness that it seemed more than I could contain. May God forgive me if I should seem to speak in a boastful way; but I do not know that I have preached a sermon since, but God has given me some soul. I would not be back where I was four years ago * for all the wealth of the world. I seem a wonder to some of you; but I am a greater wonder to myself than to any one else. These are the very same sermons I preached at Chicago word for word. They are not new sermons; but the power of God. It is not a new Gospel; but the old Gospel with the Holy Ghost of power."

Such are the words of Mr. Moody; and such is his account of the anointing which made him what

* From an Address delivered in the year 1877.

he is. Brethren, why should this anointing be deemed impossible to every Christian worker—nay, to every one who calls himself by the name of Christ? It is not necessary that the baptism should come to every one in the same form that it came to this great evangelist, or even to the disciples on the day of Pentecost. The Spirit may come as a mighty, rushing wind, or descend as the summer shower, or distil as the gentle dew; but in either form He can fill the soul with His own life, light, and power. Then, although none of us might be a Paul or a Peter, or even a Finney or a Moody, every one of us would be inspired to the maximum of effort possible to him, and enabled to accomplish all the work which God had given him to do. God never intended that any one should enter on his life-work as a Christian, or attempt to carry on any Christian work without being endued with power from on high. It is not only our privilege to seek and obtain this power, but our solemn duty. Oh, if there be a Holy Ghost; if there be an Infinite Spirit in us and around us; and if it be the fact that the Omnipotent Spirit is both able and willing to satisfy our deepest longings, and meet and supply our every need; if all this be so, then we ought to reckon it a sin—not a misfortune, but a *sin*—to offer up a single prayer, to preach a single sermon, or to speak a single word to a single soul, unfilled with His inspiring presence!

My brethren, do we believe in the Holy Ghost? No doubt we do theoretically; but do we *practically*? Have you observed how little is written and said about the Holy Ghost as compared with other themes? God the Father is a constant theme; God the Son is a constant theme; the morality of the Gospel is ever preached; but God the Holy Ghost is comparatively forgotten, and Christians are seldom urged to seek the *fulness* of His indwelling as a distinct and available blessing. And how little is said about this special endowment of power in our colleges and universities! Whilst the student is ever stimulated to seek every other qualification for his work, how seldom is his attention directed to this, the most essential qualification of all. Then, when a young man offers his services to a Missionary Society, how seldom is he made to feel that every other endowment is absolutely nothing as compared with this. He will be asked how much Latin, Greek, and Hebrew he knows, how many books on theology he has read, and what reasons he has for supposing that he is a converted man and called to be a Missionary. But how seldom is this question put to him: "Are you endued with power from on high?" And how seldom is a man told to go and tarry with his God until the promise of the Father shall have descended upon him? Whilst our creed is, "I believe in the Holy Ghost," there is unquestionably a real

amount of atheism in our practice, and this is one great reason, at least, why we are not filled with His mighty power, and why the progress of our Lord's kingdom is so slow both at home and abroad. We have grieved the Spirit of God by our unbelief; and hence our *leanness* of soul and *feebleness* of arm.

My third Question is: *How is this fulness of the Spirit, this baptism of power, to be obtained?*

We are told that the disciples "continued with one accord in prayer and supplication." Let us look at that wonderful prayer-meeting for a moment. Though scattered by the Crucifixion, the disciples were *all* present. Peter was there; but a wiser and humbler man. Thomas was there; but with his faith firmly established. Mary, the mother of Jesus, was there, praying for the first time in the name of her glorified Son. They were all "*with one accord.*" This is a term of music. Theirs was not a meeting of bodies merely, but a concert of souls—souls musical with one sentiment, one purpose, one desire. They *continued* with one accord. There was a spirit of perseverance as well as union in their prayers. They were commanded to tarry until endued with power, and they simply obeyed. But they did not tarry in idleness; they continued in *prayer* and *supplication*. And they did all this in *faith*—implicit faith in their living Lord, and in the word of His promise.

