



ALL NATIONS

TO HAVE THE

TESTIMONY OF CHRIST.

(ROMANS I. 5; XVI. 26.)

BY S. L. JACOB.

LONDON :
G. MORRISH, 20, PATERNOSTER SQUARE.

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GENERAL REMARKS.

THE last recorded words of our Lord Jesus Christ ere He ascended on high are, "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.) Are not these words a charge to the whole church and not to the disciples then living only?

We must be careful not to put limits to the grace of God which He will not endorse. The Jew did this, for he could not bear the thought of equal blessing being given to those afar off: and what was the consequence to the Jew?

The gift of His Son was the expression of God's love to the whole world, and there is no hint in scripture of any limit during any part of the present dispensation of grace. The apostle of the Gentiles, a once bigoted Jew, writes that God "will have all men to be saved," yea, and adds, "and to come to a knowledge of the truth."

The righteousness of God is unto all (Rom. iii. 22), and the word translated "Gentiles" or "nations" or "heathen," for it is the same Greek word in each case, so frequently used in the writings of the apostle Paul, contains no hint of any limit to a certain number of

THE TESTIMONY OF GOD

nations, but all the evidence is the other way. Note carefully Acts xiii. 46, 47; Romans i. 13, 14; iii. 29; ix. 24, 30; xi. 25, 32; xv. 9-16, 27; Galatians iii. 8, 14, 23; Colossians i. 27, and many similar passages.

We know that it is not through Christians that the world will be converted to Christ, it is Israel that shall blossom and bud, and fill the face of the world with fruit. (Is. xxvii. 6.) Nevertheless, the apostle Paul, the apostle of the Gentiles, our apostle, our example (2 Thess. iii. 9; 1 Tim. i. 16), tells us that he received apostleship for obedience to the faith among *all* nations, and not only so, but that "the mystery" also is made known to *all* nations for the obedience of faith.

BUT WHAT IS THE MYSTERY? Without attempting to explain it, may it not be said that one point of the deepest importance in the revelation of the mystery is the fact that those who receive the Spirit are in Christ lifted above all national barriers, prejudice and insulation, which are the very strongest of all natural feelings: and unless this is accepted and acted on in practise the whole beauty of the present testimony is lost?

In the Epistle to the Colossians we read, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (chap. iii. 11); and in that to the Ephesians we learn that God has Himself broken down the middle wall of partition which He raised between Jew and Gentile, to make of the twain *one* new man. (Chap. ii. 12-15; see also chap. iii. 1-11, especially verse 6.) The difference between the various Gentile nations is slight compared with the difference between Jew and Gentile. Woe be therefore to those who raise up walls of partition where God has thrown down His own wall.

That the church, as far as it is in responsibility, has

deeply failed is an undoubted fact, and the right attitude of every true-hearted soul to-day is one of deepest humiliation because of the church's failure, and the more godly the Christian, the more deeply he will feel this. Who felt the sin of Israel as did Daniel and Ezra? yet of all men of that day they were the most faithful. Even so it must be now.

IT HAS PLEASED GOD IN THESE LAST DAYS TO RE-
DISCOVER TO US THE LIGHT AS TO THE CHURCH

which was committed to the apostle Paul and recorded in the scriptures, nevertheless it was entirely lost sight of at a very early date; it was not even known to the Reformers of the sixteenth century, and only in this century has it once more been in some measure understood.

This pamphlet is specially written to those who are in the light of the above truth, for if they are to form a true remnant they must be true to whatever the Lord is pleased to communicate as to the *whole* truth for the church. They can be nothing more than a very feeble, broken remnant at best, and a very humble, lowly spirit should be theirs, for with so much light bestowed upon them, why is it that the result in the reproduction of the character of Christ in them is not commensurate to the truth they have received? nevertheless, they can accept nothing less than the testimony given to the whole church of God. To be a true remnant it is necessary that as they heard from the beginning they should walk in it. (1 John ii. 6.)

LET US GLANCE AT THE STATE OF THE WORLD
TO-DAY,

as the close of the present period draws nigh, for we are all agreed that the coming of the Lord Jesus Christ for His saints cannot be very long delayed.

Christendom is divided, generally speaking, without going into mere minor details, into three great parts, occupied by the Protestant churches, the Roman Catholic church and the Greek church.

How sad is the state of the part occupied by

PROTESTANTISM,

with its multiplicity of sects and parties, its Babel character, its strifes and divisions, its haste to get rich and to become great, its formality and ritualism on the one hand, its infidelity and open ungodliness on the other. Nevertheless, sad as its condition is, the mass of the real, godly Christians in the world is found therein. Of this portion the English-speaking races form a very large proportion, though it also includes the greater part of the German Empire, Sweden, Norway, Holland, part of Switzerland and some small parts of other nations.

The truth recovered in these last days is mainly known among the English, though the other nations above-mentioned have to some extent had the testimony presented to them, and a few, a very few, Christians here and there have received it.

Of the three portions of Christendom,

ROMAN CATHOLICISM

occupies the largest extent of all. There the darkness is very gross indeed, the number of those who really belong to the Lord therein is apparently very small, while the testimony above-mentioned has hardly been presented there at all, and few who have the truth have preached the gospel therein.

The portion occupied by the

GREEK CHURCH

has about as large a population as that occupied by Protestantism. The Russian Empire forms the greater

part of this. This region is nearly as dark as the Roman Catholic countries, though there has been of late years a very remarkable work in Russia connected with the people called Stundists, who are simple earnest Christians, much persecuted for their faith; many have been banished to Siberia and to the Caucasus, and have suffered incredible hardships for Christ's sake, while some have laid down their lives for Him. Nevertheless, it may be said that none with the truth as before mentioned are working among these Christians or in the regions occupied by the Greek church.

THE WHOLE OF CHRISTENDOM

numbers between 400 and 500 million souls; more than two-thirds of its area is intensely dark and very much neglected, especially by those who have the greatest truth, while the whole number of souls therein does not constitute much more than a quarter of the people on the face of the earth.

AS TO THE REST,

there are about nine million Jews, and although the one new man is made out of Jew and Gentile, and at first there were many Jewish converts, yet since the first century the Jews have been *almost uncared* for, and there have been but few converts since then until recently. Of late, work is being more actively prosecuted among them, yet even now conversions from the Jews are not very common.

Nevertheless, the apostle of the Gentiles has written "To the Jew first."

The whereabouts of the ten tribes are not known—they are, we know, somewhere, and will in a future day be brought to light.

THE MAHOMEDANS

cannot be exactly classed as heathen, for their religion

is rather an apostasy from Christianity. They know about Christ and profess to honour Him. They are like Unitarians. They are about as numerous as the Protestants. They are very earnest and zealous in their religion. Europeans are very apt to think that because the Turks are dying out of Europe, therefore Mahomedanism is dying out also, but this is a great mistake. Arabia, not Turkey, is the stronghold of Mahomedanism, and there is immense latent strength there. Active proselytism is being carried on by Mahomedans in India, in China and in Africa, and their converts were counted by tens of millions in the nineteenth century. There is little doubt that Mahomedanism is destined to play a very important part in the last days.

Then there are

THE HEATHEN PROPER,

probably one thousand millions at least. China and India contain more than half these; Japan, Siam, the Indian Archipelago, Pacific Islands and Africa the mass of the remainder.

AMONG THE MAHOMEDANS AND HEATHENS

a very large number of missionaries are actively engaged; the converts amount to a few millions, many millions more have heard something of the word of God, though, of course, the majority have never yet heard the gospel. Nevertheless, in many parts of the globe apathy is giving way, and there is either strong opposition or a spirit of enquiry. The greatest drawback to the spread of the truth is in the lives of the English and other so-called Christians, who, scouring the world for gain, penetrate nearly everywhere. All are looked at as Christians, though the general tenor of their lives is, alas! as a rule, a denial of most of that which Christ came to give effect

to. Thank God for many notable exceptions. It is what mostly prevails which is spoken of.

Now, supposing there be in the world a company of Christians (the majority being in England), who form a remnant, in any little measure true to God in a day of ruin and failure, and that this remnant has received in much greater measure the truth of the gospel than is the case with evangelical Christendom, and if also this remnant has received in a peculiar degree light as to the church, or assembly of God, is it not well that those who compose such a remnant should ask themselves—

WHAT ARE OUR RESPONSIBILITIES WITH REGARD TO OTHER NATIONS IN THE WORLD ?

We may be quite sure of this, that God grants no monopolies to any Christians, and that if the Lord grants truth and light to any individual or company, it is with the object that this truth and light should have a formative effect within, and then when this has taken place, that which is within will be in display without, so that others may be attracted by that which is of Christ.

It is useless to talk of having truth or light unless it is formative, and if formative it must be in display. Without this the only result must be greater condemnation. The Lord does not give for our own enjoyment merely, but for the setting forth of Himself; and it has been well said that as soon as ever the people of God cease to be a delivering people they will immediately need deliverance themselves. Mark, for instance, the rapid declension from conquest and victory under Joshua to bondage and slavery in the time of the Judges. Those, therefore, who have the truth are responsible to set forth the truth, and this is true

of all the company, though all are not called to public speaking. 1 Thessalonians i. and Philippians i. shew how this was true of the churches of God at Thessalonica and at Philippi.

WHERE SHOULD THEY BEGIN ?

Undoubtedly with those nearest at hand, but their sympathies must not be limited by the narrow circumstances of their service. Yet is it not true that with many there is very little interest beyond their own immediate companies ? Those who are of such a spirit are assuredly sectarian ; the Spirit of God must cause us to embrace in spirit every member of Christ and all the interests of Christ everywhere. The one espoused to Christ must be interested in all that interests Christ. Why, the apostle tells us that the "world" is ours. (1 Cor. iii. 21, 22.) How can the world be ours ? The world belongs to Christ, though a usurper is prince and god for the time being. God claims it for Christ, and it is ours because it is Christ's. This does not mean that we are to seek worldly things, or even to look for the world's conversion through our efforts, but it does mean that we are to look for Christ to have a portion everywhere even in the present time.

Let those, however, who have the truth see to it that they are interested in those around. It is absurd to think of being interested in those far off if we shew no interest in those who are near. There are many millions of unsaved souls in Great Britain ; there are doubtless one million—perhaps three or four millions—of the Lord's own people in these isles who do not enjoy a full gospel or possess light as to the church. If those who have these blessings do not use these blessings they will be taken away from them. We are told to take heed that the light that is in us be not darkness. Many are even callous as to

those at their very doors. Is not the voice of the Lord to such, "Awake thou that sleepest, and arise from among the dead, and Christ shall shine upon thee"?

INTEREST BEGUN AT HOME WILL SURELY DEVELOP.

For while we must begin with those nearest at hand, our hearts must go out step by step to those further off. Under the sovereignty of God there is now probably greater light in England than in other christian lands; how much, then, all who have the light must long for the diffusion of that light. They will long that the United States and Canada, Australia and New Zealand* may have the same privilege; long that Germany, Holland, Sweden, Norway, Switzerland and other Protestant countries may share fully with us what we have. Nor can we stop there. Will not the darkness of the Roman Catholic countries—France, Spain, Austria, Italy and others, as well as Mexico and the whole of South America—appeal to us forcibly: so, too, those countries under the dominion of the Greek church—Russia, where God has remarkably worked of late, and Greece? Thence in spirit we should embrace the lands further off lying in darkness and in the shadow of death.

