

**COUNSEL TO
NEW MISSIONARIES**

**From Older Missionaries of the
Presbyterian Church**



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IV

THE SPIRIT AND METHODS OF EVANGELIZATION.

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THE supreme aim of every missionary should be to preach Christ so that every one must hear, and that souls will be won for Christ and believers established in the faith.

“Do the work of an evangelist,” testifying to everyone “repentance toward God and faith toward our Lord Jesus Christ,” should be ever heard as God’s voice from heaven, constraining everyone to labor with untiring zeal, in the confident hope that by the blessing of God the entire land will be soon filled with self-propagating and self-governing Christian churches.

“*Take heed, therefore, unto yourselves,*” is the first imperative duty. Every missionary should be ruled by an unchanging purpose to live in close and constant fellowship with the Lord Jesus Christ, and, if it be possible, “live peaceably with all men.” “The people that do know their God will be strong and do exploits.” They will ever have a growing desire to know more of Christ, “the power of His resurrection and the fellowship of His sufferings.” The life Jesus lived on earth will be a subject of constant study and meditation. “It came to pass that Jesus also being baptized and praying, the heaven was opened and the Holy Ghost descended in bodily shape upon Him.” Is not the lesson here

taught that the Holy Spirit is given in answer to prayer, and that all workers in the Master's vineyard must from first to last "be filled with the Spirit"? The Holy Spirit is represented as the quickener, the enlightener, the comforter, the guide, the helper and the life of every true believer. Might not the Holy Spirit unite with Jesus in uttering the words never to be forgotten, "Without me ye can do nothing"?

With joy every earnest worker will delight to study how Jesus prayed, when on earth went about doing good, preached, healed, entreated, warned and constrained all to listen, so that "the common people heard Him gladly." "Never man spake like this man" was given as a sufficient reason for disobeying the command to arrest Jesus.

Constant meditation on these things will unquestionably fill the mind with high ideals, and exert a powerful influence over the heart and life, and compel us, as it did Paul, to say, "I press toward the mark for the prize of the high calling of God in Christ Jesus," and aid in "bringing into captivity every thought to the obedience of Christ."

After Jesus, the command is, "Take those who have spoken in the name of the Lord for an example of suffering, affliction and patience." Living in daily fellowship, not only with Jesus, but with the prophets, apostles and others, of whom the world was not worthy, should by the blessing of God fill the heart with enthusiastic hopes, unquenchable zeal, undaunted courage, tireless energy, persistence and every noble quality which will make workmen "that need not to be ashamed, rightly dividing the word of truth." Such will strive to imitate the apostles in the resolve, "But we will give our-

selves continually to prayer and to the ministry of the word." Men of prayer are men of power. They will give their whole hearts to the main matters of life, and not suffer their energies to be dissipated by even so good and praiseworthy objects as distributing alms to the widows and other good and innocent things urgently claiming attention.

No one has physical and mental strength to do well everything he might wish to do, nor does God hold any one responsible for the work committed to the entire Church. God surely expects each one to ponder the truth, "He that is faithful in that which is least is faithful also in much."

Every missionary should resolve to give self-denying, hard and persistent study in learning well the languages and everything that will give him influence and power. Not only during the early years of missionary life but to the end of life he should be *always learning*. Failure to start right may handicap throughout all coming years, and diminish the success and joy which might have been.

