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THE FUTURE OF MISSIONS AND THE MISSION OF THE FUTURE

May, 1889

I have been announced tonight to speak on the future of Christian Missions.

### **Interest in the Topic**

My topic must be of considerable interest to all those who believe that the Christian religion is freighted with inestimable and eternal blessings for mankind. To such, an organization which has to do with raising up and sending forth ambassadors to spread to distant lands the blessings of salvation, cannot be otherwise than a subject of deepest interest.

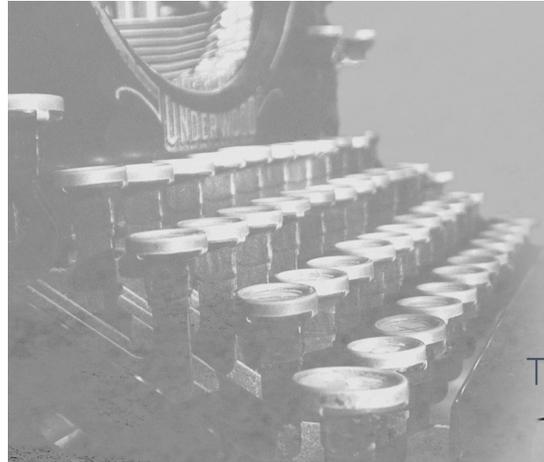
My topic, moreover, is of increased interest to the Christian world just now in view of certain discussions which have recently taken place concerning it. Various objections have been taken to the methods and practices of the missionary societies at present at work, and certain moanings and wailings have been heard as to the unsatisfactory results that have followed these undertakings.

These criticisms have not only been published in *The Christian*, but also in many so-called secular newspapers, and have been discussed, I have no doubt, in almost every gathering of Christian men and women throughout the world. These criticisms came upon the world rather suddenly. A great many of us have been living for along time, as regards this matter, in a sort of fool's paradise. We had been supposing that the banner of Christ was winning its way in every direction, that the world was being gradually subdued to Christ, and that the time was not very far distant when the conquest of the world would be complete, and we should all be singing,

"Jehovah has triumphed,  
The nations are free."

### **Christianity Losing Ground**

But instead of this speedy and universal victory over the powers of darkness, this banishing of the devil and sin from the world, we are unexpectedly informed that rather than gaining, Christianity has been actually losing in the race, and that idolatry,



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infidelity, and superstition, as far as numbers are concerned, are increasing in all directions. That is to say, there are fewer Christians in the world today, in proportion to the population, than there were twenty years ago.

In these criticisms upon missionary operations we Salvationists have been referred to, and some of the remarks have been made so flattering to our methods and officers, that my natural modesty prevents my naming them on this platform. But, on the other hand, we have come in for a few very hard knocks.

They have said we are not perfect, as if we were not aware of that already. They have said we have failures and defeats, that we retrograde here and there, as though we don't know that to our sorrow, and that we have black sheep in our flock. Alas! Alas! Let that flock which is without a black sheep cast the first stone, and if there is such a one I would like to be informed of its whereabouts, so that I might enquire particularly into its orders and regulations, and go in for imitation right away.

As I have said before, we Salvationists are in no wise thin-skinned on the subject of criticism. On the contrary, we take kindly to it rather than otherwise. It serves us as an advertisement, if in no other way, and that without being paid for. Especially do we welcome it, however, if our critics will only be at the trouble to acquaint themselves with our purposes, ascertain carefully how far we succeed in their accomplishment, and then, having made their enquiries, if they will correctly state the results at which they have arrived.

### **Why not Appoint a Commission?**

On this principle we court enquiry; in fact, nothing would give me more gratification tonight than to hear that, in view of the rapid progress of The Salvation Army, the great influence it bids fair to exert on the British nation and its colonies, together with the conflicting statements made with respect to it, that a commission had been appointed by the House of Commons for the purpose of enquiring into its character, aims, workings, and results.

If the House of Parliament will not give us such a commission, I will be very happy if the Houses of Convocation and the different dissenting churches, through their



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conferences, would institute a careful enquiry into the character and outcome of this organization. We are not afraid of enquiry.

### **Lines for Future Work**

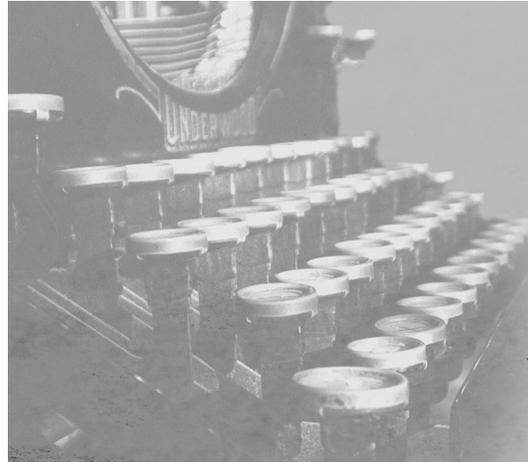
Now we, as Salvationists, make no profession of having reached perfection, either in our methods or in the working of them out: but I do think that we have some little knowledge as to what the claims of God and the interest of man require in the direction of missionary labor, and I would like to indicate, as briefly as possible, what I think will be the lines on which the missionary operations of the future will be likely to proceed, the lines on which I suppose you will readily conclude that The Salvation Army proposes to travel. To begin with, one thing seems to me to be clear, and that is, that the methods of the future will have to differ from those of the past.

### **The Past of Missions a Failure**

I don't see how those can by any thoughtful or disinterested persons be considered other than a failure. I thought Exeter Hall would have said so at these missionary anniversaries. I thought it would have said, "We cannot be content with this enormous expenditure of men and money without a very different rate of progress. We must make some new departure; results more in keeping with the necessities of the case must and shall be had." It has not said so, but it will say so, and at some not far distant date, for if the Church of the present is satisfied, I am quite confident that the Church of the future will not be.

### **Divide the Nations**

Now as to the missions of the future, I tell you candidly, if I were to carry out my idea, I would resolve the entire Christian Church into one vast missionary society, its avowed purpose being the subjection of the world to God, and I would organize and support and govern it for this purpose. And I should say that the first thing that would be proper for it to do would be to divide the nations of the earth up into two distinct classes, viz., the friends and the enemies of Jesus Christ.



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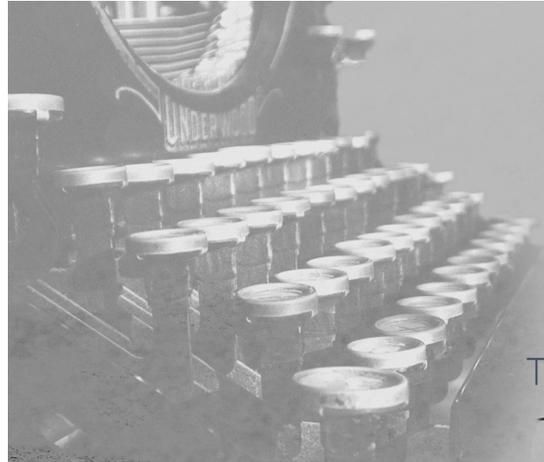
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I would abandon the use of the somewhat fanciful distinctions which now prevail. I would no longer talk about Christian countries and heathen lands, which latter distinction I sometimes think must be very bewildering to those who have any knowledge of the moral and religious condition of these countries, and to none more so than to the heathen, so called, themselves.

Take any intelligent heathen, for instance, who comes from India to this country, and who hears us talk about him as a heathen, as an idolater, or the like, which indicate that we regard him as though he was a sort of respectable, two-legged animal. Now, when such a one comes to travel about this country, he must find considerable difficulty in discovering wherein the boasted superiority of the Christian over the heathen lies, and wherein the heathen is inferior to the Christian. If he goes out late at night, and walks our West End streets, and sees the crowds of harlots processioning through them; or if he goes to the slums, and sees the poverty and wretchedness, the filth, and devilry and riot that run wild there. If he lingers round the doors of the gin palaces, and listens to the blasphemies belched forth from those hell houses; if he makes enquiries about the brutal wife beating and savage treatment of women and children in general that is becoming quite an institution with us, or if he happens to see a prize-fight, or marks the growing sympathy in the public papers with this kind of muscular Christianity, he must find it difficult to guess wherein the people of this so-called Christian land are in any way superior to the people he has left behind him in his own country.

