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LANCASTER, PA.

Thirteenth  
Convention  
American  
Inter-Seminary  
Missionary  
Alliance  
1892

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THE THEOLOGICAL SEMINARY  
of the Evangelical and Reformed Church  
LANCASTER, PA.



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1891-1892.

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## REPORT OF THE THIRTEENTH ANNUAL CONVENTION

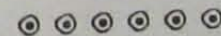
OF THE

## AMERICAN

## INTER-SEMINARY MISSIONARY ALLIANCE

HELD AT

AUBURN,  
NEW YORK, OCTOBER  
27-30, 1892.



DAYTON, OHIO:  
PRESS OF UNITED BRETHREN PUBLISHING HOUSE.  
1893.



## PREFACE.

THE Committee on Correspondence and Publication desires to say that for the matter in this report special thanks are due to Mr. W. D. Crockett, of Auburn, who, in addition to his own duties as chairman of the Executive Committee, kindly undertook its collection,—a task impossible for the proper person to perform because of his distance from the meeting place. The table of seminaries' statistics was compiled by Mr. H. V. S. Peeke, of Auburn, and lacks completeness simply because the secretaries of the individual seminaries were negligent in sending in their reports. All the addresses possible to be secured will be found herein; we much regret that this does not mean all which were delivered.

WILL S. SIGMUND,  
*Chairman.*

SPRINGFIELD, OHIO, March 25, 1893

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## LIST OF DELEGATES.

### I. BAPTIST.

#### 1. *Biblical Department, Chicago University, Chicago, Illinois.*

C. D. Case.	E. S. Stucker.
J. F. Mills.	

#### 2. *Crozer, Chester, Pennsylvania.*

Fred F. Briggs.	Curtis L. Laws.
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#### 3. *Hamilton, Hamilton, New York.*

S. Colgate, Jr.	G. F. Leeds.
G. L. Ford.	Wm. L. Nash.
W. J. Ford.	F. S. Richardson.
C. C. Harmon.	Ezra T. Sanford.
Jos. Y. Irvin.	S. C. Wood.
G. G. Johnson.	

#### 4. *Newton, Newton Center, Massachusetts.*

B. H. Bentley.

#### 5. *Rochester, Rochester, New York.*

James M. Baker.	H. C. Gleiss.
H. H. Banlow.	F. S. Goergens.
A. E. Bates.	F. F. Himes.
B. B. Bosworth.	R. J. Holmes.
J. W. Brougher.	T. D. Holmes.
C. S. Brown.	F. M. Hungate.
J. R. Brown.	W. N. Hutchins.
C. E. Burr.	H. S. Johnson.
J. L. Cann.	H. W. Jones.
T. F. Chambers.	E. L. Kelley.
E. R. Clevenger.	A. C. Kempton.
J. A. M. Crouch.	C. E. Knowles.
Christian Dippel.	C. W. Lisk.
B. P. Downer.	C. H. Manson.
Albert Ehrgott.	August P. Mihm.
E. L. Fargo.	R. Osgood Morse.
L. L. Fash.	Jacob Pfeiffer.
E. E. Gates.	Louis J. Sawyer.

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## THIRTEENTH ANNUAL CONVENTION.

A. B. Sears.	John H. Strong.
F. M. Shaw.	W. B. Wallace.
J. P. Silvernail.	H. F. Waring.
Wm. J. Sly.	J. E. Warner.
Jacob Speicer.	C. B. Wasson.
A. R. Stark.	Wm. A. Welling.
	M. J. Winchester.

## II. CONGREGATIONAL.

6. *Andover, Andover, Massachusetts.*

J. H. Denison.	M. E. Meriam.
E. M. Fairchild.	

7. *Bangor, Bangor, Maine.*

Samuel Thomson.

8. *Chicago, Chicago, Illinois.*

W. A. K. Campbell.	Ralph B. Larkin.
E. B. Dean.	F. H. Russell.
J. Sidney Gould.	

9. *Hartford, Hartford, Connecticut.*

Dwight Goddard.	J. A. Solandt.
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10. *Oberlin, Oberlin, Ohio.*

Wm. A. Gerrie.

11. *Yale Divinity School, New Haven, Connecticut.*

Charles E. Ewing.	H. M. Lawson.
G. H. Flint.	A. L. McClelland.
Albert L. Grein.	Wm. F. Neland.
S. G. Heckman.	T. M. Singer.

## III. EPISCOPALIAN.

12. *Theological Seminary of Virginia, Alexandria, Virginia.*

Wm. A. Goodwin.	John G. Scott.
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## IV. EVANGELICAL LUTHERAN.

13. *Gettysburg, Gettysburg, Pennsylvania.*

Wm. J. Bucher.	Geo. H. Reen.
Ellis B. Burgess.	F. S. Schultz.
E. R. McCauley.	A. C. Stupe.

14. *Wittenberg, Springfield, Ohio.*

John M. Bramkamp.	Will S. Sigmund.
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## INTER-SEMINARY MISSIONARY ALLIANCE.

## V. MORAVIAN.

15. *Moravian, Bethlehem, Pennsylvania.*

Fred R. Nitzschke.

## VI. PRESBYTERIAN.

16. *Auburn, Auburn, New York.*

S. C. Abrahamian.	O. T. Mather.
J. T. Badgley.	J. E. McAfee.
F. H. Bisbee.	F. W. McClusky.
B. T. Boon Itt.	C. C. McGinley.
T. A. Carlson.	J. N. McGinley.
Robert Clements.	A. M. McIntosh.
W. D. Crockett.	D. M. McIntosh.
G. F. Danforth.	N. K. McLennan.
H. G. Dean.	L. A. McPhie.
S. V. Dilley.	D. L. McQuarrie.
C. M. Dodge.	P. N. Moore.
J. M. Douglass.	W. D. More.
E. L. Evans.	Andrew Nelson.
G. H. Feltus.	A. V. V. Ostrander.
T. A. Fenton.	H. V. S. Peeke.
H. G. Gesner.	A. R. Pennell.
W. J. Gregory.	R. B. Perrine.
B. F. Hammond.	H. G. Person.
A. B. Herr.	A. F. Pratt.
C. M. Herrick.	E. G. Rawson.
Hugh Jack.	James Rennie.
F. C. Jones.	C. E. Rhodes.
Thomas Kerr.	J. A. Rodger.
B. B. Knapp.	Kumetaro Sasao.
I. E. Leonard.	C. W. Scorel.
W. J. Leverett.	A. A. C. Skinner.
J. W. Lowden.	J. T. Stone.
C. L. Luther.	D. I. Sutherland.
Charles Maar.	J. S. Wilkes.
H. W. Maier.	J. W. Wilson.

17. *Lane, Cincinnati, Ohio.*

J. B. Vance.

18. *McCormick, Chicago, Illinois.*

J. E. Adams.	E. L. Mattox.
A. R. Boyd.	George McKay.
G. E. Davies.	J. E. Shoemaker.
Wm. F. Love.	Louis M. Sweet.
D. Willard Lyon.	R. B. Taylor.
	H. N. Wilson.



## THIRTEENTH ANNUAL CONVENTION.

19. *Princeton, Princeton, New Jersey.*

R. Downes,	P. B. Kennedy.
J. H. Dunham.	R. M. Labaree.
W. H. Hudson.	W. F. Lewis.
	C. C. Meek.

20. *Union, New York City.*

C. D. Campbell.	Thos. G. Shearman, Jr.
S. C. Ferris.	H. F. Swartz.
H. T. Pitkin.	W. G. Waterman.

21. *Western, Allegheny, Pennsylvania.*

W. R. Farmer.	Harry Nesbit.
John D. Gibb.	Thos. W. Pearson.
S. D. McFadden.	F. E. Simcox.
	S. A. Stewart.

## VII. CUMBERLAND PRESBYTERIAN.

22. *Cumberland, Lebanon, Tennessee.*

Geo. M. Oakley.

## VIII. SOUTHERN PRESBYTERIAN.

23. *Union, Hampden Sidney, Virginia.*

J. M. Wells.	Hugh G. White.
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## IX. UNITED PRESBYTERIAN.

24. *Allegheny United Presbyterian, Allegheny, Pennsylvania.*

R. E. Carson.	Riley Little.
C. C. French.	W. E. McCullough.
Q. A. Hamil.	J. R. Millen.
E. C. Little.	J. Howard Tate.

25. *Xenia, Xenia, Ohio.*

G. W. Bovard.	Nathaniel Childs.
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## X. REFORMED.

26. *Reformed, Lancaster, Pennsylvania.*

D. F. Boomersshine.	W. D. Hoppel.
J. P. Harner.	D. W. Kerr.

## XI. REFORMED DUTCH.

27. *Western, Holland, Michigan.*

H. J. Pietenpol.	G. H. Dubbink.
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## XII. UNITED BRETHREN.

28. *Union Biblical, Dayton, Ohio.*

A. L. Cowell.	C. N. Crabbs.
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## HISTORICAL NOTE.

EXTRACT from the report of 1880, by R. M. Mateer, of Princeton, chairman of the first Executive Committee:

"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 coöperation 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 9, 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, Ohio.
1887.....	Alexandria, Va.
1888.....	Boston, Mass.
1889.....	Chicago, Ill.
1890.....	Allegheny, Pa.
1891.....	Nashville, Tenn.
1892.....	Auburn, N. Y.
1893.....	New Haven, Conn.



# ROLL OF SEMINARIES AND STATISTICS FOR 1892-1893.<sup>1</sup>

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## THIRTEENTH ANNUAL CONVENTION.

DENOMINATION.	NAME OF SEMINARY.	LOCATION.	Students 1891-1892.	Students 1892-1893.	Class of 1893.	Class of 1892.	Student Volunteers.	Have gone to Foreign Mission Field during last three years.	Went from Class of 1892.	Will likely go from Class of 1893.	Contributed to Foreign Missions 1891-1892.	Representative in Field, wholly or in part supported.	Missionary Books in Library.	Mission Magazines.	Proportionate Givers.
Baptist .....	Hamilton Theological .....	Hamilton, New York .....	48	59	18	11	10	10	3	2	\$ 223 50	1	1	...	...
Baptist .....	Newton Theological .....	Newton Center, Mass. ....	86	80	23	20	8	9	1	1	30 90	1	500	10	...
Baptist .....	Rochester Theological .....	Rochester, New York .....	52	68	13	17	6	3	3	1	211 38	1	350	9	57
Baptist .....	Rochester German Dept. ....	Rochester, New York .....	50	55	9	9	3	3	1	1	75 00	...	...	5	45
Congregational .....	Andover Theological .....	Andover, Massachusetts ..	82	79	21	24	6	2	1	2	...	...	...	...	...
Congregational .....	Bangor Theological .....	Bangor, Maine .....	41	43	14	9	7	...	...	...	...	...	...	...	...
Congregational .....	Chicago Theological .....	Chicago, Illinois .....	175	192	41	41	27	8	3	4	435 00	1	350	10	70
Congregational .....	Hartford Theological .....	Hartford, Connecticut .....	38	36	12	9	4	6	1	5	101 40	1	3,200	20	...
Congregational .....	Oberlin Theological .....	Oberlin, Ohio .....	111	78	18	20	4	6	2	2	85 00	1	75	...	...
Congregational .....	Yale Divinity School .....	New Haven, Connecticut ..	120	110	34	37	13	5	2	4	85 52	...	2,500	40	...
Episcopal .....	Virginia Theological .....	Alexandria, Virginia .....	69	63	12	8	4	7	...	...	1,068 00	1	200	...	...
Lutheran .....	Lutheran Theological .....	Gettysburg, Pennsylvania ..	68	69	21	22	10	3	2	...	237 81	1	200	6	70
Lutheran .....	Wittenberg Theological .....	Springfield, Ohio .....	25	32	10	4	10	...	...	...	255 00	1	100	2	30
Methodist Episcopal .....	Vanderbilt University .....	Nashville, Tennessee .....	61	55	9	11	9	2	...	1	810 00	1	50	9	...
Moravian .....	Moravian Theological .....	Bethlehem, Pennsylvania ..	30	33	8	9	...	1	...	...	490 00	...	...	...	...
Presbyterian, North .....	Auburn Theological .....	Auburn, New York .....	57	60	19	16	8	...	...	...	166 75	1	...	...	...
Presbyterian, North .....	Lane Theological .....	Cincinnati, Ohio .....	28	16	6	9	...	2	...	...	910 00	1	300	20	...
Presbyterian, North .....	McCormick Theological .....	Chicago, Illinois .....	198	203	69	47	42	13	7	7	1,239 61	1	27	6	130
Presbyterian, North .....	Princeton Theological .....	Princeton, New Jersey .....	182	202	55	44	34	14	3	3	962 00	2	600	14	104
Presbyterian, North .....	Union Theological .....	New York, New York .....	163	156	42	50	14	10	3	6	462 50	1	700	4	...
Presbyterian, North .....	Western Theological .....	Allegheny, Pennsylvania ..	83	102	26	22	15	2	...	...	240 00	1	62	...	...
Presbyterian, South .....	Union Theological .....	Hampden Sidney, Virginia ..	65	67	17	14	10	11	3	2	9 50	1	100	15	13
Presbyterian, United .....	Allegheny Theological .....	Allegheny, Pennsylvania ..	66	62	18	18	6	7	2	...	420 00	1	...	...	...
Presbyterian, United .....	Xenia Theological .....	Xenia, Ohio .....	44	43	13	11	2	...	...	...	...	...	...	...	...
Reformed in America .....	New Brunswick Theo. ....	New Brunswick, N. J. ....	43	39	13	12	1	4	2	...	...	...	...	...	...
Reformed in America .....	Western Theological .....	Holland, Michigan .....	6	13	3	1	3	...	...	...	...	...	...	...	...
Ref. in United States .....	Lancaster Theological .....	Lancaster, Pennsylvania .....	60	64	23	15	4	...	...	...	...	...	20	3	...
United Brethren .....	Union Biblical .....	Dayton, Ohio .....	52	59	14	13	10	6	1	5	104 00	1	25	5	9

<sup>1</sup>Compiled by Mr. H. V. S. Peeke, of Auburn, New York.

NOTE.—Of twenty-eight seminaries, the majority raise their contributions by subscription lists. Over half hold missionary meetings of some kind oftener than once a month. Seven hold them fortnightly, ten weekly.

## THIRTEENTH ANNUAL CONVENTION

OF THE

American Inter-Seminary Missionary Alliance,

AUBURN, NEW YORK,

OCTOBER 27-30, 1892.

FIRST DAY.

THURSDAY, October 27, 1892.

5:00 P.M. A welcome reception was given to the Alliance by the ladies of the five Presbyterian Churches of Auburn, in the parlors of the First Presbyterian Church. After the supper, the following program was rendered, interspersed with singing, Mr. H. V. S. Peeke, of Auburn Seminary, presiding:

"The 'Go' Element in Missions." Mr. J. E. Adams, of McCormick Seminary.

"Is Thirteen an Unlucky Number?" Professor J. E. Riggs, of Auburn Seminary.

"Auburn and Missions: What We Expect from the Convention." Rev. W. H. Hubbard, First Presbyterian Church, Auburn.

"Columbus and Missions." Mr. H. S. Johnson, of Rochester Seminary.

"The Ladies and Missions: Are They *Impedimenta*?" Mr. G. H. Flint, of Yale Divinity School.



During the singing of "Onward, Christian soldiers," which followed, the convention marched from the parlors into the auditorium of the church, where for an hour they were entertained with the following organ recital by Professor I. V. Flagler, the organist of the church :

1. Sonata No. 4. *Allegro Maestoso—Pastorale—Fuga*. Composed for and played in Chickering Hall at the first concert of the New York Manuscript Society.
2. Concert Variations on a Familiar Melody.
3. Serenata.
4. Gavotte.
5. Wedding March.
6. Scene in the Alps, introducing genuine Alpine melodies and a thunder storm.

#### EVENING SESSION.

8:00 P.M. The Convention was called to order by Mr. W. D. Crockett, of Auburn Seminary, chairman of the Executive Committee. The opening prayer was offered by Rev. W. H. Hubbard. After the singing of "The Church's one Foundation," Professor T. G. Darling, D.D., of Auburn Seminary, delivered the

#### ADDRESS OF WELCOME.

MR. CHAIRMAN AND FELLOW STUDENTS OF THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE: It has been made my agreeable duty to speak to you some words of welcome; not indeed, I trust, as to those who must still be waiting to learn whether or no they are welcome, but as to those for whom already there has been the hearty grasp of the hand, the wide open door of our homes, the exchange of Christian salutation, and above all the subtle sympathy of hearts kindling with one love to the Master, warmed by the indwelling of that one Spirit whose presence witnesses as no mere organization can witness that we are one body, called in one hope of our high calling, with one Lord, one faith, one baptism, which we are alike eager to spread throughout the world to the glory of one God and Father, who, if above all, is still through all and in all.

In such a unity, where there is no schism allowed save a failure to recognize the Master in the person of His humblest follower, and no heresy save indifference to the spread of God's love in Christ to dying souls, words of welcome are well-nigh superfluous. Yet, though the

welcome be deeper than the words, it is pleasant to speak them. Pleasant personally, if a personal word be pardonable; for since the day the aged disciple wrote, "I have written unto you, young men, because ye are strong," it has ever been a delight to the older Christian to mark the ever larger-growing strength and opportunity of succeeding generations of his brethren. We older men hope from you—have a right to hope from you—more than our fathers hoped from us. You have a larger horizon than we had; the haze has lifted; the Master has taken to Himself more of His mighty power, and extended wider His reign. We also, blessed be God, have labored, and you have entered into our labors; and if our high-water mark of service is not overflowed by your larger privilege and successful achievement, you may well be ashamed to face us in the great day when rewards and penalties shall be measured by opportunity and fidelity.

With joy, therefore, we welcome you as those to whom the Lord shall commit the earthly guardianship of Messiah's interests when our voices fail, and the trembling and faltering of age denies us the glory of pressing on to their blest consummation the interests to which our Redeemer has given sacred baptism in His blood.

It is a pleasure, too, to welcome you in the name of our churches to our Christian homes. We are not overanxious about entertaining angels, whether with more or less of "unawareness." He took not upon Him the nature of angels, whom the saints, sitting upon thrones, may yet judge. We welcome you as His brethren, whom His Spirit is conforming to His likeness. Your prayers, His grace in you, the fellowship of His Spirit in you, shall help to make the environment of our homes the atmosphere of the better country. We shall find Him in you, and receiving you in His name, we shall receive Him; and when you have departed from us much of the benediction of His presence shall still be tarrying to bless us.

It would be almost needless to say that we welcome you right heartily in the name of our seminary as fellow students of the truth, as fellow helpers to the truth, as fellow workers with the truth. Holding as we do here to the now perhaps old-fashioned idea that the chief business of a theological seminary is to prepare men for the conversion of sinners and the fashioning of saints into the more perfect likeness of Christ; and believing that all our necessary machinery of creeds, and all the implements of our intellectual culture and professional training, are in vain but for a Christian manhood back of them infused with Christ's own spirit,—we have been looking forward to this time, hoping that there might come to us a deepening of consecrated purpose, a ripper sympathy with Christ in all for which He died, a nobler ambition to aid God in all



the unfolding of that loving purpose which has the cross for its center and redeemed humanity for its circumference. We have been longing for the outpouring of the Spirit to make this a Pentecostal date in the history of our devotion. At your torch the torches of the churches must be lighted, for these gatherings should be prophetic not merely of better trained congregations because of more practically trained ministers, but of more spiritually minded churches because of better spiritually trained ministers. Something is wrong with a seminary if its presence is no spiritual stimulus to the community. There ought to go out from a convention like this a power for good; something to make a seminary student a symbol about town not merely of an extra dollar a week to the butcher, and another to the grocer, and a doubtful providence to a few poor washerwomen, but a walking monition of unearthly ideals,—of ideals unattractive to moth and thief. We ought to be making religion an industrious reality, and Christ a power moving personally among men.

Not by the cut of the coat, nor by the color of the necktie, nor by the mock seriousness of contracted facial muscle, but by living enthusiasm for the Christ who lives within us, we ought to be teaching our age and land that the highest forces are not to be measured in terms of horse power and volts; that the forces that underlie destiny are heart forces, spiritual forces; that God, and God only, is the fountain of power.

The hope and helpfulness of this gathering, whether for church or country, is in proportion to the intensity of your belief in this; in proportion to the clearness and steadfastness of that inner vision which lives forever in the intent gaze upon Him who is invisible, piercing the husk of all these passing earthly shows, and discerning God as the underlying reality of all that outlasts the mere babyhood of an immortal spirit.

I say the hope of the nation, as well as of the church, lies in such gatherings as these, and not in those vast pageants with which we are just now surfeiting a pride out of proportion to the fewness of our years, or in those other gatherings of the hour where men on both sides profess to be saving the nation by the most bald and undisguised and unblushing appeals to human selfishness. The air is full of echoes of manifest destiny, and surely, in the most marked and wondrous providences in our history from Columbus down, God well may claim of us a double service and a double responsibility. But, my brethren, history, as well as patriotic pride, has its voice of manifest destiny, telling in all the blighted hopes and ruined expectations of the centuries that the manifest destiny of the nation which forgets God in the greed of material covetousness is to be forgotten of God, or made monumental by

the terror of his righteous judgments. Israel, too, was a child piloted with a cloud by day and fire by night; for Ham as for Shem an ark floated over drowning waters. The hope of the republic is neither more nor less than its hope in God. We welcome you, therefore, as helping us by your spiritual enthusiasm to live more nearly that life of devout unworldliness, of spiritual energy, which, whether as citizens of the republic or of the world, as ministers or as men, shall make us more worthy of, and helpful in, our high calling.

Above all, when we consider the main object of your coming, our souls and all within us welcome you in the joint name of humanity and of Jesus the Christ, for it is not possible to put asunder that which the cross has joined. No man can hear the voice of Jesus and not hear the voice of the humanity for which He died; and no man can hear the cry of outcast humanity in all its helpless appeal save at that focus where holy wrath against the ill desert of sin and piteous love for sinners meet,—the cross of Jesus.

It is a matter of startling moment that, eighteen hundred years since Calvary, nearly nineteen centuries since He taught "Thy kingdom come, Thy will be done on earth," two-thirds of that prayer should still be a foreign missionary prayer; two-thirds of that prayer still be rising up to heaven by the blackness of the darkness of a world two-thirds heathen to witness against a part of the church that is still willing to minimize her unsympathy with the last great marching order of her Lord by dilettante discussions on the possibility of a second probation for the souls which she herself is letting slip out of this world unwarned, and by *a priori* speculations on the exact amount of responsibility to be charged to sinners of the great unenlightened masses, willing to deaden her sense of infidelity to that word, "Go ye into all the world," and virtually assuming the negative of that great question of the ages, "Am I my brother's keeper?"

Surely, brethren, the responsibility for sin must be somewhere on human shoulders, or it ceases to be sin, becoming fate. If the responsibility rested upon our Maker, no doubt at the judgment seat opportunity might be afforded of impeaching the justice of His exercise of His prerogative as God. But we are not of those who believe that the Lord has called us to sit in judgment on the morality of His secret will rather than to do His revealed will. If the responsibility lie somewhere here and now in this world, by the full performance of our duty, by the fulfillment of our privilege, nobler than any given to angels, let us throw off this responsibility from our shoulders, rest it where it may. Let us be less curious about the responsibility of Sodom and Gomorrah in the day of judgment, and more anxious and conscientious about our own



in failing to blot out the modern Sodoms,—not by rain of fire from heaven, but by the extension of that light of the divine love which obliterates moral degradation as the morning obliterates the night with its creeping and shadowy terrors.

Not that I would seek to raise any note of false enthusiasm over one part of our Lord's service at the expense of another. In His service there is no "home" and "foreign"; it is all "home" in the heart of the Master. The narrow boundaries of sectionalism are lost in that large heart. The noble Jesuit had the true citizenship of the subjects of our great King who to the question "What is your country?" answered, "My country is where I can best serve my Lord Christ." Surely that is the true citizenship for every man of us. No man who has the true loyalty of Christ's ministry can fail to feel that his own work is simply a center from which to radiate light, as the sun wherever there is darkness,—a *πῶς* of grace from which to move the world.

These little distinctions of peoples into nations, which have for centuries been changing with the making of each new map, are phenomenal divisions, not substantial ones; they are simply for the convenience of God's providence. There are but two kingdoms on earth,—our Lord Christ's and Belial's; and hence our field, the world, is one. The kingdom of God does not revolve about the Sun of Righteousness in sections, but as a unit. We are ministers not of Asia or Africa or America, but of Christ; the field is the world, our corner in it a mere incident in God's providence. While He prepares for us a home in the mansions of His Father's glory, His Spirit through us is preparing for Him a home in the hearts of men. When the hearts of all men are ready, then the kingdom shall come; then the King in His glory shall come to be glorified where once He was despised. Because we love His coming, we labor for His universal kingdom. America can no more afford to have His coming delayed because Africa is not ready, than Africa because America will not receive Him as her King. We are bending our strength on the same lever with our brethren in Asia and the islands of the sea, lifting the whole world to God. We are all needed parts of the great machinery of redemption, whose mainspring is the love of God in Christ. We are reaching up together, from every race and kindred, to place one crown on our Redeemer's brow.

It is coming. It is nearing our day. It is no idle dream of mystics. God's ideal for the race is not forever to be represented in Paradise by a blank space. The Seed of the woman has His heel firmly upon the serpent's head. God's dreams move with living figures, and do not go by contraries. If there be an ideal in the mind of God, somewhere in time or in eternity is its exact counterpart. One figure in that dream of

God has already moved across our vision,—we have seen Jesus; and in that vision of a humanity large enough, noble enough, to be a fitting home for Deity, we have seen the possibilities of the race for which we are bidden to labor. For the accomplishment of that ideal, Jesus first lived his life, then sacrificed it. It was in the sublime faith of the realization of that ideal that Jesus taught those two or three fishermen to pray, "Thy kingdom come." How did that young Jew, under Jewish skies, amid Jewish surroundings, know that a religion fitted to his Jewish audience should march triumphant through the ages, melting the heart of polished Greek and robust Roman and practical, hard-headed Anglo-Saxon, of shrewd Hindoo, and low-browed, swarthy children of the sun and of the undiscovered islands of the sea? How could He tell that what touched the heart of the Jew Peter and the publican Matthew should rest the heart of the Ethiopian eunuch, and arrest the debauched Hottentot from vice, and bring tears of penitence into the blue eyes of the Saxon?

No! we have not come hither for doubtful debate upon possibilities. Christ's gospel has long since passed beyond the experimental stage. We are not writing with Mark's trembling fingers, "The beginning of the gospel of Jesus Christ, the Son of God." We are not listening to "the pipe of half awakened birds." It is too late to say that the life of Jesus Christ is too weak to revive the corrupting masses of humanity. There has been no species of corruption so advanced that Jesus has not stood beside its grave and called unto its Lazarus, four days gone into death's foulness, "Come forth." We do not need more power; we have all the power of Almighty God back of us; we need only apply the power. We are no longer following a guiding star to find a cradle. The Babe of Bethlehem is a memory. Clothed with almighty power, Jesus guides now Himself the stars of human destiny. His Spirit has enshrined in His gospel that same stupendous power of spiritual miracle which dwelt within Himself when, in Simon's house, the hire of the harlot was transmuted into the sweetest, saintliest fragrance that perfumes heaven with the memory of the moment when she who had been the loathing of pure hearts put new rapture into the songs of angels, while she bowed to flood with penitence the feet whose piercing brings forgiveness. There are no harder problems for the gospel than those already triumphantly encountered. The echoes of the words of Jesus are coming to us from all the glorious achievements of the cross: "He that believeth on me, . . . greater works than these shall he do; because I go unto my Father."

My younger brethren, I envy you the sights your eyes shall see, if your generation is even measurably faithful to the trust of the gospel.



There are great voices in heaven. The seventh angel is surely lifting the trumpet which shall sound: "The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever." Your place and mine is to be doing such preparatory work as shall, in God's time, hasten the sounding of that trumpet. In the day of its victorious sounding, the men who have done the fighting and met the blackness and the wounds at the call of the other six trumpets, are not to be forgotten. God will not overlook his veterans at the roll call of victory.

You and your fellows are the material out of which God may shape the heroic lives to hasten to its end the consummation of the ages; the men whose work shall make the coming of the Master a practical, nay, an impending, reality.

That this convention may conduce to this high end, there is lacking neither the promises of the word, nor the power of the Holy Ghost, nor the blood-stained grace of Him who is at once our Brother and our God, nor that love of the Most High which lies back of all blessing and all hope. If aught be lacking, it can be nothing but the open heart, which may God forbid. For this, brethren, is a crisis in our consecration. Unless the prayer of our lips, "Thy kingdom come," become the deeper prayer of the heart and of the activities of life, the reaction from this religious stimulus to a lower plane shall carry with it all our spiritual being, hardening our hearts by the hardening of moral judgments and of excited sensibilities which never passed into the practical activities of the will, and the last state of the man shall be worse than the first,—the taint of the memory of heaven lingering with lost angels, or of the fellowship of Jesus in the mind of him who went out into more congenial darkness and betrayed him. Because, beloved, "we are persuaded better things of you, and things which accompany salvation," we bid you Christian welcome.

The memory of your gathering will grow sacred to us as links in the communion of the saints, to be drawn yet closer when we all shall be one, even according to His word: "I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me." As His grace dwells in us, therefore, we bid you in His name welcome, and in His work Godspeed.\*

"How firm a foundation," was then sung, after which Professor T. H. Pattison, D.D., of Rochester Seminary, addressed the Convention upon the subject,

"THE MAKING OF WILLIAM CAREY."\*

*Introduction.*

Our story opens in the stately Government House at Calcutta. The time is somewhere in the first years of our century. In the saloon of the governor-general's mansion, he himself is talking with another English nobleman. At this moment a little gentleman, pale, thoughtful, and refined, passes through the room and attracts the nobleman's attention. "Who is this gentleman?" he inquired of the governor-general. "Oh, that is Dr. Carey, the professor of Sanskrit, Bengali, and Mahratta in the college of Fort William"; and then the governor added, "He was once a shoemaker." The little gentleman overheard the words, and stepping forward, in a very modest but perfectly self-possessed way, said, "Excuse me, my lord, I was only a cobbler."

"Only a cobbler." Yes, and this not so many years before the scene in the great house at Calcutta. The last century, in its parting decades, saw a poor, unknown man struggling for a livelihood,—preacher, schoolmaster, shoemaker,—and yet for whole weeks at a time unable out of all these employments to furnish meat for his table. The present century, in its opening decades, heard Lord Wellesley, the governor-general of India, second only to the sovereign in rank in the British empire, say, when he was praised by that same poor man, "I esteem such a testimony from such a man a greater honor than the applause of courts and parliaments." Now how did this change come about? How did the cobbler get into the palace? Robert Hall, the most eloquent of preachers, spoke of Carey as "that extraordinary man who from the lowest obscurity and poverty, without assistance, rose by dint of unrelenting industry to the highest honors of literature, became one of the first of orientalists, the first of missionaries, and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation; a man who united with the most profound and varied attainments the fervor of an evangelist, the piety of a saint, and the simplicity of a child."

In all that glowing eulogy there is not one word of exaggeration. But this only throws us back again on the question: How did it come about that a penniless cobbler, in an obscure English village, rose to be the pioneer of modern missions? It was no accident. Nor was it an accident either that the eighteenth century, brutal, coarse, and ignorant, as it is often charged with being, when its sun came to set, bright-

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ened so that its last hours were all aglow with the splendor of unparalleled Christian promise. What I propose now is to trace some of the main lines which led up to that hour and to that man.

Suppose that for our present purpose we strike a circle, with radii running from the center to the circumference. In that center write the name of *William Carey*. Now let us draw the lines to the outer rim of our circle from this name which we have written in the center. I find that six such lines will be sufficient for all that has to be said about the visible and human causes which transformed the cobbler of Paulerspury into the professor at Fort William College. The first line we may call *Carey*, the second *England*, the third *The South Seas*, the fourth *Northampton*, the fifth *Andrew Fuller*, and the last *India*. Now here is a fact in itself very suggestive. Humanly speaking, Carey might never have been heard of but for each one of these six lines. They are like the spurs of a great mountain, which thrusting themselves far down anchor it to the country around about, and lift it to its position of solitary prominence and grandeur.

#### I. *Carey.*

Our first line starts in the little village of Paulerspury, which is eleven miles from Northampton, in old England. Another Northampton will come into its own place in our story later on. Long centuries ago the Romans ran a road from London to Chester, and it remains—as work done by the Romans is apt to remain—even yet. Our little country village has risen on either side of this road, along which hundreds of years before tramped Roman legions with flashing eagles and gleaming armor. To-day, however, a more peaceful picture catches our eye. School is over, and the boys and girls are filling the air with their shouts. They are all eager for play; all but one boy,—“Columbus,” his companions had nicknamed him, for he is full of stories of travel and adventure. But in the opinion of his schoolmates he is not good for much. He cannot manage a spade nor a plow. He does not care for prisoner’s base nor marbles. He scarcely knows a bat from a ball. All he can do is to imitate the parson; and at preaching he is much better than the parson himself. When the other boys tire of play, they mount “Columbus” on the stump of an old elm and call for a sermon. His father scarcely approves, for is he not parish clerk and schoolmaster? This trifling with the learned profession, of which he is a sort of poor relation himself, seems a little dangerous. For the rest, William is a good boy enough. His schoolfellows may call him awkward and lumpish, but certainly he is active enough in some ways. At whatever time of night his father calls him he seems to be awake. His mother

says she hears him in the darkness saying his lessons of the past day over again, a very unusual occupation with the ordinary schoolboy.

The Careys were an old family. Readers of “Westward Ho” will recall the hearty Devonshire hero of the same name as the boy we are looking at now. Nobles and soldiers and scholars have been Careys in the past. Perhaps some of their heroic blood flows in the veins of our young Columbus. He certainly possesses that most prized of boyish virtues, pluck. The other day, when he was in the agonies of toothache, his companions, half in fun, offered to take the tooth out for him. Dentists were not very frequent at that time. So the boys took William in hand, tied one end of a string to the tooth and the other to a wheel used for grinding malt, gave a sharp turn or two to the wheel, and in a trice out came the tooth. Carey said he felt as though his head would come out too, but he bore it like a man. “Columbus” was good for something after all. Yes, and then there is the story of the tree. Carey was climbing it one day, when just as he reached the top his foot slipped, and he fell. He fractured a limb, and was kept in bed for some weeks, but when he got well enough to be out, the first thing that he did was to go and climb that tree again. And this time he did not fall. His sister Mary—he used to carry her in his arms in his rambles after plants and insects—says he was always “resolutely determined never to give up any point or particle of anything on which his mind was set, until he had arrived at a clear knowledge and sense of his subject. He was not to be allured or diverted from it; he was firm in his purpose and steady in his endeavor to improve.”

