

"The Key to the Missionary Problem."

This admirable book of ten chapters and two hundred pages by Andrew Murray should without doubt be read and re-read by every pastor and every Christian. The following is an epitome of the principal chapters.

FOREIGN MISSIONS—A TEST OF THE STATE OF THE CHURCH.

The more spiritual the church the greater its zeal in Foreign Mission work.

1. What is the state of the church of to-day? One-third of the members give nothing; one-third give a little; of the remaining third but a small proportion are doing all they can. One-fourth of the 135 million members of Protestant churches are not willing to give one cent a day and if they did it would yield over 125 million dollars as contrasted with the less than 25 million dollars of the past year. The six million young people of America are able to raise each year a sum large enough to support all the foreign missionaries required to evangelize the world. If the work of the 80 Bible societies were properly promoted, the whole world would in this generation have the Word of God. Thirty millions a year are dying in hopeless darkness. One hundred thousand million heathen and Mohammedans and the church is in real contact with less than five millions of these.

The Church has not the obedience and determination to attempt the task of proclaiming the Gospel within this generation to every creature. It does not seriously desire it nor is it unitedly resolved to accomplish it. Christians have not learnt the purpose for which they were redeemed—to live to save others. What a solemn fact—the Church purchased by the blood of the Son of God to be his messenger to a dying world and the greater part failing entirely in understanding and fulfilling its calling!

2. Is it possible for the Church to do what is claimed? Yes, in view of the achievements of the Christians of the first generation, in view of recent missionary triumphs, in view of the open doors, the enormous resources of the Church, the number of its workers, it is absolutely within the powers of the church to give the Gospel to every creature within this generation. The powers of God and his Holy Spirit; the power of Christ's dying love; of a triumphant faith; of simple, bold, personal testimony, of patient suffering; of absolute passionate consecration—all these may belong to each and every Christian.

3. What is the cause of the terrible failure? The many causes may be summed up in one answer: The low spiritual state of the Church as a whole. A Church may have a sound creed, zeal in philanthropy and may faithfully observe religious services and duties while the passion of love to Christ and to souls and the faith in Omnipotent power may be lacking. The symptoms of this sickly state are worldliness and lack of prayer. The worldly minded Christian has little faith in the efficacy of prayer, in the need of much and increasing prayer, in the power there is in him to pray in Christ's name and prevail.

4. How can deliverance be found? What is to be the cure of this diseased state? The leaders in the Lord's work should lift up their voices and cause God's people to know their sin—the terrible sin of disobedience, of unbelief, of selfishness, the sin of not living wholly for Christ, for his love and his kingdom. In view of this solemn, this awful accusation, there should be humiliation, confession and shame. With the appeal to men there must be the appeal to God. The work is his; he cares for it. The power is his; he gives it. The church is his; he waits to use it. The world is his; he loves it. Nothing but continuous prayer will solve the missionary problems of to-day. In order to truly pray there must be a realization of the great urgent need and a full assurance of the available supply for that need.

THE MORAVIAN CHURCH AND LOVE TO CHRIST.

In proportion to its membership, the men it supports, the money it provides, the converts it has gathered far exceeds what any other church has done. In the first twenty years of its existence it actually sent out more missionaries than the whole Protestant church had done in two hundred years. To day, for every 58 communicants in the home churches they have a missionary in the foreign field and for every member in the home churches they have two members in the congregation gathered from among the heathen. If the members of Protestant churches in Great Britain and America gave in like proportion; the missionary contribution would be increased fourfold, and if they went out as missionaries in corresponding numbers there would be a force of nearly 400,000 workers (instead of the 15,640 which we now have) which is vastly more than the number (50,000) estimated as necessary to evangelize the world. What is there in connection with the Moravian work which is not reproducible?

Notice if you will, the history of the Moravian Church. The provinces of Moravia and Bohemia are in the North-west of the Austrian empire. In the seventh and eighth centuries they received the Gospel first from the Greek, then from the Roman church. Dissensions arose. From the beginning of the fifteenth century when John Huss was burned the country was the scene of terrible persecutions. The faithful gathered in the Valley of Kimwald and in 1457 the Church was formed under the name of "The United Brethren." "It was not their doctrine but their life; not their

theory but their practice that gave them such power. Each member counted the service of God the one thing for which to live."