Doubtless in England there is often the cry for more labourers, but England is intensely privileged compared with other nations; and many are crying out for help who never will get help till they begin to help others. There are numbers of Christians in England who were converted many years ago, but they are merely stunted babes because they will not use what they have; more truth would only add to their spiritual dyspepsia unless they exercise what they have. Again, if only more zeal were displayed

* If any think that these countries have as much light as England it does not affect the argument at all.

by a few, their zeal would provoke very many. Let the interests of Christ throughout the world be embraced by those with the most light, and doubtless many more will be stirred up of the Lord to yield themselves to His service, and England gain in spiritual energy instead of losing. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty." Let us take heed that this latter result does not happen to us.

Is it not true that to many of us who believe that the Lord has given us very special truth, little England looms very large indeed? The colonies which are English-speaking and the United States have the next place, though comparatively a low one; the other Protestant countries a very insignificant place in our hearts; and the rest of the world—Christian, Jewish, Mahomedan and heathen—practically no place at all. Ought this so to be?

Let us consider some of

THE OBJECTIONS

which are commonly urged.

One common objection heard among us is this—

THE TIME OF THE HEATHEN HAS NOT YET COME.

Before this objection can be given a hearing, may it not be asked,

"*What are those who urge this objection doing for the darker parts of Christendom?*" The objectors surely will not go so far as to say that the day of the adherents of the Roman Catholic and Greek churches has not yet come. Nay, rather, they hold that their day is well-nigh over, and that the judgment on these countries is imminent. Nevertheless, is it not true that those who excuse their apathy about the heathen with the gloss that the time of the heathen "has not

yet come " are practically equally apathetic about the more than 300 million Christians (so-called), the mass of whom are nearing their doom ? Let those who say that the time of the heathen is to come shew their zeal among these dark christian lands, and thus prove clearly that it is not lack of heart which makes them speak as they do. Unless they do this the Lord will assuredly condemn them from their own mouths.

But some may say, "Oh, these are apostate churches, we must let them alone." Where is the scripture for this ? No matter how bad any of the seven churches may be, does not the Lord still call to repentance ?

No, scripture will not bear out this thought.

And again, the remarkable movement in Russia among the Stundists before alluded to, which was started by the faithfulness of a few German traders who settled in Russia, shews us that God is delighting in blessing those in these lands wherever any will go with the truth.

In France, in Austria and other countries, yea, even in papal Rome itself, has the Lord wrought blessing of late years through those who may not have much light, but who have at all events some love and much zeal.

Then again, we would ask those who say that the time of the heathen has not come,

WHAT ABOUT THE FEW MILLIONS FROM

among the heathen who have embraced Christianity ? *Their* time has at all events come ; and what about the many millions who have heard the gospel many a time and who can no longer be ranked among those who know not God, though they may not obey the gospel of our Lord Jesus Christ ? Is there no responsibility towards the Christians in heathendom, none towards those who have only heard (though they have not received) an imperfect gospel, to give

them a fuller one? Their time is now or never; how much do we care for them, and not for them only, but for Christ to be glorified in them by displaying in them the same truth He has given to us.

AGAIN, WHAT ABOUT THE MILLIONS OF HEATHEN
WHO DIE YEARLY

without having heard of Christ? Some thirty millions pass away thus each year; when will their time come? Without entering into the ultimate fate of those who have no testimony but that of creation and their conscience, it is surely evident that there is unspeakable loss in never having the opportunity of knowing Christ while in the body. *It will not do to fall back on the sovereignty of God as an excuse for ourselves.* Not so the apostle who writes, "Through thy knowledge shall the weak brother perish, for whom Christ died?" (1 Cor. viii. 11.) See, too, 1 Thessalonians iii. 5-8: "Surely *he* was well grounded in the sovereignty of God?"

IS NOT CHRISTIANITY HEAVENLY?

Is not the great point of Christianity to make us heavenly, to give us the citizenship of heaven and to lift us above our earthly nationality? What is the use of admitting this in theory if we deny the practice thereof and claim a practical monopoly of blessing?

Now let us return to the objection,

THE TIME OF THE HEATHEN HAS NOT COME!

Whose time has come? Where does scripture limit christian blessings? We know that there will be heathen at the time of the rapture of the saints, and there is much doubtless in prophecy to give the general idea that the West will be the arena of Christendom at that time and the East the arena of

heathendom. Yet surely there is no attempt to define these limits in scripture, and even what it does say seems to point very clearly to the truth that the Lord's coming is very near indeed, for on the one hand some of the christian nations are not very far from apostasy, while some heathen ones, especially in the islands of the Pacific, have embraced Christianity. May we not say that Christ *must* be coming soon, for in all probability the geographical boundaries of Christianity would be entirely changed in another century?

We English are taken from the Gentiles. It is the special day now for the Gentiles, not indeed to get the widest blessing, but the deepest, and God is gathering from the Gentiles a people for His name. Barbarians and Scythians are especially named among those who share in the blessing, "Christ all and in all"; will God let us exclude them?

Let us be assured of this, that whether we do or do not take the special truths we have to the Christians in heathendom and our fuller gospel to the heathen, the Christians in the sects will with zeal and enthusiasm take whatever they have to them, and whatever our God has given to us He will hold us responsible to give to others.

Some again will say

GOD IS NOT WORKING IN HEATHENDOM.

I would ask, Why do you say this? how do you know? I have spent thirty-two of the best years of my life in heathendom, I have worked among them and among those gathered from them many a year, and I say without hesitation that *God is working among them*.

Are not those who have lived and worked among them better judges than those who have never done so? It may be easy for those who have not so lived and worked to speak thus, but those would never say

so who have lived amongst, and had sweet communion with, dear, godly, well-instructed souls year after year, and who have seen even amongst the mass, who are not very godly or well-instructed, evident marks of the work of God. On the contrary they are assured that God honours the labour of the very few in these dark places as surely as He does the labour of the many in England, and they are thankful to have been allowed to labour in such countries in the name of the Lord. Of course no sensible man would look for the same result from the tiny effort put forth abroad as from the multiplicity of effort in this land, but take effort for effort, is there any less result in the darker than in the brighter parts of the earth? I believe not. Not that the servant is responsible for the result. It is his part to obey; let him do that and the Lord will see that the necessary result is accomplished.

As a matter of fact there is

A GREAT OBJECT LESSON

before our eyes in China at the present moment. Surely Satan knows mankind and he says, "Skin for skin, yea, all that a man hath will he give for his life." Yet even now in China many apparently weak Christians have accepted torture and death that they may receive a better resurrection, rather than escape by denying Christ.

It was the same in Madagascar earlier in the century. A few thousand native Christians were left bereft for many years of those who ministered to them, while they were tried by fierce persecution, torture and death. The missionaries even feared lest the name of Christ should be blotted out. Nevertheless the Christians emerged from the fiery trial stronger in faith and increased in numbers.

Does not the story of Uganda tell the same tale?

All one can say to those who speak thus is,

“YOU DO NOT KNOW.”

If you knew you would not say so. We who do know say that God is working, of a truth, in spite of the fact that there is much, very much, which will not stand when God tries it in the fire.

Is there nothing that will be burnt up of christian work in England? Will not much of the work of those called “brethren” also be burnt up? Who has not to humble himself when he thinks of this matter?

THINK OF OUR ADVANTAGES IN ENGLAND,

and of the awful disadvantages of those who inhabit the dark places of the earth, and then your wonder will be why there is not more of Christ seen in England, why there is as much for Christ in heathendom as there is, seeing the lives of the mass of the so-called Christians who live in those countries.

WHY DID THE MASSES IN THE OLD ROMAN
EMPIRE ADOPT CHRISTIANITY?

Because it became the religion of the Empire. There was every worldly advantage to be gained by its adoption, everything to lose by remaining in the old religion, and when this did not suffice, stronger measures were resorted to and physical violence was freely used, while to make the change easy, the rites, forms and ceremonies of paganism were freely adopted, so that little was changed but names, the old things remained with new names. Yet wondrous indeed is the grace of God that it worked even in the midst of these abominations. Is it nothing to the credit of the modern missionary from the Protestant bodies that he eschews these methods and relies, at all events mainly, on spiritual persuasion, though doubt-

less there is some mixture of worldliness which mars the work, *pure, intensely pure though it be* compared with what we read of in the time of the Emperor Constantine and his successors ?

YES, GOD IS WORKING

in the dark places of the earth ere He pours out His judgments, and thank God many can be found with perhaps not much light, but with at all events zeal to carry to these dark places that which has brought peace and joy to their own hearts, and for the sake of which they are willing to bear a life of exile from their beloved land, to leave comfortable homes and loving friends, to live among the heathen, at the risk of even torture and death, and no mean risk too, as the late martyr roll from China tells us.

It is greatly to be feared that we shall not get Christians to believe in our greater light unless we can shew correspondingly greater fruit. Doubtless fruit is only recognised by the power of the Spirit, and works are not fruit; there may, of course, be much activity and yet no fruit, but surely fruit is the reproduction of Christ, and Christians will closely scan us to see if we do really reproduce Christ in the activity of His love. Let us at all events seek with all our heart and soul to learn the love which is the spirit of Christ, for this is love that we keep His commandments. This is the great point whether all said here is accepted or not. Let us weigh all in the light of His presence and greatly fear lest we miss His mind as to this or to anything else.

Another objection sometimes heard is :

THERE IS SO MUCH SACRIFICE OF LIFE WHEN
WORKERS GO ABROAD AND INTO UNHEALTHY
PLACES, WHY NOT STAY IN ENGLAND AND BE
USEFUL ?

What a strange objection to be heard from the mouths of Christians, from the followers of Him who said, "Fear not them that kill the body," and again, "Whosoever shall seek to gain his life shall lose it." Does not all blessing flow from sacrifice and is not this God's way? "So then death works in us and life in you."

Why, we English would never have been Christians had not Christians risked (aye and lost) their lives to bring the gospel to us. Are we who owe, under God, our present liberty and light to the blood of our ancestors so freely shed for the truth's sake to make such excuses as this?

How was Germany evangelized, how Scandinavia? Many laid down their lives in this work, and are those with the most light to be less prodigal of their lives than were the saints who preceded them, though they had so little light?

Yet another objection is,

WE NEED MIRACLES IF WE ARE TO TAKE THE GOSPEL TO THE HEATHEN.

Who says so? does the scripture? True, in the charge at the end of Mark's gospel there is an allusion to "signs following," but nowhere else does it occur, as it surely would do if it were a *sine quâ non*. It is by no means certain that this passage in Mark is scripture, as the oldest manuscripts have it not; but even if it be, what then? The contention proves too much. The apostle Paul did miracles at Ephesus, but we hear of none at Corinth, where he stayed eighteen months, and there were many converts in that city.

We English were evangelized long after miracles had ceased. How did we become Christians? How did the Germans, the Dutch, the Russians, the Scandinavians and other nations? All these received the

gospel after the responsible church had fallen into confusion and ruin and without miracles. Is God any less powerful now than then? has Christ no longer full power in heaven and in earth?

Personally I am most sincerely thankful that in the present confused state of Christendom there is not the power of working miracles; but while we have lost the sign gifts, thank God "the evangelist" remains along with the other gifts in Ephesians iv., and thank God the evangelist is still used even in the dark places of the earth.

Yet another objection is,

THIS IS NOT THE TESTIMONY COM-
MITTED TO BRETHREN.

To say so is to condemn ourselves, for as we have seen, we can only have a true remnant character by being true to the light given for the whole church. If such a testimony is committed to the whole church, then it is part of the testimony committed to the true remnant; and if this remnant is the only part of the church which possesses a full gospel and the truth of the church, then no one else can carry these truths to others, and even if those who compose this remnant laid themselves out to carry that which they have in this special manner to the darker parts of Christendom and to those lately reclaimed from heathenism, it would require the greatest zeal to effect it, for as has been seen, these truths have not been carried as yet, except to a microscopic extent, to even one fourth of that which bears the name of Christ.