This reminds me to add that his great passion was for collecting things. Up to the very door of the village schoolhouse came the royal forest of Whittlebury, which, six or seven hundred years before, William the Conqueror had given to one of his sons,—but the real William the Conqueror came to it now when the lessons of the day were done, and the schoolmaster’s boy went wandering on and on in among the oaks and beeches. He had a room all to himself in the cottage, and it was full of birds and insects and plants and flowers. He kept an eye on the hedges as he walked, and found

“ . . . . tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything.”

Mary used to wonder why her brother William would carry her across the dirtiest road just to get a plant or an insect, and still more what he could find in them when he had them in his hands. He looked so long and so carefully that she never forgot it. No, and he never forgot it either. Thirty-five years after, when living in India, he writes thus to his son, whose name was William, too:



"When you come down, take a little pains to bring down a few plants of some sort. There is one grows plentifully about Sadamadal, which grows about as high as one's knee, and produces a large red flower. There is a plant which produces a flower of a pale bluish color, . . . and indeed several other things there. Try to bring something. Can't you bring the grasshopper which has a saddle on its back, or the bird which has a large crest which he opens when he settles on the ground? I want to give you a little taste for natural objects."

The schoolmaster's boy, when he plunged into the royal forest, took the first step in a journey of inquiry which ended only when he died. Botany was his delight. His garden in India was famous for rare and valuable plants. To it his very last visit was paid. He was carried, when he could walk no longer, to say farewell to it. Then, when too weak to go, he would have his head gardener come to his room to tell him how the plants were growing. He said, as he prepared to die, that he had not a wish that was not fulfilled; but one day in a moment of depression he exclaimed, "When I am gone Brother Marshman will turn the cows into the garden." "Far be it from me," was Marshman's reply; "though I have not your botanical tastes, I shall consider the preservation of the garden in which you have taken so much delight as a sacred duty." The assurance really seemed to rob death of one of its terrors.

The boy is father of the man; and our study of the lines which led up to William Carey the great missionary must begin with William Carey the little villager. What he was afterward we shall see later on. I am content now to leave him for a while,—a boy of twelve; awkward, but wide awake; not caring for games, but full of pluck and perseverance; and loving every plant that grows and every bird that sings in the royal forest all about his father's home.

## II. *England.*

Our second radius we named *England*. What was the country like in which our young Columbus was born and trained? The year before he appeared in the world George III. became king. It was a great time in which to come to the throne. "Never," says Green, "had England played so great a part in the history of mankind as in the year 1759. It was a year of triumphs in every quarter of the world." The French were defeated by sea and land. On the Heights of Abraham the gallant Wolfe, mortally wounded, gave his last order, heard that the battle was won, said only, "Now, God be praised! I die in peace," and expired. In India Clive had made for himself a splendid name, and given to his country a new empire. "We are forced to ask every morning," says Horace Walpole, "what victory there is, for fear of missing one." But

when we look at home, at life in the city and in the country, we find enough to make us serious.

George III. was the first English-born sovereign of his house; the first who could speak the language of his people; the first whom his people loved. His mother called him a "dull, good boy," and we know him to have kept that character to the last. He could not help it that he had a very small mind, and it was no fault of his that he had been wretchedly educated. He was obstinate, stupid, and ignorant. No one trained him to be anything else. But he was conscientious and high-principled and pious. In his desk they found a prayer which he himself composed for his own coronation: "Keep me, O Lord, from silly and unguarded friends, and from secret and designing enemies, and give me those things which are best for me, through Jesus Christ our Lord." It was a new thing in England for a king to pray, and the phenomenon has not been frequent since. But it was a hopeful sign. Thackeray says truly: "Around a young king, himself of the most exemplary life and undoubted piety, lived a court society as dissolute as our country ever knew"; and he adds: "I believe that a knowledge of that good man's example, his moderation, his frugal simplicity and God-fearing life, tended infinitely to improve the morals of the country and purify the whole nation."

Certainly it needed purifying. On the other side of the road, opposite to Carey's chapel at Moulton, where he was ordained and really began his ministry, was a clubhouse about which he would hear terrible tales; how in it wines flowed like water, and indeed a great deal more plentifully; and how vast sums of money were staked and lost there at cards. Gambling was a passion with all classes. Lotteries, the curse of any nation which allows them, were used for all sorts of purposes. The lottery helped to build Westminster Bridge, London, and to stock the British Museum, and even to put up churches, and to endow charitable institutions. One natural consequence was a dislike for steady work and a haste to be rich. It was the age of bubbles, which rose and glittered and burst. The people at large were degraded and brutal. Cock-fighting was a favorite game with schoolboys, and sometimes the master claimed the runaway birds as his special perquisite. Moralists pretended that the sport would put an end to war by giving this superfluous spirit a chance of escaping in what was called "an innocent and regal recreation." Prize fighting and wrestling were popular sports. Every parish had its feast day in which these were the popular amusements. Revel Sunday was an institution yet in many parts of England, and it began with a sermon and closed in an orgy.

Public morals must have been at a very low ebb. As late as 1802, as I



read in the *Morning Herald*, of London, "a butcher sold his wife by auction at the last market day at Hereford. The lot brought £1 4s. and a bowl of punch." And exceptional as such a case was, it reveals a condition of shameless depravity which was, one fears, very general in the early days of good King George.

But what were the churches doing? Very slowly they were responding to the remarkable revival of religion which was being talked of from Land's End to John o' Groat's House when Carey was born. The Episcopal Church, with a few memorable exceptions, was fiercely opposed to that revival. Bishop Butler said that Whitefield's belief in the immediate guidance of the Holy Spirit was "a horrid thing, a very horrid thing." The bishop of London denounced the Methodists for preaching to "the rabble." "It is monstrous," said a daughter of James II., "to be told that you have a heart as simple as the common wretches that crawl on the earth." The Tory farmer of whom it was said, "As to religion he had none; in all other respects he was a Protestant," was not singular. Of too many of the clergy the same remark would have held true. When Carey was yet a boy, the greatest lawyer England has ever seen went from one church in London to another and listened in vain for a word which might not have come from Cicero as aptly as from a clergyman, and from a follower of Confucius as fittingly as from a follower of Christ. Carey's first master was a shoemaker in the little village of Hackleton. He is described as being a strict churchman, and yet one who now and then got drunk. But what else could we expect in such a place? The squire of the parish had appropriated the living, the parsonage, the glebe, and all the tithes, and only sent his chaplain to take the service when it pleased him.

Such flagrant wrongs as this, and hundreds like it, roused the non-conformists into political activity. One by one they were wresting from the hands of the government those liberties which were their birthright. Carey's father, as became a parish clerk whose duty it was to say "amen" to the clergyman, never reconciled himself to the change in William's views. He did indeed contrive to hear his son preach, but only "unseen by him or anyone."

Methodism was scarcely more welcome to the dissenters than it was to the clergy in the established church. There were not many men among the Baptists, when Carey was baptized and joined that body, who emulated either the fervor of Whitefield or the unction of Wesley. That they knew better what truth was than did their neighbors in the Episcopal Church, only added to their guilt. William Jay sums up the religious state of England when Wesley began to preach, in one sentence: "The establishment was asleep in the dark, and the dissenters were

asleep in the light." "Sound and sound asleep," is another and still briefer summary, which is only half true as regards the soundness, but wholly so as regards the sleep. The sturdiest preacher of that era never wore a parson's gown nor mounted a pulpit. His name was William Hogarth, and his sermons may yet be seen on canvas. Among other things, he painted "The Sleeping Congregation," and even now it is hard work for anyone who looks at it to keep awake. The people are all locked in slumber, from the boy in the distant gallery to the old woman in the shady nook underneath the pulpit. The clerk indeed keeps half an eye open, but only that he may detect his erring neighbors. By means of a big magnifying glass the somnolent parson is spelling a sermon out of a book, and his text is, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." No inapt picture this of the slumbering church in the first half of the eighteenth century. "An age," says Mr. Mark Pattison, with only too much truth, "destitute of depth or earnestness; an age whose poetry was without romance, whose philosophy was without insight, and whose public men were without character; an age of 'light without love,' whose very merits were 'of the earth, earthy.'"

But now, having said so much that is unfavorable about the era in which Carey was born, let me add that he came to it just at the right time. Wesley had been preaching in the open air for over twenty years. On commons and in fields Whitefield had thrilled multitudes by his matchless eloquence. The country was waking up from its torpor. And what a great country it was! "Full," as has been said, "of strong and brave men." "Upon the ocean," Johnson writes, in his grand manner, "we are allowed to be irresistible, to be able to shut up the ports of the Continent, imprison the nations of Europe within the limits of their own territories, deprive them of all foreign assistance, and put a stop to the commerce of the world."

The stuff out of which a missionary should be made was never so abundant as it was at this time. From the coalpit, the quarry, and the loom Wesley rescued scores of manly souls. England is feeling her strength now. The Stuarts are gone. The foreigners are gone. She has her own king, and slowly she will get her own in many other things much more important than King George III. Already there are prophetic souls uttering their faith in a coming revival of religion. On his deathbed the father of the Wesleys laid his hand on the head of his son Charles, and said to him, "Be steady! The Christian faith will surely revive in this kingdom; you shall see it, though I shall not." Before twenty summers had blossomed above the grave of Samuel Wesley the whole country was in a blaze of religious fervor.



III. *The South Seas.*

It is far from England to the Pacific. But there we will go for our next line. What could the South Seas have to do with the making of William Carey? He was a boy of ten when a wonderful event happened in England. A Yorkshire lad, who had run away to sea and risen to command a ship of his own, came home with the most stirring tales that had been heard since Queen Elizabeth. Somewhere in the Pacific—so it was believed—there was a vast, undiscovered continent. Columbus had found America. This other continent must now be found. James Cook, the boy who went to sea rather than be a draper's apprentice, was the man who started out to discover it. He failed to find the continent, and that for the very best of reasons,—there was no continent to find. But he sailed into the South Seas. He saw Tahiti and New Zealand and Australia. Everywhere he planted on the new-found shores the British flag. A second voyage of discovery added new islands, all beautiful beyond words of his to paint them. Such skies there were, such seas, such coral reefs, such fringes of palm, such splendor of birds and of flowers. When he came home and told his story, all England went wild over it. Captain Cook was the hero of the hour. Carey would hear this talked over around his father's fire, and by and by he would talk of it himself. The botany fascinated him. The new geography was delightful. How big the world was getting and how bright! Then came the sad news that on Hawaii the brave sailor had been clubbed to death. Cook was gone; yes, but those enchanted islands remained. And so also did the story of Cook's voyage, which was to be the favorite reading of English boys for fifty years to come. Only old Doctor Johnson, who had such a habit of differing with everyone, growled that a sailor's life was worse than a dog's, and that if there was one thing worse than his life it was the books which he wrote about his travels. "A man had better work his way before the mast than read these through. There can be no entertainment in such books."

Not so thought young William Carey. Had they not called him "Columbus"? He was full of enthusiasm at these sailors' tales. He was cobbling shoes and teaching children, and he had just begun to try to preach. His little workshop he hung around with maps of his own making. He did not know much about geography, but he did his best with what he did know. He constructed a rude globe out of leather, and marked the countries on it. Then he put signs of his own on the parts where heathenism was darkest and most savage. Tahiti had filled and fired his imagination. This was the group of islands he had first heard of in connection with Captain Cook. He dreamed of the country by day and saw it in vision by night. He could see the white cliffs rising

above the heads of the great forest trees, and the lovely waterfalls flinging themselves over the precipices or tumbling down the glades, and the huge palms crowned with fruit, and the dense undergrowth of giant ferns. He could hear, in his poor cobbler's stall, the waves breaking on the coral reefs. His mind was all alive with bright pictures and sweet sounds. Ah, and he could see the grim idols too, and catch the wild music of the heathenish worship. These natives, so graceful and simple-hearted and gentle, must be won to Christ. The walls of the workshop seemed to fall away; the whole world sent its sights and sounds to fill that mean hut with unspeakable glories. These people must be reached with the gospel, and he—yes, he—must go. Tahiti should be saved. His eye rested on that one spot upon the map. There he would work and preach and die. The runaway Yorkshire boy touched hands in the missionary chain with the young shoemaker in his stall. James Cook had much to do with the making of William Carey.

IV. *Northampton.*

Our first radius started from the village schoolhouse of Paulerspury, our second from the throne of George III., our third from the coral reefs of Tahiti. Now for a fourth, we write again the word *Northampton*. Not the English town however, but the pleasant New England village, where to-day, beneath the great elm trees, lies all that is mortal of Jonathan Edwards. Jonathan Edwards had his share in bringing about William Carey. How? Well, in this way. There came in the early years of the last century a powerful spiritual revival to Scotland. You see everything was waking up, because the Stuarts were gone, and this land was slowly escaping from the religious intolerance which, like a crimson line, is drawn across all their reigns. In 1742 a Scottish minister, called John Bonar, published a letter on "The Duty and Advantage of Religious Societies." It was really a call to united prayer and work. Two years after this a number of ministers in Scotland banded themselves together to pray that God's kingdom might come. Every Saturday evening, every Sunday morning, and on the first Tuesday of every quarter, they prayed. Two more years followed, and by that time such a wonderful blessing had come to these praying ministers that the whole country was affected by them, and in August, 1746, they sent across to North America and invited all Christians there to enter into their prayer union for seven years.

See what faith and what patience these men had. They were willing to wait, if only the kingdom might be extended. This was a great missionary society; a Pentecost united not for action, but only first of all for prayer. The message from England came to Northampton, Massa-



chusetts, and when it struck Jonathan Edwards, it struck fire. He wrote an address entitled "An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth,"—a long and awkward title, as befits a man who never learned how to write clear English; but how weighty it is with meaning! By the time this pamphlet had done its best work, America had ceased to be an English province, and poor, demented George III. was spluttering and storming over the loss of his colonies. But when that pamphlet by Jonathan Edwards found its way to Moulton, one might almost say that the shot was fired which has been heard all around the world. Carey read what Edwards had to say. He was profoundly moved. So were other Baptist ministers. They were prepared to pray. So in 1784 the Northamptonshire Association of Baptist Ministers invited all the people to pray with them for one hour of every month for the coming of the Holy Spirit. In their message to the churches they say, "Let the spread of the gospel to the most distant part of the habitable globe be the object of your most fervent request." Ah, the pale, intense preacher in the New England village of Northampton did his part toward making William Carey when he wrote his famous pamphlet. The elms of Northampton had their part to play in this wonderful story. Without Edwards there might have been no Carey.

#### V. *Andrew Fuller.*

I now come to what is perhaps the most significant of all these lines which we have been drawing. Let us call it *Andrew Fuller*. It starts in the village of Wicken, among the fens of Cambridgeshire. It is not a beautiful part of England. Far as the eye can see there are only stretches of flat, green pasturage, broken here and there by a church tower. Like Holland, only even more so, it lies at the mercy of the water. Whittlesea Mere, a swampy morass lined with reeds and bulrushes, would often, in the time we speak of, rise and spread, drowning cattle and flooding villages. The people would perhaps be roused from their beds at night, and by the light of lanthorns hundreds of them would set to work in hot haste mending the holes in the banks through which the waters threatened to break. Andrew Fuller had his share in this forced labor, we may be sure. He came of a sturdy race, and he was born into a land of heroic memories. Here Hereward the Wake, last of the English, fought the Normans inch by inch, and this sea country was itself the last to yield to the conquering William. And here long afterward Oliver Cromwell lived, and in the church at Wicken his second son, Henry, was buried, and was let lie there until the sexton sold his

skull to some curiosity hunter for five shillings. A flat country enough it is, but equal to turning out great men, as a flat country will. There were no hills where Milton sang of *Paradise Lost and Regained*, or where Shakespeare saw in fancy cloud-capped towers and gorgeous palaces, or where Bunyan dreamed of the *Delectable Mountains*, or where Cromwell towered up, the loftiest Englishman of his times. When some one ventured to tell Andrew Fuller that an air which he had composed was in a flat key, he answered truly enough, "Very likely. I think that I was born in a flat key." And there can be no doubt that he was.

Says Kingsley, in his tale of "*Hereward*," "They have a beauty of their own, those great fens, even now when they are diked and drained, tilled and fenced,—a beauty as of the sea, of boundless expanse and freedom." Listen again: "Dark and sad were those short autumn days when all the distances were shut off and the air choked with foul brown fog and drenching rains from off the eastern sea; and pleasant the bursting forth of the keen northeast wind with all its whirling snowstorms. For though it sent men hurrying out into the storm to drive the cattle in from the fen, and lift the sheep out of the snowdrifts, and now and then never to return, lost in mist and mire, in ice and snow,—yet all knew that after the snow would come the keen frost and bright sun and cloudless blue sky, and the fenman's yearly holiday, when, work being impossible, all gave themselves up to play, and swarmed upon the ice on skates and sledges, and ran races, township against township, or visited old friends full forty miles away, and met everywhere faces as bright and ruddy as their own, cheered by the keen wine of that dry and bracing frost."

Well, this was the country in which Andrew Fuller was born. If you look at his picture you may see that he came fairly enough by his homely, honest face. He was no beauty, so far as his looks went, any more than were the fens. But he had what was better than beauty. He had goodness. His mother lived to see him buried. She was a very old woman, of ninety-two years, and on the day of Andrew's funeral her two surviving sons stood beside her bed, and one of them said, "Well, mother, we have had a great loss in Andrew's death."

"Ah, my dear, I feel it very much indeed; and to think he should be called before me!"

"He was a great man, mother."

"What did you say?"

"He was a great man."

"I don't know what you mean."

"Why, he wrote many books thought very much of."



"Well, well, I don't know much about that; he never said anything to me about what people thought of them. I know that he was a good man, and a good son to me."

Who can tell how much he owed to his mother? He was scarcely four years old when one day he found her pacing her bedroom, speaking with great earnestness, with her hands fast clasped, and her eyes as though they saw things that were far off.

"Mother, who are you talking to?"

"To God, my child, about you." And then she took the little hand in hers, and kneeling with him, showed him how to pray.

He was a farmer's boy, and he loved the farm life. There was a certain laborer at work there who was a religious man. Andrew, when he began to think about religion himself, walked several miles to talk to him, and then had nothing to say. But he grew more confident by and by. He would hinder the man's threshing in the barn by his questions, and would make up for the lost time by doing a couple of hours' work for him.

"Ain't I in your way?" he asked his friend on one occasion when the long flail almost hit him.

"Not at all," was the reply.

A minute or two more and the flail swept his coat.

"I told you I was in your way."

"No," was the answer, dry enough to come from a practiced theologian, "you're not in my way, but I shall be in yours if you don't take care."

So much had Fuller to do with Carey that we ought to set the man well before us. He was very strong in body. There are stories about his prowess in boxing, and it is certain that he was fond of wrestling. Once, when he had risen to be a very grave and reverend missionary deputy, he fell to discussing with a farmer, whose guest he was, the wrestling bouts of earlier days. The farmer challenged Fuller to a conflict. Early next morning, stripped for the contest, they stood face to face in the orchard. Then Fuller saw some people walking along a foot-path on their way to early prayer meeting.

"Brother," he said, slipping on his coat, "this will not do; these people will think that we are fighting, and we must avoid the very appearance of evil." He walked back to the house, but the farmer could not help flinging after him the friendly jeer that this was all an excuse. "You were afraid," said he, "I should throw you."

Fuller was a man of peace, and yet he was known to say that he never saw a strong, muscular man come into a chapel where he was preaching, without mentally calculating what would be the best way to conquer him in a pitched battle.

Like other strong and healthy men, he had a genial and winning way about him. As he waited for a coach one day, he leaned upon a gate, watching some mowers.

"Easy enough," one of them called to him, "for a gentleman to do the looking-on part. Wouldn't he like to try his hand at it?"

"Well," said Fuller, "I think I have seen as hard work as you seem to make of it; I don't mind trying what it is like."

With that he took the scythe, and mowed away with such rapidity and so clean a swath that the men stood looking on with open mouths.

"Oh, sir," one of them said, "you have had a scythe in your hand before to-day."

"Yes, my friend, before you were born."

Born in the land of Cromwell, Fuller possessed not a little of Cromwell's independence. He was in the height of his influence, preaching for missions and collecting great sums of money for them, when he visited Glasgow. The Baptists there sent him word that if his views agreed with theirs, he might preach in their chapel. Fuller answered that he was not a candidate for their pulpit, and that he did not care whether he preached for them or not. The perplexed brethren had another meeting, and decided that unless he would make a confession of his faith they could not listen to him. "Very well, then," said Fuller, "I shall go to the tabernacle,"—the great meeting house built for evangelistic work. "I consider your conduct as a renunciation of connection with us as English churches, for it implies that you have no confidence in us." Too late the slaves of the letter found that they had to do with a man who was in the liberty of the spirit of the gospel. Fuller preached in the tabernacle to four thousand people in the afternoon, and to nearly five thousand in the evening, and collected two hundred pounds. Calling on an Episcopal clergyman once to ask for a subscription, he was met somewhat scornfully. The clergyman did not know Fuller personally, and had very little opinion either of Baptists or of their mission. "However," he said, "there is one great man among you, and his treatise entitled 'The Gospel Worthy of All Acceptation,' is one of the most masterly productions I know."

"For all the faults in that work, sir," said Mr. Fuller, "I am responsible."

The clergyman at once rose from his chair, expressed the greatest regret at his rudeness, and pressed a subscription upon the collector.

"No, sir," said Fuller, "not a farthing. You do not give in faith."

Only after much persuasion could he be induced to receive the money.

A somewhat similar story tells us how he went to his native town



on the same mission, and one of his acquaintances said, "Well, Andrew, I'll give five pounds, seeing it is you."

"No," was the answer again, "I can take nothing for the cause, *seeing it is me*"; and the money was handed back.

"Andrew," his friend said after a moment's reflection, "you are right. Here are ten pounds, seeing it is for the Lord Jesus Christ."

It was this man who met Carey at an association to which the poor shoemaker had come fasting and penniless. They were kindred spirits, and they became close friends. Fuller found his way into the cottage at Moulton, and saw the maps and the leathern globe, and also the school, about which Carey was wont to say, with a twinkle in his eye, "When I kept school, my scholars kept me."

The two men had very much in common. The first time that Fuller heard Carey preach he seized his hand as he left the pulpit, and told him of his pleasure that their sentiments so closely corresponded. When, long years after, news reached Carey in India that his friend was dead, he declared that his wish to see England again died too.

In their long talks together there were two subjects which oftenest engaged their thoughts. Was it the duty of all men to whom it was made known to believe the gospel? Was it the duty of the Christian church to publish this gospel? Carey began at one end of the difficulty, but Fuller had to begin at the other. Unless men were bound to believe, the church was hardly bound to preach. Now the Baptists, as a rule, held at that time that it was not the duty of all men to whom the gospel was preached to repent and believe in Christ. The best known Baptist minister of the time was John Gill. For over half a century he ministered to the church which has since become so famous through the pastorate of Mr. Spurgeon. He was a man of strong character, will, and intellect. Mr. Spurgeon himself said of Gill that he was never a great soul-winner, and that "his method of address to sinners, in which for many years a large class of preachers followed him, was not likely to be largely useful." Himself a native of Kettering, where Andrew Fuller became pastor, and from which our missionary enterprise was launched, it is not to be supposed that he made the work any easier for the two great men whose hearts were full of pity for the heathen and of longing to save them.

We can readily see how if the duty of the obligation to urge sinners to repent, and to insist upon their guilt if they refuse, be not binding upon a preacher or upon a church, apathy and ease must come. The ministers who held such deadening views had no need to disturb or bestir themselves. So we read of the genial club in which the London ministers met every week, and of the open tables which were kept for

them by hospitable parishioners. From these men Fuller and Carey might look in vain for enthusiasm. "Above all, no zeal," the direction which a bishop of those days gave to his clergy, was a direction very much to their minds.

Into this stagnant air Andrew Fuller fired his memorable shot, "The Gospel Worthy of All Acceptation." He contended that it was the duty of all to whom the gospel was preached to accept it heartily. At once the quiet was changed to strife. For nearly eight years the battle went on. The sun was darkened by the discharges of pamphlets and tractates and volumes of all sorts and sizes. But at the end of that time the victory was won. Fuller had brought almost all intelligent men who gave the matter devout thought around to his view. Meanwhile, Carey had been talking, preaching, praying, missions to the heathen. In 1792 he preached at Northampton his sermon—his epoch-making sermon—which was summed up in two mighty sentences: "*Expect great things from God. Attempt great things for God.*"

Into the sermon he put himself. "The sluices of his soul were thrown full open, and the flood that had been accumulating for years rushed forth in full volume and irresistible power." Dr. Ryland, one of the strongest characters of his time, listened to it, and declared that "if all the people had lifted up their voices and wept, it would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God."

The people were staggered and thunderstruck under Carey's words. The very force of their feeling was in itself a danger. It looked as if the meeting would break up without action. Carey seized Fuller's hand now, as in an earlier day Fuller had seized Carey's. In an agony of distress he demanded whether they could separate without something being done. The appeal was made to the right man, in the right place, and at the right time. It was immediately resolved "that plans be prepared against the next ministers' meeting at Kettering for the establishment of a society for propagating the gospel among the heathen."

Those two clasped hands, one thrilling with the anguish of Carey, the other strong with the nervous grip of Fuller, joined the two great forces from which our missionary enterprise sprang. It was Fuller who prepared England for Carey, and when Carey went down into the mine, it was Fuller who, as he himself said, held the ropes.

The respectable people, who drove their own horses, farmed their own fields, and worshiped the great goddess Decorum, would none of this new-fangled teaching. Fuller bluntly confessed that "when the work began in 1792, there was little or no respectability among us, not so much as a squire to sit in the chair." In England this is the unpar-



donable sin at public meetings. And Fuller adds that the London ministers let them severely alone.

But what did it matter, if the squire would not countenance them, if London knew them not? They were doing a great work, and they could not come down. Glorious rebels against the tyranny of stagnation, their hour had come at last.

"A goodly thing is prudence,  
And they are valued friends  
Who never make beginnings  
Until they see the ends;  
But give us now and then a man—  
And we will make him king—  
Just to scorn the consequences,  
Just to do the thing."

#### VI. India.

One more radius remains to be struck, *India*. Again we have to do with an English boy, but with one very unlike William Carey as he searches the hedgerows for rare flowers, or Andrew Fuller as he listens to the pious thresher in his father's barn. This boy, who was born in 1725, was alike the terror and the pride of his native town. He was a leader in every feat of daring. He headed a band of boys only less fearless than himself, and led the shopkeepers of Market Drayton a life scarcely worth living, breaking their windows and carrying off their goods, unless they paid the freebooters' tribute of apples and pence. He climbed the tall church steeple and sat on a stone spout near the top, enjoying the horror of the people beneath, who half feared that he would fall and half feared he would not. No school could or would keep him. He was as passionate as he was courageous. Nothing could be done with him at home, and so Bob Clive, as they all called him, was packed off before he was eighteen, to make a fortune or to die of a fever at Madras. He did neither for a time, for he never did do what others expected of him. At first he chafed under the dull life of a clerk, and twice he tried to shoot himself, but failed. Then he found a library, and buried himself in books. Suddenly the jealousy of the French, who were virtually the masters of that part of India, flung the little company of English traders into prison. Clive escaped, disguised as a Mussulman, threw aside the pen forever, and took up the sword. He became a soldier, and with amazing rapidity rose to command great bodies of troops. Everywhere victory crowned his arms. I need not follow a course which reads even now like a romance; but it is enough for me to say that Clive made the English soldiers the one victorious force in India.

Another turn of the wheel of fortune lifted him higher yet. Surajah Dowlah, sovereign of the great province of Bengal, a boy in years, but old in every kind of wickedness, seized the little English settlement of Fort William, Calcutta, ordered the managers of the factory to be brought before him, and after grumbling at the smallness of the treasure which he found in their place, wound up by promising the captured people their lives, and handing them over to the guards. "Then," says Macaulay, in a passage which has become historical, "was committed that great crime memorable for its singular atrocity, memorable for the tremendous retribution by which it was followed. The English captives were left to the mercy of the guards, and the guards determined to secure them for the night in the prison of the garrison, a chamber known by the fearful name of the 'Black Hole.' Even for a single European malefactor that dungeon would in such a climate have been too close and narrow. The space was only twenty feet square. The air-holes were small and obstructed. It was the summer solstice, the season when the fierce heat of Bengal can scarcely be rendered tolerable to natives of England by lofty halls and by constant waving of fans. The number of prisoners was one hundred and forty-six. When they were ordered to enter the cell they imagined that the soldiers were joking; and being in high spirits on account of the promise of the nabob to spare their lives, they laughed and jested at the absurdity of the notion. They soon discovered their mistake. They expostulated; they entreated; but in vain. The guards threatened to cut down all who hesitated. The captives were driven into the cell at the point of the sword, and the door was instantly shut and locked upon them. Nothing in history or fiction approaches the horrors which were recounted by the few survivors of that night. They cried for mercy. They strove to burst the door. They trampled one another down, fought for places at the windows, fought for the pittance of water with which the cruel mercy of their murderers mocked their agonies, raved, prayed, blasphemed, implored the guards to fire among them. The jailers in the meantime held lights to the bars, and shouted with laughter at the frantic struggles of their victims. At length the tumult died away in low gaspings and moanings. The day broke. The nabob had slept off his debauch, and permitted the door to be opened. But it was some time before the soldiers could make a lane for the survivors by piling up on each side a heap of corpses, on which the burning climate had already begun to do its loathsome work. When at length a passage was made, twenty-three figures, such as their own mothers would not have known, staggered one by one out of the charnel house. A pit was instantly dug. The dead bodies, one hundred and twenty-three in



number, were flung into it promiscuously and covered up." This atrocity called Clive into the field afresh, and the negotiations which followed the routing of the murderers at Fort William and the recapture of Calcutta made him a statesman. The British dominion in India may almost be dated from that awful night in the Black Hole.

At Fort William a college was subsequently opened for the training of servants of the East India Company. When Carey came to India, it was not to a number of torn and distracted provinces, but it was rather to a vast nation, which was rapidly feeling the vigorous touch of England. All things are possible to the gospel when once it gets a foothold. Not long, as we know, was the foothold denied the Baptist missionaries. Nine years after landing in India William Carey was appointed professor of Bengali in that very college of Fort William, which but for the barbarity of Surajah Dowlah and the magnificent generalship of Robert Clive would probably never have come into existence. Thus Clive unconsciously made India ready for a greater than he, the poor shoemaker of Paulerspury.

Our task is now done. We set out to trace some of the lines which led up to William Carey. Commencing far enough from one another, they all meet in him. Upon the moment when he set foot in India and began his work, these various lines converge. The boy stumbling upon a Greek Testament in a cobbler's stall, and upon a Dutch quarto in an old woman's cottage, was already preparing himself for the professorship at Fort William. The simple-hearted young prince ascending the English throne and resolving to cleanse the moral condition of his country, was, although insensibly to himself, making that country ready for its mission to the nations of the world. Wesley, speeding from village to village, was kindling a new fervor of faith, and Whitefield, crying, "O earth, earth, earth, hear the word of the Lord!" was preparing a way for the foot of the missionary. The hardy seaman who girdled the world and came back to tell his wonderful story to his countrymen, did nothing else so important as to fire Carey with a passion for carrying the gospel to Tahiti. The greatest intellect of the age, speculating amid the elms of New England, touched its highest point when it appealed to Christians the world over to pray for the triumph of the Redeemer; and that appeal fell into no soil more fertile than the gathering of obscure Baptist ministers from which Carey's mighty project sprang. The last of the English, driven into the fens, sent their fearless blood coursing through the veins of Andrew Fuller. And the wild schoolboy, Robert Clive, drafted off to India chiefly in order that his relations might be rid of him, opened that great continent to the simple shoemaker who came to its shores with the message of a Savior's love.

These varied and contrasted influences all met in William Carey as he entered on the work which has made his name immortal.

I cannot close without referring to another harbinger of the dawn which had for half a century before this time been filling the air with its music. The hymns of the Christian church had been sung in dark hours, but they had already struck the high note of confident faith. Nahum Tate, although he was poet laureate, did little more than set the dullness of his age to kindred rhyme; but amid his intemperance and inanity he sang:

"To bless Thy chosen race,  
In mercy, Lord, incline,  
And cause the brightness of Thy face  
On all Thy saints to shine;

"That so Thy wondrous way  
May through the world be known,  
Whilst distant lands their tribute pay,  
And Thy salvation own."

Williams, the laureate of Wales, did not witness the launching of British missions to the heathen. He died a year before Carey sailed to India. And yet all the fruitful and inspiring events of the last hundred years have given us no nobler hymn than that in which we still join so heartily:

"Fly abroad, thou mighty gospel,  
Win and conquer, never cease;  
May thy lasting wide dominion  
Multiply and still increase.  
Sway Thy scepter,  
Savior, all the world around."

The poets were right. Mounting into a loftier and purer air than was breathed by others, they saw the day of the Lord which was at hand; they saw it and were glad.

The study which we now bring to a close has furnished us with a powerful argument for the sovereignty of God. These various lines were all of his appointing. He trained Carey in the cobbler's stall. He prepared Wesley to prepare England. He taught Fuller to break down the barriers of doctrinal prejudice. He guided James Cook in his course; and He controlled the passionate nature of Robert Clive. Not accident, but divine foresight, struck that circle of which Carey was the center; and drew each separate radius which converged upon him.

To the last Carey was never ashamed of his humble origin. Whatsoever his hand found to do he did with all his might, whether it was cobbling a peasant's shoes or composing a Mahratta dictionary. He seems to have pursued his great enterprise under the mastering conviction



tion that he was, as one said of Judson, "Jesus Christ's man." He lived to see his brightest hopes realized, his mightiest faith justified, and the vision at which all England had smiled contemptuously transformed into a reality. Long before he died the scoffers had ceased to jeer, and the sneerers were themselves objects of contempt. The "consecrated cobbler," who had once gone hungry and penniless to the association, was feasted in palaces; and nobles and dignitaries of the church tended him in his dying hours. Yet he never swerved in his simple devotion to his Savior. When young Alexander Duff, himself destined to be one of the leaders in Indian missions, visited Carey in his last moments, it was not to be wondered at that something should be said about the work which the dying missionary had accomplished. But as he left the room, Duff thought that he heard a feeble voice calling him back. It was Carey. "Mr. Duff," he said painfully and with difficulty, "you have been speaking about Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey,—speak about Dr. Carey's Savior."

The name of William Carey dies away from that center; and in its place we write the name of *Jesus Christ*.