THE MISSIONARY AT WORK

Jesus said unto Simon and Andrew, "Follow me, and I will make you fishers of men." The skilful fisherman goes where the fish are found; studies their habits, and adopts the best methods of speedily capturing as many as possible. Missionaries are called to fish for men that they may be saved. One method which God has blessed in preaching to the heathen has been work in *the street chapel*, as distinct from the church building where Sabbath services with the Christians are held. To

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be able daily to secure an audience is a matter of great importance. An attractive building in a good location is a requisite of no secondary importance. The chapel should be well lighted, well ventilated and comfortably seated. The walls should be adorned with scripture texts, printed in large type. In some cities a museum and reading-room, connected with the chapel, have helped to attract multitudes, and secure a large daily attendance from year to year. The entrance should be only through the chapel where all are seated for a time to rest and listen to preaching before the doors are opened into the inner rooms. To secure and be able to hold the attention of people untrained to listen to public speaking requires special training, tact and power of adaptation. To speak so as to compel the dullest intellect to understand requires a wide and varied vocabulary, clear articulation, forcible utterance, and the skill to use apt illustrations. Love, sympathy, good cheer and hopefulness should overflow like an unfailing fountain. Each hearer should be made to feel that the gospel message is for him and opens a door of hope.

The value of a thorough knowledge of the people, their religious beliefs, hopes, fears and environments cannot be overrated. Not only should the missionary know the people but should use every right effort to make the people understand him and to convince them that he is their true friend, able to sympathize with them in their trials, burdens and all of life's sorrows.

Without this mutual understanding there is danger of sealing hearts which otherwise might have been opened to heed and receive the truth. So long as the people are suspicious of our motives, despise,

hate and revile us, their ears are closed to the gospel we preach.

On the day of Pentecost the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Does not every missionary need the Holy Spirit's constant help, and unite with Paul in request for prayer "that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel"?

A very great and easily besetting danger which every missionary should prayerfully and carefully guard against in chapel and outdoor preaching is preaching practically the same sermon day after day and to the end of life. The constantly changing audience and manifold duties always pressing, making new preparation very difficult, is not a valid reason for lack of constant preparation. Freshness, variety and new and growing power can only come from intellectual effort, careful, prayerful and diligent study. Without this the speaker does an irreparable wrong to himself, and robs his audience of the freshness, variety and charm which are their due, and which should be expected from all who are called to be "ambassadors for Christ."

The missionary should be like the householder "who bringeth forth out of his treasure things new and old." God said to Jonah, "Rise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Should not the missionary daily ask and expect from God the message that God will bless? "A word fitly spoken is like apples of gold in pictures of silver."

"The preacher sought to find out acceptable

words." Words of wisdom do not come spontaneously to the ordinary person, but only to those who search as for hid treasures. Every sermon the missionary prepares should first nourish his own soul and give him clearer views of God and duty and the needs of men. All should guard against unwarranted applications of Scripture and the temptation to rely upon spontaneousness and inspiration. "Take no thought how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." I cannot, for a moment, believe that our Saviour meant by this that men are warranted in going into the pulpit to speak for God and plead with men in Christ's stead to be reconciled to God "without, first by earnest prayer and study, making the best preparation possible." God commanded the children of Israel "that they bring pure olive oil, beaten for the light, to cause the lamps to burn continually." Surely the Lord desires, and is worthy of, the very best we are able to give. It is true He does not need our learning, much less does He need our ignorance.

Certain fundamental truths must be constantly kept before the people, and illustrated and emphasized with all the power God has given us. There is only one living and true God who hates sin and loves righteousness.

Jesus Christ, the only mediator between God and man, came into the world and died to save sinners; rose again; is seated at God's right hand, and is able to save unto the uttermost all who come unto God through Him. He invites whosoever will to come. The universality and exceeding sinful-

ness of sin and man's utter helplessness, except by faith and trust in the Lord Jesus Christ.

The duty of prompt and whole-hearted obedience to all of God's commands, which were given to be obeyed and not disputed nor disregarded,

The assurance that God is our heavenly Father and "like as a father pitieth his children, so the Lord pitieth them that fear Him"; that "the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

"How shall we escape if we neglect so great salvation?"

The above are truths that not only the heathen but also professing Christians imperatively need to hear and to keep in constant remembrance. There must be line upon line and precept upon precept so lovingly and earnestly pressed upon every hearer that whether we are to them the "savour of death unto death" or the "savour of life unto life," we shall be "pure from the blood of all men." All should be made to feel that the missionary believes with the whole heart the truth he preaches, and therefore cannot but warn and endeavor to persuade everyone without delay to yield the heart to Jesus as the only possible hope.

