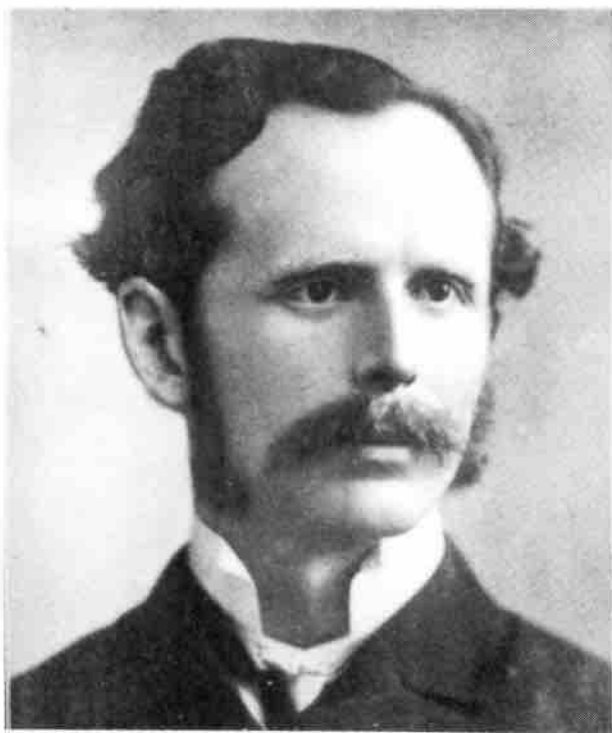


# *HENRY DRUMMOND*

1851-1897



FELLOW OF THE ROYAL SOCIETY, EDINBURGH  
FELLOW OF THE GEOLOGICAL SOCIETY

This selection of quotations from the writings of Professor Henry Drummond is a companion to a slide-tape presentation about his life and work. It has been inspired by the impact of a fresh study of his writings and their relevance for today.

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“HE CHANGED the spiritual climate of his half-century”; that was how Professor George Adam Smith, his biographer, described the impact of Henry Drummond.

Drummond was a writer, a scientist, a world traveller, a sportsman, the friend and inspirer of many of the statesmen of his day, a pioneer of work among boys, and a great communicator of the Christian faith in five continents, especially to students.

He was born in August 1851, and grew up in “Glenelm”, almost under the shadow of Stirling Castle Rock. He loved the Rock and all the countryside round it. In later years he used to say to his brother, as they walked round the Castle, “Man, there’s no place like this—no place like Scotland.” He went to Stirling High School and then to Morison’s Academy, Crieff. A bright student, he was very keen on reading. Good at sports, he had a great sense of fun throughout his life. He once invited four schoolboys to be his guests in Glasgow and took them to see Buffalo Bill’s Wild West Show and an inter-city rugby match. One of them, J. Y. Simpson who became a Professor, in remembering Drummond, recorded that visit.

Henry was one of five children. His father, a businessman, was a J.P., and an elder and Sunday school teacher in the Free North Church, so he grew up within the orbit of the Church. He made his own personal commitment to Christ at an early age, in the presence of his uncle, Peter Drummond (founder of the Stirling Tract Enterprise), and never wavered from it. As he grew up it deepened and broadened, so that he became one of the most effective Christian leaders of his time. He wrote:

Be sure that, down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Christianity has an equipment for the reconstruction of the world before which nothing can stand. Next to losing the sense of a personal Christ, the worst evil that can befall a Christian is to have no sense of anything else.

The first great epoch in a Christian's life, after the awe and wonder of its dawn, is when there breaks into his mind some sense that Christ has a purpose for mankind—a purpose beyond him and his needs, beyond the churches and their creeds, beyond heaven and its saints, a purpose which embraces every man and woman born, every kindred and nation formed—which regards not their spiritual good alone, but their welfare in every part, their progress, their health, their work, their wages, their happiness in this present world.

It was said of Drummond that he had a "genius for friendship" and an amazing gift of making friends with young people. "If you were alone with him he was sure to find out what interested you and listen by the hour. He seldom talked about himself, and never talked beyond his experience."

### *Discovering a Life Work*

Drummond went to Edinburgh University as an arts student at the age of fifteen. Among many other interests, he developed a strong bent for geology. As he once wrote, "My first scientific loves were geology and botany. It seemed to come naturally to me to knock about with a hammer." He won the Geology Class medal and a book prize, and his Professor, Sir Archibald Geikie, once referred to him as "my favourite pupil".

After graduation he went to New College to study Divinity. He became a leader in his class, reading widely in English literature, science and theology. In his third year there he went to Tubingen University, Germany, for the summer term.