### **A Parsee's Opinion**

I had a very interesting conversation with a gentleman from India, who called to see me on Monday last. He is a Parsee merchant, and would be, therefore, what is called a heathen. He is travelling for health and recreation round the world. He is of considerable intelligence and education. In the course of conversation he said to me, "I am very much perplexed with your people. My countrymen are very poor. I suppose that out of the two hundred and fifty millions of our population, one hundred millions seldom know what it is to have a really satisfying meal, and yet they seem to me to be far more moral, more kindly disposed to each other, and far happier than the people whom I have had an opportunity of observing in this country."



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"I have been riding about in the third class carriages in order that I might make my own observations upon the condition of the working classes, and I assure you that in their poverty, which is very dreadful, my heathen countrymen as you regard them, really in the respects I have named are superior to the poorer classes of this country."

Now, if I had been in the habit of blushing, I am sure I should have blushed, and I did blush inwardly when I heard this statement, and the more so because I had every reason, from what I had heard before, to believe that he was perfectly correct.

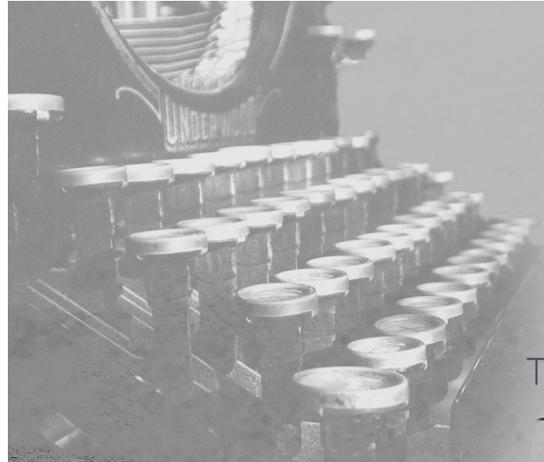
### **Only Two Classes**

Now, I would abolish all these distinctions and just divide mankind into the two classes I have named – the friends and enemies of God. I would sort them all out on these lines, beginning with the Royal Family and the House of Lords, going down through the House of Commons, the newspaper people, to the Stock Exchange, down to the poorest beggar in the streets, and then out to the continent, to France and Germany. Nay, I would go through the world; I would divide it all up into two classes – the friends and enemies of my Saviour Lord.

In doing so, I think I should be on the lines of Scripture, and within the teachings of Jesus Christ. I should be in harmony with the revelation of the Judgment Day, for is it not simply to the right or the left hand there, that we all are passing, and would not such a division of character be quite in harmony with what we know of the destinies of eternity? Whatever notions may prevail as to the character of heaven or as to the nature of hell, there are but two places.

And when I had made this division, and formed this grand and mighty missionary society in which I would have no one who was not, so far as a judgment could be formed, fully consecrated to this mission business, I would set to work to compel the friends and soldiers of Jesus Christ to charge down upon the enemy wherever found, whether at home or abroad, giving no quarter, until all had fallen in submission at the feet of the crucified, and so were brought into the fold of the living God.

But these distinctions between heathen and Christian nations have been made. We have become accustomed to them, and must consequently use these terms, I



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suppose, for a season at least, and I want, this evening, to speak of such a missionary society as in our present circumstances will harmonise with them.

### **The Missionary Society of the Future**

In doing so I would like to describe such a society as would be likely to satisfy the longing heart of the Lord Jesus, for He must long after the salvation of the world for which He died. If He wept over Jerusalem, does He not, think You, weep over London?

I would sketch a missionary organization that should square with those grand old predictions of the Bible, that describe the future universal sway of the Messiah—predictions expressed in that glowing and beautiful language which has so often and so powerfully appealed to our hearts, and set us all on fire with desire for the time when the devil is to be vanquished, evil to be driven out of the world, war is to be at an end, and peace and righteousness are to overspread the earth.

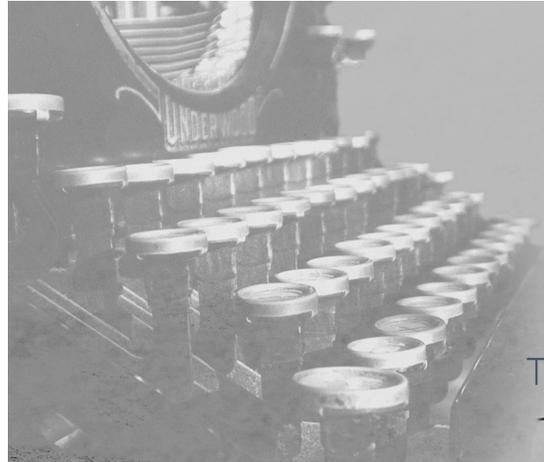
### **A Lump of Agony**

I would fain describe a society that would be likely to meet and remove the miseries of mankind, for this whole world does seem to me to be one great lump of agony; one vast mass of dissatisfaction; for, is it not composed of two classes, the one craving for some satisfying good, and the other, who, though they may think they have realized this satisfying portion, yet cannot enjoy it, because they feel it is slipping away from their grasp?

I can only give you an outline, a glance or two. There must of necessity be a great deal left behind, which you Salvationists can easily fill in.

### **God is the Remedy**

*I. It seems to me that such a missionary society as I have hinted at will of necessity proceed on the principle that the only remedy for the sins and miseries of man is to bring him back to God.*



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How did we get out of paradise? By leaving God. How can we get back to paradise but by going back to Him?

Oh, you paradise-mongers, I was going to say. You dreamers, you Robert Elsmere people. You people who have these humanitarian wishes, and schemings on your brain; how can you hope to fulfil your promises and accomplish your dreamings in any other way? And yet, do not let me utter one word that may sound satirical or unkindly towards any man who ever sheds a tear over human miseries, or has a solitary longing to benefit his suffering fellow-men. If, as a celebrated man once said, "He who makes two blades of grass to grow where only one grew before is a benefactor of his race," then, surely, your very good wishes must be commendable both to God and man.

It is not what you are seeking, but the way you would have us go about securing it that I object to. You have stolen the idea of our heaven, and now you want to get men and women into it without Jesus Christ. You cannot do it. I tell you it is impossible. If you want to wipe away the tears of men, if you want to staunch the bleeding wounds of the human heart, if you want to satisfy the cravings of the immortal spirit, if you want to make the world into paradise again, you can only do it by taking it back to God. The misery began with the separation; then it was that there sprang up that great gulf between man and his Maker, his Joy Giver, which has gone on widening ever since. To reach the joy, the gulf must be re-crossed.

God is a necessity for man; he cannot get on without Him. As the eye is constructed for the light of the sun, and as without it the faculty perishes, so man was made for God, and without Him he has dissatisfaction, distress, and destruction.

### **The Heathen in the Dark**

You tell me of the ignorance of the heathen world, its darkness, childish notions, its idolatrous practices, its senseless mummeries. No wonder; it is away from God, and, therefore, all in the dark. It wants the Sun of Righteousness.



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You tell me of the weakness of the heathen, his inability to practice the little good of which he is aware, that he cannot obey those inward illuminations which come to him from the Spirit, that law of his own conscience which accuses or excuses him. Of course, he cannot; just as men and women here in London are weak – the sport of every carnal, devilish wind that blows while they are without God.

The skins of some races are of a different color, but their hearts are made after the same fashion as yours, and as with you, so with them, away from God they will be the helpless slaves of their own habits and passions, and the things they would do, those they will not be able to do, and the things they would not do they will be without sufficient strength to perform.

You tell me of their wickedness, that they are cruel, that they practice all manner of abominations, that the devil seems to go in and out of their hearts without let or hindrance, working the pleasure of his will in and by and through them.

Doubtless this is so. But they are only vile and devilish, just as men are in this land when they are at war with God.

You tell me about their misery, about the hell that they have in this world, and about the hell beyond, that is, the misery they are to have in eternity.

Of course, it is so. They have hell just because they have sin, and the man that has sin in this world or in any other world will have misery along within lesser or greater degree, in present or more distant development. Therefore the short, and ready, and speedy method to help and bless the heathen in every way must be to take them back to God, and the missionary organization of the future, of which I am speaking, will recognize this clearly, and go forward with all her might to carry it out, and in so doing will most effectually meet the claims of God, and most certainly and successfully deal with the miseries of men.