Upon the conclusion of the address the audience joined in singing "Jesus calls us o'er the tumult," and the meeting was closed with the benediction, pronounced by Professor A. S. Hoyt, of Auburn Seminary.

## SECOND DAY.

### MORNING SESSION.

FRIDAY, October 28, 1892.

9:00 A.M. Devotional exercises were conducted by Mr. D. Willard Lyon, of McCormick Seminary, representative of the Executive Committee of the Students' Volunteer Movement for Foreign Missions.

Meeting was opened by the singing of "More love to Thee, O Christ," "Nearer, my God, to Thee," and "Holy Ghost, with light divine," which were followed by numerous voluntary prayers.

9:30 A.M. Mr. W. D. Crockett, Chairman of the Executive Committee of the Alliance, nominated Mr. J. E. Adams, of McCor-

mick Seminary, Chicago, as permanent chairman of the sessions of the Alliance. Mr. Adams was elected. The following were elected recording secretaries: Mr. A. C. Kempton, of Rochester Seminary; Mr. J. P. Harner, of Lancaster Seminary; and Mr. J. D. Gibb, of Western Seminary, Allegheny, Pennsylvania.

The session was begun by singing "Ye servants of God," "Ye Christian heralds," and "Forward be our watchword."

Mr. J. R. Millen, of Allegheny Seminary, then read the first paper of the Alliance.

### "THE ALLIANCE IN ITS RELATION TO SEMINARIES AND TO MISSIONS."

Any society that is well connected with the Christian seminaries and Christian missions has reason to be proud of its kin. A very intimate relation to these, surely, is that which this Alliance proposes to itself in announcing as the object of its existence "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 as prospective pastors."

Upon taking up the Annual Report of one of these meetings, and through it listening to the missionary voice from north and south and east and west, from the continents and the islands, from the country and the city, one must be impressed that this double relation is one of great possibilities of blessing to the Christian church and to the world.

An Inter-Seminary Missionary Alliance is not less brilliant in its conception than it is lofty in its purpose. Waiving denominational differences for the promotion of practical Christian effort, it presents the grand spectacle of the whole American evangelical church organized at its centers of culture and power for the evangelization of the world. In this endeavor to secure to the theological students a proper appreciation of the spirit and scope of our Lord's commission, the Seminary Alliance recognizes a fundamental truth in all church work,—that the conversion of the world instrumentally depends upon the Christian pulpit. "It pleased God by the foolishness of preaching to save them that believe." Let the pulpit be closed and the nations will soon drift back to barbarism. Let the ministry become worldly or time-serving, let the ministry fail to catch the spirit of the Master, and the church will soon fall, in that degree, toward the level of the world. It cannot be forgotten without injury and loss that if the church is to be warm with the spirit of missionary enterprise, the preacher, with his heart aglow with the divine presence, must burn with zeal for Christ's honor and with love for human souls.



Are souls lost, whether in the home community or in the far-away places of the earth, the Christian church, standing before that solemn commission, "Go disciple all nations," must answer why they are lost. Christ laid down his life for men; is it too much to ask that men shall tell the story? To this end ministers are appointed in the church to publish the Savior to all men in all places of the earth.

In view of such a work, under pressure of such responsibility, and in humble reliance upon Christ, God's missionary to men, this organization is formed. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Is it not fit that the young men in our seminaries, soon to bear the responsible duties of the Christian ministry, should, so far as may be possible, unite themselves and the forces of righteousness to break down the power of evil in the world and to capture the world for Christ? This is the objective point of all Christian effort.

But what is the relation of the Alliance to the seminaries and to the missions? We may best understand this double relation, perhaps, by a study of the service which the Alliance, acting upon and through the seminaries, renders to the missions. Consider four points, therefore, where the Alliance touches the missions in the prosecution of its aim as announced in its constitution, or if you please, four tangible benefits implied in it. Two of these are moral; two are material.

1. The Alliance gathers information upon the condition of the world and so diffuses intelligence concerning the needs of the mission field.

This part of the work is of no ordinary importance. Solomon declares: "Moreover, because the preacher was wise, he still taught the people knowledge." The preacher is, by his profession, first of all a teacher,—a teacher in the widest meaning of the term. May the prospective minister confine his attention to the curriculum of the seminary? Is it enough that he become well informed upon the Scriptures,—the doctrines and the principles of interpretation? Shall he limit his study of the church to its history in the past generations? These things are indeed fundamental in his preparation, but these are not all of his furnishing for efficient work.

We are living in the present, and we must work with reference to the emergencies of the present. What is the condition of the church now? What is its strength? What are its hindrances, its needs, its hopes? "The field is the world." The geography of the church's estate extends to all the ends of the earth. Is the church occupying its inheritance? Is it at work in it everywhere to win it back from the usurper? How fares it in our own land,—in the country, in the city?

How fares it in other lands,—in China and in Africa and the islands? Nineteen hundred years since Calvary's cross was lifted—how many of our race are at this moment saved by that cross? how many are not? Does the church wage a winning or a losing warfare against the mighty powers of evil?

Questions like these rightfully claim their full share of the student's and the preacher's time and energy and investigation, and such information as this the Alliance seeks to collect for itself and for the church. Much ignorance prevails in the church respecting its own enterprises and methods, its successes and failures, and for this ignorance the ministry is largely responsible. As certainly as the church has need from the pulpit of constant instruction in doctrine and duty upon other lines of life, it has need of instruction upon its own enlargements and its ever-growing needs, that it may know how to fulfill its great mission in the world. If this Alliance shall succeed in fixing upon theological students, and hence upon the ministry, the habit of the careful study of missions, the organization will not have been in vain.

2. It inspires the church with interest in the cause of missions.

Increased interest follows increased knowledge as conclusion follows premise. The church needs not so much to be scolded for its lack of zeal for the progress of the gospel as it needs to be instructed upon the condition and the claims and the hopefulness of the work. The facts in the case properly presented are the sufficient argument with the church to provoke it to love and good works, in large measure worthy of its high honor and commission. The multitudes scattered abroad as sheep having no shepherd, moved our Savior's heart with compassion. Can men saved by the blood of that Savior look upon that same scene with indifference?

When the map of the world with its large areas of spiritual darkness is held up to the view, what a mighty appeal that is for light! When the countless millions of our fellows in thick procession drifting down to death are made to pass in review before the eyes of saved men, how like a voice in thunder seems the command, "Go preach the gospel." Can it be that the few may worship God and allow that the multitudes shall ignorantly worship the gods? The world is weary with its idols, and now not from Macedonia alone, but from every corner of the earth, that same pathetic appeal comes to Christian America, "Come over and help us." What Christian heart does not throb with new impulse at such a time? Let the church hear, and it must at once feel the thrill of new interest and new life.

"The world lying in wickedness," and yet redeemed, redeemed by the blood of the cross! If somehow the situation could be burned upon



the hearts of Christians, we would no longer hear of a dead church or a church asleep. Could men be made to realize the havoc that sin is making of our race, realize the dreadful means that Satan has in operation to destroy human souls and to insult God, realize therefore the awful emergency in which they are working, well might they be consumed in their zeal that their fellows might be rescued from horrible destruction, and that Jesus Christ might see of the travail of His soul and be satisfied.

It is the desire and the prayer of every Christian for the world that it may be saved, and that more and more, as he comes to see with more startling clearness the world's desperate need of salvation, and as he comes to feel in consequence more heavily the pressure of personal responsibility for its salvation. Thus knowledge transmutes itself into energy. Let there be more light in the church, and then assuredly there will be more heat.

### 3. It finds money for the missions.

One of the first impulses of the Christian heart is to make sacrifice. It is true that where the treasure is, there the heart will be also; and it is not less true that where the heart is, thither the treasure will go. This principle is bound up in the very name that the Christian wears; for why should He give all and His people give nothing? Though salvation is free, or because it is free, it is the spontaneous feeling and protest of the quickened soul, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

But is it not incongruous that the cause of Christ in the world should languish for lack of money? Dollars to gratify our human pride; cents to preach the gospel to the poor! Millions for pleasure; hundreds for the advancement of the kingdom of our Lord and Savior! A great service to Christianity is that which Dr. Strong has rendered by his essay on "Money and the Kingdom," defining, as he does, with such clearness and force the relation between the two and pressing the claims of that kingdom upon the pocketbook of the church.

Here as elsewhere money is power. How speedily might the knowledge of the Lord cover the earth, if the wealth of Christian lands were consecrated at the altar of the Christian religion. But the church, we insist, needs only to see and feel, in the light of the cross, the strength of these claims, to bring ample gifts before the altar. Touch its head and then its heart, and purse-strings will break, and the treasury of the Lord will be filled.

At this point the missions feel, and will feel, the powerful agency of this Alliance. Stimulated by their own organization, even the students in the seminaries, than whom none perhaps feel more keenly the pinch of poverty, themselves now find or make a way to sustain missionaries

in a foreign field. Here is the lesson of real sacrifice that Christ's ambassadors must first learn, and then the church will get it by contact and contagion. Let us know and let us show how like dross money is, when laid beside the priceless human soul. Let us know and let us show how light should be the Christian touch of bills and bonds, when the Christian missions are in need. The "crisis of missions" here! Is it not time that the church should break its idols of silver and gold?

### 4. It furnishes men for the missions.

In this our day, at sunset of the nineteenth century, the lament of our Savior is still true: "The harvest truly is plenteous, but the laborers are few." As the work advances and as the great fields reveal their vastness, more and more does the number of workers seem out of proportion to the magnitude of the work. Here and there a reaper, but the great harvest must all be gathered. Here and there in the darkness a light burns, but all must be brought to their shining. Here and there a church spire points, like a finger, to heaven, but this great world of sin must be transformed to righteousness. Here a prophet and there one, can they reach the masses? But the masses must be reached. The commandment is, "Go, preach the gospel to every creature."

Shall the world's redemption be allowed to remain a secret forever? The cross, "the old wayside cross," with all its attractive power cannot attract the weary pilgrim unless it first be seen. Our Savior, though lifted up, cannot draw all men unto him if he be not preached the Christ crucified for sinners. The wharfs and the "Five Points" of our cities, and the crowded population of devil-worshippers in the Orient, are alike perishing for lack of vision. Where now are the heralds of the cross? The watchtowers of the kingdom need watchmen. Where shall they be found? "Whom shall I send, and who will go for us?" Through the influence of this Alliance multitudes of young men rise up to answer, each for himself, "Here am I; send me." What more beautiful spectacle does the world have to present than that "volunteer band," which at the call of duty has become a great army,—an army of young men led by the young Man of Nazareth?

Gentlemen of the Alliance, you have asked for the relation of this organization to the seminaries and to the missions. Are you answered? The Seminary Alliance—what is it but the seminaries at work, now in war council, now in active drill, and now in gathering equipments and recruits? The Seminary Alliance—when the outposts of the field in their need call for aid, it answers with good cheer and ammunition and men.

But while this relation may easily be constructively understood, it is of the greatest importance to pause and consider whether indeed we realize the spirit which this relation supposes, and whether in all hearti-



ness we accept the obligations which it imposes. Great duties rise before us, impossible in their seeming. There are places far away where the gospel must be preached. There are plague spots of earth which must yet feel the healing touch of a wounded hand. There are regions abandoned in wickedness and filled with the habitations of horrid cruelty which must be reclaimed by the power of the cross.

Do we tremble? shall we falter? Of little or no avail will this confederation of seminaries be, however grand the conception, if through its individual members it be not inspired with a sublime faith which in undertakings with Christ and for Christ knows nothing impossible or even doubtful, and if it be not controlled by a heroic spirit of humble consecration which in undertakings with Christ and for Christ accounts anything easy at whatever sacrifice. Herein is the spirit of our Master, that he pleased not himself. May that same spirit be also in us!

And when after a while the field shall be won, when our people shall be called Hephzibah and our land Beulah because the Lord delighteth in us, when the history of the church shall be written, if this Alliance shall prove worthy of the relation which it bears to the Christian seminaries and to the Christian missions, the name of the Inter-Seminary Missionary Alliance will not be forgotten.

Discussion of the paper was opened by Riley Little, of Allegheny Seminary. He emphasized the need of a better use of the information that is gained through the Alliance. A better use should be made of it by the theological students, the churches, the Young Men's Christian Associations, and the Christian Endeavor Societies.

General discussion was opened by E. M. Fairchild, of Andover Seminary. He spoke of the close connection between Andover and the Alliance.

F. M. Hungate, of Rochester Seminary, said that the seminaries wish to know what the Alliance is doing, but receive no definite answer. He thought it was not so much the need of information and enlightenment, as of breathing upon this mass of men and money and infusing it with life.

Mr. Richardson, of Hamilton Seminary, reconciled the two sides by acknowledging that the city churches were well informed, but that the country churches were not, and our hope is from them.

Mr. Case, of Chicago University, spoke of the need of personal enthusiasm.

Mr. Goddard, of Hartford Seminary, spoke of the binding influences of the Alliance which will draw us together in after years.

Chairman Adams closed the discussion by speaking of keeping ourselves ready for God's claim upon us.

Rev. P. Z. Easton, of Tabriz, Persia, for nineteen years a missionary among the Persians, then addressed the Convention upon

"THE NEED OF PERSIA."

I hear a great deal about the needs of foreign lands,—the needs of China, the needs of India, the needs of Africa, and of other places. Now I want to call your attention just for a few moments to another side,—not that they need us, but that we need them. We are getting so we hear largely of men and money for this work. Brethren, we are giving nothing, either of men or of money. There has not one man gone into the foreign field that has been lost to the home church,—not one man that the home church has been made so much poorer by his going; and there has not been given one dollar to the cause of Christ in foreign lands that has taken away from the contributions of the church for home work. Every man and all the means that have been expended on this work have come back tenfold, yea, I probably might say a hundredfold. The home church is so much the richer for all that she has done.

And now I want to present this subject for a few minutes with reference to Persia. What I have said is true also, especially, I say, with these people. There is a sort of idea among many—not probably among those who are educated—that these great masses there in far-off Asia and in Africa and in other parts of the world are rather a poor set of men; that we are the wise men, we are the enlightened men living in a civilized world, and they are a sort of poor, very poor, relation of ours. And now, brethren, let me say to you, coming from Persia,—and others will speak to you from other fields,—that that is not true. It is not at all true. Perhaps, looking at the work from a spiritual standpoint, we might reverse that statement; and when I say that, I am weighing my words. You remember the past history of this land of western Asia. You know that in that history there is the name of Persia written, not in small type, but in large letters,—that that nation has played a very great and important part in the world's history; and you know, looking not from a material standpoint but from a spiritual standpoint—you know that if there is any part of the world's history that cannot be blotted out, cannot be spared, it is the history of these peoples and nations. Take Egypt, Arabia, Turkey, Persia, and India, and then consider the



relation in which they have stood to Judea and to Christianity. Go outside of that circle, take those nations and compare them with all the world beside, and tell me what is the relative importance from a religious standpoint; and what perhaps we don't know so well on that point,—we have not been so well informed,—what was true in the past holds true to-day. The village history of Persia for the last thousand years is the newest history, and shows, however it may be with other oriental nations, that Persia to-day is more ready to receive and develop the truth than she has ever been.

There is another side there that I cannot open now because I lack time; that is, that the wonderful gift which she has from God is to-day used, and has for a thousand years past been used, not in the service of the truth, but in the service of idols. But there is one point only which I have time now to impress upon your minds. Brethren, we are poor to-day; our Christianity is poor because these splendid nations that are so highly endowed with spiritual gifts,—gifts which would enrich us, gifts which would lift us up to the hearts of believers, and blessings of which we have no conception—because these people do not know what is the truth, and we have it. You all remember what the apostle says in the eleventh chapter of Romans, speaking of the Jews: "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fullness?" And I want to say to you, brethren, and I want to say it to you from the fullest conviction, for I have been nineteen years in Persia, and I claim to know something of that people—I say that this statement which applies in its fullness to God's own chosen people also applies in a large measure to these people of Persia. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Persia needs us, and we need Persia.

After the singing of "Awake, my soul," Mr. H. V. S. Peeke, of Japan, now of Auburn Seminary, spoke upon

"THE TRUE STATE OF THE CASE IN JAPAN."

Japan is one of the most interesting countries on the face of the globe. I suppose there is no one here who has not been charmed with the clever articles of Japanese bric-a-brac that are to be seen in every American house to-day. It is plain to everyone that Japan has ascended a long way up the scale of civilization.

In view of this the question very naturally arises, "Why send missionaries to Japan?" I answer, because civilization is not Christianization. There is a wide difference between the two. Go to New

York City and note the culture and refinement in the palatial homes on its grand avenues. Civilization exhibits nothing more attractive anywhere, and yet if the people who inhabit those homes were without Christ, I would consider them most miserable. And if no efforts were being made to evangelize them, I would urge most strenuously fitting out a mission to go to help them. It is in accordance with this same truth, namely, that civilization is not Christianization, that missionaries are sent to Japan.

During the last few years there has been a great deal of loose talk about the state of religious affairs in Japan. Much has been said that would make it appear that Japan was on the very verge of becoming a Christian country. Many have said that by the end of this century the work in Japan would be completed. Would God that it were so! It has been said that if all the missionaries and all foreign money were withdrawn from Japan to-morrow, the work of Christ would still go on. Thank God, I believe it would; slowly indeed, yet it would still go on. But that does not mean that Japan is Christianized; and I am sorry to have to say that I do not believe that this Christianization will have taken place by 1900, or by twenty-five years after that. So foreign missionaries and financial aid will be required for long years to come.

It may be replied that this expectation of speedy evangelization is the opinion of some of the oldest and most experienced missionaries, but I cannot help it. If the older and wiser heads did express those sentiments a few years ago, I feel sure that most of them have adopted different views since.

Japan is a country of rapid changes. In China you can lay down your plans, and work along the same line for a quarter of a century, but in Japan you will be obliged to change your tactics about every three years. Four years ago they were experiencing a boom in mission work in Japan. Two years ago they were passing through a great reaction. Now things are beginning to take on a normal gait.

Let us look at some of the good things that have been accomplished in Japan, and that have led some to make these extreme statements relative to the immediate completion of the work.

In the first place, there are many boys' schools in Japan,—Christian mission schools,—and almost every one of these boys' schools has in connection with it a theological department. In addition to regular daily Bible study by all the students, certain of them are especially preparing for the Christian ministry. There are over two hundred young men to-day in theological schools in Japan, and many of them are as earnest and faithful fellows as can be found in any land.

Then, there are a number of girls' schools, too, where young women



are being trained to become competent teachers and Bible readers, and what is worth far more, to become Christian wives, mothers, and homemakers. Many of these schools are remarkable for their high grade of piety and thoroughness.

Note how much has been done in Japan along still another line, which makes it rank so far comparatively ahead of countries like Korea and Thibet, into which the gospel wedge is just entering. Japan has the Bible, the whole Bible, well translated. Faithful translations have been made of a great many other religious books. What is still better, there are Japanese ministers who can read and appreciate books in the English language, and have the judgment to see what will be of profit to Japanese Christians and students. One whom I greatly admire, though a hard worked man, has yet found time to undertake the translation of a commentary on the Psalms, basing it on the "Treasury of David"; and for his recreation, I found him translating Shedd's "Homiletics."

And now a word or two in regard to the general diffusion of Christian knowledge in Japan.

A gentleman of my acquaintance was on a steamer bound from San Francisco to Yokohama. He walked up into the fore-castle and noticed a Japanese lad reading. He asked the name of the book. The boy replied that it was the New Testament. On being asked where the other half of the book was, he said that he had torn it in two, so as to give his friend half to read.

I was once away back in the mountains, about to take a boat to float down the rapids of the Kuma-gawa. In an adjoining boat I saw a young man reading. In reply to my question he too said that he was reading the New Testament.

But, to go farther, Mr. Clark, who represents the Oberlin students in Japan, wrote me recently that in one of his evangelizing tours he became acquainted with a judge of considerable prominence who was already, when he first met him, an earnest student of the Bible. For a year before he ever heard a missionary, he had read and studied it daily; and what is more, heathen though he was, every day on beginning his study he bowed his head in prayer, asking the God of the Bible to enlighten his understanding. I need not add that when Mr. Clark came with the message by the living voice, the judge heard him gladly.

The knowledge of the written word is being greatly extended through the work of the Scripture Union, which was founded, I believe, by Secretary Whitney, of the American Legation. In connection with this over thirty thousand persons are reading God's word in course. In short, the dissemination of Christian truth is so general that it is

rarely that a town of five thousand inhabitants can be found without at least one Christian among its inhabitants.

But does this mean that there is no further need of missionaries? Can the missionaries now be withdrawn, and the work left to the native brethren? How I wish it could! Before I left Nagasaki I canvassed that question very thoroughly. I thought that I might be asked to go out there again some day, but what use would there be in my going out in 1893 if the work will all be completed in 1900, as far as outside workers are concerned?

Let me say that I believe the great work of evangelizing Japan's 36,000,000 is just fairly begun. There has been a great deal of preaching done there; there are many self-supporting churches, and over 30,000 Protestant Christians. But what about the great mass of the population? I was chatting once with a very bright but somewhat skeptical young lady. She said she had heard that the missionaries had done considerable work in Japan, but that they were able to reach but the lowest classes of the people. How different the truth of the matter is! The great bulk of the work has been among the upper middle class, the students and such as can read, while the lower middle and the lower classes, who cannot read, are quite untouched. A year ago a former classmate of mine went out to work in Japan. He soon wrote back that the great problem that presented itself to his mind was, How is the gospel to be preached to the poor in Japan? That is *the* problem in Japan to-day. The gospel is working its way and will make its way among the better, the reading, classes, and in the larger cities. But when and how will the story of redeeming love reach the masses of illiterate and those who dwell in the villages and hamlets of from ten to a hundred or two hundred houses? I was stationed in Nagasaki, and missionaries had resided there since 1859, yet it was only in very recent years that it was possible to rent a preaching place in the native city; and in 1890 you could count within a radius of thirty miles a dozen towns of five thousand or more where there was no religious work being done. I have referred to the illiterate. I presume that at least one-third of the Japanese cannot read or write, and of this number scarcely one in ten thousand is a Christian. And yet this is Japan, which is so rapidly becoming civilized and which some think will be evangelized by 1900.

And the above does not present the most trying feature of the problem. It is a patent fact that heathen countries can be evangelized only through native teachers and preachers. The great work of American missionaries to-day, in Japan at least, is to train native Christians, and to show them how to become soul-winners for Jesus; and yet Japanese young men who are Christians and have fair educations,



are not aroused to the crying needs of their own people. Of course they are but human, and when they see bright prospects in secular life and note at the same time the despised position of the heralds of the cross, it is little wonder that they are sometimes weighed and found wanting.

Still, until young men appear all over the land who are ready and anxious to forsake calls to other work, however flattering, and devote themselves to the cure of souls at whatever cost, there can be little hope for Japan's millions.

In June, 1891, four boys, or rather young men, finished the academic course in the Steel Memorial Hall, at Nagasaki. Three of them were Christians and well calculated to be useful in the ministry, but when it came to the point of decision, even the two who had expected at one time to preach failed to reach the consecration required in one who forsakes all and follows Christ. I had an especially interesting conversation with a graduate of the year before, who taught with us during the school year 1890-91. I laid before him the great need of his own people, as I had done to the others. He admitted it, but while the ambition of one of the others had led him to decide to be a merchant, this one felt that he must study journalism. He was a very bright young fellow, and I argued the case with him. He was one of those who thought the work nearly completed. I asked him how many people there were in our island. He answered, "Six million." "How many Christians are there?" "About 2,000," he replied. "How many without Christ?" There was no way out of it. The answer had to come, "5,998,000"; and he had to admit that it was almost hopeless for 2,000 to attempt to leaven 5,998,000. Then I said, "Let us look ahead twenty years. How many Christians will there be then?" He expected there would be 50,000. I told him that I was more hopeful than he; I thought there would be 200,000. "And how many would that leave to evangelize?" He answered clearly, "5,800,000." And then I said, "Can you in the face of that consider the work nearly done? Can you go on and study journalism instead of becoming a preacher of righteousness?" He hung his head, and said he thought he would have to.

Great things will happen in Japan during the next twenty-five years. I think that in that land will be witnessed a marvelous outpouring of God's Spirit. But there are years of patient, unselfish toil required on the part of God's ambassadors before the great mass of the people will begin to be leavened. Many young men turn from Japan because it is physically a beautiful country in which to live, and young men prefer hard labor and the hardest self-sacrifice. I feel it myself, and would much rather go to the mud hovels of Korea than to the airy

cottages of Japan. But for the earnest, persevering heart there is as great room for unselfish, self-sacrificing devotion in Japan as in even the great empire of China, and the need of salvation, million for million, is as great.

Perhaps some of you may think that I have taken a pessimistic view to-day. I have not. I have taken a bright view, even though I have tried to face all the facts. We cannot make the mistake of leaving the work in Japan half done. We must not leave it till the gospel banner is firmly planted everywhere; not simply in the open ports or the large cities, but in the hamlets and villages, in the recesses of the mountains, so that from every part of that country praise may arise to the glory of Him who died to redeem it.

At the close of this address the Committee on Resolutions was appointed by the Chairman: C. C. Meek, of Princeton; C. N. Crabbs, of Union Biblical; and E. M. Fairchild, of Andover.

After singing "Jesus, and shall it ever be?" the following seminaries reported:

Oberlin, by Mr. W. A. Gerrie. Oberlin has a regular prayer meeting each month for the cause of missions and has a large band of volunteers.

Newton, by Mr. B. H. Bentley. Newton has a good missionary interest, with ninety students, twelve volunteers, and missionary meeting weekly.

Yale, by Mr. A. L. McClelland. Yale has one hundred and ten students, with a weekly volunteer meeting and a general missionary meeting every two weeks. Yale has a good missionary ground and a well organized band of workers.

Wittenberg, by Mr. J. M. Bramkamp. Wittenberg has thirty-two students and is growing; has twenty volunteers; raised \$200 in support of a missionary; held a Tri-Seminary Alliance with Xenia and Union Biblical.

Moravian, by Mr. F. R. Nitzschke. Moravian has thirty-one students; twenty-four belong to the missionary society, but each is expected to respond to any missionary call; has meetings once a month with two speakers.

Hartford, by Mr. Dwight Goddard. Hartford has thirty-six students, four volunteers; will be five missionaries from the senior class this year; has a regular lectureship on missions.

Union, New York, by Mr. C. D. Campbell. Union has one hundred and fifty-seven students, fourteen volunteers, sixty-six engaged in city mission work under Dr. Schauffler; supports in part a foreign missionary.



Lane, by Mr. G. B. Vance. Lane has seventeen students; is helping to support a foreign missionary; now laboring under false impressions.

Lancaster, by Mr. D. F. Boomershine. Lancaster has sixty-eight students, four volunteers; has a missionary society which conducts a Sabbath school, holds a prison service, and monthly missionary meetings.

Gettysburg, by Mr. Ellis B. Burgess. At Gettysburg the interest is general; monthly meetings are held, and many are ready for calls.

Bangor, by Mr. Samuel Thompson. At Bangor home missions are somewhat in advance of foreign work, but foreign not neglected or forgotten.

Chicago University, by Mr. J. F. Mills. Chicago University contributes largely to missions; city missions prominent; has a chair on missions, with forty students studying the work; a volunteer band meets weekly.

Crozer, by Mr. C. L. Lawes. Crozer has sixty-nine students; a missionary band, with monthly meetings; carry on missionary work in different places; four sent last year to foreign fields.

Cumberland University, by Mr. G. M. Oakley. Cumberland has thirty-seven students.

The session closed with the singing of "There's a wideness in God's mercy," and the benediction, pronounced by Dr. J. G. Paton.

#### AFTERNOON SESSION.

2:30 P.M. Chairman Adams read Psalms xcvi. After the singing of "I love Thy kingdom, Lord," "Come, Thou Fount of every blessing," "Just as I am," and "Sun of my soul, Thou Savior dear," Mr. Dean, of Chicago Seminary, and Mr. A. L. McClelland, of Yale, led in prayer. The devotional exercises were closed with the use of the hymns "Holy Ghost, with light divine," and "How beauteous on the mountains."

3:00 P.M. Mr. C. D. Campbell, of Union Seminary, New York, presented the following paper on

#### "THE RELATION OF THE CHURCH TO CITY EVANGELIZATION."

We will not stop to discuss what the church is, but for our present purpose let us define it as all the organized bodies of those who believe that men are saved by Jesus Christ through faith in Him. Evangelization—let us understand that to mean Christianization. We are not to stop with presenting the gospel. If that were all, many a church and

many a pastor would have nothing more to do than to train their children. The aim of the church is to transform men, or rather so to bring them to Christ and Christ to them that they shall be transformed into His image. City evangelization does not mean merely rescue work for the "submerged tenth." It does not mean mission work only, though this is a very large part of it, for irreligion and immorality tend to poverty. It means the gospel for every man, whether he live in a palace or a den, whether he live "up town" or "down town."

The relation of the church to this work—it is the work of the church as it is the work of the bricklayer to lay brick. The church in the city is for this,—to evangelize the city,—and for nothing else. The church which is not doing it is not Christian. Christ came to seek and to save the lost. He came not to be ministered unto, but to minister. The church is the ministering body of Christ, and the church which attempts to live for itself alone, to minister to its own respectable members only, has not the spirit of Christ.

I need not stop to impress upon you the vital importance of this work to the whole country. You all know that the cities are the "nerve centers," and that they are increasing in population and influence much faster than is the rural part. In 1800 one-twenty-fifth of the population lived in cities of 8,000 or over. In 1880 nearly one-fourth was in such cities. Of the population of the United States one-third is foreign, while of the population of New York four-fifths is foreign. You all know of the great political power of the cities and of the menace of that power. It was said in the last gubernatorial campaign that the Republicans might come to the Harlem River with 80,000 majority and yet the state go Democratic; and 70,000 of those voters in the city have not \$250 worth of property of any kind, and theological students are not allowed to vote there either.

Christ worked much in the cities. The early church directed its energies chiefly to the cities,—Jerusalem, Samaria, Antioch, Corinth, Rome. Paul's work was city evangelization, and we may study his method with profit.

We shall first look at the work to be done, and then at the church's equipment for that work.

I shall take New York City as an example, because I know more about the work there, and can obtain the statistics more easily. It is a fair sample of the large cities of the United States in this respect,—better than some, worse than others. The city has a population, according to the police census of 1890, of 1,710,000. Of these, 135,000 are members of evangelical churches. We believe that most of the remaining 1,575,000 need Christianizing. There are about 600,000 Romanists and about



250,000 Jews who attend religious service. There are about 125,000 Protestant Sunday-school scholars. This leaves at least 400,000 without any church connection whatever. In four blocks below Fourteenth Street, near First Avenue, recently canvassed, there were 3,536 persons, and 859 of these—more than one-fourth—were not connected with churches. These non-church-goers are not all outcasts. Thousands of them may be seen any pleasant Sunday lounging in the parks, or filling the street cars or ferry boats on their way to see their friends. They are largely workingmen,—manual laborers as distinguished from professional men, clerks, and store workers. Look over the congregation of any Protestant church, and how few laboring men are there! They are Romanists or nothing. In New York City one in thirteen is a member of an evangelical church, and of these church members hardly one in thirteen is a laboring man.

For this city of 1,710,000 we have of all kinds, Jew, Romanist, and Protestant, 550 churches, one to each 3,109 persons. There are sittings for about 330,000. Of Protestant evangelical churches there are 418,—that is, for those who are neither Romanists nor Jews, one church for 1,588 persons. Throughout the United States there was in 1888 one evangelical church to 431 persons, and 17 churches were added daily. In New York City there was one evangelical church to 3,750 persons, and but four churches had been added in six years; whereas, simply to maintain the ratio existing in 1880, there should have been added at least 100 churches.

This for the whole city, but for parts, and parts which need evangelizing most, the showing is much worse. Below Fourteenth Street there were, in 1880, 541,726 persons. In 1890 there were according to the police census 596,878,—an increase of over 50,000, while of churches and chapels there was an increase of one. It was stated by Dr. A. F. Schauffler in 1888 that in the preceding 20 years nearly 200,000 people had moved in below Fourteenth Street and 17 Protestant churches had moved out. One Jewish synagogue and two Roman Catholic churches had moved in, so that, counting churches of all kinds, there were 14 less than 20 years before, notwithstanding the great increase of population. For the twentieth assembly district in New York City, with a population of 60,000, there are but three Protestant churches. In the whole country there are for every 60,000 persons 120 evangelical churches. In 6 assembly districts there are 360,000 people, thirty-one Protestant churches (less than one to ten thousand), and about 100 times as many saloons, 3,018.

As regards workers, we are no better off than for churches. The population of the eight states last admitted into the Union is less than

that of New York City. In them the Presbyterian Church has 300 home missionaries, and the Congregational Church has 240,—540 altogether. These two bodies have in New York City about 85 ministers at work. Compare this with the number of Romanist workers,—300 priests, 300 brothers, and about 2,000 religious women constantly at work. The Presbyterian and Congregational Churches have about one ordained man to each church, while the Romanists have four. Very few Protestant churches have four paid workers of all kinds. The Roman Catholics average 33. Of course many of these are teachers in parochial schools, but every one is a worker for the Roman Catholic Church. No wonder their churches are crowded while ours are half filled.

Our method is no more adequate to the work than are the churches or the men. The churches are located without regard to the need of the community; that is, of the whole community. There is a portion of the city "down town" with 50,000 and but one Protestant church, while at One Hundredth Street "up town" three Presbyterian churches within ten blocks of one another scramble for the people. Each pastor calls on his own people, going sometimes two or three miles to do so, and often he does not know who lives next to his church. As for making a systematic canvass of the neighborhood he cannot do it. He has neither time nor strength. I worked in connection with a church in lower New York and was sent hither and thither for fifteen blocks around. Workers in neighboring churches were likewise sent out in a helter-skelter way. Not all churches work in this way, but most of them do. They do not make a determined, persistent effort to evangelize a certain definite area. They depend on the minister to draw, and if he draws, it is usually from some other congregation. It is very seldom that a non-church-goer is drawn, and if he is, he is seldom held, for it needs churches which will hold as well as preachers who will draw. Every member must be a magnet, presenting the right pole too. But he won't be unless the pastor makes him so. He must give him something definite to do, show him how to do it, and see that he does it. When a man walks in and out, and no one says, "I am glad to see you, come again," or notices him in any way, he is not very apt to come again. That this is the treatment usually accorded to a stranger I know from experience. I have in the past two years been in many churches in New York City, and never with one exception, and that a mission church, have I been greeted in any way. No system or common sense in locating churches, fields overlapping, no systematic visiting outside the congregation, the church leaving all the work for the pastor,—this is the common method, and it is succeeding about as well as one would expect.