Such was their prayer-meeting. The world would have knocked in vain at the door of the Church during these ten days of prayer. As yet the Apostles were not fit to face the world. Conscious of their utter helplessness, and feeling their absolute dependence on God for power, they had no alternative but to tarry in prayer and supplication. But they knew that they were not tarrying in vain; for Christ had said, "Whatsoever ye shall ask the Father in my name, He will give it you." They used the name of Jesus, and put their supplications into His golden censer. Their prayers ascended to the throne of the Father, authorized and accredited by the name of the only-begotten Son, and Pentecost crowned their devotion.

This is what the Apostles did; and this is what we must do if we desire to see a similar manifestation of God among us. Prayer is the indispensable condition. But our prayers must be earnest, united, believing, and importunate. Our prayer must spring from a profound sense of a great want, and an unwavering assurance of the availableness and adequacy of the Holy Ghost to meet it. We must all spend much time alone with God; especially must those who are actively engaged in Christian work do so. Spiritual work involves the expenditure of spiritual power; and the soul can be replenished only by dwelling in the secret place of the Most High.

"The man who takes his affairs on his own

shoulders, and works ordinarily like an atheist, and begins to pray only when he is in extremity, is necessarily weak and doomed to failure. He will be left to himself, and God will allow him to be smitten with his own weapons." But that man wields a mighty power who has learnt the secret of instantly and directly going to God, and of holding face to face communion with Him. The enemies of Luther were wont to say that he could obtain anything from God. And Mary, Queen of Scots, was accustomed to say, that she feared the prayers of John Knox more than she did the fleets and armies of Elizabeth. Brethren, what think you would be the result, if the whole Church were to resolve to make proof of the last possible efficacy of prayer on behalf of the heathen world? The result, I verily believe, would be astounding. "I have intimated my fear," says John Foster, "that it is visionary to expect an unusual success in the human administration of religion, unless there were unusual omens. Now, an emphatic spirit of prayer would be such an omen. If the whole, or even the greater number, of the disciples of Christianity were, with an earnest, unfailing resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication could obtain, it would be a sign of the revolution of the world being at hand."

Brethren, these words are solemnly true. It is such an omen we need in these days. Think you that India, China, and Japan are going to be converted by the mere might of preaching and teaching? No, no! "It is not by might, nor by power, but by My Spirit, saith the Lord." No one can have a stronger faith in preaching and teaching than I have myself. Preaching has been my life-work; and, God willing, it is the work to which I shall devote the rest of my days. Let us not, however, close our eyes to the fact that mere preaching will never move those great empires. The Church must go on her knees, and down there in the dust abide until the work is done. Let the Church carry her missionaries to heaven in her prayers, and they will descend upon the heathen "like rain upon the mown grass, as showers that water the earth." I thank God for organizations. They have done, and are doing, a noble work; but they must not be allowed to come in between the churches and the mission field, and prevent individual and personal identification with the Missionary enterprise. Machinery is desirable, but if the Spirit of Life is not in the wheels it will answer but little purpose. And here I would earnestly ask, Are our prayer-meetings what they ought to be? How many of our Church members attend them with the same regularity that they attend other services? How many there are who never attend them at all? How

many there are in our churches whose voices have never been heard in prayer? And is it not a fact that the foreign Missionary and his work do not occupy anything like the place which they ought to occupy in the supplications of the sanctuary? Why is it that the Missionary prayer-meeting has been given up in so many instances? Why is it that they are so poorly attended in many more? We believe in grand organizations; but do we believe in prayer as the founders of our societies did?

But we must do more than pray. To obtain such an omen as we have referred to, to pray for such a blessing as the baptism of the Divine Spirit in such a spirit of resolve, the consecration of ourselves to God must be absolute. No intelligent man, no thoughtful man, dare ask for the Spirit's highest gifts while conscious of the existence and influence of secret ambition, and half consecrated purposes in his heart and life. We must be emptied of self if we would be filled with God. Self-will must perish, and the soul become perfectly pliable in the hands of the Spirit ere any man can, as a prince, have power with God and prevail. We must be willing to be nothing, however painful the humbling may be.

“Oh to be nothing, nothing !

Only to lie at His feet ;

A broken and emptied vessel,

For the Master's use made meet.”