At the beginning of the sixteenth century persecutions broke out afresh. Thousands were driven to Poland. Finally the "Church of the Brethren" was broken up and scattered and in 1660 one of the bishops wrote: "By those Christians whom he has chastened, the Gospel will be brought to the remaining peoples of the earth; and thus, as of old, our fall will be the riches of the world."

In 1722 the Moravian accompanied David to Saxony. Soon 200 had taken up their abode on Zinzendorf's estate. Refugees from other countries came; dissensions arose. 1727 is the date of the renewed church. All agreed to obey the statutes that Zinzendorf had drawn up. Self-will, self-love, disobedience—they bade these farewell. The Prayer-Watch was introduced. Twenty-four brethren and twenty-four sisters engaged each to spend an hour, as fixed to them by lot, in their room to bring before God all needs and interests. The following five years was a time of continual revival. In 1731 the Moravians began their great work of sending missionaries to foreign parts.

The leader of the Moravians, Count Zinzendorf, was born in 1700. He says, "In my fourth year I began to seek God earnestly. At the age of twelve I went to Frank's school at Halle. There I found the 'Order of the Mustard Seed.' The boys bound themselves to be kind to all, to seek their welfare and to lead them to Christ. As an emblem they had a small shield, with an Ecce Homo, and the motto, 'His wounds our healing.' Each member wore a ring on which was inscribed: 'No man liveth unto himself.' At Dusseldorf I saw the Ecce Homo of Sternberg, with the words underneath:

"All this I did for thee
What hast thou done for me?"

My heart was touched. Christ's life became the constraining power of my life. I have but one passion—'tis he and he only."

The Church—its battle cry was: "To win for the Lamb that was slain the reward of his sufferings." As a result of affliction they had acquired a spirit of disregard for what the world deems necessary or desirable; of self-denial that counts all but loss for the sake of knowing Jesus and making him known; a spirit of trust in God that looks for his guidance at every step and his power in every work. The intensity of their devotion to Christ gave their fellowship its wonderful power. What teaching and argument and discipline never could have done the love of Christ did.

THE CHURCH MISSIONARY SOCIETY AND THE DEEPENING OF THE SPIRITUAL LIFE.

Within the period of twelve years the income of this Society was raised from two to three hundred thousand pounds and the number of laborers more than trebled.

The forward movement began in 1882 with the visit of Mr. Moody to Cambridge. The going forth to China of the famous Cambridge seven in 1885 aroused the minds of men to the claims of the heathen and the nobility of the missionary vocation. A weekly prayer meeting was established. One of the C. M. S. leaders, Dr. Handley Motte, was converted to the Keswick belief and gave a powerful address in Exeter Hall. In 1886 and 1887 occurred the simultaneous meetings. The object of the campaign was clearly stated; that the Society should not be pushed nor collections taken but that an attempt should be made to arouse the consciences of the people. Passing pleasantries, geography and commerce should find no place but the attitude of the speakers should be such as might be expressed in the words: "I have a message from God to thee." The evangelization of the world, the greatest of all works in the light of eternity—how is it to be compassed, what are its claims upon us should form the theme and as a result of the address people should be led to say not "What a nice speech," but "God helping me I will help as never before."

In 1887 the Policy of Faith was adopted. It was decided to refuse no candidate, who appeared to be God-called, on financial grounds. In 1890 the famous Keswick letter was written. Several C. M. S. men who had been attending the Keswick Convention drew up a letter stating strongly the awful sin of "limiting the Holy One of Israel" and appealed for one thousand missionaries within ten years and one thousand men were sent forth.

In studying the history of the C. M. S. we see that its forward movement was intimately connected with a deep revival of spiritual life and the teaching of a higher standard of devotion to the Lord Jesus. In the long run the spiritual tone of the missionaries and mission congregations abroad cannot be higher than that of the home churches out of which it was born. The deepening of the spiritual life becomes the power of a new devotion to missions. Consecration and evangelization must go together.

THE CHINA INLAND MISSION AND THE POWER OF PREVAILING PRAYER.