It was probably his visiting in the back streets and slums of the Edinburgh of those days that gave him his first experience of urban poverty and spiritual need. He burned to bring an answer to the needs he saw both in individuals and in society. He was convinced that Christ is the answer on a world scale:

Recall what Christ's problem really was, what His Society was founded for. This Programme deals with a real world. Think of it as you read—Luke, Chapter 4, 16-21—not of the surface world, but of the world as it is, as it sins and weeps, and curses and suffers and sends up its long cry to God. Limit it if you like to the world around your door, but think of it—of the city and the hospital and the dungeon and the graveyard, of the sweating-shop and the pawn-shop and the drink-shop; think of the cold, the cruelty, the fever, the famine, the ugliness, the loneliness, the pain. . . . I ask you to note that there is not one burning interest of the human race which is not represented here.

Drummond knew at first-hand many of the grim realities of industrial and city life; yet many times he expressed his vision for what cities could become, if cleansed and guided by Christ:

To make Cities—that is what we are here for. To make good Cities—that is for the present hour the main work of Christianity. For the City is strategic. It makes the towns: the towns make the villages; the villages make the country. He who makes the City makes the world. . . . Whether our national life is great or mean, whether our social virtues are mature or stunted, whether our sons are moral or vicious, whether religion is possible or impossible, depends upon the City. When Christianity shall take upon itself in full responsibility the burden and care of Cities the Kingdom of God will openly come on earth. . . .

One Christian City, one City in any part of the earth whose citizens, from the greatest to the humblest, live in the spirit of Christ, where religion has overflowed the churches and passed into the streets, inundating every house and workshop, and permeating the whole social and commercial life—one such Christian City would seal the redemption of the world.

In November 1873 Moody and Sankey, the American evangelists, arrived in Scotland as part of their first great mission to Britain. Henry interrupted his studies at New College to work along with them. The interleaved Pocket New Testament he used at that time has their signatures on the fly-leaf and many pages of notes in his distinctive handwriting.

While hundreds of students were involved in the campaign, Henry was specially enlisted to work with people in the enquiry rooms after the meetings. He became a close colleague and lifelong friend of Moody, who said of him "There's nobody in the world like Drummond for interesting young men." After the Mission he himself travelled up and down Britain conducting meetings, dealing personally with people and enlisting them as fellow-workers for the Kingdom of God. It was a tremendous and thrilling period in his life.

After the Mission, Drummond faced a difficult choice—should he continue as a full-time evangelist, as Moody had invited him to do, or should he return to New College and complete his Divinity studies? A time at Bonskeid House, Pitlochry, as the guest of the Barbour family, gave him the chance to listen for God's guidance and to take advice from his hostess, Mrs Barbour. He made the decision to return to New College. As he later retold his experience to students:

Once in my own life I came to cross-roads. I did not know in which direction God wanted me to help His Kingdom, and I started to read the New Testament to

find out what the ideal life was. I knew I had only one life and I did not want to miss it. I found out that the only thing worth doing in the world was to do the will of God. Whether that was done in the pulpit or in the slums, whether done in the college class-room or in the street didn't matter at all.

It was his own work in the pulpit of Barclay Church, Edinburgh, where he spent some time as an assistant to the minister, that gave him the opportunity to deliver some of the addresses on finding the Will of God that were published in *The Greatest Thing in the World and the Ideal Life*.

### *Science and Christianity*

When his work there finished, Drummond once again faced a crucial decision. He did not feel called to become a parish minister; but he sought a way in which he could pursue his double bent as scientist and evangelist. Suddenly the way opened up when he read an advertisement for the new post of Lecturer in Natural Science at the Free Church College, Glasgow. He applied, was accepted, ordained as an elder and appointed to the post at the age of twenty-six. In 1884 the General Assembly raised this post to the status of a Chair and Drummond became its first professor. He was ordained as a minister by the Glasgow Presbytery.

In his inaugural lecture, entitled "The Contribution of Science to Christianity", he stated:

Science has nothing finer to offer Christianity than the exaltation of its supreme conception—God. . . . It is certain that every step of science discloses the attributes of the Almighty with a growing magnificence. The author of *Natural Religion* tells us that "the average scientific man worships just at present a more awful, and as it were a

greater Deity than the average Christian". Certain it is that the Christian view and the scientific view together frame a conception of the object of worship, such as the world in its highest inspiration has never reached before.

Christianity is learning from science to go back to its facts, and it is going back to facts. . . . There is one portion of this field of facts, however, which is still strangely neglected and to which a scientific theology may turn its next attention. The evidence for Christianity is not the Evidences. The evidence for Christianity is a *Christian*. The natural man, his regeneration by the Holy Spirit, the spiritual man and his relations to the world and to God, these are the modern facts for a scientific theology. . . . There is a great experiment which is being repeated every day, the evidence for which is as accessible as for any fact of science. . . . One aim of a scientific theology will be to study *conversion*, and to restore to Christianity its most powerful witness.

The publication of Darwin's *Origin of Species* in 1859 had brought a crisis of belief to many. Drummond set himself from the start, in his lectures and writings, to answer these widespread doubts. For his deep and growing conviction was that Science and the Christian religion are not contradictory but are complementary in revealing God to man.