Brethren, I must leave this subject with you. I have come from China, and I am glad to be able to say that that mighty empire is both legally and practically open to the Gospel. There are able, earnest, and devoted men labouring in that land in connection with all the Missions. Converts are being gathered in, the churches are multiplying, and the work of the Lord is prospering in the hands of His servants. Still the progress is not rapid, and the Missionaries are far from being satisfied. Whilst full of courage, and full of faith in the ultimate triumph of the Gospel, most of us feel that there is something wanting. We want more men; but there is a higher want. We need more perfect methods of operation; but there is a need more vital and pressing still. I feel in my inmost soul that our pressing need is a baptism of divine power; and I can add, from certain knowledge, that most of our Missionaries yonder feel as I do. China is dead—terribly dead. Our plans and organizations can do but little for that great people. They need life. Christ came to give *life*; and the all-absorbing question with me is, How is this life to be imparted to that dead mass? I know that mere preaching and teaching can never do it. It is simply beating against the air to talk to men without *the* power.

The secret of the success of the Apostles lay not so much in what they did and said as in the presence of Christ in them and with them. They saw with

the eyes of Christ, felt with His heart, and worked with His energies. They were nothing ; Christ was everything. Christ was living, breathing, and triumphing in their personal lives. Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of supernatural power. They spoke with the demonstration of the Spirit ; when they came in contact with men, a mysterious energy went out of them ; and under their vitalizing touch dead souls started into life. The Spirit had taken hold of the highest faculties of their nature, and was working with them according to His will.

Brethren, this is what your missionaries must be if India, China, and Japan are ever to be moved through them ; and this is what your pastors must be if Christendom is ever to become Christ-like ; and this is what we must all be if God's will is ever to be accomplished in us and through us. We must be more than good men ; we must be *holy* men ; “ exhibiting the vigour of every right purpose, and the intensity of every devout affection.” * We must be men full of the Holy Ghost, and the divinity within must energize mightily through us. But to be this, the throne of grace must be our refuge, the secret

* CONGREGATIONAL UNION LECTURE, 1875, by Rev. R. W. DALE.

place of the Most High must be our daily and hourly habitation. We must take time to become intimately acquainted with God ; we must take time to become filled with His power ; we must *take time to be holy*. May God help us to wait on Him in earnest, persevering prayer ! Let us put our desires into one heartfelt petition for a baptism of the Holy Ghost, and not cease to present it until we have prevailed. So Elijah prayed ; he threw himself on the ground, resolved not to rise again till his request was granted. So Jacob prayed ; he wrestled with the angel. So Daniel prayed ; he set his face to the Lord his God. So the disciples prayed ; they continued with one accord in prayer and supplication. And so must we pray if we would have power with God and with man, and prevail. Let us have faith in God, link our feebleness to His omnipotence, and go forth conquering.

“ Faith, mighty faith, the promise sees,
And looks to that alone ;
Laughs at impossibilities,
And cries, ‘ It shall be done.’ ”

"COME OVER AND HELP US!"



“COME OVER AND HELP US!”

AN APPEAL.



THE following words were spoken by me in Surrey Chapel nearly ten years since :—

“God has devolved on the Church the gigantic task of Christianizing the nations, and consequently the progress of the missionary work must greatly depend on the tone and temper of the Churches in regard to it. It has been well said that a truly missionary pastor will make a missionary people ; but it is equally certain that a truly missionary people will produce able and true-hearted missionaries. Your missionaries will be like yourselves. You live on a high level of consecration to Christ in this matter, and your missionaries will tower above it, and by their devotion and ardour will kindle within your breasts aspirations still higher and nobler. But be you cold and dead, and they will be chilled down to your own coldness, and stiffened to

your own deadness. It is absurd to expect to see the missionaries flame and coruscate with missionary enthusiasm, while the Churches are sitting among the snows, frost-bitten, shivering, and almost lifeless with cold.

"The work of converting the heathen world is as hard as it is glorious. Before it is accomplished, God's people generally must take a much deeper interest in it. The Churches must give more generously of their silver and gold, men of ability and personal influence must go forth in much greater numbers than they are doing at present, and the prayers of all must become more earnest and heartfelt for the dark places of the earth. Do not suppose that any sort of praying for the heathen will do; we must all wrestle with God. Do not suppose that any sort of a man will do for a missionary, and deem it a pity and a misfortune when a man of real worth devotes himself to the work. There is not a missionary in the field, however gifted and accomplished, who does not feel that he would be much more efficient as a missionary if more highly endowed as a man and a Christian.

