

**CLOUDS ON THE
HORIZON: AN ESSAY ON
THE VARIOUS FORMS
OF ERROR, PP. 1-71**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649348992

Clouds on the Horizon: An Essay on the Various Forms of Error, pp. 1-71 by Robert Needham
Cust

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ROBERT NEEDHAM CUST

**CLOUDS ON THE
HORIZON: AN ESSAY ON
THE VARIOUS FORMS
OF ERROR, PP. 1-71**

3. 1. 5. 1.

CLOUDS ON THE HORIZON.

AN

ESSAY

53191

ON THE VARIOUS FORMS OF ERROR, WHICH STAND IN THE
WAY OF THE ACCEPTANCE OF REAL CHRISTIAN FAITH
BY THE *EDUCATED* NATIVES OF ASIA, AFRICA,
AMERICA, AND OCEANIA.

BY

ROBERT NEEDHAM CUST, LL.D.,

LATE OF HER MAJESTY'S INDIAN CIVIL SERVICE, HONORARY SECRETARY OF ROYAL ASIATIC
SOCIETY, AND HONORARY LIFE GOVERNOR OF THE BRITISH AND FOREIGN
BIBLE SOCIETY AND CHURCH MISSIONARY SOCIETY.

Second and Enlarged Edition.

Μετρήριζε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν.

Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.

LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW.

1891.

HERTFORD:
PRINTED BY STEPHEN AUSTIN AND SONS.

PREFACE.

It pains me to witness two very strong tendencies on the part of good men of the present epoch, which I cannot but with all humility pronounce to be erroneous.

I. The wholesale, and inconsiderate, condemnation of Non-Christian forms of Belief, and of the adherents of such Belief, theologically, morally, intellectually, without any exception, palliation, or excuse. I have only to allude to the common-form description of Mahometanism, and Mahometans.

II. The idea, which seems to prevail, that we have no sooner got rid of these Non-Christian Beliefs, than some form of real Christianity will occupy the vacuum, and the customs, traditions, and familiar notions, of millions of men will be washed off the slate of the minds of men, and there will be a new creature morally, materially, and intellectually, as well as, what we all hope, spiritually.

A poor Zulu girl, who had been really converted, and was a consistent Christian, remarked, that she never saw a great splash of red paint on a rock, without a momentary—only a momentary—heart-feeling, that she was neglecting the worship of the gods of her forefathers: so deep an impression had the pagan customs of her childhood made upon her. In this sense all the Non-Christian world are in a state of childhood, or partial slumber, or spiritual torpor. Still they are all children of the one great Father, and Christ died on the Cross for all without exception, if they will but accept His message. It would be a great advance in Truth, and Good Taste, and Christian Charity, if the practice of brutally caricaturing our adversaries were to cease, and we could strive to see through the incrustations of

Error, Ignorance, and Spiritual deadness, into the kernel of Good, which is to be found in every human heart, if we look properly for it. I write as one, who lived long years alone in the midst of Hindu and Mahometans, and learnt to love them. I studied their languages, and could hold free intercourse with them. I studied their literature, and sacred books and understood them. I was not blind to their faults, but I had an eye for their good qualities. I have since studied the religious books of other Non-Christian people. For nearly fifty years I have been devoted to the subject of Christian Missions, but I denounce the evil method of wholesale abuse, and ignorant detraction.

There are grievous errors in our own midst, whether we look to the right to the more than half-Papistical tendencies of ritual and dogma, and to the left, to the Korybantic sensational excitement and advertising self-glorifying methods in use. We must reconstitute and remodel our battalions before we shall conquer the world. The want of self-consecration, the will-worship, and the exaltation of self-imposed domestic duties over their duty to the Lord who bought them is deplorable in some Protestant Missionaries. The Missionaries of the Church of Rome put us to shame. Evil as are their methods, their self-consecration, and devotion, are examples to all.

I have tried to bring home to thoughtful minds the awful problem of the next half century. In Missionary periodicals and Reports all the dark side of the shield is suppressed, yet there is a dark side. The time for independent Christian Churches in Asia, and Africa, is approaching: their first and natural step will be to get rid of every European Agent with his domineering practices, and to manage their own affairs, temporal and spiritual. How will they succeed? Have we prepared them for their freedom, and taught them to run alone?

LONDON, Dec. 1890.

CONTENTS.

	PAGE
CHAPTER 1. PREFATORY REMARKS	1
„ 2. THE OLD SYSTEMS PURIFIED, REFINED, AND ADAPTED TO THE ENVIRONMENT OF A CIVILIZED SOCIETY	7
„ 3. MODERN CONCEPTIONS FORMED FROM THE BLENDING OF THE OLD SYSTEMS WITH CHRISTIAN DOCTRINE, EITHER CONSCIOUSLY, OR UNCONSCIOUSLY	26
„ 4. DEPARTURES FROM THE TYPE OF CHRISTIAN FAITH ACCEPTED BY PROTESTANT CHURCHES	34
„ 5. CONCLUDING REMARKS	45
APPENDIX. SCHEDULE OF REFERENCES	70

CLOUDS ON THE HORIZON.

ESSAY.

"On the various forms of Error, which stand in the way of the acceptance of
"real Christian Faith by the *educated* Natives of Asia, Africa, America,
"and Oceania."

TEXT.

"But the unclean spirit, when it is gone out of the man,
(1) passeth through *waterless* places, seeking rest, and findeth it not.
(2) then he saith: 'I will return into my house, whence I came out.'
(3) and when he is come, he findeth it *empty, swept, and garnished* (σχολεύοντα,
σασαρωμένον, και κεκοσμημένον).

(N.B.: Luke omits "empty.")

(4) then goeth he, and taketh with himself seven other spirits more evil than
himself, and they enter in and dwell there.

(5) and the *last state of that man* becometh worse than the first.

(6) Even so shall it be to *this generation*."

(N.B.: Luke omits the last clause.)

Revised Version of Matthew xii. 43.

-
- CHAPTER 1. PREFATORY REMARKS.
CHAPTER 2. THE OLD SYSTEMS PURIFIED, REFINED, AND ADAPTED
TO THE ENVIRONMENT OF A CIVILIZED SOCIETY.
CHAPTER 3. MODERN CONCEPTIONS FOUND IN THE BLENDING OF THE
OLD SYSTEMS WITH CHRISTIAN DOCTRINE, EITHER
CONSCIOUSLY OR UNCONSCIOUSLY.
CHAPTER 4. DEPARTURES FROM THE TYPE OF CHRISTIAN FAITH
ACCEPTED BY PROTESTANT CHURCHES.
CHAPTER 5. CLOSING REMARKS.
APPENDIX. SCHEDULE OF REFERENCES.

CHAPTER I.—PREFATORY REMARKS.

THE work of the nineteenth century is nearly done: at the close of another half century we shall be able to say, that the Gospel has been preached in some form or another in nearly every part of the world. In the company of, or following, the Gospel, has come a certain amount of religious or secular Education; of Instruction, moral, material, or spiritual; of Commerce, and so-called Civilization. By the end of the twentieth century, idolatry, and local forms of worship, will be entirely discredited, and the