He first gave the lectures on "Natural Law in the Spiritual World" to audiences of working men in the Possil Park industrial district of Glasgow, where he was put in charge of a Mission station by Dr Marcus Dods. This grew to become an independent congregation and is commemorated in the name of the present Church—"Trinity Possil and Henry Drummond". In his preface to the book he wrote:

To those who are feeling their way to a Christian life, haunted now by a sense of instability in the foundations of



their faith, I would hold up a light which has often been kind to me. . . . No one who knows the content of Christianity, or feels the universal need of a religion, can stand idly by while the intellect of his age is slowly divorcing itself from it. What is required, therefore, to draw Science and Religion together again—for they began the centuries hand in hand—is the disclosure of the naturalness of the supernatural.

*Natural Law in the Spiritual World* was published while Drummond was in Central Africa. He went out there on a scientific expedition promoted by the African Lakes Company, founded to continue the work of David Livingstone. He returned to Scotland to find his book had made him famous and was selling widely. Among the letters which he received in the following years were a large number “from men and women of all degrees of culture, whose faith, once strong, had been shattered by the new convictions of science, and who looked for the reconciliation of the claims of Science and Religion as they that look for the morning.” One such letter began: “I know you are a grand, good man while I am only a poor working woman; but if you would really care to know, your book has comforted many a weary hour of my life. I thank you for giving it to the world for I may have it to purify my heart and life.” A great London physician said of it, “One of the best books I have ever read.”

In 1893 Drummond delivered in Boston the Lowell Institute lectures entitled “The Ascent of Man”. “For everyone who got in ten were turned away”. A year later the lectures were published as his final book. He regarded it as the most mature expression of his thought. It traces the development from “the struggle for existence” to the “struggle for the life of others—Altrusim”, through the stages of the evolution of life, the evolution of the mother, the evolution of the father, and the evolution of language and of primitive society:

Science has to deal with facts and with all the facts, and the facts and processes which have received the name of Christian are the *continuations* of the scientific order, as the facts and processes of biology are those of the mineral world. We land here not from choice, but from necessity. Christianity is the further evolution.

Love is the final result of evolution. That is what stands out in Nature as the supreme creation. Evolution is not progress in matter. Matter cannot progress. It is a progress in spirit, in that which is limitless, in that which is at once most human, most rational and most divine. Whatever controversy rages as to the factors of evolution, whatever mystery enshrouds its steps, no doubt exists of its goal. The great landmarks we have passed, and we are not yet half-way up the Ascent, each separately and all together have declared the course of Nature to be a rational course, and its end a moral end.

Look for a moment at the magnificence and sublimity of Christianity from the standpoint of evolution. Look at the size—illimitable. Look at the beauty. Could anything be more perfect than the greatest thing in the world; any force so irresistible as the greatest evolutionary power—Love? All this fits in perfectly with science. A Christian is a man who furthers the evolution of the world according to the purpose of Jesus Christ.

### *Opposition*

When Drummond returned from Central Africa he found that, though *Natural Law in the Spiritual World* had made him widely known and acclaimed, he was also made the subject of fierce attacks even from a number of Church leaders. At issue were his convictions about the relationship of Science and Religion and his new way of understanding the Bible as a "Library of Books" delineating the evolution of faith and the

gradual unfolding of God's revelation of Himself to man. He continued to meet opposition on these issues throughout his life. That they pained him, and that he yet kept his heart open to his critics and answered them without rancour, is illustrated by a letter he wrote to Sankey in 1892:

My dear Mr Sankey,

Would that all, calling themselves by the sacred name of Christian, had your charity; knew the meaning, as you and Mr Moody do, of "judge not", and afforded a man at least a frank trial before convicting him. . . . Let me thank you most heartily for your kindness in writing. The way to spoil souls, to make them hard and bitter and revengeful, is to treat them as many treat me. If I have escaped this terrible fate, it is because there are others like yourself who "think no evil". But tell your friends that they know not what they do, or what solemn interest they imperil when they judge.

Yours very sincerely, HENRY DRUMMOND.

"I have just heard," wrote W. Robertson Nicoll, "that he exerted himself privately to secure an important appointment for one of his most trenchant critics, and was successful." Professor J. Y. Simpson noted that one of the most distinguished of his critics, long years after, made public avowal of how completely he had failed to gauge the need for, or estimate the value of, the kind of work done by Drummond, viz., that on the relations of scientific and religious thought.