"It is not my habit to say anything to induce young men to devote themselves to the missionary work, for I have a wholesome dread of man-inspired missionaries. But I cannot allow this opportunity to pass without telling you, young men, that I thank God most sincerely and devoutly that I am a missionary.

I have never regretted the step I took many years ago, in opposition to the strongly-expressed wishes of my best friends ; and if there is a sincere desire burning within my breast, it is that I may live and die in labouring and suffering for Christ among the heathen. Oh, it is a glorious work ! I know no work like it—so real, so unselfish, so apostolic, so Christ-like. I know no work that brings Christ so near to the soul, that throws a man back so completely upon God, and that makes the grand old Gospel appear so real, so precious, so divine.

"And then think of the grandeur of our aim. Our cry is, 'China for Christ! India for Christ! The world for Christ!' Is there nothing grand in that idea? Is there nothing soul-inspiring in the prospect? Is that not an achievement worthy of the best efforts of the Church, and of the noblest powers of the most richly-endowed among you? And then think of the unspeakable privilege and honour of having a share in a work which is destined to have such a glorious issue. Oh, young men, think of it, dwell upon it ; and if you hear the voice of God bid you go, manfully take up your cross and go, and you will never cease to 'thank Christ Jesus our Lord' for counting you worthy to be called missionaries."

Such were my sentiments then, and such are they now. I have given to the missionary work twenty-six

years of my life ; and I feel to-day that if I could multiply these twenty-six years by twenty-six, I would willingly lay the whole on the altar on behalf of China. The missionary life is still, in my estimation, the noblest ; and now that I am about to return to my sphere of labour, I am glad to be able to say that I do so, not as a matter of duty, but because I feel it to be a privilege and a joy to be thus engaged in the Master's work.

There is, however, much in the present tone and temper of the Churches in regard to the missionary enterprise which fills my mind with anxiety. In some places I find that the missionary prayer-meeting has been given up entirely, and there is a general complaint that it is but poorly attended even where it is held. In many instances home claims seem to be absorbing all the thoughts and energies of both pastor and people, and there are cases in which a kind of sceptical indifference in regard to the conversion of the heathen appears to have seized upon the churches, and to be actually paralyzing them. Were matters as they ought to be, the missionary would go among the Churches in order to get inspiration, and return to his work strengthened in soul. The reverse, however, is the case. He is invited to go and deliver a missionary sermon or address, because "my people want to be stirred," or because "the missionary spirit in my church is so low," or because "we are not doing

as much as we used to do for Foreign Missions." In this the missionary is really expected to do the work of the pastor.

I have just been reading once more the last Report of the London Missionary Society, and I wish I could prevail on every minister of our denomination to make a study of it. I cannot read such statements as the following without great heaviness of heart, and deep concern for the future of God's work in connection with our noble Society:—

"The general contributions," this Report tells us, "are £3,166 lower this year than the last, and £1,200 lower than in 1871, the closing year of the last decade; and the present income of the Society is insufficient to meet its present expenditure. The Society begins the new year with a deficiency of £2,321 7s. 7d." Again, "In 1871 there were 160 European missionaries in the field. Of this number, 25 have since died, and 49 have withdrawn from missionary work in connection with the Society.

"The result of the heavy losses of the past ten years has been to reduce the staff of European missionaries from 160 to 139. When it is remembered that in 1867 the number was 175, the reduction will be seen to have been very great and continuous for some time. It must further be borne in mind, that during the past ten years Madagascar has required

and received special attention ; and that new Missions have been commenced in New Guinea and Central Africa, which employ between them 12 missionaries. In view of these special extensions of the work, it will be evident that the reduction of the staff from 160 to 139 must indicate serious weakening of some portions of the Mission-field."

These facts are appalling enough in themselves ; but they are doubly so when we consider how wonderfully God in His providence has recently been opening up countries that were hermetically sealed against us, how signally He has blessed the labours of His servants in those lands, and how loudly and distinctly He is calling on the Church to go up and take possession.