Yet another objection is, that

IT IS ESSENTIAL TO HOLD FAST TO
THE TRUTH OF THE ASSEMBLY, AND

THAT THIS WILL NOT BE DONE BY
THOSE WHO GO ABROAD.

The first part of this is fully accepted, yea, it is pressed in these pages, as will be seen later on ; but it is not admitted that those who go abroad need be in the least lax as to assembly truth. It is true they may be and sometimes are. It is equally true that many are so who never leave the shores of England. The greatest evangelist the world has ever seen, the apostle Paul, was the most faithful of all men to the truth of the assembly, so there is no incompatibility here. Yet he longed to go to the poor heathen where Christ was not so much as named, that from among them members of Christ might be formed. If he is indeed our example, may we not also go to regions beyond, and be true to the light of the church ?

For my part I can say that the truth of the assembly is unspeakably dearer to me from being in the habit of worshipping in

A MIXED COMPANY OF ENGLISH AND INDIANS,

white and dark, with different languages, dispositions and ways, and it is unspeakably beautiful to hear these worshipping and praising the Lord together, yea, one might go so far as to doubt whether it is possible to *practically realise* the truth of the assembly, formed out of all nations, where all who form the visible company are either wholly of one nation or else a foreigner coming in has to conform to the language of the mass and to suit himself to them.

It has been said by another that "there must be two to form the new man." (Eph. ii. 15.) This witness is true, and none but those who have lived abroad realise how intensely English we English Christians are. Theoretically we may be above nationality, but practically, as a rule, the

majority of us are very English indeed, and let those who have lived abroad bear witness to the fact that it is very hard to rise above this deepest of all natural feelings. The difficulty is intense. It is even great for Englishmen among the European nations, but it is a thousand-fold more difficult in heathendom. Any one can patronize, but to be practically one with those with whom according to the flesh you would have hardly a single thought in common, is something that needs the full power of the Spirit to accomplish, and directly the Spirit is grieved then lines of cleavage are seen. Rightly considered, therefore, work among those far off will enhance the value of assembly truth immensely, though unless very humble and dependent we may when abroad be carried away altogether: It is fully admitted that those who go abroad lose many a prop and support, and therefore it is the greatest mistake to run unsent or to try to combine two motives in going abroad, namely, the work of the Lord and getting on in the world. We cannot serve God and mammon, therefore we had better not try to do so.

Yet one more objection is urged—

HAS NOT THE WORLD BEEN EVANGELIZED ALREADY?

This is sometimes stated on the ground of what is said in Romans x. 18 and Colossians i. 23. It is hard to believe this objection can be made seriously. The last expression is not "to every creature," but simply "in all creation;" surely no one would gather from these expressions that every one then alive had heard the gospel? If, however, it is so meant, it only makes the arguments in this pamphlet all the stronger and presses that we should do in our day what was done in that day. The fact that some or all of those who

lived eighteen hundred years ago heard the gospel cannot possibly be a reason for not carrying it to all countries to-day, but rather the reverse. Let us not forget that it is written, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?" (Prov. xxiv. 11, 12.)

Doubtless many other objections may be met with, but enough has been said on this subject. It is not to be expected that all will see exactly alike on this matter, nor is it a question whether everything that has been written here is agreed with. The question at issue is the broad one, whether scripture does not lead us to expect that there shall be a blessing among all nations at the present time, before the body of Christ is removed from the earth and the character of God's dispensational actings is changed? If the answer be, as it is believed, viewed dispassionately, it must be, "Yes," then surely we must see our responsibility to be interested in, and to seek to further the interests of Christ among *all* nations as far as God enable. It is also believed that while scripture is all sufficient as authority and we need not turn to experience to guide, yet experience does come in to confirm the truth of the above as learnt from scripture, and to shew us that actually at the present moment members of Christ, indwelt by the Holy Spirit, are to be found in nearly every nation under heaven. If these great points are accepted, it is a comparatively trifling matter whether there is an agreement in detail or not.

If the reader, however, after reading what has been said, still says that the whole thing is a mistake, that it is practically useless to take the gospel to the

heathen or truth to the Christians converted therefrom, also that it is of little use going to Jews, Roman Catholics or members of the Greek churches with the gospel or the truth, then it is of little use for him to read further, as the rest of this book will deal with those who are convinced of the general truth of what has been put forward.

For those that are such, and who ask the question,

HOW CAN WE FORWARD THE LORD'S WORK IN FOREIGN PARTS ?

the following remarks may perhaps be helpful.

The first answer which generally occurs to this question is, "by money." Alas, that we should have fallen so low as to put that first which really should be last. To those who have money we say, by all means give money, because if you will not do that, you will do nothing; but remember that money is *the very least* thing of all, and unless money is rightly administered (an intensely difficult work, requiring men full of the Holy Ghost and wisdom, Acts vi. 3), it will only prove a curse, *as is so very frequently the case to-day*.

To read the reports of some societies it would seem as if money could do everything, and all that was wanted was a plentiful supply of it. Rule of three sums will then suffice for the calculation; for if with so much expenditure of money the present result is obtained, then double the money and you will have twice the result, and so on. How blasphemous!

Alas! many of us have been like Simon Magus, and have thought that the gift of God could be purchased with money. No wonder we have to exclaim, "My leanness, my leanness." Many, of course, will not agree with this, then let the judgment-seat decide.

In the first place,

LET THE ONE WHO DESIRES TO HELP BE ONE WHO
WAITS MUCH ON THE LORD

as to the matter. This is the great essential ; effectual, fervent, intercessory prayer is far more efficacious than anything else. Alas! that there are so few "widows indeed" who continue in supplications and prayers night and day. This is a very great loss. One may say, "I am not a widow." Never mind, widow or no widow, you may be "a widow indeed," and you will be blessed and made a blessing. This is true priestly work, and priestly work is far more important than even the levitical or ministerial service. The Levites were given to the priests for service, and true levitical service must be rendered in that connection. If the Levite sought to act as priest, he was guilty of the sin of Korah. We may, of course, glibly say, "All Christians are priests," but whatever we are in title it remains true that very, very few are priests in function, rendering service in the holy places, and this is what is so much wanted. Moses, Aaron and Hur interceding on the mount were quite as essential as was Joshua, who led the forces against Amalek, if not more so.

DO PLEASE REMEMBER THAT THE INSIDE, UNSEEN
SERVICE, WHICH THE LORD ALONE CAN SEE, IS
MORE IMPORTANT THAN EVEN THE VISIBLE
MINISTERIAL SERVICE, IMPORTANT AS THAT IS.

Is it not wonderfully gracious of the Lord to put the service, which of all others is incomparably the most important of all, within the reach of all, even of the very weakest, the greatest invalid, the very poorest believer who has no talents, no money, and who, perhaps, is thinking that he or she is worse than useless, and wondering why the Lord does not remove from

this world? Oh, that this were really seen, and priestly functions were given their real place amongst Christians. Some who see the priestly place as to worship fail to see it as to intercession, and never eat the sin offering in the holy place.

Also be it remembered that all intercession is not priestly action. In a great deal of intercession it is merely the benefit of the individual which is before us; this is not priestly. We may be troubled about the millions of heathen perishing without hearing of Christ and earnestly pray for them without acting as priests. To be priests we must have before us God the Father and the Lord, and it must be their interests which occupy us, and not merely what the heathen lose, but what God is (to speak with reverence) losing by their being without the knowledge of Him as revealed in the Son. With God, His own glory is always first (let us thank God for that, if not, all were wrong); but with us it is generally the other way about, and we think very much about the benefit of the individual and very little of God's glory. Some may ask, "Do we not consider God's glory in seeking the benefit of the individual?" The answer is, "Not necessarily." Do not some unreservedly spend their time, money, health, &c., in seeking to benefit man and yet reject Christ? You answer, "Oh, they only seek to benefit man temporarily." True, but the principle is the same, and you may equally seek to benefit man spiritually and yet only have *his* benefit before you. On the other hand, do not deceive yourself: you will not be one who seeks the glory of God, unless you seek the good of your fellow man. The latter may subsist alone, the former never. If you do not love the one you can see, be assured that you do not love the One you cannot see.

This then is the great way of helping in the work, and it is brought to your very door. There is much

need of ministers, but far more is the need of priests; and for lack thereof there is such confusion in Christendom, and it has become Babel. If one reader is led by this to seek and find out the blessedness of priestly service this little work will not have been in vain.

It may be asked,

BUT IS THERE NOTHING MORE?

It might be answered, "Nothing." For if this be really entered into it will embrace all the rest, for the priest has the mind of Christ, and within the sanctuary all will become clear, and it will be known exactly what should be done, whether it be by the hard-worked labourer in the foreign field or by the invalid in her bedchamber. Enter into priesthood; all will then be easy.

A few more remarks will, however, be added.

SEEK TO BE ACQUAINTED WITH DETAILS OF THE WORK.

This will give point to the prayers. It is difficult to pray heartily in generalities, let at least one country be very definitely before you, and learn all you can about the Lord's work in that country, seeking to know who they are who minister, and, if possible, the names and characters of those ministered to. If possible, enter into correspondence with some who are abroad. How thankful they are to be remembered. That grand missionary, Carey, who never thought of money, said to his brethren when exercised on the subject, "I will go if you will hold the ropes," and they did. Seek real, personal intercourse with some in the foreign field, and help and encourage in every way you can. The Lord will shew you many ways if your heart only be right.

Where a whole

LOCAL GATHERING WILL KEEP IN TOUCH WITH THE
LABOURER

this is better still. Paul and Barnabas went from Antioch with the fellowship of those there, and, returning to Antioch, told how the Lord had blessed them in the work for which the assembly at Antioch had commended them to the grace of God. If a few gatherings were of one heart in these matters it would indeed be blessed. It has been so at times amongst us, but it is, alas! rare.

There are innumerable ways of helping forward the work if the heart be right, and the mind of the Lord be understood, but remember that they have to be clean that bear the vessels of the Lord, it is no light thing to serve the Lord in the very lowest capacity of all. It seemed a natural thing to bring up the ark on a new cart, seeing that was the way the Philistines carried it when God so signally came in. It was natural, too, for Uzzah to steady the ark when the oxen stumbled, but we have to learn that nature cannot fathom the thoughts of God, and the highest natural intelligence is useless to teach us His ways. The Spirit alone can teach us these things, and unless controlled thereby we shall only blunder along, harming where we fain would help.

Some one may, however, say—

“You frighten me, I do not understand what it is to be a priest, and I am a very poor thing. I would gladly help if I could, but I am so afraid of doing mischief. Is it impossible for me to help?”

Ah, you can help excellently, do not fear; it is not the trembling ones, who see the greatness and solemnity of the work of the Lord, and who dread their own insufficiency, and therefore are dependent in conscious weakness, who do the harm. On the contrary, it is the self-sufficient and self-satisfied who think

they can be so useful, who do the mischief, for they are not dependent. The babe is all right as long as he knows that he is a babe; the babes who think they are men are the meddlers. "Out of the mouth of babes and sucklings" God perfects praise and ordains strength that He may still the enemy and the avenger. Seek to be much in the Lord's presence, and you will learn His way, and He will open up a thousand ways in which you can be useful, and forward His interests at home and abroad. Do not seek great things, do not be above any work, however trivial it may seem; do not plan out a path, but just follow from day to day as the Lord leads. Be a child, a humble dependent child, led along by Him. He will plan, He will arrange; all you have to do is to walk with Him. Do not trouble about ways and means, or try to bear the load of responsibility yourself, a very little will crush you. The heaviest weight is as nothing to Him. You will be surprised at the way He will guide. You will do nothing, you will seek no credit, He will do it all, and yet He will honour you by giving you a share with Himself.