### *The New Society*

In his talks and writings Drummond again and again draws pictures of what the changed society on earth will be like. His words gained reality from his own inclusive care and vision for people of all races, ranks and classes. He gave of his best to all equally and treated every individual as a "royal soul". Professor

George Adam Smith wrote: "Drummond never bated by one jot his insistence upon the personal origin of all religion; yet he so greatly extended his sympathy and experience, he so developed the civic conscience, as to become one of the principal exponents in our day of the social duties of religion." Drummond declared:

Christ's great word was the Kingdom of God. . . . It is precisely through the movements of nations and the lives of men that this Kingdom comes. . . . The usual methods of propagating a great cause were entirely discarded by Christ. The sword He declined; money He had none; literature He never used; the church disowned Him; the state crucified Him. Planting His ideals in the hearts of a few poor men He started them out, unheralded, to revolutionise the world. They did it by making friends—and by making enemies; they went about, did good, sowed seed, died, and lived again in the lives of those they helped. These in turn, a fraction of them, did the same. They met, they prayed, they talked of Christ, they loved, they went among other men, and by act and word passed on their secret. . . . What Christ came for was to make a better world.

The sense of belonging to such a Society transforms life. It is the difference between being a solitary knight tilting single-handed, and often defeated, at whatever enemy one chances to meet on one's little acre, and the *feel* of belonging to a mighty army marching throughout all time to a certain victory. This note of universality given to even the humblest work we do, this sense of comradeship, this link with history, this thought of a definite campaign, this promise of success, is the possession of every obscurest unit in the Kingdom of God.

Wherever and with whomever he found himself Drummond put this secret of the New Society—the Kingdom of God—into

practice. At one time he ministered to a group of miners in Polmont, at another he instigated the formation, in London, of the Associated Workers' League to give "some kind of link among workers, with a view to assistance in their difficulties and encouragement in their efforts." He was interested in the work of the Canal Boatmen's Institute at Port Dundas, Glasgow and conducted meetings for its members. And he was a leading supporter of the Boys' Brigade, whose founder, Sir William Smith, owed much of his Christian experience to him. So he often spoke about the meaning of work:

Why should God have arranged that so many hours of every day should be occupied with work? It is because work makes men. A university is not a place for making scholars. It is a place for making Christians. A farm is not a place for growing grain. It is a place for growing character. A workshop is not a place for making machinery—it is a place for making men; not for turning wood, for fitting engines, for founding cylinders—to God's eye, it is a place for founding character; it is a place for fitting in the virtues to one's life, for turning out honest, modest-tempered, God-fearing men.

### *Outreach*

Henry Drummond knew many of the intellectual, artistic and political leaders of his day. Perhaps foremost among them were Lord and Lady Aberdeen and Mr and Mrs Gladstone. In 1884 Lord Aberdeen (the 7th Earl and 1st Marquis) was Lord High Commissioner to the General Assembly of the Church of Scotland. An uncle suggested to Lady Aberdeen that Drummond be invited to the Palace of Holyroodhouse. He was asked to attend an evening reception, but did not want to go. His father, however, insisted that he attend, saying that it was an honour

for the Free Church. When the Aberdeens and Henry met they were mutually relieved that they were contemporaries and had many interests in common, including their Christian faith. Lady Aberdeen wrote in *We Two*:

He joined our immediate house party that evening, lunched with us next day, accompanied us soon afterward on a boating trip on the Thames, came to stay at Haddo House in the autumn, and thenceforth became the closest of our friends and comrades, the playmate and boon companion of our children until his premature death 13 years later. What we owe to his friendship is more than we can ever hope to express. . . . He was so intimate a friend that he became virtually a member of our immediate family circle during the remainder of his life.

That friendship is commemorated in a beautiful plaque in the anteroom to the Chapel at Haddo House.

His interest in the Aberdeen children (Haddo, Marjorie, Dudley and Archie) took practical forms. He encouraged Marjorie in her efforts as editor (with her mother) of the children's magazine *Wee Willie Winkie* and wrote stories, competitions and jokes for it. Two of the stories, "The monkey that would not kill" and its sequel, "Gum", were told by Archie in his prep. school dormitory "with great success". Marjorie, describing later their school-room in Ottawa and the nature study objects in it, recalled, "and that we might see their beauties better our dear Uncle Hen. gave us a microscope."

Through the Aberdeens Drummond was invited, in 1885, to address a series of meetings in Grosvenor House, London, the home of the Duke of Westminster. He reluctantly consented to give three addresses—"not written lectures, but clear statements of what Christianity really is, what personal religion really is. . . . To attempt this would be very much more trying, but, if the call came, I would feel that I dared not shrink from it."

The invitations were issued through the Society Column of the *Morning Post*. The ballroom, holding 650 people, was filled with members of both Houses of Parliament and other leading people. The second night another room had to be thrown open. The meetings made such an impact that three years later Drummond was asked to give a second series of addresses in the same place. The invitation was signed by, among others, Lord Aberdeen, A. J. Balfour and George N. Curzon.

When Lord Aberdeen was appointed Viceroy of Ireland, he offered Drummond a post on his staff. Later Gladstone urged him to stand as a Liberal candidate for Parliament. These and other offers of official positions were rejected by him, after much thought, because he felt deeply that he was called to a world-wide Christian work among students.