My earnest conviction is that the cherished beliefs and religious rites and ceremonies which for generations all have been trained to regard as sacred should be treated with the deepest respect. The habit of making the audience laugh by ridiculing the worship of idols, ancestors and whatever have for generations moulded and swayed the lives of millions I regard as a fearful mistake and positively injurious. "There is a time to laugh," but

religious convictions instilled from infancy are too deep and serious for laughter.

The missionary must "learn to put himself in the place of his hearers" and see from their viewpoint. Learn to admire and appreciate whatever is good and praiseworthy. There is nothing like the rising sun to dispel mist and darkness. Is not the faithful, earnest and persistent preaching of the gospel, enforced by a consistent and Christ-like life, the divinely appointed means for the fulfilment of the glorious promise, "The Gentiles shall come to thy light and kings to the brightness of thy rising"; "And I, if I be lifted up from the earth, will draw all men unto me"?

When the gospel is fully and faithfully preached, with entire dependence on the Holy Spirit, whose office it is to "convince of sin, of righteousness and of judgment," "commending ourselves to every man's conscience in the sight of God," fully believing that the Gospel is "the power of God unto salvation to every one that believeth," and that "it pleased God by the foolishness of preaching to save them that believe," surely we have a right to claim and expect God's blessing, and that He will use our message in awakening sinners and building up believers in the faith.

No audience should be expected to derive great profit from listening to a complete outline of Bible truth in a single discourse. Every sermon should aim to lodge a few vital truths in every heart. Short, clear, crisp and carefully prepared sermons, in language that all can understand, are what the people imperatively need.

Every sermon should come from a loving and sympathetic heart and be preached with an over-

powering earnestness that will compel thought and the conviction that the truth vitally concerns every individual and requires immediate attention. Every sermon should be all aglow with the love of God "who will have all men to be saved."

The conviction should ever abide with the preacher that probably many in the audience are hearing for the first time of salvation through faith in the Lord Jesus Christ and, possibly, may never have another opportunity to hear the Gospel preached. This feeling of fearful responsibility will compel us to "gird up the loins of our mind, be sober," and make rambling and long, wordy discourses an impossibility.

All should cultivate the habit not only of thinking clearly and speaking so as to compel attention, but of being able at any moment to ask VITAL QUESTIONS, compelling all to think and making it most difficult for anyone to sit listless, or for mind or body to slumber and sleep. Questions properly asked may call forth answers giving a clue to the needs and difficulties of the hearers, and an opportunity to give the message and instruction most needed at the time. It may be well at intervals to stop speaking and request the people to follow in a few words of earnest prayer to God for mercy and for the Holy Spirit to convince of sin, and open every heart to believe in Jesus, and resolve to accept Him as He is offered to all who wish to be saved.

The singing or repeating of a hymn written on a large scroll, and requesting all to join, may lodge in the heart truths that cannot be forgotten. If possible the street chapel should be kept open the entire day and every day.

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In some centres the magic lantern has helped to fill the chapel in the evenings with business men, clerks and laborers who could not attend during the day.

There should be a room convenient to the chapel where any who have been awakened or become interested can be invited to enter for closer personal work, for further explaining and riveting the truth upon the awakened conscience and for prayer. Every sermon should be preceded and followed by earnest prayer, and not only future but immediate results expected from it. God has said of His word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The command "Compel them to come in" has never been cancelled. "Now is the accepted time." "Say not, there are yet four months and then cometh harvest; behold I say unto you, lift up your eyes and look on the fields: for they are white already to harvest." Is this truth fully realized?

There should always be kept a good assortment of well-written tracts; also portions of scripture; and used freely, not only in the hope of benefitting the person who receives them, but of finding entrance in shops and homes far distant.

