

## THE MISSIONARY HEART

There is no doubt about it, Christ had the missionary heart. He left home and blessedness that is beyond our comprehension that we might know the truth and that we might be saved. His sacrifice was supreme.

The Great Apostle was always a militant missionary to the Gentiles, with Barnabas, John Mark, Silas and Timothy companions in arms. After them have come the great company who found our pagan and sometimes savage ancestors in western Asia and eastern Europe and turned them toward Jesus Christ. One of the reasons why we are bound to take this gospel to others is because the heralds of other days took it to our forebears, thus making way for our Christian civilization, Christian homes, and for Christian light to our dark hearts.

Just a page of missionary progress is given in the words of a veteran missionary to India. He says:

"The beginning of Protestant missions in India came from the heart of the good king of Denmark, who sent two young Germans, Ziegenbalg and Plutschau, to the Danish settlement at Tranquebar on the southeast coast, in 1705. In 1750 these brethren were followed by Schwartz, one of the most useful men who ever came to India. From the baptism of the first convert in 1707," says Smith, "and the translation of the New Testament into Tamil, till the death of Schwartz in 1798, the foundations were laid around Tanjore, Madras and Tinneveli of a native church that now numbers over a half million." These Danish missions were never permanent, but were later taken over by the English agencies. They were a John the Baptist movement, 'a voice in the wilderness' which preceded the establishment of our modern missions in the nineteenth century.

"During the last year of Schwartz' life, God was preparing another missionary who was destined to begin a new era in the history of mission effort, not only in India but in all lands. This was William Carey, the founder of modern missions. As he sat in his workshop and made and mended shoes, he studied a rude map of his own making on the wall and thought and prayed how the heathen nations of the earth might be reached.

"Carey was a sort of John Knox to the officials of the East India Company, and he did much to purify English life in India; while his letters, his appeals, his writings, his work and his life were the seed whose fruitage we now behold, and for which we praise God."

"More than one hundred years ago a group of missionaries passed through an unoccupied section of India to establish work in an area chosen for their own field. Writing of this experience in his diary, one of the men said:

"We passed through innumerable villages in which both the work and name of Christ seemed absolutely unknown; though of course the Mohammedans—most, if not all of them—had heard the name of Isa Pughambar, Jesus the Prophet. The moral desolation was deeply affecting to the hearts of my companions and myself. The feeling found some expression in the following lines:

"Compassion filled Thy heart and moved Thy speech,

O loving Lord! What time Thou didst behold  
The multitudes of 'wilderer men of old,

In error sunk with none the Truth to teach,  
Like sheep within the fell destroyer's reach.  
Strayed from the Shepherd far and the sheep-fold.

Give me Thy heart, O Christ, Thy love untold,  
That I like Thee may pity, like Thee may preach-

Lo! round me spreads on every side a waste  
Drearer than that which moved Thy soul to sadness;

No ray has pierced this immemorial gloom;  
Nor may these sons of hapless India taste  
Even a few drops of fleeting earthly gladness,  
As they move on slow, silent, to the tomb."

"Today, one hundred and two years after, the Name and work of Christ, thank God, are not unknown in this beloved valley south of the Satpura Hills, but there are still "innumerable villages" where 'no ray' of gospel light 'has pierced this immemorial gloom.' In the words of Murray Mitchell we, too, are constrained to pray, 'Give me Thy heart, O Christ.'"

What is our responsibility? Just to carry on. Just to take the torch which has fallen from other hands that this blessed light may everywhere dispel earth's darkness.—Free Methodist.

## HE TOOK THE CRIPPLE'S CRUTCHES

Unbelief is rejecting the physician who can cure one. Unbelief is turning one's back on the life preserver that can save one from a watery grave. Unbelief is turning a deaf ear to the music of heaven. Unbelief may also be the cause of another's destruction. Dr. Henry Ward Beecher and Robert Ingersoll on one occasion attended the same gathering. Ingersoll, as usual, defended his unbelief and attacked Christianity. Beecher was silent. At length someone asked, "Dr. Beecher, have you nothing to say for the Christian religion?"

