

REPORT  
OF THE  
EIGHTH ANNUAL CONVENTION  
OF THE  
AMERICAN  
INTER-SEMINARY  
MISSIONARY  
ALLIANCE.  
ALEXANDRIA, VA.

October 27th, 28th, 29th and 30th, 1887.

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1888.



## COMMITTEES. 1880-1888.

### EXECUTIVE COMMITTEE, 1880-1.

- H. C. MINTON, *Chairman*, Western Seminary (Presbyterian).  
W. J. HUNTER, Crozer Seminary (Baptist).  
J. D. MARTIN, Drew Seminary (Baptist).  
H. D. PAGE, Alexandria Seminary (Protestant Episcopal).  
G. T. KNOTT, Yale Divinity School (Congregational).

### CORRESPONDENCE AND PUBLICATION COMMITTEE, 1880-1.

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C. L. CHENEY, Baptist Union Seminary.  
C. H. PERCIVAL, Andover Seminary (Congregational).  
L. KUHLMAN, Gettysburg Seminary (Lutheran German Synod).  
A. FREEMAN, Boston University (Methodist).

### EXECUTIVE COMMITTEE, 1881-2.

- C. B. ALLEN, JR., *Chairman*, Baptist Union Seminary.  
W. A. SERVICE, Auburn Seminary (Presbyterian).  
C. M. STUART, Garrett Biblical Institute (Methodist).  
C. S. NASH, Hartford Seminary (Congregational).  
GEO. S. BOWERS, Gettysburg Seminary (Lutheran German Synod).  
H. C. MINTON, *Ex-Officio*, Western Seminary (Presbyterian).

### CORRESPONDENCE AND PUBLICATION COMMITTEE, 1881-2.

- L. L. TAYLOR, *Chairman*, New Brunswick Seminary (Reformed Church in America).  
W. H. BUTTRICK, Rochester Seminary (Baptist).  
E. E. AIKEN, Yale Divinity School (Congregational).  
B. E. S. ELY, JR., North-Western Seminary (Presbyterian).  
D. D. SPENCER, Drew Seminary (Methodist).  
G. S. WEBSTER, *Ex-Officio*, Union Seminary (Presbyterian).

### EXECUTIVE COMMITTEE, 1882-3.

- C. S. LANE, *Chairman*, Hartford Seminary (Congregational).  
F. A. POTTER, Hamilton Seminary (Baptist).  
C. A. R. JAUVIER, Princeton Seminary (Presbyterian).  
W. S. HOOD, Boston University (Methodist).  
F. H. DUVERNET, Wyctiffe Seminary (Protestant Episcopal).  
C. B. ALLEN, JR., *Ex-Officio*, Baptist Union Seminary.

### CORRESPONDENCE AND PUBLICATION COMMITTEE, 1882-3.

- C. H. DICKINSON, *Chairman*, Yale Divinity School (Congregational).  
SIDNEY STRONG, Oberlin Seminary (Congregational).  
W. W. SMITH, Drew Seminary (Methodist).



W. H. FAUNCE, Newton Seminary (Baptist).  
 J. C. SMITH, Knox Seminary (Canada Presbyterian).  
 L. L. TAYLOR, *Ex-Officio*, New Brunswick Seminary (Reformed Church in America).

## EXECUTIVE COMMITTEE, 1883-4.

RICHARD HARLAN, *Chairman*, Princeton Seminary (Presbyterian).  
 J. MCG. FOSTER, Andover Seminary (Congregational).  
 F. N. JEWETT, Rochester Seminary (Baptist).  
 R. A. GEORGE, Allegheny Seminary (United Presbyterian).  
 JULIAN WADSWORTH, Drew Seminary (Methodist).  
 C. S. LANE, *Ex-Officio*, Hartford Seminary (Congregational).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1883-4.

H. DuB. MULFORD, *Chairman*, New Brunswick Seminary (Reformed Church in America).  
 W. H. CLINE, Toronto Seminary (Baptist).  
 A. C. MCGIFFERT, Union Seminary, New York (Presbyterian).  
 C. R. FERNER, Lancaster Seminary (Reformed Church in the United States).  
 D. G. DuBOIS, Garrett Biblical Institute (Methodist).  
 C. H. DICKINSON, *Ex-Officio*, Yale Divinity School (Congregational).

## EXECUTIVE COMMITTEE, 1884-5.

B. L. HERR, *Chairman*, Rochester Seminary (Baptist).  
 E. I. BOSWORTH, Oberlin Seminary (Congregational).  
 W. L. NOTESTEIN, Western Seminary (Presbyterian).  
 R. W. MILLER, Lancaster Seminary (Reformed Church in the United States).  
 C. T. McDANIEL, Gettysburg Seminary (Lutheran German Synod).  
 RICHARD HARLAN, *Ex-Officio*, Princeton Seminary (Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1884-5.

G. K. FRASER, *Chairman*, Auburn Seminary (Presbyterian).  
 R. A. CASTLEMAN, Alexandria Seminary (Protestant Episcopal).  
 GEO. H. GAMBLE, Baptist Union Seminary.  
 G. R. HEWITT, Hartford Seminary (Congregational).  
 W. N. BREWSTER, Boston University (Methodist).  
 H. DuB. MULFORD, *Ex-Officio*, New Brunswick Seminary (Reformed Church in America).

## EXECUTIVE COMMITTEE, 1885-6.

C. A. CLARK, *Chairman*, Oberlin Seminary (Congregational).  
 E. C. DAYTON, Lane Seminary (Presbyterian).  
 CHAS. HORSWELL, Garrett Biblical Institute (Methodist).  
 W. L. SWAN, Hamilton Seminary (Baptist).

R. P. MILLER, Union Biblical Seminary (United Brethren).  
 B. L. HERR, *Ex-Officio*, Rochester Seminary (Baptist).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1885-6.

J. W. HARSHA, *Chairman*, Allegheny Seminary (United Presbyterian).  
 J. A. EAKIN, Western Seminary (Presbyterian).  
 S. U. MITMAN, Lancaster Seminary (Reformed Church in the United States).  
 G. G. SMEADE, Alexandria Seminary (Protestant Episcopal).  
 W. E. HULL, Hartwick Seminary (Evangelical Lutheran).  
 G. K. FRASER, *Ex-Officio*, Auburn Seminary (Presbyterian).

## EXECUTIVE COMMITTEE, 1886-7.

J. P. TYLER, *Chairman*, Alexandria Seminary (Protestant Episcopal).  
 G. W. QUICK, Crozer Seminary (Baptist).  
 L. H. THAYER, Yale Divinity School (Congregational).  
 CHAS. WYCHE, Vanderbilt University (Methodist Episcopal, South).  
 A. H. EVANS, Union Seminary (Presbyterian).  
 C. A. CLARK, *Ex-Officio*, Oberlin Seminary (Congregational).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1886-7.

V. F. PARTCH, *Chairman*, McCormick Seminary (Presbyterian).  
 G. B. HOPKINS, Bates Seminary (Free Baptist).  
 J. S. CRAWFORD, Xenia Seminary (United Presbyterian).  
 H. G. BUEHLER, Gettysburg Seminary (Lutheran German Synod).  
 EDWARD SAUNIER, Hamilton Seminary (Baptist).  
 J. W. HARSHA, *Ex-Officio*, Allegheny Seminary (United Presbyterian).

## EXECUTIVE COMMITTEE, 1887-8.

W. A. MANSELL, *Chairman*, Boston University (Methodist).  
 C. C. TORREY, Andover Seminary (Congregational).  
 H. H. BELL, Allegheny Seminary (United Presbyterian).  
 B. L. WHITMAN, Newton Seminary (Baptist).  
 AMOS A. PARR, Gettysburg Seminary (Lutheran German Synod).  
 J. P. TYLER, *Ex-Officio*, Alexandria Seminary (Protestant Episcopal).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1887-8.

C. N. RANSOM, *Chairman*, Chicago Seminary (Congregational).  
 W. S. BATES, Cumberland University (Cumberland Presbyterian).  
 GEO. WALBERT, Lancaster Seminary (Reformed Church in the United States).  
 R. A. SMITH, Baptist Union Seminary.  
 W. H. LINDEMUTH, Drew Seminary (Methodist).  
 V. F. PARTCH, *Ex-Officio*, McCormick Seminary (Presbyterian).



# Journal of Proceedings

OF THE

## EIGHTH ANNUAL CONVENTION

OF THE

### American Inter-Seminary Missionary ALLIANCE.

ALEXANDRIA, - VIRGINIA.

#### FIRST DAY

Thursday, October 27, 1887.

#### MORNING SESSION.

Pursuant to the call of the Executive Committee, the delegates gathered in Christs Church (Episcopal), Alexandria, Va., at 11 o'clock for an informal reception and appointments of Committees.

The following committees were reported by the Executive Committee through its chairman, Mr. J. P. Tyler of Theological Seminary of Virginia:

*Secretaries:*—J. M. Leonard of McCormick Seminary, Chicago; W. V. Higgins of Rochester Seminary, N. Y; Geo. P. Pierson of Princeton Seminary, N. J.

*Enrollment Committee:*—J. H. Lacy of Hampden Sidney; J. L. Kilbon of Hartford.

*Nominating Committee:*—A. H. Ballard, Morgan Park, Ill.; E. B. Stiles, Andover, Mass.; J. L. Hillman, Boston University, Mass.; S. E. Young, Princeton, N. J; B. F. Moody, Lebanon, Tenn.

#### AFTERNOON SESSION.

At 3 o'clock the Association met for a half hour devotional meeting. This was led by Mr. Berry Otto, of Rochester. The scripture lesson was the Ps. cxv.



After the devotional meeting Mr. W. S. Nelson of Lane Seminary Cincinnati was nominated by the Executive Committee as president for the afternoon. The nomination was sustained by the Alliance.

Then followed addresses by Rev. Joseph Packard, D.D., Dean of the Theological Seminary of Va. and the Rev. J. E. Grammer, D.D., of Baltimore an alumnus of the same Seminary welcoming the Alliance to Alexandria.

The following telegram was received and read.

PLAINS, Va., October 27, 1887.

To the Secretary of the Inter-Seminary Missionary Alliance, Christs Church, Alexandria, Va.

The Piedmont Convocation of the P. E. Church in session at The Plains, Fauquier Co., Va., after special prayer for God's Blessing on your deliberations, send brotherly greeting.

SAMUEL D. WALLIS, Sec.

On motion the Executive Committee was instructed to return words of greeting to the above Convocation.

After singing a verse, Mr. T. F. Villers, of Rochester, N. Y. (Bapt.) read a paper upon the subject; "The relation of the Congo Free State to African Missions." After its reading, the subject was opened for general discussion. Mr. Kossup of Hamilton presented the following resolutions:

*Whereas*, the introduction of intoxicating liquors into the Congo Free State by the Christian nations, is destructive both of soul and body and is a potent factor against the dissemination of Christian truth and the progress of Christian missions.

*Resolved*, That we, the representatives of the several seminaries composing the Inter-Seminary Missionary Alliance do enter our solemn and unanimous protest against the custom, and do beseech those who are engaged in the business, in the name of Him against whom it is a sin, and for the sake of those whom it destroys, to desist from it: Further

*Resolved*, That we protest against the present legal protection of this fatal traffic and against all future legislation in its favor.

Mr. Compton, of Drew Seminary, moved the adoption of these resolutions and Mr. Stone of Rochester, seconded. The motion was carried unanimously.

Mr. Sharp, of McCormick Seminary, opened the general discussion of the topic. He was followed by Scott, of Va., and Stone of Rochester.

On motion the Alliance adjourned after announcements, and singing, "All hail the power of Jesus' name", to meet in the evening at 7:30 o'clock.

#### EVENING SESSION.

The Alliance re-assembled at 7:30 P. M. and opened with music by the choir of Alexandria and a hymn by the congregation. Scripture lesson having been read and prayer offered, the Alliance listened to an address by the Rev. Frank M. Ellis, D. D. of Baltimore. He spoke on, "The Great Commission."

This was followed by announcements by the chairman of the Executive Committee. It was recommended by the committee that owing to the failure of Mr. Gorby of Union Biblical Seminary to be present, to present his paper tomorrow afternoon, that the Alliance accept an invitation to visit the Seminary of Va. The recommendation was heartily and thankfully adopted.

The Alliance then adjourned to meet to-morrow morning at 9 o'clock.

## SECOND DAY.

Friday, October 28, 1887.

#### MORNING SESSION.

9 A. M. Devotional meeting for an hour, led by Mr. Reid, Rochester.

Special prayer was offered for one of the delegates who was taken sick after his arrival in Alexandria. Special prayer was also offered for two absent members of the Executive Committee.

Morning Session of the Alliance began at 10 A. M.

W. J. Reid, of Rochester, N. Y., was elected chairman of the Alliance for the day. Meeting opened with prayer.

Mr. Gauss reported that the Executive Committee had made arrangements whereby the delegates could be taken out to the Seminary.

*Voted*, that we adjourn at 1 o'clock sharp, so that the delegates may have an opportunity to visit the Seminary.

The following Committee on resolutions was appointed: H. H. Russell, Oberlin, Ohio; Mr. Graham, Union, Va.; Mr. Snell, Newton, Mass; Mr. Golden, Union, N. Y.; Mr. Coover, Gettysburg, Penn.

A paper was then given by E. R. Chadwick, Bates Seminary, Lewiston, Me. His subject "Mission work among the Indians."

As Mr. Chadwick exceeded his half-hour the chairman called him to order. It was then voted that Mr. Chadwick be permitted to finish his paper. At the close of this paper 15 minutes was given for discussion. Remarks were made by the following: Mr. Clark, Alexandria; Mr. Rodgers, Auburn; Mr. Adams, Princeton; Mr. Reid, Rochester, and others.

Moved by Mr. Adams that we draft resolutions protesting against Com. Atkinson's orders relating to the Indians.

*Voted*, that this matter be referred to the Committee on resolutions.

*Voted*, that there be no applause made in the church during the meetings of the Alliance.

Then followed three-minute reports of the different seminaries, and colleges represented in the Alliance. In these reports the speakers confined themselves chiefly to three points: 1st the number of delegates in attendance;



2nd methods adopted for increasing missionary knowledge and interest;  
3rd the result of such methods.

Mr. Tyler reported that 6 seminaries had asked to have the Alliance meet next year with them. After due consideration the Executive Committee had decided to recommend the name of the Boston University as the most suitable place to hold the Alliance next year. As there were four seminaries in Chicago which invited the Alliance to that city, considerable discussion followed the report of the Executive Committee.

*Voted*, That the chairman of each delegation cast a vote, either sustaining or rejecting the recommendation of the committee. The result of this vote was as follows: In favor of Recommendation 25, against 8.

*Voted*, That the Alliance make the vote in favor of Boston as the place of meeting for next year unanimous.

Adjourned with prayer.

#### AFTERNOON SESSION.

The regular exercises of the afternoon were omitted owing to the absence of the chief speaker. Instead of its regular exercises the members of the Alliance were taken by conveyance to the Theological Seminary. They were cordially received by the students of the Seminary. After viewing the buildings and as much of the surrounding country as the mist would permit, Alliance repaired to the beautiful chapel of the Seminary and were received by Prof. Kinlock Nelson on behalf of the faculty, and Mr. Kinrolling for the students.

A brief service was then held and after a lunch was served in the dining-room and a few more pleasant moments on the Seminary grounds, Alliance returned to the city with the highest appreciation of the kindness of the students of Alexandria Seminary.

#### EVENING SESSION.

The choir gave some excellent music while the audience were being seated.

The evening session was opened by singing, "All hail the power of Jesus Name."

Reading of Scripture from Is. 55, and prayer then followed. A short address was then given by Dr. Chamberlain of Brazil, on "the Protestant Missionary efforts among the Roman Catholics."

The main address of the evening was then given by Rev. A. T. Pierson. Adjourned with prayer.

### THIRD DAY.

Saturday, October 29, 1887.

#### MORNING SESSION.

6:30 A. M. Consecration meeting.

9:00 A. M. Devotional exercises conducted by Mr. Snyder of Gettysburg.

9:30 A. M. Mr. Moyer, Lancaster was elected to the chair. Regular services suspended for 6 minutes to hear remaining reports from Seminaries. Mr. Watson, reported for Vanderbilt Seminary, and Mr. Lacy for Hampden Seminary.

10:00 A. M. Paper on "What headway is Christianity making against Mohammedanism?" was given by Mr. Benson Sewall of Bangor Seminary. A discussion followed in which part was taken by Messrs. Stone of Rochester, Desjardins of Boston, Sewall of Bangor, Noll of Lancaster, and Evans of Crozer.

Committee on resolutions was instructed to draw up resolutions in reference to the several seminaries of the Alliance sending out special missionaries to be supported by their own seminaries.

11:00 A. M. Missionary addresses from Messrs. Basmajain, of Armenia, Garabed, of New Brunswick, and Aiken, of Siam. By indulgence of Alliance Mr. Garabed was allowed a second speech.

11:30 A. M. A paper was read by Mr. Robt. I. Flemming of Garrett Biblical Institute on "The Work of the Home Ministry for Foreign Missions." Discussed by Messrs. Doggett, of Oberlin, Grey, of Chicago, Rodgers, of Auburn, Garabed, of New Brunswick, Wallace, of Union, Tuffits, of Princeton, Desjardins, of Boston, Williamson, of Crozer, Wilder, of Union, Sharp, of McCormick, Scott, of Union, Va., Killey, of Princeton, Melrose, of McCormick, Vance, of Union, Va.

Following the discussion, a devotional meeting conducted by Mr. Wilder, of Union, was held.

Meeting adjourned at 1 P. M.

#### AFTERNOON SESSION.

3:00 P. M. Devotional meeting for half an hour, led by Mr. L. Leitch, of Vanderbilt University.

Mr. Russell, of Oberlin elected to the chair.

Mr. D. A. Murray of Princeton, read a paper on "The Urgency of the call to Foreign Missions." In the discussion that followed, the following gentlemen took part: Messrs. Nelson, of Lane, Wilson of McCormick, Basmajain, of Crozer, Wilder of Union, Garabed of New Brunswick, Aiken of Western Seminary, Allegheny, Thayer, of Yale, and Hoskins, of Union. Moved that Mr. Wilder at this point in the exercises, be allowed 20 minutes to address the Alliance. Amended that business be disposed of first. Carried as amended.



## UNDER REGULAR BUSINESS:

Minutes read, corrected and approved.

Executive Committee offered following report (see Report .1) Adopted.

Correspondence and publication offered following report (see Report II). Adopted.

Committee on resolutions offered following report. The several resolutions were adopted in order, except that resolution protesting to Congress against Atkinson's Indian Bill. Recommitted. (See Report III).

Treasurers Report corrected and accepted. (See Report IV).

Committee on nominations reported as follows:

Executive Committee: Boston, W. A. Mansell; Andover, C. C. Torrey; Allegheny, U. P., H. H. Bell; Newton, B. L. Whitman; Gettysberg, Amos A. Parr.

Correspondence and Publication Committee: Chicago Theological, C. N. Ransom; Lebanon, W. S. Bates; Lancaster, Geo. Walbert; Baptist Union, R. A. Smith; Drew, W. H. Lindemuth.

Ordered that secretaries of this Alliance notify members of committees appointed for ensuing year of their appointment. Also that it shall be the duty of future secretaries to notify such committees without special instructions.

Moved and carried that Committee on Correspondence and Publication in report of present Convention, publish a history of the Inter-Seminary Missionary Alliance, as ordered at last years convention.

At the conclusion of business meeting, Mr. Wilder gave a brief missionary address, after which he answered questions presented by various members of the Alliance.

Enrollment Committee reported. Report accepted. (See last page).

Meeting closed with prayer about 6 P. M.

## EVENING SESSION,

After opening exercises similar to those of preceding evenings, Dr. Griffis, of Boston, delivered an address on "Godly Jealousy."

Mr. Wilder followed with an address. After which, amidst impressive silence and the subdued singing of a hymn of consecration there were passed around papers containing the following pledge, "We are willing and desirous, God permitting, to be foreign missionaries."

Sixty-four names were signed. This however, included some that had signed before. Meeting closed as usual.

After adjournment of meeting, a telegram was received from President Cleveland inviting the Alliance to a reception at the White House at 1:30 P. M., Monday, October 31.

## FOURTH DAY.

Sunday, October 30, 1887.

At 9:30 A. M. the Alliance met for a consecration meeting.

At 3:30 P. M. we were favored by an address from Rev. R. A. Goodwin on the subject, "The best mode of evangelizing the negro."

At 7:30 the Alliance held its closing meeting. Addresses were made by Messrs. Wilder, of Union, Bulbulian, of Union, Basmajain, of Crozer, Wallace, of Union, Garabed, of New Brunswick, Hoskins, of Union and Dr. Nelson, of Philadelphia.

After joining hands and singing, "Blest be the tie that binds," the Convention adjourned to meet next year at Boston. Signed,

J. M. LEONARD, (McCORMICK SEM.),

W. V. HIGGINS, (ROCHESTER SEM.),

GEO. P. PIERSON, (PRINCETON SEM.),

*Secretaries.*





## ADDRESSES.

## I

ADDRESS BY REV. JOSEPH PACKARD, D. D. DEAN OF THEOLOGICAL SEMINARY OF VIRGINIA.

*Mr. President and Dear Brethren of the Alliance:*

The pleasant duty has been assigned me of welcoming you, in the name of the Faculty, and students of the Seminary, to our hearts and homes. I regret the absence on this occasion of Bishop Whittle, who has expressed his warm interest in the object of the Alliance. We welcome you as brethren, beloved in the Lord, bound to us by a like precious faith, and by that love, which is the bond of perfectness, and engaged in the same cause, the greatest which can occupy the mind and heart of man.

I regard this Alliance, as a visible manifestation of the living and loving oneness of believers in Christ, often more strikingly displayed where there are differences of organization and usage than where no such differences exist. Such a practical exhibition of the unity of the Spirit, in the bond of peace is worth more than all the resolutions and sermons and speeches on the subject of unity. It is a light full of hope for the cause of Christian unity, to see so many young men preparing for the ministry, in different churches assembled together, for no worldly object of gain or pleasure, as to the best methods of evangelizing the world, lying in the Wicked One. I say, *Young Men*, for I have the same estimate of youth, that the Spartans had, when Antipater demanded of them fifty young men as hostages. they answered they would rather give twice the number of old men. We cannot expect much in the way of concessions, necessary to be made to attain this object of unity, on the part of older men. While the elders have been speaking well on the subject of Christian unity, the young men here in this Alliance are showing by actual experiment how it can be brought about. While you consult and pray together, your hearts are drawn to one another, and the middle wall of partition which separates you falls down of itself, like the wall of Jerico. Such a meeting as this cannot but exert a great influence in promoting brotherly love, in those of different churches, and richly repays all the time and trouble spent upon it.

I regard it again as a *fulfillment in some measure* of the Lord's prayer, which he prayed on the same night on which he was betrayed. "Neither pray I for these alone, but for them also that shall believe on me through their word that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." So the unity of his disciples will be the great argument for the

Divinity of his Mission, and will force conviction upon the world that God has sent his Son to be its Saviour. Such was the case in the early church. Nothing attracted the heathen so much as the brotherly love and charity of Christians, and never will the word of God have free course and be glorified, until the world says, again, as of old, "See how these Christians love one another, they are ready to die for each other."

Again, I regard this Alliance, as the dawn of a brighter day, which will bring on the final triumph of the Gospel, and the conversion of all mankind. The shadow upon the dial will not go back. The setting sun of that day will shine upon a converted world. A converted world! Whose heart does not leap for joy at the distant prospect of that day, which will come according to the sure word of prophecy, that when the fullness of the heathen is come into the kingdom of God, all Israel shall be saved. *Israel* first invited to the supper, and who would not come, will at last when the table is furnished with Gentile guests, accept the invitation. "They shall look on Him, whom they pierced," and weep bitterly over the long rejection of their own Messiah; Oh! Glorious day! longed and wept and prayed for by millions who died in faith, without seeing it. "Blessed are the eyes that shall see it, for many have desired to see it and have not been able." Then shall he, who alone is worthy, receive the crown of all the earth, then shall every knee bow to him and every tongue confess him to be Lord. Then shall "one song employ all nations," and all cry, "Worthy the Lamb for he was slain for us." Then shall great voices be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord, and of his Christ."

You may be interested in knowing what our Seminary has done in the cause of Foreign Missions. We have not done what we could, but we have done something. We have never had any doubts, as to the condition of the heathen, that they are ready to perish for lack of the knowledge of Christ, nor of our duty to send them the gospel. Our Seminary has not been wanting in examples of those who have obeyed the Saviour's precept, "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple," who have not counted their lives dear unto themselves, that they might turn the heathen from the power of Satan unto God.

"They followed Paul, their zeal a kindred flame,  
Their apostolic charity the same,  
Like him, crossed cheerfully tempestuous seas,  
Forsaking country, kindred, friends and ease."

We have sent in all, but forty-three missionaries, nineteen to Africa, eighteen to China, and six to Japan. In 1837, just fifty years ago, four missionaries left the Seminary for heathen lands. Three of them Payne, Minor and Savage for Cape Palmas on the west coast of Africa, and Boone for China. Bishop Payne bore the burden and heat of the day, and fainted not, for thirty-three years, a longer time than any white missionary, either English or American has ever lived on that coast, which has been called the white man's grave. He returned in his old age, in feeble health to his



native state. In his last moments he remembered the dear Seminary, and requested that he should be buried in the cemetery on its grounds. His sepulchre is with us this day, and upon it are written the words, which tell the story of his life;

"E're since by faith I saw the stream,  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

Some of the eighteen missionaries who followed him returned home unable to bear the fever, that there walks in darkness and wastes at noonday. Some have fallen asleep like soldiers on the battle field. In the little graveyard at Cape Palmas, near enough to the ocean to hear the ceaseless dashing of its waves, have been laid to rest, till the heavens be no more, five of our Alumni. Minor, Holcomb, Robert Smith, Messenger and Colden Hoffman. Two of them died within four months of their landing in Africa, and another survived but a year. They were the called, chosen and faithful. I rejoice at this opportunity of casting withered flowers upon their graves, far from their native land. I believe in my heart, that all they have done and suffered for that dark continent has not been lost; nor has their labor been spent in vain. Not a tear, which has been shed, or a groan which has been uttered, or a prayer offered up for Africa, has been forgotten before God. No death has there occurred, which has not been precious in His sight, and made the soil of Africa holy ground. Oh, no! They will all come up in remembrance before God, when the time to favor her, yea, the set time has come. They are all links in the last chain of His providence and grace, towards that unhappy land, and they will all be admired, when the mystery of God is finished. The life of Colden Hoffman was published by Rev. Mr. Fox, of Durham Cathedral, and the *London Christian Observer*, said of him, "We do not hesitate to say that the annals of missionary excellence do not furnish a brighter example than that of Colden Hoffman."

Bishop Boone went to China as we have said in 1837. As the great wall of China had not then been broken down, and no Chinaman could become a Christian, under pain of death, he turned aside to Java, where he spent two years in learning the Chinese language so as to be ready as soon as the ports were opened. He labored in China twenty-seven years and there died. He was a man of great enthusiasm, and of rare faculty in acquiring the Chinese language. His translations from the English into Chinese were of great value to the missionaries, who followed him and entered into his labors. How should I omit to mention the Rev. Robert Nelson, who labored faithfully and successfully? in China, for thirty years, and died within a year past in his native state? The Rev. Henry M. Parker was put to death by the rebels, in the Chinese rebellion, and the Rev. Cleveland Keith perished in the "Golden Gate," when it caught on fire in its passage from San Francisco to New York.

Our Seminary has had the honor and privilege of sending the first Protestant missionary to Japan. The Rev. John Liggins had been a missionary in

China for four years when in 1859, visiting Japan for his health he found to his surprise, that a treaty had been signed which admitted missionaries to Japan. The honor of baptizing the first convert in 1865 was reserved for a missionary of the Dutch Reformed church.

I will not occupy more of your time. Let us pray with one accord, that He who has promised to be with his church to the end of the world, may be with us on this occasion, that some beams of that love which glows and burns in heaven, may fill our hearts with love to Him, to each other, and to the souls for whom He died. So at the conclusion of this convention we may all say "It was good for us to be here."—*Amen.*

## II.

### ADDRESS OF WELCOME.

BY REV. J. E. GRAMMER, D.D., BALTIMORE, MD.

*Brethren, Beloved in the Lord:*

We read that, when St. Paul met the brethren at Appii Forum, he thanked God and took courage. When we see such a company of the servants of our Lord, Jesus Christ, and consider the purpose and motive which animate your hearts, and govern your lives, we may well thank God and take courage. 'Tis a cheering sight to behold an assembly of Christian men, and especially of Christian men consecrating their youth and manhood to the great work of spreading the Kingdom of our common Lord. It gives us courage to see so many enlisted for the battle, and to know that they come from all Churches and from all points of the field, and stand to-day with one heart and one mouth to profess "the faith once delivered unto the saints." All hail to the delegates of this convention. We greet you as brethren in Christ, as sons of one Father. We welcome you to this city where Washington worshipped in yonder pew, the God of our Fathers and of our salvation; and where Robert Lee, a man of like courage and honest convictions worshipped in the same faith. Both were men, who illustrated the power of brave and conscientious lives.—

"How'er it be, seems to me,  
'Tis only noble to be good;  
And kind hearts are more than coronets  
And simple faith than Norman blood."

We welcome you to Alexandria, renowned for its neighboring Seminary set up not for the study of heathen philosophy like that of old, but for the training of ministers of the Lord Jesus. Founded as it was by Meade and nursed by men of faith and holy zeal, it has sent out nearly all the missionaries of the Episcopal Church in Africa, China and Japan. Its chief officers and professors; its students and these ministers and servants of God greet you in the name of their God and ours. Your coming is a cause of pride, pleasure edifi-



education. So different from the assemblies of men, met simply to advance the political, financial, or literary interests of a community, your counsels and supplications will be united for the extension of that Kingdom, which is righteousness, and peace, and joy in the Holy Ghost.

As watchmen, students, bearers of the Cross, we have cause to ask—What of the night?" We have cause to expect the assurance, "The morning cometh." We need to see each other face to face, and strengthen each other's hearts and hands, "to the end that we may be established, that is, that we may be comforted together with you by the mutual faith both of you and me."