Now comes up the all important question – "How is this great work going to be effected?" This leads me to remark:



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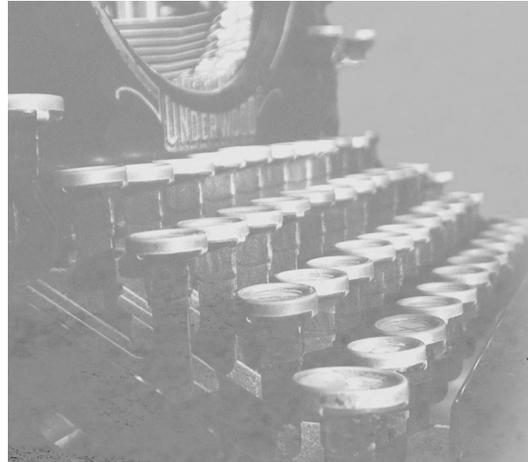
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*II. That the only way of saving the heathen is to proceed at once to publish the salvation which God has prepared for him in Jesus Christ, and then by all lawful means to seek to persuade him to accept it.*

That is to say, you must go about saving the heathen just in the same way that you go about saving other people, whether it be the people of Whitechapel, or, as far as that goes the people of Belgravia. There is substantially only one way for the East and for the West, for drunkards and harlots and Pharisees, in short, for all sorts and conditions of men.

The missions of the future will recognize this, and their agents will say to the dusky multitudes of distant lands, in substance, "You are miserable, you are wretched, but there is happiness, peace, and joy for you in Jesus Christ." They will say, "You are guilty, and you know it, but for you there is the forgiveness of sins; and not only can you have this blessing, but you can have the witness to its possession in your own breast." Again, you can say to the heathen, "You are not only guilty, but you are the slaves of evil. You hate sin and yet practice it. We bring you the tidings of a Deliverer, who will destroy the works of the devil and make you not only outwardly masters of your appetites and temptations, but make you inwardly good."

Major Musa Bhai will tell you that from the hearts of millions who live in the land from whence he comes there is one continual cry going up for deliverance from sin. They know they sin. No idea is more continually present to their consciences. Day after day and month after month and year after year, they mourn ceaselessly over the fact that they are sinners and they want deliverance. You have a deliverance to offer. You can say, "Come and receive and feel for yourselves that the blood of Jesus Christ cleanses from sin. God is no respecter of persons. He has done this for us, He will do the same for you." You will say, "You are all in the dark about the future, all uncertainty." This Indian gentleman, of whom I have spoken, said to me, "We don't know anything with certainty about the future. It is all a blank. We know the happiness and pleasures and friendships of today, but of tomorrow we know nothing." But you will tell these heathen multitudes, who grope about in their ignorance of the unseen world, that they can have an inward revelation of God and the Judgment Day and heaven that will make them sure about these things; that any man can have it and can be made certain that a grand tomorrow awaits him when his work here is done.



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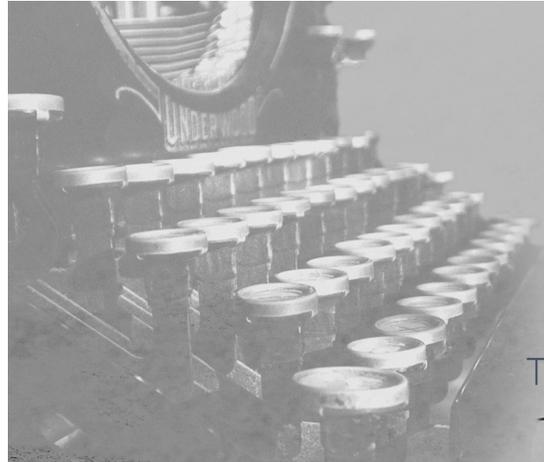
You will say to the heathen, "Here is your salvation. The kingdom of heaven is at hand, a kingdom which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

And when this salvation is thus proclaimed it will be accepted, it will be realized, the gulf will be re-crossed by multitudes, and that by the only bridge, which has ever been thrown over the chasm viz., the broken body of our Lord Jesus Christ.

This is the way, as I have said before, the short and ready and certain way to paradise, because the short and sure and certain way back to God. Now, I know there are other boasted methods; anyway, other methods that are largely followed by those who are seeking to spread the religion of Jesus Christ.

One says, you must civilize the people before you can Christianize them. You must teach them to build stone houses, wear trousers, eat with knives and forks, eat beef, and practice the politenesses and usages of European society, with which usages the brandy bottle is only too commonly associated. To these I answer back, your mission is not to take civilization to the heathen, but Christianity. Well, but it is said you must get at Christianity through civilization. I say no! NO! NO! You must reach civilization through Christianity.

What has civilization done for the heathen races apart from the small handful who have been converted? I should think that they had better never have known our civilization. What has civilization done for the native races of America? Improved them? Yes, off the face of the earth, or nearly so. What has it done for the aborigines of Australia? And is it not on the highway to do the same thing for that magnificent race, the Zulus of South Africa? And if they don't look out, it will do the like for the whole of the native population of the Dark Continent. What has European civilization done for the people of India? My own impression is that the millions of India would be very glad to see our backs tomorrow, even if we took our boasted civilization with us, and a great many other things into the bargain; and I am not sure whether in such case they would be sufferers to the extent some of us are apt to imagine.



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Then they say you must educate the people, and thus get at Christianity through education. Brethren, again I reply, no! NO! NO! You have got it the wrong way on; you must get at education through Christianity.

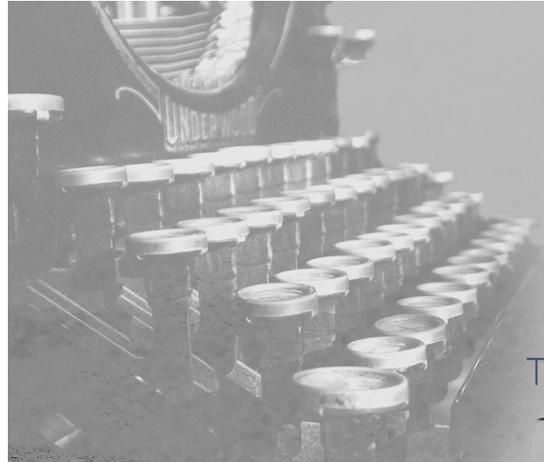
What has education done for India? By common consent it is destroying all faith in religion, whether true or false. And it is very possible, mind you, to destroy the faith of the heathen in his idolatrous form of worship without replacing it by the faith of Jesus Christ.

But it is said "We must educate the people in order that they may read their Bibles." But, alas! in teaching them to read their Bibles, you have at the same time enabled them to read Huxley and Darwin, and that whole generation of unbelievers and doubters, whose infidel theories and insinuations you meet with at almost every turn in the world of so-called Christian literature. Indeed, I have an impression that for every one, who through this boasted education, is today reading the Bible, a hundred are lost to all regard for God or religion, and that where Christ has made one real disciple through the reading of the Bible, money-making materialism and selfishness have made a hundred.

And I believe thoroughly, and say deliberately, that, so far as the salvation of souls is concerned, the Christian Church in India has, by the costly system of education she has instituted and maintained in her colleges and schools, done more harm than good.

What was the usage of those early apostolic men whom the critics of The Salvation Army would have us so literally imitate in many other respects? Did they go about teaching the people to read and write, and that by the help of the literature of the pagans themselves, as modern Christians do in their schools? Oh dear no. I am tolerably certain that the majority of those ancient saints were unable to read themselves, and, moreover, there were no books that were accessible to the few who could.

How, then, did they succeed so wonderfully in spreading the salvation of God?



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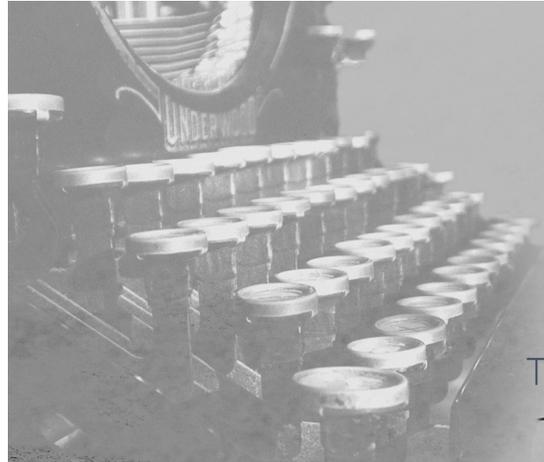
We have certainly not a scrap of evidence to show that it was by educating the people or by civilizing them, while we have every reason to believe that it was by converting them. And what is our business as their successors? I contend that it is to follow in their track. The business of a true missionary is to seek to lead as directly as he possibly can, these ignorant, sinful, and wretched people to that Christ who can reconcile them to the Father, and regenerate them by the power of the Holy Ghost. This once done, they will clothe and house and educate themselves. Nay, they will seek for and obtain everything else that is necessary to their happiness and salvation, both here and hereafter.