He answered, "Not just exactly, because, while you were conversing, I thought of the saddest spectacle I had to witness today."

"What was it?" asked Ingersoll.

"When I was walking in the lower part of the city today, I saw a poor lame man, who but with difficulty was able to move along on his crutches. Carefully and toilsomely he sought his way across the street through mire that was knee deep. Just when he was in the middle of the mud, a robust, cruel man, covered with dirt from head to foot, sprang to him, forced the crutches from his hands, threw them far away, and left the poor cripple lying in the mud."

"What a monster!" exclaimed Ingersoll.

"Yes," said Beecher, rising from his chair, brushing his white hair from his brow, and turning his eyes in their wonted brilliant luster upon Ingersoll, "yes, Mr. Ingersoll, and you are this very monster. The human soul is far more miserable than merely lame; but Christian faith provides the soul with crutches so that he may safely cross the filth of life. What you teach takes the crutches from the soul, leaving it in the mire of misery and despair. That is your work and business. You rob the poor, sick, dying sinner of his only comfort, the Christian religion. None but an architect can rear a magnificent building; but any mirerable incendiary can reduce it to ashes."—Christian.

## EVANGELISM TODAY...ITS MOTIVE AND DYNAMIC

No human enterprise requires stronger motive than world-wide evangelism. There is no task so vast, so difficult. For nineteen centuries, it has staggered faith, tried love as by fire, and hope often disappointed has made hearts sick. When the road is long and up-hill all the way, we need a powerful engine to drive the car.

There have been unworthy motives since the days of the Apostles. The Pharisees crossed land and sea to make proselytes—their motive was zeal for Judaism. Paul speaks of those who preach the Gospel for envy and strife. Their sons are still alive today.

1. The **ecclesiastical** motive is due to pride and envy. "Unless we occupy Jones' Corner, the Methodists will get ahead of us!" We are to be fishers of men, but not to fish in other men's nets. It is not the function of a shepherd to be expert in stealing sheep.

2. Another unworthy motive for evangelism is that based upon **culture** and **social progress**. "The flag follows missions, and trade follows the flag." Such imperialism has often given its benediction, and politics a motive to those who sought to serve Caesar by serving Christ. Politics and evangelism are poor bedfellows, whether in Arizona or Arabia. Christ's kingdom is not of this world. Evangelism is supernatural in its outlook.

3. **Success**. Under the slogan, "It Pays," or "We can do it if we will," and the spell of statistics, the Church in America was led astray in a by-path called The Inter-Church World Movement. But thoughtful pilgrims on the King's Highway, such as Henrick Kraemar and Robert E. Speer, led us back from crooked "Re-thinking Missions" to New Testament teaching on the message, the motive, and the goal of Christian missions. (Today you may buy that greatly advertised volume for ten cents at a second-hand book shop).

4. **Pity for the heathen** was the great missionary motive in the Eighteenth Century. The travels of Capt. Cook in the South Seas, the explorations of Livingstone in Africa, the lurid accounts of popular Hinduism were "moving pictures" to that generation. But the resulting conception of the non-Christian world was a caricature rather than a portrait. Not only in Ceylon "every prospect pleases and only man is vile," but on the Gold Coast of Chicago. The gods of wood and stone, even the symbols of phallic worship, are not more heinous to a holy God than are the paganism of Europe and America.

The motive of pity and compassion is valid, and needful to move our emotions; but it is not primary nor potent, to move the intellect and the will.

Evangelism, in the words of Dr. Kraemar at Madras, must go back to the apostolic motives: "For all subsidiary arguments or motives, which have often usurped practically the place of the primary motive, are smitten to pieces under the hammer of the times. Recommending Christianity as the birnger of enlightenment and freedom, as a capital national and social tonic to make powerful nations, as the infallible guide to progress, has come to naught."

5. The two great motives of the early Church were **the command of Christ and the love of God**. That command did not rest primarily on the Great Commission, but on what Paul called "the eternal purpose which [God]