It is the *missionary spirit*, which will save our theological seminaries from becoming stagnant and sluggish in their life; and rescue us from a selfish apathy or a cold orthodoxy. The best corrective of a mere speculative study of theology is to enter upon the work of the Lord. The best protection against the dangers of materialism, and of a superstitious ecclesiasticism is to seek the spread of the gospel. We have come to cultivate that spirit, to kindle our hearts anew at the altar of our God. The divine author of our religion was a missionary, and came to seek and to save the lost. The angels gladly heralded his advent to the humble shepherds. The subjects of his mercy published abroad his healing and saving power. The woman of Samaria in her delight and wonder brought a whole city to learn and be assured that He was the great prophet. The Apostles, after they had received the Holy Ghost, went forth on their world-wide errand. They knew that the middle wall of partition was broken down, and that it was not only to the lost sheep of the House of Israel, they were to carry the message of life. The chief Apostle of our Lord who was more abundant than they all through the grace given unto him, went far hence to the Gentiles. He longed to preach the gospel even in Rome, and it was there that Christianity won its proudest conquests; for he rejoiced that their faith was spoken of throughout the world. What a marvellous record was his! What a glorious example to the church! What a sublime triumph of his faith as the great foreign missionary of the Cross! He heard the cry from the man in Macedonia and he answered it. Philippi was the scene of greater triumphs for Christ than for Cæsar. There was laid the foundation of that mighty temple of Christian faith, beneath which millions have found shelter. Surely no student of the career and work of the great Apostle can fail to say boldly, "This is the Lord's doing, and it is marvellous in our eyes." He was a wise Master builder, and the beginning and end of his ministry was Jesus Christ, and Him Crucified. From the blood of this noble missionary martyr, have sprung a host of armed soldiers of the cross. Brethren, if the gospel was the power of God in St. Paul's day, it is none the less saving now. It is the "everlasting gospel," and it can never lose its life and savor and efficacy, as long as it is the ordained means, by which it has pleased God to save them that believe. If in Rome and Corinth and Ephesus it was mighty to pull down the strongholds of sin and error, it is no less mighty to-day in the very centers of infidelity and unbelief. The very greatest evidence we have

of the divine origin of our religion is the wonderful conversion it has wrought in men and people. Our Lord Jesus Christ said that the gates of hell should not prevail against it, and wherever it has been preached, it has been to overthrow the kingdom of darkness. When Robert Morrison was asked by a sceptical man of business and ship-owner, as he was about to sail for Canton, "Now, Mr Morrison, do you really expect that you will make an impression on the idolatry of the Chinese Empire?" he replied, "No sir, but I expect *God* will." This is the secret of the missionary's hope and power. "It is not by might nor by power, but by my Spirit." And when he reached Canton, and beheld the worldliness and idolatry, he asked, what can ever be done with these ignorant, shrewd and impious people?" But he adds, "What were our fathers in Britain?" China may seem walled around against the admission of the Word of God, but we have good ground to believe that all its bulwarks shall fall before it, as Joshua had respecting the walls of Jericho. Nor need I remind you of his faith and work and spirit; for the life of every true missionary of the cross confirms the same assurance. The gift of God's Spirit is greater than the gift of miracles, and the success of missions is the miracle of the church. The fulfilled prophecies are not more marvellous than the fulfilled promises. The union and overthrow of empires is not so marked an indication of the presence and power of God, as the conversion of millions, and the establishment of a spiritual kingdom of Jesus Christ. We have a great deal to challenge our prayerful meditation. The condition of our own country to-day is calling us to consider the perils of intemperance, the perils of false faith, the perils of an overflowing worldliness. Surrounded by a mixed multitude of every nation and creed, with men from the uttermost parts of the earth, what can save our Sabbath, our Bible and our Church, but the preaching of the gospel? The cry is for missionaries, missionaries of the cross, men baptized with the Holy Ghost, who shall lift up their voice and cry, "Behold the Lamb of God." It would seem as if the nations of the earth were sent here to see the power of Christianity, as possibly no where else, so visibly demonstrated upon such a scale and in such a brief period. And as it is the religion of the Bible, which has made us what we are to-day, so the greater the peril, the greater need to "preach the Word" This was St. Paul's charge to Timothy, in spite of insidious philosophy, falsely so-called, and the most threatening forms of unbelief. Every form of Anarchy and social disorder, every giant heresy and enemy, the Rationalism, and the Mormonism, the Romanism and the Agnosticism of this century and of this land challenge us to be more instant in preaching Jesus Christ: Jesus Christ the wisdom of God, Jesus Christ the power of God.

All these suggestions of philanthropic sympathy, all the organizations of charity, and all the rich endowments of academical learning cannot take the place of preaching Jesus Christ. It was that which converted Asia Minor and Europe; it was that which blessed the labors of Henry Martyn and Wm. Carey and Bp. Heber and Wilson and Judson in India; which crowned the lives of Patterson, Williams and Selwyn, and Samuel Marsden.



Said that heroic missionary, "Civilization is not necessary before Christianity. Have both together if you will, but you will find civilization follow Christianity more easily than Christianity follow civilization." And if the call in this land is so great, what shall we say of the nations in gross darkness. The horrors of heathenism are appalling. The power of sin and of the great enemy of man in blinding his eyes to the truth, should startle us from our apathy. We are under a great responsibility for our trust, and "wo be to us if we preach not the gospel."

"Shall we, whose souls are lighted  
With wisdom from on high  
Shall we to men benighted  
The lamp of life deny?"

Our Lord pitied the multitudes with nothing to eat, and commanded the Apostles to feed them as he created. And he has put this bread of life into our hands. Yea, it is an awful account we shall have to give, if we refuse to obey this commission. Said the devoted Hoffman, as he lay dying of African fever, as his last message to the church in America, "Tell them by the living crucified One, hold not back their hands." Said Paul to Timothy, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead, 'preach the Word, do the work of an evangelist, make full proof of thy ministry.'" No where have God's people so much to encourage them as in the work of foreign missions. The history of that work is as thrilling as a romance. It has furnished heroes of whom the world was not worthy. "Henry Martyn," said Sir Jas. Stephen, "is the one heroic name which adorns the annals of the English Church from the days of Elizabeth to our own." As Lord Macaulay said:

"Religion, sorrowing o'er her favorite son,  
Points to the glorious trophies which he won,  
Eternal trophies, not with slaughter red,  
Not stained with tears by hopeless captives shed,  
But trophies of the cross."

And along with his are the names of Brainard and Schwartz and a host of others. Their spirits are with us to-day. Their works follow them. The fields where they scattered the gospel seed are white to the harvest. Their converts are in every land. Their missions in India, in Ceylon, in Madagascar, in Erromango, in Polynesia; in Africa and in all parts of the world testify that their labor was not in vain in the Lord. Surely we have everything to cheer us. A wide and effectual door is opened, even though there be many adversaries. The gates of ancient prejudices are rolling back on their hinges, crusted with the rust of centuries.

Commerce is binding the nations in closer bonds, and in our midst we see the youth from China and Japan trained in our schools and colleges for industrial pursuits and higher ministries. The dark continent is being explored, and the Free State of the Congo brought into contact with the missions of the gospel. Never was there so deep an interest in Missions, and especially Foreign Missions as at this time. The Spirit of God is moving in the midst of our young men in the course of their academic life, to consecrate their

learning and talents to this cause. From one and another we hear the question, "Is there not a cause?" Yes. They say in effect, "We do not well. This day is a day of good tidings and we hold our peace." Thank God for what our eyes see, and our ears hear. Look out at the field and it is already white to the harvest. Judson said, "our prospects are as bright as the promises of God." The same Spirits that put it into the hearts of Mills and Richards and Judson, those three young men, who led the way to that great work of the American Board is working in our churches. May we not use the language of Judson today in reference to that early movement, and apply it to this assembly? He said, "I have ever thought that the providence of God was conspicuously manifested in bringing us all together from different and distant parts; and when we all met at the same Seminary, and came to a mutual understanding on the ground of foreign missions and missions for life, the subject assumed in our minds such an overwhelming importance and awful solemnity as bound us to one another and to our purpose more firmly than ever. How evident it is that the Spirit of God has been operating in different places, and upon different individuals, preparing a way for those movements which have since pervaded the American churches."

We recognize the presence and guidance of that Providence to-day in this assembly. What a glorious pledge is such a convention of that coming and increasing unity of God's people, in which it shall be seen that Christ is all and in all. "Who is Paul and who is Apollos, but ministers by whom ye believed, as the Lord gave to every man?" What a variety and yet what unity, what harmony and yet what diversity, what difference of operation and of administration, but all these worketh that one and the same Spirit, dividing to every man severally as he will. We are not here to discuss questions beyond the circle of our revealed religion. The doctrine of a future probation is unknown to our Bible, and we rejoice that "God so loved the world that he gave his only begotten son that whosoever believeth on him might not perish but have everlasting life."

We have the one Charter for the church, the one line of duty, the one path of sacred obligation to go into all the world and preach the gospel to every creature. Surely brethren, the great leaders in the missionary cause rebuke any disposition to linger or debate. Recall those names to-day which are like stars in the clear upper sky. Press on. Caesar wept at the statue of Alexander in Spain, to think that he had done so little compared with the conqueror of the world. Themistocles could not sleep because of the shield of Miltiades. And seeing we are compassed about with so great a cloud of witnesses in this mighty work of evangelizing the nations, let us run the race with patience. Of honorable women there have been not a few. Lydia and Priscilla Phebe and the Marys have had their successors in all our churches. Miss Fay and Miss Catharine Jones in China, Mrs. Payne and Mrs. Hoffman in Africa, Miss Britain in India, Miss Crowley in Japan and many kindred spirit from the ranks of women are calling like Deborah of old to new and valiant exploits for God. It is not by men of great



endowments so much as of large heart and strong faith that God has done his work. Their life of purity, unselfishness, devotion to man, and faith in a higher world have been the most real Imitatores Christi. May the Spirit of God descend upon this assembly, and the felt presence of Jesus Christ be experienced as he shall breathe upon us and say, "Receive ye the Holy Ghost," Then we shall go forth from this sacred association animated by one hope, guided by one faith, sanctified by one baptism, and in the strength of one Lord. Then God shall bless us, yea even our own God shall give us his blessing, and all the ends of the world shall see his salvation.



## The Relation of the Congo Free State to African Missions.

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Moffat; Livingstone, Stanley! These are three great names which will ever stand prominent in African history. For Moffat led to Livingstone, and Livingstone led to Stanley and Stanley led to the Congo, and so all three had a share in the founding of the Free State.

In 1816 the London Missionary Society sent Dr. Moffat to South Africa. In all that vast region only a few United Brethren were holding forth the word of life. Moffat settled among the Bechuana tribes, where with true devotion to his Master he labored both as a missionary and explorer for about half a century. And it was largely due to his influence that Livingstone's work was stamped with its distinctive character.

When Livingstone reached Africa in 1841, what did the world know of the vast country between Moffat's station and the Great Desert? Fired with a zeal peculiar he began those wonderful missionary explorations which have placed him first among African benefactors. While in the Manyema country in 1869-71, no news concerning him reached either Europe or America, and great anxiety prevailed. The New York Herald sent out Stanley with instructions to find him; and on Oct. 28th, 1871 the two grasped hands at Ujiji on the eastern shore of Lake Tanganika. This was a providential meeting, for Livingstone exercised a profound influence over the skeptical journalist and God intended that Stanley should complete the exploration which the great missionary had begun. Remaining together for more than four months the two separated, the one to continue his work in Africa, the other with sad heart to make his way homeward. One year later we see an old man in Chitambo's village in Ilala, on the south of Lake Bangweolo. Worn by hardships, enfeebled by suffering, his earthly life almost finished, he is lying on a rude bed in a grass hut. It is Dr. Livingstone. At 4 o'clock on the morning of May 1st, 1873 the servants look at their master, and, by the light of the burning candle, they see him, "not in bed, but kneeling at the bedside, with his head buried in his hands upon the pillow." He died praying—for the redemption of Africa. And that prayer-breath, ascending to heaven, was preserved in the golden censer where John tells us that the petitions of the saints are kept. The heroic missionary was not permitted, as he wished, to sleep sweetly "in some far-off still deep forest" till the resurrection morn. England claimed him as her own. And with Stanley as one of the pall-bearers, what was mortal of the Christian hero was deposited in Westminster Abbey, April 18th, 1875.



Stanley laid down Livingstone's body and took up his work. For by this time the angel had taken the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake, the prayer in Ilala was answered. All Europe and America were aroused. Stanley resolved to complete Livingstone's project. And the discovery of Stanley, it has been said, was little less remarkable than the discovery of the Congo itself. In Oct., 1876 he reached Nyanwe, the farthest point down the Congo reached by Livingstone; and from there set out to follow the course of the river, and on Aug. 12, 1877 the Atlantic Ocean burst into view, and the problem was forever settled that the Chambezi Lualaba are only the head waters of that one great river whose mouth the Portuguese had discovered four centuries before.

In the meantime at Brussels in September, 1876, Leopold II., king of the Belgians, had founded the African International Association for the exploration and civilization of Central Africa. After Stanley had opened the great water highway into the continent, it was thought best to establish a branch organization for special work on the Congo. Accordingly, there was formed in November 1878 the Committee for the Study of the Upper Congo, or, as it was afterwards called, the International Association of the Congo. It was under the auspices of this Association that Stanley on Aug. 14th, 1879 arrived before the mouth of the river to ascend it and open its great basin to civilization and commerce. But the Association felt that their object could not be accomplished unless the newly-discovered territory could be properly protected. It was feared that France or Portugal, on learning the importance of the basin, might seek to enrich herself by annexing the mouth of the river, and thus the interior would be shut up from further development. It was therefore resolved to set about acquiring sovereign rights from the natives, with a view to founding a Free State. With this in mind Stanley went up the river as far as the Falls which bears his name, establishing stations and making treaties with chiefs. Over four hundred and fifty independent chiefs ceded to the Association their rights of sovereignty and ownership; a sufficient number of these smaller dominions to be combined into one grand whole and constituted a sovereign state. But while this was going on, eyes in Europe were turned towards Africa, "the annexation fever was in the air." Germany was adding to her domain different portions along the coast; while Portugal proposed to annex the lower course of the Congo, and made a treaty with the English government whereby (if ratified by other governmental powers) an end would have been put to any further enterprise in the Congo basin. Against this Anglo-Portuguese treaty signal protests were made. It was decided, therefore, that a conference should be called, in which the United States and the European powers should be represented, and that this conference shall determine upon all matters of international interest pertaining to the Congo and the rights of the International Association. Accordingly, such a conference met at Berlin on Nov. 15th, 1884. Fifteen different nations were there represented under the presidency of Prince Bismarck, the constitution of the Free State was formed;

treaties were made with the various nations, which in turn reorganized the International Association as a governing power on the Congo; and when the conference adjourned on Feb. 26th, 1886, the Free State took its place among the sovereign powers of the world.

In considering the relation of the Congo Free State to African missions we must notice

I. The time of its formation. It is true that the speed of God "time counts not, tho' with swiftest minutes wing'd." But God is never ahead of time. It is equally true that "when God walks the earth, his steps are often centuries apart." But God is never behind time. When the fulness of the time came he sent forth his Son to redeem the world. And when the fulness of the time came for Africa he made provision for her redemption. The time of the formation of the Free State may suggest to us its *providential* relation to the evangelization of Africa.

1st. I consider the internal condition of the continent when the Free State was founded. It was a time marked by *the decay of the old kingdoms!* Tradition speaks of far greater and more powerful kingdoms in the past. A recent writer says: "It is very evident that the kings of Congo, Kabinda, Loango, and Angola exerted at one time far more influence than they do today. Indeed, the king of Congo (whose influence is merely nominal outside his own town) is the only chief that maintains his style and title; the others have become extinct during this century. We find then the whole country in a state of disintegration; every town a separate state, and its chief, to all practical purposes, independent" (Bentley; *Life on the Congo*, p. 45). This, then, was just the time to enter Africa. There was no unity of power, no mighty kingdom ruled by a powerful hand and able to resist the entrance of the Christian world. The old sovereignties were decayed or decaying, thus making possible the founding of the Free State. But God intended that such a state should be constituted only for the more easy establishment of the Kingdom of Light in the Dark Continent. How marvellous his providence!

But again, the Free State was founded at a time when in Equatorial Africa there was *one great race with one language*. The Congo basin, indeed all that vast territory which stretches, roughly speaking, from six degrees north latitude to Cape Colony, is inhabited by the Bantus, who are the typical negroes and the greatest of African races. To be sure there are among this people many tribes with their various linguistic differences. But the dialects spoken are cognate and belong to "one great language or family of languages," Mr. R. N. Cust of the Royal Asiatic Society, is quoted as saying that "the Bantu languages are soft, pliant and flexible, to an almost unlimited extent. Their grammatical principles are founded on the most systematic and philosophical basis, and the number of words may be multiplied to an almost indefinite extent. They are capable of expressing all the nicer shades of thought and feeling, and perhaps no other languages of the world are capable of more definiteness and precision of expression." (*Life on the Congo*, p. 43). What a wonderful provision is this for the translation



of God's Word and for the easy acquisition of the vernacular by the Christian missionary. We are reminded forcibly of the providential preparation of the world for the coming of Christ, by the spread of the Greek language in its Hellenistic form.

And looking still further at the internal condition of this region, we observe another very encouraging feature for mission work. It is *the religious status of the people—they have no system as yet*. When the missionary entered China, he found the Chinese controlled by a subtle priesthood and proud of their ethical and religious faith which had become hoary with age. On entering India, he found the people in the despotic grasp of Brahminism and Mohammedanism, or going to Burmah, Siam, and Japan, he found Buddhism with its magnificent temples to attract the eye and awe the soul of the worshipper. And apostasy from one of these old systems might cost the apostate his life. Not so with the Africans. They are more like the Karens, a people who had no form of heathen religion or priesthood and among whom the gospel has wrought such marvellous results. The Africans are victims of all sorts of superstitions, but they do not worship idols. The images which they have are not objects of worship. The smaller ones in their homes and the larger ones in front of the towns are not regarded as personalities but as charms to ensure good fortune and protection. And all representations of the natives as bowing down to a fetich and worshipping with prayer and praise are simply false word-pictures. The name of God is known among the people, and that is about the extent of their knowledge of him. In many cases, however, there is a somewhat clear idea of his personality. He is regarded as Creator, and sender of rains. But they are ignorant of any means of communication with him, though he be not far from every one of them. None believe that death is a cessation of being; although as to the future state their superstitions furnish little explanation or comfort. Some think that the spirit world is in a dark forest land, others that it is under the sea. When their friends die, some suppose that they have been "witched away" and sold to traders. The coast laborers are thought by some to have been thus obtained, and under the influence of such a belief many come from the interior to the sea and with sad hearts gaze into the faces of the coast laborers in hope of finding their loved but departed friends. When the missionary goes to such people as these and tells them that he has brought news not from a strange God but from their own God; when he tells them of the Saviour who both died and rose again; it is reasonable to suppose that they will receive the message which our Common Father sends from the spirit world, and that they will believe on him who hath brought life and immortality to light.

In considering the time of the formation of the Free State it is important to notice not only the internal condition of Africa, but also

2d. The condition of the external world. It is *a time of belief in both civil and religious freedom*. If this great continent had been opened at an earlier stage of human history, it certainly would not have enjoyed the advantages which are offered to it to-day. Being discovered at this peculiar

period, this region of untold resources was saved from spoliation and consecrated to civilization. Both the civil and the religious rights of the people are to be jealously guarded, and in their progress the natives are to be guided by the civilized and Christian nations of the earth. Dr. Pierson, in speaking of the Berlin Conference and the compact there made, asks: "Who are the national parties to this most remarkable compact for civil and religious freedom? Not only Protestant powers, like the United States, Great Britain, Prussia, Denmark, Norway and Sweden, but the Greek Church, as represented by Russia; the Papal Church, as represented by Austria; Belgium, Spain, Portugal, France, and Italy; and even the Moslem power as represented by Turkey! The grandeur of the event overwhelms us. When, in the history of the world before, have Protestant, Greek, Papal, and Moslem powers conferred and combined to assure civil and religious freedom to a new state just emerging out of obscurity and semi-barbarism into an enlightened civilization."

Still further. The Free State was formed at *a time of unparalleled missionary activity in the Christian Church*. One hundred years ago not only were heathen countries closed to the gospel, but the church itself was practically dead to mission work. There was even antipathy to foreign missions. The evangelization of the world was declared by some to be absurd and fanatical. And even as late as 1792 when William Carey led in the formation of the first English Foreign Missionary Society, he was sneered at by many, and was combated even by some of his Christian brethren. But forces were at work during the last half of the eighteenth century which produced a revival of apostolic religion, and the church began to hold special meetings of prayer for the spread of the gospel, Christians came to feel that the church had more to do than merely to cultivate the little sphere that immediately surrounded their own doors. They began to recognize the fact that the field is the world. A mighty impetus was given to evangelistic labor, and the efforts then begun have in our own time grown into vast proportions. Indeed, to quote once more the words of Dr. Pierson, "That is the epoch of *world-wide* missions. Since this century began, a golden net-work, glistening with heavenly dews, has been extending from the great centres of Christendom, with lines radiating in every direction, and cross-lines connecting, until the great globe itself is girdled and enclosed;" (The Crisis of Missions, p. 26). God opened the Dark Continent when the Christian world was ready to push in with its gospel light. And our own great country is specially adapted to give assistance to this newly discovered field. Within our borders are seven millions of people of African descent. About a quarter of a century has passed away since their liberation. During this time they have been learning methods of government and have been attending the schools which were established for their education. And we may expect that God will in this case make the wrath of man to praise him. These people who were brought from Africa bound in chains God will send back to Africa free men in Christ Jesus and bearing



with them that gospel which will bring liberty to their brethren held fast in the bondage of sin.

Looking, then, at the providential preparation for the evangelization of Africa, as suggested by the very time when the Free State was formed, we find that in Central Africa the old kingdoms were decaying and offering opportunity for the new and better; that *there* lived the typical negro race, with a language specially fitted for the missionary and his work; there the people were as yet controlled by no subtle priesthood and bound to no religious system: and then when we turn to the external world and see that it is a time when nations believe in free governments and liberty of conscience; and when the Christian Church is all ablaze with missionary zeal, we are led to exclaim: "This was the Lord's doing, and it is marvellous in our eyes."

Again, the Congo Free State is related to African missions as to

II. The Strategic position of its territory. This may be called its *natural* relation. Its situation is of great significance. Why, but for its position, did God choose Palestine to be the scene of the most momentous events in the world's history? The Holy Land was a very small territory, but its position on the map of the world at the beginning of the Christian era was a strategic position. It was the pivotal point between the three continents. It lay between the two great rivals of the ancient world, and Assyria, and was on the great highway of travel between the East and the West. No other place on the globe was so well adapted to be the scene of the life and death of him, who is "the light of the world." God chooses positions. Taking up the map of Africa and looking at the region embraced by the Free State, we find that

1st. Its position furnishes a central basis of operation. Not so easily could the continent be evangelized if this new power occupied any other than its present location. In the valley of the Nile commerce thrived centuries ago, and then many of the arts and the sciences were cradled. But the remainder of Africa lay enveloped in its own darkness. On the southern shore of the Mediterranean the Christian Church once found a home. But over the vast interior rayless night lay settled like a pall. The Free State, however, lies not on the outer edge of the continent. *It is an immense territory in the very heart of Africa*, thus giving opportunity for the gospel light in its radiation to enlighten the whole continent. Starting from the mouth of the Congo, the Free State runs eastward, widening as it goes, till it touches the water-parting between the Zambezi and the Congo on the south, Lake Tanganika on the east, and the water-shed of the Congo and the Nile on the north. Thus the State runs two-thirds of the way across the continent, and reaches a width of twelve hundred miles from north to south. It is an extensive territory lying on both sides of the equator, embracing more than a million square miles, and containing about fifty millions of people.

We notice still further that *the Free State is intimately related to the Free Trade Area*. While the Congo State has a coast line of only twenty-three and a half miles, this Area devoted to the free trade of all nations runs along

the Atlantic for about three hundred and eighty miles. It includes the Free State, and also the French and Portuguese possessions on the west coast; and then starting east from the Atlantic it runs across the continent to the Indian Ocean, being thus a spacious commercial zone stretching from Sea to Sea and containing about two and one-half millions of square miles.

Now, *the Free State and the Free Trade Area may be expected to influence all Africa*. At present the Congo State has little *actual* relation to any but Central Africa. There must be railways built and other means of communication opened up before the gospel can spread over the entire continent. But a beginning has been made in the right place. Whatever of civilization and Christianity is introduced into the Free State will spread over the Free Trade Area and from this perhaps over the continent. It is in accordance with the method of Scripture to begin at the heart. In converting men God never begins on the outside to work in. But conversion takes place first at the very center of man's being and then manifests itself in the outward life. So if the heart of Africa can be Christianized, the whole continent will soon feel its influence. As when a mighty stone is dropped upon the quiet surface of deep waters the circular waves go out increasing in number and enlarging in size; so from the cross set up in the center of Africa we may hope that the circles of Christ's kingdom shall go out increasing and enlarging till all they that dwell in darkness shall bow before him and his dominion shall extend from sea to sea.

2d. The territory thus situated is remarkable also for its natural resources and facilities. The Free State is more than central in its location. If it were characterized by poverty of natural resources and means of transportation, a central might not be a strategic position. This, however, is not the case.

*The Free State includes the wealth of Equatorial Africa*. Nearly everywhere the valuable oil-palm is found, and in some localities there are whole forests of it. The india-rubber plant, white and red gum copal, and camwood are also found in such abundance as to offer great inducements to commercial circles. And Stanley says that vast extents of forest are draped with orchilla weed lying on the woods like a green veil. And ivory, which exists in such large quantities, is reckoned to rank only fifth in natural products. Iron, copper, plumbago and gold are found. There are numerous varieties and great quantities of fruits and vegetables, and those which are not indigenous are being introduced with extraordinary success. Surely when we look into this part of Africa, so long unknown to the civilized world, we are led to say with the Psalmist: "O Lord, the earth is full of thy riches."

Into all this wealthy region *the Congo and its tributaries furnish natural highways for commerce and Christian Missions*. The Congo itself is more than three thousand miles long. In its lower course it is navigable to Vivi Station—one hundred and ten miles from the Atlantic. Then travel to Stanley Pool (say a little over two hundred miles) must be by rail, on account of the cataract region. But when Leopoldville at the lower end of the Pool has been reached, the great river is again navigable to Stanley Falls, a distance of ten hundred and sixty-eight miles. The river in this section is



almost a semi-circle, lying across the equator, with the curve turned northward; while the lay of land is said to resemble an inverted saucer. "It is a high plateau of from 2000 to 4000 feet elevation, surrounded by an elevated ridge, from which the land slopes rapidly away to the north and south, and on the east and west to the sea." Through this peculiar geological formation the Congo flows from the east, and, cutting through the hill country on the west, rushes down to the sea. The water-shed on the south turns six great rivers into the Congo, and that on the north some ten or eleven more. Truly Central Africa is "a land of rivers of water."

If, then, we consider the position of the Free State, remembering that its location is central, thus giving civilization and Christianity an opportunity to enlarge their boundaries on all sides; that it is a country of untold natural resources, inviting to it others than missionaries to develop its resources and elevate its people; if we then think of the great water courses running east, west, north and south; and then picture to ourselves vessels in the future steaming up and down these rivers, carrying missionaries, Bibles, and printing presses, as well as commercial wares, we may see that the natural relation of the Congo Free State to African missions is by no means to be overlooked:

In concluding this discussion as to how missions in the Dark Continent will be affected by the Free State, we must consider

III. The provisions of its constitution. And as the time when the State was formed suggested its providential relation to the evangelization of Africa, and the strategic position of the State its natural relation, so the privileges permanently provided at its establishment may be called its *constitutional* relation. Among these provisions of the constitution we notice those referring to:

1st. The preservation and civilization of the nations. *No attempt is to be made to drive out the natives and take possession of their land.* On the contrary they are to be regarded as men with inviolable rights. The civilization of Africa does not depend on driving out this people and settling it with foreigners, but on lifting the nations out of their "listless carelessness," turning their attention from tribal warfare to the development of the country, putting the children into schools for the expansion of their intellects and the cultivation of their moral natures, instead of allowing a boy to grow up, buy a gun and a wife and then sink down into indolence as if the aim of life were accomplished. The Free State has provided that all institutions whether religious, scientific, or charitable, which look toward the preservation of the natives, the amelioration of their moral and material condition, the work of educating them to understand and appreciate the advantages of civilization are to be encouraged and protected without respect of creed or nationality:

The powers connected with the Congo State have also pledged themselves for the suppression of slavery and the slave trade. A large proportion of the population are slaves, obtained either by purchase or by war. Sometimes these slaves are well treated, but the fact that they are the property of another often subjects them to the most cruel abuse. In some cases if a man

is condemned to die, he may purchase a slave to die in his stead. And often the most horrible tragedies are enacted at the death of a chief or a man of wealth. He must not go to the spirit world unaccompanied. And so anywhere from two to fifty slaves are butchered like so many beasts and their skulls used to decorate the grave of the departed grandee.

The slave trade is also horrible beyond description. One bright morning when Livingstone was walking on the banks of the Upper Congo, he noticed about fifteen hundred people gathered together at a market, when suddenly a murderous fire was opened upon them by slave hunters. A great confusion followed; many were killed by the shots, and others rushing to the river to escape slavery were drowned in the waters. The shrieking of the frightened, the groans of the dying, and the wailing over the dead, produced upon Livingstone an impression which haunted him till the day of his death. And as Stanley was ascending the river previous to the Berlin Conference, he came upon the track of Arab slave traders—burnt villages, leveled palm trees, ruthless ruin everywhere. When these villains were overtaken they were found to have as captives twenty-three hundred women and children. They had been on their raid about eleven months, and had plundered and burned one hundred and eighteen villages. Surely the suppression of slavery and of such a traffic will not only preserve the people and their country, but will go far to teach the inviolable rights of the individual, the sanctity of human life, and the sublime Christian doctrine of the brotherhood of man.