But, can this be done? I thank God it can. Is it not done with the heathen of this country? Can we not produce thousands of individuals who, before their conversion, surpassed the ordinary run of heathen in ignorance and unlikelihood for salvation, but who having been changed and saved are now burning and shining lights in the world proving by their consecrated lives that they are real friends of God and true lovers of mankind? When they came to Christ they were as dark and as brutal as any that Major Musa Bhai could point out in his country.

One case comes up before me very vividly which illustrates my meaning. It is that of a man of whom Col. Cadman was telling us a while back. He came to a Salvation Army barracks covered with filth and vermin and rags. He had spent all his earnings for years gone by in whisky. He was as ignorant as a Hottentot of the theory of Christianity. He came to the meetings, was convicted, saw himself a sinner, and wanted to be delivered from his besetting sins and their punishment. We told him of the One who is mighty to save. He came to the penitent-form in much distress.

He said, "What must I do?" They said to him, "Pray!" He said, "I cannot pray, I never did pray, I don't know how to pray." "Cry to God to help you," responded the officer. "I don't know what to say," the poor man answered back. "Do it in your own way. Tell God what you feel you want," said the officer. And then this man clasped his hands together like a little child, and looked up and said, "Oh, Jesus Christ, jump down my throat and shove the devil out."

Now, was not that a very natural prayer, a prayer suitable for such a heathen as he was? It seemed to him that the devil had usually entered into him after that fashion;



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and he wanted someone to go down in the same manner and shove him out. Could anything in Africa or India be much more heathenish than that?

Now, it seems to me that just in the simple way I have described the heathen can be saved. Indeed, what the great bulk of these poor ignorant multitudes need in order for salvation may be put into very few words.

1st. They must understand something of the salvation offered them; and it is astonishing how little men need to know of the salvation of God in order to obtain it, and how rapidly they learn about it when they once have it in possession.

2nd. They must believe in the reality of the people who offer it – that is, that their missionaries are godly, real, divine, enjoying in their own hearts and lives the salvation that they offer to them.

In the 3rd place they must have this salvation continually forced upon their attention.

This, I know, is very much like what you have to do with everybody round about you in this Christian country – that is, if you succeed. It must be blow upon blow, line upon line, effort upon effort. There must be explanation and enforcement, making men and women think and keep on thinking about judgment, and heaven, and hell, and eternity, and of the value and importance of the blessed salvation of Jesus Christ.

Go and deal with the heathen after the same fashion, and you will have the same or still more glorious successes than we have at home.

Is not this the way that the apostles saved men in ancient times? They had Jews to deal with then, and anyone in our day would sooner undertake to save a heathen than a Jew, and yet, on this plan, three thousand Jews were converted in a single day. That was a magnificent success. It would have made the fortune of a modern Jewish missionary society, whom it costs, I understand, some three hundred pounds to save a single individual. What a splendid contribution the disciples would have had if they had been paid at this rate! But if the Jew, who was confessedly a more difficult subject



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for salvation, was saved in this simple manner, and by the apostles who surely knew their business, then, why not hope to win the heathen after the same manner today!

But, can it be done? I answer, it is being done, and done with success, of which success we have again and again brought over samples, and put them down before your eyes, and bid you listen to and cross-examine them to your heart's content.

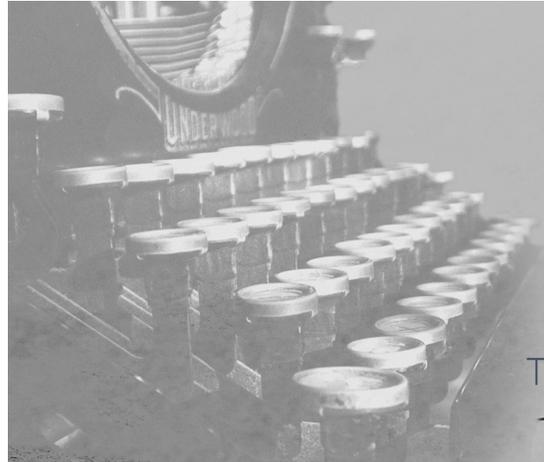
Did you not, on this Exeter Hall platform, among other heathen brought to Christ in this way, see and hear Horatula, the converted burglar, from Ceylon? He was not only a heathen, but a leader of a gang of thieves. He went to spy out a house in which a Salvation Army meeting was being held, with a view to robbery. He heard the officers say there was a Saviour for him, and listened to the experiences of some who had been his companions in sin, who testified that they had themselves obtained this salvation. He was convicted, sought mercy, and was saved, just as thieves are saved here in England, and just as men were saved in ancient times.

And there are now on the seas, on their passage to this country, two more specimens of the power of God to save the heathen after this fashion, one of whom is a saved Buddhist Priest, who, with those already named, are only samples of hundreds in India who have been brought to Christ in the same way.

Leaving The Salvation Army out of the question, appealing to the experience of all who have had to do with the conversion of sinners, laying my hand upon the plain teaching of the Bible, I say to every man who believes in the Holy Ghost, and knows anything of the crying need of the human heart, that there is no other way than to go and publish and live out before the eyes of these poor ignorant heathen the Christianity we profess; and when we do so, and do it on a scale commensurate with the necessities of the case, instead of having converts in twos and threes, we shall win them in tens and hundreds of thousands to the Cross.

*III. The Mission of the Future will not be satisfied without results in some measure proportionate to the calamities it seeks to retrieve.*

Now, all Christian missions proceed on the assumption that the people missioned will be very much improved for this life and the next by their information they have to



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convey to them and the influence they exercise upon them. Every appeal for missions says in effect that the millions of people who are un-Christianized are suffering greatly in consequence of being without these influences, living in the valley of the shadow of death, enduring miseries now and in danger of still further miseries in the world to come; miseries that are appalling beyond any description in words. The Bible says this. Hundreds of thousands of pulpits say this. We all say this.

This is the justification for the existence of missions. It is because of this that money is given and men are sent out. Now, it seems to me a very natural thing that not only should some fruits be reaped by these missionary operations, but that results should be obtained in some measure proportionate to the magnitude of the necessities which they strive to meet.

Is it so?

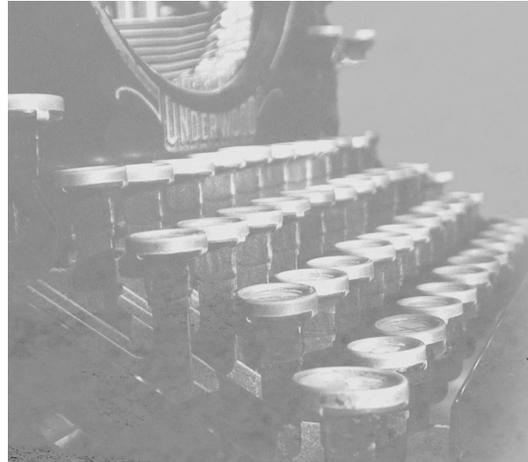
So far as my observations go, the recent criticisms are very much within the mark. It is true that something has been accomplished, that some are saved. But the measure of these results appears altogether out of proportion to what Jesus Christ and His Church have a right to expect.

Let me suppose that there is a town on fire. It is not very far away and not a very large place. It contains, we will say, ten thousand houses, a couple of thousand which are reported to a neighboring city to be all ablaze. Help is wanted. The thing is getting worse and the lives of the inhabitants of the whole town are in danger.

At once a Fire Brigade is organized, engines are produced, men volunteer, and money is poured in to meet the expenditure of the expedition.

The corporation, or whoever may be in authority, says to the firemen, "Go, and put those flames out and rescue the people. Make haste! We will pray for you, send you support, and anything we can do for you we will. Go and save the people!"

Away they go, saying, "Good-bye, we are equal to the undertaking. We will fulfill your wishes, and will bring you back the tidings of our success."



