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THE TWENTIETH CENTURY.

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I.

Where Egypt's sacred river creeps
Along its plenteous plains;
Where rise its monumental heaps
And colonnaded fanes;
Where History, Art and Science scored
In sculptured wall their record old,
And in a myriad tombs were stored
Treasures of knowledge yet untold;
Where Power has reached its loftiest state
And millions cringed before the great;
A people known to God
The path of sorrow trod,
And in hard bondage wrought, and mourned their bitter fate.

II.

The silent stars look down—
Look down and give no sign;
Dumb is the oracle of On,
Dumb is Osiris' shrine;
And Memnon's sunrise song
To them no answer brings;
In vain for them his notes prolong,
In vain for them he sings;

SOMETHING TO LIVE FOR.

BY REV. CHARLES EDWIN BRADT.

“Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—HEB. xii. 2.

It is a known law of life that when a person or organism has nothing to live for outside of self it dies. This is what Christ meant when he said, “He that saveth his life shall lose it.” The much reported wheat found in the Egyptian mummies, thousands of years old, proved to be unproductive when planted. Packed away and preserved never so carefully, the life-giving germ, having nothing to live for outside of self, perished. It is exactly so with human life. Take away from an individual everything that stimulates effort in behalf of others and give him everything that encourages self-indulgence and patronage, and that instant the person begins to die. When the rich man of the parable could think of no place to bestow his riches but upon himself, and looked upon his big barns bursting with their own abundance and turned to his soul and said, “Soul, thou hast much goods laid up for many years, eat, drink, and be merry,” that night he died. He had nothing to live for outside of self. He transgressed the law of life which says, “Live for others.” (The wages of sin is death.) If he had had even a cat or a dog or a horse or a mule which he loved and lived for, he would have retained some life, for a time at least.

There is still hope for a woman if she caresses even a poodle dog, and for a man who loves his horse, if such affection is really unselfish, for there is still a spark of life there which may be fanned into a blaze of unselfish devotion for God and humanity. But there is absolutely no hope for one who has nothing to live for but self. He dies physically, mentally, and morally.

Another law of life is found in connection with the value or size of the object of one's devotion. The larger the object lived for the more abundant the life lived. The person who lives for self dies because self is the zero of creation in the estimation of the Creator. When self stands alone it counts for nought. But

any man who counts not his own life dear unto himself, but makes himself of no reputation that others may be exalted, will find his life enlarged just in proportion to the life he seeks to emulate. Hence Christ says, "I am come that ye might have life, and that ye might have it more abundantly." Before Christ came men were living for objects of too small value. They have not ceased to live thus now; but since Christ came, he has set before them objects commensurate only with himself—who was God manifest in the flesh, the brightness of God's glory and the express image of God's person.

Bearing in mind these principles, and "looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," I wish to call your attention to the possibilities of the churches of our land to-day. In doing so, I take for my theme:

A MISSIONARY CHURCH, OR SOMETHING TO LIVE FOR.

I. In the first place, most of the churches have little else than self to live for; that is, they are not missionary churches. Christ has set before them the great work for which he gave every drop of blood in his body, namely, the work of saving a lost race and establishing the kingdom of God among men. His command is the clearest, his desire the dearest of all others, that the church should go into all the world and preach the gospel to every creature and bring every creature under subjection to himself; that is, establish the kingdom of God on earth. This is possible for the church to accomplish not only, but she is commanded to do it.

Let me make this plain and unquestionable to your minds, for even at the close of the nineteenth century no statement of Christ seems less comprehended or understood of his people than the Great Commission; and the obedience of no command of Christ is so fundamental to the success of his cause after the command, "Come, take up the cross and follow me," as the command, "Go, take up the cross and let me follow you." Let me give you the words of this commission in full as found in Matthew xxviii. 18-20 (Revised Version): "And Jesus came and spake unto them, saying, All authority hath been given unto me in heaven and in earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the

Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." What does this mean?