Only twenty years ago, Japan was known to the outer world chiefly for its extreme exclusiveness and savage hatred of the Christian religion. Twenty years ago there was not a Protestant Christian in the whole of Japan ; and even ten years ago there were only about half-a-dozen. Now Japan is not only open to the Gospel, but is rapidly undergoing a wonderful religious as well as political transformation. In that beautiful country, aptly called by its inhabitants "the land of the gods," there are at present 72 churches and 4,000 converts.

Forty years ago China was a sealed country. In those days no missionary durst stand up in any city in China and preach Christ; and even twenty years ago there were only five spots in the whole of that vast empire on which the foreigner might pitch his tent. It was our last treaty with China, which came into full operation in the year 1860, that opened that isolated and secluded empire, and it is during the last twenty years that our work has flourished there. Now the missionary may go and preach the Gospel in every province, and almost in every city, and town, and hamlet of the land. All the provinces have actually been visited by the missionaries, and most of them repeatedly. Fourteen out of the eighteen provinces are actually occupied by missionaries and their families. Churches have been organized in the treaty ports, and in many an inland city, town, and village, and isolated Christians are to be met with here and there and everywhere.

There are in connection with the Protestant missions about 20,000 communicants in all, and a community of from 30,000 to 40,000 Christians besides. In order to appreciate these figures we must compare the present state of things with that of forty years ago, and consider the ratio of progress. Forty years ago we had only six communicants in the whole of China. In 1843 we had, say, half-a-dozen converts in that empire; in 1853 we had 351; in

1863 we had 1,974 ; in 1868 we had 5,743 ; in 1877 we had 13,035 ; and now we have about 20,000. But these figures do not represent even the *apparent* results of our labours. There are hundreds around the various mission stations who are standing somewhere between the two kingdoms, and we are constantly receiving men into our churches who have been halting between two opinions for years. We are gradually filling the air with the music of the cross, and saturating the minds of the people with the story of Jesus. In many places the people are beginning to question their old creeds and superstitions. Some have already cast them aside as worthless things ; and there are not a few who have become Christians in sentiment, though they have not joined us. Among our converts there are men who have undoubtedly been born again, and who would adorn any church in any Christian land. Since my return I have had an opportunity of comparing the Christians of China with those of this country, and I am bound to confess that the former have risen rather than fallen in my estimation.

Then we must try and remember that China is on the eve of a great material development. The railway and the telegraph are being introduced ; foreign machinery is being employed in the opening of mines ; steamship navigation companies have been

formed ; all sorts of industries are about to start into life. Is it not the duty of the Church to do what she can to give to this development, which is inevitable and at the doors, a Christian direction? We have opened China in spite of herself, and we have forced the Chinese into the great family of nations. They are spreading themselves over the face of the globe, and the wave of immigration is actually touching our own shores. One thing is certain—namely, that they are going to take their place among the civilised nations of the earth, not as a cipher, but as a real factor, and it is for us to consider whether that factor shall be a Christian or a Pagan one.

In view of facts like these, there is something most unnatural and unspeakably sad, to my mind, in this falling off in men and means. This surely is not the time for indifference or despair, but for downright earnestness and daring enterprise.

I am about to return to my work, and, before starting, I feel constrained to call the attention of the churches once more to the foreign field, and especially to China. The entire Protestant church gives to China about 300 missionaries, that is, less than one to a million of the population. It would be a great mistake, however, to suppose that there are at any time 300 efficient missionaries on the field. Many of them are at home on furlough, and a large number

of them are mere beginners, or even learners of the language. Not a few retire from the field altogether, for various reasons, before they arrive at anything approaching maturity. The staff of the London Missionary Society in China is about twenty when complete, whilst it ought to be fifty at least; and of these ten ought to be appointed to Hupeh, the central province. Hupeh possesses an area of nearly 70,000 square miles, and a population of more than 26,000,000. In the very heart of this province are the three cities of Hankow, Wu-Chang, and Han-Yang, whose united populations cannot be less than 1,500,000. Here the London Missionary Society has had a mission for twenty years; but it has seldom had more than two efficient workers there at one time, and during a large portion of this period only one.