2d. The constitution further guarantees special protection to explorers and scientists. Explorers will be of service to Christian evangelization, because *their work will make known the various regions and their needs.* Dr. Livingstone was right in holding that we must ascertain the strategic points and master the geographical problems, before we can begin Christian missions "on practical and comprehensive lines" (Life on the Congo, p. 95). And as explorers open the fields of labor, those who visit the continent in the interest of medical science *will reveal the laws to be observed for preserving the health of the laborers.* It must be admitted that the climate is a very serious obstacle in the way of Christianizing Africa. The burning sun, the cool night air, the pestilential vapors arising from mud deposits and decaying vegetation have been and are the fruitful causes of fever and of death. But much of the fatality has been due not so much to the climate as to the intemperate habits of the traders, and to ignorance of sanitary laws and over-exertion on the part of Christian workers. The climate of Equatorial Africa is not so deadly as it has often been represented. The thermometer in the Free State during the hot season will range only from 80° to 90° in the shade and in the sun about 25° higher. As the Congo is ascended, the climate is found to be more healthy, and above Leopoldville, Stanley calls the temperature "delightful." As the climate becomes better understood and medical science advances, the security of life becomes greater, and it now seems that the problem of laboring and at the same time living in Africa is about to be solved. Already rules have been laid down by explorers and scientists, which, it is claimed, will enable one to live as long on the Congo as in India or even



in England. The missionary should for Christ's sake be faithful in his observance of these laws of health, remembering that he goes to Africa not to die but to live for Christ. And yet he must go not counting his life dear unto himself if so be that he may finish his course with joy and the ministry which he has received of the Lord Jesus.

3d. A third provision of the constitution is that it grants freedom of trade to all nations. This privilege, however, is limited to a period of twenty years, the powers represented at the Berlin Conference having reserved to themselves the right to decide at the end of that period whether or not free commerce shall be continued.

Since love of traffic is the peculiar characteristic of the natives, *desire to trade will bring them together at the various market-places.* Thus commerce will be of service to Christian missions by helping in the acquisition of languages by which ideas as well as commodities may be exchanged. Moreover, at these places of trade the missionary will have a rare opportunity for preaching the gospel. Induced to come from afar to these markets by the hope of enriching themselves in the wealth of earth, the people will return to their widely-separated homes telling of the one pearl of great price and of the unsearchable riches of Christ.

And commerce will also open ways of travel and communication. The introduction of telegraphic and postal systems will make strangers neighbors; and the great routes opened through the country for the transportation of commercial wares will furnish roads for the missionary, just as at the beginning of the Christian era "the highways built for commerce and for the Roman legions, served also the messengers of peace and the silent conquests of the cross."

Furthermore, apart from distinctively Christian work, *the contact with civilization, which commerce secures, will assist in the elevation of the people.* When Stanley went up the west coast to Duke Town and Creek Town, he there saw African Chiefs occupying well-furnished houses which had been made in England, transported section by section, and sold to the chiefs for palm-oil. Commerce may yet be the cause of similar sights on the Congo. And in addition to such beneficial results from trade, there will be others of no less importance. For some corporations, for example the African Lakes Company, propose to carry on all their trade strictly on *Christian principles.* But it has been well said that where God builds a church the devil builds a chapel close by. And so we can hardly expect that commerce will be an unmitigated blessing. There is danger that very many will conduct their business on any other than Christian principles, and while so doing may claim and receive the protection of the law. To-day one of the greatest obstacles in the way of saving Africa is the drink traffic. The same ship which bears the missionary to save the people, also carries its barrels of rum to damn their souls—The Book of Truth and the bottles of hell! Let us pray that this and all other evils connected with African commerce may be stayed, and let us, a Conference of Christian men, protest against the present legal pro-

tection of this fatal traffic on the Congo, and against all future legislation in its favor, lest the blessing of free trade be turned into a curse.

4th. Finally, the Christian missionary is heir of all the privileges and advantages of the new State. Not only is there freedom granted to commerce, protection guaranteed to the natives, explorers and scientific men; but it is also provided that the herald of the cross, together with his escorts and collections, shall be the object of special protection. And that *such a provision is necessary to any assured permanence of mission work* may be seen by recalling the shameful treatment of the Presbyterian and Baptist missionaries by the French and German Governments at the Gaboon and Cameroons. The protestant schools were closed, and attempts were made to drive out these denominations, whose missions had been established on the coast for nearly half a century. But no such treatment is possible in the Free State, for the constitution declares that liberty of conscience shall be guaranteed to the natives as well as to the inhabitants and foreigners. The free and public exercise of every creed, the right to erect religious buildings and to organize missions belonging to every creed, shall be subject to no restriction or impediment whatever.

And already *the missionaries are taking advantage of the advantages.* Looking at a map of Equatorial Africa and casting our eye down the west coast, we notice a number of older stations each separated from the other by a distance of about four hundred miles. The Baptist Missionary Society at the Cameroons, the American Presbyterians at the Gaboon, the American Baptist Missionary Union at the north of the Congo, the American Methodist Episcopal Mission at the Coanza, and near Benguela are missionaries of the American Board. From different points along the west coast, missions are being pushed into the interior. But at present the center of attraction seems to be the Congo and its newly-discovered fields so full of rich promise. On the lower course of the river we find the Swedish Missionary Society with its station in the cataract region. Bishop Taylor is zealously prosecuting his work at Stanley Pool, and is reaching out into the regions beyond. The American and English Baptists have already eleven stations on the Congo, and are endeavoring to stretch their chain of missions from the Atlantic Ocean to Stanley Falls. Passing across the continent to the eastern coast, we find the Church Missionary Society, the London Missionary Society, the United Methodists, the Universities Missions, and the Scotch Missions (of both the Free and the Established Church). These Societies have been extending their labor westward, till finally some of them by the heroism of such men as Bishop Harrington have reached the Great Lakes, and already the London Missionary Society has established itself on the upper waters of the Congo. This work reminds us of the railway that was being built between Switzerland and Italy. It was necessary to put a tunnel through Mont Cenis, which separates the two countries. The workmen began some on one side of the mountain, and others on the opposite side. They began to dig their way in toward the center. Day after day they labored, till finally the voices of the one party and the sound of their picks could be heard by the



other party who had started in from the opposite side. Nearer and nearer they came, and hearts beat faster and faster, until with loud shouts the workmen burst through the partition of earth and grasped hands at the center of the mountain. So from both sides of Africa—from the east and from the west—the missionaries of the cross are working inland toward each other, strengthening their old positions while establishing new stations; and we may believe that in the very near future these laborers of Christ shall meet and join hands in the center of the continent.

Brethren, we are told that "facts are the fingers of God." If this is true, God is pointing us to Africa. He is *encouraging* us to go by the readiness of the people to receive the gospel. Many have already been converted to Christ—more than a thousand at a single station. He is *warning* us against delay by the fact that Catholicism is busily engaged on the Congo while Mohammedanism threatens to sweep down from the north like a mighty tornado. He is *commanding* us to carry to these people the message of salvation by the fact that the vast majority of them have never as yet so much as heard of the Saviour. At the close of Dr. Moffat's account of his "Missionary Labors," there is a picture of an African child in prayer. He is surrounded with rocks and grasses and trees, while the sky is overhung with darkness. Kneeling with his hands clasped and his youthful face turned heavenward, he is praying those words of Christ, "Thy kingdom come." What shall we do toward answering many such prayers which are really going up from Africa to-day? How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? If we, like Isaiah, hear the voice of the Lord saying unto us, "Whom shall I send, and who will go for us?" may the answer of that ancient servant be the ready response of our hearts—"Here am I; send me."

THOS. J. VILLERS.

#### DISCUSSION.

W. H. COSSUM, of Hamilton: This matter should be brought before the colored people of this country.

E. W. STONE, of Rochester: We should first impress it upon ourselves. God chooses times, places, and agencies.

## The Work of the Church as defined in the Commission.

BY REV. FRANK M. ELLIS, D.D., BALTIMORE, MD.

In the beginning of the upbuilding of God's kingdom, on Earth, the master-builder, (like the Architect of Strasburg Cathedral) was cut off—and his plans were left to his church to work out, (as the plans of that Cathedral were left to the architect's daughter); and though the church has wrought through the centuries, under the direction of the ascended Christ and of the Holy Spirit, still the incompleteness that mars this work, shows how imperfectly the church has apprehended the design and magnitude of the plans of her divine master.

Our Lord's commission contemplates the world's Evangelization; toward this his providences sweep as steadily as the current of the Gulf Stream flows between its ocean walls. The extent of the commission emphasizes its importance—"go ye unto *all the world* and preach the gospel to *every creature*". The necessity, adaptation and universality of the gospel is alike clearly assumed. If the church appreciates the scope of her mission as thus marked out, or if she rises to an assurance of success, in a work of such stupendous magnitude, it is certain that her confidence must rest unhesitatingly upon the divine sovereignty of her Lord to whom "all power is given, in heaven and on earth," as her guarantee of success. Christ's commission, bidding his church "go" is a necessity. Selfishness is stagnation and stagnation is death.

It has been said that had Paul preached from the commission he would have emphasized this word "go." Upon that word Jesus laid the stress of his command; and the great apostle's ministry is a living illustration of our Lord's meaning. The commission is the marching order of the church that is to preach the gospel among all nations for "the obedience of faith". In that commission revivals, reformations and revolutions are enfolded as the miracles of life are, in the laws of nature. The work of the church as defined in the commission is the thought I desire to illustrate.

I. The commission recognizes the difficulties which oppose the church in the work of the world's evangelization. As the sun often climbs to the zenith along a pathway of clouds, so from the first, the progress of mission work has been along the pathway of difficulty and discouragement. For example, in the noontide of his usefulness Brainard is laid to rest in his grave at Northampton. The precious fragments of that journal of his inner life, so punctuated by tears and paragraphed by prayer, are gathered up by Edwards; that unpretending book finds its way across the sea into the hands of a student at Cambridge, and so rouses that young



heart with an enthusiasm for missions that it is laid upon God's altar, until on the hot sands, beside the Black Sea, the life of Henry Martyn is burnt out. And yet who can estimate the influence of those two, devoted lives upon the cause of modern missions? That was a dark day for the untried church when Stephen sealed with his blood, his loyalty to Christ, but that was a darker day when her Lord was laid within that sealed sepulchre. And yet that burial was but the prelude to the hour when from Joseph's new tomb the Christ came forth—declared to be the Son of God, with power, by his resurrection from the dead. So through the tempests of trial and in spite of mistakes, this work of the church has moved along the ages, as Jesus came across storm-tossed Tiberias, stepping from crest to crest of its swinging billows. When the church at Jerusalem was menaced by the peril of centralization of forces and agencies, persecution sent the disciples out two by two preaching the word. And God may yet compel us, to make a wiser use of our undeveloped and hence wasted resources than we are now making. Look at the unemployed men, who have been solemnly set apart for the work of the gospel ministry; or who have turned aside to secular business; at the undeveloped gifts God has bestowed upon his church; at the millions of money, professedly consecrated to Christ, that is locked up in useless and often injurious extravagance.

Are the utterances of God's word concerning our possessions and resources to be spiritualized into meaningless verbiage? Has it come to this, that the money of Christ's disciples, like that of the world, has only a commercial and no moral value; only a purchasing power and no evangelizing influence? Is our capital, are our incomes exclusively ours, to be used as we choose without regard to the work of Christ? Or are we his stewards, who have what we have and are prospered as we are, that by giving, as he prospers us, we may increase our usefulness and advance his glory?

What a burning disgrace, if what Prof. Stewart of Liberia is credited with saying be true! "that for every missionary that goes to Africa, there are sent to that country 70,000 gallons of liquors". Let not our national vanity deceive us—what the divine purpose respecting this country may be has not yet been revealed. We have sinned—we are sinning—and "the wages of sin is death".

At a Roman Catholic banquet in Boston some time ago, there was received with great enthusiasm the following toast: "Massachusetts—peopled by pilgrims from England in the 17th century—repeopled by pilgrims from Ireland in the 19th century". Foreign emigration is importing Romanism, Socialism, Anarchism! Be assured that the best policy for our republic and the best defense of our religion here at home, is the largest diffusion of the gospel abroad. "What," says Christlieb, "if the darkest spot in the firmament of missions, is not to be sought in the opposition on the mission fields, but in the condition of the home churches themselves?" He laments the decay of that enthusiasm which characterized the opening years of the enterprise; "when Christians of differing faiths, forgot, for the time, their,

differences, and fell sobbing into each others arms; and when immense throngs thrilled with the spirit of an aggressive faith, piled contribution plates with gold-chains, watches and jewels, as well as with money." "The danger most to be apprehended" says another "is that the missionary enterprise will glide into routine, missionary zeal become so much rhetoric, and participation in missionary work degenerate into a matter of habit or ecclesiastical business."

A low type of piety has neither desire nor power to extend itself, for the reason that its energies are exhausted in maintaining itself. While the available strength of our churches is represented by not over one-fifth of our membership, there need be little surprise that more is not done to evangelize the world. Until our hearts are mastered by the law of the cross, which makes sacrifice the measure of love, we shall fail to meet the demands of the cause of missions. On the other hand, the Moravians may illustrate what can be done when the spirit of Christ lifts his people out of self up into himself. Numbering only about 13000 members they sustain 17 missions, 323 missionaries and 1500 native assistants at an annual cost of \$250,000. Their foreign converts out-number their home membership six to one. The cause of missions is the question and *duty* of the hour; for if this generation does not save the present generation of heathen, they must perish. A perishing world and the commission of our Lord unite in emphasizing this duty as a personal one—We must meet it—

"To falter is disloyalty,  
To hesitate is sin."

Let not the cry—"who is sufficient for these things?"—be made an excuse for inaction—Christ is more than sufficient and His sufficiency is made ours by the very terms of the commission,—"*Lo, I am with you always, even unto the end of the age.*" That commission is His appeal to the faith and heroism of a regenerated manhood and womanhood. But we must come into vital relations with Christ, *aye!* be crucified with Him, if that love which hastened Him to the cross becomes the mastering passion of our lives. If our efforts be earnest our convictions must become serious. Our—"thy kingdom come"—must lack sincerity and hence faith, so long as we refuse to do all we can to advance His kingdom. Difficulties here, as elsewhere, grow as we nurse them, but give way as a resolute duty faces them with a confident trust in God. During the late war a regiment was ordered to plant a battery upon a hill-top. The order exposed them to a galling fire. Through mud and mire the guns were dragged to the foot of the hill, and it seemed they could get them no further—when the Colonel shouted to them: "Men! these guns must be put in position, I've got the General's orders in my pocket!" Brethren, be our difficulties what they may, Christ's gospel must be "preached to every creature," we have our Lord's orders in our keeping. We are not straightened! The work is His and the resources are His. In 1857 the Berlin Missionary Society received a grant of land on the Vaal River. At the time it was regarded as worthless. Fourteen years later, when the treasury was exhausted and relief seemed beyond hope, diamond fields were



discovered on that land, and the percentage [paid by the mines more than filled the depleted treasury.

II. The commission of Christ furnishes His church with the *motives* and *methods* necessary for this work.

To do the will of Christ as expressed in his commission, we must be held in the grasp of a stronger sense of duty than can be caused by any superficial emotion or transient excitement. Something of that love that brought the Christ to the cross must constrain those who can go, *to go*; those who cannot go, but can give, *to give*; and those who can neither go nor give to pray for those who can give or can go. The importance of this work of the church, will appear when we remember that our Lord opened the heavens and revisited this earth in order to inaugurate the missionary enterprise. Personally he met Saul, near the gate of Damascus, conquered him and called him to bear His "name before the Gentiles and kings and children of Israel." The notion that the heathen do not need the gospel is striking at the heart of an earnest consecration to the work of foreign missions. The commission and example of Christ has settled that matter. It is not, it cannot be, an open question. Neither an ungodly world nor an ease-loving church are competent witnesses, with which to rebut the emphatic utterances of the Holy Spirit and the facts of the life of the Son of God. "That the world is perishing without Christ" says Pres. Seelye, "we clearly see and, that it can be saved through Him and only through Him is all apparent". "But", he says, "this is not the great motive that urges us to efforts for the world's conversion. Sympathy for the world in its wretchedness and woe, is a feeble, flickering fire which expires in its own burning". Brethren, Christ, who is the life, is also the motive of his church. His love in us, rather than ours for men or even for Him, is the only adequate motive for a work such as this. Faith in Him rather than faith in means or even in ourselves is the secret of our power. That love whose sacrifice made redemption possible for men must constrain us if we make it available to men. The Christ within us must answer to the Christ above us or we fail.

The methods of the commission will be accepted as we feel that men are lost without the gospel. As this conviction is weakened, as faith breaks with the fact that there is no basis or hope of salvation aside from the sacrifice of Christ, every appeal for a world's evangelization becomes relatively powerless. The will of Christ, imbedded in His commission, is the supreme law of His church, and as the Holy Spirit subjects us to the mastery of that will, it will become the supreme motive, giving unity to our aims and persistency to our purpose. Hence the will of Christ and not the needs of men, is the transcendent motive of our devotion and service. To refuse to do His will is to renounce our discipleship and betray our loyalty to Christ as Lord and King. The fervent appeals to the missionary zeal and heroism of the churches; the pathetic recitals, which frame the most graphic pictures of the self-denial and suffering of those on the foreign field; the hammered logic welding facts and figures into reports; the eloquence of sermons and other

pleas, equally stirring and important, have become, it seems, trite and common place. At any rate they fail to rouse the churches or stimulate Christians. As at the first so now, *the* appeal, that will call God's people to meet the emergencies of this colossal enterprise, must come from the cross and empty tomb of our crucified but risen Lord. The Holy Spirit is the spirit of missions. Stirring appeals may rouse us for the time, perhaps hurry some on to the altar, and cause many more to, at least, promise the fullest consecration, but no sooner is the spell broken than our ardor cools and our promises are forgotten. Let it be burned into our very souls—that *God's work* must be done by God's *people* and in God's *way*. Be this commonplace; but realize its full meaning and our family altars would become altars of sacrifice, on which parents would gladly dedicate their children to the cause of missions and their means to support them in that work.

Christ's church was missionary in its design and must be such in fact or it must perish. The growth of Christian character and hence of church power lies along this line. Direct the energies of the church into other channels, if you will, but understand that in so far as you succeed in this, you swing the church aside from the divine purpose. Men and money, an unfaltering faith, a tireless energy are all part of Christ's plan. But after all what is needed, and what we must have to make all else effective, is the church of God on her knees, praying for the Holy Ghost, strong in the might of that masterly loyalty, given with the endowment of divine power, that hears her Lord saying unto her, "separate for me those whom I have called unto this work". The Church of God templing the Holy Spirit! this is the divine method for the world's evangelization. Given for one generation, the church animated and inspired by her Lord's commission; given one per cent. of her present membership for the field and an annual offering from the rest of the church of \$15 per member for ten years; or, let each Christian bring but a single soul to Christ each year for the next *seven* years, and the church would present her risen Lord with a redeemed world. Is this work impossible? The whole sum required would not exceed the rum bill of America for two years! Would to God the church might worthily respond to her master's appeal to her faith and courage!

How the spirit of the commission sustained Carey through seven years of toil before he laid his first sheaf at the feet of his Lord! How it lifted Judson above difficulties on the field, and the fears of his brethren at home, through another seven years of heroic toil and sublime devotion before he brought a single trophy to his Master! How it strengthened the brave hearts of that little band in Western Africa through fourteen years of hope and fear, sickness and death, before they had set a single star in the crown of the Christ! How it cheered and inspired that handful of heroes of the cross who laid on God's altar their sixteen years of toil as the price of the first convert in New Zealand! It was that love, that throbs in the commission, that fired the heart and nerved the arm of Boniface, as he cleared away the sacred oaks of Thor for the altars of God; that sent him forth at the age of 75 years to testify, by his martyrdom, his love for the degraded heathen of Friesland!



The spirit of the commission must be the spirit of the church if her enlarged sympathy embraces the world as her parish. Give her this—and as the chiefs of Scotland, in times of invasion, went forth with their uplifted “fiery cross”—so the church, with their uplifted cross of Christ, will go forth to win the world for Him, or to sow its plains and valleys with the graves of her sons and daughters, whose ashes shall be the seed of His coming kingdom. It was the spirit of modern missions that restored the Christ to His throne in His church, when that throne had been usurped by formalism and worldliness; that quickened, as nothing else has done, an enlarged and systematic benevolence, and made us understand that an evangelical church must be an evangelistic church, where are found such illustrations of primitive piety as in our mission churches? Three-fold larger returns, for the same outlay, come from the foreign than from the home field.

Dr. Alden is right—“A personal, definite consecration to the work of missions is the test question of Christian character, for it will direct us to the best methods of a generous, systematic benevolence, it will everywhere broaden Christian thought; enlarge Christian inquiry; deepen Christian purpose; intensify Christian zeal; put a new signification and a new energy into every department of Christian work.”

What answer has the Christian church made to infidelity, that has so smitten it dumb, as the miracles of modern missions?

Admit all the developments of modern progress and speculation; admit all the advances of civilization and culture, no substitute has been found for the old gospel which the race will need as long as it needs the old sun and the old air. Blot this out, or sweep them away and you have wrapped earth with a death no science can alleviate. Deny this old gospel to heathen lands and you will wrap them in a spiritual death, no advanced theology can avert.

President Seeley says: “Commerce, civilization, education, political institutions, natural morality and natural religion, when closely scanned, reveal no power to check the downward tendencies of human nature, or lessen the corruptions under which the world is perishing.” “The Gospel,” he adds, “has not died out, nor lost aught of its original power.”

Through eighteen centuries in which it has been preached, it has not grown old nor weak nor weary.

It is working to-day in Christian and unchristian lands with as much vigor, and with as mighty results, as in the great days of its first proclamation. The triumphs actually achieved in our time by the Christian church are equal to any the church has ever achieved.”

“Lo, I am with you always”—this, brethren, is the church’s warrant of ultimate success.

As the pearl diver may rise empty-handed a score of times, and yet dives again and again, not because he is encouraged by his success, but because he knows there are pearls in the sea,—so our faith in the promise and power of the Christ, rather than in any measure of our success, will give us the persistency of purpose this work demands.

III. The commission of Christ furnishes the church with the *encouragement* needed for this work.

The miracles of science, and the parables of history are not only illustrating the divine purpose in the church, but they are confirming the truth of that verse saying, that—“for every blow that the church strikes for missions, God strikes ten.”

Electricity, girdling the earth in 80 seconds, steam whirling a traveler around the globe in 80 days, commercial enterprise, the products of the press, and the mail service, these agencies are eliminating the last of the hermit nations from the map of the world, and by creating a community of interests, are blending the nations into one grand sisterhood.

While the work of missions, throwing over *all*, the sanctifying power of the gospel, and fulfilling the prophetic “song of the angels,” that floated over the manger-cradle of Bethlehem, makes that realized prophecy—“peace on earth, good will to men”—the formula of its benediction.

God did not move, in cloud and pillar, more plainly before Israel than he does before His church to-day, in the clustering splendors of missionary success.

Thirty-two years ago the American Baptist Missionary Union met at Albany. It was then thought that the seed that had been sown among the Teloogoos had perished, and it was therefore proposed to abandon the “Lone Star” mission.

As if touched by the inspiration of a seer, Dr. S. F. Smith wrote on that occasion these words—

“Shine on, ‘Lone Star,’ thy radiance bright  
Shall spread o’er all the Eastern sky.  
Shine on, ‘Lone Star,’ thy day draws near,  
When none shall shine more fair than thou,  
Thou, born and nursed in doubt and fear,  
Wilt glitter on Immanuel’s brow.”

That prophecy has become history. That church, organized at Ongole, with 8 members in 1867, numbered, ten years later, 3,269.

After a suspension of missionary efforts, in consequence of the famine, the doors of that church were again opened in June 1878, and within fifty days nearly 9,000 rejoicing converts were baptized. Pentecosts are being repeated on these mission fields.

Look at the map of missions that lies before you to-day; more than 20,000 stations manned by upwards of 50,000 missionaries, with one million communicants and nearly 3,000,000 adherents, besides three-fourths of a million of youth in the 12,000 mission-schools!

And yet statistics fail to report the mental, social, moral and spiritual uplifting of the nations, the assimilating power of the gospel, in its indirect as well as in its direct effects, the energy of the Holy Spirit that goes with the circulation of more than 148,000,000 copies of the Word of God; all this and much more lies beyond the reach of statistics.

Brethren, the cross of Christ is undermining paganism. Few new temples



are building and the old ones are crumbling into ruins. The splendors of Isaiah's vision are flung far and wide over Continents and Islands. The commission of the Christ is transforming the coffin of the old life of Paganism into a cradle for the new life of Christianity. The command—"go ye into all the world" is being heeded by growing numbers, and their advance is hastened by the cry of the nations, "Come over and help us"—while the prayer—"thy kingdom come"—is being answered in the conquests of the cross, that break upon the ears of his waiting church, as the foot-falls of her coming Christ.

In a meeting of the Wesleyan Missionary Society of England in 1874 a returned missionary said: "I was recently the guest of a missionary brother in the Fiji Islands. While at tea, hearing a bell, I asked what it meant and was told it was the call for family worship on the Island. And now listen for the drum beat, and soon drum answered drum all around those Islands." "There are," said the missionary, "ten thousand people on these Islands, and I know not a single house in which family worship will not be observed during the next half-hour."

Beneath all the surface agitation and apparent worldliness of the church, there beats steadily and warmly a deep, strong, spiritual life that is devoted to the Christ and loyal to His cause—this He is honoring before men and angels. Within the church, God's true church still lives.

France has grouped upon her palace walls, at Versailles, the pictured story of her military glory. But oh! the sublimer, eternal triumphs, from Paul to Luther, from Luther to Judson, from Judson to Clough, that shall decorate the palace walls of God!

When Constantine declared Christianity the religion of the Roman Empire, not more than one in a thousand of the population of the Earth were nominal Christians. Now one-fifth are such. When Protestantism was born, Romanism claimed 69,000,000 adherents. When thirteen centuries old, and Protestantism was but three and one-half centuries old, Romanism had 5,000,000 less adherents than Protestantism. And to-day the dominant powers of the world are both Protestant and Christian.

With a gospel that spheres the power of God, with a divine commission that throbs with the spirit of missions, as a smitten harp-string trembles with music, with this commission emphasized by the peril of perishing millions, with Our Lord's promises, as full of hope as they are of love, as sure as the pillars of the eternal throne, and which are being fulfilled in answers of prayer, that echo along the years as the hammer-blows of the Christ upon His upbuilding kingdom, with such encouragement, how can our zeal grow cold, our energies relax, our efforts become feeble, or our want of consecration to *such a cause* make the humiliation of retrenchment necessary? In God's cause retrenchment is disaster. Relief lies in an enlargement that trusts Him; not in a retrenchment that distrusts Him. "It sounds more cheap and shameful every year," said Phillips Brooks, "to make the imperfection of our Christianity at home the excuse for not doing our work abroad."

Let the idea obtain, that we need all our religion at home and hence cannot afford to export any, and we will adopt a creed of shameless falsehood, that will smite the spirituality of our home churches with decay and death.

No, brethren; the work of Foreign Missions lies too near God's heart, for us to expect His blessing on any policy, that seeks relief by withholding what belongs to Him and His cause!

I know of no question before the church to-day more practical than this.—How can the growing wealth of our people be made to minister to their personal growth in grace, and to the advancement of Christ's kingdom? Merely an emotional devotion, a lax creed, a limp orthodoxy; a negative theology can never furnish the church with the resources or encouragement required by such a work as His commission lays upon her. This work requires a purpose that gathers up into its strength the awfulness of Sinai as well as the tenderness of Calvary; that has its loins girt with the fact and guilt of sin, and the need of grace, that is nerved by an omnipotence of faith in the sufficiency of that atonement which rests upon the vicarious death of Jesus-Christ; that carries, in its uplifted face, the light of that hope that beams from the throne of a living Saviour; that is energized and solemnized by the realities of an eternal Heaven and Hell, and is made confident and invincible by the indwelling witness of the Holy Ghost.

The glory of God, in the evangelization of the world—this is the thought that crowns the missionary enterprise with its moral dignity and grandeur.

Christ is the core and goal of this work of the church. As she rises to Him, the world grows smaller. As His spirit possesses her, the motto of our missionary banners—"the world for Christ"—will become more than mere rhetoric, it will be the battle-cry of an aggressive church.

Encouraging as may be the signs of our Lord's coming, still, not by these are we to guide our movements for the world's conquest but by His commission. In obedience to *this*, the sacramental hosts of God's elect are on their march round the earth.

Our fathers—whose fidelity to the commission has kept the fire flaming on the missionary altars of our hearts and churches,—are growing old or have passed to their reward. Our honored standard-bearers on the foreign field—whose self-denial has thrilled Christendom and made their names the synonyms of a Pauline heroism—are falling, decorated with the church's love and the badges of God's approval.

Let the ranks be filled! close up! and as you, who are younger, step forth to take the places of those who are too old for service—say to them, as the youth of Greece said to their sires, whom age had unfitted for battle—

"Though your youthful strength departs.  
With your children it endures:  
In our arms and in our hearts  
Lives the valor that was yours."

Would to God the faith, that crowns the few courageous Calebs of our Israel, as the light crowns the hill-tops, might quicken all our churches.



Christ has said it—every knee shall bow and every tongue shall confess His Lordship, to the glory of the Father. All hail, thou exalted and coming Christ! Holy Spirit gird thy church for the conflict! Uphold her hands until the song of the redeemed on earth shall be answered back by the chorus of the glorified! "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." Hark! the shout of the watchmen on the mountains—"The morning cometh!" Yes, brethren, it is coming! Coming in the victories of truth; coming in the lifting shadows, shattered by the light flung from the cross of the crucified, and from the throne of the ascended Christ; coming in the victorious march of a conquering church; coming in the rising tides of the glory of the Lord, which is to fill the earth as the waters fill the sea; coming in the purposes of God!

It was early morning as a tourist stood on the top of Rattlebury, that lifts its head into the clouds above the valley of Zermat. "The stars were shining with a lustre that grew dimmer and dimmer in the light from the rising sun. In the valley, there was darkness and silence, broken only by the sounds of waterfalls. Suddenly a lofty peak was illuminated, then one by one, the whole amphitheatre of the mountains was kindled by the king of day. And, as he rose, his light fell far and wide, until the shadows were chased from the valley and the night was gone." Lo, as our eyes sweep the world-wide field of the church, behold! "The morning light is breaking!" The "sun of righteousness" is rising! See, his light is tipping with splendor the heights of Faith! See, the shadowed skies are being transformed into russet and purple and splendor, and the clouds, we have so much dreaded, are being transformed into piles of crimson and gold, glorious as the descending thrones of the four and twenty elders! The darkness that has brooded over pagan lands is being scattered, and thus is heralded a new earth, flooded by the falling light from the new Heavens.