Wherever the conditions are favorable for daily chapel preaching, by the blessing of God faithful and persistent work there may accomplish much.

1. I know of no better school in which to train missionaries and native preachers to become wide-awake and forceful speakers and workers; also to help break down prejudice, win confidence and influence men.

2. It furnishes a grand opportunity to preach to many from far and near, who otherwise would probably never have so favorable an opportunity to hear.

3. It is a means of keeping the truth continually before the people; also of making known the time and place where the Sabbath services are held, and assuring all who can come, of meeting with a hearty welcome.

4. A great help in preparing the surrounding country for itinerating under favorable circumstances. All who have received courteous and kindly treatment at the chapel will welcome visits from the missionary and native preachers to their villages, and will assure their friends and neighbors that they have no cause to fear, but can safely and profitably spend a little time in seeing and hearing for themselves.

5. "Blessed are ye that sow beside all waters." During the wave of excitement which swept over China after the Tientsin massacre, in 1870, a man living five days' journey in the interior resolved to visit Chefoo and learn all he could about foreigners and their errand to China. One day when passing the chapel on the main street, his attention was arrested by the sight of a missionary preaching in the chapel. He entered, listened for a time, and received some Christian tracts. When he returned to his home, the people of his village assembled on the street in the evening to hear his report. He told of his visit to the chapel and all that he could remember of having heard about God and Jesus Christ. He was unable to read, but gave the tracts to a school teacher. This teacher became so interested that at the close of

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the term he came to Chefoo as an inquirer. After months of study he was received into the Church, and returned to his home to preach Jesus. That was the beginning of a work which, notwithstanding almost constant persecutions, has at the end of thirty years grown until there are in that and an adjoining county six organized churches, supplied with well-educated and faithful pastors, receiving their support wholly or largely from the churches they serve. There are also a number of Christian schools and members, scattered singly or in groups, over much territory.

ITINERATION

In beginning a work in a new district where all are strangers to the truth, Barnabas and Paul have left an example of priceless value.

Traveling from city to city, preaching the Gospel in season and out of season, at the inns, tea-shops, on boats, by the wayside at public markets, to crowds and to individuals, seeking in every way to disarm prejudice, win confidence, and make friends especially of men of good reputation and zealous of good works,—all this will soon show the wisdom and necessity of the Lord's command, "Be ye therefore wise as serpents and harmless as doves."

It may be wise to make long journeys, remaining only a short time at important centres, in order to get an accurate knowledge of the location of the cities, towns and villages; the occupations of the people, their virtues, as well as their defects, in order to consider the best methods likely to influence and win the people. Unless there is a strong force of missionaries and trained helpers

to divide the field and begin active work in each section of it, it may be best for a time to confine the work to a limited territory, so as to be able to visit the same places again and again, at short and regular intervals. *Systematic, definite and continuous* work should ever be kept in view. The seed must not only be widely sown, but guarded like fields enclosed by walls and hedges.

A matter of vital importance is to make friends in every place of the children and youth, and seek to influence their hearts and lives by the stories of Christ's love, His life, parables and precious promises. Whoever succeeds in winning the children's hearts has the key to the parents' hearts.

In one village, where a missionary stopped for noon, a package of foreign needles distributed among some little girls playing on the street, soon brought not only the older sisters, but the mothers to the inn, and gave an opportunity to tell them for the first time of Jesus and His love. In another village, where the night was spent, the sending of a well-printed and beautifully illustrated primer to a school brought all the teachers, pupils and their parents to the inn, where they had an opportunity to hear the glad tidings of salvation. "Feed my lambs," was the commission our risen Lord first gave to Peter, as though this claimed the first place in pastoral and evangelistic work. "The great man is he who does not lose his child's heart," said Mencius.