The great problem is to get the gospel to the people who do not



come to church. There are various ways in which some churches are successfully supplementing the drawing power of the minister. In the New England Church, of Brooklyn, the Y. P. S. C. E. has a church committee. The seats are apportioned among this committee, and each member is expected to greet all strangers in his portion, find if possible whether they are church-going people, and get the names and addresses. These are given to the assistant pastor, and they are called upon at the earliest opportunity. In addition to this, every member of that church is expected to welcome cordially any stranger who may come. This, of course, reaches only those who sometimes come to church, but it is easier to keep a man going to church than to start him when stopped. Others are reported by members who live in the same flat or tenement with them.

Emanuel Chapel, in Sixth Street, New York, near Avenue D, has been very successful in gathering and holding a congregation in a hard part of the city. It is connected with the Presbyterian church on University Place. Its members are members of that church. In the last 20 months 200 have united at the chapel on confession of their faith, and the membership there is over 1,000, while at the parent church it is about 700. The people there are working people,—just the class which is most largely outside the church. The Sunday school and Bible readers are the means used to bring them in. Every scholar in the school is a missionary. No rewards are given, but a gilt star is placed opposite the name for each new scholar brought in. Last year one little Jewish scholar brought in eighteen scholars, and another girl brought in a class of nine, which with the exception of one have united with the church. To supplement this work and reach the homes four Bible readers are employed. All of them are women. Two of them grew up in Sunday school, working girls who know all about the lives and ways of the people, for they are of them. These go with the Bible and prayer to the mothers in the home, sympathize with them, and minister to their needs as they are able. They are a living gospel to them. More than 200 families are thus touched each week. But back of all this, a grand work for it, is the influence of the Rev. Erastus Seymour, who rested from his labors in April, 1891. For twenty-seven years he went in and out among this people. He bore their burdens and shared their sorrows, till he was known and loved in every house. Somewhere in every successful work there is a great big-hearted, loving man or woman.

A band of workers from Broome Street Tabernacle holds street services. Another band visits the lodging houses. Around Chatham Square there are 13 lodging houses with accommodations for 2,200 men, and between there and Cooper Union are accommodations for 9,728

men. In these houses last year 155 services were held, with an average attendance of 71, and 275 men professed conversion. Of these, at the time of the last report, 17 were known to be living godly lives. Six of them had formed a rescue circle to win others. Many a pastor with a good church and good material to work upon, would be glad to win so many men as that within a year. If he pursued the same methods, he would do it. It is simply hand-to-hand, heart-to-heart work. These are but a few of the many various ways the work is done.

While there is a great deal of this kind of work done in New York City,—grand work, successful work,—sum it all up and hold it up alongside what is to be done, and it is but as a bucketful of water from the great ocean. When we compare the equipment and the plans of the church for this work with those of any great business enterprise, they appear ridiculous. There is no coöperation, but only hit-and-miss work, which misses more than it hits.

This work can be done successfully and thoroughly only by adopting the territorial plan, making each church responsible for every person in a certain definite field. Of course this cannot be done so long as Presbyterians think a place is not supplied with churches unless there is a Presbyterian church there, and Baptists think there must be a Baptist church, and Methodists a Methodist church, and Episcopalians an Episcopal church. So long as they believe this, they cannot conscientiously agree to leave any part of the city. But even while they believe this, each would accomplish more for the denomination, and what is more important, more for Christ, if it would agree with all the others to work thoroughly a certain definite district, not abandoning the pastoral oversight of its members who might live in another field. This means, if not church union, at least church coöperation.

We have trusts, syndicates, and combines for almost everything else; is it not about time we had a syndicate of churches for city evangelization? The work will never be thoroughly done without something of the kind. The Evangelical Alliance has brought this about in some places. The pastors of a city or a part of a city apportion the common field among themselves. Each is expected to know the religious condition of every family in his district. Those who prefer some other church than his own are reported to that church. Each pastor visits his own people wherever found, and he visits every person who lives in his district. Dr. Thomas Chalmers successfully evangelized his parish in Glasgow in this way. He divided the parish into little fields of about twenty-five families each. He obtained two visitors for each field, who made monthly reports of their condition. Out of 800 families entirely destitute of any church relations, over 600 were brought into regular



attendance and mostly into organic connection with some church. The municipality, watching the experiment, obtained the consent of Dr. Chalmers to make distribution of the annual poor fund through his church visitors. The fund amounted to \$7,000. He was able to return four-fifths of the fund with the word that it was not needed. There are in tenement houses in New York City 237,972 families. To apply Dr. Chalmers' plan to the tenements alone would require 18,028 visitors. Truly the church is but playing at this work, picking up a few pebbles here and there on the beach. The ministers cannot do this work; the paid workers cannot do it, unless their number is increased tenfold. There must be a general arousing and going to work of the rank and file of the church.

The secret of the success of this work is the personal contact of Christians with those who are not, the bringing of Christ in a practical way to those who do not care for him. Evangelistic work cannot be successfully done on any other basis. You may have your fine churches and eloquent preachers, your clubs and reading rooms, your gymnasias, bath rooms, and lodging rooms; but to win a man and hold him you must give him a piece of yourself and of Christ. Wood and paint, and stone and mortar, and food and clothing, cannot win a man. They may give the opportunity, but there must be somewhere around consecrated flesh and blood,—a love-filled, Christ-filled heart.

What men and women need is sympathy, love, life, bring them how you will. Buildings, rooms, and methods of work do not carry the Holy Spirit, who is the only converting, life-giving power. Only consecrated men can do that. Paul needed Ananias, Cornelius needed Peter. One man can touch and give to but a limited number at best. Churches expect too much of their pastors in this line. We expect too much of ourselves. Christ took but twelve men to train and make like himself. We as pastors must make our members representatives of ourselves and of Christ, storage batteries of the Holy Spirit, to get out alongside of those who do not know Christ, and bring them to Him,—to Him, not to the church; to make them like Him, not to make them clean and comfortable and civilized and cultured, but like Christ. This is the one object to be attained, and the only power that can accomplish it is the Holy Spirit working through consecrated, loving men. The men are lacking. The work is great. To do it we must have Christian coöperation of the churches, sanctified zeal, and applied common sense, consecrated wealth, and above all, consecrated manhood.

Discussion was opened by Mr. T. G. Shearman, of Union Seminary, New York, who gave an account of the Young Men's Band in the Plymouth Church, of Brooklyn.

Mr. T. W. Pearson, of Western Seminary, Allegheny, spoke of the pastor's assistant, whose place it is to look over the territory and report the condition, giving also an urgent invitation to the people to attend.

Mr. Lawes, of Crozer Seminary, spoke of the mistake of interesting people in the church instead of interesting them in Christ himself, and emphasized that we should speak and follow up our work, and not simply shake hands.

Mr. Stucker, of Chicago University, indorsed the former speaker, and said we should all be anxious to learn of Christ.

Mr. Sears, of Rochester Seminary, spoke of the leavening process as illustrated by Christ, who taught each man and sent him out.

Mr. Gould, of Chicago Seminary, approved the words of the former speaker, and urged hand-to-hand work. Mentioned that their seminary had a chair on sociology, and indorsed this work.

Mr. Wilson, of McCormick Seminary, said that large churches should have four or five missions through which to labor.

Mr. Dennison, of Andover Seminary, spoke of Andover House, in Boston, and the work done through it for the boys and girls.

Mr. Adams summed up the material and expressed the need of (1) a corps of workers; (2) pastors; (3) missions and spirit of Christ.

After prayer and the singing of "Ask ye what great thing I know?" Mr. Robert Weidensall, of the Executive Committee of the International Young Men's Christian Association, addressed the Convention upon

"THE WESTERN FIELD."

Home missions is the most effective work of the church of Christ in the extension of His kingdom throughout the world. This is a sweeping statement. If it is true, as I verily believe it to be, it is an all-important statement, which needs to be clearly understood and emphasized, for so much is involved in it. I desire to treat this subject in a manner that may be regarded by many as radical. But radical as it may seem to be, it will be practical and in the line of the truest conservatism. Lest I be misunderstood in anything that I say of the church or of denominations, permit me to state that I am an uncompromising believer in the church of the Lord Jesus Christ, and am devoted to it. I am also a believer in denominations. They serve many good purposes. But



there is only one true church, and no one denomination can fill that place. As there were twelve tribes but only one Israel, so there may be many denominations but only one true church.

What home mission work is and what it is capable of doing, may possibly be more clearly set forth by answering a few questions closely related to the subject under consideration.

In the first place, what constitutes home mission work? There are perverted notions of home mission work, which if followed out would lead to serious results; among other things they include:

1. The founding and developing of churches with a special view to their becoming strong and popular human organizations, making use of means suitable to this end which savor more of the world than of God, and all at the expense of godliness.

2. A rivalry between denominations, starting and fostering their work in given localities, as railroads or other worldly institutions maintain theirs in contending for existence, for the choice places, and for the lion's share of the patronage of the community, without regard to the rightful claims of others,—which rivalry divides the ministry and the leading laymen of the church and leads to almost hopeless dissensions among the rank and file of the church membership, to say nothing of the effect upon the outsiders.

3. An undue multiplication of individual churches in small communities, which hinders rather than helps the cause of Christ.

4. An extravagant expenditure of the Lord's money in erecting more and larger church buildings, etc., than are needed, thereby discouraging the generous givers of the whole church and the public-spirited men outside of the church, where the unwarrantable expenditures are made.

The fact that almost all church work, in American communities particularly, is started and maintained under denominational lines, renders it almost certain that the boards of the evangelical churches, which institute and foster the home mission work, are not altogether free from the blame that attaches to these perverse notions. Although they may not be the prime movers in these perversions nor the principals in maintaining them, they doubtless approve of or wink at many things which should be condemned and discontinued. These perverse notions change the true denominational spirit into a sectarian spirit which ever has and ever will stand in the way of true Christian effort. Satan has no greater strongholds against the progress of Christ's kingdom than the jealousies, the oppositions, the rivalries, and the divisions of evangelical Christians. May the Lord speedily deliver us from them.

But thanks be to God, there are also true notions in home mission

work, which if adhered to will insure the best and truest work for God and man, since they regard the spiritual kingdom of Christ as of more importance than all material advantage or worldly influence without it. Such were the motives which controlled the apostles in the first work of the church, as narrated in the book of Acts, and such are the motives that must control now, which include among other good things the following:

1. The closest alliance of the home mission boards of all the evangelical churches in spirit, plan, and execution of all the work over which God has placed them and for which He will hold them responsible.

2. The development of the best and most harmonious work in every locality on the part of all the evangelical churches for God and for the entire community in which they exist, thereby maintaining unity of purpose and effort in the evangelization of all its inhabitants.

3. The founding of living and working churches, wherever needed and by whatever evangelical denomination, in the name of Jesus Christ, for His glory, and for the extension of His kingdom among men.

4. Such a unity and coöperation on the part of all evangelical pastors and churches in any and every locality, as would enable them to go beyond the mere public worship of the individual churches at stated times, and with a spirit of Christ and His love that cannot be resisted, ever carry with them the principles of the kingdom of Christ into all the rightful institutions of the community,—the homes, the schools, the social and industrial institutions,—until infidelity and ungodliness should be dethroned, and Christian principles rule at home, in school, in business, in government, in society at large.

In the second place, what relation does true home mission work sustain to the established churches in the same town, city, county, state, and nation?

It is the legitimate outgrowth of the spiritual churches which ever seek in some united manner to extend the work of Christ in the world. It is the best, and indeed might be regarded as the only recognized, agency of the church by which the accumulated means and the available force of workers of these churches can be made use of to the best advantage in the extension of the Redeemer's kingdom into these home fields, from the town to the nation, without any clashing of interests or interference in anything that should be done in the smaller or in the larger fields.

In the third place, what relation does the home mission work sustain to the home field to be occupied in these same localities? And can it be made to accomplish the great work before it?

1. It would be impossible for the great number and variety of



needy fields in all of these places to make their wants clear to the scattered individual churches and secure the help needed, however much the established churches were disposed to help them. Hence the home mission work is the only true channel through which these needy fields can secure the required assistance. Indeed the home mission field is the mother which gives birth to the missions and fosters them until they become self-sustaining.

2. Without doubt, home mission effort can be made to accomplish the great work before it if it receives the help and coöperation that can be given to it. To this end all of the evangelical churches should coöperate with, and afford all possible help to, their respective boards, and all the boards should heartily and harmoniously coöperate with one another to meet the pressing demands of the fields before them. A genuine success will follow such effort.

Fourth. What relation does home mission work sustain to the foreign field, and what inspiration and help does it make sure to the foreign work?

Without home mission work there would be no foreign mission work. True home mission work should always be done with a direct view to the mission work for the whole world. Jesus said first Jerusalem, next Judea, afterward Samaria, and then the uttermost parts of the earth. True mission work in the home field, first, inspires men and women to go anywhere in the name of Jesus Christ; second, develops and qualifies the missionaries to begin the work in the foreign fields; third, develops the mission spirit in the home churches to such an extent that it reaches out with eagerness to save the world, and insures the support of the foreign work in any and every nation opened to the gospel of Christ; fourth, so benefits the villages, towns, cities, counties, states, and nations, wherever it is well done, that it affords the foreign missionary indubitable testimony as to what the gospel will do for the land it visits, and not only so, but will make a like impression upon the people to whom he is sent.

Fifth. How does home mission work supplement the foreign mission work, and what must be the legitimate result of true home mission work as the nations shall be opened up to it?

As the foreign mission work is the outgrowth of the home mission work, so it soon develops into a home mission work in the foreign field, and eventually changes the foreign to a home mission field, thus making the foreign work but a link from one home mission field to another. The inevitable result of careful, faithful, and untiring home mission work as our Lord would have His people prosecute it, would be that all foreign mission work would be swallowed up in home mission work, and

the nations of the earth would be, more than ever before, the nations of our Lord and Christ.

How shall we make home mission work more effective?

1. We must all go forth in this service in the name, strength, and service of our Lord Jesus Christ, and in no other name.

"Thou shalt call His name Jesus: for He shall save His people from their sins." The first home missionaries went forth as apostles and servants (slaves) of Jesus Christ and God. Jesus said: "I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." Paul said: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. . . . Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." "I can do all things through Christ which strengtheneth me." "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God." Are we not carnal, when we are of Luther, of Calvin, of Wesley,—Lutherans, Presbyterians, Methodists, Baptists, Congregationalists,—and not first "laborers together with God"?

2. Our message at all times and everywhere must be the gospel of Jesus Christ.

Jesus said: "Go ye into all the world, and preach the gospel to every creature." Paul said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to



the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Jesus said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." "For other foundation can no man lay than that is laid, which is Jesus Christ." "Who was delivered for our offenses, and raised again for our justification." "To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins."

3. We must have the guidance and the baptism of the Holy Ghost, the endowment of power upon us, that we may be true and bold witnesses for Jesus Christ.

Jesus said: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you." "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "But ye shall be baptized with the Holy Ghost not many days hence." "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In fulfillment it is recorded: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

4. We must all be united in one Lord, one faith, and one baptism.

"Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Savior; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior." "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith

which was once delivered unto the saints." "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." "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."

5. We must study the fields we enter, and plan to preach the gospel to every creature in them, and as far as possible make every one we reach an intelligent disciple of Jesus Christ.

Unless we know the town, the city, the county, the state, or the nation in which we work, the number and character of the inhabitants, their home life, their employments, and the general character of society at large, also the minor divisions and prejudices of the people, their tastes and habits,—in a word, everything we can find out about them,—we can do very little for them comparatively as a community. We must study to occupy these open fields not as denominations alone, or primarily as denominations, but as the church of Christ, whether it be one church organization or a hundred of them. If we must plan to preach the gospel to every creature in these localities, we must plan interdenominationally and denominationally, the former including the latter in the great plan. This will not hinder the denomination doing its part well and acceptably to the Master. Such unity will command the attention of the entire community, and will open up every avenue and door to the home mission work that ought to be opened. We must not content ourselves with a mere proclamation of the gospel or a few visits or invitations once or twice a month. It must be persistent public and personal work until we make intelligent and steadfast converts of all that come under our influence. Such work would soon reach and characterize entire communities for God.

6. There must be the most systematic and helpful division of labor denominationally and interdenominationally to meet all exigencies that will arise.

This division of labor should be so thorough as to give every Christian some special work to do, and just what such Christian can do best. The force of working in almost any community is almost doubled in its strength and efficiency by proper organization and division of labor.

7. We must interest, train, and set to work all the forces at our command, ministers and laymen, old and young, male and female, so as to be equal to all emergencies and cooperate as one man.



This would not merely hasten the work, but it would make it a constantly growing and permanent work. Some may say this would be impossible. But I say it must be possible or the work will not be done. I do not mean that every Christian should always be preaching or teaching as we understand these terms, but I do say that every Christian must be in his place and do his part, however small or seemingly ineffective, when the time comes for him to act.

8. We must demonstrate in our lives that we are disciples and apostles of Christ, pilgrims and strangers in the world, and that our citizenship is in heaven; also that we are ready to go or to stay, whenever the Lord may direct us to extend His kingdom in any community or to the uttermost parts of the earth. Nothing helps so much as true examples in Christian work, like all other kinds of work. This was always so, is now, and always will be. Therefore we must act accordingly.

9. We dare not be "at ease in Zion," but we must all "put on the whole armor of God, . . . for we wrestle not against flesh and blood"; and we must calculate to meet trials, persecutions, and death if need be, since the world is no more a friend of Christ now than when he lived on the earth.

10. We must realize the constant presence of Jesus Christ and the Holy Ghost.

Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."

11. We must not expect our full rewards in this life.

We will receive much in this life that is good, especially that which comes most directly from God, but this is only a foretaste of that which the Lord will give His own. Eternity alone will suffice to make known to the faithful followers of Jesus Christ what He will bestow on them in the world to come.

12. We must work constantly in some way or other even unto the end.

Time is passing. The world, the flesh, and the devil are doing their work without cessation. May the Lord inspire us to do more for Him, more for the extension of His kingdom in the earth, to be even more prayerful and watchful that we do not enter into temptation, but rather to live closer to God and prove daily more diligent in His work, wherever the field may be, unto the end. Then will He say to us: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The paper was followed by a brief prayer by Chairman Adams, and the singing of "Christ for the world we sing," after which the benediction was pronounced by Dr. H. C. Mabie, secretary of the American Baptist Missionary Union.

5:30 P.M. From this time until eight o'clock the time was taken up with various parlor conferences for the members of the convention. A full report of several of these will be found immediately after these minutes.

#### EVENING SESSION.

8:00 P.M. A song service was begun by the singing of "All hail the power of Jesus' name" by the convention and visitors, after which a quartet rendered "Onward and upward." Prayer was offered by Dr. H. C. Mabie, and a solo was sung by Mrs. Scovil, of Auburn,— "The half was never told." "How beautiful upon the mountains!" was sung by the audience, followed by "Sweet peace, the gift of God's love" by the quartet.

8:30 P.M. Rev. John G. Paton, D.D., for thirty-four years a missionary in the New Hebrides, then told the story of his work, in the following address:

#### "A MISSIONARY'S LIFE IN THE NEW HEBRIDES."

MR. CHAIRMAN; MY DEAR CHRISTIAN FRIENDS: I am glad to have the opportunity of setting before you some of the work going on in the South Sea Islands, connected with the New Hebrides mission, and also with the other missions that have been confined to that part of the world. I care not where we turn our eyes at the present day, the world is ready and waiting for the gospel. Go to China! China is stretching out her hands to us and crying for the joy of salvation. Go to India or Africa, and the same state of affairs exists. The field is white to the harvest, and Christ wants helpers to go and bring souls to love his name.

I am best acquainted with the work on the South Sea Islands. All great societies that have been working on these islands have had favorable success. You know what some American societies have done, and the difficulties under which they worked. The inhabitants were savages of the lowest grade,—all without clothing. They were sunk to the very lowest depth of heathen vice and misery. Each society as it began had great dangers to contend with, and yet each group as it was occupied was consecrated to the service of Christ by the blood of His children shed there in the beginning of the great work. The work has met with



marvelous success. Go where our Wesleyan brothers have been working in the Fiji Islands,—thousands are now serving the living God. Go again where the Episcopalians have been working, and see the grand results that have been accomplished there.

Some people say, "Point out what the gospel is accomplishing at this day. Let us see something like what is recorded in the Acts of the Apostles." I claim that we have far grander results in our mission field than anything that is recorded in the Acts of the Apostles. Our church and our young men want to be so influenced by the Holy Spirit that when they go forth they will conquer the world for Jesus. I feel that what the gospel has done for us in our own land can be accomplished elsewhere, and that we should try to bring all within our hearing to know and love and serve His blessed name.

Come to the old Presbyterian mission. It was the last to enter the South Sea Islands. A missionary from Nova Scotia began the work there. He was followed by a missionary from Scotland; and just as one country added more, so did the other. They began work among the savages; and you are aware that the first two that were landed by the society were murdered and feasted on the next day. You are aware that Mr. Gordon and his wife, who went down, were also murdered by these savages.

We had set ourselves in God's work, and we greatly admired Mr. Gordon and his wife, for they were devoted Christians and had great influence among the natives. The last time that we visited Mr. Gordon we had taken to him a harmonica. We opened the box and sat down to play and sing. The natives went into ecstasies over it, and said that they would go and work all day if we would only teach them how to play with this wonderful box. The next Sabbath they all came, though the number was small; yet that was the last we ever saw of our dear brother and sister. When we left them and went down to the beach, we were all very sad and in tears. The clouds were becoming darker and darker from day to day. The ways of the heathen were barbarous, and we did not know when we might all be cut off; but as Christ had placed us there, we kept the post of duty, believing that we were where He had placed us. By and by Mr. and Mrs. Gordon were cut off in one morning. He was building a house in which to print a portion of God's holy word. A native went and said, "We want medicine for a boy that is dying." He suspected harm, and wrote on a piece of board what medicine to give, and the savage went away. But the chief returned and said, "We want you to come and see the brother. You must come yourself." He stepped down from his work and went with them. When he was crossing a little stream, they sunk a tomahawk into his head, and he fell.

They danced around his bleeding body with perfect joy, and one of their number ran to the missionary's house, mercifully withholding from Mrs. Gordon what had taken place. She had come out, and was looking with great anxiety; and as the man approached, she said to him, "What is the cause of the noise down yonder?" He replied, "Oh, nothing at all; only the boys singing and shouting." But she feared something had happened, and as her whole mind was absorbed, he got behind her, and the next moment the tomahawk was sunk into her head. The young men met and made a grave, and laid the missionary and his wife in the same grave; and over that grave the fourteen or sixteen young men and women who had consecrated their hearts to Jesus vowed that they would devote their lives to the work. They came to me and told me what had taken place. Oh, how they wept over the loss! They remained with me for a time, and I advised them to return to the mission; and yet they were but a handful, with an army of savages of the lowest grade.

Mr. Gordon had a brother. He was a student in Nova Scotia when he heard of the murder of his brother, and he vowed he would go to his brother's grave, and from that place proclaim to all around the blessed salvation. He came after a while and joined our mission. He made the same friendship as his brother, and from that time we were fast friends in the Lord's work. I think now I see that simple figure,—handsome in person. You could see he loved the work in his every movement. You would not be two minutes in his company before he would be acquainted as to whether you loved the Master or not, and felt a higher realization of His presence and of the joys of His service. He was exceedingly successful. He had a few followers to begin with whom his brother had brought to Christ, and they worked with a will, and did all they could to help him in the Lord's work. Young Gordon soon had a small congregation where his brother fell, and then a missionary came out from Scotland, and he volunteered to work at the Erromanga mission. Gordon went to the other side of the island, and he worked there with the same devotion that he had displayed up to that time. The savages saw that if the work of Jesus grew as it was growing, their idolatrous worship would be swept away, and they determined to murder young Gordon as they had murdered his brother. But the young men and women kept such guard over him by night and day, that they saw that if they accomplished their object, they would have to deceive them; so they sent two of their number several weeks to the mission school. The two manifested a great interest in the worship and the teaching, and did everything possible to deceive them. They succeeded so well that the young men were thrown completely off their guard, and the young



people thought these men were Christians. One day, however, Mr. Gordon was translating the Acts of the Apostles, and it was a very singular fact that the last words he had translated were, "Lord Jesus, receive my spirit; . . . Lord, lay not this sin to their charge." He had handed this over to his assistant, that he might read it and see if it was all right. Then he had gone out on the veranda, and these men saw him alone. They had been watching for two months to see him alone. That was their opportunity. They came sauntering up the garden. There was a little garden in front of the mission house, the guard being around between the mission house and the heathen, on the back of the house. These men came up; they entered into conversation with Mr. Gordon. He arose, went into the house, brought out and gave to each a present. They received the presents at his hands. One called his attention to one side, engaging in conversation, and the other quickly lodged the tomahawk in his head. He sprang to his feet, staggered through the door to the table, and as the tide of life ebbed he fell to the floor. The men outside heard him fall; but the whole thing had been done in silence, and although the guards discharged their muskets, the men escaped. The young men met. Oh, how they wept over their loss! They laid the missionary in a grave, and they renewed their vow that Erromanga should be conquered by them for Jesus. They came to my mission again, as they had done when his brother fell. They wept over the loss. "Don't send us another missionary," they said. "If another comes, he will be murdered, too. Leave us to work this out, and we will work with our whole soul and with all our strength, and if we are murdered, the world will never know or weep over the loss."

By and by another missionary came out from Nova Scotia and volunteered to work. We felt it a very solemn thing to place a missionary where five had already been carried down; so we held a meeting and spent the night in solemn consultation and prayer for one another, for we felt it was a great crisis in the history of our mission. Robertson and his wife were left alone. The next morning, when we met, we asked Mr. Robertson where he wished to be placed. He said, "I must go to Erromanga." The young men were in ecstasies of joy, and they said, "If you will stand by us and help us, we will stand by you." That man has carried on the present work, and now that Erromanga is conquered for Jesus, these young men have redeemed their vows. From shore to shore the praise of God is heard morning and evening. Every Christian family there conducts worship night and morning; and I do not believe there is a family there that will sit down to a meal without asking a blessing. Jesus has said: "Be workers and weary not." Let us then have

faith in the work. Let us spread the knowledge of salvation, so that seekers can look up for heaven's blessing, and by the Holy Spirit influence every heathen land until it is conquered as Erromanga has been. But it requires us to go farther in fulfilling the promise of our Lord as He hung with His hands nailed to the cross at Calvary, for us to get every person that God will give us for this work, and use every power that tends to promote His glory.

Erromanga was no exception. Glorious work has been accomplished there. Suppose I take you for a few moments to the island of Aniwa. The missionary that had established a mission there had worked for thirteen years with no success,—not a single convert. He had come to our mission year after year, asking for another field; but he and his wife had acquired the language, they had translated a portion of God's word into it, and by letting them go to another island we would have lost what we had obtained and an influence that they could not have otherwise obtained. They again visited our mission, and felt constrained to remain. We all used to pray for them, and we pressed them not to give up the work of saving God's people. There were only seven of us white people on the island, but we used to meet every Saturday night at half past seven and open our hearts to God. Difficulties followed difficulties, and the clouds gathered thicker and thicker, until at last he again applied to let him leave and go to another field. "Hold on," we said; "Jesus will conquer ere long." I cannot follow this story longer; but the old chief got angry, and he desired to force them off the island by war; and if he had succeeded, he would have murdered them all, as he blamed the gospel and the missionary for what they had done. When the day came, he called all before him, and they went down to the boat and were just leaving,—for they determined rather to risk death by sea than to remain to be murdered by the savages,—but the old chief came down to the beach and beckoned them to come back. The missionary's wife said to her husband, "Can we leave them? Maybe that is the call of God. For they are savages, and the tide may turn. Let us turn and go back, and if we are all murdered, we shall have the joy of going to Jesus. Pray to Jesus, and then let us risk all in His blessed hands." The prayer was offered. When men fear, they have His words of comfort. They prayed, and then turned about and came slowly back to the beach. The savages were there with clubs drawn; but when the missionary hesitated for a moment, his trustful wife picked up the baby, lifted it on shore, and while the club came down with a great sweep, it did not touch her. The old chief beckoned to the savages and said, "We will finish up the work in the morning. We will lock them in their own house, and we will come back to-morrow and dispose of them."



And so they were driven up to their own house. That was a night spent in prayer, and when morning came, they were ready for whatever fate God had in store for them. The old chief, according to his promise, came back; and he called them to come out, he wanted to see them. They came out trembling and in great fear, yet resigned to the will of Jesus, and as they stood there the missionary's wife broke the silence, saying, "You may murder us, but you murder your best friends. We are entirely at your mercy, but you murder those that love you best." The old savage stood a moment, and then he sat down and said he wanted to ask one or two questions first. "We will answer them; what are the questions?" they said. "How could you do as you did yesterday? How could you come on shore, knowing that we were there to murder you? We would like some of your bravery, and like to know something of your Spirit which makes men brave." They replied, "We loved you, and God helped us to come back and to try again to make you happy and to tell you of our Lord and His salvation." The old man sat for a good while looking down, and then half raised his eyes and said, "Tell me about this God that can so nerve you. Sit down and tell me of your God." And they told him the old, old story of Jesus and His salvation, and the old man said, "Tell me it again"; and so they spent the day, their hearts looking up to God to influence him and lead him to give his soul to Jesus. At last he said, "I will worship the God that so helped you. Henceforth I will help you, and before a drop of your blood is spilled mine must be shed also."

Oh, there is no one thing that so influences the mind of the savage as the story of God's love and salvation through Jesus Christ. He loved us and gave Himself for all! This is successful when everything else fails, for the Holy Spirit makes us have a knowledge of Christ's salvation; it serves to unite the heart and to lead even dangerous savages to become children of God. That old savage is still living. He is not now a savage; he is now a faithful and devoted Christian. He has caused God's work to be very successful on that island, which has at the present time over two thousand professed Christians. You might send them the best carriages you have, and offer them a ride free of expense to any part of the island on the Sabbath, and you would not get a single soul to go; for they love to hear of God and His salvation, and want to experience the joy and peace which the missionary enjoys in communion with Jesus; for they would have more joy in the house of God and in waiting on Him than in all other pleasures combined.

Well, I say the gospel has lost none of its power. Let me take you to the island of Dongoa. The missionaries there have over fourteen thousand cannibals converted. We have two hundred of these very

cannibals trained up as teachers and preachers of the gospel, and we have eighteen missionaries engaged in that field, and forty thousand souls that are crying for the missionary. They know nothing about it, but they see the results of the teaching of Christ on the islands we have occupied. To go and obtain more teachers for them is the reason I am here now. Not merely to scatter the news,—time is too precious and eternity too near; but we see their great need, for we have now spent over thirty-four years among them, and we have seen all this glorious work accomplished, and we trust we will yet be spared to see every island occupied for Jesus.

Thirty years ago, when I was driven from the island of Tanna, I had as many trials and dangers as have fallen to the lot of most missionaries. Many others were killed, and we have been left to plead the cause, and see all this glorious work accomplished. Christ must have all the glory, for He has done all the blessed work. The apostles, when they came back and reported what God had done for them, gave God all the praise. So would we wish, as we humbly work and pray, that we may be spared to see the gospel glorified and all these savages brought to love and serve the Master.

My dear friends, I need not refer to these trials that you may have read in my book; but I may say to you, dear young men, the one motive that was uppermost in my desire to go to the heathen, was to go to the field where the greatest danger was to be met, where the greatest need was, in order to lift the heathen above the influence of idolatry to love and serve the Lord Jesus Christ.

From the first we were beset with many dangers. One dangerous trip that often arises before my mind, was when a Mr. M., my fellow laborer on another part of the island, was without food. He and his wife were in a very weak state of health. Their English food was all exhausted. They were at the point of starvation and death. He sent word to me: "If you cannot send us food, we will be in our grave ere long. Do risk everything and bring us food." Well, I could get nobody to go with me, and the path, of over twenty miles, leading between my station and theirs, was covered by roving savages of the lowest types. At last I hired five leading chiefs to go with me, thinking I would be safer in their hands than with the ordinary savages. We got a large lot of flour pressed down and securely tied so it would not be injured by the foam of the sea as it dashed against our boat. We took tea and sugar and whatever else we could. When we had reached within about a mile of the station, the old chiefs said they were tired, for the sea had been very rough, and it was a hard pull; and they said, "We can go no farther. We will remain here for the night." I knew it would not do



to remain there very long, for the waves were breaking over us; and I said, "We will be drowned; our little canoe will be swamped, and we will meet a watery grave. We have friends inside those huts yonder. You sit still, hold on if you can, and when the next big wave comes, we will give a dash into it, and thus go on shore." The breakers were rolling high. "Now hold firm." We held firm, and in a few moments we were on the top of the great wave and our canoe almost filled. The next wave set us broadside to the sea, and we were thrown out into the water and were struggling for shore. Some one seized me by the arm and helped me through the breakers; and as I looked back, expecting to see the party nearly all drowned, I saw them swimming for shore, and saw one dear old chief hanging on to the canoe and bringing it slowly to the shore. He would be knocked down as a wave struck him, but he would spring up again, and getting a firmer hold, bring the canoe in nearer the shore; and when he got it on shore, bleeding and exhausted,—for he had received many cuts and bruises,—he brought the pack from the boat, and we found that God had preserved the flour; and everything was at once taken from its wrappings, and found to be safe. When we reached the station, we praised God that we had conveyed what was necessary for the immediate relief of our brother and sister.