### *U.S.A., Canada, Australia*

In 1887 Drummond responded to an invitation from D. L. Moody to pay him a visit in Northfield, Mass., and in Chautauqua. On his arrival in the United States he found himself inundated with requests for addresses and lectures on both science and religion. One came from the American Association for the Advancement of Science. But more important in his view were the requests from many universities and colleges, among them Princeton, Yale, Harvard, Johns Hopkins, Hartford and Toronto. He decided, after his time at Northfield, to devote himself to extending to the American colleges the level of Christian work which he had started among the Edinburgh students, and made arrangements for a strong deputation to come over from Edinburgh and help him. Afterwards a professor at Harvard wrote to him: "Movements of the deepest interest have sprung from the impulse you gave. . . . I should very much like to meet you once more and to tell you how the religious life of our University has been led since your visit to us."

In 1893 he travelled again to the States to deliver the Lowell Institute Lectures in Boston ("The Ascent of Man") and to speak to students at Harvard and Amherst. He took time to visit the World Fair at Chicago to see the "Irish Village" which Lady Aberdeen had inspired. From there he went to Quebec to welcome the Aberdeens on their arrival from Britain. Lord Aberdeen had just been appointed Governor General of Canada. It was a Sunday, and that evening a service was held for all their household in the Citadel, overlooking the St Lawrence River. Drummond spoke on the text from Psalm 46: "There is a river the streams whereof make glad the city of God":

We are gathered together within the walls of a fortress. What is a fortress built for? For defence. And before any of us are very much older, there will come trouble into our lives for which we shall need a defence. The life which has God in it is safe, is fortified. But there is something also needed beside safety. Would this city be itself if it had only its fortress? It would be safe, but there is a river that makes glad the city of God. There is a river in each of our lives—it is not a pool, it is a river—always changing, always moving, always flowing down from those lakes which God keeps filling up from the sources in the great mountains. Remember that rivers always flow from high places to low ones. From this house will flow out through all this land a stream for evil or for good. It is not so much what is done or what is said, but it will be the tone which will make itself felt, and in this every member of this household down to the smallest child will have a share.

In his addresses to young men in America, *Stones Rolled Away*, Drummond told them:

If you become a Christian, you will lead a straight life. That is not all. If you become a Christian you will help other men to lead straight lives. Seek first the Kingdom of



God and His righteousness. The only chance that this world has of becoming a righteous world is by the contagion of the Christian men in it. . . . There is not a day passes that I do not find men deploring political corruption and the want of commercial integrity, in some districts of this country at all events. Now nothing can change that state of affairs unless such men as yourselves throw your influence on the side of righteousness and determine that you will live to make this country a little straighter than you found it.

If you take the Christianity out of Boston, weak as some if it may be and inconsistent as some of it may be, in fifty years it will be uninhabitable by a respectable man or woman. . . . Many things can lift society a little; but, as a matter of fact and history, the thing that has lifted the nations of the world to their present level has been, in some form or other, direct or diffused, the Christianity of Christ.

Drummond often illustrated his talks with real stories of those who had found new life and were passing it on to others. He called on people to give not just their characters, but their careers to God, and go out in a world-wide campaign for His Kingdom:

Let the people see examples which will help them in their Christian life. I cannot speak too strongly about that, because I know that the thing in process of time can be done.

Then he told of the work of some university men in the city of London in a very deprived area of the East End, occupied entirely by workers. They rented a house there and became known as residents. They made friends. They were not in a great hurry. They waited some months and got to know a number of the workers. They had studied the city area, and the workers

were astonished at how much these young men knew about city government, city life and education and sanitation. One day there came a bitter and widespread industrial dispute. The workers got together and said, "These young fellows have heads. Let us go and talk the matter over with them." In a few months these young men became arbitrators in the dispute, and at a single word from them three or four thousand families were saved from being thrown out of work:

Is not that a Christian thing to do? If you understand the conception of the Kingdom of God, as a society of the best men working for the best ends for the amelioration of human life, you will agree with me.

It was his own unchanging conviction that God is bringing in His Kingdom throughout history that sustained Drummond and gave such inspiration to others:

It is given to some to work for immediate results, and from year to year they are privileged to reckon up a balance of success. But these are not always the greatest in the Kingdom of God. The men who get no stimulus from any visible reward, whose lives pass while the objects for which they toil are still too far away to comfort them; the men who hold aloof from dazzling schemes and earn the misunderstanding of the crowd because they foresee remoter issues, who even oppose a seeming good because a deeper evil lurks beyond—these are the *statesmen* of the Kingdom of God.

In 1889 Drummond received an invitation from 230 members of Melbourne University to go out and address them in the following year. Invitations from Sydney, Adelaide and other parts of Australia soon followed. Drummond concentrated on speaking to students and other young people. But a number of leading men urged him to visit the South Sea Islands in order to

report to people in Britain on political and social matters there. He accepted as he himself was keen to see the natural phenomena of the islands, to study their peoples and see at first hand the work of the missionaries. He made it part of a wide-ranging tour of the Pacific, including Tokyo, Shanghai, Hong Kong, Java and Singapore. In his report published in the *Pall Mall Gazette* on 18th May 1892, he called for many improvements in the system by which labourers from the Islands were taken under indenture to the Queensland sugar plantations. He spoke of the "moral responsibility" of both employers and Government towards primitive peoples.