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Time passes, the firemen return, saying, "We have a most satisfactory report to present. Let us sing –

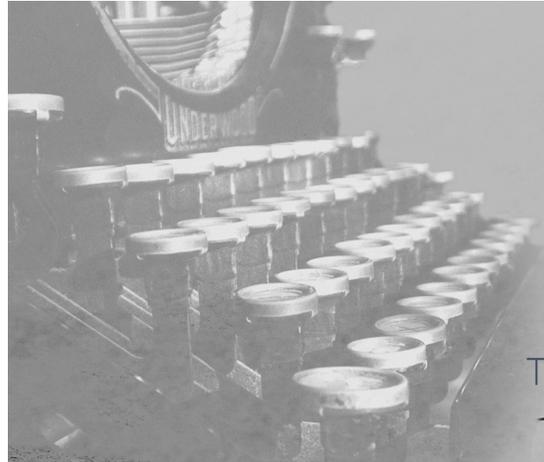
*'Praise God, from whom all blessings flow!'*

You must increase the amount of your contributions and we must go on again." "But what have you done?" we fancy would be asked by those who organized the expedition, and cherished such great expectations with respect to it. "My mother lives down there" one would say; "My father is over there," would say another; "I have friends over there," would shout a third. Anyway, all would join in saying, "There are men and women there. What have you done to put the fire out and save the people?"

"Oh," the firemen answer, "we have got well to work; we have planted our engines; we have poured so many gallons of water on the flames. There have been so many revolutions of the engine. One of the men has fallen sick in the business, and another has broken his leg. We have had an excellent time."

"But how many have you pulled out of the fire?" I think is almost howled back at them. "That is what we want to know. You were not sent to fall sick or break your leg and be invalided, or to pour so many gallons of water on the fire, or to work your engines at a certain speed. We don't care whether you have poured out much water, or little water, or none at all, nor are we concerned very much as to what has befallen you, what we want is for the fire to be extinguished and the people rescued."

"Well," say they, "we have extinguished the fire in two cottages and a stable, and we have saved three individuals. We are compelled to admit that the results are not very imposing, and that meanwhile the rest of the town is in a blaze, and the people are perishing, many having been burnt to death since we went to work, and many more are perishing every day; but, nevertheless, we think we have done uncommonly well. Please give us some more money, and send us out again, and although you may be dissatisfied – in fact, we are dissatisfied ourselves with what has been accomplished – still, we don't propose to alter our plans for the future, and we can give you no real ground for hoping that we are going to succeed on any larger scale than in the past. Let us keep the thing going as it is, it is a grand concern."



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What would be said to men who acted and talked after this fashion? I fancy the crowd who listened to any such statements, if they could possibly have ever been made with respect to any earthly calamity, would cry out, "Pull them to pieces. Be gone and never let us hear your names again. Your wretched failure is only surpassed by the wretched excuses you make for it. Where are there some men who will go and put out these flames and save the poor dying wretches who must otherwise perish?"

Or, I fancy the questions might be proposed, "Is the town on fire after all? Have we only been hoaxed? Is it simply a got-up affair as a pretext for obtaining subscriptions and drawing salaries?" And you could not very well blame them for such an insinuation, seeing that in those circumstances you would be very likely to be the very first to make it yourselves.

Need I make any application?

Are we not told that millions of people are suffering untold miseries on earth that may be ameliorated or removed by the gospel of the Son of God- that there are millions of people dying every day, in danger of miseries beyond conception in the world to come, who might be delivered by the blessed religion of Jesus Christ, and yet, here comes report after report year after year, all going to show that the merest handful are being rescued from the flames of sin, and brought to the fold of Jesus Christ.

And yet it is said that a great deal is being done. "Are we not civilizing and educating the people? Have we not established schools and colleges, translated and circulated the Scriptures? Have we not published innumerable religious books, magazines, tracts, and leaflets? Have we not preached so many sermons, and journeyed so many miles by land and by sea? And have we not made discoveries of untold value in almost every science?"

But we answer back, "What have you done for the souls of the people? How many have you prepared for the Judgment Day? How many of the enemies of God have you made into His friends?" God Almighty asks, "What have you done to bring the people to me?" and Jesus Christ asks, "What are the results as they directly bear on the



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sacrifice I made on the cross?" and all heaven asks, "Do the results you have obtained bear any proportion to the vastness of the calamity you were set apart to retrieve?"

I dare not stop here to notice the statistics which describe the smallness of the results of missionary labor, nor the statements which I perceive that the societies are furnishing in reply to the criticisms made upon them; except to say that of these results, which appear most unsatisfactory to me, no one seems to be at all ashamed. If the managing authorities of these societies had all appeared in sackcloth and ashes, with lamentation, mourning, and woe upon this platform, I would have formed one of the company, and joined in the wailing as loudly as the rest; but, instead of this, speeches are being made, letters are being written, and books are being published to show the triumphs of the Cross, and all this time it is perfectly well known that the increase of the heathen population from natural causes alone far exceeds any trifling increase to the Christian portion of these communities, whether such increase proceeds from conversion or other causes.

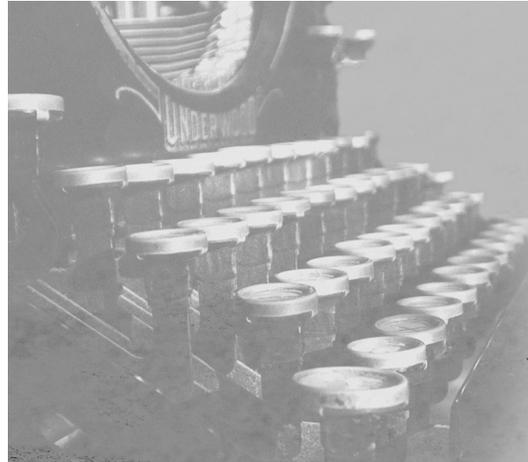
*IV. It seems to me that the Mission of the Future will send forth men and women in numbers somewhat proportionate to the magnitude of the work to be done.*

The conversion of the heathen world is confessedly a Herculean undertaking. No such difficult task was ever contemplated in this or perhaps in any other world. All who understand anything of the business say so.

Look at its numbers. In the Mahomedan and heathen world alone you have ten hundred millions of souls – which comprises two – thirds of the entire population of the globe. What a task!

Consider the difficulties that there are connected with overcoming the opposition of such a multitude!

Then there are difficulties with regard to language. Twenty languages and five hundred and thirty dialects are spoken in India alone. How many there may be throughout the entire world I am not able to say. Then there are difficulties of climate, which constitute a formidable barrier to success.



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Then there are the untold difficulties connected with the prejudices of these multitudes. Take the difficulties which stare an Englishman in the face in seeking to convert a Hindoo, for instance.

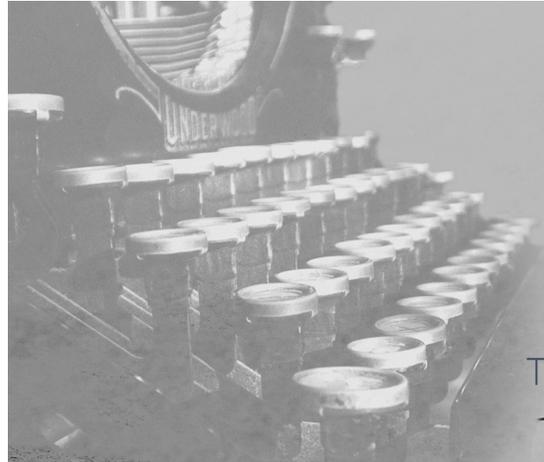
First: He has to effect a change in the Hindoo's religious opinions. When you make a man religious in this country, you simply prevail upon him to act out the convictions of a life-time - to do what he has probably felt he ought to do ever since he came to years of reason. In the case of a Hindoo, we ask a man to turn his back upon the religion of his fathers, and to trample underfoot those views and feelings which have been, in his estimation, the most sacred of any he has ever cherished.

Second: You have to produce a change that will cost the convert the affection probably not only of his kindred, but of every relative and friend he has in the world.

Third: Conversion to the higher caste Hindoo - of whom the bulk of the natives consist - means a loss of that caste; and this means not only being cut off by and from his own kindred, but the loss of reputation and respectability, the coming out from his circle and being disowned by it.

Fourth: Before you can persuade a Hindoo to accept the Christian religion, you have to make him willing in many instances to plunge himself into actual poverty, and to go forth, not knowing who will give him employment or where he shall obtain a livelihood.

Fifth: Then your difficulty increases still further because you, the agent seeking to accomplish this, are a foreigner. We all know the prejudice which everywhere exists against foreigners who may seek to impose their usages and customs upon us. Especially would this apply to religion: if a Russian came to England to convert us to the Orthodox Church, the difficulty would be greatly increased by the fact that he was a foreigner who sought to impose his religion upon us. Here is an Englishman who goes to India to persuade the Hindoos to come over and accept a foreign religion.



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Sixth: The difficulty of the task you are seeking to accomplish will appear still greater when it is remembered that the man who seeks to effect this change has to do it in a foreign tongue or by means of an interpreter – at any rate, for a time.