All along the shore between the two stations the savages had been aroused, and were lining the banks with their canoes ready to launch into the surf when we returned. However, they are cowards by night, as they are afraid of the spirits, and I determined to return by night, but could not get a single person to go with me,—not even one of the Christians. "Missi," they all said, "we will be murdered. It is no use." "Well," I said, "I will trust the Lord Jesus, and I will find my way back along the shore alone this night." After charging them to let no one know about it, I started. I got down to the shore and found my way quite readily, but the darkness was intense. I had got perhaps six or eight miles when I came to a rock higher than this church, and I found I had to climb this rock, a very difficult task for even a native to try by day; but with great difficulty and danger I got upon the top of the rock; but the great trouble now was to get down. I skirted along the surface of this rock for a long distance, until at last I felt as if I were on the verge of a great chasm that went down to the very depth of the ocean; and now feeling with my umbrella, and moving cautiously, I thought I was on the very edge. It was too dark to see anything, but feeling all around, and looking up to Jesus, I remembered His saying: "Lo, I am with you alway." The Lord omnipotent, He is able to protect and save in any trial and in the most dangerous circumstances. I, however, went along in the darkness, but soon lost the path. I found

myself drawing near a village where the savages were planning to murder me. The question was, Were they on the other side of this beach? I saw them move about, and knew if a dog barked, I was a dead person; but again I looked up to the Lord Jesus, and feeling His presence and Spirit, I cautiously groped back again to the shore. There was no possibility of my finding my way down to the beach again, and yet I had to get down that precipice before I could proceed. I groped about until I was weary, and then sat down and prayed, feeling Jesus near, and yet feeling the dangers of the circumstances in which I was placed. At last I thought I had located a place where there was a steep rock that went down to the sea, and I determined to reach the shore at all hazards; for if I remained on the rock until morning, I would certainly be murdered. I threw my umbrella over, and never a sound was heard. At last, committing myself to Jesus, I found an overhanging tree, and I climbed out and got hold of two of the boughs, and swinging myself over, I felt my back against the rock, and let my feet down so that they might not strike against any part of the rock. Trusting all to Jesus, I let go. Oh, the thought of that moment when I was landed in the sea below, uninjured! I sprang to my feet, for I was afraid I was in deep water; but I saw I was in such depth that I could gain my feet and wade to shore,—for I was no swimmer. How I did feel the love of Jesus! The more we love Him, the more we will be led to love Him. There is no Master like Jesus. We cannot follow this further, except to say that I reached my own station that night in safety, but came near being shot. I met a band of warriors that were coming along the path in which I was trying to find my way in the dark. I called out, "I am your missionary; don't shoot me." Then I told them of the different things I would give them if they would guide me through the brush to my own house. The young men surrounded me and held a short consultation, and then decided to conduct me safely home. I then paid them more than I had promised, thanking God that He had led me through such perils.

I have been surrounded by scores of muskets pointed at my head, and have stood and looked up to the Lord Jesus, feeling that not a bullet would leave a musket; that not an arrow could leave the bow. Does not His power extend to everything? Can we not have faith in His promise: "Whatsoever ye shall ask in My name, that will I do"? Trust Him, and you will find He is faithful to His promise and ready to help in any difficulty.

O my friends, I was in a doctor's house the other day. I heard him speak through the telephone, and immediately the answer came back; and I could not help thinking of how like that was to Christ's sending us the answer to our prayers. I am a firm believer in direct answer to



prayer, and not waiting for an answer. We should, when we look up, wait until we get the blessing, believing that God will give the blessing. The more faith and trust we put in our Savior, the more we will feel the constraining power of His love leading our prayers to others, and trying to bring others to enjoy His love and to rejoice in his salvation.

I was driven from the island of Tanna, and never got back to remain there. I had to go to the little island of Aniwa, but I expected to go back. All of my first affection and my first missionary love centers around that island, dark and dangerous as it is.

When I was landed on Aniwa with my wife and child, we could not speak a word to the people, and they could not speak a word to us. We nodded and smiled, and so we met, and so we parted. By and by we acquired the language; but before this we had many dangers and difficulties. They tried to set fire to our house and burn us to death, and to kill us. I have often closed with a savage when the tomahawk was directed at my head, and clinging to him, wrenched the instrument from his grasp, and thus saved my life.

One of our greatest difficulties was in obtaining water. When we began to get water out of the earth, many of the people began to receive the gospel. I said to the chief, "When will the rain fall?" He said, "There will be no rain on this island. The mountains take the rain, or it will pass over to another island." "We cannot remain here," said I, "unless we get water. We must have water." The chief said to me, "Why, Missi, wait until the rains come, and we will try to collect all we can for you." I replied, "I shall dig down into the ground and get water." And he said, "Missi, never let it be heard that such a thing as that entered your head, or the people will all leave you. Not one will come either to your school or your church. Nobody would go down there for rain. Did you ever see rain coming from the earth in your country? O Missi, how can you think of such a thing as that? Why, Missi, your head is turned." Well, there was no use in reasoning with the old man. I had a pick and a spade and an ax; and I made a ladder and soon began the work; and I got down very nicely. The old chief said, "Well, that is the way with these missionaries,—when they get a notion in their head, they will try it; but let him work away, he won't find rain." Finally I went into the house and brought out a lot of large English fish hooks, and gave one to any savage that would jump in and dig three bucketfuls of dirt and bring it out. In this way I got down twelve feet. I was in great joy to think we had got on so rapidly; but the day before we had cut through a large piece of rock, and a heavy piece of it protruded into the well. The next morning when I came out I found that these pieces had collapsed; and the old chief said, "Now,

Missi, if you had been there last night, you would have been buried; and when the next missionary came here, he would ask how you got down there, and we would say, 'He went down himself'; and they would say, 'Nonsense; how could a white man go down and bury himself?' They would not believe us, and would bring guns and shoot us. You will never see rain come up from the earth." I cut two trees, and placed one on each side, and then cut a number of boughs and smaller trees, and in this way braced them, so that I was able to go on with the work. I continued with the work until I got down thirty feet. It was no easy matter to get down even thirty feet; but when I got down to that distance, I said to the old chief, "I think we will see rain coming up out of the earth to-morrow." He replied, "Why, you will simply drop into the sea, and the sharks will eat you, and that will be the end of you. You will never see rain come up out of the earth. But we shall come to-morrow."

The next day the leading men of the island came down to the well and sat around the old chief. I went down to the bottom and cut a hole down a couple of feet, and the water rushed into the hole. I brought up a dipperful and handed it to the old chief. He tasted of it and said, "It is rain, but where did you get it?" "It is coming up through the earth." "How can rain come up through the earth?" Then I had about a dozen young men take hold of hands and get down so they were enabled to see it; and then the old chief desired to go down and see it. He went trembling with fear, for this was something new to him. When the old chief saw it, he said, "The world is turned upside down. What are we to do next? Missi told a great story and said everything that we did not understand. We just said, 'What man will believe such nonsense?' But the greatest story of them all was when he said he would go down into the earth for rain. Was it false? He prayed God to give him rain from the depths of the earth. No power would lead him to believe there was no rain down there, and now I know him as my best friend. He tells me there is an invisible God that I have never seen, who watches over me and holds me until death closes over all. Then we are to see the invisible God. Hereafter I will worship the God that so answers prayer. All my people will burn their idols and be true lovers of God." I have often thought of the old chief, and would like to see his honest face in a land like this or in any civilized land. We cannot believe. We cannot understand these things. We do not believe them. My friends, some people say, "We do not believe in Christianity; we do not believe in the gospel." Let them that do not believe in Jesus witness results like this. This is an argument for anyone to meet. Although with an argument like the knowledge of fourteen thousand cannibals brought to



the fear and love of the Lord's name, we shall be doubted in any part of the world. Would that we could only give them the knowledge of Jesus, and by the Holy Spirit make them fear and love His adorable name.

Dear friends, I hope there is no one here that does not love God. I hope there is no one here who does not pray. Surely if there is one who does not love God, I should have greater fear for him than for one who had never heard of Christ. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" And why do you work for gold that perisheth, or food that is used only for a little? and yet God has that which is eternal, and you care little for it.

Dear young friends, you have a glorious work before you. God fills my heart with joy and peace to see such a multitude of noble young men here. While we are about to lay off the harness and leave the work to you, I praise God that He is raising so many of these lands to Christianity. I believe we are not to go to heathen lands in a needy way; still if you young men are filled with the love of Christ, resting on Him for the compensation needed in your work, and in your present Christly spirit, oh, what results may we not expect? If all those who are to go to the work of Jesus will only go forth and labor determined to save souls, how soon would we conquer Erromanga for Jesus; but we have a far wider field and a glorious work before us. Young servers of Christ, put on the whole armor of God, looking up to the Holy Spirit for guidance, and you will have souls for your hire, and you know not how many. Young men, I praise God for you! Oh, how my heart fills with joy as I come among you and listen to the spirit of the different statements of the desires that you have.

We have translated this precious Book into fifteen languages; and so well has the work been carried on there, that it will continue to go on enlightening and leading souls to Christ, until at least the people for whom it was translated are brought to love and serve His adorable name.

Dear young friends, I was asked the other day what portion of the students should make missionaries, and what portion of the students should go to home fields. This is a very simple question for an old missionary to have given to him. My own five sons and one daughter have been given to the work of God, and if I had a thousand, I would give them to conquer the world for Christ. Look at the world, and the heathen stretching out their hands. O Christian people, pity them, and do your best to support these young brothers who go forth to the right and left wherever God calls them, and help to conquer the world for Jesus. What joy there is in it! If you had experience like mine, you would adore Him for leading you to enter upon such work,

and you would love Him a thousand times more than you do now. Why should we do otherwise?

I intend to return to the islands, and doubtless shall die there. I shall return and do my utmost, while God spares me, to get men to love and serve the Master. Do you not hear the cry of the heathen beyond? I plead with you to pity the heathen and consecrate yourself to Jesus, and determine to conquer that field to which you go.

I have heard a great deal here since I came, and rejoice in your work. There is one thing that might be repeated and pressed strongly. Educate yourself thoroughly, either for a home or a foreign field. I would never covet the cost of a single hour, but consecrate all to His service. With my own sons, they have had a medical course, which I consider essential for our dear Lord's work. I would go farther. Do not suppose that you must get away at once. Prepare, study, devote your whole strength to it, making the most of the advantages that God gives you, and improve every opportunity; and in this way you will fill your place well and be successful.

There is one other thing that has been impressed upon me frequently, that I slightly referred to before. You should not go and trust God to support you. I have no faith in going out without a dollar. Every missionary ought to have what will provide him with the necessities of life. Let it be never so small, but let him be provided with that which he will be obliged to have. God has laid down certain laws, and we cannot violate these without suffering. Suppose a farmer says, "I shall not attend to my crops. I have faith in God, and He will take care of them"; or the merchant says, "I believe in the Lord Jesus Christ, and have faith in His power, and I shall not attend to my business, as God will take care of it." Then when the farmer comes to harvest his crops, you can readily see that God would not take care of them. We have no right to expect God to shower down food upon us. He has laid down certain laws in accordance with which we must act, and in this way everyone should be provided with what is necessary for his wants. That is my way of looking at this. Just fancy a missionary that expects God to take care of his wants. He would not be among the heathen three weeks before he was in his grave. We must act in accordance with the laws of nature, and if we do, we may expect heaven's blessing.

May God bless you, my dear young friends; and with a burning love for the salvation of souls, wherever your lot is cast, I trust you will work with the heathen, determined to do all that is possible to bring every one to fear and love and serve the Lord Jesus Christ.

You notice I wear the blue ribbon, because I am a total abstainer; and every minister and every elder of the church and every missionary



should be a total abstainer for the sake of the example. Look at its evil influence on society. When among the heathen, it is essential that you set a good example, for those around you will watch the missionary's conduct. I say, therefore, the Christian ought to be a total abstainer from drink and from tobacco, for they are the ruin of our islanders. I cannot conceive of anything more foolish than to see people spend money for drink and tobacco; and I cannot see of what benefit they are. I never had a penny so to spend. All that we have should be consecrated to Jesus. We are not at liberty to use it as we please. The silver and the gold are His. We shall some day have to account for them. Dear friends, let us love and honor Him in all things.

Now, before I sit down, I have one of these heathen gods that was worshiped on Erromanga. It is simply a head between two hands, and it represents the spirit god that was pleased with the sacrifice of little babies. In times of trial or great trouble the mothers sacrificed their little children to gods like this. We have there thousands so sacrificing their children now. Here is a round stone that is also worshiped. When you go home, turn to the fifty-seventh chapter of Isaiah, fifth and sixth verses, and you will find that Isaiah describes the worship of these gods: "Slaying the children in the valleys under the clefts of the rocks, among the smooth stones of the stream." These gods are made to satisfy the craving of the people, but they cannot satisfy their cravings. They lead them to grope after God, if they are fortunate enough to know Him. As before stated, it is to satisfy this terrible craving that these different figures are designed and shaped, hoping that the departed spirit will hear their prayers and grant their wishes. Nothing can satisfy this craving but Jesus Christ. Let us, then, do all in our power to bring them to know and serve the Lord Jesus, and may the time soon come when our Christian churches may be more active and more in earnest. May God bless you and give His richest blessing to the work of this Alliance, and may you have great progress in all your studies. I wish you every blessing in Jesus Christ.

PRAYER BY DR. PATON.

O blessed Lord Jesus, we come to Thee, praying that Thou wilt look in love and mercy upon us, that Thou wouldst take all the sin and care from our hearts, and bring us all to know and love Thee. O Lord, be gracious to all these dear young men that are preparing for Thy service in the spreading of the gospel; and if their lot be cast in these lands, may they be equally successful in winning souls for Thee; and if their lot be cast in heathen lands, if it be Thy will, may it be so with them. Grant, dear Lord, that they may be greatly honored and blessed

beyond all expectation in bringing the poor heathen to love and serve Thee. Hear us, O our God, and bless every one of these meetings. Grant that they may be productive of great good. Come, Lord Jesus, and take full and lasting possession of our hearts now before we go forth to spend the night, and may every hour and every day be for Thy glory and Thy service. Forget all things that have been displeasing to Thy sight, and deal with us according to Thy love and mercy, through Jesus Christ. Amen.

The audience sang "From Greenland's icy mountains," and the session was closed with the benediction pronounced by the Rev. Sprague.

THIRD DAY.

MORNING SESSION.

SATURDAY, October 29, 1892.

9:00 A.M. Devotional exercises were conducted by Mr. E. B. Dean, of Chicago Seminary. After the singing of "In the cross of Christ I glory," "How firm a foundation," and "While Thee I seek, protecting Power," the seventeenth chapter of John was read as a Scripture lesson, and prayer was offered by the leader and several other delegates. Numerous other short prayers were offered after the singing of "Nearer, my God, to Thee," and the service closed with the singing of "More love to Thee, O Christ."

9:30 A.M. After the singing of "From Greenland's icy mountains," Mr. George H. Reen, of Gettysburg Seminary, presented the following paper:

"THE PASTOR AND THE FOREIGN FIELD."

There are two brief passages of Scripture, consisting of words from man's greatest Teacher, which together embody the entire system of Christianity. One is the complement of the other. One is doctrinal, furnishing in concise statement the basis of our religion,—“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”; the other is ethical, providing the rule of Christian activity,—“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all



things] whatsoever I have commanded you." The former was a proclamation made in the beginning of Christ's public ministry; the announcement of a principle which should be illustrated and proved by three years of wonder-working. The latter was an injunction given at the end of His earthly life to those to whom as stewards He committed the treasures of His salvation. The former is heaven's benediction to earth. The latter emphasizes the obligation created by the acceptance of the blessing. The former is the gospel sent from God. The latter tells God's means for the spreading of that gospel to all the race. The former, uttered amid the gloom of a Judean night to a soul shrouded in the darkness of doubt, shines as the radiance from the divine Light of the world. It kindled in the heart of the rabbinical hearer a flame of love that grew in extent and fervor, until it burned away the last barrier of Pharisaic bigotry, and made him stand at last under the cross of the Crucified One, laden with costly burial gifts, as the open disciple of the Lord. Caught upon the pen of the inspired apostle in whose hearing it was probably spoken, it was permanently fixed for the enlightenment of the generations, and it has been beaming for centuries as the New Testament pillar of fire to lead mankind out of the wilderness of sin.

It is this teaching, with all its miraculous effects on the souls and lives of men, with which the command of Christ has to do. We say *has* to do, for precisely the same general conditions are imposed upon the church to-day that were given to the apostles. The same church exists to-day that was addressed by Jesus on the Mount of Ascension. The same Satan is to be attacked, and his kingdom overthrown. The same glad tidings are to be carried. The command, therefore, given to the eleven disciples who were to be the leaders of the church, is ours who have been called into that leadership in the way in which God pleases to call men to-day. Vainly do we seek to diminish our responsibility for the foreign work by insisting that the command is to the entire church. Are we not a part of the church? Is not the church's work our work? So far from being less accountable by reason of our office, we are held the more strictly to answer for our trust. Vainly would we excuse our inactivity by pressing the demands of our home duties. Is not the work of soul-saving a universal one? Does God discriminate in favor of any particular branch? "Go ye," He says, "and teach *all* nations." In some way, whether in person or in support, we must all go. We who are appointed to feed the home flocks must yet go in those whom the Master sends to reclaim the distant wanderers. It is ours to obey through them.

Our work, then, being identical with that enjoined upon the early church, we shall be able to learn *what should be our attitude toward the for-*

*eign field*, if we trace her efforts and note the cause of her success and failure.

This latter passage of command, "Go ye," coming from the lips of the Son of man while He waited for the cloud chariot which should convey Him back to the bosom of the Father, appeals to His disciples as the last bequest of infinite love. It reiterated and broadened His former declaration: "This is my commandment, That ye love one another, as I have loved you." It gave to His followers, in unmistakable terms, the work designed for them. And they, accepting the commission, and constrained with love for their God and their fellow men, did not hesitate to take up the task thus laid upon them. With this message on their lips they, a feeble band gathered from many places and from many vocations, dedicated themselves to a common aim,—the conquest of the world for Him who loved it and gave Himself for it. This avowal of Jesus Christ to Nicodemus was heralded as the good news from heaven to the people of every clime. It entered the Jewish synagogue, where Moses and traditions were worshiped under Jehovah's name, and proclaimed the glad fulfillment of Mosaic types. It sailed the seas to idolatrous Greece, and there confounded the wisdom of this world with the new doctrines of repentance and the resurrection. It visited cruel Rome, preaching the glad tidings of eternal freedom in the very palace of the oppressor. It tarried at lonely isles, and made them rejoice in the smile of a common Fatherhood. Everywhere it offered to hungering souls a better solace than they had known before, and established peace on the discordant ruins of heathenism. It spoke alike to all conditions of the race. The Ethiopian was led by its voice into the fullness of light for which he yearned. The desperate jailer was restrained by its pleading from his criminal designs against his own life. The Roman centurion, as well as the wretched convicts in Roman prisons, heard its life-giving words. With such ardor did this little nucleus of Christians and their descendants in the faith press on in obedience to the parting command of their Lord, that in less than four centuries the joyful message had been preached throughout the vast Roman empire, and even far beyond its limits. The church of Christ, fresh from His pure presence, was full of His spirit; and His word ran speedily.

But after a while the work lagged. A worldly spirit began to creep into the very church that was admonished to keep itself pure and unspotted from the world. That which had been the *business* of evangelization came to be indifferently pursued, or to be prosecuted with a vigor born of merely political motives. Gradually the zeal of Christians for the souls of men declined, until it utterly died, and was buried in the corruption of civilization's midnight. And now for many centuries the church was oblivious of her Lord's command.



Nevertheless, this great work could not lie dead forever. The heavenly leaven had not lost its pervasive quality. The word of God must accomplish the purpose of its revelation. And so when the immortal monk of Wittenberg broke the bonds that held it, and men again read the gospel requirements in their own languages, then the world saw Christ arise again from the sepulcher of human traditions, sealed and guarded by officials of Rome. Again throughout all restored Christendom soon resounded the call, "Go ye, go ye," proceeding from her great Head. And the spirit of missions then revived, enlarging and strengthening with the years, has in our day assumed such proportions as to make it one of the greatest of modern phenomena.

Now, to him who studies all this ebbing and flowing in the zeal for foreign missions there is discoverable a principle which indicates the vital relation borne by the pastor to this work. At the time when the church made her most rapid progress, all her teachers were putting forth their whole strength in the effort to extend her sway. Their lives were not their own, but were given unconditionally into God's hands to be used by Him as He would. They were consumed by the desire to make His kingdom universal. Churches were multiplied. Each one in turn became a center from which radiated new streams of missionary activity. So, too, when there came that long interval of sloth, the clergy of the church showed a corresponding dearth of vitality. The anxiety for souls gave way to anxiety for worldly possessions, or to a sentiment that sought the opposite extreme,—the observance of fanatical and often deceitful privation. The vision of God's servants could not in those days penetrate beyond their own narrow horizons. And once more, the present movement in foreign missions was preceded by the earnest teachings of faithful ministers of God who, like Pastor Harms, incessantly presented the needs of the work. It is clear that the cause of foreign missions, as every other cause before the church, prospers only when the church's leaders support it with all their might. What significance attaches to the pastor's office! It is to be feared that we do not adequately realize the extent of its influence. The Lord of the universe stations men as overseers in His vineyard to see to it that His work is well done. How shall they answer to Him for any lack of vigilance? From the very nature of his office the attitude of the pastor toward the foreign field should be one of devotion.

But carrying with us this law which we have discovered, that of the direct relation between the pastor's zeal and the people's activity, we shall be able, by an investigation of the activity now reached, to determine the attitude actually assumed toward this work by the ministry of this age. The actions of men are but the mirror of their hearts. The church's

piety will never rise higher than her teachers' fidelity. And it becomes apparent at first view that our foreign mission movement is in its infancy. The work to-day being done is but the faint suggestion of what can be done and must be done. The results now annually secured sometimes appear to us colossal, and indeed they are. But when we test them by the vastness of the field, the star of our glorying goes down in total eclipse, and we shudder under an awful sense of our shortcoming. We need only compare the number of conversions from heathenism each year with the number of births and deaths in the same time, to be oppressed with the conception of idolatry's annual gain. We rejoice in the splendid array of men who each year offer themselves to God for this work, and well we may. But when we consider the membership of the church, the proportion of those thus volunteering becomes startlingly small. The church of Christ, starting with a meager handful of members, had in less than four hundred years carried the word of life to almost all the known world. If the same degree of enterprise had been maintained, the work of evangelization, spreading with geometrical rapidity, would centuries since have covered the globe, and to-day every nation would be Christian. All superstition would long ago have retreated from before the God of truth. Even the sword of the Saracen, instead of inflicting a deep wound upon the church, would have surrendered without a struggle, if indeed it had ever been drawn. The work of the early Christians, performed amid great opposition and persecution, puts to shame the best endeavors of the modern church, with all her marvelous facilities of numbers and wealth. We fall very far short to-day of the ideal mission spirit set before us in our Master's command.

Nor is the cause of failure difficult to determine. It is not, as some ask us to believe, that the religion of Christ has in itself deteriorated in vital energy. The Holy Spirit is in the word to-day as truly as He was on Pentecost. It is alone for the reason that the Christian Church as a body is lacking in consecration to Him whom she professes to serve; and it cannot be denied that for this her pastors are largely accountable. Starting, then, with the necessity of overcoming this lethargic condition of the church before she can reach her highest degree of usefulness, and accepting the provision which rests the burden of this reforming work with the ministry, let us look farther for that which will enable the pastor to attain to the ideal attitude toward the foreign field. It is not meant here to discuss the various methods by which the pastor may remove the prejudices of his people and increase their interest in this cause. These have often been given with ability and fullness. Our search is now for the subjective qualifications of the pastor which will make it possible for him to use the means at his command.



And we do not hesitate to assert that the first requisite of the pastor, if he is to develop in his church the desired and necessary zeal for the work, is that he himself be in hearty sympathy with it. Out of the abundance of the heart comes every effort that is successful in inciting to action. He who seeks to impart feeling to others must himself feel. The pastor will achieve any purpose among his people only as that purpose is a part of his own being. This is historical. This is natural. Success in any sphere is seldom secured by one stroke, however vigorous. Persistency coupled with strength it is which commands results. Unless the idea sought to be impressed by the leader of a people is a constant dweller in his own mind, it will not and can not be presented with the necessary diligence. It must live in his life. It must so thoroughly possess him that every point of contact with another becomes a point of transmission, direct or indirect. He must be so highly charged with earnestness in his cause that even the atmosphere about him is pervaded by it. There is a contagion in the realm of mind as well as in that of matter.

When, now, we notice the utterly lifeless condition of some churches in the work of foreign missions, we find, with just enough exceptions to establish further our law, that the subject has but little hold upon the affections of the pastor. And if we are observant of his life and actions, we shall soon learn that his lukewarmness has a constitutional source, a study of which will suggest the very subjective qualities of which we are in quest.

In too many cases it is explained by an absence of love for souls in general. It is strange that this statement has to be made concerning any in the ministry of our Lord, and it is as deplorable as strange. It is a sad truth, my brethren, that there are shepherds going in and out among God's flocks who do not love the sheep. We acknowledge it necessarily, however regretfully. Any attempt to ignore it would be to overwhelm conscience with the ardor of desire; to close our eyes to that which lies obviously before them. Despite Christ's rebuke of him who promises but does not fulfill, there are men in charge of His children who are not seeking after them and cherishing them with the solicitude which they have vowed to observe. They are hirelings, and not shepherds. There are pastors who will not suffer to be interrogated as to their motives in seeking the office. Others there are who openly avow such motives as should cause a blush of shame. God has no use for the hypocrite anywhere. In any place he is a stumbling-block and an impediment; but in the holy calling of the ministry of His word he is a foul criminal, beside whom the murderer of a fellow man is clean. Hypocrisy in a pastor is doubly baneful. It is not a merely passive, negative

spiritual condition. Its effects are not suffered by self alone. It loses its own soul, indeed, but it is also a base thief that robs other souls of a blissful inheritance. The entire teaching of God's word on the subject of moral responsibility is such as to produce trembling in those who venture to enter the pastoral relation. If anything is clearly revealed in the pastor's book of divine instruction, it is that his Master wills that he be moved only by considerations of love to Him and love for sinners; yet it is not an unknown thing that the pastor's office is sought because it affords an opportunity to indulge, in a dignified way, an aspiring literary taste. The real object of the office is overlooked in the attractiveness of one of its methods. Both God and precious souls are sold for the gratification of intellectual pleasure. Such a one misses the first requisite of the calling. He is sure to evince a chilling apathy as to the welfare of even those souls who have been committed to his immediate care; much less, then, will he feel any concern for those far removed from him. Unless a glowing love for souls fills the pastor's heart, the foreign mission field will derive little support from his church.

But if the pastor is to have hearty sympathy for the foreign mission work, he must, again, be entirely unselfish in his purposes. There will be found in every body of church members many who are jealous of any movement that does not directly advance the power or promote the glory of their own church. All their light is made to converge upon the one tiny spot in the religious world in which they have a personal interest. And there is usually found united with this tendency, and indeed often as causal for it, the desire to surpass a sister church in brilliancy. In their determination to outshine a neighboring congregation they allow themselves to degenerate into ecclesiastical misers. It is principally for this reason that there has crept into the church of to-day a love for external display which is exciting the serious concern of sober men everywhere. Money is lavished upon buildings and equipments; and that it may be available for this purpose, other branches of the work are stinted in funds or altogether deprived. While it would not be just to charge that this evil originates in every instance with the pastor, it is true that in many cases he does both introduce and foster it. The minister of God cannot lay aside his human nature when he enters his office. And to the extent that he fails to crucify the flesh, selfishness will hold sway in his ministry. It is dangerously natural to seek our own glory rather than our Lord's. Even the accomplishment of good for Him is often influenced by a wish to be seen and praised of men. Thus it is that the good accomplished is frequently more apparent than real and enduring. The aim of the selfish pastor is likely to be to fill his church rather than to edify his church. Accordingly, there is a resort to means



such as the Head of the church never did and never could prescribe for the administration of His redemption to men. There is soon seen a practice of substituting for God as the center of thought and object of worship some peculiarity of liturgy or song or speech. Crowds attend, indeed, but to be entertained with spectacular apparatus or with doubtful preaching. The great central truths of our religion are placed in the background, and with them go all the lovely fruits of the Spirit which are the infallible index of genuine piety. Alas! alas! my brethren; reform is needed in the very ranks of the reformers. The servants of Jehovah are bound over to the service of self. To-day Elisha accepts the Syrian's sordid gift. The unworthy steward hides his Lord's talent in the napkin of his own selfishness. The kingdom of God, designed to cover the earth, is confined within narrow limits. The tree that was planted by the divine hand that all the nations of the earth might repose in its grateful shade, is dwarfed and warped and gnarled by the conflicting tempests of human aims.

It is not intended here to disparage any proper desire for the enhancement of a church's temporal or local interests. A certain degree of church pride is commendable, and even essential. Neither pastor nor people are to be censured, but highly praised, for endeavoring to make their church home as pleasant for themselves and as attractive to others as is consistent with Scriptural economy and charity. Let the house of God be adorned. The best we can bring is not too beautiful or noble for a place in His dwelling. Let the heavenly gifts of melody and eloquence be there employed. Satan perverts them for the destruction of men; why should not God's people dedicate them to serve in the salvation of men? It is not the use of talents, but their abuse, that meets condemnation. This relation exists between good and bad, that however beneficent a good thing may be, it can become to the same extent pernicious when misemployed. The pastor must sink his own person in that of his Master. When he uses his office to further his own personal ends, he brands himself as an unworthy apostle of Him who was meek and lowly. The austere prophet to-day hurls against those pastors who through selfishness lack in practical zeal for the evangelization of the world, the words of divine indignation: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

But it is to be said, further, that the pastor who would enter into hearty sympathy with the work of foreign missions must give the subject that emphasis in his own mind which its magnitude and importance demand. The minister of this age, more than ever before, and more than the follower of any other vocation, must be a symmetrical man.

The great variety of his duties, the wide and ever widening scope of the work to which the present church is heir, require it. He dares not choose one phase of the church's duty, and resolve to devote himself to that alone. That would be to cultivate one part of the field and allow the remainder of his Lord's harvest to be choked by thorns and thistles. That pastor who secures the largest results is he who by careful investigation of his whole field of labor learns the relative needs of its different parts, and then gives to each its proportionate amount of care. He has no hobby. His eye is everywhere, and his hand jealously guards one part against encroachment by another. Much of the indifference shown by pastors toward the interests which we are considering, is attributable to their ignorance of the real condition of the work. They study the field in which they are immediately employed, and that alone. And so they persuade themselves that this is the all-important matter that must engage their energies. No man, my brethren, is as prone to err in judgment as the ignorant man. And where ignorance is inexcusable, there error of judgment becomes positively sinful. Now, the truth is that no man thoroughly conversant with the facts relating to the foreign mission work, can fail to be convinced that of all the questions before the church to-day, the evangelization of the heathen world is the one that calls at this juncture for the strongest emphasis. We do not now assert that it is the most important one of all in itself, although we believe we might venture that declaration in this presence without incurring disapproval. But we do say that in view of the appalling magnitude of the work, and of the appalling sloth of the church at large, this question calls more loudly than any other for proper presentation to the attention of Christians. We would not lower the importance of other branches of work in which the church is actively engaged. The cause of home missions is a glorious one. Inattention to it would be criminal and suicidal. The souls of men at our doors are as precious as those in Africa, and are to be as tenderly cared for. We are failing even here to make our endeavors commensurate with our opportunities. And yet the number of workers and the amount of money employed in reaching the churchless at home, when compared with the number of souls at stake, are immeasurably higher than the foreign work can show. If the part of the field that is most neglected ought to be the more earnestly advocated, then there are few pastors who should not place foreign missions first on their list of things requiring to be urged. We do not advise ultraism; we plead only that the pastor allow to this sublimely important matter its *due* consideration.

The minister is often prevented from giving this subject worthy emphasis by his misconception of the nature of the work. The remote-



ness of its field tends to create an impression of separateness from his own concern. He needs to remember that the work is his own as truly as if he were the missionary on heathen soil. The foreign mission is not a new church; it is *the* church abroad. It is the church extending herself. It is the home church obeying her divine command. "The missionaries," says Dr. Moxom, "are our hands, doing the work to which we with them have been called." The relation, therefore, is an organic one, entailing all the responsibilities of support and sympathy. If our hands are palsied and inefficient, it is we who make them so. By as much as we sever them from our bodies, we cause feebleness and decay. The home minister must feel, and must make his people feel, that he and they are as strictly accountable for the success of the foreign work as for that at home. When he comes to realize this truth, then he will experience an awakened interest in foreign missions, which will prompt him to ceaseless endeavor in their behalf. When, therefore, the pastors of our churches shall so open their hearts to the Holy Spirit that He may teach them an adequate love for the foreign mission movement, then much will have been accomplished toward the resurrection of that consuming passion for the spread of the gospel which characterized the apostolic church. For this outpouring upon His servants, let all God's people devoutly pray.

The discussion of this paper was opened by Ellis B. Burgess, of Gettysburg Seminary, followed by two-minute speeches by the following delegates: Mr. C. E. Ewing, of Yale Divinity School; R. O. Morse, of Rochester Seminary; R. Downs and R. M. Labaree, of Princeton Seminary; Hugh G. White, of Union Seminary (Hampden-Sidney); George McKay, of McCormick Seminary; B. B. Bosworth and C. W. Lisk, of Rochester Seminary. This discussion was closed by Rev. Mr. Nichols, of Bassein, Burmah.

10:30 A.M. After prayer by Mr. Boyd, of McCormick Seminary, Mr. D. Willard Lyon, of the Executive Committee of the Students' Volunteer Movement for Foreign Missions, delivered the following address:

"THE CALL TO EVANGELIZE THE WORLD."

The world is a great battlefield. Conflicts are ever raging. Nation rises up against nation, man quarrels with fellow man, and he has struggles in his own bosom. It is the constant strife between right and wrong, conscience and sin, self and Satan. The first surrender in Eden has made all these myriads of battles possible. Two mighty leaders have met, and every strife is but a part of this one great engagement.

The more numerous host is marshaled by the voice of a mighty general. His is the popular army, for his inducements appeal to the worldly tastes of men. The wages he pays seem large, and he is big with promises. He holds the key to the world's bank and uses unsparingly the funds it contains for the prosecution of his work. His object is to conquer the world. He seeks to bring all men to the same plane on which he stands, to animate them with the same motives, to prepare them for his service for all eternity.

The other army is smaller but mightier. The Commander-in-Chief is the Lord Almighty. The Captain of our salvation leads ahead. "Who is this King of glory? The Lord of hosts, He is the King of glory." The cause for which this army is fighting is the liberation of slaves,—slaves to sin and Satan. Its object is never to stack arms until sin is vanquished and its champion is chained in his everlasting prison.

Fellow students, we are comrades in this battle. Our great Commander issued his call for recruits, and we are enlisted in the fight. A second call came for leaders in the army, and we are now receiving our special training. Soon we are to leave our West Points and go to the front. Another call must be heeded, which will determine our location in the field. The first call was a call to service, the second indicated the kind of service, the third will point out the place of service. It has already been issued in its general form. May the Holy Spirit reveal its personal application in each individual life here. "Go ye into all the world, and preach the gospel to the whole creation."

There are three parties who are deeply concerned in this call. The first is the One who issued it. From His holy home He looked down upon the sin-polluted world, which, with His Father, He loved with such infinite love. Though man deserved not the slightest mercy, yet He was so moved with compassion that He abased Himself and died that we might be exalted and live. Thus He opened the way of salvation to all men; and in His unsearchable wisdom choosing to make redeemed man the herald of this salvation to his fellow men, He committed to him the great work of preaching the gospel, and thus gave him the privilege of becoming a coworker with God the Father, the Spirit, and Himself. He issued the call for men to accept this great work, and His interest in it was so deep that He made it the key-thought of His last days on earth. He repeats it on the Galilean mount where by previous appointment His followers gather to hear the words of their risen Lord. He tells it to them at the table as He eats with them. He makes it the burden of His message when He appears to them suddenly in the barred room, and His words are the echo of His great prayer for them when He says: "As the Father hath sent Me, even so send I you." He



departs from them on Olivet's hilltop with the words "unto the uttermost part of the earth" resounding from the clouds which hid Him from their sight.