### *The Life Ahead*

On his arrival in Melbourne he stayed with his former class-mate of New College days, the Rev. John Ewing, then the minister of Toorak Presbyterian Church. Very suddenly Ewing contracted typhoid fever and died, with Henry beside him. This greatly shook Drummond and, in the address of tribute to Ewing given in the Toorak pulpit, he gave first expression to his beliefs about death and the after-life which have comforted so many since:

There are two ways in which a workman regards his work—as his own or as his master's. If it is his own, then to leave it in his prime is a catastrophe, if not a cruel and unfathomable wrong. But if it is his master's, one looks not backwards, but before, putting by the well-worn tools without a sigh, and expecting elsewhere better work to do.

The end of life is simply to do God's will, whether that be working or waiting, winning or losing, or suffering or recovering or living or dying. Death can only be gain when to have lived was Christ.

The close of life, the final step of life, the end of it all is an eternal life. "He that doeth the will of God abideth for

ever." As we watch a life which is going to the Father, we cannot think of night, of gloom, of dusk and sunset. It is life which is the night and death is the sunrise. Death means reaching the Father. It is not departure, it is arrival; not sleep but waking. For life to those who live like Christ is not a funeral procession. It is a triumphal march to the Father. And the entry at the last in God's own chariot is the best hour of all.

If life means action and Heaven service; if spiritual graces are acquired for use and not for ornament, then devotional forms have a deeper function. . . . To "practise dying" is to practise living. Earth is the rehearsal for Heaven. The eternal beyond is the eternal here. The street-life, the home-life, the business-life, the City-life in all the varied range of its activity, are an apprenticeship for the City of God. We are slow to learn the fuller truth that Heaven is a *state*. Having brought all his scenery upon the stage and pictured a material Heaven of almost unimaginable splendour, St John (in Revelation) turns aside for a revelation of a profounder kind before he closes. Within the Heavenly City he opens the gate of an inner Heaven—the Heaven of those who serve. With two flashes of his pen he tells the Citizens of God all that they will ever need or care to know as to what Heaven really means. His servants shall serve Him; and they shall see His Face; and His character shall be written on their characters.

### *Refinding the Lost Art*

What above all laid a spell on his contemporaries and contributed largely to a change in the moral climate of Britain, and what has drawn people in many countries ever since to his writings was Drummond's supreme gift of winning people to a

higher and more effective life based on faith in and full commitment to Christ. The two words he most frequently used were "Your Life". Sir George Adam Smith wrote: "He showed his generation a Christianity which was perfectly natural." Moody declared: "Some men make an occasional journey into I Corinthians, Chapter 13. But Henry Drummond was a man who lived there constantly".

In his address *The Greatest Thing in the World* Drummond said:

To love abundantly is to live abundantly, and to love for ever is to live for ever. Hence, eternal life is inextricably bound up with love. We hear much of love to God; Christ spoke much of love to man. Where love is, God is. Therefore *love*. Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all.

While still a student, Drummond had outlined the way to deal radically and effectively with people's moral and spiritual problems in an essay which he read to his fellow students at New College. He called it "Spiritual Diagnosis". In it he stated:

The study of the soul in health and disease ought to be as much an object of scientific study and training as the health and diseases of the body. . . . But the capacity of acting upon individuals is now almost a lost art. It is hard to learn again. . . . Yet we must begin again and begin far down. Christianity began with one. We have forgotten the simple way of the Founder of the greatest influence the world has ever seen. . . . The power of the individual, the value of the unit, the respect due to one human soul—this is the great truth for churches, for armies and for empires.

Only a month or so later, while assisting Moody in his great campaign, Henry was putting these very principles successfully into practice in the enquiry rooms and in personal interviews. He had found the way to make bad men good and good men effective. He wrote:

The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul, and the recoverableness of a man at his worst, are the gifts of Christ.

To draw souls one by one, to buttonhole them and steal from them the secret of their lives, to talk them clean out of themselves, to read them off like a page of print, to pervade them with your spiritual essence and make them transparent, this is the spiritual science which is so difficult to acquire and so hard to practise.

Drummond began one of his addresses to students with the words:

Gentlemen, I must ask the forbearance of the men here tonight who are in intellectual difficulties, if I speak to the men who are in moral degradation. It has come to my knowledge through the week from a bundle of letters from men now sitting in this room that there are a large number with their backs to the wall. They are dead beat, and I shall consider their cases first.