If, however, you seek to be something you will soon see that you are nothing, your plans will break down, your strength will turn into corruption, and you will have to confess that all has been in vain. How much we may learn from the widow's mite. "She cast in more than they all." It is not said, "I count it more than all." No, it was really more than all. Everything is transmuted when put into the Lord's hand—the seemingly worthless may be classed as priceless, and the seemingly priceless cast upon the dung-heap. The heart, the desire is everything; if so be love is there, how sweet, how refreshing will be the slightest thing done for Him; if not, all will be in vain. "He hath put down the mighty from their seat and exalted them of low degree." Even thus will it be with him

or her who is of a humble and lowly spirit, and that trembleth at the word of the Lord.

THE LIFE OF THE FOREIGN WORKER HAS MANY
PRIVATIONS,

and he lives in a very deadening atmosphere : seek to cheer him and to refresh his spirit. His wife and children have very great disadvantages. Can you do nothing for them ? You will not let them want, will you ? How much England thought of the families of her sons at the war. Will you do less for Christ ? The foreign Christians have not a tithe of your privileges. Some know English. Will you not get into correspondence with them ? Maybe you know their language ; better still. How cheering to many a poor soul to know of somebody far off who cares and prays and thinks of him. You say, "Is not Christ enough ?" Ah ! He ought to be enough ; but is He enough for you ? If the heart of the mighty Paul could be encouraged by being met by a few nameless Christians (Acts xxviii. 15), how much more those far, far weaker, by finding love, care and sympathy. I tell you who have always lived in England, you do not know how well off you are, how surrounded you are by luxuries of every sort, and what wonderful spiritual privileges you enjoy. Do not say, "Am I my brother's keeper ?" but seek to minister of your abundance for his lack, minister in temporal things certainly, but still more if possible in spiritual, and the Lord will bless you.

Possibly, however, some who begin to take an interest in the work of the Lord abroad may find that another question will begin to obtrude itself, and it is this—

WHAT IF I WERE CALLED TO LABOUR
ABROAD ?

This is a question of deep importance. The answer to it is, "What does the Lord say?" He is the sole arbiter on this point. If He says "GO," all I have to do is to go; if He says "Stay," all I have to do is to stay. It is not a question for brethren to settle, or for the church to decide. The Lord has the sole authority on such a point.

It might be said that this is self-evident. Why then insist on it. Well, self-evident as it is, it is often lost sight of. The writer received a letter of several sheets on this point, which discussed the subject from the side of fitness, &c., but from beginning to end the question, "What does the Lord command me?" was not mentioned. The arguments in the letter were therefore useless.

Let us at all events start right, and recognise that we belong—spirit, soul and body—to the Lord, that He has a right which is supreme and incontestable to our services, that it is for Him to command and for us to obey, fitness or unfitness is a question for Him to decide on, and all we have to do is to render unhesitating obedience (blind obedience if you like to call it so, but it is the only right way of seeing) to His call. The responsibility for us is to obey, all else the Lord will arrange for. He equips, He maintains, He opens a way through impossibilities. All we have to do is to obey the Lord, and the only question is—

WHAT DOES HE SAY?

Now, some one may say, "I fully accept this, but my difficulty is in answering the question, 'What has the Lord said?' If I were only sure of this I could act with confidence."

In that case, is it not better to wait until you are sure? If not sure now, rest assured that doubts will assail the soul much more fiercely amidst the struggle and the strife abroad, when the hopelessness of the

conflict (as far as sight and sense can judge) fully dawns upon you. We shall be brought down very low if (and the day for this *will* come) we have to say, "I have laboured in vain, I have spent my strength for naught, and in vain," and are not able to add, "Surely my judgment is with the Lord and my work with my God."*

All work for the Lord is really of this character, but in England there are so many props and so many helpers, and we may so easily gain credit for work done through others, that the real condition of affairs may not be manifested. In work abroad our nakedness is more quickly disclosed. Hence the absolute necessity of having the conviction that the Lord has called me to it, and that the Lord will bring about His own issue: then however hopeless may be the apparent result, my responsibility is only to obey, He will bring about His own desired result, and all the responsibility as to results rests with Him. I only obey.

Let me at all events see that the Lord is able to give me a divine conviction and divine assurance on this point, not by a consensus of opinion or weight of evidence, but by the Spirit, and I shall thus be enabled to face the question—

AM I CALLED TO THIS SPECIAL SERVICE?

The following considerations may perhaps be helpful in coming to a decision.

The great dread is lest the flesh should have a voice in the matter, because there is the greatest need for a chastened, sober judgment, a deep sense

* It is not forgotten that these are words prophetically put into Christ's mouth, yet just as surely as verse 8 of the chapter is applied to the Christians at Corinth by the apostle in 2 Corinthians vi. 2, so we may apply verse 4 as above.

of one's own nothingness (in contrast to self-importance), a broken and a contrite spirit, and much waiting on the Lord in prayer. If there is restlessness, if a desire to escape from unpleasant circumstances, if the thought of being useful abroad, though confessedly of little use at home, if there is impatience under adverse criticism or resentment of advice, if there is an unwillingness to have a low place at home and an idea that one will do something and be somebody by going abroad, then there is something very wrong about you and you are at present incapable of discerning the Lord's mind.

It is essential that we should test our motives as to these points, and seek that the light of the Lord's presence should enable us to detect the flesh when it intrudes, as it inevitably will do. Take Judas as a figure of the flesh, and then see how it will intrude (Luke xxii. and John xiii.) into the most sacred places.

BE SURE THAT YOU LISTEN RESPECTFULLY TO
ADVERSE CRITICISM,

especially when it comes from elder brethren more experienced than yourself; hate and dread the flatterer; who tells you how devoted you are; be thankful when your brother smites you (Psa. cxli. 5), for it will do you good. Weigh all that is said with deep humility in the sanctuary. If the adverse criticism is correct, how thankful you will be that the mistake has been revealed in time. If, on the contrary, you find that in the sanctuary your former impressions are strengthened, you will still (if spiritual) be deeply thankful for the criticism, for it will have driven you to the Lord, and thereby your convictions will have gained immensely in depth and reality.

It has been said before, that if the Lord calls,

brethren in the Lord or earthly considerations are to be turned a deaf ear to, and this is, of course, true—nevertheless, we may rest assured that the call of the Lord will never be contrary to any principle of scripture, and the greatest deference is to be paid to those who guide us in the Lord and to those who have earthly claims over us, and should we think of acting contrary to their opinions we must make assurance doubly sure by waiting on the Lord in much exercise of soul, impatience and restlessness and the idea of our own importance being the enemies we have especially to dread.

REMEMBER THERE IS NO ROMANCE ABOUT WORK
ABROAD.

There is nothing romantic, nothing exciting about the work, but hard, patient toil is called for day by day, often under very trying circumstances, amidst very much to discourage, and perhaps no apparent result for years. The climate is often very enervating, the people among whom you labour may seem very stupid and dull, those of whom you had most hopes will often disappoint, and you will want the deepest sense that the Lord is with you, or you may break down and come back a sadder and a wiser man.

I have no wish to discourage, God forbid, I would rather encourage; though not by making light of the difficulties, for they are great; but that you may, having considered the matter, be able to say with Joshua and Caleb, "If the Lord delight in us, then *he* will. . . . The Lord is with us, fear them not."

Remember the missionary societies have been formed to minimise these difficulties as much as possible, and

THAT YOU WILL HAVE NO SUCH SOCIETY AT
YOUR BACK.

These societies have rendered the task of going out comparatively easy, and this may seem great gain. Is it not in reality loss? For what they have gained in ease they have lost in the faith which finds God sufficient, even if the cities are walled up to heaven and the sons of Anak are there: that which props us up by human methods will assuredly weaken our faith, and will therefore be bought far too dearly. Your motto must be: "The Lord has called, He will undertake, He will arrange, He is sufficient."

These societies have immensely multiplied the quantity of the work and added to the number of the workers, but there is great fear of loss in depth and quality, and this loss will be very great indeed, for quality is everything in the things of God. *You* will have to go out in the face of greater difficulties—thank God for that; you will intensely feel your weakness and be all the more cast on the Lord. Everything that casts us on the Lord is something to be deeply grateful for. Everything which makes us less dependent is to be intensely dreaded. The greater the difficulties the more faith is called into exercise, therefore do not let them terrify you, they will only call out the display of God's power.

It is a very solemn thing to run unsent: and to go abroad unsent will cause much more harm than remaining in England working unsent, because in England there is more to counteract the injury. On the other hand, it is a very solemn thing *not* to hear the call of God, and thus not to run when called thereto.

Again, while no one can tell whether *you* have the call of God for this work but yourself, any levity on your part, any restlessness under trial,

any lack of righteousness, &c., will throw a strong suspicion on your motives, for he who is called of God to the work is fitted of God for the work. If God call you, the conviction of God's call will deepen from day to day and lead to fixity of purpose and character. Natural enthusiasm may give a very great impulse, but no natural enthusiasm will carry you through a work like this. Nothing but the deepest consciousness of weakness and real dependence on God will do.

Also, while the whole question of going must turn on the will and call of the Lord, yet it may not be amiss to speak of

THE QUALITIES MOST NEEDED FOR THE FOREIGN FIELD.

If I were asked what quality is most essential, I should, I think, answer "*sobriety*." By this I do not mean a natural quality (though the Lord gives talents to every man *according to his several ability*), but the divinely produced characteristic of going on steadily and quietly, through honour and dishonour, through evil report and good report, as deceivers and yet true, not unduly elated at prosperity, not discouraged by adversity, not subject to panic, but steadily pressing forward at all times whether with wind and tide or against them, carefully sifting all that is heard, slow to believe evil of a Christian, listening to no whispering or tale-telling, quiet, sober and reliable, because always leaning on the unseen presence. Such a one will not act in haste, which is dangerous, but will weigh and meditate, but once a decision is arrived at, will be firm and able to stand against much opposition. He will not be restless and turn from one thing to another, but press forward even when others are turning back. The work is of God and His word is "Forward," therefore he goes on.

He must stand for righteousness, not gratify natural affection at the expense of righteousness or seek to please men: be firm without being obstinate. This character is most necessary in the foreign field where the mass of the converts are childish in manner and ways and very lacking in stability, insisting on a thing at one time and finding fault at another, because those wishes were yielded to. It is certain that the servant of the Lord in foreign parts will be asked to decide and to give advice on all sorts of different questions in a way which no one would ever dream of who only worked in England.

It may be said that such characters are rare and that these are qualities not often seen among the young. True; nevertheless it is a great thing to have the ideal before us that we may seek it, for he who seeks finds, and God gives Holy Spirit (no article before Spirit, therefore it means especially a character formed by the Spirit) to those who ask it: only thus can a divinely produced character be acquired.

CHARACTER IS OF FAR MORE IMPORTANCE IN
THE FOREIGN FIELD THAN GIFT,

though, of course, gift has its own place, and each should ascertain what his gift is and how to exercise it. As a rule, however, the simpler truths are required continually, the deeper ones but rarely, and the mass of the duties of the foreign labourer are trivial and of little account in themselves, though when done to the Lord the whole is so blessed.

An interesting account has often been told to illustrate this.

A young man once applied to be accepted as a missionary and an old missionary was told off to examine this candidate. We will call the former Mr. Smith, the latter Mr. Jones.

Mr. Jones: "Please, Mr. Smith, will you call at my house at 6 o'clock to-morrow morning."