When and wherever hearts are opened to receive the truth, the utmost care must be taken promptly to lead the soul into the light, establish it in the faith, and guard against its yielding to the manifold temptations which beset the young convert.

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BIBLE AND INQUIRY CLASSES

May be the most effective and practical means of instructing and teaching souls, awakened by the truth. Care should be taken to arrange for the classes at a time which will least interfere with the daily vocations of the people.

Let all who desire to know Jesus be cordially invited to come for a month or more as guests to the class, either at the home of the missionary or in some central station. Let all who are able to read be put in classes, and assigned special lessons to study and prepare to be examined upon. Those who cannot read must be taught as children in the kindergarten. All should be kept busy from morning till night, learning of God and of Jesus Christ and what is involved in living a Christian life. Scripture texts should be memorized and all taught daily to pray and to sing. The evenings might be profitably spent by each one in turn, repeating a Bible story, and drawing from it the lessons intended for all. Every one should be constantly instructed in the individual responsibility of every soul to God, and the obligation he is under to faithfully teach each member of his own household and, so far as possible, his friends and neighbors the truth he himself has learned.

It may be well to invite those who have fully accepted the truth and shown themselves able to teach others to attend yearly advanced classes that they be trained to become efficient and well-instructed station leaders, and still later be qualified to hold office when churches are organized.

All who receive persons into the Church on a credible profession of faith, and baptize them in the name of the Father and of the Son and of the

Holy Ghost, should, with all their hearts, strive to fully obey the Saviour's positive injunction, "Teaching them to observe all things whatsoever I have commanded you." To stop with baptism and committing the young converts to the Lord's care, and leave them to struggle and study alone, perhaps where no church or other Christians are within reach, is to assume a fearful responsibility.

Every missionary should be a faithful shepherd, and strive to imitate the Good Shepherd of whom Isaiah prophesied, "He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom." "The care of all the churches" seemed to be the heaviest work of the great apostle.

Is not one of the lessons taught by the sudden and terrible persecution which swept over North China in 1900, the imperative need of more pastoral oversight and grounding in scriptural truth?

If all the converts had been more fully instructed in the use of the sword of the Spirit and daily prayerful waiting upon God, probably there would have been fewer to compromise the truth or deny Jesus when the missionaries were massacred or compelled to flee for their lives.

NATIVE EVANGELISTS

Soundly converted, trustworthy, earnest Bible students, in whose hearts there is a quenchless love for Christ and love for souls, will be found of priceless value, and enable the faithful missionary to do a work he never could have done without them.

These men know the language; they understand their own people; are able to visit homes and come

in close touch with many, as the most gifted missionary cannot do. They can help, as none others can, in guarding the Church from unworthy members. They can go out into the highways and hedges; search for the sick, the aged, the helpless, and "compel them to come" to Jesus, as no others can.

The missionary who has had the joy and privilege of leading men, called of God, to know and accept of Jesus, and of helping to educate and train them for effective work, will love them as Paul loved Timothy and others who shared his love and friendship and, under his direction, were able to organize churches and ordain pastors and elders.

In assigning the native helpers their special fields of labor, the missionary will, naturally, visit and be a co-laborer with them whenever possible, and will try to arrange for their spiritual nourishment and growth in grace by assigning special courses of Bible study to carry on at all times, and will have all to meet at stated periods, for a few days or weeks, for the special study of God's word, for prayer and conference and whatever may promise to hasten the coming of Christ's kingdom. His joy will overflow when the churches have reached the point of self-support and have God-called and qualified men fitted for the pastoral oversight.

EDUCATION

Christian schools for the education of the children of converts and for others who can be persuaded to attend, where the Bible daily holds an important place, are a necessity for aggressive and permanent work. Every missionary who is called to itinerate and superintend large districts, will

be compelled to give attention to the establishment and carrying on of Christian schools. If possible, the educational work should be chiefly under the control of men and women who love this work; have ability to teach; and thoroughly believe in education as a powerful means of preaching the Gospel and evangelizing the nations.