The second party concerned is the world, though subjectively it knows no concern. It lies under condemnation, for it knows not of Christ. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." But before they can know of our Lord, we must respond to the call to go; and they must know before they can believe, and believe before they can be saved. The eternal welfare of the mass of mankind is concerned in this great call of our Commander.

The other party interested is the Christian, for it is he that is called. To the unsaved the call is, "Come"; to the redeemed it is, "Go." Unless some one before us had responded to the latter call, we would not have heard the former. In gratitude, then, what smaller service ought the Christian to offer than his whole service to the work of publishing the tidings which have so gladdened him to the people in the ends of the earth?

"He," "the world," and "ye"—these are the Author, the object, and the agents of salvation; the Commander-in-Chief, the slaves to be liberated, and the soldiers of the army.

Now look at the call itself, and note its characteristics. It is an *unmistakable* call. There is no uncertain sound. The duty is plain,—*"preach."* The message to be carried is "the gospel," and it will be a two-edged weapon, "piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart"; "for it is the power of God unto salvation to every one that believeth." The field of work is "the world," and the hearers are "the whole creation," and those who are summoned are all those disciples who hear the call. Strange, is it not, that men have read these simple words so long, and have obeyed them to such a narrow extent? Strange that when Carey proposed that the Nottingham ministers consider the duty of carrying the gospel to the heathen world, one of these leaders in the church, although he had often read Mark 16:15, should say to him, "Young man, sit down. When God pleases to convert the heathen, he will do it without your help or mine." Strange that we do not more truly lift up our eyes and look on the fields, that they are white already unto harvest.

This is a *great* call. There are great nations to meet. What conqueror ever presented such a wide field to his soldiers for conquest? If

the silent pyramids which had stood for forty centuries inspired the soldiers of Napoleon with a new enthusiasm as they passed beneath their shadow, what holy zeal should arouse the hearts of the soldiers of the cross when an angelic chorus makes heaven ring with a joyous hallelujah over each slave liberated. What commander could ever give greater assurances of victory than ours? What greater reward for service was ever offered than that "they that turn many to righteousness" shall shine "as the stars for ever and ever"?

This, too, is an *urgent* call,—urgent, first, because of the One who issues it. If a king's business requires haste, what dispatch is not necessary in carrying out the request of the King of kings? Fifty-five generations have passed since the call was made, and in none of them has it been fully obeyed. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." We are all looking anxiously for the end of Satan's rule; but are we not delaying the happy day by our own disobedience?

It is an urgent call, in the second place, because of the number of those in whose behalf it is issued. This means all creatures who have not heard the gospel. We may find some such in our own land and in other Christian lands,—to the shame of the church it must be said. But the vast multitudes of those who have not heard the gospel message are found in pagan lands. "Is it not a solemn fact," asks Daniel Wilson, "that, taking the world at large, of every three persons walking on the vast globe, two have never heard of the Savior, have never seen a Bible, know nothing of heaven and nothing of hell?" How must this solemn fact, dear fellows, appear to Him who died that the world might be saved? If it does not appear solemn to us now, that two-thirds of our fellow men know not of Jesus' love, how awful it will appear when we are called to render an account for the deeds done in the body!

The inadequacy of the heathen religions adds to the urgency of this call. We search Mohammedanism and find its monotheism mingled with loose ideas about the moral life of the individual. Its influence is sensual, debasing. It lifts no one nearer God here; how can it hereafter? We look to Hindooism and find a cold, unconscious God, a soul that exists only as the moon's reflection in water, and a gloomy hope of total extinction after an almost limitless series of transmigrations. Where is there salvation in such a religion? Then, there is Buddhism. As Hardy says, "the system of Buddhism is humiliating, cheerless, man-marring, soul-crushing. It tells me that I am not a reality, that I have no soul. . . . It tells me, by voices ever repeated like the ceaseless sound of the sea wave on the shore, that I shall be subject to sorrow, impermanence, and unreality as long as I exist, and yet that I cannot cease to exist, nor



for countless ages to come, as I can only attain Nirvana in the time of a supreme Buddha." What is Confucianism but a negative system of ethics, impotent to give a way of salvation? There is a legend told of a man who had fallen into a deep, dark pit, lying in its miry bottom groaning and unable to move. Confucius appeared, and addressing the man, said, "Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out, don't fall in again." But with a gasping moan the man called for help to get out. A Buddhist priest came by and said, "Poor fellow, I am very much pained to see you there; I think that if you would scramble up two-thirds of the way, or even half, I could reach you and lift you out." But he lay entirely helpless and unable to rise. Then the Savior came by, and hearing his cries, went to the very brink of the pit, stretched down, and laid hold of the poor man, and brought him up, saying, "Go, and sin no more." Dear brothers, let us realize that Christ is the only Savior, and that these religions of heathendom are worthless to save men from the penalty, power, or pollution of sin. How urgent, then, the call because of the inadequacy of the heathen religions!

A fourth evidence of the urgency of this call lies in the appeals from the heathen who have tasted of the gospel. The Christians in Uganda are so anxious to have the gospel preached to their people that Rev. R. H. Walker has recently said that he lived among them for three months without spending anything. "Many other Christian chiefs offer to provide all that the country will supply for anyone who will go and live with them and teach the people. Let this be known in England," he says, "and surely some will offer to come and help us. What we want is more men. The Christians will find them houses and food." A lady convert in a heathen land sends in a pathetic message: "Tell your people how fast we are dying, and ask them if they cannot send the gospel a little faster." Rev. Mr. Scott was conversing with a Beaver Indian, up by Lake Athabasca, on the love of God and the death of Christ for man's salvation. He paused a moment in his conversation for fear of tiring the man, for it is difficult to keep the attention of those Indians any length of time. But the man cried out eagerly, "Why do you stop? Go on! go on! I am hungry; I am starving to hear such words! I have never heard them before." The cry comes from Africa for more gospel and less rum; and we may see the image of the Macedonian when we behold the converts all over the heathen world pleading for more missionaries to carry the good tidings to their perishing brothers and sisters.

This mighty call is urgent, in the last place, because of the appeals from the missionaries at the front. Dr. Davis, of Kioto, Japan, sends

this cry: "The greatest danger which threatens Japan comes from the fact that no moral sanctions are taught in the government schools, and a class of young men are being raised up with whom the old sanctions are gone and no new ones have taken their place. Christianity is the only thing which can save Japan from anarchy and revolution." Listen to the calls from the different churches in this Sunrise Kingdom. Dr. Knox tells us that the American Board wants to man five new stations, and the Baptists call for twenty-five more men.

A few days before his death, in 1890, Mackay, of Uganda, sent home to England a ringing appeal, which is not the less applicable to us on this side of the Atlantic: "You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents; you will find scope for the exercise of them all. You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win members to the church, but to win men to the Savior who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments and a religion of carnal ordinances. We want men who will preach Jesus and the resurrection. 'God is a Spirit'; and let him who believes *that*, throw up every other consideration and come forth to teach these people to 'worship Him in spirit and in truth.'" And from all Africa we seem to hear the reverberations of the short and emphatic appeal of David Livingstone from the heart of the Dark Continent to the Protestants of the world: "Come on, brethren!"

At Shanghai in 1877 one hundred and twenty missionaries, gathered from all parts of that vast empire, and representing almost all denominations, said: "Feeling our utter insufficiency for the great work so rapidly expanding, we do most earnestly plead, with one voice, calling upon the whole church of God for more laborers. And we will as earnestly and unitedly plead at the throne of grace that the Spirit of God may move the hearts of all to whom this appeal comes to cry, 'Lord, what wilt thou have me to do?' And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty." The next general conference of missionaries in China, in 1890, with nearly four times as many delegates present, issued four appeals to the home churches: the first was an appeal for ordained missionaries, the second for lay workers, the third for lady missionaries, and the fourth was a summing up of the other three calls. Listen to its stirring notes:



"DEAR BRETHREN IN CHRIST: We, the general conference of Protestant missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the gospel throughout the length and breadth of this great land, to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization; and having also just made an appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians, to travel far and wide, distributing books and preaching to the masses, to lend a strong, helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick,—therefore, we do now appeal to you, the Protestant churches of Christian lands, to send to China in response to these calls *one thousand more men within five years from this time*. We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Savior to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them; and we shall not cease to cry mightily unto Him that He will do this thing, and that our eyes may see it."

The North American constituency of the China Inland Mission adds its appeal in words which can only come from hearts that are burning to tell Christ's gospel to the perishing millions: "We plead with you to come over and help us for the sake of the millions of souls here who are 'dying without God,'—dying so fast that before these words reach you, another million will have passed beyond our aid to a Christless grave. We pray you consider this solemn fact, and constrained by the love of Christ, obey speedily our Savior's last command to 'preach the gospel to every creature,' in China as elsewhere. We know it will be necessary to count the cost, for you will need to be ready for such temptations as you have never experienced at home,—for toiling, for suffering, and possibly for death; nevertheless, we implore you to come for the sake of those who are fast going beyond our reach. We also ask you to come for your own sakes, for you will find here in Christ and in the word 'a fullness, a sweetness, a preciousness, a joy, and a strength' that will outweigh all you may sacrifice for Him. Our blessed Master, before He left us, said: 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands,

with persecutions; and in the world to come eternal life.' We have been in the work but a short time, but we have already proved that the Lord abundantly fulfills this promise, for we ourselves have received a joy and blessing beyond anything we thought of before leaving home; besides this, though we are as yet but a little band, we have the consciousness, which is in itself a rich reward, of having told not a few out of these perishing millions, of the love 'that passeth knowledge.' For Christ's sake, for your own sake, but above all, for the sake of Him who waits to see of the travail of his soul and be satisfied, we plead with you to cry, 'Here am I; send me.'"

We might listen for hours to calls from here and there in the world-wide field, and all would sound the same cry. *What of the response?* Has the church forgotten that her first work is to preach the gospel to every creature,—to evangelize the world? She gives men and money grudgingly, as if it were an evidence of charity on her part to give anything; but Christ charged her with it as her supreme duty. It is not a matter of charity, but of obedience to the call. The army has been camped around the base of supplies long enough. The scouts have found great breaches in the enemy's ranks; it is now high time to move forward and CHARGE.

There was a time in our late civil war when the resources of the Union forces seemed nearly spent. It looked as if the last volunteer had enlisted, and the last dollar had been given to the cause. Another call came from Washington for nearly as many men as had enlisted before. The nation stood trembling before the summons and counted the cost. Then with a burst of patriotism men and boys from the professions, from business life, from the plow, responded, singing:

"We are coming, Father Abraham,  
Three hundred thousand more."

The great world-battle is at a crisis. The forces at the front are taxed beyond their powers. Consecrated men and money are sorely needed. Oh for such an outpouring of the Holy Spirit on men's hearts that a mighty host of loyal Christians would leap into the conflict, and wage the war of Christ's kingdom, with the war cry, "THE EVANGELIZATION OF THE WORLD IN THIS GENERATION," stopping not till victory or glory shall crown them in the presence of the Lord Jesus Christ.

At the conclusion of this address Mr. Lewis E. Lyon, of Auburn, presented an invitation from General and Mrs. W. H. Seward to the delegates of the Convention to attend an informal reception at their home at five o'clock that afternoon. The appreciation of the



Convention was expressed by loud applause, and at the hour stated the Convention adjourned to enjoy General and Mrs. Seward's hospitality.

11:00 A.M. After singing "Ye Christian heralds," the report of the Executive Committee was presented by Mr. G. H. Flint, of Yale Divinity School.

#### REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee of the American Inter-Seminary Missionary Alliance respectfully submits the following report of their work during the past year:

At a meeting of the Executive Committee held at Union Seminary, New York City, February 5, 1892, all the members were present. The accounts of the Executive Committee for the preceding year were examined and found correct, a balance of \$365.94 being in the hands of the chairman. The means for raising the funds necessary for the support of the Alliance were fully discussed and carefully considered. It was finally voted to reduce the tax from thirty-five cents to twenty-five cents, with the very earnest recommendation that the seminaries be prompt in payment of all assessments. Several of the seminaries have back dues still unpaid. The maintenance of the twenty-five-cent tax is possible only when all dues are paid at once. Hence the very great necessity that all the seminaries respond. It was voted that the time of the payment of the tax be at the annual convention. If any seminary is not represented at the convention by delegate, the money should be sent to the chairman of the Executive Committee.

The provisional program of the next Convention, to be held at Auburn, October 27-30, was arranged. The appointment of the permanent chairman to preside at the Auburn Convention was left with the chairman. After careful consideration, Mr. J. E. Adams, of McCormick Seminary, Chicago, was selected.

A meeting of the Executive Committee was held at Auburn Seminary, October 29, 1892, four members being present. The resignation of Mr. Naylor, of Boston University, was received and accepted. Delegates from Wittenberg Seminary, at Springfield, Ohio, from Union Biblical Seminary, at Dayton, Ohio, and Yale Divinity School, at New Haven, Connecticut, presented their claims for the next Convention. The committee unanimously decided for Yale.

The committee recommend:

1. That henceforth the Convention be decided two years in advance.
2. That the chairman of the Publication and Correspondence Com-

mittee be from the same seminary as the chairman of the Executive Committee.

3. That all delegates on return to their seminaries examine their financial relation to their Alliance, and promptly return to the chairman of the Executive Committee all present and past dues of the Alliance.

W. D. CROCKETT, Auburn.

JOHN H. STRONG, Rochester.

G. H. FLINT, Yale.

F. S. SCHULTZ, Gettysburg.

On motion of Mr. J. G. Scott, of Virginia Seminary, the report was adopted.

The new committees were announced as follows:

*Executive Committee*—A. L. McClelland, Yale Divinity School, chairman; D. F. Boomershine, Lancaster Theological Seminary; John G. Scott, Virginia Theological Seminary; H. Y. Corey, Newton Theological Seminary; H. S. Lawrence, Wittenberg Theological Seminary.

*Correspondence and Publication Committee*—S. G. Heckman, Yale Divinity School, chairman; T. A. Waltrip, Union Biblical Seminary; C. O. Grey, Union Theological Seminary, New York; Y. P. Winter, Western Theological Seminary, Holland, Mich.; F. R. Nitzschke, Moravian Theological Seminary.

*Transportation Committee*—A. L. Grein, Yale Divinity School.

The question as to the place where the Alliance should be held in two years was considered. Wittenberg Theological Seminary, of Springfield, Ohio, was recommended; and after discussion by Messrs. Goodwin, of Virginia; Burgess, of Gettysburg; Scott, of Virginia; Peeke, of Auburn; and Schultz, of Gettysburg, the matter was referred to the Executive Committee for further consideration.

After prayer by Mr. H. V. S. Peeke, of Auburn Seminary, the Convention returned to hearing the reports of seminaries, and the following reported:

Hamilton Seminary, through Mr. S. Colgate, Jr.

Rochester Seminary, through Mr. Thomas Holmes.

Princeton Seminary, through Mr. W. A. Hudson.

Allegheny Seminary, through Mr. C. C. French.

McCormick Seminary, through Mr. J. E. Shumaker.

Xenia Seminary, through Mr. J. W. Bovard.

The session was then closed with the benediction, which was pronounced by Rev. A. S. Hoyt, of Auburn.



## AFTERNOON SESSION.

2:00 P.M. After singing "Love divine, all love excelling," prayer was offered by Mr. H. V. S. Peeke, of Auburn, for those laboring in foreign lands. "Abide with me" was then sung, after which a number of prayers were offered by the delegates. The devotional exercises were closed by the singing of "Holy Spirit, Light divine" and "Jesus, and shall it ever be?"

2:30 P.M. Mr. G. G. Johnson, of Hamilton Seminary, presented the following paper:

## "EVANGELIZATION THE FIRST THING."

Christ-centered is this religion of ours. From Christ and through Christ is our redemption; to Christ and for Christ is our service. His wish is our duty; His word is our law. Without His seal no command is authoritative. He is "Lord of all." When, therefore, we wish to know the relative importance of things, we look to see how He graded them. When we wish to know the *most* important,—the *first* thing to be done by us as Christians,—we look to Him for our instructions. From the *ipse dixit* there is no appeal.

What is this first thing, the doing of which to us is of primary importance? We look for our answer to His own words, and naturally to His parting words, and we hear Him saying: "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Here is the primary duty of the Christian, here is the *first thing* for him to do. He must tarry not, cease not, weary not, rest not, until "the kingdom of the world is become the kingdom of our Lord, and of his Christ." Whatever is less than this is less than first.

Evangelization—is it this thing, or is it less than this? I take it, on the authority of the dictionaries, and better yet, of usage, to mean this very thing; namely, to "disciple." To "evangelize" is "to preach the gospel to," "to instruct in the gospel," "to convert to Christianity." To "evangelize the world" is to win the world for Christ. This is the primary duty of Christians everywhere, in this land or in any land. Evangelization is the first thing because it is this thing. Let us keep this in mind as we proceed.

How is this evangelizing, this "discipling," to be done? It is to be

done, and is done, in many ways. There are as many plans as there are workers. There are as many methods as there are "methodists." But nearly all work on a common basis. This basis I will try to set forth, and what I say is applicable to all countries, though especially to heathen countries.

Evangelization is carried on in general on two fundamental bases,—preaching and teaching.

## I. Preaching.

The word is used in its broadest sense, and includes all direct efforts, public or private, toward winning souls to Christ. It is done chiefly in three ways;

1. By *heralding* the gospel, proclaiming the good news to those who have never heard the message. This is the root meaning of the word *evangelize*, and this is the pioneer work of the Christian missionary.

This was the first work that Carey did in India, Judson in Burmah, Morrison in China; and this is the work that many Christian heroes have been doing all through this "century of missions," have been doing to some degree all through our Christian era, and are doing to-day. By some it is received as good news; to all it is good news. It is this heralding of the gospel that is the first step in the introduction of Christianity into a new country,—to a people who know not the Christ; and it marks for this people a new era, it sheds upon them a new light, and it is to them as a people their first *anno Domini*. A high and enviable mission! for is it not written: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation"?

2. But evangelistic preaching cannot stop here. Proclaiming the gospel is but preparatory, for many—oh, how many!—there are that will not receive it as good news at its first proclamation. The second kind of evangelistic preaching is therefore "explaining" the gospel, instructing in the religion of Jesus.

Here is the chief work, as I think, of the Christian missionary,—this patient man-to-man unfolding of the mysteries of the gospel, this faithful, unwearying setting forth of the religion of Jesus, this persistent toiling which is not discouraged by apparent failure and is not dismayed by difficulties. It is this untiring, faithful teaching, every man his neighbor, to "know the Lord" that shall bring on that joyous day when "all shall know Me, from the least to the greatest." This patient unfolding of the Christ has been the chief work, and I think I need not hesitate to say, the most abundantly rewarded work, of the missionaries of Christ, and it has brought the light and life of Jesus into thousands of darkened and dying souls and has marked for them a personal *anno Domini*.



3. But there are souls that cannot even thus be moved, and of these too, alas, how many! To them the preaching of the gospel has been meaningless; upon them the earnest explaining of the gospel has had no effect. Caste barriers perhaps, religious barriers perhaps, or inner stubbornness it may be, have, separately or all combined, barred the door against the message. Sometimes whole communities sit thus with ears that hear not the gospel. Proclaiming the gospel has, apparently, no effect. Explaining the gospel seems equally ineffective. How, then, is the missionary to reach this people? By *living* the gospel.

What do I mean? I mean preaching the message by *living* it. I mean by giving this otherwise immovable people an *object lesson* in Christianity.

How many times have people thus been won to Christ by seeing the Christ life in his messengers! A remarkable instance of this is Dr. Clough's work among the Telugus, which is now so familiar to the Christian world. When, in 1876, the severe famine came upon the people, all missionary efforts were entirely laid aside, and for eighteen months the missionaries devoted all their energies and all their means to alleviating the terrible sufferings of the people they sought to win to Christ. The result is well known. This hitherto unresponsive people were moved, and flocked to hear the gospel which had been so sympathetically lived. In the years previous to the famine about four thousand four hundred were brought to Christ; in the two months after the famine over nine thousand were brought to Christ. To-day there are fifty thousand Christian Telugus. This work in India is but an instance of what has been done on a smaller scale among all the heathen nations.

The medical missionaries are working in the same direction. They win the hearts of the heathen by showing a sympathy for the suffering bodies of the heathen. They reach men as Christ often did; they "go about doing good." Do they accomplish much? Listen to this direct testimony (I quote from that grand missionary paper, the *Independent*): "A Hindoo conversing with a missionary in India, in answer to the question 'Which of all our methods do you fear most?' said, 'Why should I put weapons in the hands of an enemy? But I will tell you. We do not greatly fear your schools, for we need not send our children. We do not fear your books, for we need not read them. We do not fear your preaching, for we need not hear it. But we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes; and when our hearts and our homes are won, what is there left us?'" What, indeed? Thank God for the religion that can disciple by *living*. Thank God that he has ordained that men can be won to belief in Christ by Christlike sympathy and love and labor for men. Thank God that the gospel can be preached in a life.

Evangelization, therefore, by means of preaching is done by heralding the gospel, by explaining the gospel, and by living the gospel,—the *gospel*, that wonderful "power of God unto salvation."

## II. Teaching.

What room is there then for teaching as an evangelizing agency? Vast room for it in its place, and that place is, as I believe, subordinate and subsequent to preaching. This is the place which is occupied with such great success by the Christian mission schools. They are a mighty influence toward the evangelization of the heathen peoples. They are especially for Christian students, but admit pupils from heathen families who will pay the fees fixed by law for such institutions. The purpose of these schools is to educate the young Christians and fit them for Christian service,—placing them on a level with the educated classes above them. Such is to be the college at Ongole, such are the high schools, and such are thousands of mission schools distributed over the lands. These mission schools are threefold evangelistic agencies.

1. They are evangelistic agencies by being preparatory to the more direct evangelistic work of preaching.

The great demand of the missionary fields to-day is for trained native evangelists. From all sides these reports come in, from India, from Africa, from Japan, from all quarters. In some places, as in Africa, only the native workers can long endure the climate. And again in many places the Christian natives are the only ones who can gain direct access to the millions. In Japan is this especially true. From Tokio come the emphatic words: "Whatever may be the case in other lands, the Japanese must be evangelized by Japanese." The one who wrote these words, Rev. David Spencer, tells us that already the mission schools in Japan have sent out over four hundred and fifty Christian workers in all parts of Japan. It is because of this demand for trained native workers that the theological seminaries have been established at Rangoon and Ramapatam, that they may send forth educated Christian Burmans and Telugus for the evangelization of their native lands. And for the purpose of supplying the seminary at Ramapatam with students sufficiently prepared for a theological course, Dr. Clough has established the college at Ongole. And thus everywhere in the midst of heathenism are being trained up workers who shall overthrow heathenism and claim their native lands for Christ.

2. The second great evangelistic influence of these mission schools is that they not only give secular education to the new converts, young and old, but that they also instruct the young converts in the gospel and thus fulfill the last part of the "great commission": "Teaching them to observe all things whatsoever I commanded you."



The *Independent* in a recent issue says, and says truly: "The object of foreign missions is not only the preaching of the gospel to the unconverted, but a development of a genuine substantial Christ life in the converts." This the mission schools do. It might even be said that this work of the mission schools is more important than that of training native workers, of which I have just spoken. Testimony pours in from all the mission schools for instructing the young Christians in the gospel and training them for Christlike living and usefulness in their native churches. And thus again in the midst of heathendom, small communities are here and there lifted up and added to Christendom.

3. It has already been stated that the children of heathen families are, upon the payment of fees fixed by the government for its institutions, admitted to these Christian mission schools. Herein is a third great evangelistic influence.

These children come, and side by side with the Christian children learn not only about arithmetic, but also about Christ and His gospel, and go home to their heathen parents to tell them of the strange new things they have heard, and in this way become unconscious preachers of the gospel. From Mexico—to give an instance of this influence, and that too from our own continent—comes the testimony that in their mission schools a "distinct and positive religious influence prevails, and young people are going out from them to spread a true Christianity over this long priest-ridden land." The testimony is universal; the facts are convincing,—it is true. Heathen children whose parents are unalterably rooted in superstition are being taken in early life, before their minds are saturated with heathenism, and are being nurtured in the religion of Jesus. And thus, yet again, from the very midst and from the very children of the false religions are raised up disciples of the true religion.

Teaching, therefore, in its threefold aspect of training native workers, of instructing young converts in the gospel, and of winning heathen children, is of vast importance as an agency for evangelizing the world, for bringing the world to Christ.

But let us write just here one word: Beware! Let us not mistake education for evangelization. It is true that the Christian mission schools are of inestimable value in the work of evangelization. It is true that one has said: "I am convinced that in India, China, and Japan Christian instruction is the best preaching and the school is the best chapel." It is true that another has said: "The school is the hand-maid of the church." But the danger signal needs to be raised, for some are in imminent peril of believing that education will evangelize. It never will,—never! It may be true, and is true, that in some fields there is abundant work to be done by Christian teachers in secular

schools. There is no doubt that education, and the enlightenment which it brings, are of great influence in raising a heathen people to higher levels of living. And we thank God that higher education has a tendency to loosen the grasp of the false religions upon the minds of the hitherto enslaved peoples. We thank God that all this is true, and yet let us not be hoodwinked by Satan, for education will not convert a soul.

This has been the danger in Japan, and it is a relief to have a missionary from that country write: "Japanese Christians seem to be coming to realize the spiritual character of Christianity; that not by might, nor by power, but by the Holy Spirit, is Japan to be evangelized."

This, again, is the danger in Mexico, and we hear from there with regard to some of their mission schools these words: "The desire to reach the better classes has resulted in an almost total elimination of the Bible from the course of study. The desire to reach a large number of families has stripped them of almost every distinctively evangelical feature. The title of 'Protestant School' gives away to the more pretentious title of 'English College.'"

And so in many fields, and the Christian church must beware. It is Satan's own device. That secular education is evangelization is "a delusion and a snare." Human nature has not in one essential changed since Isaiah said: "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." The Christian world must know that not by might of education, nor by power of enlightenment, but by the Spirit of our God, shall the world be evangelized, the nations won to Christ.

Evangelization, then, whether by preaching or teaching, is the spreading of the kingdom of our Lord over the earth; and it is our Lord's last command. In view of this, what is the duty of the Christian church? It is a duty as plain, as simple, as direct, as duty could be. It is that it shall give itself up to this one thing, the carrying out of its Lord's last commission. It is that it shall say, "This one thing I do," and that in whatever land,—in this land or in foreign lands, in the land of the setting or of the rising sun, where men are white or where men are black,—it shall devote itself with undivided energy, with unswerving purpose, with unstinted love, to the consummation of that supreme ideal, "The world for Christ!"

And already

"The morning light is breaking,  
The darkness disappears,  
The sons of earth are waking  
To penitential tears."



Already we scent the victory from afar. We take the facts of the present missionary world, and they bear sure, though fragmentary, witness of universal progress. Beyond the facts, and partly resulting from them, is the consciousness, the inspiring consciousness, that Christ is marching on. And beyond the consciousness, on the outermost promontory, is the faith,—faith in the living God, faith in the power of the Holy Spirit, faith that He who gave the “great commission” will achieve it in the world, faith that

“Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.”

This paper was discussed by Mr. E. C. Harmon, of Hamilton Seminary.

Mr. Horace N. Pitkin, of Union Seminary, New York, then presented the following paper:

“SYSTEMATIC GIVING.”

As the time is so short I am unable to treat of this subject in all its phases, and therefore must needs confine myself to one central line of argument, leading to a method of giving which seems to me to be far superior to any other in bringing the giver closer in sympathy with and love to the Master, the first great Giver of all.

In this busy, bustling, business world of ours, we are so much engaged with the words *buy*, *sell*, and *pay* that when we come out on the broader plane of the significance of the word *give*, we seem introduced into a new world of thought, and we must stop in wonder to examine this interesting phenomenon of Christian giving, wholly apart as it is from natural philanthropy moved by pity or natural generosity.

Let us, therefore, consider the why, what, and how of the subject; that is,

- I. The motive of the giver.
- II. The gift of self.
- III. The gift of possessions. (a) How much? (b) How?
- IV. Some practical thoughts as to the collection of gifts thus given.

I. The motive of the giver.

We know well the word *bargain*, and how we treasure for its intrinsic worth that thing gained by the transaction, while the gift, if received in a true sense, is of a value measured only by the love toward us in the heart of the person giving. And not one whit differently, but with far more scrutiny, yet with how much the greater love, does our Lord

and Master, Owner, yet Sharer with us, of all things we hold as stewards—does He who is omniscient and omnipotent, look down into and pierce the hidden recesses of our hearts to find out—what? The quantity or mere price of our gift? No, no; but the motive,—the motive underlying it all; for “if the readiness [or willing mind] is there, it is acceptable according as a man hath, not according as he hath not.”

A glorious thought it is, brothers, that we can go forth immediately to preach, first to ourselves, then to others, that the Christian dispensation includes in this phase of giving also the weak and the poor and many owners of the widow's mite; that a man may be poor in possessions, and yet rich in God's sight, for would a man desire greater wealth than God's love? Yet “God loveth a cheerful [willing] giver.” God grant, then, that we may be ready to preach everywhere the crying need of a motive,—the best and the only,—and forthwith to present that alone matchless one, coming straight from the word of God.

“For the love of Christ constraineth us.” “Give” has ever been the word in our Father's house, and so “He gave His only begotten Son”; and we come under the rule of grace by which “we love Him because He first loved us.” So that it is because our hearts burn with the sacrifice on Calvary, not because our ears tingle with the command of Moses to give a tenth; because our desire is to offer thanksgiving and praise, not because the law demands this or that. For these reasons, then, our motive must be “the love of Christ,” loving not that we may live, but living that we may love,—ay, loving even to giving up of life.

With this motive burning fiercely in our breasts, there is no chance of our giving because the next neighbor does, because our father did before us, or because we feel well, or feel ashamed not to; indeed, “God is not mocked.” How mean and despicable these ways really seem, and yet for many years many people, Christians too, have so given and probably will so give, unless we do our duty in enforcing the highest of all motives, “Gift for gift, love for love.”

Then our first gift should be,

II. The gift of self. II. Corinthians 8:5—“First they gave their own selves to the Lord.”

Suppose men say a man is a Christian. Is he so nominally, or has he really, in the deepest, widest, longest sense, given himself to the Lord,—“bought with a price,” yet accepted as a gift? Press this question home prayerfully to ourselves, and then to others; for surely in this we have the solution of the giving problem, since if the consecrating oil has touched ear, hand, and foot, it must be but a small step from gift of self to



## III. The gift of possessions.

## (a) How much?

"Not as little, but as much, as we can," must be our motto. Remember, we are following our motive,—*"Love for Christ."* If God gave this unspeakable gift, how are we to do else than give the largest amount of our possessions we possibly can to Him? I have seen it stated that though we may not be bound rigidly by the Jews' tenth, yet seeing they gave so much under the light they had, we should give much more in proportion to our greater light; that is, the more as Moses is replaced by the Lamb of God, the One whom they for so many years longed to see, but whom we have seen; the more as the veiled face of reflected glory is superseded by the unveiled face of the glory that excelleth,—just so much the more should our thanksgiving and praise offering be.

On the one side we hear the subtle argument, "If a man is a Christian, he does not need to be preached to about giving." What a glorious cloak for selfishness! Unfortunately this world and ourselves are not ideal, and unless our walk with God is very close and His Spirit finds our consciences very susceptible to His slightest touch, we do need "first to be taught," as Peter puts it, and then stirred up "by way of remembrance."

On the other side, however, how often we hear from speakers of the crying need for money in home, foreign, and city mission work, forced as they are to put this forth, in all the vivid imagery at their command, as an argument to stir hard hearts of men and soften stiffened wills that may loosen purse strings, too many times hard knotted about well filled pouches,—whose gold, by the way, does not belong to its seeming owners, but to a Somebody else; that is to say, putting forward as *chief* argument for any money at all for anything, that which should be put in *second* place as a *guide* to giving, not a *motive*,—confounding propulsion with steering to such an extent that men veer to all points of the compass with their money, until disgusted with this catch-as-catch-can principle, they finally pocket it again.

When will we get back to first principles, and take unto ourselves the lesson of giving what we have, which Peter teaches in "Silver and gold have I none; but such as I have," and so stir up our friends to earnest giving in His name and for His sake, even though the needs of the field were never to reach their ears or affect their sympathies? We then have settled that just as much as we can possibly spare shall be devoted to God's work, because "the love of Christ constraineth us."

## (b) How?

One caution: though we are saved by grace, our minds and hearts, so long averse, perchance, to giving in a truly Christian way, must not

be expected forthwith to become obedient to this greatest of graces, but must be schooled until "to give" becomes truly the most joyous part of our worship. To this end must we work, and the scheme which I bring forward, if it seems to be the best for accomplishing this result, is the scheme for us to adopt, however much of a struggle it may cost us to break away from any plan long practiced, but fraught with the danger of serving God by the go-as-you-please method. So may we sit at the feet of the Master, each one trying to gain new light, a new purpose as to His own way of giving, that each one may be assured that if he but follow the Master's desire, as far as he is concerned, money shall not be lacking for His kingdom in time to come.

How many times have we scanned I. Corinthians 15:58 and 16:2,—it may be superciliously, as something all well enough for the brethren of Corinth to observe, something needful to meet the exigencies of that time; but as for us at the present day, with our entire difference of business methods, though we may be "steadfast, unmovable," even "abounding in the work of the Lord,"—"What appeal," say we, "is this for us: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him'?"

One man may take up the Bible and prove by proof texts that thus and thus is the correct method of giving; while another points out that with those two golden strands which run from Genesis to Revelation, representing Christ and missions respectively, there runs a third thread, outcropping here and there more or less distinctly, which brings to our eyes God's method for our "giving"; and though a distinct picture of the whole as a completed scheme is impossible, yet proof texts in this or that place may be cited as partial examples, although these texts in large measure must not be taken as direct law for all time. Such a passage is this one of Paul's. This command was not, like some special instructions as regarded customs, given to particular churches in such tremendously trying and critical moments as we can hardly understand, but it was the method of giving recommended to a body of Christians (the same method as that sent to Galatia) who, as far as this phase of their Christian life went, were in exactly the same position as our churches are now,—appealed to in behalf of the poor brethren in all parts of the world, whom now our mission boards can but meagerly help, for the treasuries are well-nigh empty,—not much meat in the Lord's house for Him to be proved by. So that it were indeed necessary, seeing circumstances fit over circumstances so neatly, that we should take this instruction as a law to ourselves and the church we represent.