Mr. Smith: "Certainly, sir."

Mr. Jones returns home and says to the servant, "A young gentleman will come to see me to-morrow at 6 a.m. Please shew him into the drawing-room and ask him to wait till I come down."

At 6 a.m. Mr. Jones was awake and heard a knock at the door; he, however, did not pay any notice till 10 o'clock, when he sauntered down in his slippers.

"Ah, Mr. Smith," said he, "so you have come to be examined, please sit down."

Mr. Jones: "I hear that you have done very well at the University and obtained honours, what were the subjects in which you obtained honours?"

Mr. Smith: "Mathematics and English, sir!"

Mr. Jones: "Ah, very good; well, I must examine you in these subjects, to see if you know anything about them. Pray, sir, can you tell me what twice two are?"

Mr. Smith, somewhat bewildered, pauses a moment and then says, "Four, sir!"

Mr. Jones: "Quite right, sir, quite right; I am glad you have done so well in this subject. I must now try you in another. Pray, sir, will you spell 'cat.'"

Mr. Smith: "C-A-T, sir."

Mr. Jones: "Quite right; excellent. I see you are well educated, but I must try you again. Please spell 'dog.'"

Mr. Smith: "D-O-G, sir."

Mr. Jones: "Quite right again; remarkable success. I need not trouble you any more. Good morning," and Mr. Smith went home somewhat crestfallen and very much puzzled. In the meantime, Mr. Jones sat down to write his report as follows:

"I have much pleasure in recommending that Mr.

Smith be accepted as a candidate for the foreign field. I know him to be punctual, for I told him to call at 6 a.m. in this cold chilly weather, and he came to the minute. I know him to be patient, because though I kept him waiting four hours before I went in to see him, yet he waited all the time and did not shew any temper when we met.

"I know him to be painstaking in trivial matters and that he will not be put out by having to carry out the trifles such as most of his work will consist in, for I asked him what twice two are and how to spell dog and cat. He answered, without getting angry, in a quiet manner. I have therefore every confidence that he will make a good missionary in the foreign field."

This anecdote may be a little far-fetched, but it will, at all events, illustrate a very important side of the question which is apt to be much overlooked.

Then as a sound mind is essential, so also a sound body is most desirable. If the labourer is only going to the towns of the Continent, the life may not be very different to that which he led in England, but directly he leaves the beaten tracks, how much more if he goes to the lonely parts of heathendom will he find it necessary to be able to walk and to ride, rough it, eat very inferior food, bear hardships, and perhaps also have to work in malarious and trying climates.

It is a great thing for a labourer to be able to use his hands well, and if he knows anything of carpentry or any trade it will be useful. He should be able, if necessary, to pitch a tent, groom a horse, cook his dinner, put up with rough fare, sleep on the ground, &c. Of course, circumstances will vary enormously, but the more he can rough it the freer he is and the better he can reach the most neglected, which form the class he most wants to reach. For

instance, in India there is constant preaching in the towns but little in the villages, while the out-of-the-way and mountainous regions are very little worked in.

It is told that once a curate went to join Bishop Patteson in Polynesia. The boat could not reach the shore and he was told that he must wade. "Oh," said he, "I shall wet my feet," and he called for help from the shore. A strong man there took off his boots, tucked up his trousers, waded in and took him on his back to the shore and there set him down. The curate said, "Can you tell me where the bishop's palace is?" The man who had carried him said, "I do not know anything about a palace, but there" (pointing to a little hut) "is where the bishop lives." The curate, very crestfallen, asked, "Where can I find the bishop?" The man bowed and said, "Here I am; what can I do for you?" The curate soon returned home, leaving the bishop to his arduous labours and his martyrdom.

If the labourer even knows a little about medicine he will find it very useful, in fact, in many cases it will be almost indispensable, especially in remote places in the tropics, where, humanly speaking, life may often be lost for lack of a little knowledge.

As for the learning of the language or languages, the thought of which is such a bugbear to many who have painful recollections of always learning and yet never mastering a language at school, this need not be a source of anxiety; the following simple advice will be found perfectly efficacious even to the most stupid. To learn a language, get away from those who speak your own and be with those who only know the language you want to learn, hear nothing else from morning till night, and be forced to speak that or remain silent. You will then learn to understand and speak fluently in an

incredibly short space of time. You will not, of course, neglect the grammar, dictionary, or other books, for without these, however fluent you may be, you will not be grammatical or elegant in diction, and you will be unable to write in the language; but the great thing is to be shut up to hear and to speak that alone.

It may be said, "You have spoken of everything but the most important, for you have said nothing of spiritual qualifications." Well, unless you have a great many most excellent spiritual qualifications, you will soon gracefully retire from the scene when face to face with the realities of work abroad if unsupported by a powerful society.

The labourer, however, should be meek and lowly in his own eyes (the national pride and masterfulness of the Englishman comes out very much abroad). He should, of course, be deeply imbued with the spirit of the gospel, having a deep sense of the righteousness, grace and love of God as shewn towards himself, and be able to say, "If the grace of God could reach such a vile thing as myself, I am sure that no case can be too hard." If he thinks there is a single person in the field of labour worse than he was naturally, he had better stay at home.

Faith and hope need to burn brightly in his bosom, and, of course, there must be LOVE, for without it, even if he has everything, he has nothing. Love to God must be first, for God cannot take a second place, but also there must be love to man. Remember, too, that love is love: pity, mercy, kindness, &c., do not singly or unitedly make love. Love stands alone, it includes all things; but you may have everything else and stop short of having love.

Many labour earnestly, devotedly, they profoundly pity poor Christless souls, and do their duty (?) with

their whole heart, but they do not love. This is all of no use.

TO DO ANY GOOD WE MUST LOVE.

If you love, you must not only seek the good of the loved one, *but you want their company*. This is the test. Many work hard among the heathen, but they *live* among their own fellow countrymen and in their own families. This is vain; your life, not your business-life or work-life, but your real life must be among those to whom you are sent. Some one may say, "Is not Christ our life in heaven?" Exactly so, and it is he who knows this best who can best carry out what has been said. Was not Christ in glory the life of Paul the apostle? Was he therefore a morbid recluse, or an intensely devoted practical man, his whole heart burning with love for those among whom he worked, joying in their joy, sorrowing in their sorrows? He was made all things to all men that he might by all means save some (he was no fatalist, however strongly he might speak of the sovereignty of God to the caviller in Romans ix. 14-23). He was afflicted and he was comforted for the consolation and salvation of others. Such was his anxiety for the spiritual welfare of the Corinthians after his strong letter to them, that even with an open door for the gospel he had no rest in his spirit till Titus comes with good news, and then how deep his joy. The care of all the churches is upon him; if any is weak, he is weak too; is any one offended, does he not burn? How anxious he is for the faith of the Thessalonians, and he is so happy when Timothy tells of their steadfastness, so that he can say: "Now we live if ye stand fast in the Lord." See him as he labours night and day at his tent-making that he may say: "These hands have ministered unto my necessities, and to them that were

with me;" and again, speaking of living of the gospel, "I have used none of these things." See this practical man giving food to all on board, and encouraging them—a prisoner, yet their leader in time of need. See him gathering sticks for the fire when they got to land, and we see what kind of man he was. A real man, no stoic, but with deep affections, intensely rejoicing, and sorrowing as deeply; he cannot refrain from weeping as he writes of the enemies of the cross of Christ. No feather-bed warrior this, but the sufferer of incredible hardships for the gospel, intensely loving those amongst whom he laboured, and yet loving God and Christ supremely, and he is the man who is *our* apostle, the apostle of the Gentiles, given to us as a special example.

The question of the relationship of the labourer to the assembly will be considered later on.

We will now consider the very difficult question of

HOW ARE THE TEMPORAL NECESSITIES OF THE LABOURER TO BE MET?

This is a matter of very great difficulty and it must necessarily deeply engage the attention of every one who leaves his country to labour abroad. Of course, the solution to this is to be found in the answer to the question, "What does the Lord say to *me*?" No general answer is possible, nor would any but an *ignoramus* seek to lay down any universal rule. Even the apostle Paul himself apparently did not always support himself. He says to the Corinthians, "I robbed other churches, taking wages of them to do you service;" and to the Philippians, "Ye sent once and again unto my necessity." Nevertheless he depended on the Lord alone, and could say, "I have learnt in whatsoever state I am, therewith to be content."

Most great missionary societies have solved the question by appointing men on salaries which, while they are moderate, yet enable the missionaries to live with a fair degree of comfort in something like the way that other British people live in those countries. There is much to be said from their point of view for this position, and while we cannot and do not want to follow this method, we must be careful not to pass a sweeping condemnation upon it. To their own Master they stand or fall; we are not the judges. Sufficient for us that it seems to us to be beyond the letter and the spirit of scripture, and therefore we cannot follow it for ourselves.

As far as I understand, faith rests on God alone instead of on means. This is fasting, and the rule for him who fasts is laid down in Matthew vi. 16-18, all signs of fasting are carefully removed, and no word, gesture or hint of any sort is allowed to escape which would betray the secret that you are fasting. You may call your ways by any name you will, but nothing else will by God be considered faith, fasting or confidence in God.

However, we cannot copy any men or set of men, though we may learn from all.

We can make no society; we know only one society, the "Church of the living God," and without laying down any rule for others, we want to find out the Lord's way for ourselves, that is, each one for himself. Do not constitute yourself a judge, but let the Lord guide you as to what He would have *you* do.

I have no doubt that there are very great advantages when the labourer can support himself, though I admit that in some cases this is absolutely impossible, and in other cases the advantages may possibly be bought too dearly, yet the matter should be very much weighed before the Lord.

One very great advantage in supporting yourself is

that your motives are seen to be disinterested as far as money is concerned, and that you are not doing the work for your livelihood. Moreover, I have no doubt myself that *the curse* of mission work is the employment in the customary manner of *paid native agency*. The European missionaries I have met in India are mostly converted, godly men, who, though paid, are certainly not working for money; and as a rule the grace of Christ is to a greater or less extent the prevailing power. My experience of the native agents is the reverse, the really godly Christians among them are (I say it unhesitatingly; but with deep sorrow) the exception, while the mass work for their salary and not for love of Christ. I cry to God about this with all my heart and soul, I grieve over it, I earnestly desire that all concerned should wake up to it. Some may not understand why it should be so that the European agents are so different to the native ones, but it lies much in difference of natural character and environment. The rabbit seems a harmless creature enough in England; who would imagine that he would be the plague or terror that he is in Australia? So the paid agent system finds a congenial soil among the lazy, easy-going Orientals.

This is fostered by many circumstances which I cannot now enter into and the result is most sad. Almost always when these agents are preaching some of the hearers stroke their own stomachs with a smile, meaning, "I know why you do it: for your belly;" and how often has one met with the remark when talking to the heathen, "Ah! it is all for the stomach that they have become Christians?" *While, of course, this is far from true*, there is sufficient truth in it to make the sting most painful and to deeply injure the cause of Christ.

Thank God, in some measure the eyes of some of the missionaries are being opened to the evil. I have

before me printed extracts from the Rev. T. L. Nevin's Handbook (he is a missionary in China) on the subject.

These are some of his headings on the evils of the system :

- I. Making paid agents of new converts affects injuriously the stations with which they are connected.
- II. Making a paid agent of a new convert often proves an injury to him personally.
- III. The old system makes it difficult to judge between the true and the false, whether as preachers or church members.
- IV. The employment system tends to excite a mercenary spirit and to increase the number of mercenary Christians.
- V. The employment system tends to stop voluntary work of unpaid agents.
- VI. The old system tends to lower the character and lessen the influence of the missionary enterprise, both in the eyes of the foreigners and natives.