Jesus Christ has clasped the energy of His cross in this commission, and He has given it to His church, as her standard to be displayed because of the truth. Then—

"Fling out that banner, let it float,  
Sea-ward and sky-ward, far and wide:  
Our only glory is the cross,  
Our only hope the Crucified."

## Mission Work Among the Indians.

PAPER BY E. R. CHADWICK, BATES THEOLOGICAL SEMINARY,  
LEWISTON, MAINE.

It may be a surprise to some to be told that there are as many Indians in America to-day as when Columbus discovered the continent. Such however is the testimony of army officers, missionaries and reports of the Indian Bureau.

Major Clark says, "we must now abandon the usual theory that our Indian population is destined to diminish and finally disappear."

Rev. Dr. Riggs says that "the facts do not justify the belief that the Indians are a vanishing race." Rev. Mr. Williamson, with forty years experience among them as a missionary, says that "the vision of the last Indian jumping into eternity toward the setting sun is a poet's dream of the distant future."

So eminent an authority as Senator Dawes says that "the number of Indians in this country is about what it was when our fathers landed at Plymouth Rock." While Major Powell is of the opinion that on the whole the Indians are slowly increasing, or at least not diminishing in numbers.

Statistics show that some of the tribes are rapidly increasing. The Cherokees have doubled within the present century. The Sioux tribes, of Dakota, have increased 60 per cent. during the last forty years. While the Navajoes have doubled in fifteen years. The whole number of Indian births reported for the last five years exceeds the number of deaths by nearly 20 per cent.

It is evident therefore that the Indians are with us to stay. If this be true, the question of our missionary duty toward them becomes a pertinent one. It is with the purpose of urging this duty upon the attention of this missionary conference that this paper has been prepared.

I. The Indians have a claim upon us for Christian missions, as a part of the great heathen world. Many of these tribes are as benighted as the natives of Africa. Says Senator Vest, "here are a people who have as little knowledge of our Saviour as any heathen on the earth." In carrying the gospel to the Indians we are carrying it to the pagans, as much as though they lived in the jungles of Africa. The great mission field is the world. Christ's command to go into *all* this field and preach the gospel to *every* man, admits of no exception. It includes the Indian as well as the Hindu, the Japanese, or the South Sea Islander. Our missionary spirit then must be broad enough to embrace the whole heathen race. The doctrine of the Fatherhood of God and the brotherhood of man places the Indian on an equality with other heathen as the object of our missionary labor. Indian



missions therefore deserve at least equal attention with foreign missions as a part of this our great work of canvassing the heathen world.

II. But the Indians are more to us than a part of the great heathen world. They are our heathen, in our own land, and claim by right our first missionary effort. Says Bishop Hare, "the claim of any people sitting in heathen darkness upon those who enjoy the light is very sacred. But these Indians are heathen people right at our doors. They lie in helpless ignorance within a few hours by rail of Christians rich in all that makes life happy now and full of promise hereafter." If we, as a Christian people are debtors to the heathen beyond the sea, how much greater is our obligation to these pagans in our own land. Think of it a moment, here are a quarter of a million Indians in a nation of sixty million Christians. During the two and a half centuries since Eliot and Mayhew commenced to labor among them, we have converted less than one-fifth of this people. After living 250 years in this gospel land more than four-fifths of them are still benighted heathen, 250 years of contact with our boasted Christian civilization and two-thirds of them unreclaimed savages. Here indeed is a field for foreign missions. Is it not our sacred duty to crush out this idolatry among our own people before undertaking the same work in other lands? Allowing all that may be said of our duty to the heathen abroad, it is still true that our greater duty is to the pagans at home. The Indian field there is our mission field. No other nation has a duty or even a right here. No other field has an equal claim upon us.

III. But the Indians appeal to us not only as a benighted and neglected but also as an injured race. Our Indian record is one of the most disgraceful chapters in our country's history. Falsehood, robbery, and murder are written on every page. Injustice, cruelty and fraud have for more than three centuries marked our treatment of the Indians. Our government has recklessly broken more than three hundred solemn treaties. To our shame it is said that while the Indians were never the first to break a treaty, the whites have rarely kept one. Our Indian policy has been one of extermination. Senator Dawes says "we have hunted the Indian with our arms, we have spent millions of dollars in the vain endeavor to slay him." The Indian Commissioner estimates that it has cost us on an average a million dollars and the lives of twenty-five white men to kill an Indian. General Crook asserts that injustice has been the source of nearly every Indian war, while Bishop Whipple goes so far as to charge that we have been guilty of atrocities, which would have disgraced the tribes of Central Africa.

This at least is true, that we have taken from the Indian, country, home, means of substance, everything which was his by right of possession. Our government has shut him upon reservations, then driven him from them, stolen his lands, robbed him of his amities, if it has not even taken his life. At the same time we have introduced among the Indians the worst elements of our civilization, instead of being to them a teacher of righteousness we have been a teacher of iniquity. We have taught them all the white

man's vices and few of his virtues. We have robbed the Indian of his manhood through the white man's whiskey and licentiousness, now the Indians deadliest foes. Even allowing that the "noble red man" was at best only a savage, the fact remains that he has become still more savage and degraded through contact with the white race. In view of this record then, written against us in the great book of God's remembrances, does it not become our solemn duty to christianize these Indian tribes. Our sense of justice, if not our spirit of Christianity leaves us no other alternative.

IV. It is our duty to christianize the Indians, to prepare them for the duties of citizenship to which we have invited them. Senator Dawes Severalty Bill passed by the last Congress opens the door of citizenship to all Indians who accept land in severalty and adopt civilized habits. Through this measure our government has now for the first time recognized the Indian as a man. The tribal relation will be broken up; and soon every Indian in the country will become an American citizen, assuming all the rights, privileges, and duties appertaining thereto. But this measure has not settled the Indian problem. It has only made such a settlement possible. We have passed the law by which the Indian becomes a citizen. It is now for us to say what sort of a citizen he shall be. Says Senator Dawes, "one or the other is now the alternative. Either the Indian is to become a vagabond about our streets, begging from door to door and plundering the people, or he is to be taken up and made a man among us, a useful and influential citizen." We must now either support a pauper population of a quarter of a million Indians, idle, vicious, criminal, or make of them intelligent, self-supporting, and above all Christian citizens. This then is the Indian problem of the present,—how to make good citizens out of these ignorant savages. This is the question which all friends of Indian progress are now earnestly discussing. While manual training and education are to be potent factors in the elevation of the Indian, religion is of vital importance. The Indian's civilization must be a work of the heart as well as of the hand and of the head. He can become a good citizen only when he has felt the renewing influence of the Christian religion. Such is the conclusion of those who have thoroughly studied the Indian problem. Listen to this testimony, President Cleveland: "Without christian missions the work of elevating the Indians will be a failure." Secretary Lamar: "The Christian religion is the chief instrumentality for the elevation of the red race." Indian Commissioners Price and Atkins have taken the same ground. Dr. Rhodes says, "Christianity alone can prepare this race for the duties and responsibilities of citizenship." President Magill, at the recent Lake Mahonk Indian Conference, said, "The Indian can be prepared for citizenship only by changing his moral and spiritual nature." General Armstrong, of Hampton Indian School, who speaks from the experience of many years in the work of elevating the Indians, says that "the Christian churches of our land are the hope of the red race." A specialist on the Indian problem like Herbert Welch says, that "the first great line of effort for the Indian is through the church of Christ." Indian Agents are supposed to look at the subject of Indian missions from



as practical a point of view as any class of men. This is what one says, "Christian truth brought to bear practically on the character is the only way by which this people can be reclaimed." Another says, "the Bible and Christian teaching is the only power that can make the Indian a free man and a good citizen."

This then is to be the noble mission of the church to carry to this people the light of the gospel, and so introduce this all-important element into their civilization." In the words of Senator Dawes, "If earnest energetic Christian work shall be equal to the opportunity the Indian of history and poetry, of the tomahawk and the scalping knife, will disappear in the self-supporting American citizen." A grand work for the Christian church to be engaged in.

The question is often raised, "do Indian missions pay?" It is based on a belief more or less general that Indian missions are less remunerative than other mission fields, that they make a less satisfactory return for the outlay of time and money.

I. There is ample testimony from competent witnesses bearing on this point. Dr. Bartlett, "seldom have earlier fruits been reaped than in Indian missions." Dr. Rhodes, "There is not a field of missionary enterprise which yields larger numerical returns than that of our native tribes." Bishop Whipple, "Indian missions are the most remunerative of any missions among heathen people." A missionary writes, "No work in the world is more encouraging." A report of the American Board, "No missions to the heathen since the apostolic age have been more successful than those to the American aborigines." Another report, "There are no heathen more accessible or more quickly influenced by the gospel than the Indians." Again, "Nowhere have Christian missions been more successful than among the North American Indians." Testimony could not be more positive.

II. In support of their assertions let us notice some of the definite results of Indian mission work. In the sixteenth century the Catholic missions of New Mexico, baptized 35000 Indians in fifty years. Eliot, the first missionary to the Indians of New England gathered 1400 praying Indians into twenty-four congregations. Mayhew during the same century reclaimed more than twice that number. Bishop Hare, of Dakota, has confirmed 1300 Indians during his episcopacy. One whole tribe is reported as converted by a single missionary. Seventy years ago missionaries commenced to labor among the wild blanket Indians of Alabama and Georgia. To-day they are known as the five civilized tribes of Indian Territory. They have seven newspapers, two hundred churches, an equal number of ministers, 14000 church members, Sunday schools, mission schools, seminaries, and even a University. They have a written constitution, a well organized government, a Supreme Court, and a public school system, all modeled after those of the United States. There are no blanket Indians and no paupers among them. They read the same newspapers and listen to the same preaching as the citizens of the States.

In 1857 William Dunkan commenced to labor among 2500 of the most blood thirsty savages of British Columbia, a tribe sunk lower than any

other in wretchedness and crime. Now over a thousand are gathered about him, living in well built cottages, with the largest church edifice north of San Francisco. The Sabbath is kept, all the children are in school, every citizen in health attends divine worship, intoxicating drink is not allowed in the community. It is a prosperous well-ordered Christian settlement, a wonderful triumph of the Christian religion.

The first missionaries to the Dakotas found them in the lowest stages of heathenism. Now Bishop Hare says, "a vast and once desolate country is dotted over with neat churches and chapels. No recess in the wilderness is so retired that you may not find a little chapel in it." Six hundred of these people became Christians in a few months.

Twenty years ago the Chippewas, now at White Earth Reservation, were described as idle filthy drunken savages, lost to all sense of shame and honor. A writer who visited them at that time was fully convinced that any effort to elevate them would prove a total failure. Now Bishop Whipple says, "they are a civilized, self-supporting, peaceful Christian people." Of the Episcopal mission among them a report says, "where once was seen only the fantastic gear of the savage, and the only assemblies were those for the hideous orgies of heathen dances, twenty-five congregations of decently dressed worshippers gather every Sunday and offer in prayers and spiritual songs their homage to almighty God." Fifty years ago the Sioux, now gathered at Santee and Sisseton, in Christian communities, with homes and schools and churches, were savage hordes roaming through the northwest as wild as the wildest.

The delegates to a recent convention of thirty-six Episcopal churches of Sioux Indians were all twelve years before wild savages. Through missionary labor the "blood-thirsty" Modocs have put away idolatry, adopted civilized habits, and embraced the Christian religion. More than 40,000 Indians are members of Christian churches. We can not shut our eyes to these facts, wild savage tribes, even the most fierce and lawless, have been tamed and gathered into orderly Christian communities through the preaching of the Gospel of Christ. It is no longer a question if Indian missions pay.

Let us notice in the next place some of the important features of the Indian work.

I. Its progress for the past year. All but two of the twelve Protestant missionary societies laboring in this field report the year's progress as most hopeful and inspiring. The general tone of the reports may be gathered from such extracts as these: "The year has been specially fruitful;" "The results have been exceedingly gratifying;" "The work has been highly prospered;" "The details of progress have been cheering." One missionary writes, "The work for the past year has been very encouraging." Another, "I have been impressed with the progress of these Indians for the past year."

The Society of Friends report more than one hundred conversions to the Christian faith in the schools under their care. The Presbyterians have



had more additions to the Indian churches than ever before. The Episcopalians have built eight new churches and opened ten new stations among the Dakotas. A wonderful work of God's spirit is reported at the Seneca mission, Devils Lake agency, Cherokee station and other points. Some of the missions report an unprecedented growth during the year.

II. An encouraging feature of the Indian work is the interest taken in it by the native Christians. Their missionary spirit might well put to shame many churches of white Christians. The Dakota Indian churches of the Congregational and Presbyterian missions support three native missionaries. They contribute for this work as large an average per member as the whole Presbyterian church gives to foreign missions. The Creek, Choctaw and Chickasaw native churches have united to support a missionary among the wild tribes. Both the Baptist and the Episcopal Boards report a new missionary spirit in the native churches. Bishop Hare says, that the offerings of the Indian churches under his care are four times what they were six years ago. An Indian church of fifty members gave for home and foreign missions last year \$112.00, two dollars and a quarter per member, according to the last official report. The Brooklyn Tabernacle church of 4,020 members gave for missions \$137.00, or three cents per member. The Sioux Indians, of Dakota, have organized Young Men's Christian Associations and Woman's Missionary Societies. Seventeen ordained native ministers are laboring in this Dakota field. The Methodists have forty native preachers in Indian Territory. One-half of the missionaries of the Presbyterian Foreign Board are native Indians.

More than two hundred native workers are laboring among the different missions. The American Association says of these native helpers, "They are noble, selfsacrificing workers, doing better all the time." Seventeen students are studying for the ministry at Muscogee, Indian Territory; twenty more are at Santee Normal School. Among the Dakotas so many young men are anxious to enter the ministry that the Presbyterians call for a training school to educate native workers. Bishop Hare says of these young men, "They are sterling manly fellows, in love with their prospection vocation."

III. The outlook, its dark side. Indifference on the part of the home churches is the most discouraging feature of the outlook. Although this indifference is being gradually overcome, it is still far too general. A missionary expresses it mildly when he writes that "the churches of this country are meeting their religious obligations to our Indian tribes very inadequately." He might have added that many of them are not meeting it at all. Four-fifths of our churches have no real interest in the cause of Indian missions. We are turning our missionary efforts more and more in the direction of the foreign field. While we have been enlarging our borders abroad, and sending needed recruits to the foreign missions, we have sadly neglected our own heathen field. The missionary force among the Indians is but little larger than it was ten years ago. Some of the societies have

sent out no new laborers, while others have with-drawn those already in the field.

Again the recent order of the Indian Commissioner forbidding missionaries to teach in the Indian language may seriously retard the work. This order shuts out the Indian Bible from all mission schools, and closes all out-stations taught by native teachers in their own tongue. It will suspend eighteen schools and stations under the American Association, and an equal number under the Episcopal and Presbyterian Boards. If strictly enforced it will close every school for training native preachers and teachers in the vernacular of their people. This be it remembered would shut out the gospel from more than half the Indians now living, who can never hear it except through their own language and from their own preachers. It is to be hoped however that this order may be so interpreted as not to cripple this noble work.

As we turn toward the field itself the outlook assumes a brighter aspect. One missionary writes, "The out-look in the field is everywhere encouraging." Again, "The outlying missionary fields are full of promise." Another missionary, "The people are eager for Christian knowledge." The missionary reports are all to the effect that the out-look for aggressive work was never more hopeful. Wherever the missionaries go and preach the gospel, they find the people ready to hear and accept the truth in Christ. Dr. Jackson says of the Indians of Alaska, "Among no people have I seen such a hungering and thirsting for the gospel." A missionary to the Peigans formerly noted for thier cruelty and treachery says, "I was met by the pleading of pitiful faces, eager eyes, and out-stretched hands."

IV. The field, let us examine it for a moment. Here are 140 missionaries occupying a field more than three times as large as all New England, 140 out of the 80,000 Protestant clergymen in the United States, hundreds of whom are without a field of labor. Two-thirds of this field is practically unoccupied. Much of it is simply ignored, while no part of it is properly cultivated. Three-fourths of the Indians still untouched by the spirit of Christianity. Sixty tribes without a missionary. Tens of thousands of Indians waiting for the Christian religion. Many tribes earnestly appealing to us for missionary work. 17,000 Navajos in New Mexico sitting in heathen darkness. 5,000 Apaches waiting for the light of the gospel. More than half of the 40,000 Dakotas still unchanged savages. Thousands of heathen in Indian Territory among whom no work is being done. Hundreds of Utes the most degraded of savages. More than half of the Onondagas in New York still pagans. 20,000 Indians in Alaska who never heard of the Christian religion. Here indeed is a field for missionary work. Everywhere there is an open door through which we are not only invited but urged to enter.

V. The call: It comes from every quarter. The missionary societies are calling for men and means. The American Association of Congregational churches, the Presbyterian and Episcopal Boards all unite in an earnest appeal for help. The Methodist can not enter open and inviting fields for



want of men and money. The Baptists with only three missionary stations can not find suitable laborers for the Indian work. The Presbyterian Home Mission Board calls for two hundred new missionaries, a part of them for this Indian missions. Some of the societies find it difficult to fill even vacancies. If we turn to the field itself the same appeal meets us. The cry for enlargement comes from every station. Bishop Hare says he could open twenty new missions within a year, had he the men for the work, and its means to support them. Bishop Pierce says he can make no progress in Indian Territory simply for want of help. Bishop Walker sounds the same call from Northern Dakota. Our missionary writes from Dakota, "We need more earnest, devoted, well furnished men." Another from New Mexico, "Send us more help." An Indian Agent, "Send us at least one or two missionaries." Medical missionaries are wanted. Christian schools and Christian teachers are called for. But the appeal to touch the heart comes from their heathen themselves, a cry, says one, "as pitiful and as hopeless as any that ever startled Christian ears from the lands beyond the sea." We have not to listen to catch from abroad the Macedonian cry for help. It has gone up from our own land, from these heathen at our very doors. It rings in our ears an exceeding bitter cry for light in this land, the very home of Christian enlightenment. "When shall this people sitting in darkness and the shadow of death see the great light." This question the Christian young men of America must answer.

Before this convention closes a ringing appeal will be made for volunteers for its foreign fields, and may it meet with a hearty response. The demand for reinforcements abroad is imperative. But how are we to treat this call from the Indian field, our own heathen field? These over-worked toilers among the Indians are looking to this convention for recruits. They have been praying and praying earnestly that among these hundreds of young men, called of God to preach the gospel, a few at least might be found called to preach it to these perishing Indians. Are they to be disappointed? Shall they have called in vain? or will their appeal awaken a response in some heart? Shall the appeal being made for the foreign field be allowed to include the Indian field, as by right it ought to do? We can not all go to the foreign field, we can not all enter even the Indian field, but some of us can and it may be must. The field is open to us. The harvest is waiting to be gathered, but its reapers are very few. The Master himself is calling for more laborers. Who like God's messenger of old is ready to respond, "Here am I, send me."

E. R. CHADWICK.

#### DISCUSSION.

MR. CLARK, of Alexandria: Among the Dakotas, it is said there isn't a fortune made, not founded on an Indian steal.

J. B. RODGERS, of Auburn: Christianity, not civilization, is the first thing in foreign missions. We have a good illustration of this in mission work among the Indians. If anyone is hampered by home ties, so that he can't go abroad, let him remember these Indians.

C. C. ADAMS, of Princeton: Commissioner Atkins order is infamous. This Alliance is not doing its duty, if it does not protest.

MR. HAMLING, of Alexandria: The Indians themselves are importunately asking our help. I once was acquainted with a Sioux, who said that though his people were ignorant and depraved, they earnestly desired light. He made a very touching appeal.

W. J. REID, of Rochester: The speaker recounted a bit of personal experience, tending to show the craving of the Indians for the gospel.

G. L. TODD, of Auburn: Some of the Indians of Northern Michigan, owing to the rapid growth of Sault Ste. Marie are getting very wealthy, and it is found they make far better citizens than poor whites.

#### Foreign Missions.

BY REV. ARTHUR T. PIERSON, D.D., OF PHILADELPHIA.

(NOTE—Dr. Pierson not having a manuscript, but a brief outline of his address can be given.)

The more we look at the field of missions, the more we are overwhelmed with its vastness. Language fails to convey our ideas. We speak of continents in the death-shade. What are continents? We speak of a thousand million people lying unevangelized. But what conception do we have of a thousand million? In order to an adequate conception let us take a standard of comparison. Let Connecticut be the unit of measure. It contains 4,700 square miles. Connecticut may be contained in Dakota or Japan seven times. Japan is one of the smallest of the mission fields; it may be contained in India ten times. India in China three times, or twice with enough left over to make seven Empires of Japan. Africa would make two Chinas and two Indias. A thousand million people! Let me illustrate this also. If the Siamese were to pass before us at the rate of sixty\* a minute it would take three years for them to get by. If the Japanese at the same rate it would take twelve years. If the population of Africa, an entire generation would have been born and buried before they would have passed. If India, a century. If China, one hundred and twenty-five years or one hundred and fifty years. These vast populations are in papal, pagan or Mohammedan countries.

\*A mistake. The speaker probably meant five a minute.



The next thing that impresses me in looking at the mission fields in the vastness of the vacancies. Moffat went to South Africa, when no white man had penetrated to the interior of the dark continent. Stanley in 1877 started in at Zanzibar and came out at the mouth of the Congo, and during his journey passed over seven hundred miles, in which he encountered no one who had met a Christian missionary, or had seen a bible, or had heard of the gospel. Look at the question not in a commercial or humanitarian light but in the light of the providence of God. Why do I go all over the country talking missions? Some people think that I at the head of the fifth largest church in my denomination, ought to find enough to occupy my attention at home. There is not enough in the City of Brotherly Love to absorb all my sympathy. There is no comparison between the destitute portion of our own land and the destitution of lands unpenetrated by the gospel. In proportion as the Church tries to go to the continents in the death-shade, God gives his blessing.

The age of missions is the age of miracles. Christlieb in his work on Modern Infidelity says, "The annals of missions are crowded with events that remind one of the days of Christ and his Apostles." When the deaf heard, the blind saw, the paralytics took up their beds and walked, and the dead were raised, there were not more proofs that Christ was at work than in modern missions. I began the study of Christian missions thirty years ago, in an atmosphere too, not favorable to foreign missions. I took the church which sent out Dr. and Mrs. House to Siam. I then began to feel the grandeur of missionary life and consecration. And the more I study this subject, the greater is my zeal, and the higher is the flame of consecration. God's power goes before his missionary work, and God's grace seals that work. Moffat in Africa, Morrison in China, Williams in the South Sea Islands, Wm. B. Johnson in Sierra Leone, Royal B. Wilder in India, McAll in Paris, and a host of others are Christ's modern apostles. God's pillars of cloud and fire are still before us; the walls of Jericho are still falling; and the power of Aimelek is still on the wane.

Let me call your attention to the various fields as proving the propositions I have laid down. Note the degradation of China. There three hundred and fifty or four hundred million people bow down before a host of gods, with all their boasted civilization. A writer proficient in Sanskrit challenges the world to find any system of religion, which teaches that a god himself sinless died an offering for his sinful creatures, or was raised again for their justification. Images of Buddha are gilded by the Emperor of Siam, and set up as accomplished prayers. The common idol of the Chinese household is the ancestral tablet. Dr. Happer is in this country trying to raise \$300,000 for founding a Christian college in China. He has received a petition from Canton signed by all the Chinese magnates, asking that it be located there, and promising support in case it is. The government of Japan offers to support teachers from Christian nations, till they learn the language. The Chinese characters are giving place to the Roman in grammar lexicon and text-book. One of the missionaries to the Zulus says that their eleva-

tion is visible. When he first went there, they were naked savages. They first came to him and bought an eight-cent calico shirt, then a nine-cent pair of duck pants, after which they could not afford to sit down on the bare ground, and so bought a little nine-inch three-legged stool. They were still very low, but they were about 9,000 miles higher than surrounding heathendom.

In 1819 Wm. B. Johnson went to Sierra Leone. He was illiterate but consecrated. Before he went he was met by the question, "Do you know to what a degraded people you are going?" His answer was, "I want to go to a degraded people." There he found twenty-seven tribes rescued from the slave ships. They were blasphemous and theiving, living in promiscuous concubinage, and celebrating heathen orgies daily. He had not been preaching eighteen months before practical results appeared. He worked only seven years; but he saw promiscuous concubinage succeeded by marriage, theiving by honesty, blasphemy by the sacraments of baptism and the Lord's Supper, and heathen orgies by the family altar.

Again look at Metla Kahtla, a model Christian state. Its people were treacherous, subtle, wrathful, violent, hateful, murderous cannibals. The missionary who first went to them said, "Kill me, if you will, but I shall stay among you, till I die." He found nine different tribes in one village; and they were so hostile, he dared not congregate them in one place. He carefully prepared his first sermon, and preached it four times in the same evening, and three times to the same congregation, so that they might certainly understand it.

Had you gone to the Fiji Islands forty years ago you would have been robbed, then roasted and eaten. Now a thousand spires of Christian churches rise in those isles and more people worship God there than in London, or New York, or Philadelphia, or even Alexandria.

The McAll mission of Paris is another instance of a glorious victory of a glorious gospel. Robert W. McAll and wife were in Paris in 1871 during the Franco-Prussian war. They could not speak French, but McAll distributed tracts in the French language to the laborers. One day a workman said to him, "If you will only send us teachers, that will teach us a gospel of purity and liberty, there are many of us who will hear." He went to England; but these words kept ringing in his ears. He presented the matter to his parish; but they said, "Don't go." However he went. Into Belleville, out of which Communists went, where a man's life was not safe at midday, into the gates of hell went Brother McAll and his wife. They secured a room in a tenement house, and began work. When McAll began his work, he knew only two sentences in French, "God loves you" and "I love you." His work has been so successful that there are now one hundred and thirty stations in Paris, Lyons, Versailles, Algiers, and the government has presented them with numerous mementoes, because they consider his work the best police arrangement within their knowledge or experience. The secret of his success is that Brother McAll lives the mission, eats the mission, and sleeps the mission.



What is the use of burying one's life in the foreign field? Well, what is the use of burying seed in any field? It is only from buried seed that harvests grow, and so it is with buried bodies. When Wilder and Foote were young men at the head of their class in college, Foote said to Wilder, "Why do you want to throw away your life among the heathen?" Notice now the results of these two lives. Foote, a brilliant lawyer, became rich, had a beautiful wife and daughter, secured fame, and enjoyed all the comforts of life. Wilder from his field in India kept up a correspondence with his old friend. All at once Foote's letters ceased. Upon his return on inquiry he learned the misfortunes of his friend. First the wife was taken away, then the daughter; then not having a Christ to fall back on, he had taken a pistol and blown out his brains. The result of Wilder's life was, that through thirty years of labor 35,000 souls were converted, 3,000 cities heard the gospel, 3,000,000 pages of tracts were distributed, 3,300 children, of whom 300 were girls, received a Christian education; in all 3,500,000 people were reached through his efforts. Which life was buried, which thrown away? I would rather have my life what his was than receive the highest scepter of worldly power.

Moffat in 1817 opened up Africa for Livingstone. He translated the whole bible into the Seccuana dialect. His life was almost as sublime as that of Paul. "He that findeth his life lose it; and he that loseth his life for my sake and the gospel's shall find it." The vice of this age is finding one's life. Young men now are too intent on saving their lives. What shall it profit a man if he gain the whole world, if, standing on the verge of the grave and looking back, he sees a wasted life, and looking into the future he sees a wasted eternity? It is one of the traditions of India that Buza, the King's potter, undertook at his command to make a masterpiece for the King. Five times he tried and failed. Then in despair he threw himself into the furnace; and the result was a porcelain so fine that the Gods out of pure jealousy snatched it from earth to Heaven. This is a fable, but it contains a grain of immortal truth. Young men, throw yourselves into the furnace, if you would make masterpieces for God. Think of Ignatius who, standing in the arena facing the Numidian lion, and urged to recant, said, "I am grain of God, and must be ground between the teeth of lions to make bread for God's people."

There is dignity, joy, honor in being a foreign missionary. Robert Moffat's candle still shines steadily. The Burmese so loved Mrs. Judson, they kissed her shadow as she passed. I tell you, young brethren, nothing would prevent my becoming a foreign missionary if I had my life to live over again. Think what you may see before you die, whole empires turned to Christ, systems honeycombed by the gospel, the whole world, perhaps, permeated by the leaven of God's truth. You can put your hand on the springs that shape the destinies of nations.

I have a daughter, that in a few months with her chosen companion will proceed to a foreign field. I have seven children, whom their parents have consecrated, and we trust God will consecrate to this work.

A man came to the American Board and asked, "Can't you show me a vacancy?" One of the members, disgusted, said, "My dear sir, there is no vacancy but in your own head, and heart." The world is the field. There is not a valley, not a mountain, not an ocean coast, that is not to be visited.

The question that should come home to every young man here present is, "What is the wisest investment I can make of my capital?" Find out God's plan, do not oppose it, but fall in with it. There are three attitudes you may take. First, be a bearer of God's chariot. Second, be prostrated and ground to powder beneath it. Third, lag and be left behind forever.

We are living in a fast age. Methuselah lived 969 years. We stride in a day what he passed over in a decade. While he would be turning around, we have crossed a continent. God has harnessed the forces of nature and the forces of his church to omnipotence.

Do work for Christ as long as you live. Do that work which you will wish you had done, when you come to stand before the judgment bar of God. What you do for this generation, you must do while this generation lasts, before 1,000,000 souls go with you to their reward. And now may God give you grace to dedicate your lives, without any thought of personal emolument. Have respect like Moses to the recompense of the reward.

### "What Headway is Christianity Making Against Mohammedanism?"

BY BENSON SEWALL, BANGOR SEMINARY, BANGOR, MAINE.