(1) "All authority hath been given unto me in heaven and in earth, go ye therefore." That would seem to be a plain statement and command. It has the ring of assured victory in it, for he who commands to go has almighty power to bestow. The command is prefaced with that declaration, and the inference unquestionably is, nothing is able to withstand the forward march of an obedient church; the gates of hell, even, shall not prevail against it. But lest such an inference might seem too bold for even a child of God to make, Christ explains his own meaning further, for

(2) There is another command in the commission; it is, "Make disciples of all the nations." This clearly means to convert all nations and make them Christian. There are many people who will theoretically admit the authority and command of Christ to his people to "go into all the world and preach the gospel to every creature," but that Christ meant that the church should convert all nations, of all time, from the beginning to the end of the age—Jews, Gentiles, Greeks and Barbarians—all, that they make no pretense of not repudiating. And yet the command to do that is just as plain as the command to go into all the world and preach the gospel to every creature. Indeed the command to make disciples of all the nations is but a repetition for clearness of the first command to go. And lest it might still be questioned, Christ repeats it again, saying:

(3) "Baptize them into the name of the Father and the Son and the Holy Ghost"; that is, make all nations Christian; to baptize all nations means just that. To make the command still more positive, and perpetuate it, he says, again:

(4) "Teach them to observe all things whatsoever I have commanded you." There it is again; make all nations Christian and command them to make their contemporaries and successors Christian, and continue the work as at the beginning, unto the end of the world. And to make the command still more binding and assuring, he says:

(5) "Lo, I, who have all power in heaven and in earth, am with you alway, even unto the end of the world."

(6) And to make it still more positive, he says, "Amen."

Now "go" does not mean *stay*. "Make disciples," "baptize," "teach," does not mean *leave pagan heathen ignorant*. Either Christ is mocking us when he claims to have all authority in heaven and in earth, and hence the right to command his followers to go forth to the uttermost parts of the earth, even as lambs among wolves, and subdue it unto himself, or else we are mocking him by pretending to believe in him when we do not obey him.

The church has practically repudiated that command and desire of Christ. The Presbyterian denomination is one of the most liberal in giving and going to foreign mission work of any denomination, and she gave last year, all told, to foreign missions \$920,825.50, a little more than a cent and a half per week per member, less than a dollar a year per capita. But that sounds well beside the real facts; one-third of her churches gave not a cent to foreign missions last year. At least four-fifths of her members gave nothing to foreign missions last year. This, I say, is a favorable report compared with some other denominations. Yet the Christians of this land are rich and increased in goods and have need of nothing. Millionaires appear among the sons of God, the people dress in purple and fine linen, and fare sumptuously every day. The wealth of the people of the United States is increasing at the rate of \$7,000,000 a day. During the last fifty years they have accumulated a surplus of wealth amounting to fifty thousand million dollars. A large part of this wealth is in the hands of the church members.

As long as this is true, and as long as there is one Christian worker at home for every fifty people, and only one Christian worker abroad for every 250,000 people, we are bound to confess that we are practically repudiating Christ's claim and command. He has set before the church something grand and glorious to live for—the establishing of the kingdom of God upon earth and the work of bringing all nations into it, that God may be glorified. Instead of pressing toward the mark for the prize of the high calling of God in Christ Jesus, the church is imperiling her life and very existence by living largely for self.

Perhaps some one may challenge this statement by saying that what the church gives for foreign missions does not represent her unselfish devotion. Perhaps not, entirely. I certainly hope not and believe not. But there is undoubtedly a large element of self-interest in most of the giving done by members of the church

for local and home improvement. We do not look upon a man as especially benevolent and unselfish who, together with his wife, builds a comfortable house as a home, furnishes it with books and pictures and furniture and conveniences of the most modern kind, provides teachers for his children in literature and art and music. He may deny himself many things of a certain character to do this, but he does so to acquire for himself many things of another character. Self is predominately and conspicuously present in it all.