Only Christian teachers, established in the faith, able to live consistent lives, and well qualified to teach, should be employed. They should be taught how best to instruct, stimulate and encourage every pupil to make the best possible use of every hour, and so to train them that, whatever may be their future calling, Jesus will ever hold the chief place in their thoughts and be glorified by their lives.

Every school should be well organized. A curriculum carefully prepared and followed. The pupils should be carefully examined on each study by the missionary or some qualified and reliable man. A careful record should be kept, so that at a glance the standing and conduct of each pupil can be known. Discipline should be enforced and the school so superintended that the teacher, pupils, parents and everybody will know beyond a doubt that such schools require faithful and constant work from the teacher and hard work from pupils, and that idleness and failure on the part of anyone means dismissal from the school.

Better have no schools than those where no true and useful education is given, or where habits of industry and energy are not formed. There should be an unceasing guard against shallowness. Heart-work in education is a necessity. Parents should, from first to last, be taught the duty, the privilege and blessing of each doing his full duty in con-

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tributing to the support of the school. Help should only follow and supplement the gifts of the people themselves. Every Christian convert should be well grounded, from the first, in regard to what the Scriptures teach in giving to the support of the Gospel. The blessing promised to the liberal giver should not be denied even to those in the deepest poverty.

MEDICAL WORK

Jesus "ordained twelve that they should be with Him, and that He might send them forth to preach, and He gave them power to heal sicknesses."

There can be no question as to the importance and value of medical work as a powerful evangelizing agency.

The wards of a hospital certainly give a grand opportunity for direct personal dealing with precious souls. This work itself is a form of preaching that every individual, however ignorant or superstitious, can understand and appreciate. It is a visible exemplification of love, the greatest power in the world.

In the year 1871 it was my great privilege to spend some time with the late Dr. J. G. Kerr at Canton, and witness his method of work.

On dispensing days all who came for treatment first entered the chapel and were seated in the order of arrival. Evangelists took turns in preaching, telling of the great physician of souls, and pressing the truth upon every hearer. When the hour arrived to open the dispensary, ten persons at a time, in the order in which they arrived, were allowed to pass through a side-door, which led into the dispensary. They were received by ten native

physicians, in independent practice either in the city or adjacent towns. These men had received their medical instruction from Dr. Kerr and, instead of paying tuition, had pledged themselves to return on dispensing days and give their services free during a period of three years. The native doctors were able to deal with the great majority of the patients; only the most difficult cases were shown into Dr. Kerr's room. He either prescribed for them, or sent them to the hospital. Upward of two hundred came each day during my visit there. The hospital, at that time, had accommodation for one hundred patients, and every bed was occupied. Dr. Kerr seemed to improve every moment during the day. His skill in surgery has given him a world-wide reputation. When not using the knife, his frequent visits among the patients and kindly and sympathetic greetings seemed to bring joy and hope to all the suffering ones. Often was he seen kneeling beside a bed, in earnest prayer, and telling of the Saviour's love.

All the native physicians and nurses seemed to know just what to do, and, like their chief, concerned for both the body and soul of every patient.

Every day of the week, and every hour, seemed to be spent in trying to save life, alleviate suffering, and in preaching and living the Gospel as Christ preached and lived it.

On Sabbath morning, after prayers with the patients, I went with Dr. Kerr to a large chapel, on a great thoroughfare. As soon as the door was opened, people began to assemble, and continued until I had counted about five hundred persons. Many of them had been treated at the dispensary or hospital, or some of their kindred and friends

had, and they felt that the doctor was their true friend and would not deceive them.

Dr. Kerr took the story of the prodigal son as his subject, and spoke with such tremendous earnestness that all were compelled to listen, and the majority of the audience remained seated until he had finished.