Christianity is advancing. The prophecy of our Savior that the gates of Hades should not prevail against His kingdom is daily being fulfilled in the life of the world. In every quarter of the globe, the cross is supplanting the idol. But if the main current is so grandly surging on, sweeping every thing before it, we cannot shut our eyes to the fact that there are eddies along the banks. In Mohammedan lands the course of Christian progress seems thus diverted. Here and there, to be sure, strong native churches have risen on the ashes of the Mosques of the Prophet. Occasionally whole communities have shown the spirit of evangelization. If you were to visit Travancore, you would be gratified at the results of the patient missionaries' fervour. No more peace-loving or earnest Christ-seeking men could be found in our own favored land. Turn your eyes toward certain parts of Turkey and the same happy surprise would find expression. But looking at the statistics of Christianity in its general relation to Islam, we shall have to acknowledge that they are disheartening. While no vast defection has gone from the one to the other as in the days of the Prophet, yet no deep, far-reaching development of higher truth has arisen within the confines of Mohammedanism.



No mighty wave of divine power has swept over the dark continent, no great ingathering of souls has brightened the sad lot of those who live and die under the oppressive creed. Scores of years of faithful, wise missionary work have been spent, and how few results can be seen! Is there something radically wrong in our way of meeting this problem? Or, is Islam a branch of the true church, only a boon to mankind, a gift against which we should not oppose our forces?

One of the noblest of traits is a large and broad minded charity. But while exercising the truest Christian charity, we must remember that we are Christians. However large may be our view of our religion, we must include in our definition of it, its fundamental principle of vicarious sacrifice. To step down from that broad and divine law upon any other ground is to lose sight of the keystone, and grandest truth in the whole system. Is the Koran, then, with its "nothing shall be imputed to a man but his own labor," in harmony with the gracious truth, "The Lord hath laid on Him the iniquity of us all?" Have we a right, with a shrug of the shoulders, to dismiss the subject by saying that Mohammedanism like Nestorianism is simply a Christian heresy? Can it be possible to rank that man as even an heretical Christian, whose attitude toward his fellowmen is expressed by these words, recently spoken by a Moslem in regard to Nestorians? "Kill all the men who will not receive the Koran; raise up a race of Moslems from their women; and train up the children in the faith of Mohammed—on whom be peace." (Ely Volume, p. 35).

No we must make use of our Christian charity, not by letting down the bars, but by putting forth every effort and straining every nerve to reclaim from misery and sin fellowmen who spurn us and scoff at our gospel. That there have been recent Mohammedan successes in Africa, China and the East Indies should but lead us on to more devoted self-sacrifice to gain them to the cross. Shame upon us of the religion of the Lord Jesus, who sit idly by and watch the growth of a creed whose only recommendation is its superiority to rank heathenism, and whose only right to be is found in the past degradation of an effete Christianity. On us rests a weighty responsibility; in our hands is placed a mighty trust. If we find, as we do, so little real progress in evangelizing the Moslem world are we coldly to blame the hard working missionary and his methods? God forbid! Let us rather candidly look over the field, find the *causes* of the present state of things, and learn the lessons which they teach, that we may spur each other on to good works.

#### I. FIRST THEN AS TO THE CAUSES.

1. Mohammedanism is essentially to-day what it was in its prime a thousand years ago. To hold before our minds, therefore, the nature of the peculiar difficulties of missionary endeavors among Moslems, it is necessary to call up in review some of the springs of action of its founder, and their subsequent development. And that we may get them clearly before us, let me draw a rough sketch of the dark background against which, in early days, the Mohammedan thunderbolts spent their force.

(1.) In the seventh century the heathen world was intensely heathen, Idolatry was the law of the day, especially in Arabia, where it was particularly offensive because an admixture of truth had at least flavored it with some approach to a revealed and historic religion.

At that time the Arabs were the world's merchants, and Arabia the highway of its commerce. True to their nature the Jews had followed the glitter of gold and the odor of sweet spices, and had made themselves and their ideas felt throughout the peninsula. Perverted Old Testament traditions became interwoven with the native religion. Ishmaelitic Judaism had long since ceased to hold to Monotheism, the essence of the religion of the Jew. At the advent of Mohammed, naturally a highminded, thoughtful soul there is accordingly nothing uplifting, nothing spiritual in the degraded idolatry about him.

(2) On the other hand we look in vain for a benign Christianity to enlighten the God-seeking soul. The Oriental church then, as now, was debased. All he sees is a body of believers, apparently polytheists, ignorant and bigoted, ruled by a priesthood whose power was measured by the degradation of the masses. The gospel was hidden under monuments of worldly ambition and pride. An admirer of the character of Jesus, he is disgusted with the professed imitators of the Perfect Man. He is repelled by the very truths, which, if presented in their simplicity, might have been the means of establishing the Savior's kingdom throughout that vast region which became the stronghold of the haters of Christ and His followers. The phases of Christianity he has seen, open his eyes to a twofold truth—that there must be a higher religion than idolatry, and that Christianity, as he saw it, was not that one. The sincerity of his purpose to attain to a truer communion with God seems undoubted. Whatever may have been the later developements of selfish ambition on the part of its founder, Islam surely took its inception in the noble aspiration of a soul to free itself from its base environments.

Happy would it be if this were the whole truth as to the early spirit of Mohammedanism. But scarcely had it taken its stand as a religion before it began to make concessions to the world; concessions not to the liberty of religious opinion but to the license of existing evils. Slavery, polygamy, divorce,—three black words. If the Prophet was the prophet of God, how explain them? If a great unselfish reformer, how could he sanction them? But the evil was done. Ambition, the carnal heart, and love of power had already thrown their deadly manacles about his motives. To be consistent, or even to maintain his personal ascendancy, his revelations must embody these compromises. The Koran therefore, betrays the sad downfall of a lofty soul ensnared by the temptations of the world. The polluted fountain sends forth turbid waters. Henceforth the heralds of Islam use worldly means of converting unbelievers, proclaim it as a political creed, universal in its scope, and death as the alternative of conversion and the punishment of apostasy. "No foresight can guard against the development from any principle of that which it contains in the germ." (Neander's Church History, Vol. II.



p. 179). These phases of the immediate spread of the faith are characteristic to-day, and but for the constraint under which it is placed by the European powers, would be most terribly exemplified in persecution and bloodshed. How characteristics of this kind have affected missions we shall presently see.

(3.) Yet notwithstanding such elements of evil, Mohammedanism was far superior to the surrounding forms of religion. To quote from a prominent religious journalist, it "would never have flashed like a running flame across the east and around the southern shore of the Mediterranean, if there had not been a great and vitalizing truth at the core of all its errors." (Christian Union, May 12, 1887). Is it saying too much to affirm that it was better than the degraded and idolatrous Christianity which at that time was quarrelling with itself at the next door? Is it too much to say that in the providence of God, Mohammedanism had a mission in its day, and that now that mission has played its part in the world's history, and the duty of re-shaping Moslem destinies now rests in our hands?

2. In whatever way we reconcile its sudden and prodigious growth with the beneficence of God, there are certain facts connected with it which we must recognize—facts which will serve to explain not merely its mushroom growth, but, which is more to the point, its present attitude toward Christianity.

(1.) There were certain *external* reasons why the new faith gained rapid headway. Of these the most obvious was the weakness of the existing governments. The union between throne and province was by a rope of sand. Given faithless executive officers, and inter-communication slow and unsafe, and you have an end of good government. Strike the fabric a fair blow and it scatters in a thousand fragments. Mohammed and his immediate successors had no difficulty in the use of the magic wand. One touch and all was ruin; another touch and a new political temple rose, with themselves as the high priests.

To the political situation there is added a most interesting religious element. The idolatrous worship of the Orient had not enough intrinsic truth or even plausibility to hold its adherents in a strong grasp. The Jewish expectation of a Messiah had undoubtedly insinuated itself unseen but not unfelt along the highways of international commerce. A wavering, unsatisfied attitude toward existing institutions was the natural result, and showed itself later in an enthusiastic and devoted adherence to the claims of the new Prophet.

(2.) Allusion has already been made to the corruption of Christianity as a cause of the *rise* of the new faith. We have reason to believe that this corruption had no less a part as an element in its *development*. In both the Eastern and Western churches, image worship and reverence for the saints had taken such deep root, that the Christians to the Moslem were the merest idolators. The very doctrine of the Trinity was blasphemy. Taught from the outset to spread Monotheism, he came to look on the Christian merely as a polytheist, who could not be made to accept the true God and His

Prophet. The conversion of the world, therefore, that should have been undertaken by the Christian, was left to the advocate of Islam, whose zeal was attested, when arguments failed, by appeal to the power of the sword.

Religion thus became external. The growing power, unquenchable zeal and outspoken observance of the prescribed forms of worship of the faithful naturally added greatly to the momentum of the new force in society.

(3.) Notwithstanding the power of these circumstances in moulding the future of Islam, this wonderful onward miracle could not have come about but for certain *inherent* qualities it possessed, at least in the germ, which rendered it in its elder days one of the most powerful of political religions, and now renders it one of the most difficult of access.

Scarcely had Mohammed found himself at the head of a politico-religious party, before which the avenues of power opened enticingly, ere he yielded to the awful pressure to gain power and maintain it by the law of might. Successes followed. The bait of spoils was so fascinating to the class of men among whom he lived, that myriads flocked to his standard, undoubtedly influenced by this motive alone. It soon became a religious study to convert the infidel or murder him and confiscate his goods—the latter presenting on the whole the most attraction. From this cause a taint of jealousy, and hatred of all creeds but that of the faithful still lingers in Moslem blood. The narrowness and bigotry of the Koran foster it. A conservatism too conservative to merit such an honorable title, rules the Mohammedan world and harrasses all attempts to better its condition. Add to this, the fatalism of its founder and you have the culminating influence, which has probably been more nearly the direct cause of stultifying and retarding any desires for advancement than all other causes combined.

To thoughtful Europeans and even to many educated Moslems to-day, the Koran and its extravagances are an acknowledged dead letter,—fit for a past age perhaps, but now inadequate to supply the spiritual longings of enlightened people. In the dark ages there was such gloomy spiritual darkness and the grouping after the comforter was so blind, that the tangible, didactic laws of Islam to a certain extent undoubtedly met the common want. The missionary to-day has the same condition of things in which to work. Ignorance and superstition are everywhere; narrowness and bigotry its offspring. When once the light of Christian education can find permanent foothold, the worst foe of progress is paralyzed, and the darkness of degradation and infidelity is dissipated to give way to the ineffable rays of the Sun of Righteousness.

Probably the strongest reason for the sudden growth and lasting hold of Islam on so large a part of mankind lies in the fact that it requires in its convert no regeneration, no inward change. Acceptance of the Prophet demands no renunciation of the world, no life of holiness; the passport is "There is no God but God, and Mohammed is the Prophet of God." (Stobart's "Islam and its Founder," p. 100). It presents a creed far easier for the moral man or the libertine to accept *instantly* than its alternative the



sword. When a poor ignorant soul's salvation is put before him in that shape, what marvel that half the known world dropped on its knees at the bidding of the herald of such a positive gospel? To gain Paradise by such a route was naturally far easier than by the slow, painstaking and more spiritual way of the Christian.

A reproduction of this scene is taking place now wherever in the lands of Islam the standard of the cross has been planted. Moslems are self-satisfied in their religion. They are taught to believe it will soon spread over the whole world. They look neither kindly nor candidly at the untiring efforts of the Christian missionary in their behalf. False motives are placed at his door, and all his movements are eyed with suspicion. He is constantly met by such remarks as this, which came recently from a sober, well-meaning, but bigoted official in India; "Now tell me, in confidence, how much you get for each convert you make." ("The Land of Charity.") Generations of prejudice in their views against Christianity and corruption in their own methods of gaining converts, blind them to the possibility of seeing any unselfishness in the labors of others.

II. We have thus glanced at the *causes* of the slow headway Christianity has made against Mohammedanism. Let us now trace them to their results as seen in some of the present obstacles and encouragements to evangelistic work.

I. The former show themselves in so many and insidious ways that the faithful missionary is often led to cry out, "O Lord, who is sufficient for these things?" Truly they are discouraging. Let a headstrong fanatical race get hold of false beliefs, and it will, so to speak, take the bits between its teeth, and soon be past all control. The Moslem feels that his is the universal religion; it is satisfying; to try to convert him to another is folly and worse than folly.

The truest article in his creed is also the truest in our own, namely the oneness of God. But it is also the stumbling stone over which the missionary's help is scarcely able to lift the prejudiced convert. "God cannot have a Son," he says. A tri-theistic theology is the rankest blasphemy. When Islam has run such a glorious course, holds with scarcely a break its 170,000,000 human souls, and sees no other religion higher than itself, what wonder our mission statistics look meagre? I say "no other religion higher than itself." Twelve hundred years of contact with a false Christianity cannot be overcome in a generation. Till recently Mohammedanism as a religion has actually never seen Christianity in any form which ever approached purity. The Oriental churches were and are almost idolatrous. The nominal Christianity of European governments has not always been an influence on the right side. The rum traffic and other shameful crimes in the heart of Africa which Western nations have winked at, have put Christianity at a disadvantage where Islam has grown. Even the Protestant missions themselves which to-day in every Mohammedan country are struggling for the name of Christ, have been so hampered and scorned by the self-right-

ous Moslems as scarcely to have been able to gain a hearing for their cause. And when a man knows that to apostatize is to be a traitor and to incur the ignominy of a traitor among his former coreligionists, he plainly must be a man of sound convictions and the courage of his convictions who will for their sake renounce all he formerly held dear.

2. I have thus dwelt at some length on the discouraging features of missionary enterprise among the Mohammedans that the way may be cleared for the brighter aspect which such work certainly presents, and for a better understanding of our relation as Christian ministers to the unchristianized world about us.

This century is a missionary century. We have waked up from the apathy of the last and are learning methods of reaching the masses. The science of missions is in its infancy. If to this cause we may attribute any past failures it is an encouraging fact that time will remedy the evil. In a measure we can already say the evil has at least been abated. The missionary knows better now how to make his work tell than he did a generation ago. He has a more thorough equipment before leaving home. His ideas of the grandeur of the work before him are more inspiring. His conceptions of the love of God and the efficacy of Christ's atoning grace are broader. He has a better grasp on the great principles that govern human conduct and can consequently use to better advantage the subordinate influences about him in the cause of Christ. His methods are less argumentative and destructive; more persuasive and constructive. He consumes his energies less in curbing the misdirected zeal of the heathen soul than in guiding and encouraging everything in him that is noble into the channels of Christian motives and under the sway of the loving, forgiving Master.

Outward circumstances also yield seed for encouragement. This new awakening in thought and action in Christian lands has made itself felt on the African deserts and the islands of the sea. Men perceive it and acknowledge its ultimate result. A leading pasha of the Turkish Empire recently said to a clergyman, "The signs of the times are altogether favorable to you Protestants. We are falling, and you are rising. I shall die in the faith of the Koran, but my grandchildren will believe in your Bible," (Bainbridge's "Christian Missions," p. 431). They themselves see that the vast fabric of their Moslem faith is rotten through and through. It is a political religion, local in its ground principles. To the truth of these assertions the appeal to force and the verbal inspiration of the Koran attest. To-day there is not a Mohammedan power of stability on the face of the earth. The sacredness of the letter of their scriptures, which render it untranslatable, confines their influence to narrow and ever narrowing circles.

The result is not far to see. Look back at the pagan Roman Empire and what do you find but these same principles? A state putrifying in its own immorality, a religion whose power had long since waned and whose votaries were rapidly decreasing. A new principle, a new religion in each case is undermining the old, planting seed of truth which will spring up and blossom on the ruins of by gone errors. History repeats itself before our eyes.



In individual communities Christianity has transformed men and shown its power and benign effects on life and character. The Moslem has begun to see the value if not of the new morality, at least of the changed outward circumstances of Christian converts. No little advantage has accrued to the missionary by his patient devotion to the secondary work of making their homes and home life Christian in the largest sense of the word. School and college as well as the more strictly mission work have called forth unwilling praise from friend and foe alike. By the respect he and his work gain in the sight of the natives, as well as by the background of respect for the foreign government of which he is a representative, the missionary has, in many parts of the Mohammedan world, an advantage of no small moment. The American, of all missionaries has the best leverage, for his flag is respected wherever it is floated, and yet no political motives can be imputed to any of his actions. He has, as no other foreigner has, the confidence of the people.

Does it not seem, my fellow workers, that God has thus placed on us, as no other nation the privilege and responsibility of carrying the message of salvation to the nations that sit in darkness? Can we look at these our advantages, without admitting their weight as providential appeals to us to throw ourselves, heart and soul, into the cause of reclaiming the heathen? Oh, for a thousand lives to put at the Master's disposal to be used where He would have them.

III. What now are the *lessons* for us to take to heart from our study of the attitude toward each other, taken by these two mighty forces?

The conflict which has waged for twelve centuries is now coming to a crisis. It is believed that a new day is approaching when the crumbling mass of error will give place to the pervasive power of Christ. We are to be witnesses of at least the beginnings of that disintegration. And we as ministers or as missionaries are the ones to make our influence felt, not merely as destructive powers, working against a false creed, but rather as powers uplifting and life-giving, struggling to present to the down-trodden Moslem a truer faith, a surer hope, a diviner love.

How is this to be done?

I. It seems to be the judgment of the most experienced missionaries that the Moslem must be reached *indirectly*. In certain localities, to be sure, pre-eminently in South-western India where the Mohammedans are peculiarly open to religious appeal, there seems to be marked success in the use of direct evangelistic work. But the past has shown that far greater results at a far smaller expenditure of energy and means, have been attained, by sowing seeds in neighboring sects, more accessible to the gospel and letting them fructify before the Moslem's eyes. In time, when he has been influenced by its visible effects in other lives he is willing to receive what he would before have utterly rejected. Now is the time of sowing that seed. The great and obvious fact of the weakness of the Mohammedan faith is, in itself enough to stimulate us to renewed endeavor, but let us be sure our methods are those best calculated to accomplish the desired end. To-day, for ex-

ample, the Bible is accessible to every reader of the Koran. A year's labor at the dissemination of copies of the Testament and Biblical literature in Arabic, which our Protestant press in Turkey, Persia and India are so faithfully issuing, will hasten the coming of the kingdom more than ten years of direct evangelistic work in a new mission station. Not that the latter is undervalued. God forbid. We must put in every possible stroke for the conversion of individuals, and not rest on our oars, waiting to see the great Moslem hulk sink at her moorings. Raise every muscle to rescue all, by all means. Clothe them and put them in their right minds; point them higher in every department of their lives. But for the present base your highest hopes for the Mohammedans, so far as *direct* influence on them is concerned on the dissemination of the Word of God, looking for results here and there, but waiting patiently for the great upheaval.

Meanwhile bend your strongest efforts to the evangelization of the heathen and nominal Christians about them. Plant Christian schools and colleges for both sexes. Renovate and purify the home and the community. Make public sentiment Christian. Teach and preach a pure gospel. Be approximate Christs and teach your converts the Christ-like life. Islam will not long be able to stand the pressure. Thus undermine their superstition by first building up before them a solid faith in Christ which they may see and take into their own lives.

2. Do not assume Mohammedanism to be wholly, utterly and absolutely without truth. It has a core of divine reality in it and we should make use of it. Do not choke the Moslem's striving after a better life as he reads his Koran. Rather point out to him those suras which express such reverence for the Bible and for Jesus. Interest him in the Bible by showing him that his infallible Koran has an interest and a large interest in it. Use his reverence for prayer as the channel through which all true men seek access to the good God he loves. To struggle against these traits is to expend energy uselessly, nay more, to injure your own cause.

A skillful sea captain found himself caught in a typhoon. He calculated the position of its centre, gained the outer edge and was carried by it gloriously on his course half-way across the Indian Ocean. May we not likewise take advantage of those elements which at first sight on the foreign field seem to present only difficulties? While recognizing Christ-like traits which occasionally appear in the Mohammedan, there may be danger of going too far and dropping the bars of Christianity so low as to reduce it to the level of other religions. This is not Christian. But the recognition of the brotherhood of man, the higher strivings after truth that come into each life, and the longing to meet this want with a satisfying faith is Christian in the highest sense. The faith which is ours is the broadest, most human, most divine we can know. And as we rise in it to greater attitudes, we obtain larger views of the relation between God and man and of the extent of Christ's atoning work. Look at Islam, "a prophet without miracles, a faith without mysteries, and a morality without love," (Schlegel), and then look at Christianity with its perfect Founder, its life-giving faith, its eternal



possibilities of service. We have indeed a gospel to preach, and a field in which to preach it. Let no man say that the Moslem needs no missionaries. If there is a call from any quarter it is from those naturally noble but now down trodden servitors of a creed whose mission has long ago been accomplished, and whose present existence is only a curse to humanity. The leaven that transformed the Roman Empire is at work among the Musselmans. Paul, single handed, and in simple faith planted it eighteen hundred years ago. It is for us, now, individually to give to other lands that same leaven, that we may have our part in hastening the coming of that Kingdom of which there shall be no end.

#### AUTHORITIES CONSULTED.

Muir's "Life of Mahomet," Bosworth Smith's "Mohammed and Mohammedanism," Stobart's "Islam and its Founder," Bainbridge's "Tour of Christian Missions," Clark's "The Arabs and the Turks," Hamlin's "Among the Turks," Flint's [Lecture in] "The Faiths of the Word." Beside various excellent articles in the reviews and letters from missionaries, particularly from Dr. Cyrus Hamlin. I have made free use of these books, and others, in the preparation of this paper, though I can hold none of them responsible for the opinions expressed.

#### DISCUSSION.

E. W. STONE, Rochester: Mohammedanism is a missionary religion, and one of deep-rooted prejudices. What headway are our missionaries making? It seems scarcely any. It is hard to convert them. Islam seems to be getting the better of Christianity, wherever they come in contact. When Christians become as great propagandists as Mohammedans, then will we make such inroads into Islam, as Russia in Turkey.

PAUL DESJARDINS, Boston: According to the statement of an African missionary, the Mohammedans have greater success with the rum traffic than Christians.

BENSON SEWELL, Bangor: The fact that there are ten thousand students in the Mohammedan school at Cairo is misleading. The Koran is emphatically the text-book of the Moslem. Many go to this school merely to get their education, after which they return to their homes; while others enter to escape conscription.

A BROTHER from Lancaster: Considering the depravity of Mohammedan women, we should seriously think of the propriety of sending out as missionaries a host of consecrated Christian women.

M. G. EVANS, Crozer: God's providence extends over nations as well as over individuals. Mohammedanism is losing its political power. Turkey, Arabia, and Asia Minor are bound to be disintegrated, and we will have an opportunity to step in. God says, "I will break the nations in pieces as a potter's vessel."

## • Work of the Home Ministry for Foreign Missions.

BY R. I. FLEMING, GARRETT BIBLICAL INSTITUTE,  
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The cry from Macedonia has had an answer. Eighteen Christian centuries have given it their response. It has drawn from our own land millions of money; from our firesides hundreds of heroic men; from our hearts the incense of continuous prayer. Something has been done, for from the lands far off, the glad news comes of triumph in Immanuel's name. The wedge of the Gospel has entered the hard crust of heathenism. Something has indeed been done, yet the truth is forced upon us that the response of eighteen centuries has been feeble, when those who stand on Zion's heights tell us they can still see the beckoning hand of heathenism and hear the despairing cry of millions unredeemed.

While these last facts face us there is work for the home church and the home ministry. And to launch at once into the discussion of this topic, let us say that we can find no words that embody more fully our conception of the supreme need of the Christian church, than those addressed by Mr. George H. Stuart, of Philadelphia, to Alexander Duff, when in 1851 he invited him to America to arouse an interest in foreign missions, saying: "We have material enough here, we need only to be stirred up."

In general then, we conceive that the work of the ministry at home for foreign missions, is *to quicken the church to the magnitude of the missionary undertaking, and her positive responsibility for its successful accomplishment.* But we are met on the threshold by the question: How is this to be done and what is the work of the home ministry in relation to it. The work of the home ministry as we view it is two-fold;

1st.—WITH THE MINISTRY ITSELF.

2d.—WITH THE CHURCH.

Under these divisions we desire to discuss the question, and we take up the work.

#### I. WITH THE MINISTRY ITSELF.

The minister must recognize his position. By divine appointment he is leader of the church. He stands as the director of moral and religious enterprise. The history of religion has shown that the people do not go beyond their leaders in zeal or knowledge. Nor do they surpass the minister in liberality or consecration. His energy draws the boundary line of their activity. They reflect his spirit, and this makes it therefore probable that his thought concerning foreign missions will be theirs. He must rise then to the responsibility of leadership. He must be beyond the people that he may be able to lead them.

But the minister holds also a *peculiar relation* to the foreign field. He *stands between* the plenty at home and the poverty abroad. He must fully



apprehend that he is the great medium through which the wants of his brethren in the field are to be made known—the mouthpiece of heathendom as it pleads with Christianity for help. It is to the home ministry that the missionary turns his eyes in hopeful appeal. As the diver at the bottom of the sea, laying the pillars for the lighthouse, is dependent upon his helper at the surface, who pumps the current of fresh air down into those stifling depths; so is the missionary dependent upon the consecrated hearts of the home ministry, to send to him from the clear heights of the home church, revivifying currents of fresh thought and devoted prayer, as he seeks in the deep sea of heathenism to lay the foundation stones for the temple of our Lord.

A leader to the people at home, an advocate for the brethren abroad, the minister must get a conception of the missionary question that will quicken his whole being into living sympathy with it. There is no great achievement without a great conception, and there are no great conceptions of humanity's needs that are not born from above. *Therefore that the ministry may be fitted for leadership in this, the stupendous religious movement of the century, let them look at the question from the Biblical standpoint.* Let the Bible be their textbook, and let them find in the *New Testament* the supreme reason and authority for missions. Let them travel with Peter, with Barnabas, and Paul. Let them study apostolic methods and apostolic consecration. Let them meditate upon the Saviour's great injunction, "Go into all the world," until their souls are bathed in its spirit. Let the "power of an endless life," and the surpassing love of Christ burn their way into the heart of the minister, as the all consuming motives for missionary labor. Let the minister fully know that only in the streaming light of the cross, can he read humanity's needs aright, only there will the authority and magnitude of the missionary undertaking dawn upon his soul.

Let the minister then fit himself for leadership.

The problem of foreign missions rests for its solution with the home ministry, and the first step to an aroused church is a ministry aroused.

But this is only preparatory to the real work of the minister at home, which is:

## II. WITH THE CHURCH.

The minister works with men, and they have brains as well as hearts. They can be brought into effective sympathy with a great cause only when their nature in its entirety is roused to the importance of it. The noble thought that rises in the cool fountains of the intellect, must sweep through the warm currents of the heart before it will flow into the bounding sea of human action. The whole man must be touched before his possibilities can be realized. And what is true of the individual, is true also of the church. With her the foundation of an unyielding conviction on the question of missions, must be laid in *intelligence*. The work of the home ministry then with the church should be one of,

### 1. Information.

The people need to be informed as to the *geography of missions*. This is

an enlightened age—an age of encyclopedias and world atlases. It is a day when the morning news from China and Peru is at our doors in time for tea. Yet there is practically much ignorance concerning the extent and population of the lands from which we daily hear. Australia and South America are names that bring no adequate conception of their territory or their people. We speak of Africa and her two hundred millions, but who forms even a faint conception of either land or people. China's yellow and unreckoned myriads, leave the mind dazed with a truth as incomprehensible as it is great. And the brightest of our people answer with a vacant stare when you assure them, that India crowds two hundred and fifty millions of her dark skinned children between the Himalaya mountains and the sea. These lands "that are very far off," must in some way be brought near. By comparison with states well known, by blackboard talks, by maps and literature, by lectures, social meetings and by sermons, the minds of the people are to be stored with information that will make China real, and bring her unhappy millions into the clear light of day. Let the people study the geography of the question until its extent fully dawns upon them, and until the geography of missions becomes one with the geography of Christ, who not only knew no salvation but the Gospel; but also no land except "the world"; no nation, but "every creature."

But when the people comprehend the largeness of the field let them learn *the obstacles to be met and the strong intrenchments of heathenism*. We are interested deeply only in subjects on which we are informed. In the missionary question this is notably true. Therefore it becomes the home ministry to open every denominational doorway, and devise new methods if possible, by which trustworthy information may be brought before the people. By literature, by discussion in the Sunday-school and missionary meeting, it may be shown how hard it is to lift a people out of the grooves of habit in which they have run for centuries. By illustration, the people may be informed as to the customs and manners of the heathen. By description, they may see their daily life, their dress and occupation. The difficulties of their language, the degradation of their morals may be presented. The low position of womanhood and childhood may be pictured to the church and she may be made to see the degrading power of liquor as its traffic is carried on among the heathen by so-called Christian nations.

Let *facts* be the fuel that kindles the fire of missionary enthusiasm. Let the people know that the Hindoo and Chinese are learning the vices of Christian nations faster than their virtues. Let them know that the extent of heathenism geographically is not greater than her degradation morally. And when the people have gone about heathendom and told "the towers thereof," and marked well her bulwarks; when they have looked upon heathenism as it is—heavy with age, and intrenched in centuries of oppression, they will no longer wonder that Hindoo philosophy has not crumbled at the touch of western thought, and that even the shining lance of the Truth does not intimidate Confucius and Mohammed. They will not wonder that the church is calling her choicest sons to stand in foreign fields. Let facts



abundant and reliable arrest the attention of a careless church and she will clearly see that the only hope for these lands of darkness is in the Gospel of the Son of God.

But the work of the home ministry for foreign missions is something *more than mere information*. It is also a work of

## 2. Education.

After the mind is stored with *facts* it needs to be educated to *duty*. It is to be drawn out in appreciation of the facts presented and to the duty enjoined upon it in the Gospel. Our people do not recognize the *oneness* of the church at home and abroad. "There are no foreign lands," Joseph Cook declares. Yet our brethren in the field seem in another world. They have had a separate call and that seems to separate them further from us. In our common thinking the missionary and the minister are not synonymous. The *oneness of the field* is forgotten. And it is for the home ministry to bring the people to that thought of the Christian church, which answers the prayer of the Saviour, "that they all may be one, . . . that they may be *one*, even as *we* are one."