He went on to speak about temptation and moral defeat and the answer to it. He reminded his hearers of St Augustine's history of temptation in four words: *Cogitatio*; *Imaginatio*; *Delectatio*; *Assensio*—a thought, a picture, a fascination and a fall:

Temptation is the appeal of the animal to the man; and it is no sin for a man to hear the appeal. In virtue of his nature a man must be tempted. It is when a man leaves the

top storey and deliberately walks down and spends an hour in the cellar that temptation passes from temptation into sin. The remedy, of course, is simply to decline ever to move in the lower regions of one's being at all, to regard that as a thing *evolved past*, and to live constantly in the higher regions. An image is thrown on the screen of your mind and you look at it. How can you dismiss it? You can only dismiss it by throwing another image on the screen which will be more beautiful, more pure and more attractive, and which, above all, will preoccupy your mind so that the other image will fade away.

He also spoke of sins of the Disposition, particularly ill-temper, "the vice of the virtuous":

No form of vice . . . does more to un-Christianise society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone. . . . It is not enough to deal with the temper. We must go to the source and change the inmost nature.

Sin is a ceaseless undying power in our life. A ceaseless undying power must come against it. And there is only one such power in the universe—the power of the Living Christ. The guilt of sin is forever swept away from us by one thing only, and that is the death of the Lord Jesus.

### *Three Steps in Change*

What am I going to say to the man who wakes up from the past tonight and looks back and wants to change? I say Three Things, and the first is a hard saying, RESTITUTION—Go back along the trodden road, find the place where you fell and undo the mischief. God can

give you the courage to go through fire and water for His sake.

The next step is RESOLUTION. Go to your room and stand alone in the silence of the night before God and decide, and be prepared to pay the cost. Be decided for Christ.

The third step is RELIGION. Nature abhors a vacuum. It is cruelty to tell a man to give up something if you don't give him something in its place. He must not say, "Yes, I will arise and be this, that or the other", but it must be, "I will arise and go to my Father"; and in that Father's presence, love and power, he will find a new life, a new love, a new power—ay, something that will change him and restore him to the image of his Maker. Put off the past, but in putting off the old, put on the new. You are converted to something. Your life is changed and you henceforth live for that new and higher impulse. As you sit tonight alone, before your Maker and your God, is there no new impulse fills your heart? Do not fear it, but listen, and in the stillness there comes the voice of Jesus: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

The Holy Spirit is just what Christ would have been had He been here. . . . Christ is with us by His Spirit.

How deeply Drummond went with people into their troubles and moral problems, and how much it cost him to be their confessor, may be gauged from his remark: "Such tales of woe I've heard in Moody's enquiry rooms that I've felt I must go and change my very clothes after the contact." Yet it was always to victory that he pointed and led people—a victory that sent them out to live for others. One student spent an extra year at Edinburgh University Medical School in order to win a fellow student to the new life:



Every man will only finally succeed in gaining the victory in himself so that it includes others. A man this week was in difficulty about these things, and I said, "Have you ever helped anyone?" He said "No." So I said, "Well go *now* and help somebody. I don't care how or when you do it. Go and help somebody."

From the outset he concerned himself with the setting in motion and training of others in winning and changing people. He took groups of students from one place to give their experience of the new life to those in another. He encouraged individuals to initiate Christian movements in their own town. From his work there went forth a stream of Christian personal workers and volunteers for missionary work overseas, and he kept in touch through a flow of letters:

Unless we lay down our lives to save men, we are not following the Master as we ought.

### *His Influence Continues*

In one of his early addresses, "What is Your Life?", Drummond said:

How precious time is to a short-lived man! I am to die at thirty, you at sixty; a minute is twice as dear to me, for each minute is twice as short. . . . Oh! if we really felt the dignity of life, we should wonder no less at its brevity than at its dignity. For there is no room among the crowded moments of our life for things which will not live when life and time are past. The thought of death must change at every point the values of the significant things of earth not less than the thought of life, and we must ever feel the solemn relations given to our life and work from the overwhelming thought that the working-life is brief.

Could this have been a premonition of his own early death in his forty-sixth year? Almost as soon as he got home from the great meetings in Boston and Harvard, the first touches of a mysterious and painful bone disease made themselves felt and forced him to give up all his lectures and meetings. Over 18 months, in growing weakness and pain, he tried various treatments in different places without effect. Friends and visitors remarked on his cheerful and selfless spirit during all those days. One of them spoke of it as "his greatest witness". Another said, "As the physical life flickered low, the spiritual energy grew."

He was brought at length to the home of friends in Hungershall Park, Tunbridge Wells, and there he died on 11th March 1897. A few days before his death his friend and physician, Dr Hugh Barbour, was playing some hymns on the piano in his room. When he played the old Scots melody "Martyrdom", Henry responded and beat time with his hand and joined in the words:

I know that safe with Him remains,  
Protected by His power,  
What I've committed to His trust,  
Till the decisive hour.

When the hymn was done, he said, "There's nothing to beat that, Hugh." Four days later, after murmuring a message to his mother, he became unconscious and passed away very quietly.