Men do this, but only partially, for they butcher the text, making it read, "Upon the first day of the week let every one of you lay by him



in store," forgetting all about the "as God hath prospered him," which by the way is the more important, as it is the reëcho of God's word, spoken by His holy men, ringing down the ages, and tersely summed up in "Freely ye have received, freely give."

As an aside, do we notice Paul adds: "That no collections be made when I come." Could not this be because he wants their whole attention given to learning something new from him, and themselves devoted to imparting to others, instead of occupying their minds with how much they should begrudge him, even going to the length of compelling him to stop teaching on more important subjects to describe, and thus arouse their sympathies for, the suffering of the brethren in Jerusalem? And with what far keener zest and earnestness would men to-day go to listen to a story of mission work if they knew no collection was to be asked,—for this would be useless if each were laying by himself in store as God has prospered him,—and thus they would rejoice in God's wonderful manifestations and even decide to lay by a thank offering for very joy at their participation in this work; but for the speaker—what heart-deep pleasure to speak to an audience of that caliber!

Shall we then make these verses a law unto ourselves?

Men practice three ways of giving:

1. Let us call it the "hand-in-pocket" way; that is, giving when and as we feel like it.
2. Systematic giving, literally,—if a cent in youth, a cent in manhood, a cent in old age, regularly, conscientiously, each week.
3. Systematic giving, broad sense; that is, Christian giving.
  - (a) Systematically, "Upon the first day . . . lay by."
  - (b) Proportionately, "As God hath prospered him."
  - (c) Administering this as a trust fund.

It should not require a very far-seeing mind to discover the fallacy of the first way. At each Sunday service or at some urgent appeal we put our hands into our pockets, pull out and select a coin with hardly a thought or prayer, except perhaps a hidden sorrow that it is not as small as we would wish; for we are not administering our money as a trust fund now, but we allow our selfish natures to have full sweep. You say, "But giving in an impromptu fashion is more of an instinctive thank offering." Is it? Does God consider a gift given with very little thought—except for the moment only—as full of praise to Him as part of a portion of money dedicated to Him with earnest prayer every time our books are balanced and we put aside our proportionate sum for His fund? I think not. So the first way does not fulfill our motive, thanks to God for Christ's love.

"No," says the man with his thousands, "I give systematically. I

was taught as a boy to put in the plate five cents a Sunday, and for my father's sake and because I am used to it, I do the same now." How would it be with our friend if the thousands he possesses became hundreds or tens or fives? The same five cents? I judge not, for men of that stamp have rules that work only one way. But it is wasting time to argue for or against such a system,—dead, machine-like grinding out; no heart, no thanks, no love, no joy,—in fact, no Christianity. So we are shut out from these two ways as unscriptural, commonly practiced though they may be, and are forced to the last method.

"Better" is the implacable enemy of "best." Many a soul has, perchance, been lost by choosing a better course—better than the "worst"—instead of the best. Many a life work has been partially paralyzed from choosing, maybe from selfishness or because of ignorance, the better rather than the best work, and many a church has been indelibly injured in its labors because of the choice of the *better* mode of collecting finances (seemingly easier, not easier in the end I believe) rather than the *best* mode, which springs from a self-denying, prayerful giving. We tread dangerous ground. A man is judged according to the light he has, and it behooves us to think carefully as we discuss, finally, systematic giving on Christian lines.

(a) Systematically,—each week, each month, or any other short period of time, but *regularly*. There are two reasons for this:

1. The Bible says so. This much we are sure of, that in every important passage relating to giving to the Lord, regularity and system are insisted upon.

2. It is business-like. What man ever managed his business unsystematically and succeeded? When will men manage on business principles the Lord's work,—including gifts to Him? Method brings joy,—a real joy, a glorious satisfaction. A man in love with his business, and thus attending to it carefully, usually succeeds; while one spasmodically attending to his work just as his feelings go, ends in failure, and has but a joyless past to look back upon into the bargain. Of course, the strength of the chain is in its weakest link, and if we are strong in all our links of business in the Lord's work except that of "giving," that one will be our hindrance. If we use system in prayer, Bible study, and church work, why not in "giving"? For he who keeps indiscriminately the fifth, seventh, or ninth day as his Sabbath soon observes no Sunday at all, and so the when-he-feels-like-it giver soon gives but little or nothing at all. So we must use common sense, which will in due time lead us to systematic giving; but with the guidance of His Spirit, and "in His name," we shall also be led to a *proportionate*, systematic giving.



(b) Proportionately. Shall we pay a tenth at least, or proportionately to our income above or below?

The tithe existed long before the Jewish nation and contemporaneously with it among outside nations, and was claimed by God from Moses some decades before the specific law in regard to its Levitical introduction and use was expressed. So it was adopted and continually referred to, last by Malachi (3:8-10), and side by side with the Sabbath,—which institution seems also to have existed in crude form before the Jewish nation,—without direct abrogation in the New Testament, and it should continue to be a force to-day, while in fact it was observed by the mass of the Christian church up into the Dark Ages. Is there not reason for keeping this idea now? But in the case of the tithe's use, where does proportion come in? The tenth is the Lord's by debt, just as any other debt,—only this is a debt of love, honoring the Lord with the first fruits. Then, if this amount is according to our income determined before God in prayer, is it not proportionate? But suppose God prospers us beyond expectation; since we have asked Him to bless us, can we withhold our thanks and praise offering? But this extra comes under the Jewish category of freewill offerings, and much more tallies with Paul's advice: "As the Lord hath prospered him." "Freely ye have received, freely give."

But many consider the tithe not binding at the present time; so let us look at six reasons for simply proportionate giving:

1. It is scriptural. It is the foundation of God's word that gift must be made for gift, at least so far as it is possible for us to do it.
2. It is recognizing God's hand in our want, moderate living, or comfortable fortune, thus bringing us closer to Him in love, warning us in prosperity, and cheering us in depression. But I believe that if a man gives his proportionate sum, God will take care of the rest, and his income minus the Lord's gift will accomplish more than all if kept for his own use. It is simply faith in God. He requires a seventh of our time, and if we take that seventh away we suffer for it in body, and just so much will we suffer in purse and spiritual blessing by taking away our proportion in money.
3. We give more for a fact. This is the practical side of the question. A seminary man is proverbially "strapped," and yet I am sure he will be convinced that in the past he has been giving far too little, when he comes to reckon it up in the light of proportion.
4. Our heart keeps warm from not having to refuse aid; our thought goes out with our treasure, and comes into full sympathy with the aided ones, for our heart is not touched as it might be by "I wonder if I really could afford that." Myers says: "There is a difference between throw-

ing money into a collection plate and putting money into it." The thoughtless giver gives, and cares little for its destination; the prayer-consecrating giver has a decided interest in the use his money is put to.

5. It keeps the dead hand from having all the giving to do. All honor to those who have left beautiful sums for grand purposes as they have left this world; but a new generation is here, and is it not more well pleasing in His sight to give our share while we are living from day to day, than to leave it all when we cannot possibly take it away? And besides, we may miss our calculations, and our untold sums slip from our fingers before we depart from this life; and where then will our gifts unto the Lord be? A man wants the blessing from bringing the tithes into the storehouse to fall on his own head; but if he does not have a chance to wait for it, what good will all his money be to him?

6. The settling once for all of a proportionate sum saves wear and tear of deciding each time. Why, we have covenanted with the Lord, and if in a momentary evil hour we might not give as much as we should in a normal frame of mind, this pledge would keep us strong and tide us over the danger; for I do not think such artificial bulwarks erected with due consideration undermine, but rather strengthen, one's Christian character. But more than all, a deciding on unbiased lines is made possible; for besides devoting our money systematically and proportionately, we must lay it aside as a trust fund.

(c) Administering the money as a trust fund.

We pay our proportion regularly into a fund, either in actual cash laid aside in a drawer, or as a book account credited from our income or expense account,—preferably the former; and as we pay out the sums, we duly note them and balance our Lord's books, thus keeping as strict an account with Him as with ourselves. How can we disburse this money in any but a judicial way? With what a broad and unconfined gaze may we sweep the horizon of distress and appeals for aid! Gladly we give out what is especially the Lord's, and many a time do we add to this a thank offering.

This adds the capstone to our system. Brothers in Christ, shall we then decide on a proportion before God *as a gift for a gift?* shall we lay this sum aside systematically? and finally, shall we disburse this fund as a trust fund in a business, even more prayerful, way?—money thoroughly consecrated beforehand, and at last cheerfully given, for "God loveth a cheerful giver."

The discussion of this paper was opened by Mr. Chas. E. Ewing, of Yale Divinity School, and further remarks were made by Mr. H. V. S. Peeke, of Auburn Seminary.



On the recommendation of the chairman of the Alliance, a motion was made by Mr. Colgate, of Hamilton Seminary, to the effect that in order to have time for the completion of business, the minutes of the Alliance be submitted to the Executive Committee for examination, correction, and adoption. This motion was seconded by Mr. Gould, of Chicago Seminary, and passed unanimously.

The Committee on the Library for Japan presented the following report, which was duly adopted:

REPORT OF COMMITTEE ON LIBRARY FOR JAPAN.

We, your committee appointed to further the plan of collecting a library for Japan, beg leave to submit the following:

We have considered the matter, and advised with men from the mission field in Japan, and think it best that the work be carried out upon another basis.

We would therefore advise:

1. That a Union Library for Japan be not raised.
2. That the delegates of the Alliance bring the need which exists in Japan for Christian literature before the missionary societies which they represent, and endeavor to have some plan devised and executed by which a contribution of books can be sent to the men representing their own church in the field of Japan.

Respectfully submitted,

WM. ARCHER GOODWIN,  
*Chairman of Committee.*

After the singing of "Praise God from whom all blessings flow," and a prayer offered by Chairman Adams, the following address was delivered by Rev. J. Walter Lowrie:

"THE NEED OF CHINA."

This theme I would that some one with the lips of a Chrysostom might consider and present to you, overwhelmed as I am with a sense of its breadth and depth and meaning. I have been in the midst of this need for some years. If the Chinese people could one by one stand before you, and each one for five minutes tell you in his own tongue of their need, it would require eight thousand four hundred years, if they should speak for eight hours a day, for that need to be told to the end. And as I stand here I think that though they may not come in a body and

speak to you, yet the world is so small now that you can know something of it, and something of its enormity, just from the words of those who have been there and the letters which they write from the field.

There are some things which China does not need, and we may thank God for that. She does not need a form of government, for she has one of the most perfect that the world has ever seen. That grand pyramid, based on that enormous tract of theirs, and running itself in successive stages to the emperor himself at the apex, perfectly outlined, perfectly organized, perfectly capable, and admirably managed, and so captained that the entire mass of 300,000,000 or more is under the surveillance of that one supreme being, and yet with local self-government so that each village in the country has its own little board of trustees who make its affairs the thought of their lives,—this China does not need.

If there is any nation on earth where an education is eagerly sought after, it is China, and the one ambition of a boy born in the empire is that he may have the ability to read and write, and may know the writings and the teachings of those who have gone before, and may be able to take a place in the country as a man of learning; and the highest title is the title of "teacher."

And then China, it seems to me, has the finest point of all; that is, the consecration of the home, which is something superior to that of any other heathen nation, where one patriarch is a representative of this generation who have feared his law in the little community,—his work, his thought, his purpose, pervading the lives of this generation of descendants,—with no such thing as hard feeling from the father to the great-grandfather, all calling each other brother, and that home under the control and thoughts of one man. This is a compact which, in many cases, is beyond the reach of God for the present, but in the increase of years has had a very pronounced effect in favor of the gospel.

These things China does not need, but we, of course, see other practical needs. A railroad system and a mail service are among its immediate needs. She also needs charitable institutions, such as we have in our country, and which are found everywhere where the gospel of Christ has been extended,—a need of asylums; a need of the care of the poor deaf and dumb people, who wander about the country with no provision whatever for their wants; a need for the care of the blind; and a need for the care of the insane.

If you could have seen one whom I knew, a young man twenty-eight years of age, stalwart and strong, from whom reason had been taken, in an enclosure where three or four other fellows were dwelling, possessed with the strength of a giant, and apparently with the spirit of one, tearing windows and slats from their places, shaking with fury,



terrifying everyone around, until finally it was necessary to bind him to the floor of his own house, where he still continues to live! How I pitied him when I thought of what the Lord Jesus Christ had done for such fellows in the country where I was born; and such cases as this are to be found everywhere.

Then China needs a Sabbath,—those millions with their little pittance daily, some of them working for six or eight cents a day, striving every month in the year for a living, with but an occasional rest on a feast day. No rest for China! No rest for her body; no rest for her soul! And as I have looked over the multitude Sunday morning, seeing them sweeping to their various duties, I have thought, "This day they must have sometime, as it is their right, their Christian right, to possess it."

Then China needs a mother, as you and I have had. I think of the one after another of the homes into which I have gone, each one a power in itself when properly managed, and have seen the mothers having no sense of duty to those children of theirs in dire distress,—in short, mothers usually without self-control, proud and ambitious, so full of earthly aggrandizement, no apparent interest in the little ones. No power of God's name, and with no knowledge whatever, even so much as of the language which they use; so that they are under the poisoning shadows of ignorance from childhood.

These are incidental needs which are summed up in the one overwhelming need: China needs the Lord Jesus, needs Him as a person, needs to know Him, that He may with the words of his mouth ward off the awful superstitions which pervade all this great country; that He may lessen those leading needs of China from superstition; that He may free the men of instruction, the men of affairs, the men who have control of the empire, the men who are leaders, from those influences which pervade the atmosphere, and lead them to a knowledge of Jesus and peace. They have gods which each fears in his journeys to and fro, and to which he prostrates himself twice a month, and places his presents before one of the gods, lest he should destroy him altogether. The sense of awful apprehension which rules over the heart and mind of that people, as day after day and years go by, knowing nothing of the light and words of the Lord Jesus, which alone can dispel from the mind of the Chinaman this superstition, I can only liken to goblins, or owls and bats, which are in the darkness of his soul, killing not only him but his children, so that to mention or speak of the last hours of one's life is something forbidden throughout all society. To mention the word *death* is something strictly prohibited everywhere, so that the whole nation lives in an awful apprehension. They need

the Lord Jesus, so that He may remove this apprehension which lies upon the soul of the Chinese from the highest to the lowest. When they are brought through the gospel to know of the immortality of the soul, they express the greatest joy.

They need the Lord Jesus as a standard of righteousness. The best of their own feelings interest them for the revenge of loved ones. I remember so well the testimony of a woman, a well-to-do Chinese, who when her sister had been beaten to death by her husband and the report had been brought her, went to the home, and there before them all she took the pictures and dashed them on the floor together, and then summoning the little boy, her son, she took him to a certain place near by, bound him, and ordered certain punishments inflicted on him, that certain spirits might not pervade the house during six weeks in midsummer, and then that the father must be beaten so many strokes, etc. Coming afterward to us, she said, "I have had my revenge," and was gloating over the little satisfaction that that might bring to her heart. The intense spirit of revenge as a duty and as a righteous privilege seems to pervade their whole system. Hence, they need the spirit of the Lord Jesus Himself as the perfect one standing on the side of righteousness,—Jesus representing the glorious righteousness of the living God of which they have not dreamed; and until they see and accept that as a revelation of the Lord from heaven, they cannot escape from the folds in which they are enveloped.

Then, too, they need the Lord Jesus as the one who will bear all their sins, for they are overwhelmed with the sense of sin. I have seen a man who had traveled from beyond the great wall, who as I was journeying across the plains was about half a mile ahead of me, lift up his hands to heaven, and then casting himself upon the earth, and then lifting himself up, take two steps forward, and again raise his hands. I reached him, and looking up at him, asked the question, "Why are you thus engaged?" And he told me, "Look at me." I shall never forget his telling that he came from beyond the great wall eighty or one hundred miles, and that he was seeking peace. "I have found none in my home in the North. I want it for myself. I want it for my country, but I am tired of this journeying to secure peace." I recall it as one of the pleasantest privileges of my whole life to sit there and point out to this man Jesus as the giver of that peace after which he was seeking. Such a need as this the Lord Jesus satisfies to the least of men.

There is in Pekin one line of business—the pawnshop—which is one of the most prosperous in all China. They have in the sign which stands before each shop a tall red pole, which extends toward the heavens with a cross bar in the center; and there almost the entire



population of the city, at one time or another, have deposited their goods, jewelry, and in fact, everything they possess. And here this great gilded cross in front of each shop of this kind gives to us the opportunity of bringing this thought: familiar in its earthly sense and with the most unpleasant associations in the one aspect of it, yet through the channel of the friendship of another, when they are in adversity, to bring them to enjoy that comfort and joy in the Lord Jesus.

In one of the temples in the west of Peking there is a collection of idols beside the central one of Buddha, and among the little figures there is one with the inscription "Jesus." Some years ago—no one knows just how—they had heard of a man named Jesus who had done wonders for one of their countrymen, which induced the making of the figure, simply to suggest or remind their countrymen of such a one; hence its position among the idols of China. I do not know that similar idols are found anywhere else in China. I have not heard of them.

And now, my dear brethren, this need of which I have been speaking is one which the whole of the Chinese people, as one great mass, want; and the Lord sounds to us, "Go." Will you not decide now to respond? He has laid this work on you and me. The need is for living helpers to bring these 300,000,000 of people to know the living Christ. The lost ones, living there in their superstition, their sin, their helplessness, and neglect by the world—am I the one who shall bring them light? The poor, lost Chinaman! he is the one who so needs to be brought to know the Lord personally. Men who feel the power to set men right, men who know what it is to come to the great God as Father, men who know what it is to be brought out of darkness into light, and who have the Savior as a present companion,—give us such men as these; men with influence, men of whom others will take knowledge, and who will bring this need to their souls. There is need of the man who can sit down by the side of a young man and have power to instruct him, of the man who has power to draw a young man to himself, of anyone who has power to select the need of others, of those of his own age, and to train men who shall go out as representatives throughout that land and who will speak.

O friends, if I could but represent to you the need for such men as these, and the glorious privilege and honor of being such a man in just such a place; if you could point to it as the privilege and joy of your life as it has been of mine, and I could represent to you what for these eight years past He has been for me, and the joy which I have found in journeying through the streets of that city, speaking to crowds here, and speaking in the country there, impressing upon them the facts concerning this blessed Lord Jesus; if you could but write it in your hearts so

that some of you may be called through the Lord Jesus Christ to that work and find a place in his service,—I shall rejoice in being a mouthpiece for these people, who are still in spiritual darkness, but who through your influence may be brought to the love of Christ. It surely is a privilege such as no man can find a greater, to be the means of severing a man from influences which have been over his entire generation.

In order to reach the men of this nation, we must look to Him for power from on high to enable us to satisfy their hearts. Many of their homes have become places of prayer,—in fact, a large number of them; and when their children, growing up in that country, shall recognize the Savior as their Master, then shall we know what it is to have born Chinese testifying to the Lord Jesus Christ among that people. Many in Peking are longing for the day, and hope that the Lord will bring that day near at hand, when the emperor himself—a prisoner as he is practically in the palace—will not simply come to read the Scriptures, but will be impressed with the fact that Jesus is indeed the King of rulers, and that He is indeed the Savior of the Chinese people; that instead of going as a young man—he is but twenty-three or twenty-four years old—and kneeling there at that mighty palace under the blue dome of heaven without an idol or inscription before him, and there speaking into space without any assurance of an answer—when I see that solemn worship, the most solemn of any heathen worship on earth, he kneeling there with perhaps a paper containing the names of people who have given up their lives to Shinto, have been put to death that year, and calling upon something, that great something, to assist in his efforts to maintain the cause of Shinto in the land of China, I am longing for the day—and it is my firm belief and expectation that it will come—when this worship shall be modified, transformed somewhat, perhaps the old temple remaining, for it would need no change, but instead of the blue sky of heaven, worship this same Jesus in the secret chamber, and that this emperor may recognize Him to be the King of nations and the King of saints. For this we wait, and for this end we are working, and just in proportion to those whom the Lord calls to this work, just in such proportion will the work be done. May the Lord grant you the privilege, many of you, of joining in this work.

At the close of this address, "From Greenland's icy mountains" was sung, and Rev. R. E. Speer, secretary of the Presbyterian Board of Foreign Missions, delivered the following address:

"THE MISSIONARY SPIRIT."

The Christian spirit is a spirit of unselfishness. The Bible seems almost to take pains to prevent us from getting any other impression than that. One is almost tempted to think at times that all else is lost



sight of in Paul's speech at Miletus. He had been going about Ephesus, feeding the church of God; and then as though he feared from what he had said that the Christian spirit was not in their hearts, we find him freely expressing his sentiments as to our Lord's perfect life. But he must needs go on in the work of our Lord, as he says: "It is more blessed to give than to receive." And our Master Himself must have something of the same teaching in His mind when He tells the man, when He had heard his request desiring to accompany Jesus that he might be with Him, that he was not to accompany Him but to go home to his friends and tell them of the great things that the Lord had done for him. And on the very first page of the gospel story the unselfish spirit is seen, when Andrew did not follow the first instinct of his heart, but must find his brother and tell him about Jesus and bring him to Him. From the very beginning to the end of the New Testament, the teaching is reiterated again and again, as though He who presided over the writing of those books desired the Christian spirit to extend to all who should bear His name, and not confine its energies and its love to Himself; so that from the beginning to the end of the New Testament, the life of God has been expressed in that way. He laid down His life for us; so are we to lay down our lives for Him. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; so that every one who is going to be a follower of Christ must be in sympathy with His unselfish spirit.

To have a missionary spirit, one must be in sympathy with the Christian spirit. With this further limitation of it, the Christian spirit drifts into the channels of the greatest need. I remember to have heard in a meeting in a large theological seminary, where they were discussing the question of the lack of missionary spirit, one member say that a person could not be in sympathy with the churches of the day and be out of sympathy with the missionary spirit. He doubtless, however, understood the question as I understand it,—that such a statement needs certainly the limitation that it is possible to be a church member to-day and lack missionary spirit; that it is possible even to be a student in a theological seminary, charged with the spreading of an unselfish gospel, and yet to be lacking in missionary spirit; and yet, properly understood, what he said was true. No man can be without the missionary spirit and be in sympathy with the church of Jesus Christ. From the very beginning of its history, the church has held up as its ideal the spirit of unselfishness. To be without the missionary spirit is not only to be out of sympathy with the proper teaching of the New Testament and the spirit of Christ, but it is also to be out of sympathy with the church of Christ.

Those who refuse the missionary spirit refuse the spirit of Jesus Christ. Look at His life. He went to different lands. He went where there was the greatest need, met with persecution; and from the beginning to the end the Lord Jesus Christ was a missionary, a holy missionary. We never hear Him speaking of Himself as anything else than a missionary from the beginning to the end of His life,—a man sent to save men, not by "Mine own will, but the will of Him that sent Me." "I do always those things that please Him." In speaking to a little company standing under the shadow of His uplifted hands: "As the Father hath sent Me, even so send I you." And generally the New Testament speaks of Jesus in the same way: "Hereby perceive we the love of God, because He sent His Son that we might live through Him." In another place it is mentioned: "Hereby perceive we the love of God, because He sent His Son to be the Savior of the world." From the beginning to the end the Lord does not speak of Himself as going on His own errand, but as a man assigned to somebody else's errand; namely, as a missionary. And further, the spirit of Jesus Christ was not alone that the missionary was sent, but the missionary was sent to the very least and most degraded, to reach all nations and preach the gospel to those who need it in every land. When calling the little children to Him, He said He had not come for innocent ones, but had come to seek and to save those who were lost; and when sitting down with Matthew at the feast, He said that He spoke to them as publicans and sinners.

The spirit of Jesus Christ is the spirit of a missionary; and to be missionaries we are not to go where spiritual life is thickest, not to go where believers are to be found on every hand, but to go out to seek and to save those who are lost,—not by Me, but by the Spirit of Him who sent Me." From the beginning to the end of His life you can not dispel this one vision. He had other sheep to bring into the fold before He should be withheld from their sight forever. His last command is left not only for the people of His own land and nation, whom He had come to save, but to reach out to the outermost portions of the earth as well. He sent out His disciples to be witnesses unto all Judea, and unto Samaria, and then the uttermost parts of the earth. The spirit of Jesus Christ is the missionary spirit. How then are we going to account for its absence in the church? How are you going to account for it? If to be without it is to be without the gospel, who would escape?

I can account for it clearly only on one or two grounds. It may be due, in the first place, to ignorance. It may be that men have overlooked the advance of missions and the gospel of Christ since Carey was in the world. Surely we have no better evidence of the need than the fact that two-thirds of the world is still without the gospel. We are meeting men



all the time that need disciplining. There is ignorance even among the members of our churches. Hundreds and hundreds of men, I might say thousands, need knowledge on this subject. The Bible speaks so clearly that to neglect its teachings is just as bad as not to have heard them at all. Surely this is the teaching of Jesus Christ. To be ignorant of the need to-day is a crime, just as much of a crime as sin is a crime, when the facts are all around us on every hand. Why do not people awaken to these facts? Cannot Christ be believed? There seems to be a lack of faith; but surely anyone reading the Bible will see that its meaning all through is "The world for the gospel." It can then be plainly seen that the reason that people are without the missionary spirit is because they neglect the facts. They are as simple as can be.

If we cannot account for it in ignorance, then it must be lack of spiritual life. Why is it that so many people pray for help when we believe that already He has given us the power of salvation? How is it that in our spiritual life we pray for larger means when He has given us the best that he had? Because we overlook what God has already given us, His own. It is this lack of missionary spirit in thousands of lives that is hurting the church. And yet we have the promise as made in the eleventh chapter of Matthew: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And then coming face to face with such a clear and explicit knowledge of the Lord's command, "Go ye into all the world and preach the gospel to every creature," "for ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," it would seem that our duty is plain. This is something that is applicable to every personal life. What right have we to appropriate to ourselves the promises of the Bible and exempt ourselves from the literal commands and obligations of the gospel? Are we simply to look on, and let some one else do the work? That command extends to all of us in the universe. Appropriate it, and use it in the church. Take one other step. He picked as His disciples those who first saw Him and believed in Him. "Except a man leave his father and mother, and brother and sister, and wife, and land, he cannot be my disciple." He meant precisely what He said,—that you could not have any Christian spirit unless you followed Him literally. This is notable in Christ's life as we follow it. We see His unwillingness to share the chief glory Himself, preferring that others should share it. How different with us! We are willing to follow in His footsteps in some things, but we have not been willing from the beginning to put our lives into His hands,

trusting to His Spirit. Can we not this year go and fulfill the mission of Him who was the first and greatest missionary? If we cannot go and work for Him this coming year in foreign lands, can we not show by our lives that we are serving Him? God has given us the privilege of walking in His footsteps and saving the lost ones, and if we do this, we shall bring many to a knowledge of Him who otherwise would not have been reached or saved at all.

Well, but some one has said, "You have taken for granted all along that Jesus wants us to spend all of our time for Him." I believe we should, if possible, use our talents in the channel of the missionary need, in the channel of the world's greatest need, out of which the Christian spirit ought to flow. I remember what Paul said: "It is more blessed to give than to receive"; and I also remember what our Lord said: "Whosoever shall lose his life for My sake, shall find it." I believe that He meant all of this. Some people, however, do not seem to comprehend what this means. We have to bring the spiritual life into our daily lives, and make the cultivation of it the chief business of one's days. The spiritual life in its fullest realization is seeking and saving souls. We must consecrate our efforts by constant urging to our Master's service. Years and years ago that church was considered the strongest in which her best men were missionaries. This is in a sense true to-day,—we must all be missionaries.

There is no reason why, fellow students, we should not go out from these meetings with a better spirit than before, with a full conviction with more purpose to carry it out, and with a clear course for the future. There is no reason why we should not go away from this Convention with a love of God that fills us with a desire to go wherever he may send us.

A prayer was then offered by the chairman, and afterward the Committee on Resolutions reported through their chairman, Mr. C. C. Meek.

#### REPORT OF COMMITTEE ON RESOLUTIONS.

WHEREAS, Under the gracious providence of our heavenly Father the Alliance is again assembled in annual Convention, and

WHEREAS, It has pleased God to use the Alliance to arouse, maintain, and promote a more intelligent interest in foreign missions; therefore,

*Resolved*, That we earnestly request the prayers of God's people for His continual support and leading.

*Resolved*, That we recommend Christian people to have implicit faith in Christ and entire dependence upon the Holy Spirit in using human



agencies in carrying on His work, and that we recommend faithful and persistent prayer to be made for the success of all missionary labors.

*Resolved*, That the Alliance strengthen its hold upon the seminaries, infusing into them the spirit of Paul and inducing them to give thought and heart and life to the evangelization of the world.

*Resolved*, That the Alliance commends the movement in the seminaries toward a more scientific study of present social conditions in cities and towns of our own and foreign lands, and recommends that each seminary provide, if possible, an endowed chair of sociology.

*Resolved*, That the home pastors should seek to contribute through their churches spirit and money and means for foreign missions.

*Resolved*, That the seminary student has before him the world as a common field of labor, and is under duty to supply that need to which his powers are best adapted.

*Resolved*, That the great need of workers in the foreign field be emphasized in our seminaries and colleges, and that all missionary organizations be urged to pray the Lord to send forth laborers into the field.

*Resolved*, That Christian people should be urged to contribute to the cause of missions systematically and more liberally of the things whereof God has made them stewards.

*Resolved*, That we recommend an earnest effort to bring more seminaries into the Alliance, and to this end we further recommend the formation of district Alliances wherever convenient.

*Resolved*, That a still greater spirit of consecration and coöperation be disseminated through the different seminaries, so that, regardless of doctrine or denomination, systematic work may be done by all Christians.

*Resolved*, That we return most heartfelt thanks to those who have so generously and kindly provided for the wants of the Alliance; to the ladies who have so hospitably entertained us; to the First Presbyterian Church for the use of their building; to the other churches for their kindness; to those who have given us words of wisdom and strength in papers and addresses; to the Executive Committee for its efficient labors; and to the railroad officials who have granted special accommodations.

Signed,

C. C. MEEK,

C. N. CRABBS,

E. M. FAIRCHILD,

*Committee on Resolutions.*

A motion made by Mr. Wilson, of McCormick Seminary, and seconded by Mr. Scott, of Virginia Seminary, that the report be adopted *in toto*, was passed by the Alliance.

Mr. R. E. Carson, of Allegheny Seminary, moved, "That there be one day set apart during the coming year in every seminary here represented, for prayer for a revival of missionary interest throughout the churches by the outpouring of the Holy Spirit." This motion was seconded by Mr. Sears, of Rochester Seminary, and unanimously adopted.

A motion was passed to the effect that in the opinion of this Alliance, the use of tobacco in any form by theological students or professing Christians should be discountenanced.

Mr. W. J. Sly, of Rochester Seminary, moved, "That the Alliance voices its sentiment in favor of the total prohibition of spirituous and intoxicating liquors." This was seconded, and produced a lively discussion; but on account of the lateness of the hour, a motion made by Mr. Hungate, of Rochester, and seconded by Mr. Scott, of Virginia, that the matter be laid on the table for future discussion, was passed.

The benediction was pronounced by Rev. R. E. Speer, and after the singing of "Christ for the world we sing," the session closed.

#### EVENING SESSION.

8:00 P.M. After the singing of "Hail to the brightness of Zion's glad morning," Chairman Adams read as a Scripture lesson II. Corinthians 5. Prayer was offered by Mr. C. C. Meek, of Princeton Seminary. A cornet solo was then played by Mr. Burley, of Rochester, followed by the singing of "Jesus shall reign where'er the sun."

Rev. F. F. Ellinwood, D.D., secretary of the Presbyterian Board of Foreign Missions, then delivered the address of the evening upon

"THE TRAINING REQUIRED FOR MISSIONARIES IN THE GREAT NATIONS OF THE EAST."

Of the qualifications which a missionary needs for work in oriental lands, the most important are those which a preacher of the gospel needs anywhere and everywhere,—intellectual strength and equipment, a large stock of common sense, plenty of supple tact and resource for emergencies, and last but not least, an earnest and consecrated spirit. I assume that the physical health is sound, and the theology sound, and



that the service to be rendered, whether at home or abroad, shall be inspired by a deep sense of the moral ruin of mankind on the one hand, and of the all-sufficient grace of our Lord Jesus Christ on the other. I emphasize the need of intellectual power and equipment for the foreign field because we sometimes encounter the idea that men who lack the caliber required in the ministry at home might answer a fairly good purpose among the heathen. It is consciously or unconsciously reasoned that they are there to deal with simple savages, while here they must cope with the bright, educated intellects of a nineteenth century standard. I have even known a professor in a theological seminary to say of a certain candidate, "He is a man who can't be spared. He has abilities which will give him a high rank at home, and we greatly need such men in our leading churches." But I do not hesitate to say that the foreign mission field requires our strongest men more imperatively than any positions that can be found for them here at home. It cannot be said of any particular man that he is indispensable to the work in the home church. There is no one whose place might not be well and adequately filled by some one of the hundreds of able men who are now found in the gospel ministry; but I could point to many a position on the foreign field where the loss of a tried and successful leader might be irreparable. It was no mistaken idea, no outburst of missionary enthusiasm, that led the church at Antioch to select the strongest and best men, the chief of the apostles and the noblest layman of the early church, for the foreign work. No end of specious arguments might have been used for their retention at Antioch. That infant church needed the very best leadership more imperatively than any church or any chair in this country can possibly need any particular man. And yet it was the Holy Ghost who said: "Separate me Barnabas and Saul." They were to be pioneers; they were to breast the floodtide of heathen error and heathen customs. For the maintenance of home churches the apostles selected men as they found them in each community, and left the care of the flocks in their hands.

Possibly the notion that men of inferior ability will answer the demands of the foreign field has grown out of the fact that most of our modern missionary operations have been carried on among simple races,—the Indians, the negroes of West Africa, or the islanders of the Pacific. In these fields there were no strong and intrenched systems to be met; what was needed was chiefly fervor, self-denial, fidelity, and a burning love for souls. But in the missionary work which lies before us in countries like India, China, or Japan, we are called to deal with very much the same forces of evil that the early church encountered in the Greek colonies and everywhere throughout the Roman empire. The

Greek philosophy was not one whit more subtle or profound than is the philosophy of the Hindoos; the pride of the Areopagites scarcely equaled the haughty spirit of Islam; the cold and respectable ethics of the Stoical philosophy were not more self-sufficient than the teachings of Confucius. Paul's discriminating counsels to the young missionary Titus demanding both fervor and intellectual tact are all in point to-day.