But the people need *education in giving*. Money has an important bearing on the missionary question, and the liberality of the church for home and foreign work bears no just proportion. New plans must be inaugurated, for raising money for this giant enterprise. Most of our churches are treated annually, or semi-annually, to what is termed "The Missionary Sermon." In this the inherent power of Christianity to overcome heathenism is descanted on. The triumphs of the cross are presented, and the final supremacy of Messiah's Kingdom predicted in terms that glow with the rosy tint of millennial morn. In the good feeling that follows the sermon, the collection is taken, which the nearness of the millennial day seems to make proportionately small. Now we plead that it is unworthy of the great cause of missions to make its support dependent upon a spasm of religious emotion. A system of giving should be adopted, worthy of this tremendous undertaking. Beginning at the earliest childhood in the Sunday-school, the church should be educated to a liberality, consecrated and systematic. By regularity in weekly, monthly, or quarterly collections, the people may be educated to the principle, that the foreign field has demands upon them, as pressing and as constant as the church at home. And education in systematic giving will not only increase the money of the mission fund, but *it will gradually permeate the church with a burdening sense of her entire responsibility for the evangelization of the heathen*. It will gradually carry the conviction to her heart—a conviction feebly felt now, if felt at all—that the object of her being is not so much her own salvation, as the salvation of all men; that her money is a talent given for use and not for keeping; that she is not the deep sea into which the rivers of redeeming love are to flow, but the channels through which they are to go until every nation walks in white by their pure waters. The church is wrapping the talent of her Lord's money in the napkin of worldliness, and the ministry

must plead day and night that it be taken from its hiding place and sent on its errand of love.

Above the thought of *giving* the minister is to educate the people to the thought of *going*. These two ideas react on each other. The continued exhortation to give wakens a lively interest in those who go, and if the appeal to go to the foreign field is not regarded, it has its effect at least in larger giving. But it is for the Gospel minister to be ever watchful for talent for the fields abroad. He is the advance agent for the missionary society—the recruiting officer for our army. It is his duty to "run speak to this young man," and to that young woman who are preparing themselves for college, and to urge upon them the claims of Christ; to ask them to listen in those college days if haply God might speak and call them "far hence to the Gentiles." Every minister must educate his church to the thought that God looks to her not only for gifts of money but for gifts of men and women as well. And here it is worthy of remark that the individual church that sends her sons and daughters to the field, is the most interested always and alive to every demand of the foreign work.

Let the minister then acknowledge the claims of the field abroad and be ever watchful for its interests. We do not ask the home minister to ignore the needs of the home field, we only plead that he forcibly present the needs of the foreign field. The needs of the home field are forced upon us by circumstances, and by the pressure of events. The suggestions of patriotism alone will lead the people to think of their own land. They already hear the mutterings of socialism, the threats of the commune, the flappings of the anarchists' red flag. They already see the alarming influx of heterogeneous elements into our national life, and feel the grating of these forces among us so inimical to the well being of society. And as they look about to find a solution to the problem of their evils, as Christians they will clearly see that it is only in the cradle of the Gospel that these mixed elements can be fused into homogeneity. The home field has indeed demands upon us. It is all about us with its tremendous problems. But the pressure of its needs gives it a thousand voices with which to cry for help, while the lands beyond the sea have "no voice nor language," unless the ministry shall speak and tell the story of their woe. We are not fearful that the home work will be overestimated, but that the foreign work will be underestimated. It is not for the home minister to deny that some one must stay, but it is for him to affirm that some one must go. And the people are to become accustomed to the thought that the missionaries must come from them.

But again, the work of the home ministry for the church is one of

## 3. Inspiration.

It is not enough that people be *informed as to facts*. It is not enough that they be *educated to duty*. They must be *inspired to action*. That information and education do not necessitate right action, none will deny. What then is our further need. Is it more organization? No! but the power to make effective what we have. But power gathers about person-



ality. Extent of territory, wearisome statistics, logical deductions do not inspire men. There is no inspiration in abstract ideas. Inspiration comes from the incarnation of an idea. Argument will convince the intellect, and facts will elicit sympathy, but the power to inspire to action comes when we can lead men away from deductions, abstractions and statistics, to one whose life is the embodiment of these, in whom the missionary idea has become incarnate—when we can say, "Behold the man!"

If this be true, let the home minister lead his people to facts if he will, but let him lead them to lives as well. Let the minister himself be a missionary for the heathen, if not to them. A living voice in the pulpit that ceases not to plead with men with tears, is the greatest inspiration that can touch a people. And when the zeal of the minister himself has kindled "a flame of sacred fire" in the hearts of his people, let him bring to them brethren from the field, who "speak what they do know and testify what they have seen." Let the returned missionary come to our churches—he whose lips are touched with consecrated fire, but whose heart is wrapped in mourning over the stupor of an apathetic church. Let them go through our churches as did the first missionary of the church of Scotland through his own, holding conventions, preaching at great assemblies, organizing societies, his flaming soul burning its way through his eloquent lips, until Scotland, from Edinburgh to Thurso's Waters, rang with the cry of "India for Christ."

Then let the minister turn the thoughts of his people to *missionary history*. Let the biography of the world's great leaders in these lines, be found in the home and in the church. Let the people see the heroism of others, the Paul's, the Xavier's, the Cory's, the Cokes, and the Moffatt's—men of like passions with themselves. If you would have the fuel of information fanned into the flame of inspiration, let the people come in contact with these heroic spirits. Let them live in the high atmosphere of their consecration. Let the enthusiasm of these great souls be breathed into them. Bring to them Ashbury, whose life reminds us that America is Christ's by missionary labor. Let them see the Carys and the Morrisons and the Nelsons, men "of whom the world was not worthy." Lead them to the feet of Duff, whose life was the embodiment of a concentrated enthusiasm, and whose last published words are, "Wherever I wander, wherever I stay, my heart is in India, in deep sympathy with her multitudinous inhabitants." Then bring to them Livingstone, who died where he lived—in the heart of Africa—a man who "by faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Let the home ministry bring to the church the inspiration of these heroic souls. Let her feel their heart throb and their pulse beat. And when the fire of enthusiasm has been kindled by human examples of consecrated toil let the minister lead his people to the Altar of God, and wait until the breath of the Almighty is upon them.

And thus when the minister himself is roused to the *responsibility of leadership*; when his church is *informed as to facts, educated to duty, inspired to action*, he will have accomplished his work, and Zion shall awake, Jerusalem shall put on her strength, and in His own time, the mountain of heathenism "shall flow down at the presence of the Lord."

#### DISCUSSION.

L. L. DOGGETT, Oberlin: The old fashioned way of studying nothing but geography at missionary meetings is bad. Let us rather take up some subject and try to prove it by facts and incidents drawn from some particular field. Dr. Pierson well illustrates this mode.

WM. J. GRAY, Chicago: We are apt to pay more attention to the army than the base of supplies. Our work at home lies with two classes, those who would go and can't and those who could go and won't. We must aid and encourage the one, and instruct and stimulate the other.

J. B. RODGERS, Auburn: Let us bring this matter right home. A great many of us preach in churches around our respective seminaries. Let us give them a series of missionary addresses. There was one duty of the home church not mentioned in the paper, and that is prayer. This is the great need of our missionaries.

H. GARABED, New Brunswick: Sympathy and talk equal minus zero. A cascade one hundred feet high makes a big noise, but a very little stream; the lake is deep and noiseless. We have one mouth, but two hands and two feet. Speak once and practice four times.

WM. WALLACE, Union: Dr. Pierson is an example of the fact that we can be missionaries for the heathen, if not to them. We don't give the people enough opportunity. They are ready and willing to support missions if we would but give them the chance.

W. M. TUFFTS, Princeton: Princeton Seminary has raised enough money to send out Mr. Foreman. If a seminary can do this, a church can do the same.

PAUL DESJARDINS, Boston: The people have an idea that the more they give to missions the poorer they will be at home. It is just the opposite. We are members of one body. The man who works for self will lose self; but the man who works for others will save them and also himself.

A. F. WILLIAMSON, Crozer: One mistake of missionary meetings is to appeal first to the pocket. We must use a baited hook and thus get to the pocket indirectly. Impress the needs of the field and then apply for money.

R. P. WILDER, Union: This world will never be evangelized through benevolence. Let the churches keep their own missionaries in the field, and they will thus have a personal interest. Boards and missionaries are in favor of the scheme.



J. G. SCOTT, University of Virginia: We may make many appeals of different kinds to the church at home, but the appeal we should make most impressive is to go to these destitute places of the earth.

C. A. KILLIE, Princeton: A church not far from here sent out a young man who desired to go as a home missionary, and raised for his support \$25 per month. Their next step was the supporting of two schools in China. And the next the sending out one of their number to the field.

J. C. MELROSE, McCormick: Foreign missions is the work not of a sect but the whole church. In a little town of the west they try to support four or five ministers where one man could supply them. Thus there is great loss of force.

J. I. VANCE, Hampden Sydney: Home missions and foreign missions are one. There is something more wanted than money. The great thing needed is prayer.

### The Urgency of the Call.

BY DAVID A. MURRAY, PRINCETON SEMINARY.

A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment and wounded him and departed leaving him half dead. And by chance there came along a certain Priest that way, and he, when he saw him, passed by on the other side. Pretty soon after a Levite also came along and stopped and looked at him a moment and then hurried along on the other side. But after a while there was another man who came along the road, and some way when he saw him he couldn't bear to go on and leave that poor naked wounded man in the hot sun to die and rot by the wayside, and so he got down and went over to him and worked with him,—tied up his wounds the best he could and managed to contrive some way to carry him on to a place where he would receive suitable care and attention. I take it that this good Samaritan had a *call* to stop and help that poor man who fell among the thieves.

We will not now spend time to consider the case of the Priest and Levite, or our assigned subject is "The Urgency of the Call" and we have no evidence that they had any call. I think men are too hard on the poor Priest and Levite. If I understand the narrative aright, there was a very rich nobleman who had just died down at Jericho, and the Priest was hurrying down, on an errand of mercy, to administer consolation and sympathy to the bereaved relatives, and if he had stopped to look after the poor wounded traveler the Levite would have got ahead of him and received the handsome

fees. And then besides, most books on church government say, that, while all Christian duties may be performed by any one, yet the church *officer* must have a special call, and the Priest and Levite were church officers. I do not wish to say one word to lower the dignity of the sacred office or to depreciate the necessity for divine promptings and direction before entering upon it; but I must say, for my own part, when I see the millions of heathen souls lying under the hot suns of Africa and India, bruised and naked, with festering wounds of sin eating into their very life and dragging them down to worse than death,—I care not whether with or without the prestige of official sanction,—I think I should not go far wrong in following the promptings of human sympathy and trying as I could to do something toward lifting some of them up and carrying them to the Great Physician, who alone is able to heal their loathsome deadly wounds. That is about how I would illustrate a *call* to the foreign mission field. The call of human sympathy, which every human being should hear and feel is call enough. If one has the supernatural call of some divine manifestation, only so much the better.

I know not whether I am now speaking only to those who still shudder at the thought that "After death comes the Judgment," or whether there may be here some of those who, in the kindness of their hearts, have devised that theory by which unfortunates are to be given a chance to subscribe to various doctrinal dogmas at a post mortem annex of probation. But, it makes no difference. I see the heathen as they are, now wicked,—desperately wicked, steeped in every form of degraded vice and cruelty, reaping even now the fearful firstfruits of the harvest of death and laying up for themselves a terrible reckoning for that day when every man shall be judged *according to his works*. Aside from all vexed questions of eschatology there is an amount of misery, violence and God-defying crime now in those dark lands where sin still has full sway, which ought to be enough to stir the pity and compassion of anyone.

What constitutes a *call* to foreign mission work? What constitutes the *call* which actuated the first foreign missionary, the first that ever undertook to enter upon this work? I refer now not to Carey or Judson, Moffat or Martin, men whose names will shine on the rolls of heaven along with martyrs, prophets and patriarchs. I refer not now to the Apostles and evangelists of the early church: not even to Abraham, Noah or Enoch, but earlier still. Theologians are accustomed to talk about decrees and plans designed to bring about the glory of God, but I read in my Bible that God *so loved* the world that he gave his only begotten Son to save it, that the world through him might have life. I can understand something of what such words mean. I can understand how a man will do and suffer almost anything to save from death or danger one that he loves. I remember a few years ago a railroad wreck where a train at full speed crashed into the rear of the train that I was on, driving the last coach half way through the one before it. There was a lady in that second coach who had left her little babe asleep on one of the hinder seats, and just at the moment of collision was standing at the forward end of the car. In the midst of the terrible crash,



when the shrieking passengers were rushing for the doors, windows or anywhere in a mad effort to escape, that mother, forgetting all about the terror and danger of the situation, rushed back and crawled under among the smashing splintering wreck to find and rescue her child. Do we need to ask *why* she did it? Do we realize what it means when God tells us that the motive that prompted Christ to come as a missionary for our redemption was precisely the same feeling that prompted that mother to risk her life amid the terrors of that railroad wreck to save her child?—God so loved the world. Have we Godlike love in our hearts? If so, then we have received a call to the mission work. We have received *the* call. If you have a dread of going as a missionary, you would be safer to drop your Christianity and go back to the world again, for when you pray to God for Christian grace you may, sometime, in answer get this grace of Godlike love that will impel you to leave home and go off as Christ did and help to save a lost world.

I have said this much because, *what* a call is, must modify the question as to how urgent it is. If a call was some mysterious token or supernatural agency, I would have nothing to say. But it is a plain matter, if, as I believe, a call to missions is just as plain and practical and unmysterious as a call to dinner or supper. You hear the bell, and you smell the savory odor of the meats, and these two joined with your internal sensation of appetite, form a call which is easily enough recognized. Do you say this is a crude and far-fetched simile? I think there are men who could be literally said to have a hunger and thirst after the salvation of souls. Suppose we follow out the figure. If these three elements constitute the call we can attempt to form some estimate how loud it is. As to the last part,—the internal appetite,—of course I can't say anything. It is not easy to predict the state of another's appetite precisely. For I do not know your habits, *as to the use of narcotics*, or how much you have "eaten between meals" of the forbidden fruits of worldly ambitions and pleasures. But the other two features can come before us more tangibly,—the glorious results and reports that come to us are appetizing odor, and the loud ringing cries for help which come from the very needs of the situation,—The joy of hundreds and thousands who have found the Light and are now by whole villages and communities pressed into the kingdom, and the wretched condition of the millions who are still in sin, pressed down under a load of misery, in darkness. I do not add as part of the call the plea that the boards have funds sufficient to send out more men than are ready, for whether they now have or not that comes in on the other side as really part of the work. Those poor dyspeptics who haven't appetite enough to lead them out among the heathen themselves, can at least use their best endeavors to raise the funds to support those already there and send out more,—many more.

What is the strength of the call, first, that comes to us from the needs of the heathen? Shall I stop to picture their condition. There are those here who can and have or will depict those needs in a far better manner than I could hope to do. So I shall not attempt to gather up a collection of monthly statistics and touching incidents to show how small a glimmer of light

has yet been kindled in that world of darkness. That missionary chart, with which you are all familiar, with its single tiny white square in the middle of the broad field of black heathendom, ought to be a sufficient appeal to the hearts of all of us. And there are men here too from the work itself, who can tell you about the millions in China who drag through life under the nameless wretched dread of indefinite transmigrations into beasts; whose highest hope for heaven is eternal unconsciousness. It seems to me that speaks of supreme misery in this present life. There are those here who can tell you of the millions of India found, by the laws of caste and the power of the priests in a veritable soul-slavery; of the millions of Africa whose benighted wretchedness wrung groans and prayers of anguish from the dying Livingstone. There need be and will be in this convention, no lack of testimony to show the dreadful wretchedness of all those masses who are sunk down in a very living death, with no knowledge of the Savior who came and died just to redeem them from that misery and eternal death. I think that aspect of the call is loud and plain enough that no one need fear he is going into this work unbidden.

My subject is "The Urgency of the Call." This same subject has been treated from year to year before you, and yet so vast are the advances and changes in the aspects of the work abroad that the meaning of this subject must almost be changed in the course of a single year. The needs of Japan a year ago are not the needs of Japan to-day. The work there that appealed to the world only a year or two ago is past now, whether it has been properly done or not, it is too late now. Other work is imperative there to-day. Faster than the changing colors of the kaleidoscope, the social, political and religious condition of that people is being overturned and melts away into new shapes and tints and forms. There preeminently the work of each day must be done on that day or not at all. The old forms of its antiquated civilization are all being dissolved and melted over in the processes of a bloodless revolution. Whatever stamp is to be impressed upon the new national life must be stamped there before the world is cast and her civilization crystallized again into firm established forms. There is a new and changing work there each day that must be done then or not at all.

In China too there is now already to be seen the premonitions of a similar revolution. The barriers are being burned away with wonderful rapidity and the rocks of flinty conservatism are being melted before the fires of gospel love. The King of Siam is openly favorable and even encourages and fosters the work in his dominions. India and Africa are both completely and cordially opened up to the missionary. Even the gates of Islam are slowly opening. But all these places are equally opened up to other forces and influences of another character. And these other forces of the great arch-adversary are all on hand and working. The printing press and newspaper are carrying the western civilization and the western religion into all the most obscure parts of the sunrise kingdom, but as well it is carrying in a perfect flood of infidel and other pernicious literature. A great Hindo publishing house in Southern India with a calportage system extending to all parts of the country is send-



ing out annually millions of publications whose object is anything else than the advancement of the cause of King Immanuel. Commerce and exploration have opened up the whole Asiatic and African world to European and American influences, but that means that they have opened them up to a swarm of European and American vices as well. The church must maintain her side of the conflict adequately or else lose it. The work of evangelizing the world is not to-day a thing for the statistician to count—so many years, at so many a year. It is a matter of struggle who shall hold the reins of power in the reconstructed systems of the very near future.

A few hundred years ago certain forces in God's providence determined that the civilization of Mexico and South America should be Catholic and the rest of the North, Protestant and so they remain to-day. Three centuries ago the duplicity of a French Monarch and the cruelty of Spanish persecution determined that France and Spain should be left out of the list of redeemed nations in the great reformation, and so they have continued to this day. A crisis as momentous as that great reformation is upon the heathen world just now. As their reform is not from within but without, it lies with us to say whether any one of these great heathen nations shall carry the work on to blessed completion or whether, like France and Spain, they shall sink back again into a state of more utter hopelessness than before. Does such a crisis of affairs constitute a call or would not a strange term be more appropriate.

In the face of all this crisis, as consecrated soldiers of Christ, dare we, without special orders to stay at home, go and settle down contentedly in some little comfortable village in Ohio, New Jersey or Virginia, where about the most that we can say of our life work is that some hundred or so church officers and Christians, as able as we, have been helped or relieved by us somewhat from *their* religious duties to their neighbors, their families and themselves? That is perhaps a bold view of the case, but I am speaking comparatively; it is practical and too near true. There is no use of our picturing to ourselves a romantic career of home missionary zeal for the destitute and neglected. If we don't go abroad, we are going to settle down just as all our predecessors in the classes before us have done. They had these same romantic notions as we have; but now we see them scattered around in these small towns, working hard and earning their salaries no doubt,—nor would I depreciate this part of the great Master's work. Each along side of ministers of one or two other denominations, competing for their share of the church-goers of the community and all combining together to keep out the Methodists or the Presbyterians as the case may be. There is danger to us as Baptists, Episcopalians, Methodists or Congregationalists in this country perhaps, that the Levite will get in ahead of us and capture the fat positions. There wasn't any record of the doctors fighting over the poor man that fell among the thieves.

I am sure we do not fully appreciate the situation, or we could hardly stop to discuss the urgency of the call. Here is all heathendom opened up to the religious and unreligious influences of the west. Nations that for centuries

had hemmed themselves in with pride and prejudice throwing wide their doors for the new and the improved. Some one or some force is going to determine what course this great revolution in these venerable old nations is to take; and it is going to be determined in the next few years—within the lifetime of the men here present. It is being determined and must be determined now. It seems almost a sarcasm to speak of the urgency of the call. When the cannons of war are out and the storm of battle has closed down thick and fierce, when the opposing force begins to waver and at last a breach has been made in the enemies works, would you say that the soldier then had a *call* to press forward onto the enemies line. Could any single man at such a time refuse to move forward without capital crime, disgrace and treason? Don't you believe that God is leading and controlling the affairs of this world? Don't you believe that he is leading and directing his forces just as readily as any other general? And when both by his word and by his providence he gives the order, "Forward," for a grand charge all along the front of heathenism, ought not that command to be as real to you and to me as the command of a military captain? Shall we stand and debate with ourselves, whether or not we shall go, and if we do go, think we are undertaking a great and meritorious sacrifice. This situation of affairs and the urgency of the crisis brings to my mind a little passage back in the Old Testament book of Esther,—one that always had a kind of fascination for me. Mordecai is urging Queen Esther to go in and intercede with the King on behalf of his people the Jews, and when she hesitates and makes excuses he replies: "For if thou altogether holdest thy peace at this time then shall enlargement and deliverance arise to the Jews from another place but thou and thy fathers house shall be destroyed." God is governing this world and he is going to bring about his purposes. No doubt about that. I confess, I never could feel moved by the thought, that all God's plans for the salvation of the world must fail and Christ died in vain, unless we are faithful to our duty as evangelists. God's purposes are not going to be balked by our unfaithfulness. But it will make some difference to us. God will see to his part. But it is to our interest to see to our part that we be faithful. In that great struggle of our internecine war, our fathers and brothers fought, on opposite sides it may be, some of them were in victories and some in defeats, some in prisons and some in triumphs,—it matters not; the God of battles ordered all wisely. But to-day each one of them personally by his friends and neighbors is honored and esteemed according as he was *valiant, brave, faithful*. God will give the kingdoms of this world to his Son for his inheritance and the uttermost parts of the earth for his possession,—no doubt about that. But we must win our crowns if we would reign with him in glory.

And God is bringing about the conversion of the world just now with wonderful rapidity. A perfect wave of pentecostal blessing is sweeping up the Congo in Africa. A similar baptism visited Northern India a short time ago. Japan is almost reviving the memories of the South Sea Islands; converted "a nation in a day." The China inland mission and others have plant-



ed a leaven in the center of that vast country, which even now is working so rapidly that men of faith think they can see the day near, when with God's blessing the whole lump shall be leavened. The successes equally with the needs of the work call loudly for laborers. Indeed that is to me the strongest part of the call. This generation has a privilege which I firmly believe their grandchildren will not have,—the privilege of blessing the millions of famishing unfortunates with the bread of life—preaching Christ and his infinite love where it was not known before. I say privilege, for I think angels in heaven, and saints in the millenium might look back and envy us the privilege of engaging in so blessed a mission of love.

I think we are not left entirely in the dark as to what shall constitute the joys of heaven. Do you realize what the Saviour meant when he bade us make to ourselves friends now "who shall receive us into the eternal habitations? Will love and gratitude be any less real there than here? Now I don't suppose there will be any rivalry there among the number of Sabbath school teachers, pastor, Christian parents, friends and companions, all of whom have helped to bring any particular soul into the kingdom. I do not mean there will be any jealousy for its divided love and gratitude. And yet I do think it would make my heaven grander and sweeter to be surrounded there by a band of those whom my personal ministry had been the means under God of bringing into that happy home. If earthly gratitude is sometimes so great for little favors, that cause comfort for an hour or a day, what must be the unbounded glow of love and gratitude, which redeemed souls there feel for those, whose selfsacrificing labors have secured them, not the transient joy of days, but the unmeasured bliss of eternity.

I have in mind now two veteran missionaries, pioneers in India, whose appeals for the work that was so dear to them, many of you have listened to almost within a few months. But R. G. Wilder and Dr. Gordon are both now in the mansions of heavenly rest. Could they now come back to us and speak to us for an hour of what they see and enjoy, if the language of earth be adequate to tell such reports, I think they could now bring us testimony, that would make our hearts burn to go and win for ourselves friends to brighten our heaven with a glory of love throughout eternity.

#### DISCUSSION.

W. S. NELSON, Lane: The call to foreign missions resolves itself into two parts, opportunity and privilege. The opportunity is ours. The question of privilege is personal. Many of its elements are beyond our control. We must decide it upon our knees.

J. C. WILSON, McCormick: One very important element in the urgency of the call is the bigotry of Mohammedanism and Roman Catholicism.

K. H. BASMAJAIN, Crozer: Missionary work is the life of Christianity. The churches of the orient are not dead because of a lack of pictures or fine

churches, but the missionary spirit. They once had glorious missionaries, but not now.

R. P. WILDER, Union: This must be a personal matter; but may decide it upon wrong grounds. They complain of climate or their own lack of ability, ignoring the facts that they can find any variety of climate in the mission field, and that missionary work requires all kinds and grades of ability. The call comes through human agencies. God is in the "still small voice."

H. GARABED, New Brunswick: The call to Mohammedan countries is most urgent. Get the spirit of Moses when he smote the Egyptian. Go like him and smite the Turk, not to be sure with the sword, but with God's Word.

F. H. NORTHROP, Garrett: People talk of a lack of feeling. If any man can study the field and have no feeling he is not called.

J. A. EAKIN, Western: One of the hindrances, most commonly advanced is want of means. I do not believe, there was ever a time, when a man bent on going offered himself, and was not finally sent.

L. H. THAYER, Yale: The individual element is very important. It is absolutely necessary to a man's safety, when he has arrived in the field, that he be called.

F. E. HOSKINS, Union: It is wrong to be in haste. One had better extend than shorten his work of preparation. Many have failed on this account.

### A "Godly Jealousy."

BY REV. WILLIAM ELLIOT GRIFFIS, D.D., BOSTON, MASS.

The single and sufficient basis of foreign missions is the command of Jesus Christ, who was God manifest in the flesh. To send the Gospel to the heathen is as simple a thing to-day as it was in the time of the Apostles. The command of the Christ, so brief yet so world-encompassing, needs no detailed explanation. Commentary, except the commentary of intelligent action, is an impertinence. To substitute any other reason for foreign missions is treason. To buttress this first institute of Christianity with minor matters of human origin or ecclesiastical manufacture is to degrade and insult the Master. To interpolate, dilute, narrowly interpret, hamper in operation, or prohibit full enforcement of this the Redeemer's last command is sin. He himself likens to the rock-founded house, sure to stand, the man who obeys and teaches others to obey these sayings of his. Of him who hears but does not heed is prophesied certain ruin. However fair the superstructure built on



sand, certain destruction and vanishing belong to it when the storm strikes and stress comes. To found the foreign missionary enterprise on anything but the word of Jesus, to build its motives, doctrines, or methods apart from him, is to build on sand, to become Antichrist, and to forfeit God's blessing.

I doubt not for one moment that all of us agree in this general proposition, that of Christ, who was God manifest in the flesh, in Christ, are for Christ, are the missionary thought, word, and work. Yet it is good for us, one and all, to reconsider and meditate from time to time upon our Lord's life and words, so as to test our own motives, doctrines, and methods, and thus hold that single eye, which he so commends. Age and custom tend to make even human things sacred, and "what is gray becomes religion." We find that Paul, the greatest of all missionaries, was full of godly jealousy lest the Spirit of his Master should be lost and his words be forgotten. One of his own favorite terms is "simplicity"—"the simplicity that is in Christ." The same word, as he wrote it, yet another in English, is "single-mindedness." In this insistence and emphasis he did but reflect the mind of his Lord and Master. Amazingly versatile in vocabulary, metaphor, illustration, and argument, and equipped with all the panoply and armament of rhetoric, he was yet, as the servant of his Master, absolutely single-minded. "This one thing I do" was his motto. For him to live was Christ, and for Christ alone. What he bade others attempt he himself achieved, keeping the unity of the Spirit, and uniting his own heart in consecration to his Saviour.

We, then, who go, or help others to go, to preach the Gospel to every creature, who have enlisted for life in the work of evangelizing and disciplining the nations, do well to have, like Paul, the model missionary, a godly jealousy, that in us the simplicity that is in Christ be ever maintained inviolate. With chaste, virgin mind, espoused in love to our Lord, let us ask anew, "Why go as missionaries?" Why believe in, why give to and for the missionary cause and work? With virgin mind, too, as defined by Augustine—*integra fides, solida spes, sincera caritas*—shall we not wait and pray, spend and be spent, in the kingdom and patience of Jesus, knowing that in this war there is no discharge? Whether we go afar in body or in spirit, in order that we may have the perfect faith, enduring hope, and guileless love, we must scrutinize our motives, our doctrines, and our methods.

I. *As to Motives.* In the history of modern missionary effort we can discover several noticeable changes in the attitude of Christian people toward foreign missions. Whereas the Apostles had but one idea and motive, even that embodied in their very name, *apostoloi*—men sent forth with orders, missionaries—modern Christians have been, in too many instances, rather too versatile in motive to signally illustrate the simplicity that is in Christ. Both Roman Catholic and Protestant missions on this continent were begun largely as political engines or commercial adjuncts. To stimulate and preserve the fur trade, to extend the empire of France and the glory of the sovereign, the French sent out noble, self-sacrificing men into the American forests to convert the Indians. To checkmate their rivals in the race for acres and dollars, the Dutch and British followed, with little if any improve-

ment in motive. So, also, throughout Asia, when missionary work was undertaken by the State Churches of Europe, despite noble exceptions in the individuals, the general aim in view was the extension of trade, political power, conquest of land, or national glory. True, the Christian statesman, so called, and as they believed themselves to be, thought they were doing God service by increasing the public estate of Christendom and in exalting their own sovereign's glory, whether of Portugal, Spain, France, Holland, or Great Britain. Yet if we, with more discernment and enlightenment, as we think and believe ourselves to have, condemn such motives as unscriptural and un-Christlike, shall we not also look in the mirror of God's Word lest our eyes have in them old-fashioned motes or new fashioned astigmatism that prevents clear vision?

What, then, should be our single motive? How shall we reach and abide in the simplicity that is in Christ? What is the object of our going in person, or by substitute, to the picket line, to the battle front, in the holy war of the Kingdom?