No more should we credit ourselves with benevolence and unselfishness, over much, when we build for ourselves and our children church homes, and furnish them with all the means of grace, supplying ourselves with preaching and teaching and organized agencies of transforming and improving our community and country. We do these things for the glory of God, perhaps, but for ourselves, hence they are largely selfish. The Presbyterian Church spent \$12,000,000 last year for local self-improvement and three million more for home missions of a general nature. If, now, we assume that the use of all of this money is perfectly legitimate for self-improvement (which is very seriously questioned; for example, a church that I know of plastered portions of its walls over with gold, and gave a paltry \$25 to foreign missions), we have the churches still left in the embarrassing position of living for self; for the church is made up of individual professing Christians, and the rank and file of the Christians of this land are well-to-do, and large numbers of them immensely rich. In 1880 one-fifth of the wealth of the United States was in the hands of church members. "If Christians spent every cent of wages, salary and other income on themselves and gave to missions only one cent on a dollar of their real and personal property, their contribution would be about one hundred million dollars instead of five or six millions dollars annually." This proves clearly we are not giving even a tithe of our income to God for foreign missions. But neither are we giving it to God for home missions. I know so-called home mission churches even, receiving help from the Board of Home Missions, whose members are accumulating money for themselves, some of them largely, and spending it lavishly upon themselves, who are yet willing that other people should pay their preacher and help support their local work. Of course such churches excuse them-

selves from doing much for foreign missions because they are "home mission churches, you know." I know of many other churches, not home mission churches, nor doing very much for home missions, whose members are living in luxury and extravagance.

Some one has estimated that "our superfluities and luxuries absolutely unnecessary, save as made so by luxurious and extravagant taste, reach an aggregate at least of four billion dollars annually. Suppose that only one-tenth of these luxuries and superfluities were sacrificed. We should have four hundred million dollars at once for the Lord's work." Now, the truth is, the churches are living for self quite largely, and in consequence they are living at a poor dying rate; in other words, they are dying, because they have nothing to live for. If you do not believe this, listen to this:

The great Presbyterian Church this year holds a front rank among churches in the percentage per capita of those received into the church during the year by profession of faith; and yet how many did that church receive last year? She received an average of only seven new members per church. It required eighteen old members to recruit one new member last year in the Presbyterian Church; and yet this church averages high in comparison with other churches. I seem to read the handwriting of God over against the churches: "These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent."

II. The thing the churches of this land need is something to live for outside of and apart from self, and the support of their own pastor and local work. They need to become missionary churches.

"I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

I affirm, without the slightest hesitation or question in my own mind, that each self-supporting church should support at least

one foreign missionary pastor, teacher, or physician, with a salary not less than \$600 per annum; and that home mission churches should adopt this method of supporting specific foreign mission work, either by two or three churches grouping themselves in such a way as to support a missionary sent out by the board, or by taking the support of specific work calling for amounts commensurate with their separate ability. This will give our churches something to live for, and that something will be in harmony with what one will see when looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. The result will be that a new faith, a new hope, a new love will come into the heart of the church, for a new baptism of the Spirit of God will come upon us, and mighty revival of religion will follow, and multitudes will come into the church. Christ has promised his power only on the condition that we obey this command. I know what I am talking about here, for I have tried it again and again, and have seen it tried many times. God always verifies his promise. Let me give you just one sketch of a missionary church. It is but the story of others I might speak of.

The Second Presbyterian Church of Lincoln, Nebraska, was organized eleven years ago the 13th of last March, with thirty-five members. For the first six months the Board of Home Missions paid the pastor's entire salary. At the end of six months the church paid half the salary, and at the end of the year and a half assumed self-support. At the end of seven years it was not only the largest Presbyterian church in the State numerically, but was doing, by all odds, the largest work of any church in the State. It had erected for itself, clear of debt, a comfortable church building costing over \$10,000, was carrying forward and supporting two flourishing missions in the city, one of which was given a mission building; was paying its pastor a good salary and matching all the richest churches of the State in its contributions to Home Missions. Besides this, it was supporting on the foreign field a foreign missionary pastor of its own, Rev. Howard Campbell, of Cheing Mai, Laos, whose salary was \$675 per annum, and turning into the general fund above this almost as much more as any other church in the State. What was the secret of that church's success? The members of the church, for