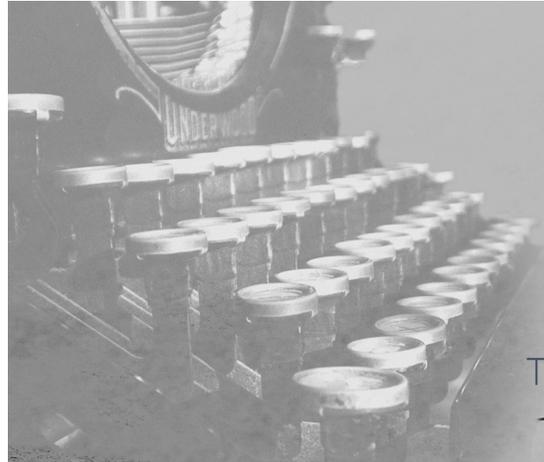
Seventh: The difficulty of converting a Hindoo would appear still greater when you consider that the Englishman belongs to a nation that is reputed to be notoriously more immoral than his own. Christians are a bye-word throughout the East for their drunkenness, gluttony, and other vices.

Eighth: And then the greatness of such an undertaking will be magnified still further when it is remembered that this missionary belongs to the race that has conquered the Hindoo's nation, and now lords it over them.

Now, if you take all these difficulties into consideration – for what applies to India applies equally, with some little variation, to the other heathen nations, whether great or small – you will get some idea of the magnitude of the task imposed upon any society that hopes to make any serious impression by means of conversion on the heathen world. The missionary society of the future, if it is going to succeed in any more striking degree, will have to recognise all this, and will have to put forth some action commensurate to this mighty work. It will say,

"This is a tremendously difficult task that lies before us, but we must put forth efforts in some way proportionate to its accomplishment."

I do not think it has been so in the past. I think it has just been the other way on. We Salvationists, it is true, have done a Little, but I am ashamed of the insignificance of our efforts. It is quite true that during the last year we have sent out one hundred and fifty missionaries which is, I suppose, about as many as all the denominations of Great Britain put together, but that is not saying very much. I consider the efforts put forth by the whole Christian Church, the Salvation Army included, for the salvation of the world to be contemptible. I think they must be thought very little of by God and the angels.



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How differently the children of this generation act! To keep India in subjection, the Queen of these realms maintains and controls eighty thousand soldiers trained with great care for that purpose; but to subdue that vast empire to the sway of our sovereign Lord, the King of kings, there should be at least eighty thousand salvation soldiers at work, all trained and supported for the war. I do not know how many there are, but I should think a very insignificant number in comparison.

The missionary society of the future will not send missionaries out in dribblets of ones and twos, and tens and fifties, but in hundreds and thousands, and tens of thousands.

*V. The Missionary Society of which I am speaking will support its activities financially on a vastly more Liberal scale than anything we seek today.*

See what millions of pounds are raised and spent, and what zeal and vigor are shown in successfully carrying out any schemes that seem likely to bring any form of earthly prosperity.

It was only the other day that the Lancashire people wanted to make a canal from Liverpool to Manchester. They said, "Such a water-way will be a great gain to us. It will add to the importance of our city. It will cheapen the carriage of our merchandise, it will advance our trade, and help to increase our incomes."

There was a great opposition to it, but this was fought with vigor, and at length the consent of Parliament was obtained to the undertaking.

Now, we will suppose that after they had got their Bill they had set to work to make their canal on the same principle, and after the same fashion that the Christians seek to work the business connected with the River of Life, that business which is capable of making the fortune and transporting the world's entire population to the city of God. Had they started to work it on the principles which influence the missionary societies of today, and with a similar measure of energy and enterprise, they would have had about fifty men digging it out, and a capital of some ten thousand pounds invested in the scheme.

Was this the fashion after which the Manchester men went to work? Oh, dear, no They



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raised about eight millions of money straight off, nearly as much as would last the entire missionary societies of all the world for three long years, and set on between ten and twenty thousand men, with all manner of costly machinery. They said the work was important, and neither men nor money must be spared. They wanted it completed sharp. They had simply determined that the canal should be, and went about the business of making it, with energy and money corresponding to the magnitude of the scheme.

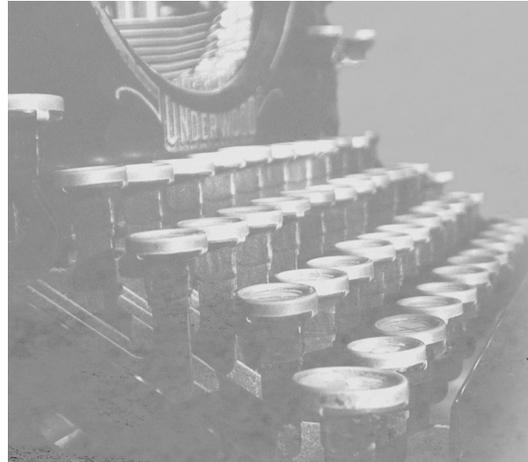
Now, I want to know why God Almighty's business cannot be carried on in the same energetic manner, and with the same regardlessness of expense. If millions of money can be raised for a single enterprise, which, in view of the revelations of this Book and the practical destinies of eternity, must appear to be an insignificant and contemptible contrivance, how is it that we cannot raise millions of money to push forward the Kingdom of Jesus Christ?

The missionary society of the future, of which I am speaking, will manifest a spirit of similar or still more lavish expenditure upon the realization of its schemes as is manifested by the world. Wealth will be poured forth without stint. Millionaires will lay their treasures at the Saviour's feet. In fact, the time will come when there will be that bringing into the storehouse of the treasures of this world, of which we have been so long and loudly singing and talking. From the merest sentiment it will be reduced to actual practice. Haste, happy day!

*VI. It follows from the foregoing, almost without my saying it, that such a Missionary Society as I have been describing will disown all methods and all agencies that are not able to produce the results for the attainment of which the society is instituted.*

That is to say, those individuals who fail to effectually accomplish the work for which they have been set apart, after reasonable time and opportunity have tested their ability for it, will, having proved themselves to be failures, be discarded, and, consequently, will have to stand aside and make way for such as are equal to the task.

This missionary society will say, "We exist not merely for maintaining machinery and supporting agents, but to Christianize the world, and where methods and agencies fail to accomplish this, they must be abandoned."



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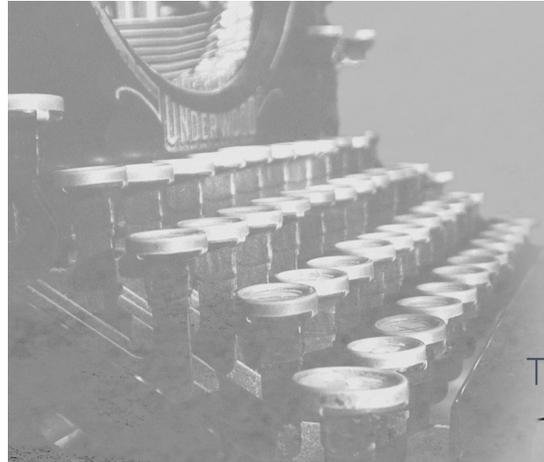
Nothing, I think, could be deemed more reasonable, more in harmony with the general principles on which men act in the things of this life, and with those on which we have reason to believe that God acts Himself, than such a course as this. However venerable ancient usages may appear, and with whatever feelings of tenderness and sympathy we may regard the interests of individuals, the eternal interests of the souls of the people must stand out with us as of first and all important value, and if plans and practices fail to secure the end we want to accomplish, they must be abandoned in favor of those that will, anyway for those that seem likely to do so.

When I was a boy I had, as I think I have said here before, certain proclivities for fishing, common to boys, though I never captured many fish. I don't suppose I ever caught as many as would make a substantial breakfast in my life. But I was not so simple as to attribute my ill success merely to want of luck, or the disposition of the fish, or something of the nature of fate, but rather to the fact that was very saddening to me at the time, but nevertheless true, that I was wanting in the skill and patience that went together to make a successful fisherman.

Now, it seems to me that this is the very last reason that will be admitted by those in authority as accounting for the want of the desired success in missionary operations. The failure, where admitted, is attributed by those most concerned to every other possible cause rather than the right one, hence also the remedies proposed are not such as it seems to me will meet the necessities of the case. They are talking about practicing economies, reducing salaries, raising larger revenues, employing celibates, and other things, rather than saying plainly, "The main methods on which we proceed must be altered, and we must have agents capable of actually bringing the people to God, which is the very work for which we exist."

