

**STUDIES OF MISSIONARY LEADERSHIP.
THE SMYTH LECTURES FOR 1913,
DELIVERED BEFORE THE COLUMBIA
THEOLOGICAL SEMINARY, COLUMBIA,
SOUTH CAROLINA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649715596

Studies of Missionary Leadership. The Smyth Lectures for 1913, Delivered Before the Columbia Theological Seminary, Columbia, South Carolina by Robert E. Speer

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ROBERT E. SPEER

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PHILADELPHIA
THE WESTMINSTER PRESS

1914

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FOREWORD

It is not by prescriptions of modes of action that the world's work gets itself done, but by the power of God operating through men. Some one once asked John Lawrence, on whose iron will and immovable faith in God and his righteousness the Indian mutiny broke like foam upon a cliff, by what methods he achieved such unique results in his administration of the Punjab, the most wonderful piece of provincial administration in modern times, if not in human history. "It is not my methods," Lawrence replied; "it is my men." Methods of action were of small significance when the men acting were John Lawrence and Henry, his brother, and Donald McLeod and Herbert Edwardes and Richard Temple and their associates. Such men were fountains of ever fresh and varying modes of achievement. Problems unfolded their solutions before them simply because these men, with their luminous and creative energy, moved forward upon them. Men succeed not because they use successful methods. They use such methods simply because they open themselves to the energy of the divine will, which is ever seeking unhindered channels for its flow through human lives.

It is with some men of this type that we are to meet in these lectures. We are to study in them

FOREWORD

some of the great elemental problems of the Church, in her work of accomplishing the world mission of Christianity. Three of the six men whom we shall consider, the first two and the last, were men who dealt with the world problems of Christianity from the base of the Church at home. The other three men worked with some of the most fundamental issues of the missionary task on the foreign field. One of these last was an American who gave his life to the problems of the foreign community and religious liberty, another a Japanese who lived and died in the triumphant solution of the problem of the independent national Church, and the third a Hindu who brought his rare mind to Christ and sought by a long and weary way for that simplicity of faith which was nearer to him than his own soul.

The questions which we are to consider are questions of the foreign missionary enterprise, but they are also the central questions of the life of the Church at home. What are the secrets of leadership? What are the great aims and methods of the Church's undertaking? How can the Christian Church be made anywhere a living and enlarging power, drawing its nourishment from above and beneath, from God and the people, without weakening support from the side? What is the universal and essential kernel of the gospel, and what the racial or national husk? How much may a human life ask God to do through it and in its own time? These are not questions of a far-away work. They are the living issues of our own land and our own time and our own lives.

R. E. S.

STUDY ONE