Dr. Kerr came to China when a young man, after taking the most thorough course in medicine our country afforded. He prepared himself by such a thorough study of the language, as not only to be able to speak well, but also to be able to translate and write medical text-books and train class after class in medicine in their native tongue. He also knew his Bible thoroughly; believed with his whole heart that the imperative need of everyone is to know Christ, and continued for forty-seven years to glorify his Saviour, by giving himself so unreservedly to saving the bodies and souls of the Chinese that, except in emergency cases, he had no time to engage in practice in the families of foreign merchants, officials and others who would gladly have paid richly for the skill of such a physician but who had other doctors.

The missionary physicians should have the hearty sympathy and cooperation of all co-laborers. And this should be mutual.

The ordained men, native evangelists, Bible women and all church members should unite, so far as possible, in visiting homes, itinerating, and in every way make the most of the good impressions made by the medical work, and present to all the divine remedy for sin-sick souls.

IN CONCLUSION

All should constantly remember that "there is diversity of gifts, but the same spirit."

Watchwords for all coming years should be hidden in every heart. More love for Christ; stronger faith; instant obedience to the call of duty; ever about "my Father's business."

"Without Me ye can do nothing"; "I can do all things through Christ which strengtheneth me"; "For the Son of man is come to seek and to save that which was lost."

Our resources are in God with whom "all things are possible." "I will never leave thee, nor forsake thee."

All must "lay hold upon the hope set before us, which hope we have, as an anchor to the soul, both sure and steadfast."

There must be wise adaptation to present conditions. Methods successful in former years may require modification or entire change.

Every missionary is called upon to "endure hardness as a good soldier of Jesus Christ." Every believer is chosen to be a soldier, and must strive lawfully for masteries. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Yet, valuable lessons may be learned from military life. A field officer conducting a campaign aims for impregnable positions. A missionary must plan to attack heathenism in strongholds, and plan for victory. An aggressive and incessant struggle cannot be long carried on by remaining in fortified positions.

Lord Kitchener's conquest of the Soudan was preceded by years of the most careful and painstaking preparation. "So carefully were the dif-

ferent branches of the service coordinated, so thoroughly did each serve and support every other arm, that the invasion went forward with all the irresistible steadiness of a tidal wave." Napoleon won victories by concentrating his troops on one point. The ablest general cannot conquer without well-trained and loyal soldiers. Neither can the missionary accomplish his work unaided and alone. His study should ever be to develop and employ to to the utmost the talents of every member, so as to ably assist in the Church's development and aggressive work. There should be united hearts, genuine sympathy and cooperation among all the missionaries and native members. Each one should do his utmost to make Christ glorious, and unceasingly remember that "Where the Spirit of the Lord is, there is liberty." Each is called to be an ambassador for Christ, and use the special talent God has given him to lead men to Christ. The Church is Christ's body. Every member has its specific work. "To every man his work," is the divine order. Everyone who thanks God, as Paul did, for appointing him a preacher—and "a teacher of the Gentiles"—will be so intent in running the race set before him, "ever looking unto Jesus the Author and Finisher of our faith," that there will be no room for jealousy, envy and cold criticism, which are like a dagger to the sensitive heart.

The keynote to all noble character is masterly self-control. Failure here means to be a captive. Strife among missionaries is a fearful obstacle to the spread of the Gospel and the death-blow to the calmness, peace and mutual help, all so much needed.

Happy indeed is the missionary who has learned the art of living at peace with his colleagues and with all others. Much of the happiness of life consists in the ability to make true and lasting friends, and being able to keep friendship always in good repair. This requires such a bridling of the tongue as to remain silent in regard to each other's weaknesses, and to be tolerant and tender in regard to points of difference. What a changed world this would be if it could be said of every Christian as Solomon said of the virtuous woman, "In her tongue is the law of kindness."

Obedience to Christ's often-repeated command, "Love one another," will help us to obey the commands, "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "Let the word of Christ dwell in you richly in all wisdom." "And let the peace of God *rule* in your hearts."