*VII. The Mission of the Future, while retaining all that is essential to godliness, will strive to adapt itself to the peculiar habits, conditions and circumstances of the different races it seeks to conquer for Christ.*

Strange that this common-sense method should ever have been neglected or need defending. No wonder there have been such miserable and mortifying and soul-ruining failures, seeing that it has been so openly and boastfully set at naught. This is a



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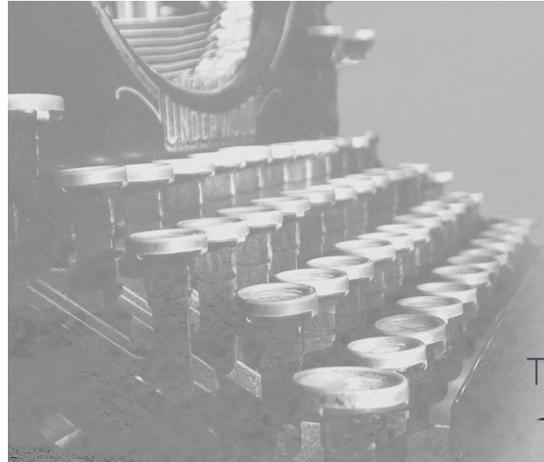
principle that is acted upon every hour of our existence, in almost every transaction of everyday life. We continually become all things to all men, yielding to the eccentricities, ignorance and infirmities of those about us, in order to prevent any unnecessary hurtfulness to their feelings or to accomplish something that we may consider of importance. This principle will be carried out in the mission of the future. We shall learn to stoop in non-essential matters in order to conquer in the greater things that concern and lead to salvation.

You go to lead and guide your less favored brethren to the Christ who bought them with His blood. Then go as a brother, and do not go at all unless you do. I say to my officer who is going to Holland, "Can you be a Dutchman?" To the man who is going to Zululand, "Can you be a Zulu?" To the one going to India, "Can you be an Indian? If you cannot, you must not go at all." This principle has only to be acted out to prove an enormous success. The missionary societies have only to go forward, and, with the opposite, setting it at nought, as in the past, in order to perpetuate the wretched failures over which so many thoughtful and sensible Christians are mourning today.

VIII. *The Missionary Society of the future will make every nation largely produce the force necessary, and support the operations to its own conquest.*

We have seen what a Herculean operation the conquest of a single heathen nation must be. It is simply hopeless to suppose that the so-called Christian countries can send forth anything like the number of men necessary for the task, or furnish the means requisite for their support. We have only to consider the difficulty that is experienced today in both directions, although we may hope for an extended advance in the future. In fact, I am quite confident that there will be such an increase of missionary spirit in The Salvation Army, anyway, that will enable us to send forth a hundred where hitherto we have only been able to send forth one. Still, this and any further advance that may be also hoped for in the organizations round about us would only be as a drop in the bucket compared with the necessities of the case.

Take, for instance, the supply of men that is required. The conquest and maintenance of the war in India alone would require tens of thousands of officers, or missionaries, or whatever you may call them. Agents in such numbers cannot be supplied from home. The most that Home Societies can do will be to supply men and women who



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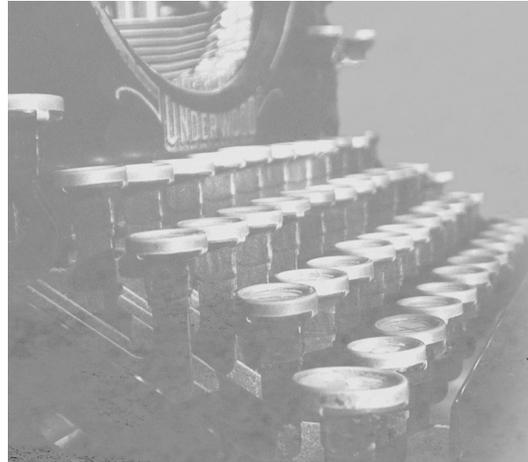
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will serve to lead the way, form models for imitation, and inspire native officers with the same spirit.

Moreover, it is not desirable to supply officers or missionaries from Europe or America, even if we were able, seeing that native agents are immensely superior, in every nation, to those imported; superior inasmuch as –

1. They speak the language right away:
2. They are not subject to the prejudice of a life growth that must cling about the foreigner and influence natives against him:
3. They have a knowledge of their own race, which it must be difficult for a foreigner to acquire – impossible in some cases, and never attained by any until at least some time has been occupied, we will not say wasted, in the acquisition of it:
4. Native leaders have a direct influence upon their own countrymen which no stranger could acquire at any rate, not immediately:
5. Native offers are much more economical:
6. As a rule natives have not the difficulties with respect to climate, as is the case with strangers: and
7. Native works can be produced in numbers something like equal to the necessities of the case.

The missionary society of the future will therefore most certainly seek to raise up in every nation, from the people among whom she labors, the supplies of men necessary for its conquest. In other words, war will be made to support war. That this can be done to any extent The Salvation Army presents ungainsayable evidence, and is in this respect, among others, not only an illustration, but an encouragement, to all who seek to fight out the war on this line.



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Take the following instances by way of illustration:

*France* was missioned by 3 officers in 1881. A few others, perhaps 36, have been sent out since that date; but she has raised up 102 French officers, who have established 39 corps.

In addition, she has missioned Switzerland, where there are 112 native officers and 49 corps, the whole of which, with the Training Homes, are self-supporting.

The *United States* were missioned by 8 officers in 1880. A few others have been sent from time to time from this country. What has been accomplished? There are now 311 corps with 928 officers, the whole of the operations being self-supporting.

In addition, the United States have missioned Canada, where there are already 334 corps and 921 officers, all also self-sustaining.

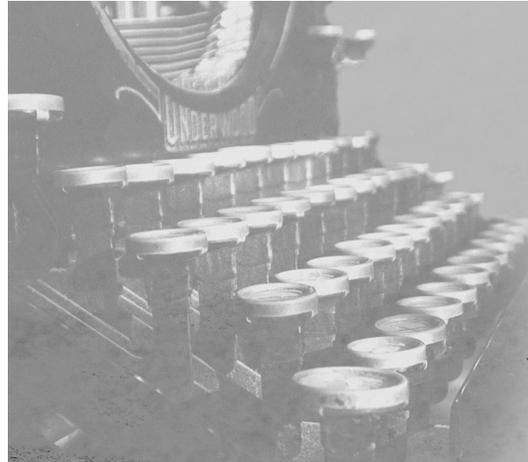
From Canada 25 officers and £1,392 2s.7d. have been already sent to India, while offers of officers and money recently made by Canada to mission Japan are now under consideration.

The United States also raised up and trained the German officer who is now at the head of our work in South Germany.

Turn to *Australia*. An officer was sent out in the year 1881 to South Australia. Two others in 1882 to Victoria, and two to New Zealand.

A few others have followed at intervals since, in all amounting perhaps to 55; but these three colonies have in turn attacked and taken possession of three other colonies, in which there are, at this date, no less than 285 corps and 783 officers, all self-sustaining.

Then from Australia 14 officers and £1,588 14s. have been sent to assist the war in India.



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Coming back to Europe. In 1882 an officer went to Sweden on furlough for health. He held a few meetings, and a lady was filled with the Salvationist spirit. She afterwards came to this country, observed The Salvation Army methods, and went back with an officer to Sweden. As a result there are now 54 corps and 198 officers in that country, all self-supporting. An odd officer or two has been sent from time to time from this country.

From Sweden the war passes over to Norway, where already there are 17 corps and 50 officers; and as a result, The Army is established in Denmark, and Sweden has sent officers to India.

Then take Holland. Two years ago 3 officers passed over to Amsterdam, and as a result already 60 Dutch officers have been raised up, and 24 corps have been established, while an Englishman trained in Dutch is this week opening Belgium.

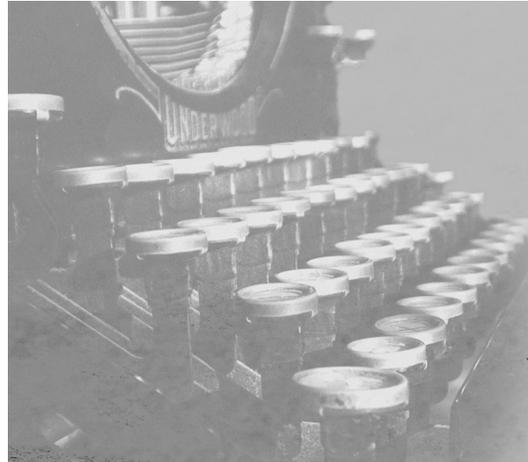
To India seven years ago, 5 officers were sent: 149 others have followed. As a result, at least 100 native officers have been raised up, and are now either in training or in active work.