He then proceeds to shew from scripture the unscripturalness of the method employed. The paper is worth reading, and though there are certain things in it with which we might not agree, yet there is valuable advice in it from which we may learn. The weakest point of it seems to me where he takes up the subject of the European and shews how he must be supported by his fellow countrymen and must be a paid agent. His logic is indeed unanswerable, yet the man of faith often has to throw logic to the winds and act in a way which seems utter folly and madness and yet is after all the highest wisdom; and as long as the European agents are paid, and as long as (generally speaking) all the Europeans who labour among them

are paid, so long will the native Christian, logically or illogically, think that the native agents should be paid also. Say what we will, and however reasonable what we say may be, yet nevertheless the fact will remain, that until they see those who labour among them support themselves by their own labour they will expect to be supported if they labour in the word. Very wrong, no doubt, but the fact remains, and no talking or argument will remove it.

It must, however, be clearly understood that it is not easy for a European to support himself in foreign parts, and in some cases it seems impossible. For instance, a labourer going into the interior of Africa could not, humanly speaking, think of such a thing. He would (not belonging to a missionary society) have to look to the Lord alone to meet his need, and be prepared to suffer hardship. Let him, however, see to it that he really does this. It is easy to run down human systems, it is very difficult to be clear of them in your soul. It is written that "they are not all Israel who are of Israel," so not all who have left human systems are really clear of them. The flesh must have something tangible to cling to, and the moment we cease to be in the irresistible current of the Spirit's power, that moment we shall cling to something of sight and sense and be entrapped, even if it be but for the moment, by that which we have professedly left. We shall be, in heart at all events, under the power of human arrangement. We must understand that it is only moment by moment by being in the power of the Spirit that we can be clear of the flesh, and it is the easiest thing in the world to be really guilty of that which we condemn in others.

We must also understand that in most parts of the heathen world it will be impossible for the European to earn his living by hand labour. The native of the country can stand the climate and live on food and

in such a manner, that it makes competition impossible, and an English carpenter or shoemaker who sought to earn his living by the mere labour of his hands would soon die in the attempt. To earn his living the European must work with his head rather than his hands, though if he knows a trade it will be most useful; and must supervise, rather than be the simple workman. It therefore comes to this, that in India, at least, he must be the servant of government, or of some company, or firm, or start some business of his own; there may be some difficulty in getting a place in one of the former things, while if he starts his own business, it is very likely to absorb him completely.

“How disheartening,” say some, “How blessed,” say the better instructed, because

IT CASTS YOU ON THE LORD

and shews you that you cannot go a step without Him!

I myself had my call while a government servant in India. For years I waited on the Lord, asking if I should give it up, and as far as I could see the answer was “No,” so I served my full time in that capacity, and I do not in the least regret it. I unfeignedly believe I could not have served God as well had I left my appointment. This is very likely due to lack of spirituality, but such was the fact. I was not consciously hampered by my secular work and there were in it many advantages, and in a department reckoned one of the hardest worked in India I was able to fully satisfy those over me and to find time to learn three languages, to work amongst Europeans and natives, to teach and preach in English and the vernacular, to write tracts and carry on a large correspondence, while my constant official journeys took me all over a large province and

brought me into contact with all classes of people. This is to speak as a fool, but I just mention this to shew that secular work may still leave time for a good deal of ministry and service. Of course, I was called in that position and it is a solemn thing to leave the place in which one is called. No rule can be laid down, and some might not find it possible to go out to the place to which the Lord called in any secular employ. At the same time, I admit that where it can be done I think it would be the far happier way, and I should not in the least object to binding myself, say, for five years, if thereby I could secure an honest livelihood while I learnt the language and the ways of the people and sought to serve according to my leisure and ability.

It may, however, be said generally, that while the servant of the Lord should wait till he is sure of the Lord's call, yet when he is sure that he is called, and called to go at once, he should not *wait* for some guaranteed employment before starting from his country. If God has called, God will order for all this. Moreover, this is not a question which can be answered once for all. He needs to be continually exercised, and it may be that at one time the Lord would call on him to work for his living and at another to be entirely dependent on what the Lord may provide without secular work.

A brother writes: "Before I went to — I did not try and ascertain whether I should take secular work when I got there or not, but when there I was exercised, not once for all, but always, as to whether it was to be 'tent-making' or 'no visible means of support.' There would have been more worldly wisdom in carefully informing brethren beforehand that 'I was going out in faith,' but I did not feel free to say more than that I should look to the Lord to guide as to occupation from day to day."

We must not, on the one hand, make the gross mistake of thinking that the one who has no visible means of support needs faith, while the one who has such means can do without. The difference is that in the former case the lack of faith may be more quickly apparent, but without faith it is impossible to please God in any position whatever.

On the other hand, it must be remembered that it requires the greatest spirituality to be wholly given up to the word of God and prayer, and unless one has that deep spirituality far better have some secular calling. Many who have been very useful when serving in their leisure time have broken down when given up wholly to the work. It is necessary, therefore, to be very sure of the Lord's mind before you give yourself entirely to ministry: unless very spiritual you will grow idle and restless and the effective result will be very small.

There are dangers on each side, for if you have an earthly calling there is the fear lest you should become absorbed in it, and lest your object should be to get on in the world. We cannot serve God and mammon, and if we are thus diverted from our object, we shall probably lose the sense of belonging to the Lord at all.

Thus it is that deep exercise of soul is required at every step of the pathway, the possibility of making a mistake which may affect one's whole life should not be forgotten, so that there may be much waiting on the Lord in deep dependence.

As a general thing it may perhaps be said, earn your own living if you possibly can; for this reason be very, very simple, you cannot be too simple, so that the least possible may satisfy your wants; but if, on the other hand, the Lord calls you to give yourself wholly to minister, then fearlessly launch out on this path, confident that He who calls will support, and

looking to Him alone. He who looks to his brethren and murmurs, because they do not help him, betrays his own incompetence and speaks to his own shame.

The next question to be considered is,

WHITHER SHALL I GO ?

Here again all turns on the answer to the question, "What does the Lord command?"

In all probability once a brother has arrived at this conclusion that the Lord wishes him to go abroad to serve, he has also arrived at the conclusion to what particular country the Lord would have him go. It may, however, be said, Did not Abraham go out not knowing whither he went?

Truly he did, but on the one hand the circumstances were unique: and on the other hand, though Abraham did not know which, yet in reality there was only one country before him in the mind of the Lord; and when a brother thinks of Africa at one time, India at another, and China at a third, it almost seems as if he were in a state of chaos and had no definite knowledge of the will of the Lord at all. I do not doubt that, as a rule, the Lord will make the country to which he is to go very definitely clear to him some time before he has to go. A good deal depends on the country as to the requisite training which is desirable before starting. One going to work, say in the towns of Spain, would require a very different training to one going into the heart of Africa.

It is not possible to put ourselves under the guidance of men, or of any set of men. It may, of course, be said, Did not the apostle Paul command those workers who were with him? (Acts xvii. 15; Titus i. 5.) And why should not a man or set of men order the localities and the work nowadays? We must remember, in the first place, that Paul was an apostle;

and in the second, the special circumstances. One and another worker, recognising the grace of God in the apostle, attached himself to him for the work of Christ, yet this was a purely voluntary proceeding (speaking as a man). The apostle was not responsible for his support, and he could at any time leave. (See 1 Cor. ix. 6.) The apostle was in the work himself, and certain brethren went with him, though they might be temporarily detached on any special mission. How different this to being guided by those outside the sphere of labour, or even being fettered by a subordination which interferes with our dependence on the Lord.

The example however, here given, shews that it may in some cases be very helpful for a labourer to attach himself temporarily to some experienced brother in the part to which he goes. In fact, I doubt not that this is generally the Lord's way. For instance, I know of one case where a brother, going out in the Lord's work, quickly left the part to which he first went, and where he would have been watched over and received counsel, to strike out a line of his own. He was thoroughly deceived in his inexperience, and received a blow from which, even now, though years have elapsed, he has hardly recovered.

When, however, a country is definitely before a brother this is very far from settling the point. A brother may say, "I am going to Africa." In the first place, Africa is not a country, it is a continent larger than Europe, with immense variety, and he can only go to one little spot. Even India is not a country (save so far as the English have made it one), but a multiplicity of nations and countries. Very much exercise of soul is therefore needed, and much prayer and waiting on the Lord, to learn exactly where one is to go.

The following hints may possibly be helpful to

some:—2 Corinthians x. 16 is very fascinating to many, that is, to go where no one else has ever gone with the gospel. It is very blessed to do so, if called by the Lord for this work; but it must ever be remembered that such work as this pioneer work is especially difficult, and very few indeed have the capacity for it. It cannot be too strongly insisted on, on the one hand, that however great our unfitness may seem, yet when the Lord calls we are to go forward in confidence, being quite sure that He will prove sufficient; but then, on the other hand, we must remember that we shall break down if we go beyond the measure (2 Cor. x. 14) which the Lord has given us. Many break down for this very reason: they might have done most useful service, but going beyond their measure they have failed. In service it is not the absolute best which is before us, but the best of which we are capable by the grace of God. A girl may be a very good scullery-maid, yet break down—if prompted by ambition—she takes to cooking. Also, God's way is not to begin by attempting great things, but to begin by little things which grow and grow under God's fostering hand. God's way is a little and a little, and again a little, and any desire to be great, or to seem great, is not of God; human greatness is only attained by departing from God's principles. Mark iv. 26–29 gives us the divine procedure in service as to the kingdom of God; while verses 30–33 give the human result when divine principles are departed from. Greatness on earth is attained by adaptation of the truth of God to the ways of men, but though greatness is thus arrived at, the real truth of God is lost.

Also, though the gospel is very little preached in the world as a whole, yet there are not a great number of places where there is not some little tiny measure of work, and which are not claimed by some mis-

sionary society. The missionary societies are like the great powers, they parcel out all foreign territory between themselves, and even if they leave the greater part of such portions unoccupied they are apt to resent it if you go there ; in fact, your going there may cause them to fully take up that portion at once ere you get established. The portions of the globe which are not thus parcelled out are those which are difficult of access, and to which very few indeed are fitted to go. Therefore fully to act on 2 Corinthians x. 16 is exceedingly difficult.

On the other hand, the presence of the missionary and his converts create a very great difficulty. The existence of the divisions and parties in Christendom is a very great barrier to the cause of Christ abroad. We in England have grown up in the midst of it, and what we have been accustomed to from our childhood, however horrible it may be, generally seems as nothing. The Chinese cannot imagine why we trouble about the poor tortured feet of the Chinese women, the high caste Hindus think it quite natural to doom their widows to a life of misery, but both are horror-struck to think that the high-born English damsel should tight-lace and injure her vital organs while spoiling nature's symmetry. So it is that the wickedness, the awfulness of our divisions in Christendom, instead of causing the most poignant sorrow to us are quietly acquiesced in as a matter of course, and some of us never shed a tear about it, whereas it should be the cause of deepest grief.

Much might be said on the subject of intercourse and the right dealing with the missionaries and their converts, but this subject cannot be entered into here, though it is one which will cause deep exercise of soul to the godly brother in the foreign field. Suffice it to say that the greatest care should be taken to maintain the unity of the Spirit in the bond of peace, to

acknowledge everything which is divinely wrought in any one, and while faithful to the truth received, to be most careful in seeking to avoid variance and strife. The greatest tact, love and wisdom will be called for, or else zeal will only do harm. Any one can stir up strife; to allay it is difficult.