The funeral service took place in Stirling on a day of sleet and rain, the steep town black with wet under heavy clouds and the surrounding hills white with snow. Services were held on that day, or one of the Sundays on either side of it, in many towns of the United Kingdom, at Princeton University, in Adelaide and Singapore. In Government House, Ottawa, Lord and Lady Aberdeen followed the order of service being used at Stirling.

Drummond's grave lies in the churchyard of the Church of the Holy Rude under the shadow of the Castle Rock he loved. But his lasting memorial is in the hearts and lives of those who

owed to him a new and relevant experience of the Faith. One of them, Professor J. Y. Simpson of New College, wrote:

His influence abides. Enter the private office of the Chief Magistrate of our capital city and the first thing that catches your eye is an enlarged photograph of Henry Drummond. It would not be difficult to name man after man at the top of his profession today who would not admit that one of the greatest influences for good in his life under God was Drummond.

A contemporary at Edinburgh University, the writer "Ian Maclaren" (Dr John Watson) wrote:

Here and there in the world you come across a person in whom life is exuberant and overflowing, a force which cannot be tamed or quenched. Drummond was such a one, the most vital man I ever saw, who never loitered, never wearied, never was conventional, pedantic, formal, who simply revelled in the fulness of life. . . .

Were one asked to select Drummond's finest achievement, he might safely mention the cleansing of student life at Edinburgh University. When he was an arts student, life in all the faculties, but especially the medical, was reckless, coarse, boisterous, and no one was doing anything to raise its tone. Twenty years afterwards six hundred men, largely medicals, met every Sunday evening for worship and conference under Drummond's presidency. There was a new breath in academic life—men were now reverent, earnest, clean-living and clean-thinking, and the reformer who wrought this change was Drummond. This land, and for that matter the United States, has hardly a town where men are not doing good work for God and man today who have owed their lives to the Evangel and influence of Henry Drummond.

Dr John McIntyre, a former Principal of New College and Moderator of the General Assembly of the Church of Scotland (1982), describes Henry Drummond as "One of the most outstanding figures in the Church in Scotland in the last quarter of last century. Noted as a practising scientist, he was known throughout the world as an evangelist of the first order."

Those who knew Drummond, and others whom they in turn reached, carried his work forward into the next generation; such as Dr F. B. Meyer, Dr John R. Mott, Professor Henry B. Wright, Robert Speer of China, and Dr Frank N. D. Buchman. Speer's book *The Principles of Jesus* and Henry Wright's *The Will of God and a Man's Life Work* both summarise the teaching of the Sermon on the Mount as "Absolute Purity, Absolute Honesty, Absolute Unselfishness and Absolute Love".

Howard Walter, a YMCA worker in India, wrote in the preface to his book about personal evangelism, *Soul Surgery*, "I am indebted to Professor Henry Wright of Yale Divinity School, and Dr Frank N. D. Buchman of Hartford Theological Seminary, who acknowledge their own vast debt to the pioneer in this field, Henry Drummond."

Dr Buchman, through the Oxford Group and Moral Re-Armament, raised a world force of people trained under God to bring a new type of society into being. One of his co-workers, Peter Howard, expressed the universal outreach of the Christian aim in books and plays which have been translated into many languages. Dr Buchman said: "When man listens, God speaks; when man obeys, God acts; when men change, nations change."

Henry Drummond once described Obedience as "the organ of spiritual knowledge"; and he wrote these points in the fly-leaf of his College Bible:

To find out God's Will:

1. Pray.
2. Think.

3. Talk to wise people; but do not regard their decision as final.
4. Beware of the bias of your own will; but do not be *too much* afraid of it. (God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that His Will is in the line of the disagreeable.)
5. Meantime do the next thing (for doing God's Will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon; and
8. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.

He outlined the immense possibilities of such obedience for the world:

He who joins this Society finds himself in a large place. The Kingdom of God is a Society of the best men, working for the best ends, according to the best methods. Its membership is a multitude whom no man can number; its methods are as various as human nature; its field is the world. It is a Commonwealth, yet it honours a King; it is a social brotherhood, but it acknowledges the Fatherhood of God. Though not a Philosophy the world turns to it for light; though not political it is the incubator of all great laws. It is more human than the State, for it deals with deeper needs; more Catholic than the Church, for it includes whom the Church rejects. . . . This mysterious Society owns no wealth but distributes fortunes. It has no minutes for history keeps them; no members' roll for no one could make it. Its entry money is nothing; its subscription all you have. The Society never meets and it never adjourns. Its law is one word—loyalty; its Gospel

one message—Love. Verily “Whosoever will lose his life for My sake shall find it.”

The Programme for the other life is not out yet. For this world, for these faculties, for his one short life, I know nothing that is offered to man to compare with membership in the Kingdom of God. Among the mysteries which compass the world beyond, none is greater than how there can be in store for man a work more wonderful, a life more God-like than this. If you know anything better, live for it; if not, in the name of God and of Humanity, carry out Christ’s plan.

## LIST OF BOOKS

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