the most part, were in very moderate circumstances, many of them poor, yet they put to shame many older and richer churches. The secret of that church's success is to be found in the fact that it undertook to obey Christ's command to go into all the world and preach the gospel, and thus secured the fulfillment of his promise to be with them with his almighty power. The first offering the church took was an offering for foreign missions, and this, too, before it had a substantial roof over its own head. It enjoyed an almost perennial revival. The year it undertook the support of a foreign missionary pastor several of the leading churches of the city were being sold out for mortgages or were closing their doors because unable to meet expenses and support a pastor. It was a year of financial panic; and yet that church increased its local pastor's salary, closed the year free of debt, and added one hundred by profession of faith to its roll. Why? I will tell you why, because I know; it had something to live for apart from self, and that something was the very thing Christ has set before all of the churches of the land. It had the spirit of missions which stirred its members with the living fire of God.

It was the same spirit that possessed Dr. Thomas Coke, "when he stood before the British Wesleyan Conference pleading for a mission in India. He had seen more than threescore years; he had spent two large fortunes in preaching the gospel; he had crossed the ocean eighteen times on his mission of mercy; he had been recognized as the first Bishop of the New World, but found not," as the historian of Methodism affirms, "in a diocese coextensive with a continent, room for his energies." Now his heart was turned toward India, and he pined with a holy ambition to preach the gospel to the millions of Asia. To a friend who remonstrated with him on account of his age and the need of his services at home, he replied, "I am now dead to Europe and alive for India. I would rather be set naked on its coast and without a friend than not to go."

It is such a spirit that is dead to self and alive unto God in the heart of a pastor and the members of a church that makes a true church—a *missionary church*.

Says the celebrated Andrew Fuller: "There was a period in my ministry marked by the most pointed, systematic efforts to comfort my people. But the more I tried to comfort them the more they complained of doubts and darkness. I knew not what to do

nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claim of the perishing heathen in India. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My people wondered and wept over their past inattention to the heathen. They began to talk about a mission and collect money for the spread of the gospel. We met and prayed for the heathen and did what we could. And while this was going on the lamentations ceased. The sad became cheerful and the desponding calm. God blessed them while they tried to be a blessing to others."

But if we are to have the missionary church we need, we must have missionary pastors. Nothing is more certain or more susceptible of proof than that the ideal pastor for foreign missions makes the ideal church for foreign missions; but more, the ideal pastor for foreign missions makes the ideal church in every particular.

Baxter said of the preachers of his time that they did not look over the palings of their parish. It is just as true now of the preachers of our time. Nothing makes a preacher smaller or a parish smaller than to live a circumscribed, selfish life. On the other hand nothing enlarges a preacher's life and the usefulness of himself and his church so much, as for him to catch the spirit of S. J. Mills, which is the spirit of Jesus Christ. "Although we are very little creatures," said Mills, "we must make our influence reach around the world." Until a preacher realizes that he and his church are to be as a city set on a hill which cannot be hid, and as the salt of the earth and the light of the world, they are of small account to save or savor or illuminate the locality in which they are placed; for the salt has lost its savor, the light is under a bushel, and the city will be as Sodom and Gomorrah.

I agree most cordially at this point with Dr. Charles Cuthbert Hall, who says: "As for the man who shall enter the pastorate at home, he cannot be an able minister until his torch has been kindled at this altar of foreign missions, his lips touched with this living coal. Deny him this access in his ministerial training, fail to provide him with the world-wide interest, neglect to teach him how to lift up his eyes and look upon the white harvest fields of the world, omit to conquer him with the missionary idea, and he goes forth into the world lagging behind the eager spirit of

his time, shackled with disadvantage, condemned in an age of catholicity to lead a life of provincialism.

“He requires it for himself that he may become a man of vision, a man of large and powerful conceptions, a man of capacity to inspire others.” The truth is—

“It takes a soul
To move a body: it takes a high souled man
To move the masses even to a cleaner sty;
It takes the ideal to blow an inch inside
The dust of the actual.”

But given a man with the true missionary ideal and vision, and he will turn and overturn in his church and community until he shall have wrought such wonders for God as will make the ears of them that hear thereof to tingle. He will move the church, he will move the community, he will move the world Godward, and heaven manward.

Wichita, Kansas.