For this reason earnestly avoid strife as far as possible; for instance, it would far more probably be the will of the Lord for a labourer going to Africa to join the brothers who are there (though their fellowship should first be sought) on the Congo than for him to go to Uganda, where it would be most difficult to prevent strife amongst the C. M. S. converts once the truth as we know it was preached amongst them. Moreover, united effort is much better than individual effort, and probably it would be far better to have a dozen in one neighbourhood on the Congo than to have them split up amongst seven or eight isolated places—one here and two there.

So in case of our going to India. A brother might read an account of neglected Behar, and his imagination be fired thereby, yet he would find none in fellowship near there. I would far rather go, say, to the Panjab, or the North-West Provinces, or possibly to Madras, and if sent to the natives of India work among them in some neglected part (there are innumerable such places, though all nominally apportioned) near to those in fellowship with me. Indeed, I should, as far as possible, seek to attach myself at first to some one likely to help me.

If I went out in some secular employ, my place would be settled for me, and I should not myself at all object to this. We are such lawless creatures, it is well for most of us to be kept in some measure in bonds.

It sounds very grand to talk of being free, but let me warn my younger brethren that so-called freedom

may very easily degenerate into lawlessness and cause shipwreck, and most of us need many safeguards. Especially be thankful if you can find a brother faithful enough to reprove and smite you for your good; even when you do not agree, thank him and be truly thankful for him.

It is very easy to talk vaguely of going out to India or Africa, but there are a thousand points to be settled, and every one requires much exercise of soul and waiting on the Lord. The mission agent is spared most of this, it is made easy for him, but how great the loss. He may, and doubtless does, pray much to the Lord to order for him; but the exercise of soul, yea, the soul-agony of decision, he has not, and this is a great deprivation.

There is the question of secular employ or not to be settled; if this is settled in the affirmative, it will simplify much for the time being and settle many questions. If otherwise, it must be decided to what spot he is to go, where he is to reside when there, what particular line to specially attend to, how far to attach himself to others, and when not to do so, &c.; in fact, at every step of the way he will be finding two diverging paths, and he will have to ask, "Which is the Lord's path for me?" He will often make mistakes, but under God he will greatly profit by the humiliation caused by and the lessons learnt through these mistakes. I profoundly pity the man who makes no mistakes, his life is sure to be one grand mistake. It has been said that the man who never made a mistake, never made anything. The real, true disciple will see what a poor blunderer he is, and yet as he looks back he will see how wonderfully the goodness of God has led him and brought the greatest good to him even out of the mistakes, though the mistakes have brought the needed discipline.

We only know the will of God to the extent of our spirituality, and as our spirituality is very imperfect, our cognizance of His will is often faulty. Oh, how we should long to be made really spiritual, really Christlike, really formed in the divine nature, that we may answer to the will of the Lord, discern His will, and not be going our own way while we fondly flatter ourselves that we are doing excellent service. We may, perhaps, see clearly how much of the work and service of others is only wood, hay, stubble, which must assuredly be burnt up; but have we recognised how much of our own work is of that character also? I am sure every true servant must learn what a poor service his is, and cry out, "What an unprofitable servant I am," while he rejoices to think that God the Father will see that His Son is adequately glorified.

Again, much will depend even on what a man is physically: great powers of endurance are needed for one to rough it in Central Africa, or even in itinerating in Chinese or Indian villages; many who could not undertake such work might be fit for work in foreign towns where many of the advantages of civilised life are to be found, or on the Continent, or even in South America. Take such a country as India, to settle in a town where there are Europeans, is nothing, thousands do so yearly for worldly reasons; but to be cut off from Europeans in the villages means to bear much hardness, for in such places it may only be possible to drink impure water, and to eat food to which one is not accustomed, to say nothing of far deeper trials.

The only advice that can be given is, Assume nothing, pray without ceasing, deeply feel your weakness, depend, depend, trust, trust, cling to the Lord with all your heart and soul. Work among the heathen will especially be very depressing (apart from the Lord's grace) till converts are made; but when they are made, the difficulties will thicken and cause

even more exercises of soul. How necessary then to be conscious that the Lord has sent you and is with you.

Another very important matter to be considered is that of

MARRIAGE.

We may first consider it from the point of the labourer who is at present unmarried. Scripture gives us the answer, "I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou marry, thou hast not sinned. . . . Nevertheless, such shall have trouble in the flesh."

There are many disadvantages for the labourer in being married, though there are undoubtedly many advantages, and a word will be said on both these points; but the matter will have to be mainly decided by the spiritual measure of the labourer in question. Is he spiritual enough to forego all desire for marriage? If so, this chapter is clear, let him not marry, for marriage has a very great tendency to make a man worldly, and it induces many things which are not directly for the Lord's interests, and often hampers the labourer. Nevertheless, here again it is no use attempting to go beyond one's measure, it will only cause disaster. The very spiritual will be able to devote themselves to the Lord's interests without an earthly calling and without marriage; but these are two most important safeguards in this life, and undoubtedly for the vast mass they are almost essential, because so few are really spiritual: also pretending to be spiritual is abominable and very hateful to the Lord. Let each one be fully persuaded in his own mind.

Some of the disadvantages connected with the marriage of a labourer in foreign parts are as follows:

I.—The extraordinary difficulty in finding a partner who will be hand and glove in the work, who will deliberately set herself aside and subordinate herself, her children, her home, her life, to advance the work. Such a one was Mary Moffat, for fifty-one years the noble helper of her husband, and who seems during all this time never to have considered herself, but endured the greatest privations for the cause of Christ. Without a partner with something of this spirit, the spiritual worker will find a great hindrance in marriage, and often is this to be seen.

II.—The woman is the weaker vessel and cannot endure hardships like the man; her health is often a great anxiety, and if a labourer has to go to out-of-the-way parts and rough it, his career may be cut short by the breakdown of his wife's health, or they must live apart.

III.—There are necessarily many distractions in the married life, and especially so when the children come and have to be trained. Education and training are difficult in heathendom. Children may have to be sent to England. There are responsibilities connected with them which are very difficult to fulfil while working abroad, &c.

IV.—The cost of living is enormously enhanced by marriage. A man who can rough it and live very simply will probably require three times as much as before on first marrying, with most likely a steady increase of expenditure annually. This will be a greater load on the church of God, a very serious matter; or it may tie him down to a secular calling, occupy more of his time, &c., so that he may have little or no leisure.

There are, however, undoubtedly many advantages. For instance:

I.—A real, true, godly wife will greatly sustain and cheer her husband in the midst of trials and difficulties, and will take many a load from him. Not seldom has it been seen that men serve the Lord less zealously after the death of their wives, and sometimes they have utterly broken down after losing them.

II.—If not married, those to whom he ministers are apt to think that he cannot understand them in their married life, that he is another kind of being.

III.—He has great difficulty (even if it be not impossible) in reaching the women and girls of those amongst whom he works, and even among the females of the converts there is the possibility of envy, jealousy and other evil feelings being aroused, so that he is often hampered without a wife.

IV.—Without a wife and family the example of a christian family with its blessed relationships carried out in the presence of the people cannot be given.

So much weight do these things carry, that while a *very* few mission societies do not take married missionaries, most of them strongly advocate marriage, and with some it is a *sine quâ non*.

Therefore, let the labourer see that he gets the mind of the Lord, and let him remember that marriage is a thing in which almost more shipwrecks occur than in anything else. Imagination is wonderfully powerful, and a young man will often persuade himself that a girl is very spiritual and most suited for a helpmeet, when any one else will see at once that she is not spiritual and most unsuited as a partner in the work.

Others, again, have taken native partners in the hope that they will be more in touch with the people thereby. Such marriages are disastrous, if it is not an equal yoke, as in cases where the natural characters and ways are diverse.

I think, however, that there can be little doubt that a young man going out to the work for the first time

should not take a wife before going out, nor tie himself in any way. Far better go out and work first, see his way and wait on the Lord, when face to face with the work to which he is appointed, before coming to any decision on the subject. On the other hand, let him not vow that he will remain unmarried, or indeed vow anything ; let him rather continually wait on the Lord about all things, great and small, without any preconceived opinions and without bias.

If, however, a brother is married already, it by no means proves that he will not be called to labour abroad. In this case even more exercise is needed, if possible, than in the case of the young unmarried man, as any mistake will involve others besides himself. If there are children the case is more difficult than when there are none ; indeed, a married couple without children would be most suitable for some kinds of work. The Lord, however, is sovereign, and He makes no mistakes, and if we only ascertain His mind we shall be perfectly right even if all misunderstand us.

A brother with a wife is, of course, not well fitted, as a rule (unless the wife is one in a thousand), for pioneer work, but there are some kinds of work for which they would be eminently suited, especially for that in which there is much to do with women and children.

The next point which may be considered is the very important one of

THE RELATION OF THE LABOURER TO THE ASSEMBLY.

It may be said, "What is the assembly?" The assembly is the house of God and the body of Christ, and, of course, comprehends every believer in Christ indwelt by the Spirit of God ; but, alas ! alas ! while God's side of truth is ever true, yet as far as our

responsibility is concerned, and as far as we could do, we have been most unfaithful to the purpose of God as to the assembly. The first chapter of Isaiah portrays our real condition, and blessed are they who weep about it, for they alone feel how deep the dishonour done to Christ.

The Church of Rome and the Greek Church have set up fearful apostasies in place of the assembly of God. Protestantism has set up a vast number of human systems, and their number is being continually added to; others, again, are seeking quack remedies, and attempting unities which are not of God; whilst amongst those who are gathered to the name of the Lord Jesus Christ alone, deeply humbling events have come to pass which should make them put their faces in the dust in the deepest humiliation and shame.

Nevertheless, there is, we doubt not, a small remnant of His own, even in this day of much pretension and little depth, to whom God has shewn something of what the assembly is in His sight, and who do desire to be true in some measure to that light.

The saints who compose this remnant are very weak, and this weakness is enhanced by the fact that some who professedly take this ground are not really in the truth of the assembly, yea, moreover, are even in heart against this truth.

To the one who apprehends assembly truth the great object is not the salvation of souls, not the good of individuals, but the glory of God in the church, in Christ Jesus. (Eph. iii. 21.) The salvation of souls and the good of individuals is chiefly looked at with a view to this end. I have lived the greater part of my life in India, and while the fact that about 300 millions are living there without Christ is unspeakably sad, yet I believe the saddest thing of all is the fact that God is so little glorified among those called Christian, yea, even among those really Christian,

European and native. The smallness of the *quantity* is very, very sad, but the saddest, saddest fact of all is that the *quality* is so poor. I exempt none: *our* quality is very poor, and what is true of India is true of all countries in greater or less measure. It is true everywhere. Let us all be deeply humbled about it. While the carnal Christian is boasting of progress and dreaming of the great deeds which the twentieth century is to produce, let those who are true to Christ be sighers and criers like those who alone pleased God in Ezekiel ix.

If we do not feel this deeply we are very wrong. Nevertheless, we can be very thankful even for a handful who are in the light of the assembly, and also for those honest souls who, though having little intelligence, meet with them, for though at present they are babes (even if old), there is the hope that they will grow in the truth, and he that is not against us is for us.

We shall therefore thank God for the light He has given as to the assembly and that He has given us company to walk with where this light is at all events recognised and professedly owned. In how many the profession is real the Lord alone knows.

Lawlessness is avoided by being in the truth of the assembly. It is very difficult to be clear of legality and not to fall into lawlessness. It is easy to walk by rules and regulations and human ordinances, yet when it is seen that this is not Christ's way and these are departed from, there is the terrible fear of going one's own way in lawlessness: it is the special snare of the most earnest and devoted, who seeing the evils of legality are carried away into independence, while often unaware of the real character of their actions, and having much about them which is very commendable.