I have read with acute interest much of the literature of the subject—the ordination addresses the charges to ministers and missionaries—and have studied the rule and tread of the policies pursued by the great missionary agencies, representative societies and unrepresentative corporations, without finding as much of this singleness of motive as is Scripturally desirable. Without a question, noble results have been attained, and matchless heroism and consecration have been nourished by those moved to preach Christ among the heathen, and sent out by institutions only partially evangelical. Manifestly, too, it was, is, and for a long time yet will be, difficult to unite men with only one pure motive in so self-sacrificing a work as foreign missions. As in our Civil War, was it patriotism, pure and simple, as a force, that moved men to enlistment? Of course, men will be found who now vociferate that it was; but testimony, unshakable evidence, observation, experience, ordinary knowledge of human nature, prove that many motives moved the individuals in the hosts that came forward a million strong. The living body was one, patriotism; the parasites on it were many. Many wore the blue and took the pay for glory, excitement, pure fun; to be with the crowd of companions, to don the fancy uniform, to gain the bounty, to enjoy the splendid game of hunting man. Yet the noblest hero, the best soldier, the servant of the age and the ages, the approved of Heaven, was the patriot. For God, country, home, the single-minded man was best, because he led others. "Better," as Napoleon said, "an army of deer commanded by a lion, than an army of lions commanded by a deer."

Now, in the war in which the Great Captain bids us enlist for life, the motive we should have is the supreme one of love to Christ and the obedience which manifests it. The object of missions is not exploration, trade, politics, science, civilization, denominational prestige, grand as these are, interested in them as we ought to be, sure as they are to follow in the train of missionary labor. Nor is the prime object of Christian evangelization, as Jesus states it, to save souls from going down to hell, nor to make sure of



their reaching heaven, nor to extend abroad our special form of the faith, nor to guarantee the increase of our pet dogmas of orthodoxy, nor to throttle and inter particularly obnoxious heresies. To put these first, or to encourage Christians in such ideas, is, we think, to dishonor Christ and introduce distraction into what should be our single-mindedness; it is to add clay to the feet of fine brass; it is to strengthen a rock-foundation with sand. What has passed and still passes for orthodoxy is often as great a hindrance to the missionary spirit and enterprise as heresy so-called. Lutherism, Calvinism, Anglicism, Premillennism, State Churchism, and various other *isms*, whether of the high or low sort, as church history shows on its ample page, have operated as disastrously as do Universalism, Unitarianism, Liberalism so called, and another *ism*, the present debates about which are now especially virulent because of the shameful personal elements behind it. When the lava cools and the volcano becomes extinct, and we look back on another crater in the mighty row, we may find, as in the past, that the differences which divide brethren on minor points in this century are no greater than those which in the first caused Paul and Barnabas in their travels to turn their faces in opposite directions, or which made the Apostle to the Gentiles and the Apostle to the Israelites differ in the style of their epistles, and most of the twelve to pursue different paths while climbing the same mountain to see the same sun rise. It is only by dwelling on the high plain of singleness of devotion to Christ, our Lord, that these minor differences sink out of sight. It is by keeping the personal and purely human elements warm that the air becomes refractive enough to not only make them visible above the horizon, but to cause them to loom up with exaggerated importance. To make disciples of Christ, to proclaim the good news of God, to warn and teach every man in all wisdom that we may present every man perfect in Christ, to be in spiritual travail till Christ be formed in men—that is the motive set before us in the New Testament. Our work is in time and for the living now. Secret things belong to God.

II. *Doctrines.* To accomplish rightly the end set before us by our Lord, what doctrines shall *we* preach? Mark the form of the question. It is not what I, of one name, or you, of another, or he, of a third, shall preach. If that were the point in view, we might go on to teach and preach our special Pauline, Cephasian, or Apollonian tenets, undisturbed. I say nothing of governments, special doctrines or dogmas, claimed to be fundamental truths by certain portions of the Holy Catholic Church, nor do I wish here to discuss any plan or theory of Christian union. I ask simply, What doctrines should the missionary, who in singleness of heart obeys Christ's command, preach and teach?

No answer can, of course, be only that given in the Scriptures: Preach the Word, the Gospel, Christ crucified, repentance toward God, and faith in the Lord Jesus Christ, the wrath and the blessing to come, life everlasting. But this, it seems to me, if done faithfully, will exclude much of what is parasitic in theology, much of what passes for orthodoxy, much of the inheritances of Latin and mediæval philosophy, much of the vast collection of

deductions and inferences and speculations now hardened into dogmas, much of purely national or sectarian origin shaped by local, temporal, or denominational necessities, as well as extra-Scriptural hypotheses, assertions, or age-old customs called religion. For example, to speak concerning present things, and one matter which especially concerns no one church or denomination, and therefore one which cannot wound the convictions of any in this representative body, there is the idea of "probation," so called. It is hotly debated now in print and script and mouth, to the great joy of printers, ink-makers, and paper-sellers. With a storm-center in Eastern Massachusetts, and a personal quarrel behind it, it has become a tornado which threatens dire results. Without the excessive human element in the affair its history thus far might have been unimportant. A temporary victory of one of the wholly unnecessary sides formed has been won—that is, won on the platform, but not on the floor—a victory which repeated occasionally will surely wreck the oldest and grandest foreign missionary society on this continent. Yet, as missionaries or commissioners, what have we to do with the whole matter of "probation"? Nothing whatever. Probation is an idea of heathen philosophy, not of divine revelation. Neither the word nor the idea is contained in the Bible. The heathen Greeks speculated upon probation, and taught its supposed limitations; Buddhism also teaches probation, it is all prohibition—hells, purgatories, and heavens numberless, with extinction at the end as a goal; but Christianity knows no probation. To teach one probation and call that orthodoxy, is as much Antichrist and unscriptural as to teach two probations. Read the sermons supposed to be sound in orthodoxy, read the debates at Des Moines and Springfield, and one cannot fail to notice the dearth of Scripture in them all. Or, if isolated passages are wrested so as to support the notions either of the single or the double probationists, one is reminded of the spiral marvels of a Damascus blade. The sword of the Spirit, which is the Word of God, seems for the nonce turned into a corkscrew to let out the effervescence of human conceits. Strange to say, both these single and double barreled probationists are Calvinists, so called. If so, did not all mankind have its only probation in Adam, and through him lose it? However this may be, we, as proclaimers of the good news of God, have nothing to do with the extra-Biblical and pagan idea of probation, whether one or many. We find men in sin. All the men to whom we offer Christ are already in sin and condemnation. "God hath concluded them all in sin, that he might have mercy on them all." "He that believeth not is condemned already." This world is lying in wickedness. "Now is the accepted time, and now is the day of salvation." Man is no longer in moral equilibrium, but already in sin, and under wrath to come. We are not to go to men who have still an opportunity to be holy before they sin, or to be saved before they are lost. They are sinners, they are lost already, and we are to go and proclaim the good news of God—salvation by repentance toward God and faith in the Lord Jesus. With all due respect to the eminent men on both sides of the impertinent probation controversy, and with equal respect to the printers, editors, ink and paper-makers, the whole



discussion over unanswerable questions and extra-Biblical orthodoxy or heterodoxy is of small importance. Extract the personal element, and it would not have heat enough to live. Let Greek and pagan philosophy keep by itself, let Buddhism have its monopoly of one or many probations, but let us preach Christianity as Christ and the Apostles delivered it unto us. They told us nothing about probation, neither about one, nor two, nor many. Let the Latin fathers, let Romanism, let philosophers; let theologians so called, let lecturers and disputants, fight out the question by themselves. Let them have their say, and let them, as they claim, "force the logical conclusion," settle all the details of eternity, hades, hell, heaven, probation one or many, to their own satisfaction. Would to God they could do it without distracting attention from the word of Christ and the work pressing us on. As missionaries, as pastors, as Christians, we are to hold and preach the Gospel in all its simplicity, refraining even from applying human logic to pry open the hidden things of Scripture, or to disturb their divine silences, refusing even to want to know what a Romanist, a Buddhist, or an orthodox logical conclusionist pretends to know, or itches to know, or thinks it necessary to the existence of Christianity to know. Uzzah was orthodox, and he has had many imitators. And what we say of this tenet, which is now not only in the air but also in the ground, springing up and defiling many, we say of all doctrines not vital to the Gospel or Scripturally connected with it. However dearly cherished may be a custom, a belief, if it be not of the simple Gospel, let us beware of laying it on tender consciences or of calling it fundamental truth. Whatsoever is not of faith is of sin, and even a conviction is not faith that saves. Though anchored in our souls by the linked vinculum of ancestry, nursery tradition, or education under master minds, we are bound, as the years go on, to challenge all human philosophy, however clothed, lest it spoil us, and to study to attain in doctrine the purity and the simplicity that are in Christ.

III. *Methods.* A godly jealousy should ever be kept in the scrutiny of our methods. Both at home, as pastors of churches, lay Christians, or officers of missionary societies, we need keep the virgin mind so commended by the great Apostle and the single eye commended of our Lord. Again we emphasize the proposition that the work of Christian missions is essentially the same as in the days of the twelve primitive missionaries called apostles. We at home are in danger of societyism, or corporationism, to the neglect of individual responsibility. As the work spreads in many lands there must necessarily be increase of office, clerical, and committee work, and the application of rules of business at the base of supplies; there must be secretaries, treasurers, purveyors and more or less executive machinery. There are many, too, who think that even large amounts of invested funds, with legally protected corporations, and high-salaried officers who are not pastors of churches, and therefore more or less remote from living contact with the contributing people, are necessary to carry out successfully the missionary command of Christ. Now, so long as this machinery and these instruments are kept strictly to their ostensible work, they are in accord with the spirit

of the New Testament, and worthy of all honor. Yet while human nature is what it was and is, while the page of history is open, there is a virtue in godly jealousy. When the individual Christian feels his personal responsibility of prayer and offering and work less because he can write a check or drop a coin for this or that church board or corporation, then dishonor to Christ begins. No commutation of interest and obedience can be made by mere gift. Every member of Christ's church is none the less relieved of prayer and work for the coming of the kingdom because of ecclesiastical or corporate machinery. Because of the tendency of the busy pastor or layman to shirk or transfer responsibility, abuses grow up and the beginnings of lording it over God's heritage become fixed usurpations of power, to the destruction of the simplicity that is in Christ. Pure as Loyola, or any other Jesuit, in conscience, the able men, even though Protestants, so called, keen in knowledge of human nature, enjoying power as the hungry enjoy food, are in danger of becoming masters of the situation, and of directing and even dictating for the lay multitude and the busy pastors what shall be the policy and methods of the church or denomination. Long tenures of office, thorough knowledge and easy skill in the manipulation of assemblies, backed often by the prestige of invested funds, present opportunities and facilities for execution of policies, against which unorganized individuals, however enlightened, may protest in vain, are too tempting opportunities for human ambition pretexting noble motives; so that it may even come to pass that an unrepresentative, close corporation becomes a theological court, and decides questions never meant to come within its jurisdiction. What was originally begun to further, by the simplest and easiest means, the purely missionary idea, becomes an engine for the propagation of one set of sectarian notions and the destruction of another set. An official pronouncement and a private creed may be substituted, by a skillful and adroit set of officials, for the historical faith of the churches, and the whole power of the misused machinery be used to further temporary ends. So intrenched may such misuse of power become that to remonstrate against it actually makes one liable to the suspicion of being unsound in the faith. To make even honest criticism is to be considered as making an attack against the sacred work of missions itself. One may love the missionary cause as life itself, but right between that cause and one's love and prayers, influence and gifts, may rise a power that can, under our ordinary methods of delegated responsibility, practically say, "Serve us in our way, or you cannot serve Christ."

Now, as Christian men who are to be pastors, teachers, missionaries, I say, be loyal to your church, be loyal to the church-boards, societies, and institutions dependent upon and created by the church; shake not lightly the popular confidence, refrain from any but thoughtful and necessary criticism. Let none of us act out the cowardly part so often played by men who are so in earnest about securing their stipend that they neglect not only the organized beneficence of their churches, but even forget the command of Jesus laid on them to take active and personal part in the world's evangelization. The man who puts self before Christ, and, for fear of not being able to com-



mand or demand his own salary, forbears to lay on his people's conscience their missionary duty and opportunity, is triply at fault. He is a coward himself, he is unjust to his people, and he dishonors his Lord. He has no right to relax his own sense of responsibility, he has no right to allow them to forget theirs. Instead of being a faithful pastor, he is in this thing rather a companion and ally of the destroyer. Such a man deserves to come to grief, and some observation of such perverters of the sacred office makes me think that, as a fact of history, they do come to grief, and their folly reacts to their own discomfiture. Even at apparent personal sacrifice, let us be loyal to the missionary agencies of our churches; yes, even when we believe they have minor abuses clinging to them like barnacles on a ship's bottom; yes, even when we think the original object of their existence has been obscured, or their methods have been perverted, love for Christ's work ought to be ours as truly as is the infant born of a mother her own. When that child is claimed by rivals, when the cause beloved of Christ and of us is in danger of hurt because of contending forces, it is ours to act the true parent's part. We do not need to be Solomons to know where the true love lies. Whatever you or I may think or feel, the work must go on, the command of Jesus must be heard, our prayers, our gifts, our all, must suffer no abatement, while we patiently wait, courageously maintain right, risk comfort and even reputation, to have the wrong righted and the simplicity of the missionary idea restored. We are ever to teach our people, and keep it clear before our own minds, that responsibility cannot be wholly delegated, that no excuse for lack of zeal and sacrifice will avail when the Lord calls us to reckoning. On the other hand, let us be zealous with a godly jealousy of societies and corporations lest they abuse sacred trusts or pervert, even in minor points, the simplicity of the missionary idea. They must be made to know that the sending of missionaries to the heathen is as simple a thing to-day as it was in apostolic times, and if boards and corporations neglect their proper work, or employ their delegated powers for other than Gospel purposes, single churches may revert to the ancient methods of evangelization, and even mighty corporations, fat with bequests and investments, may melt and fade away.

Brethren, whether we are to be country ministers, village pastors, or city preachers, let us be loyal even to the work, confide in and inspire confidence in good men, believe in right methods, but ever be jealous to maintain the simplicity of the apostolic idea in missions.

## The Best Mode of Evangelizing the Negro.

BY REV. R. A. GOODWIN, PETERSBURG, VA.

"Teaching them to observe all things whatsoever I have commanded you."—*Matt. 28, part of 20th verse.*

I understand, my brethren of the Alliance, that you selected this question with reference to this race in our own country rather than in Africa. It may be more fully stated in these words—The best mode of evangelizing the negroes in the United States.

By negroes we understand all who are in whole or in part descendants of the black race of Africa. Ethnologically they might be divided into the negro and the colored man, but for our present purpose it will be more profitable to think of these 8,000,000 of people more with reference to place than to partial distinction of race.

They, or their immediate ancestors, were slaves. For the past fifty years the vast majority of them have lived in the Southern States. But let it be remembered, for the fact will have an important bearing on what is to follow, that *this whole country, and not the South only, is responsible for the presence of this race among us.* Brethren of the North, let me remind you that one among the many glories of the Old Dominion is that *she first opposed the slave trade.* And I believe, that thirty years before the war she would have liberated every slave on her soil, if she had known what to do with them. I allude to this in the interest and for the love of peace. *There can be no peace that is not founded upon truth.* It was only an accident of climate and soil that congregated the negro slaves at the South. But the fact in 1860 was, they were nearly all there, and in 1887 it is still a fact—a fact intensified, for they have nearly doubled in number. The white population at the South was not dense. The great majority of these slaves were upon large plantations, far away from towns and villages. Thousands of them did not know the faces of their own masters, and a white man or woman, other than the overseer, was to many of them a curiosity. What were called the house servants were placed in very different circumstances. The cooks, nurses, maids, waiters, coachmen and gardeners were in constant contact with civilization and christianizing influences. Their children played with the children of their masters, and grew up to take their parents' places. From this glance at the condition and surroundings of these people, it will readily be seen, that when emancipation came they were not on a dead level. The old field hands were one class, the house servants were another. These latter, having the most intelligence, after the war became the leaders among their people. They and their children have risen intellectually, pecuniarily and I trust morally, during the past twenty years. I believe that the large majority of those who are living true Christian lives are from this class



Remember the field hands and their children outnumbered the other class, probably five to one throughout the South. *In some parts of it, probably twenty to one.* Why was this subject proposed for our consideration? Is there any thing peculiar in the religious condition of this race? Do they differ materially from other non-Christian people?

Let us see. They are not pagans, as were their uncivilized African ancestors. They are not heathen, like the semi-civilized nations of Asia. They are not infidels, like some highly educated people in Europe and America, and yet they are not, strictly speaking, Christians.

Of the negroes in the Southern States, *as a race*, it can be truly said—These people are not pagans, nor heathen, nor infidels, nor Mohammedans, nor Jews, nor Christians, and yet they are a very religious people.

"Christianity is the system of doctrines and precepts taught by Christ." A Christian is one who believes and follows the doctrines and precepts taught by Christ. A Christian people is one who, as a people, believe and follow these doctrines and precepts. Surely then it cannot be affirmed that the negroes of the South are Christians. And yet you cannot find a people who profess more devotion to Christ. Whose hearts warm more quickly at the mention of His blessed name, and whose tears flow more freely at the thought of his sufferings for them.

They profess to love Christ, but if obedience to His commandments is the test of their love for Him, He "will" surely "profess unto them I never knew you, depart from me, ye *workers of iniquity*." They profess to believe in *repentance*, but they do not expect those who repent to forsake their sins. They talk much of *faith*, but it is faith in feeling, dreams, and visions, and not faith in Christ. They hold strongly to *conversion*, but conversion with them has no bearing upon a change of life. It consists in being able to recite for the entertainment of those who have been converted before them, and the instruction of the unconverted, (so as to help them reach the same happy condition) a story drawn from their vivid imaginations of things on earth, in hell and heaven, which they claim to have seen and heard. In the country they practice rites, which they may have received by tradition from Africa, or may have received direct from the devil. My dear brethren, I beg that I may not be misunderstood. What has been said is true of the race. By this I mean, *it is true of the great majority of the negroes in the United States.* Thousands of them have risen from this state of ignorance and degradation, and many, I am thankful to believe, are living in the pure light of our holy religion. These are exceptions. I trust they are "*first fruits*" of a great harvest. Before that harvest can be reaped *the church must know, must believe, the truth concerning their present religious condition.*

They are Antinomians; and this horrible caricature of Christianity is mingled with rites which must be called heathenish. The true Christians among them are *generally* from the number of those who themselves had, or whose parents had, *Christian owners with whom they came in contact.* In discussing this question I think it important to bear this fact in mind.

To the great majority of them freedom is license. They claim to be free-men in Christ Jesus; but they do not understand this to mean that they are free from the *bondage* of sin, but only from the *penalty*—*free to sin without punishment.* The ten commandments they say are for the white people, but not for them. This is the opinion of the great majority who have heard of these commandments, and probably those who have heard of the moral law as coming from God do not constitute a majority of the race. In a word, their religion *does not teach the moral law as a rule of life*, and hence their religion knows nothing, or very little, of that "holiness without which no man shall see the Lord." Truly, my brethren, to evangelize this race is a great work. *This work our Lord emphatically commands the American Church to perform.*

Jesus Christ is "head over all things to His Church." Before He ascended to Heaven, as the Mediator, He said, "All power is given *unto me* in Heaven and on earth." He overrules the affairs of this world with reference to His Church—surely no believer will deny this—but if this be so, then it follows, that, however much of wickedness and wrath there may have been in the circumstances of the slave trade—of slavery—and of the hasty liberation of these slaves, yet all was permitted by—not a far off, uninterested, unsympathetic moral governor, but by—the Head of the church, our blessed Lord Jesus Christ. He allowed them to be taken from Africa and brought here. He allowed them to remain in slavery for several generations, by which means they were raised above their ancestors. He allowed them to be liberated and enfranchised as citizens of this great nation.

If, my brethren, God's ways are seen, and God's voice is heard, in history, and if the God of history, the God of providence, is the Lord Jesus Christ—then let the church in America hear Him speaking in history, in providence, and in His Holy Word, "Go, and disciple this people, teaching them to observe all things whatsoever I have commanded you." We cannot expect Christians in England or any other foreign church to do this work. The call to save the nations in Africa and Asia is as loud, or perhaps louder, to them than to us, but in the negroes of the United States we see the sick, the lepers, the lame and the blind, *brought to the door of this church.* Yes, we may say, brought here by the Lord Himself, that this church may be the voice by which He will speak to them, and the hand by which He will heal them—"to every man," to every church—"his work." To this church He has certainly given this work to do. I do not say He has not given as much other work also.

By the American Church in this connection, I mean the body of Christian believers in the United States. I know not where we could find a better representation of this church than here in this Inter-Seminary-Alliance. You come from the North, from the South, from the East and West of this great nation. You represent different denominations, but you come together as American Christians to pray and labor for the coming of the Kingdom. It is to the church and not a part of it, that the Master has given this work. It is not a denominational question. But further, let us be fully



assured it is not a sectional question. My brethren, it is no more my duty as a Southern man, than it is yours as a Northern or Western man to labor for the conversion of this people. I believe the Southern people can do better work among the negroes than teachers or preachers from the North, or the West, because *they understand them better*, but that does not lessen the responsibility of the brethren in these sections. It is your duty and mine, to teach these people, whatsoever the Lord hath commanded them to observe. Teachers are needed, preachers are needed, and all these must be supported. Some must give labor, all must give money and prayer if we would do our duty. I repeat it, brethren, *this is not a sectional question*. This duty is laid at the door of the church, not North or South, but *at the door of the Church of America*. I believe that the realization of this truth is necessary, before the work can be accomplished, or even undertaken, on a scale at all commensurate with its importance and magnitude.

I have said there are probably thousands, *I trust many thousands, of colored people living earnest Christian lives*. I have also expressed my belief that most of these received, either directly from their Christian masters, or through their parents from such, the fundamental principles and precepts of the Gospel. It is the fruit of seed sown years ago. This is important as showing that there is not that amount of Christian fruit to be seen among these people which might reasonably be expected from the amount of money and effort expended upon them since the war. Many millions of dollars, nearly all of which came from the white people of the South, have been spent upon the negroes in public school education. Intellectually, they have certainly improved, but many who are truly interested in this question express grave doubts whether, as a people, their morals are better than they were in 1865. The restraints of slavery have been removed, and as we have seen, the restraints of the Gospel are but lightly felt. The experiment has been sufficiently tried to convince the Christian Church that public school education does not evangelize the negro. Millions of dollars have been given by friends at the North to Christianize them, but alas, another sad truth must be called to mind. These friends could not trust their white brethren at the South, *even of the same denomination*. They could not believe that these brethren felt any true interest in those who had been their slaves, though not a few had labored and prayed, even with strong cries and tears, for the souls of those who had come from heathen darkness. The church North could not believe the church South. The church South distrusted the church North. So sectional bitterness, and not the love of Christ, carried the day; and money flowed freely, at times, from the North to the South not to evangelize the negroes, as the Christian givers thought, but most of it went to build up the false religion which these people held—and still hold—and what is sadder still, all this help from the North, which they considered the land of liberty and enlightenment, *tended to confirm them in their false religion*. And so, my dear brethren, there are many large and costly churches at the South, built chiefly with money given by Northern Christians, in which the gospel of the grace of God is not

preached, but a false religion; and in which the unscrupulous politician finds a ready hearing, while the faithful minister of Christ is excluded.

I think all who know the facts of the case will agree that giving these people money for religious purposes does not tend to evangelize them, but rather tends to blind them to their true condition. Show me a case, in the history of Christianity, where an unchristianized people have ever been Christianized by giving them God's Word and material aid, and leaving them to use that aid and interpret that word for themselves. If this could be done, there would not be this call for foreign missionaries, and yet this policy has been pursued with reference to the negro. One reason for this we have seen—because the white Christians at the North would not trust their brethren at the South. There was another reason: *They did not know what religious system the negroes held*. They sent committees to see the people upon whom they bestowed their benefactions. These gentlemen or ladies, as the case may be, met with great congregations of colored people gathered for the purpose. They heard them sing pathetic, gospel hymns, as they can only be sung by the emotional negro, with his rich and tearful voice. They heard them pray in that child-like confidence which is so characteristic of the humble, sincere Christian. They heard them preach about the love of Jesus with such fervor, that it seemed a heart of stone must be touched. They heard them insist upon the necessity of faith, repentance, conversion and love to God and man. So these kind friends went back to the North *convinced* that they were right in not believing what white Christians at the South said about the negroes, and *convinced further* that the negroes, as a people, were an earnest Christian race, needing only material help to make them model Christians, and public school education to make them useful citizens.

These kind Northern friends did not know that the majority of these people were living in open violation of the Seventh Commandment. That most of them did not recognize the obligations of the Eighth Commandment. That no reliance could be placed upon the word of many of those who were most fervent in prayer, in praise, and in the pulpit. And the saddest part of the truth is they did not feel condemned in their own consciences for these things. Why should they? *They did not recognize the obligation of the moral law as a rule of life*. They received the money with gratitude and tears; but they were not taught by it to "observe all things whatsoever I have commanded you."

I heard a colored clergyman make this statement in a church council of which he was a member: "The colored man has two faces; one he shows to the white man, the other to his own people." I have heard the same sentiment expressed frequently, in private, by colored men of judgment and character. I believe this to be true, and in my opinion this fact, namely, *the negro appears in a false character to his white brethren, and in his true character to his own people*, is a very important fact to be born in mind in determining the best mode of bringing the truth of the gospel to bear upon the race. In religious matters ninety-nine out of every hundred colored



people will believe and follow one of their own race in preference to a white man, though that white man may have proved himself to be a warm friend, and though they may acknowledge his pure intentions and his superior character and intelligence. They insist upon having colored teachers in the colored school. They have much race pride, and are gratified to see colored men in prominent places. They are closely bound together by this race feeling. I suppose it may be accounted for by the natural instinct which draws us all to those with whom we are allied in blood and interest; but this natural instinct in them was greatly strengthened by slavery. The children of Israel were bound together by a common bondage in Egypt. God designed it to be so. They were to be a separate people, so the nation was born in bondage, and thus prepared for their after training. We know not God's ultimate intention for this race, and it may not be wise to speculate about it. We do know he has commanded us to evangelize them, and we should use the wisdom He has given us in doing this great work; therefore we must take account of this race feeling. The fact that the negroes, as a race, (of course there are many exceptions) will not let the white man know his mind, his feelings, his intentions, if he can help it, and the further fact that he greatly prefers teachers and preachers of his own race—only *tolerating* the white teacher and preacher temporarily—these facts, I think, clearly indicate that we must provide for them teachers and preachers of their own race, before, as a people, they can be evangelized. This was the apostolic method. This method has been found the most advantageous in all the missionary operations of the church since their time. The white preacher cannot apply the Gospel to them *in their true life* as their own preacher can. He does not know them thoroughly, and they will not believe that he knows their true life as well as he does know it.

*These teachers and preachers must have Christian character.* 'Tis not enough that they be educated thoroughly, so as to talk well, and preach fluently. As a race they talk well, and many of them, in their ignorance, are eloquent preachers. More than this—nothing less than thorough character, together with education, must be aimed at for these teachers and preachers. But, brethren, genuine Christian character is the result of long training and much discipline. The public school, taught by their own race, and the children left under the influence of their ignorant and unchristianized parents, is not the place to develop this type of character. Public schools are a part of the political machine. Teachers are changed to suit parties, and the so called principles of the teachers change with the parties frequently. *We need Christian schools.* To have them we must have Christian teachers, and these teachers must not be educated in schools conducted by boards, where the question is anxiously discussed—shall the Bible be admitted, or continued, in the public schools? When we have trained the teachers let them teach in these schools by precept and example, and, when permitted, directly from the Bible. When we have trained the preachers, build churches along side of these public schools, and let the life and the words of the pastor and preacher tell of Christ's *holy* religion. Let the Sunday

school supplement the day school, and be sure that this is taught by men and women of character. But where are these teachers and preachers to be trained? *In church schools.* I do not suppose it possible to establish them all over the country, but it can be done, if the church really desires to do her God-given work, in centres.

When one of these schools is established, separate the children (and the younger the better) from the influences of their homes, not entirely from their parents, for they may do them good, but let them look to the teachers as to parents. Let these teachers be really the God-fathers and mothers (the fathers and mothers for God) to these children. Here the practical duties of the Christian life can be inculcated from early childhood. The children can be brought up "in the nurture and admonition of the Lord." From the large number in this school some will give evidence, at the age of fifteen of that character and intellect which you would like to see in teachers and preachers. Let the best of those in the several church schools be collected in one central Normal School. Have your Divinity Schools in connection with this, and God will call some trained in these other schools to study for the sacred ministry.

*Industrial education should be provided for those who do not enter the Normal and Divinity Schools.* It is to be hoped, that by God's blessing, those, who have been thus trained, will not desire to be on social equality with the low and immoral of their race. They will form associations among themselves and with the best of those who have been trained in the public schools. These, on account of character, industry and education will acquire property, and while imitating not a few of the social habits of the whites, which are not to be commended, it is to be hoped that they will practice the Christian virtues, and train their children as they have been trained. There will be, in the nature of things, there must be an upper class of society—among this people. It is rapidly forming in the towns and cities now. Let the church see to it that this class, to which all the lower strata of society will look up, be founded on character and true worth, and not be a mere *imitation of the vices* of the fashionable whites. If the upper class are true Christians, the lower classes will be drawn out of much of their false religion, and their minds opened to the truth. Oh! my dear brethren, there is no time to be lost in this work. Not only are immortal souls passing from this land of liberty and light into eternity without a saving knowledge of Christ, our Saviour, but the race is rapidly increasing, more rapidly in proportion than our own race. These children are growing up in the ways of their parents. Those who are becoming so enlightened as to see the foolishness of the superstitions of their race are drifting, as people do in Roman Catholic countries who know the superstitions of Rome, into infidelity—and infidelity does not improve their morals for this life, nor give salvation in the next. Their only safety is in "teaching them to observe all things whatsoever Christ has commanded;" and, dear brethren, *this is our only safety, not only as faithful disciples of the Master, but as American citizens.* Christ has commanded the American Church to do this work.



The Church is the salt of the nation. Woe be unto us, as a church, and as a nation, if the negroes be not evangelized. I think then, my brethren, we must *realize* these things before the negroes in the United States are evangelized.

1st. As a race they are not Christians.

2nd. Mistakes have been made in the past by many who attempted this important work.

3d. This is not a sectional question.

4th. Our Lord has clearly given this work to the American church to perform.

5th. Before the work can be accomplished, they must have teachers and preachers, with true Christian character, of their own race.

6th. The duty now pressing upon us of establishing schools for the training of these teachers and ministers.

7th. The hopefulness of the work.