What aggressive work can be attempted with such a feeble band? This province is ripe for the harvest. Had we ten men, we could place them at once in ten central cities and towns, and the whole face of Hupeh might be covered with the knowledge of the Lord within ten years. The Society is contemplating the establishment of a new Mission in Sze-Chwan, one of the finest and most attractive provinces in the Empire. In course of this year, two men will be appointed to Chung-King, its commercial capital. But what are two men to a province whose area is estimated at

185,052 square miles, and possessing a population of 21,000,000?

I do, then, in deep earnestness, appeal to the Churches on behalf of this great missionary work. We *must* go on with it. We dare not turn back; we cannot stand still. But if the work is to go on, the Churches must consecrate themselves to it. This is not the work of the missionaries, but the work of the Churches. We go forth to do their work. Without them we are weak; but, sustained by their prayers and sympathies, we are strong; we can brave all things, dare all things, and endure all things. This is a great spiritual work, and the Churches, both pastor and people, must take it up as their own, and infuse their spiritual life into it, if they would see it triumphant.

I would suggest that special attention be given to the missionary prayer-meeting. Let it be resuscitated where it has died out, and let an earnest effort be put forth to make it a really interesting, instructive, and attractive service in every case. The materials for this are abundant; and the pastor in whose soul there dwells a spark of missionary enthusiasm would have no difficulty in kindling a fire that would light up and keep warm the hearts of all present. If, in addition to this, a missionary sermon were preached occasionally by the minister himself, it would be a comparatively

easy matter to create and sustain the missionary spirit in the church and congregation. The effect of this on the general contributions of the Churches towards Missions can be easily foreseen. Once an intelligent and prayerful interest in the work is generally awakened, there will be no lack of means to carry it on. Then shall we have systematic, conscientious giving practised by rich and poor in this department of Christian service. If I may judge from my own observation, I should say that the poor of our congregations are less to be blamed than the rich in this matter of giving, and that what we want is to get the rich to give of their superfluities as freely as the poor are giving of their necessities. Let the wealthy men of our Churches deny themselves a few of their easily dispensed luxuries for the sake of Christ and His kingdom, and we shall have no difficulty in doubling our forces in China as well as in other fields. Why should not some of those whom God has so richly blessed with means undertake the entire support of one or more missionaries? And why should not some of our wealthiest Churches do the same?

In conclusion, I appeal for men. We want men of sterling character and worth—men of tact, spirit, and energy—manly men, full of grace and common sense. Give us highly-cultured men, if they can be

found. But if not, then give us men possessing a good sound English education. Such men, if filled with the Spirit of God and fired with the missionary enthusiasm, will not fail to do a noble work for God in any part of the mission field. The great need of China is men, not mere wise men or learned men, but men of deep conviction ; men who feel that they have been separated and called for a great work ; men who are conscious of the all-consuming power of the love of God ; men with whom it is a passion to save men, and who are prepared to brave all things and endure all things in order to finish the work which they feel in their inmost soul that God has given them to do. The old dread of the man-inspired missionary is still upon me. I have not the least desire to see any of such going forth to the heathen world. But can I be wrong in supposing that there are in our universities, colleges, and churches many who are called of God to be missionaries? It is to them I appeal. I ask them to consider the claims of China and other parts of the mission field, and to listen for the Divine voice in respect to the course which they should adopt. I do not invite them to a life of ease and self-pleasing, but to one of trial and self-abnegation, of hard toil and patient endurance. Still, I am prepared to promise them a joy in this work such as will enable them to understand what the Master meant when He said, "My peace I give unto you."

The romance of missions is a home dream ; but the blessedness of the Missionary life is a reality, gloriously verified in the experience of every one baptized to the work. Are there no young men of independent means who will go forth and support themselves on the field ? Are there no fathers and mothers who are prepared not only to offer their sons and daughters on the altar for this high and holy purpose, but also the gold and the silver required to meet their wants ?

May God baptize us all afresh with the Missionary spirit ! May He cause the present coldness and indifference in regard to missions speedily to pass away ! May He bring all His people to see and feel the responsibility which devolves upon them individually in respect to the extension of the kingdom of His Son and the redemption of the heathen ! And may He so inspire us all with love for souls, and compassion for perishing men, that we shall feel it to be not only a solemn duty, but a great privilege, to contribute towards the Missionary cause according to our means, and labour in its behalf according to our ability !



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