Then India missioned Ceylon, where 19 corps and 47 native officers have been raised.

To show the progress of self-support we may say that the subsidy for Ceylon was two years ago Rs. 1,000 (£75) per month. Today it is Rs. 250 (£18 15s.) per month.

*IX. The Missionary Society of the future will also seek to work out the support and reproduction, with respect to finance.*

Now, I go for economy: the cost of our officers as a rule is, I was going to say, ridiculously low. We have now outside Great Britain, working under our direction, over three thousand five hundred officers, and yet our total income for foreign purposes during the last year was only just over ten thousand pounds. Our officers in India do not cost on an average, more than rupees per annum, and the cost of native officers, as we have already seen, is exceedingly small, even in comparison with Europeans.



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The support of the great force that is required must ever be a very serious consideration. Hundreds of thousands of officers are wanted, and put the amount required for the support of each as low as can be imagined, the total must amount to a very considerable sum, and then add on to this the expenses connected with the hire and erection of buildings, the oversight and sustentation of headquarters, the support and care of the sick and wounded officers, and for the various schemes of aggression, and you have an enormous amount of money absolutely necessary for the support of the war.

Now, I say again, the idea of furnishing, by way of gifts from this country or America, or any other land, the amount of money required to cover anything like the cost of an attack in any way proportioned to the conquest of the millions of whom we have been speaking must be altogether out of the question. If these millions are to be subdued, the practice of making war support war must be faithfully acted upon in all directions.

There are no people under heaven, however poor they may be, who will not be both able and willing to support missionaries in whom they believe, through whom they derive spiritual benefit, and whom they receive as being sent by God.

Allow me to again refer to India. Perhaps with one of the most impoverished populations on the face of the globe, you have, I think, four millions of priests and beggars all cheerfully and voluntarily sustained by the people themselves. If the idols of a nation - gods made of gold and silver, and wood and stone-can take such a hold of the affections of a nation as to make them willing to support all the ministers and ministrations connected with their worship, surely the religion of our God and Father, and of His Son, Jesus Christ, when applied by the Holy Ghost, and proclaimed by men whose hearts are full of His Spirit, will be found to take hold with sufficient force of the natures of a people as to induce them to supply all that is needed for the support of its worship and its extension.

The missionary society of the future, will, I am quite sure, be compelled to work on these lines. It will declare them boldly, and will succeed just in proportion as she is true to them. I know the hesitation that is felt concerning this plan, the fear of prejudicing those whose confidence we seek to conciliate and gain by what seems to have the appearance of mercenary motive. But such fears will, I am sure, prove



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groundless. The Christian missionaries sent out from Jerusalem at the onset, went boldly forth on these lines. The people themselves are flattered by being trusted, and are interested and won over by having the privilege of caring for the temporal wants of those who go to teach them, and The Salvation Army has proved, as we have already intimated again and again, the success of the method. We go to a people and throw ourselves upon them. Our officers announce openly that they have come relying upon those people for whom they labor for home and food and all other necessary supplies, which expectations are, as a rule, cheerfully responded to.

I don't say that these expectations are always realized; no doubt there are exceptions in the treatment received, and in consequence, here and there, a good deal of hardship has to be endured. But, as a rule, the scheme answers.

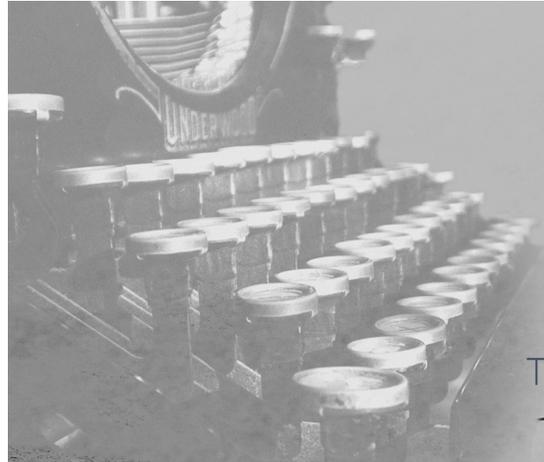
*X. This mission of the future, of which I am speaking, must and will be sustained and extended by men and women who are possessed of the spirit of true Christian enthusiasm.*

In other words, we must have a race of missionaries who will be strengthened and stimulated in their struggle with evil by the actual possession of the spirit of Jesus Christ.

Perhaps the chief reason for the lack of apostolic success in our day is, after all, the lack of the apostolic spirit. You won't turn the world upside down by any cut-and-dried orders and regulations, by any services or ceremonies, unless you have men who possess the turning-upside-down spirit. Then, having the spirit, purpose and consecration of the apostles, you may hope to have apostolic success.

### **Mission Work a Pastime**

How far much missionary labor falls short of this standard is, alas, only too well known. The motives and feelings which prompt many to seek the extension of Christianity is little beyond a pastime. They have nothing on hand particularly important or interesting to engage their attention, or occupy their time. There is no amusing method handy for the employment of their existence, in the way of marriage, or business, or politics, or any other pursuit, therefore they will do a little Christian work



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among the poor of their own neighborhood, or they will start nursing in a hospital, or go on a mission to the heathen.

### **A Duty**

With others, the impelling motive resolves itself into duty. They feel that they ought to do something for their Saviour and their generation. They owe much to God, and they hear the heathen calling out of the darkness for someone to come over and help them; and as they feel the heathen ought to be helped, and as they expect to meet them again in the resurrection morning and hear them upbraid them if they refuse, they decide upon devoting their lives to the seeking of their salvation. But it is only a matter of cold duty at the best.

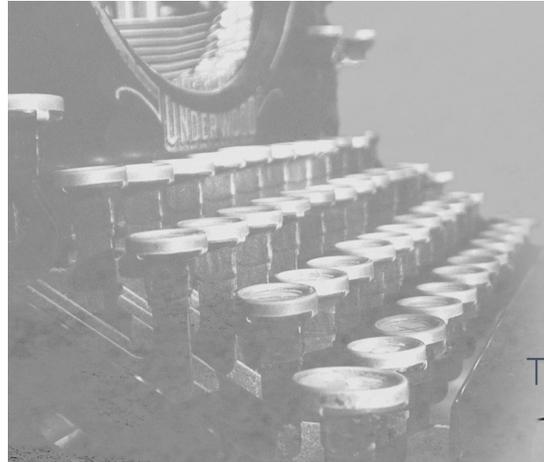
### **A Profession**

Again, with others, it is a profession. They devote themselves to mission Work after the same fashion, and from very much the same motives as men select a business, or a mode of securing a livelihood, or something to settle down to as the end purpose of life.

### **A Passion**

The only people who may be expected to grapple successfully with the heathen difficulty are those I have described as full of the love of Christ. With them it is a passion. The same spirit and purpose that brought Jesus Christ from heaven, and which absorbed and consumed the very being of the apostles and their immediate followers, has entered into them and carried them forth from home and friends, and, consequently, they can hope for apostolic success.

Men are coming to admire this spirit of devotion. They call it "The enthusiasm of humanity," and they want it to help their humanitarian schemes. As I have said before, they not only desire to bring our heaven into the world, and to get men into it without our Christ, but they are longing after men possessed of that spirit of devotion, that



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perseverance in labor, that willingness to sacrifice, that capacity to love, in the face of scorn, and hatred, and imprisonment, and death, which go together to constitute the spirit of Christian enthusiasm, but they want all these independent – nay, in the acknowledged absence of the Spirit of Jesus Christ, from which alone it proceeds.

A gentleman, the other day, was introduced to my notice, who is smitten with a concern for the welfare of the world. He wants to humanize it, as he calls it. He wants to reform it, to remedy some of its evils, at least those evils that afflict the poor, and especially those that trample on the defenseless women and children. He is prepared to devote his life and fortune, which is a very large one I understand, to this undertaking, and he desires to bring together a body of men of like sympathies with himself, who will join him in the undertaking, and he has, I understand, before him the society of the Jesuits as a model. He wants men who will toil, suffer, and sacrifice as they did for the salvation of the race. Here is another specimen, not only of a Christianity without Christ, but of a Jesus Society without Jesus. No, it cannot be. The old-fashioned dying love, which God alone can inspire, must be there, or all is in vain.