Truly, my dear brethren, there is no more hopeful missionary field anywhere on earth. Notwithstanding the great difficulties in the way a few years ago, much has been done. God is binding the different parts of this great nation together. The hatred and distrust which retarded this work a few years ago is fast passing away. We have no new language to learn that we may reach this people. They are here, and not beyond the ocean. So many of them are in daily contact with the Christian people of the land. These are great advantages which no other field presents. There are difficulties in the work. Many perplexing questions. Yes, but there are everywhere, and the wisdom of God has promised to be with us. There is not much sentiment, little excitement, and so far as this poor world goes, no glory, in this work. But I trust, brethren of the Alliance, we are not living for excitement nor sentiment nor for the glory of the world. It is a grand work in the eyes of our Lord, for He, the Good Shepherd, laid down His life for these lost sheep.

Let us then go to the work. Labor, pray, give for it, and strive to bring others to realize what the Master says to this church. "Go make disciples of this people—teaching them to observe whatsoever I have commanded you."

What may God have in store for Africa through the evangelized negroes of the United States?

## Miscellaneous Addresses.

REV. G. W. CHAMBERLAIN, D. D., BRAZIL.

A lawyer once said to me, "What is the use of sending missionaries to Roman Catholic countries? One of my servants is a Catholic and she reads the Bible as much as my wife." The type of Roman Catholicism in this country is mild compared with what it is in other countries. Go where it has had sway for three hundred years, if you want to see its degrading tendency. It uses decoys, and is altogether too wise to push out the Bible-reading servant, here. But where it has full power, Bible-reading in the vernacular is even prohibited to the priests unless by written permission of Bishop. St. Joseph is the patron saint of Brazil, and his worship is carried to great excess. They claim that he is twice omnipotent. He is the spouse of the mother of God; and he orders in his own household. Hence through two distinct channels he has power over omnipotence itself. This worship of the nominal father of our Lord is in effect the crowning of a new God; and by inference would be crowning the whole line of humanity. They think that if mass is attended regularly on Sunday, the soul is safe. The converts from this degrading superstition look on it with horror. One lady said that she could think of her baptism in no other light than as "the mark of the beast."

K. H. BASMAJAIN, ARMENIA.

I was born in Turkey, but I'm not a Turk. I was born among the Mohammedans, but I'm not a Mohammedan. The terrible bigotry of Mohammedanism has a sufficient foundation. The Koran authorizes the punishment of every apostate by the sword. During the last century Christian nations have protested against the death penalty. In 1843 executions were so numerous, that they united in a remonstrance to the Turkish government. The result was an official declaration by The Sublime Porte that the death penalty be henceforth discontinued. At first it was not effective. Now however the times of persecution have passed away. It is a puzzle to me how England and Germany and other Protestant nations can look with such indifference on the religious needs of Mohammedan countries. England sends missionaries everywhere else but there. How great is the responsibility of Christendom! If you see Constantinople with its cathedrals and minarets, what do you feel? If Jerusalem and Mt. Moriah, does not the great commission come home to all? Constantinople stands as a cloud of witnesses against Christianity. I am an Armenian, a people much oppressed by the Mohammedans; but I want the Gospel preached to every creature. Give the Musselman the Gospel and full religious liberty, and he will become a Christian gentleman. Turkey now and Armenia forever!



## H. GARABED, ARMENIA.

The number of missionaries among the Mohammedans is small compared with the number in other heathen nations. They will not listen to Christian ministers, because their prejudice is so strong. Hence it is unwise to preach Apologetics. When a man goes fishing he does not roll up his pants and wade in to catch fish; he uses bait. So in missionary work among the Mohammedans, we must use bait. That bait is medical missions. Let the missionary be a St. Luke. Let him go among them, keep his mouth shut, open a free dispensary, and wrap up his medicines in tracts. By sending missionaries to the Mohammedans, you will not only elevate and save them, but you will rescue those miserable Christian nations of Asia Minor, that are under the heel of the oppressor. Over there they need not only Christianity but a higher education. A bird must have both wings in order to fly; so the Mohammedans need both wings, higher education and Christianity.

## J. A. EAKIN, WESTERN SEMINARY.

I have spent four years in Siam teaching in King's College at the government's expense. There are two things in Siam which constitutes its claim on our interest, the need and the opportunity. First the need: They are not all Buddhists. Those that are have but little faith. Belief in the efficacy of prayer to heathen gods is a rarity. The old faith must be supplanted by either infidelity or Christianity. There are far too few missionaries. There are eight or nine millions of the Siamese. To evangelize this vast population there are only seven ordained missionaries, and four or five native workers. Among the 500,000 of Bangkok there are only three men. In Petchaburi there is but one man to two or three millions, with about five churches. In Laos there are three missionaries to two millions. Second, the opportunity: Nowhere is it greater. The Gospel can be preached everywhere and all the time. The King has proclaimed religious toleration. He is liberal though a Buddhist; and gives money for Christian schools and hospitals, not because they are Christian, but because they are doing his kingdom good. He sent his two sons to Scotland for their education, saying, "If they think Christianity the right system, when they come back, they will receive no opposition from me." The only thing wanted is consecrated men. They are indifferent to their own religion, and are ready to accept another. All they need is to hear it.

## R. P. WILDER, UNION SEMINARY:

Feeling should be an end not a means, a result not a cause in deciding upon a call to foreign work. We don't want any man there unless he prays earnestly over the subject. Difficulty in acquiring a language should not keep us. There are two ways of filling a sponge, pouring or dipping. The way we learn languages at college and seminary, here a little Latin, there a little Greek, is the pouring process. Let a man get right into the field and there will be no difficulty in filling up. As to the matter of leaving friends, I have come to the conclusion, that there are not enough orphans to evangelize the world.

Now seems to be the crisis in missions throughout the world. Japan is stirred in all her length and breadth on the subject. The government is not hostile. It desires four teachers immediately, and twelve in the near future, offering to support them till they learn the language. In China a thousand now will be worth ten thousand ten years hence. In India the government teachers are infidels. If not taken now it will take two centuries. The Mohammedans are sweeping through Africa. It will be twice harder to convert them as Mohammedans, than as pagans. In Brazil thousands would accept the gospel, if there were preachers. In Mexico the Roman Catholics are trying to overthrow the Republic. The cry is raised of the great need at home. This is like a patricide asking pity for his orphanhood. If the young men of this country were to go forth in great numbers to the foreign field, there would be a marked increase of interest in work at home. As one of the English missionaries said, "an outlet of men from England would bring an inlet of God's blessing." God is working mightily in our institutions. Now let us, the young men who have consecrated ourselves to this work, make our own the language of Caleb with reference to Canaan. "Let us go up at once, and possess it; for we are well able to overcome it." Let us not be like the children of Israel who took forty years to make an eleven days journey because of unbelief. The Christian Church has had an opportunity to evangelize the world fifty times. China can be won for Christ in the present generation. As Douglas threw Bruce's heart into the ranks of the enemy to inspire the Scots, let us put Christ's heart in advance of us, and follow it to victory.

THE SAME SPEAKER ON ANOTHER OCCASION: "Why stand ye here idle?" Is it reasonable? There are two kinds of idleness, absolute and relative. A man may be relatively idle, and yet be constantly busy. President Cleveland would be idle working in a coal mine. If Raphael had spent all his time planing marble or mixing paint, he would have been idle. In order not to be idle we must go where we can do the best. Some ministers have not looked this question in the face. I was astonished by one of the professors of one of the seminaries, when on asking him if he did not think the presumption was in favor of a man's going to the foreign field, he assented, but said it would not do for him to say so, as he would be asked why he did not go himself. There is a good deal of energy wasted in denominational strife. In Iowa there is a church ten years old with only ten members. Now no man, unless he has special hindrances, should bind himself down there, if they can get spiritual nurture anywhere else. Suppose a wealthy land owner should go abroad, leaving orders to his servants to till his estate. They neglect all the unimproved land, and confine their work to the cultivated portions. When the master comes back will he not vent his wrath on these servants for their neglect? We are just as blamable, if we attend only to the work at home, where already gospel preaching is so prevalent. There is great importance attached to this work in the Scripture. How frequently it is said in the Old Testament, "The nations shall praise the Lord,"



Christ impresses it on the Apostles in the great commission. Paul and the rest of the Apostles turned to the Gentiles. Do we attach enough importance to it? Only two and three-tenths per cent. of our ministers, and two per cent. of our money is used for this purpose. Do you think the home field would suffer by your going? Do you think the Antiochan Church suffered by the departure of Paul and Barnabus? There is always a reflex influence. Do converts from heathenism amount to anything? If their conversion were not genuine, would they submit to persecution? Some of them have to give up every thing. And not a man, woman, or child accepts Christ without persecution.

H. C. BULBULIAN, SYRIA.

The extreme hatred of the Turks has hitherto prevented success. The Armenians are our main hope. They have been enlightened, their morality bettered, and their intellect educated; and the influence is bound to spread. For fifty years scarcely anything has been done for the Turks. But now they are secretly reading the Bible. They dare not confess it for fear of the government. Once they could not discuss it; now they can. The American people have come among them and established Protestant schools. We hope soon to hang church bells on the Moslem minarets and retake our old Christian churches.

WILLIAM WALLACE, UNION SEMINARY.

I was born on a mission field. The first fourteen years of my life I passed in the United States of Columbia; afterwards moved to Mexico. There are many topics of interest in considering the work in Mexico. Consider the call. There is great superstition; it is as bad as Brazil. Worship of the Saints is carried to great excess. Mary is the Patron Saint. Christ is degraded to the level of any other Saint. The priests come from the lowest classes of the people; and are frequently to be found in brothels and gambling dens. Lately there has been a reaction against the Catholics, and many have thrown off all religion.

REV. H. A. NELSON, PHILADELPHIA.

Young men are exceeding precious. In case another war should break out, there are many here capable of going to the field, and becoming captains, colonels, and generals. But thank God there is no such call. The call to you is to God's army. Can your country spare you? Your country cannot afford to place itself before God as of no account to other countries. When I was a home missionary in the West, we felt that we didn't want a Christianity sent to the West that could be kept in the West. The missionary spirit is the mark of a true Christianity. We do not want a Christianity here, that can be kept here. If any of you feel called of God to go away, be assured that God will raise up many to take your place. Pray for light as to your personal duty.

## REPORTS.

### I.

#### Report of the Executive Committee.

The Executive Committee beg leave to present the following report:

At a called meeting held in Baltimore last December, at which all the committee except one were present, the programme of the present convention was prepared. The accounts of the Executive, and Correspondence and Publication Committees of the preceding year were audited, found correct and sustained by the proper vouchers.

The annual assessment was reduced by the committee from 35 cents per capita to 30 cents (per capita). This has been collected and a full account of all receipts and disbursements will be found in the Treasurer's Report, which will be presented to the succeeding Executive Committee for their auditing.

The difficulty the committee has experienced in communicating with some of the seminaries leads them to suggest that the delegations from the various seminaries furnish the secretaries of the convention with the name of some student in their seminary who will furnish to the chairman of the next Executive Committee all needed information in regard to their school. The secretaries will give the chairman of said committee a list of such names.

We further recommend, for the convenience of the committees of the Alliance, that the Correspondence and Publication Committee do incorporate in the Annual Reports a list of the times and places where the conventions have been held, together with a list of all the former Executive and Correspondence Committees, with the names of their secretaries.

Signed,

JOHN P. TYLER.  
LUCIUS H. THAYER.  
A. H. EVANS.  
Per FRANK E. HOPKINS.  
GEO. W. QUICK.





## II.

### Report of the Correspondence and Publication Committee for 1886-7.

In the report of the work of this Committee during the past year, we would call attention—

I. To its methods. Letters have been written to each of the seminaries out of the Alliance, and to each of the universities and colleges having theological departments, calling attention to the aims and work of the Alliance, inviting correspondence, and urging their joining us in the missionary movement. Reports also have been sent to all, or nearly all, as a proof of our claims. The invitation has been made specially emphatic to the seminaries of the South on account of the place of meeting.

II. The results of our work. One seminary, two universities and one college, hitherto unrepresented, have sent delegates. Many have turned in differently from our appeals. From others we have received letters expressing the deepest interest and warmest sympathy with our work, and regretting their inability to send delegates. We trust that their interest will not decrease, and that their means will increase; so that they may join our ranks at some time in the future.

To those who have helped us unostentatiously, but effectively, we here express our thanks.

The Alliance last year appropriated fifty dollars (\$50) for the distribution of Reports. We recommend a like appropriation this year.

In conclusion, we would ask the prayers of the Alliance for the continued blessing of God on the future work of this Committee, and that of our successors.

V. F. PARTCH, McCormick.  
G. B. HOPKINS, Bates.  
J. S. CRAWFORD, Xenia.  
H. G. BUEHLER, Gettysburg.  
EDWARD SAUNIER, Hamilton.



## III.

### Report of the Committee on Resolutions.

Your Committee on Resolutions respectfully submit the following:

*Whereas*, The Bureau of Indian Affairs has, in a recent order, prohibited the use of the native tongues in all Indian schools, including the mission schools which are independent of government support and supervision, and

*Whereas*, This order excludes the Indian Bible from all mission schools, and closes all schools taught by native teachers in their own tongue; and moreover, if strictly enforced, it will suspend every school for training native teachers and preachers of their own people, and thus exclude a large majority of the present generation from the privileges of the Gospel, therefore

RESOLVED: That we, the representatives of the theological seminaries of the United States, in convention assembled, do earnestly urge a reconsideration of said order, as detrimental to personal rights, and as a serious blow to the progress of education and Christianity among the Indians, and.

RESOLVED: That we appeal to the Secretary of the Interior, in the name of the Christian churches of this country and in behalf of a people perishing without the Gospel, to instruct the Commissioner of Indian Affairs so to modify this order that it may not apply to mission schools independent of government support.

This Alliance, having heard the reports of the two seminaries which have declared their intention to support their own missionaries in the foreign field,

RESOLVED: That it commend this course of action to the seminaries of its membership, to be followed in each case as far as practicable.

Your Committee on Resolutions respectfully recommend the adoption of the following:

BE IT RESOLVED:—

*First.* That we express our profound gratitude to our Heavenly Father for the manifestations of His love and favorable guidance in the plans laid for this convention, and for the undoubted presence of His Holy Spirit in the sessions of the same.

*Second.* That we present our thanks to the students of the Theological Seminary of Virginia for their many hearty courtesies during our visit among them; to the citizens of Alexandria for opening their hearts and homes with proverbial Southern hospitality; to the Rector and vestry of Christ's Church for the use of their historic building; to the clergy and choirs of the other churches of Alexandria who have assisted in our services; to the various speakers who have inspired us by their addresses; and to the Executive Committee of this Alliance for the faithful performance of its duties.



*Third.* That we consecrate ourselves as an Alliance of Christian Brethren by the aid of the Holy Spirit, more thoroughly to the work of our dear Lord Jesus and to the interests of His Kingdom in the world, that banded together "in the unity of the Spirit and the bond of peace" we go forward under the banner of the Cross, in the faith of the gospel, to assured victory.

Respectfully,

COMMITTEE ON RESOLUTIONS.



## IV.

## Treasurer's Report for 1886.

A. M. SPANGLER IN ACCOUNT WITH INTER-SEMINARY ALLIANCE.

## DR.

Oct. 22,	To Cash on Hand.....	\$684 77
" 25,	" Morgan Park Seminary.....	10 80
" 28,	" Drew Seminary.....	33 25
		<hr/>
		\$728 82

## CR.

Oct. 29,	By L. F. Esseldyn, Traveling Expenses.....	\$13 00
" 29,	" E. A. Woods, " ".....	2 00
" 30,	" I. W. Mattison, Printing.....	25 35
" 30,	" E. Regal, Stationery.....	2 10
" 30,	" R. P. Miller, Traveling Expenses (Exec. Com.).....	5 00
" 30,	" W. L. Swan, " " " ".....	13 40
" 30,	" W. S. Nelson, " " " ".....	9 60
" 30,	" Dr. Ashmore, " ".....	5 00
" 30,	" C. A. Clark, Incidentals.....	12 00
" 30,	" B. Labarre, Traveling Expenses.....	5 93
" 30,	" Judson Smith, " ".....	25 00
" 30,	" C. A. Payne, " ".....	10 00
Nov. 1,	" N. J. Allen, Page.....	2 00
" 1,	" L. B. Marlett, Page.....	2 00
" 2,	" F. W. Bates, Stationery.....	90
" 12,	" J. W. Harsha, Chairman Cor. and Pub. Com.....	100 00
" 12,	" Exchange.....	25
" 15,	" Silas Parker, Organ Pumper.....	1 00
" 16,	" I. W. Mattison, Printing.....	4 76
" 16,	" Hayden Binford, Janitor.....	5 00
Dec. 14,	" J. W. Harsha, Cor. and Pub. Committee.....	100 00
" 14,	" Exchange.....	25
" 21,	" ".....	25
" 21,	" Stationery.....	50
		<hr/>
		\$345 29
Dec. 21,	By Balance.....	383 55
		<hr/>
		\$728 82



## HISTORICAL NOTE.

[The Publishing Committee was instructed at the last session to write up and insert in the present Report a history of the Alliance. We have found it impossible to get detailed information on the subject. The following extract from the report of R. M. Mateer, of Princeton, Chairman of the first Executive Committee, gives a concise account of its organization, to which we append a list of the places of meeting.]

"The movement, of which the present convention is an outcome, originated about a year ago among the students of the Theological Seminary at Princeton, and sprang from a desire for some co-operation of theological students in promoting the cause of missions. At about the same time, the students of Hartford Theological Seminary moved by a similar impulse, addressed a circular letter upon the same topic to the students of various seminaries. After considerable correspondence between the members of different institutions, the formation of an Inter-Seminary Convention was deemed the most feasible of the various plans suggested for the accomplishment of the ends in view. In response to a letter sent from Princeton, a preliminary Conference was held in New York City, April 9th, 1880, at which twenty-two delegates, representing twelve seminaries were present. Other seminaries sent letters approving the general plan. This Preliminary Conference adopted a resolution to hold an Inter-Seminary Convention for the discussion of themes bearing on the relation which we are to sustain to the work of Foreign and Home Missions, whether we labor as missionaries abroad or as pastors at home. An Executive Committee was appointed with authority to make all necessary arrangements for the holding of such a convention, to which it was also instructed to make its report. It is at the call of this committee that the present convention is assembled."

The following have been the places of meeting:

1880.....	New Brunswick, N. J.
1881.....	Allegheny, Pa.
1882.....	Chicago, Ill.
1883.....	Hartford, Conn.
1884.....	Princeton, N. J.
1885.....	Rochester, N. Y.
1886.....	Oberlin, O.
1887.....	Alexandria, Va.

## CONSTITUTION AND BY-LAWS

— OF —

## The American Inter-Seminary Missionary Alliance.

## CONSTITUTION.

## ARTICLE I.—NAME.

This organization shall be called the "American Inter-Seminary Missionary Alliance."

## ARTICLE II.—AIM.

The aim of this Alliance shall be the furtherance of practical interest in, and consecration to, the cause of Foreign and Home Missions on the part of theological students, both as prospective missionaries and prospective pastors.

## ARTICLE III.—MEMBERSHIP.

All evangelical Theological Seminaries which, through their delegates present at any Convention of the Alliance, or in any other way, shall express a desire and readiness to co-operate in the promotion of the aims of this Alliance, as set forth in Article II, and a willingness to meet their just proportion of the expenses incident to membership in this organization, shall, on application to the Correspondence and Publication Committee, hereinafter provided for, be recognized as members of this Alliance.

## ARTICLE IV.—METHODS.

SECTION 1. For the advancement of the ends proposed in Article II, a Convention of this Alliance shall be held annually, at some time between October 1st and November 20th.

SEC. 2. The exercises of this Convention shall be of such a character as shall from time to time be thought best calculated to increase the interest of theological students in Missions, and to deepen their consecration to that cause.

SEC. 3. At this Convention other means for advancing the ends of this Alliance may be discussed and adopted.

## ARTICLE V.—REVENUE.

SECTION 1. There shall be levied, annually, upon each Seminary in this



Alliance, a tax proportionate to the number of students reported as members of that Seminary in the report of the last Annual Convention of this Alliance. This sum may be raised in such a manner as each Seminary shall see fit.

SEC. 2. This Tax shall be paid to the Executive Committee hereinafter provided for, before the first day of April preceding the Convention for the expenses of which it is intended to provide.

#### ARTICLE VI.—OFFICERS.

The officers of this Alliance shall consist of two Standing Committees, to be known respectively as the Executive Committee and the Correspondence and Publication Committee.

SECTION 1. *Executive Committee.*—The general conduct and control of the affairs of this Alliance shall be vested in a Committee to be known as the Executive Committee of the Alliance.

*Clause 1.* This Committee shall be elected annually at the Convention of the Alliance, and shall remain in office until their detailed report shall have been audited and approved, as hereinafter provided for.

(NOTE.—There will, consequently, for a short period, be two Executive Committees, but the work of one will be purely retrospective, clearing up its Convention work and preparing its report. The old Committee will have no part in the administration of the affairs of the Association after the election of their successors.)

*Clause 2.* This Committee shall be composed of five members of different religious denominations, together with the Chairman of the Executive Committee of the preceding year, who shall have only advisory power.

*Clause 3.* It shall be the duty of the Executive Committee to conduct all the business connected with the holding of the Convention of this Alliance; to nominate, at the first meeting of the Convention, a place for the holding of the Convention of the succeeding year; to assess and collect the annual taxes, and to hold and disburse all moneys of this Alliance; to audit the accounts of both the Executive and the Correspondence and Publication Committee of the preceding year; to present, at some time before the close of each Convention, an outline report of their work during the year, and to give to their successors, before December 15th following, a detailed report, that such report may be audited by them, and be published in the next annual report of the Convention; in short, during its year of office, be the recognized and responsible representative and head of the Alliance.

SEC. 2. *Correspondence and Publication Committee.*

*Clause 1.* There shall be a Correspondence and Publication Committee, composed and elected similarly with the Executive Committee.

*Clause 2.* This Committee shall remain in office from the time of its election until its financial report shall have been audited and approved, as hereinafter provided for. (Same note applies here as in Article VI, Section 1, Clause 1.)

*Clause 3.* It shall be the duty of this Committee to collect from Theological Seminaries, to publish and to circulate among these Seminaries, all information of interest to the Alliance; to encourage the formation of Missionary Societies in Seminaries, and to stimulate those already existing to increased efficiency, and to take such other measures as are calculated to further the ends of this Alliance. It shall also be the duty of this Committee to prepare, for presentation at the annual Convention of this Alliance, a report of their work during the year. In addition to this report, it shall be their duty to prepare a financial report, and to present the same, before the 15th of December following the election of their successors, to the Executive Committee of the succeeding year, that it may be audited by them and published in the annual report of the Convention of the Alliance. It shall also be the duty of this Committee to compile and publish the annual report of the Convention of this Alliance.

*Clause 4.* This committee shall have power to appoint each sub-committee as they shall deem necessary to aid them in their work.

#### ARTICLE VII.

This Constitution may be altered or supplemented by a two-thirds vote of the Seminaries represented in any regular Convention of this Alliance, provided that every Seminary of this Alliance shall have been notified, through the Correspondence and Publication Committee, of the proposed change, at least two months before the meeting of that Convention. In case such provisions shall not have been complied with, it shall require a unanimous vote of the Seminaries represented at any Convention of this Alliance, to alter or supplement this Constitution.

#### BY-LAWS.

#### ARTICLE I.—OFFICERS.

The officers of the Convention shall consist of a President and three Secretaries.

SECTION 1. *President.*

*Clause 1.* There shall be elected a President, on the coming together of the Convention, at each session. This election shall be acclamation, on nomination of the Executive Committee.

*Clause 2.* It shall be the duty of the President to preside at the session of the Convention over which he is elected President.

SEC. 2. *Secretaries.*

*Clause 1.* Three Secretaries shall be chosen at the first business meeting



of the Convention, who shall hold office throughout the time of the Convention.

*Clause 2.* The Secretaries shall be elected by acclamation, on the nomination of the Executive Committee.

*Clause 3.* It shall be the duty of the Secretaries to keep a report of all the sessions of the Convention, and to provide for the Correspondence and Publication Committee a copy of the same for publication.

#### ARTICLE II.—SUFFRAGE.

SECTION 1. Each Seminary shall be entitled to one vote.

SEC. 2. In all matters of importance involving a decision of the Alliance as an organization, the voting shall be by Seminaries; and in any case the voting shall be by Seminaries when demanded by two Seminaries.

SEC. 3. All members of Seminaries which are members of the Alliance, shall, if present at any Convention, be recognized as delegates to the same, and therefore members of the Convention. Other individuals may, on vote of the Convention, be admitted as Associate Members, being granted the privileges of the floor, but having no vote.

#### ARTICLE III.—COMMITTEES.

SECTION 1. A Committee on Enrollment shall, on the first meeting of the Convention, be elected by acclamation, on the nomination of the Executive Committee.

SEC. 2. A Committee on Nominations shall, on the first meeting of the Convention, be elected by acclamation, on the nomination of the Executive Committee.

SEC. 3. It shall be the duty of the Committee on Nominations to nominate a Committee on Resolutions, also to nominate the Executive Committee and the Correspondence and Publication Committee, for the succeeding year, and to make such other nominations as shall from time to time be intrusted to it by the Convention.

#### ARTICLE IV.—QUORUM.

A majority of the Seminaries represented at any Convention shall constitute a quorum for the transaction of the business of that Convention.

#### ARTICLE V.

These By-Laws of the Constitution can be annulled, laid aside, amended or supplemented, only by a two-thirds vote of all the Seminaries present at the time the motion to such effect shall be made.

### Roll of Seminaries and Statistics for 1886 and 1887.

DENOMINATION.	SEMINARY AND LOCATION.	In Course during 1886-7.	Class of 1887.	Class of 1887 to Foreign Field.	Class of 1887 to Home Field.	In Course 1887-8.
Baptist	Baptist Union, Morgan Park, Ill.	91	22	1	1	90
Baptist	Crozer, Chester, Pa.	51	19		6	
Baptist	Hamilton, Hamilton, N. Y.	52	18	2		55
Baptist	Newton, Newton Centre, Mass.	57	22	4	3	47
Baptist	Rochester, Rochester, N. Y.	102	28		2	66
Baptist	*Jeremiah Vardman, Liberty, Mo.					105
Baptist	*Normal and Theological Inst., Selma, Ala.					
Free Baptist	Bates, Lewistown, Me.	39	7			30
Free Baptist	Theo. Dpt. Hinsdale Col., Hinsdale, Mich.	16				
Christian	*Oskaloosa College, Oskaloosa, Ia.					
Congregational	Andover, Andover, Mass.	58	22			47
Congregational	Bangor, Bangor, Me.	31	8	1	2	35
Congregational	Chicago, Chicago, Ill.	120	23	1	10	120
Congregational	Hartford, Hartford, Conn.	38	17	5		36
Congregational	Oberlin, Oberlin, O.	53	7	3	2	81
Congregational	Yale Divinity School, New Haven, Conn.	108	35	1	10	116
Congregational	*German Congregational, Crete, Neb.					
Congregational	*Fisk University, Nashville, Tenn.					
Congregational	*Pacific, Oakland, Cal.					
Congregational	*Talladega, Ala.					
Evang. Lutheran	Gettysburg, Gettysburg, Pa.	39	10			47
Evang. Lutheran	*Hartwick, Otsego Co., N. Y.					
Evang. Lutheran	Wittenberg, Springfield, O.	12				
Evang. Lutheran	*Missionary Institute, Selens Grove, Pa.					
Meth. Episcopal	Boston University, Boston, Mass.	115	18	2		115
Meth. Episcopal	Drew, Madison, N. J.	85	26	1	1	105
Meth. Episcopal	Garrett Biblical Institute, Evanston, Ill.	119	39	1		120
Meth. Episcopal	*Clark University, Atlanta, Ga.					
Meth. Episcopal	*Central College, Nashville, Tenn.					
Meth. Episcopal	*New Orleans Univer., New Orleans, La.					
Meth. Episcopal	*Bennett, Greensboro, N. C.					
Meth. Epis. South	Vanderbilt University, Nashville, Tenn.	70	7	2		60
Meth. Protestant	Westminister, Westminister, Md.	19	6	1	4	21
Moravian	*Moravian Seminary, Bethlehem, Pa.					
Presbyterian	Auburn, Auburn, N. Y.	52	14	2	2	55
Presbyterian	German, Bloomfield, N. J.	12	4		4	14
Presbyterian	Lane, Cincinnati, O.	49	13	1	4	49
Presbyterian	McCormick, Chicago, Ill.	111	34	9	16	115
Presbyterian	Princeton, Princeton, N. J.	146	51	1	18	152
Presbyterian	Union, New York City	130	55	3	1	141
Presbyterian	Western, Allegheny, Pa.	68	18	4	3	70
Presbyterian	*Lincoln University, Lincoln, Pa.					
Cumberland Presb	Cumberland University, Lebanon, Tenn.	24	11	1	1	35
Southern Presbyt'	Union, Hampden-Sidney, Va.	60	17	3		61
United Presbyteri'	Allegheny, Allegheny, Pa.	39	10		2	48
United Presbyteri'	Xenia, Xenia, O.	36	13	2		29
Protest't Episcopa	Bp. Payne Divinity School, Petersburg, Va.	16	6		6	5
Protest't Episcopa	Theo. Sem. of Virginia, Fairfax Co., Va.	40	9			42
Protest't Episcopa	*Philadelphia, Philadelphia, Pa.					
Protest't Episcopa	*Divinity School, Cambridge, Mass.					
Reformed Dutch	Reformed Dutch Seminary of America, New Brunswick, N. S.	91	6		2	21
Reformed German	Ref. Sem. of United States, Lancaster, Pa.	29	5			40
Reformed German	*Heidelberg, Tiffin, O.					
United Brethren	Union Biblical Seminary, Dayton, O.	40	9		1	38

\* No statistics received.



## ROLL OF DELEGATES.

### BAPTIST.

BAPTIST UNION SEMINARY, MORGAN PARK, ILL.

A. H. BALLARD.

CROZER THEOLOGICAL SEMINARY, CHESTER, PA.

K. H. BASMAJIAN,	J. E. BEACH,	M. G. EVANS,
G. C. EWERT,	C. B. FURMAN,	M. N. JACKSON,
B. F. HURLBURT,	J. E. KEYLOR,	G. W. QUICK,
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