Under the leadership of one man of faith God had in the course of thirty years led out 600 missionaries, without any guarantee for their support beyond what might be given in answer to believing prayer. In 1886 they prayed for one hundred new missionaries and £10,000. Six hundred applied; one hundred were sent out and £11,000 were given.

When fifteen years of age Hudson Taylor gave himself unreservedly to the Lord, and prayed for some self-denying service. He wished to go to China on faith, therefore he asked the Lord to teach him how to walk by faith at home. In 1854 he went to China. When writing a series of articles for the magazines he became deeply burdened with the fact, that there were eleven interior provinces with their tens of millions without a Protestant missionary. He felt the Lord would give the twenty-two laborers in answer to prayer, but he had not the faith to believe the Lord would take care of them. After a long struggle he was led to realize that the responsibility was God's; he prayed for the workers, and they were sent forth. He sought in his meetings to bring the Christians in personal contact with God and insisted that there should be no collection and thus the general impression that money is everything would be taken away.

Hudson Taylor firmly believed that God is the one source of power, and that that power is available. His power in prayer—how did he attain it? It was the outcome of a life of trial and obedience, as well as a gift from God. His experience shows how God trains a man to believe in Him, to give himself up entirely to His service. He gave himself wholly to the Lord and His work—prevailing prayer—victorious faith resulted.

The missionary problem—what is it? How to win the world for God—and what is the supreme question? How can the church be roused to know and do the Lord's will for the salvation of men; how is the church to be reached and led on to place herself with every member and all her powers at the Lord's disposal, for the work to which he has destined her, and depends upon her; how can the church be brought back to the place where the early church was when its members did more to accomplish the evangelization of the world than those of any succeeding generation.

From the Moravians we learn that if the problem is to be solved, the church must grasp three principles, viz.: that it exists only for the extending of the kingdom, that every member must be trained to take part in it, and that the personal experience of the love of Christ is the only power that fits for this.

From the C. M. S. we learn that missionary consecration inevitably follows the deepening of the spiritual life. And from the C. I. M. we learn that the problem may be solved by each individual believer giving himself personally to the work. There must be a full surrender to the Lord and out of this consecration, this personal interest and effort, this intense love to Jesus and faith in God's power will come prevailing prayer. From the Church of Pentecost we see that the problem is solved by each believer being filled with the Holy Spirit. In order to receive this great gift there must be a preparation—a detachment from the world, an attachment to Christ, the possession of brotherly love and a spirit of faith and prayer.

The missionary problem is solved by the power of Christ's love, by being near enough to Him to hear His voice and by being so devoted to Him and His love as to be ready to do all His will.

To the pastor belongs the privilege and responsibility of solving the missionary problem. Missions are the chief end of the church. The church is the body of Christ ordained of God to carry out His purpose of redeeming love. The chief end of the ministry is to fit the church for this work. The church needs to take time to wait humbly before the throne of God, review her position, confess her shortcomings, claim God's promise of power and consecrate her all to His service.

Oh! if we could make this missionary problem a personal one, if we could fill the hearts of the people with a personal love for the Saviour who died for them, the indifference of Christendom would disappear and the Kingdom of Christ would appear.

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Chicacoole, India, Aug. 24, 1903.

The Privy Council and the Lord's Day Act.

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The main question before the Privy Council was whether the Lord's Day Act enacted by the legislature of the Province of Ontario since federation was or was not constitutional. The Court of Appeal had held, with one dissenting judgment, that it was constitutional; the Privy Council held that "as a whole" it was not constitutional, because the original Upper Canada Lord's Day Act, of which the Ontario Lord's Day Act was an amendment came under Criminal Law and Criminal Law was reserved for federal jurisdiction. It must not be supposed, however that because of this judgment our province is without the protecting aegis of the Lord's Day Act. By the terms of the Confederation Act the original Upper Canada Lord's Day Act has still force, and the additional provisions of this Act, enacted by the Ontario Legislature, that have been declared ultra vires, although important, do not constitute the legislative bone and essence thereof. A top storey, so to speak, relating to Sunday excursions and electric railways, has been knocked off, but the ground floor and other fundamental provisions of the law against Sunday labor remain as before founded on a rock and four square to the attacks of opponents. The reference to