We may see defects in the ways of others and yet

make confusion worse and worse by new inventions. "Thou wast a God who forgavest them, though thou tookest vengeance of their inventions."

The reason why this point is so pressed is not to deal with other people who will stand or fall to their own Master, but because this lawlessness is the evil to which those for whom this little book is written have especially to dread, and from which they can only be saved by really being in the truth of the assembly. If a brother thinks he is not properly appreciated in England, if he thinks he is too much repressed, if he thinks he is not useful in England and would be more so abroad, if he thinks he could get a better place among the saints elsewhere, if he thinks he could get rid of disagreeables by leaving England, or that he has great talents which can only come out abroad, or any other selfish proud thoughts of this kind (alas, we seldom call them by their true names), then let him rest assured that lawlessness is at the bottom of his desire.

The one really in the truth of the assembly will feel much pain in leaving the country of England where he can have more fellowship in the truth of the assembly than in any other, and he will have to be forced out by the constraining love of Christ, which has put into his heart a deep desire for the glory of God in the assembly in Christ Jesus, to be made good elsewhere. It will not merely be the good of individuals that is before him.

He will hold fast to the links formed in England with the greatest tenacity and jealousy and he will do all he can to keep up and renew those links by visiting, when possible, the brethren whom he left for the Lord's service, and while abroad he will have the same truth before him. He will dread lawlessness extremely for the converts made or the Christians he meets, and he will long that they shall see the truth

which the Lord has shewn him. At the same time he will greatly dread and carefully guard against becoming a centre himself or of converts being gathered round any man, set of men, or anything human (Acts xx. 30); he will intensely desire that they may be gathered to Christ alone, and really be in subjection to the Lord, and that they may hold the Head. (Col. i. 19.)

It is doubtless because of their dread of lawlessness and their fear lest the truth of the assembly should be lost sight of that some experienced brothers have seemed doubtful as to work abroad; let those who do take up this work see that they do not justify these fears.

It may, however, be asked: Are those gathered from among the heathen capable of receiving the truth current amongst us? The answer is, "Certainly."

In the first place, "whence did we learn these truths?" Surely they were communicated to us by the Lord through the Holy Spirit who taught us by ministry from the scriptures, and especially from the Epistles of Paul, the truth contained therein. Well, these epistles were in the first instance written to those lately gathered from among the heathen, and what the state of the heathen world then was let Romans i. teach us. Can any better description of heathendom be given to-day than the closing verses of that chapter? Heathenism is unchanged: alas, *we* have changed: we have not the burning zeal, the enthusiastic faith of those days, hence our unbelieving cry.

Moreover, there are even in India a few, alas, that they should be so few, who do shew that they have entered into and enjoy and can communicate the truths we enjoy ourselves; there are others bright and earnest, but as yet not far advanced, and there are

a number of others going on with us who have often given up a good deal to be so, yet do not appear at all bright. Yet when all their disadvantages are taken into account along with the privileges of those in England, it is plainly seen that the same grace of God and the same Spirit works in them as in us; yea verily, some of them may yet rise up in judgment against us. How very few come into fellowship with us in England who lose their means of livelihood by so doing; yet this is the case with the mass who come amongst us in India.

Many defects may be seen among them: there is very much weakness, much to grieve over, much there is to sorrow for, much deep cause for humiliation and brokenness of heart and crying to the Lord; nevertheless, I say unhesitatingly in the midst of it all, that there is work out there which is of God in spite of the rubbish which is visible, and He will maintain and make it good, though He will have much to purge out and to bring down. Had *we* gone to Corinth when the epistles were written we might have concluded that all the work was a sham; read 2 Corinthians xii. 21, yet the Lord says, "I have much people in this city," and the apostle while he deeply feels the evil can also thank God for them. Have we like the apostle sufficient grace to discern grace in the midst of much that is contrary?

It may now be necessary to ask the question—

ARE SISTERS EVER CALLED TO THIS WORK?

Sometimes it is said, "It would be impossible for a sister to go out." It is quite wrong to speak thus. If the Lord commands them, of course He will make it possible to obey, and all the sister would have to do is to obey. To imply that she might be called, but

could not obey because of there being no missionary society for her to join is to find fault with the Lord and to accuse Him of being defective in His arrangements.

Of course, if a person says, "Sisters are never called to this work," this is quite intelligible, even if it be mistaken; but to say He has called but the call cannot be obeyed is distinctly wicked.

Personally, I have no doubt that sisters are called to service, and that while their service is, of course, less in display, it is very important in its character. Phebe was the servant of the church at Cenchrea, though at Rome (far off from the place of her abode), and a succourer of many. If it be maintained that this was in connection with temporal needs, it does not alter the fact that she was rendering most approved service. Tryphena and Tryphosa laboured in the Lord (this could hardly be limited to serving tables); while Persis laboured much in the Lord. This is quite sufficient for our purpose, which is to shew that sisters have rendered service to which the Holy Spirit through the apostle bears witness. (See also Phil. iv. 3.)

This being the case, we are free to inquire whether they cannot do useful service in foreign parts? If they can do useful service in Christendom, how much more in the darker parts of the earth? In these dark places it is almost impossible for a man to reach the women, for many women in India are totally secluded, and even to speak to those who are not so is to give rise to suspicions and jealousy which may even lead to the murder of the woman addressed. Brothers, therefore, are cut off from reaching women, girls and small boys in a great part of heathendom, while sisters are generally able to communicate with them.

The women who labour in the fields are the freest of their sex in India, and when preaching in India in

a village I have often seen them peering round a corner, or looking from the house-top to listen, but when the men observed this they were generally driven away with threats and sometimes blows. If, therefore, women are to be reached at all it must be by women, for the native evangelist though not fully is nearly as much cut off from the heathen women as the European.

For good or evil, many christian women are now going into distant parts to take the gospel to the women who know it not.

These are generally simple, devoted Christians, free from ecclesiasticism, and just confining their work to making known the simplest elements of the gospel, and are often apparently more spiritual than many of the males who labour.

I, for one, have felt very thankful for their work. Ministry among men only is very unsatisfactory, especially when the home circle is untouched. Only women can really go into the home, and they are generally welcomed, received as friends, trusted in and turned to in any emergency. In times of trouble and sickness the labouring sister is invaluable, and every man who has seen their work in the East will testify to the valuable aid they render. Of course, if the woman apes the man, and leaves her own sphere for his, she will only do harm; but there is not the very least need of this. Quite apart from that which is the peculiar service of man, she has a most extended sphere in which her unobtrusive service can be most blessedly rendered. She should not attempt pioneer work, but should generally seek to work where some brothers (or brother) are labouring.

Some may not accept this, though to many it will be self-evident. Others may accept all that is said in theory, but may say that though it is true, yet it is impossible for a sister to go out without the provision

which a missionary society provides. This is gross unbelief.

Granted, that it is far easier for a man to go out than for a woman, yet can we for a moment think that the Lord would call and leave it impossible for the call to be obeyed ?

Perish the thought. The real fact is that we have no faith. We believe in what we see (which, of course, is not belief), and refuse to believe in the power of an unseen Lord to accomplish even the apparently impossible. "All things are possible to him that believeth;" yea, for one who has faith all is simple, "The Lord will provide," and the apparent impossibility is found not to present the slightest difficulty.

Doubtless it would not be difficult for a home to be found for a time in the house of some married brother for a sister going out for the first time, but one would rather cast the soul entirely on the Lord, being confident that if the anxious one will wait on Him, He will make all the way plain and carry on that soul in perfect peace and in the blessed assurance that He is ordering all.

Lately a lady missionary who, with some others, had to flee from the murderous mob in China, gave an account of the journey, which was full of dangers and perils. She told, too, how when they had but a little money they were most anxious and troubled lest it should not suffice, but when maltreated and robbed of all they possessed, then they were perfectly happy and felt quite relieved of all anxiety.

How often is it the case that as long as we have some resources we measure these resources to see if they will meet the difficulties; but when we see (what is really true at all times, though, alas! we are so slow to realise it) that we never have any resource at all for the path of faith but in the Lord, then we measure the difficulties with the Lord's power, and

all is rest and peace. Alas! that according to Luke xiv. 33, how very, very few of us are disciples at all. We cling to our resources, and thus, while we may even profess to be teachers, we are not even disciples. The path of discipleship begins where all our own resources end, for only then can the Lord come in in an open and manifest manner. He is not willing to act when the action would only accredit our own resources and give glory to man.

This is the reason why all the immense machinery at work in Christendom produces so little result. Money, human talents, influential friends, education, &c., are thought so much of, and the power of the Lord is left in the background. We sow much, and we reap little. Why? Because of the Lord's house that is waste, and we really build our own houses, it is my society, my system, &c. Have *we* then been exempt from this? Ah, no; we have seen the fault of others as to this, but most of us have fallen into the same snare ourselves. May the Lord preserve, humble and bless.

It now only remains to say a little by way of

CONCLUDING REMARKS.

In the number of points touched upon in this pamphlet it is quite possible there may be considerable divergence of opinion. Weigh all before the Lord and accept nothing that does not commend itself as being from Him. Let us, however, rather accuse ourselves than excuse. We may be assured that many of our excuses will be found to be selfishness when we stand in the light of the judgment-seat of Christ.

Do not say, shew a sign from heaven, shew us great things, and we will believe. Dear friends, can you shew us great things in England, where the cream

of the evangelists and teachers throng together and jostle one another in this tiny little island? Is it then any wonder that great things are seldom seen abroad, where a very few second or third-rate labourers seek to make head against the awful powers of evil? Is not God's work built up as a rule grain by grain, atom by atom, even as the chalk cliffs of our own England have been built up by incredible millions of infusoria, each one of which is so small that it can only be seen by a powerful microscope? This is how God works. The mighty upheavals, as of Krakatoa, a little over twenty years ago, are few, but everywhere mighty changes are taking place, as inch by inch this land sinks or that rises. Remember in England the millions of workers training the minds of the young that the public minister may have an easy harvest. Go outside Protestantism and this exists not. No wonder the work is slow, with the difficulty of the task on the one hand and our unbelief which excludes God, on the other, for we trust in our machinery rather than on a living God.

Let us, however, say, "If such a vile creature as I have been blessed by the grace of God, is there any one too wicked to be reached by the same grace?"

May the Lord tear away every false excuse from us now, instead of our having to find out our faults for the first time at the judgment-seat, for then any remedy will be impossible, and the loss sustained (1 Cor. iii. 13) will never be made good.

We shall not see alike on these matters; let us be patient with each other. Recrimination will do no good. If we have any truth let us seek to shew that truth more by deeds than by words.

Let us not fear adverse criticism. Anything is better than flattery and smooth complacency. In a bracing climate we may feel cold, but the men and

women brought up there will be stronger than those who live in a relaxing climate. When the Lord shews us any path let us go forward boldly and unflinchingly. He will sustain, no matter who are against; but let us never be too old to learn, and if we are shewn a mistake, let us seek grace to own that mistake honestly and heartily in the presence of those before whom we have failed. He is not the best Christian who makes the fewest mistakes, far from it, but rather he who is truest in heart to the Lord.

There are few saints like David, the beloved of God, yet thousands and thousands of saints have avoided David's sins without giving a tithe of the joy to the heart of the Lord that David did. The cold, calculating, cautious soul will avoid many and many a mistake into which the enthusiastic, warm-hearted disciple may fall, but who would not rather be the latter than the former? Lord, do Thou indeed give us the fervent enthusiasm of the Spirit and form us in the divine nature of love, whilst Thou guardest us from all that is of the flesh for Thine own glory's sake. Amen.