There are some things which render the modern problem of missions even more difficult than it was under the subtle systems of Greece and Rome. Professor Shedd has well said that the task is now more intricate in view of the widespread prevalence of pantheism throughout all the East. "It is impossible," he says, "to construct a doctrine of sin with a man who has no conscience respecting sin." The Greek philosophy did recognize the personality of God and the freedom of the will, and Paul in his preaching could appeal to every man's conscience in the sight of God. But the modern Hindoo, with his pantheistic theory, ascribes all action to the deity that is within him. The doctrine of the Bhagavad Gita, which has been called the New Testament of Hindooism, everywhere presents the notion that the individual ego being lost in the one only existing ego, man must recognize every act and impulse within him as the act and impulse of deity; and the result is that conscience, moral responsibility, anything like a sense of sin, all disappear, and you might as well undertake to write your name on the surface of the sea as to make an impression upon moral sensibilities so paralyzed by false reasoning. God can re-create the dead heart; but He sees fit to do this in connection with means, and the work which He assigns in dealing with pantheists calls for the most thorough preparation and the keenest discernment,—both and all sanctified by an earnest reliance upon His divine power. Dr. John G. Paton constantly insists on the highest possible preparation for missionaries even among cannibals. How much greater the need in India or Japan!

But the point that I make is that no man should imagine the work of modern missionaries anywhere to be any easy task, nor yet an impossible one. Some one will say, perhaps, "Well, evidently you don't want me for this work, for I have not been gifted with intellect." Yes, we do want you. We want the very best, and we want a multitude of others with just such capacity as God has given them, with the understanding that they are resolved to be the best and do the best that is in them. The false position upon which we make uncompromising warfare is the notion that only second-rate attainments are required.

The second qualification which a man needs everywhere, but needs most urgently on the mission field, is common sense, and a quickness of tact which will find him ready for any emergency. To put this



point in the form of illustration, I will take the Apostle Paul. If he had been required to stand simply in some pulpit in Antioch, and preach the gospel to a congregation all of his own way of thinking, he would have needed a good degree of common sense even there, for circumstances would sometimes arise in his congregation in dealing with which he would have needed great wisdom; but the demand in such a sphere could not compare with that which was made upon him in his pioneer work as an apostle. He was to find himself confronted now with friends, and now with bitter enemies. Sometimes the ignorant peoples would bow down and worship him, and anon they would stone him. He must confront the sturdy hatred of the Jews and the supercilious contempt of vicious Roman governors. He must stand before the high priest, steeped in ecclesiastical conceit, and before the procurator, equally steeped in vice and deadened in moral sensibility. In the Jewish mob at Jerusalem, on the deck of a sinking vessel, torn by the mob at Philippi, buffeted by the shrine-makers at Ephesus, and finally standing before Nero, he would need all the tact, all the quickness of judgment, balanced by principle and the fear of God, that it would be possible for any one man to possess. Now, the missionary work is not always so eventful and full of crises as it was with Paul. But there is this difference between the work abroad and the work at home: that whereas the latter is very much organized to one's hand, so that his congregation, with its sanctuary, its regular service, its on-going routine of instruction and of work, prepare his way for him, on a mission field he may have to originate everything,—lay his own plans; deal not with friends, but with enemies; win his way to hearts that are bolted and barred against him. He will have no church bell to call him to his regular service, nor a routine labor of sermonizing, but a kind of work that embraces every species of effort and is full of interruptions. It puts before him not only the task of turning up the hard soil unplowed before, but the more difficult task of clearing away the forests and the jungles of error that bar his way against him.

I said that a consecrated spirit is necessary, at home or abroad. I need not tell you how essential it is here at home, but it is absolutely indispensable on the mission field. A man with only a moderate degree of consecration may, if possessed of brilliant talents, sustain himself for years in a popular American pulpit, but in the mission field he will fail utterly unless his heart beats warm and high with the love of Christ and the love of souls. Nothing can be more wooden and lifeless than a missionary service which lacks the vital element. Unless a candidate possesses this spirit in good degree, he should never go to the foreign field; and if, after going, he learns that he has mistaken his motives and

lacks this spirit, then I say, however gifted he may be, he should come home. And I speak of this in these emphatic terms for this reason: there are those who, when certain other qualifications are insisted upon, are apt to assume that this is ignored. I remember that in a large meeting of clergymen, when one was urging the importance of studying the peculiar systems of the field to which the missionary should go, a venerable man arose with an air of great wisdom and piety, and said that the great thing on the mission field was a knowledge of the gospel and a thorough devotion to Christ,—as if anybody differed from him; as if when Paul exhorted Titus to be able to convince the gainsayers, somebody had suggested that what Titus needed was the love of Christ. There are two classes of men in our day who abuse the fundamental and all-important doctrine of Christ and Him crucified by dragging it into an antagonism against other important truths, as if there were really any want of harmony between them. The first are those who condemn any study of the false religions from a timid but very loyal spirit. As Archbishop Trench has substantially put it, they seem to think that any attention whatever to the errors which one is to meet, savors of disloyalty to Christ. They feel that the truth of the gospel is so blessed that one cannot say too much in its favor, even though he should say some things that are not strictly true, and that heathen systems are so vile that one cannot say too much against them, even though he should exaggerate the facts in the case. They look upon bitter denunciation against everything of the kind as a duty and a very fruit of the Spirit.

Another class who bring the ruling love of Christ into antagonism with other truths and other duties is a class for whom we have less respect. They are those who use the truth of God to excuse their ignorance and indolence. Conscious that they do not study and toil to know the truth in all its environments and applications in an age like this, they use the sacred plea of preaching Christ and Him crucified to justify driveling commonplace and indolent repetition. I think one of the most dangerous fallacies under which ministers at home and abroad may fall is just this abuse of a great and glorious truth. The broader range of Paul's knowledge and sympathy for heathen nations lacked no element or degree of love to Christ which might have been claimed by James or Cephas within the walls of Jerusalem and the narrower walls of Judaism. It was he who "determined not to know anything save Jesus Christ and Him crucified" among the Corinthians, and who yet had the intelligence and tact to say to the men of Athens: "Whom ye ignorantly worship, Him declare I unto you."

With these general principles thus stated, let me say, then, more specifically,—



1. Every missionary should know something of the systems of error which he is to confront. He ought, I think, to study the different systems comparatively with one another, and especially in their relations to Christianity. The importance of this is coming to be felt now with reference to those who remain at home, for the reason that heathen systems are retorting upon us by sending their missionaries to our own land, and apologists of these systems here among ourselves are constantly parading them in the secular press, in our magazine literature, and on lecture platforms; and more than this, these old faiths are rehashed in various combinations with our modern spiritualism, and there are thousands and tens of thousands of skeptics and malcontents who, as Theosophists or Christian Scientists or New Buddhists, avow their sympathy with them. But there is a still greater need of a clear understanding on the part of the missionary. Says Dr. George William Knox in a letter: "The study of these oriental systems has great advantage to the ministry at home, and is becoming important; but here on the mission fields it is simply indispensable."

The missionary should consider well his changed environment. Here at home the Christian worker, whether minister or layman, finds in all minds a greater or less deposit of Christian truth lying like unquicken seed. Everybody has heard of Christ; everybody has been trained in greater or less degree under the prepossessions of our Christian cultus; it is the basis of our ethics. There is the very atmosphere of Christian influence about us. The worker in the Young Men's Christian Association, when he takes hold of the arm of some young friend newly arrived in his city, can proceed at once with persuasion and the play of sympathy. A pious mother or a Sunday-school teacher has laid the foundation long ago. What he is to do is to prevail upon his friend to decide for Christ. The young man who addresses the students of an American college stands on the same vantage ground. But suppose instead of this he were to address the students of Calcutta University, all of whose antecedents have been opposed to Christian truth; who in their reading have given far more attention to Huxley and Spencer, Ingersoll and Bradlaugh, than to the New Testament; and who under the spur of what they proudly call a "revived Aryanism" have armed themselves with all the weapons of oriental philosophy. It is easy to see how in such a case the intellect is to be appealed to as well as the heart. As Ram Chundra Bose, himself a converted Brahman, has expressed it, "the rubbish of false philosophy must be cleared away"; and a wise as well as a good man is needed for the task.

Or let us turn from India to Japan. When the missionary work began thirty years ago, there was not the same inveterate type of

heathenism to be met with that has long existed in India. The people had a mixture of Buddhism and Shinto, and there was no particular cohesion between them. The Japanese not only of the lower, but also of the middle class, and in very large numbers, accepted the gospel as a child accepts it from his mother. There was a great and wonderful ingathering. Perhaps no other mission field has ever shown so many favoring elements. But soon the midday sun shone out upon the sprouting grain of this early seed-sowing. The German philosophy became intrenched in the highest grade of Japanese schools, and took strong hold upon educated minds, whether educated in Europe or America or at home. Western infidelity entered the field with missionary zeal. Theosophists of India entered into an alliance with Japanese Buddhists. Sir Edwin Arnold and Mr. Knapp, a New England Unitarian, vied with each other in making the people satisfied with their old systems. Meanwhile, owing to the refusal of the Great Powers to grant Japan something like fair treatment with respect to the revision of treaties, there grew up an embittered feeling against all foreigners, and it extended more or less to missions and missionaries. A national spirit was stimulated. The state of public sentiment became chaotic, and there has been for the last four or five years more of discussion in regard to religious topics—Protestantism, Romanism, Buddhism, Theosophy, Agnosticism, Darwinism, etc.—than in any other country in proportion to the extent of the public press. The result has been that the young native ministry, who early received the truth so implicitly, have been bewildered, and more or less of reaction has occurred. Had they in the first place been so taught as to prepare them for the coming storm of infidel assault, it would have been much wiser. What the young native ministry are calling for now is not a large number of foreign missionaries to preach to the people, but a limited number of thoroughly furnished leaders to whom they themselves may look for counsel and an adequate apologetic.

2. The missionary should go to India or Japan or China with a great deal of candor and fairness of mind. He must be entirely divested of the notion to which I referred a moment ago; namely, that his cause is so good that he can buttress it with any kind of an argument, and that the cause of his enemy is so poor that he has only to deal in denunciations without reserve. It has been supposed that there were no truths in heathen systems. Fifty years ago a man standing on any platform at a missionary meeting might have made some such assertion as that without being called in question. But Professor Moore, of Union Theological Seminary, at Hampden Sidney, Virginia, in an able paper read at the Pan-Presbyterian Council in Toronto, in September last, urged the importance of understanding the false systems which the missionary



must encounter and of recognizing fairly such merits as they may possess. The old indiscriminating method of dealing with false systems has called forth not only remonstrance, but an exaggerated glorification of these systems, by non-Christian writers among ourselves. Where well disposed Christian people had treated their teachings as childish fallacies, these apologists have shown profound philosophies, and where it was supposed that only blackness and vileness abounded, they have brought forward exalted ethical maxims, and they have not failed to idealize them. It has become very clear that there must be wise and judicious discrimination; whatever is true must be acknowledged, and when the facts just as they stand are known and recognized, then on that safer foundation we may build up the supreme and lasting argument for the truth and for the glory of the gospel. It has been well said that any truth which lies in the mind of your heathen auditor unrecognized, will block the way against all your appeals. If it were acknowledged and wisely utilized, it would prove a great help; but neglected and ignored it is absolutely insurmountable. You may wear out your life in preaching to that man whose consciousness of truth you have denied.

Let me give you an instance. Not long since I read a letter written by a veteran missionary, giving a pathetic account of his experience at the deathbed of an old Indian chief. Feeling that he must be faithful to the supremacy of the gospel, he told the chief that all his life had been sinful, and only sinful; that in the sight of God he had never had a good thought or put forth a good act; that he must throw aside everything as utterly sinful and rely on Christ alone. He thus stated that which contained the truth, but as Dr. Lyman Beecher once expressed it in my hearing, "he put the truth butt end first." The old Indian was anxious about himself and dissatisfied with his own religion, but with a look of sadness he said to the missionary, "That is a hard saying. Do you say that I never had a good thought? Do you mean that I never longed to know the Great Spirit, or to do anything as I should?" "No," was the reply, "you never have done anything that was right in the sight of God. You must throw all aside and trust in Christ." The poor old man finally said, "Well, I cannot receive your word. If I must believe all that you say, I cannot receive the religion of Jesus; I must trust my own." And he died in darkness and despair. Can anyone doubt that if the missionary had been a wise master builder, rightly dividing the truth, he might have won that anxious soul to Christ?

Take a better instance and illustration. Rev. Rodney Janvier, of India, told the Synod of New Jersey the other evening of the difficulty which he had in preaching Jesus in the bazaars, for the reason that generally if the name of Jesus were mentioned at the first, there would be

a stampede. He could not hold the people. But he said: "We sometimes get the ear of the people by some such means as this: I have sometimes referred to the prediction of their Shastras that a tenth Avatar, or incarnation of Vishnu, is yet to come, and that he shall rule the earth not by force but by love, and shall establish a kingdom of righteousness. And after getting their attention by some such reference to their own prediction, I have said to them: 'There has already been an incarnation of God with men nearly two thousand years ago. He has come, and He has even now set up a kingdom of righteousness and of love. This expectation you have had in common with God's people of old, and when Jesus Christ came, all the nations had been led to look for His coming. It is this very Jesus who has wrought such marvels in the nations that are called Christian, all of which were once barbarous. See now the change. And it is this very Messiah that I have come to proclaim among you. Let me ask you to investigate this matter and learn something of this Christ of Nazareth.'"

Mr. Janvier was not the first to make use of this prediction. Dr. John Newton published twenty years ago a tract on this tenth incarnation of Vishnu, pursuing the same line of thought. The little tract fell into the hands of an educated Hindoo engaged in the civil service, who read it and accepted Jesus Christ with joy as his Savior. On his deathbed he bequeathed this little treasure to a friend, who was also converted to Christ, and who, having wealth and leisure, gave himself up to the work of preaching Christ as the predicted incarnation of Vishnu. In his home at Rampore was a hall in which he sat daily to teach those who came to him, and the last information I have received concerning this man was that some hundreds of believers were now numbered among the so-called Nishkalunks, or believers in Jesus as an incarnation of Vishnu.

3. A missionary in the East should learn well, and constantly observe, the true place of emphasis. It is not enough that he propose to teach a higher civilization or a loftier system of ethics or even a somewhat better religion. He should not go out to the heathen merely as an educator or a linguist or a translator or a doctor or as a savant in oriental systems. All these things must be subordinate to the great end of saving souls through the blood of Christ. A better civilization will follow; the healing art will be a blessed boon; faithful translations and good educational work are important means; the ethics, faith, and habits of thought of the people should be known and fairly and skillfully dealt with; but the *one only Savior* of mankind must be presented in every step and stage and department of the work.

4. Once more. The missionary needed in the East is one who has



an expectant, and if need be an importunate, spirit. I would have as a foundation, if possible, a hopeful temper, as we say; but there should be superimposed upon that the hopefulness of a large and expectant faith. I do not believe that any missionary ought to expect anything less than precious fruits, golden sheaves of harvest. I have little patience with a man who can go through a routine of labor year after year without results and not be distressed by the failure. In the beginnings of work in any mission field, years may pass before fruits are gathered, but no one should fall back upon that solace in an old field where labor has been put forth for a half century or more, any more than a pastor in a home church should be willing to preach through half his ministry without a convert. "Give me Scotland or I die!" is the attitude which the missionary should occupy. "Woe is unto me if I preach not," etc., was the expression of Paul; and if he had seen no visible fruits of his preaching, I am afraid he would have felt a deeper woe than he did. I remember asking a man who had labored ten years in Benares if he had had the joy of many converts, and was surprised when he said, "No, I have never had any converts!" And he proceeded to say that that was not his business; his errand was to preach the gospel, results were with God. And another missionary in India said to me, "We have nothing to do with results." Alas, I say, for this easy-going satisfaction, this false contentment! There should be a burden of souls unsaved, a restless longing for success. Salvation is indeed of God, but the difference between a spirit that yearns for souls and asks for them in faith and is ready to perish unless they listen, and the attitude of one who simply says, "I have nothing to do with results," is heaven-wide.

There is a movement, I think, now all along the line in favor of a greater proportion of evangelistic labor as compared with the routine work of teaching and other forms of mission work. One of our missionaries in Syria has asked that he may be released from some of his former responsibilities, in order that he may give himself wholly to the preaching of the word; and letters from some of our leading missionaries in China and in Mexico have given strong expression of the feeling that the time has come to go out into the lanes and hedges and compel them to come in. Articles which I read recently in the *Missionary Review of the World* and in the *Indian Evangelical Review* expressed the belief that instead of spending so much labor in the preliminary work, which ought by this time to have been largely done, the missionary forces should expect and labor for large ingatherings of tens of thousands of converts. I have great sympathy with this sentiment. We should not be satisfied with past results. "Expect great things from God; attempt great things for God." There is a logical connection between the two, and this is the

"larger hope" in the true sense. I would that there were scores, and even hundreds, of young men in our colleges and theological seminaries upon whose brows the brightness of this coming dawn might arise, and whose souls, being lifted up to a holy enthusiasm of desire and expectation, should come forward with alacrity and joy, and say: "Let us have part in this blessed harvest."

After the singing of "Awake, my soul, to joyful lays," the chairman of the Executive Committee made announcements concerning the supplying of city pulpits for the next morning by delegates of the Alliance. He also referred to the fact that the morrow—the day set apart by the Hindoos for prayer for a revival of Hindooism throughout the world—had been set apart also by the Student Volunteer Band for prayer for foreign missions, and asked that the delegates remember that object of prayer on the morrow.

Mr. Bovard, of Xenia Seminary, moved that the Convention take from the table the motion concerning the attitude of the Alliance toward the use and sale of liquor. Seconded by Mr. C. D. Campbell, of Union Seminary, New York. A rising vote showed 39 affirmative and 43 negative votes, and the motion was declared lost.

Prayer was then offered by Mr. D. Willard Lyon, of McCormick Seminary.

Mr. Bovard explained that he was sure the original motion had been misunderstood, and so he had wished that it might be reconsidered, and had been moved by this impulse in making the motion.

The chairman, Mr. Adams, explained that while all were agreed upon condemning intemperance, and while the motion would have passed unanimously under different conditions, yet the Convention considered the motion extraneous to the meeting of a *Missionary Alliance*.

A motion made by Mr. Gregory, of Auburn Seminary, and seconded by Mr. McClelland, of Yale Divinity School, to hear the remaining reports from seminaries, was lost.

After singing "Praise God from whom all blessings flow," the benediction was pronounced by Professor T. G. Darling, D.D., of Auburn.



## FOURTH DAY.

## MORNING SESSION.

SUNDAY, October 30, 1892.

9:15 A.M. Consecration service led by R. E. Speer. After the singing of "My faith looks up to Thee" and "More love to Thee," Mr. Lowrie led in prayer. "Nearer, my God, to Thee" was then sung. After offering prayer, Mr. Speer read for the Scripture lesson the agony in Gethsemane (Luke 22), and addressed the Convention from that passage. At the close of his address, many delegates offered brief prayers, and with the singing of "Sweet the moments, rich in blessing," the service was closed.

## AFTERNOON SESSION.

3:00 P.M. The session was opened with "Awake, my soul, stretch every nerve," after which Mr. C. E. Ewing, of Yale Divinity School, led in prayer. Chairman Adams read the Scripture lesson, —Acts 20:17-38. "The morning light is breaking" was then sung, and Rev. J. Walter Lowrie addressed the Convention upon

## "THE WORK IN CHINA."

If you were to travel westward, almost due westward from here, and cross the Pacific and also the islands of Japan just to the southernmost part of Korea, and come to the northern coast of China and land there, you would find a great plain, one hundred and twenty miles to the westward, stretching without a single break in the form of a hill for more than twenty or thirty miles, interspersed everywhere by village communities of from 200 to 1,000 or more inhabitants,—not a single isolated cottage anywhere. All the intervening territory is little patches of garden or farm lands, tilled by the inhabitants, and in the spring covered with all the varied hues of the grass and flowers which are starting from the soil.

A little farther and we come to the city of Tien Tsin, and then still farther westward eighty miles to the capital of China. As you push along, you find in the western confines of this plain, which is perhaps three or four hundred miles long and one hundred and twenty miles wide, a stone causeway, which extends from the river to the city. As you travel westward, you would see rising before you the massive walls of this central city of China, the most influential, certainly, in the eastern por-

tion of the continent of Asia. I will never forget the impression that was made upon me as I approached it nine years ago, and saw those massive and regular walls rising out of the plain, thirty-five feet high, and each corner surmounted by a turret thirty-five feet higher, only three or four visible to one approaching from the eastward. I realized the sovereignty, the mighty influence, that abides in that city and extends from it out to the farthest confines of that populous empire.

The people chose for the city the location which they did, probably for reasons which have not assigned the location of any other city on earth, for it is neither commercially advantageous, nor is it convenient for any of the ordinary uses for which great cities are planned. Long ago a Chinese student was sent out to select or choose a spot which would be favorable for a great city, and on this spot they determined to plant a city which would represent the nation in its entirety. He selected this spot, within twelve miles of a range of hills about a thousand feet high on the west, and within about thirty miles of a similar range of hills running east and west, which one can see from the walls of the city, and with a stream of water running out of one of the most copious fountains on the earth from a place called the "Hill of the Jade," which stream divides itself into two forks surrounding the center of the city which afterward became the capital of the empire. Here all the superstitions abound, for they believe in influences which pervade the atmosphere, which work either good or ill to individuals of the city, and which no human being can control. This idea controls not only the city of Pekin, but it controls now more perhaps of the practical life of the Chinese people than anything else which is connected with their beliefs or their superstitions. This city is planted, therefore, with the hills on the west and north, shutting off as they suppose the evil influences\* which come from the northwest. The stream, just dividing itself about the city, forms two lakes of some size, which are covered with beautiful flowering lotus. The city, as stated, was planted in those early days, and often I have heard the Chinese, pointing to the central pagoda, say: "Alas! but the commander of those days made a grave mistake in not planting our city on this spot, for here, as a matter of fact, all the favorable influences concentrate, and it would have been much better than where Pekin now is. Otherwise situated, the fate of the empire would have been different, and the conditions of the multitudes that occupy it would have been different."

From that point looking northward, on one side the great wall of China, two hundred and ten miles long, is seen creeping like a caterpillar just over the crest of these hills, plunging down the abysses without any reference to advantages or disadvantages, but following the



mountains in its general course along that entire distance, perforated in the valleys by occasional gates through which the caravans pass back and forth, and extending as it does from the sea to Thibet. This wall was to shut off tribes that were on the northern plains of China, and living on the outside of this wall, had practically no connection with China proper.

Gradually there entered China a sect of Buddhists which dates from about two hundred and fifty years ago. They have shown great ability and have affected the entire city of Pekin. They have taken advantage of affairs at different times, and have entered both parties and taken the reins of government themselves. These Manchus are the wearers of the black cue, which some of us suppose to be a mark of general custom in Chinadom, but which two hundred and fifty years ago was never known to the Chinese people, and is not an appendage of their original custom, but was thrust upon them by these Tartars as a mark of their dynasty, the new dynasty which has reigned now two hundred and fifty years with really wonderful wisdom. But a small minority of the Chinese people share the government, passing laws both for the Chinamen and the Tartars, and thus doing away with the prejudice which might have arisen, and indeed winning the hearts of the people in a measure, so that to-day if you turn to the history and progress of the Chinese people under the domination of these Tartars, it compares favorably with any portion of their history. The Chinese emperor stands to-day more ready to exercise influences for good for those who abide within the land than at any time during its entire history. The power of the Holy Ghost of God descending upon that empire sends out influences that will extend to the confines of Persia on the west, which will include Mongolia with its two millions, and Thibet, the closed land of the world thus far.

As one enters the city of Pekin and realizes that those massive gates are to be closed at night, he feels that he is locked from the outside world, and he really is, for no one on earth can open them until morning, save the emperor himself or a magistrate of his. There are of course about one hundred and fifty people who are there as representatives of foreign governments and a few others engaged in other callings, missionaries, etc.; still there is a feeling that we are closed from the outside world for that twelve hours, and that we are at the mercy of the 800,000 people who are closed for the time with us. So every night at nightfall, when one hears those gates creaking on their hinges and sees the people surging in and out of those gates,—some who have spent the day within its walls prodding and urging their beasts of burden as they hurry along that they may not be closed within its borders,—it is

one of the striking scenes of that city; and sometimes, again and again indeed, it has reminded me, as I have been coming from a journey over the plains toward the city about nightfall,—knowing that the gates are nearly closed, perhaps only two or three feet open, leaving the donkey and running, only getting there in time to squeeze through, and then hearing a few moments later the gate close,—of a suggestion that we sometimes make to the Chinese people, that these gateways, which are twelve in number, are not like the gates of heaven, which are wide open to those who will seek to find them.

Within the city one is struck with its contrast to any other city in the land of China. There are many other walled cities. Every city has a wall in better or worse condition, but in most of the other cities the streets are no wider than an aisle in this church, and many of them only two-thirds or one-half as wide in fact, so that two people can barely pass one another, and the people surge to and fro within them. But in the city of Pekin these great streets had been laid wide before the city was occupied, often being methodically arranged with reference to their being central to particular influences and to the homes of noted men of the empire. The streets are from two hundred to twelve hundred feet wide, so that a platoon of soldiers can be paraded with the greatest ease. These are without any pavement of any sort or any convenience of modern civilization, with no means of sewerage except one which was apparently once prepared but has since fallen into disuse. Every sort of refuse is set by the roadside, which, as well as the water which collects, is gathered up and carted away. These, together with the sand which collects in the streets, making them dusty, are some of the uncomfortable features of the city of Pekin.

There are some few points of interest which bear in an indirect way on our work which I would like to speak of. But first let me mention that north of us—from that city northward, as far as I know, to the north pole—there are but two or three stations, little communities of Christians who have been reached either from the city of Pekin or by missionaries. One is a little company which is under the command of Joseph Gilmore, a company of Christians which he has gathered about him; but exclusive of the two little settlements under his charge, there is a great range of territory with its millions of people living in tents and driving over those great plains with their camels like the people of olden times, with no one working for their souls. And southwest of us five days' journey into the heart of China, there is but one city of which I have been able to learn between us and the terminus of that five days' journey in which there are men who know the Lord Jesus Christ; but in one district, five days' journey from Pekin, is a missionary that took



charge of Pootung, where a simple work is done, and yet there are ten millions of people without the gospel of Christ. This is one of the most attractive fields for the work of Christ that I know of in the world.

But to return to the city. There is one other point of interest which comes to my mind, and that is the temple of Confucius,—a central edifice toward which the whole empire looks with interest and with admiration and with awe. Standing for, no doubt, the last two hundred years in the midst of a large enclosure gives it a sort of solemnity, with its great pillars supporting the mighty columns above, with the over-reaching towers with which it is provided. There is no idol whatever in that structure, but every one of the military schools of China comes to that structure, and enters in, and stands before the words, "One example for all ages." These words are there as an emblem of the man who gave China the doctrine of a filial piety which has done much to continue her to this day, and which enables a man to say to us as we come from America, "How long has your nation been in existence? What is the date of your life?" and we tell him, "One hundred years or more"; and he looks on a record of more than three thousand years, and says, "Well, it is a question whether this truth you bring us is any better than ours. We have heard these ages of the man you call Christ, and of the very great success of Jesus, whose good deeds are uppermost in your minds. I have obeyed His teachings, after the phraseology of the fifth commandment, 'That thy days may be long upon the land which the Lord thy God giveth thee,' and if by the observance of this precept as written in the Book of God a man will be blessed, may not I expect a rich blessing?" That temple of Confucius stands in the capital of China representing the influence of a man who, it seems to me, must have been the most influential of any in the world at that time.

They understand so little of life that they make no reference to death whatever. They leave out all reference to the hereafter in their worship, and to all of our great truth precious to the heart of the living God they make no reference whatever. This teaching dates from the entrance of Buddhism into China, being some time about the date of the Christian era, it having been for some time prevalent in India. The entrance of Buddhism into China was the filling of a vacancy in the Chinese mind,—the minds of the country people, to whom the mixed beliefs of Confucius were not intelligible; and at that time the Lord Jesus Christ might have entered and have been established. Now we find her with that wall of both Confucianism and Buddhism raised against us.

There is on the north side of the city a temple larger even than that of Confucius, dedicated to Buddhism, called the "Temple of Sleeping Buddha," in which there is a figure thirty feet long reclining on a ped-

estal. This massive figure the Chinese people reverence and rest their hopes of time and eternity upon. The sight of that idol representing the great god of China is a very impressive one. We call the attention of the people to the fact that the living God, who has not form such as living men's eyes can see, but who has a throne in the presence of the Lord Jesus Christ, neither slumbers nor sleeps.

Then there is the object of which I spoke yesterday, the great temple of heaven, to which I will refer but a moment,—those massive walls of white marble, in the lower part of the city, between two tall trees, and in which no human being but the emperor of three hundred millions kneels in the presence of that idol once a year, and there in the presence of the invisible something which he has been taught to honor and reverence, offers up a sacrifice of a bullock, the most solemn ceremony, I suppose, on earth and the one most free of heathenish solemnity, so far as I have been able to learn. It is the freest of any earthly religious services in that country and the nearest to the worship of the living God, so that when we come to an intelligent Chinaman and introduce the matter of God as we understand it, filling all space, a Spirit, the Creator of heaven and earth and the Center of all things, and tell him that it is his privilege as one of the children of the living God to kneel and pray to Him, the common reply from an intelligent Chinaman is, "But is not such a Being as you describe worthy to be revered only by the emperor? How is it that the common people like us, who have no name or rank, have access to the presence of this One whom you declare the living God?" And then we get the opportunity of adding those words which the Lord Jesus has left with us, that the Father loveth His children beyond the love and tenderness of any earthly promise and that He will give the Holy Spirit to those who ask.

One Chinaman whom I remember, had been given a New Testament, and by very efficient work, worthy of praise, he had very thoroughly mastered it. He was a man of influence, known and respected. Some time after, he was asked one day what impressed him as the most prominent teaching in the New Testament, and he said with a reverent expression pervading his countenance, "It is the thought that the living God can dwell in the human heart,"—the most magnificent, the most impressive suggestion of the thought,—a thought which would have escaped the attention of many a one, but of which he had found something of the meaning.

Within the outer wall of the city there is a circular wall, about twenty feet high, which incloses the imperial city, and then within that a third inclosure of large dimensions, within which the emperor of China resides,—a prisoner,—very seldom leaving the place at all. He



has many wives, and living there, a young man as you know, who is shut out from his own people, never having been one hundred miles from his home, and shut out from the outside world, his information comes to him through the medium of those about him. A man whose father knew Christian truth, had a New Testament which formerly had been used in the Presbyterian church, a Christian whose wife was a Christian. I have heard Dr. Mark say, who was intimate with the emperor, that he would take the New Testament and ask him questions concerning its teachings. One of the recent wives of the present emperor of China is a young woman twenty years of age, who before entering the palace lived in a street about half a mile from a Congregational mission in the center of the city, and was visited through the medium of a teacher who was employed in the establishment. She had invited a Christian missionary, a native Chinaman, to her home, and he visiting them explained the principles of the Christian truth and the truths of the Lord Jesus, so that information concerning the knowledge of His name and something of His work is known to the emperor and doubtless has had effect. Only last year the emperor issued a proclamation which was posted upon the doors of every chapel, and indeed throughout the whole northern portion of China, declaring that this Christian doctrine was something which was beneficial, which was the adoption of righteousness, and that they should not consider it an injury to the Chinese nation.

In fact, the treaty made thirty years ago is something which the Chinese authorities recognize, and in a sense, indeed, as the truth, and that it is not a teaching to be feared by China as a whole. That does not represent the real feeling of the Chinese people as a mass, but the Christians there, as we have reason to believe, are many. As the truth is being extended through the empire, we hear of this one and that one who have accepted this truth, but have not come out and united with the church owing to their position. I knew of a man of rank living just outside of one of the gates who had this year accepted the truth of the Old and New Testaments, but had never united visibly with the Christian church, as he was an official of the empire, and waited for that day when God should acknowledge indeed his hold on the people as their Savior. A Nicodemus indeed, and we have good reason to believe there are thousands of the same mind and heart. Within the city we are engaged about the same as all missionaries are. We have our schools, our chapels and preaching places. We have our hospitals, in one of which, in the northern part of the city, there were thirty thousand human beings cared for. I will speak of two people who were cared for and brought out of the darkest recesses of that city into a full knowledge

of the light of Jesus Christ. Both held offices connected with the government. One of them a year ago, standing in the street, heard for the first time the truth of God. He was an opium eater in one of its worst forms. He entered one of the prayer meetings and heard a prayer for the emperor of China, that he might fulfill the duties of his office, that he might have light in his heart to be faithful to those people, and that he might in all respects be pleasing to the people over whom he rules. This Mr. M. was so impressed that he came forward after the service was over and asked an introduction to the preacher, and became a student of the doctrine of the Lord Jesus Christ in a short time.

This is one of the instances that came under my own observation, and it is a suggestion of the power of Jesus Christ so to change a man as to completely relieve him of these bad habits, as within a short time this man had given up opium entirely, and his mind was clear and strong, and he in his right mind. He became a thorough Christian, and is very active in the First Presbyterian Church in Pekin, rising to the work of God and standing for righteousness. There was another man who learned the lessons of the gospel from the lips of Mr. McElwain. He had heard Mr. M., and asked to become a student of the truth. He worked faithfully, and became very accomplished and learned in the truth of the New Testament, and was a teacher of the mandarin tongue. He would go out on the street and make a platform, and would stand there and proclaim the word of the living God. I remember he had a little account book and was a believer in proportionate giving, keeping strict account of all moneys received and giving proportionately as the Lord prospered him. He was the man who taught me Chinese, and a man who was full of the love of Christ, who has during all these years been faithful to Him, entering down in his little book the Lord's portion, and in fact often giving more than that, for I have heard again and again of his liberality in matters which it seemed to me must be beyond the portion he had set aside. I could not help noticing, as I was at his house once, when his little son four or five years old was taken away, that they had a Christian funeral, and thinking that if he had been a heathen mandarin, the little fellow, dying in that way at that time of life, would have had no friends to mourn his loss or be interested in him, but he would have been wrapped in a piece of cloth and handed to some coolie who would be told to take it away and bury it wherever he might. No one mourns over the loss of children, they thinking they are thrust in upon them by the evil spirits, simply to disturb the peace of the home, and the mother is solaced by her friends with such comfort as, "He is not yours, and you need not grieve for him." She does grieve, but they are taught that they should not, and that this spirit takes them



away. Often have I heard the mother calling, in the yard perhaps, with her hands upstretched, to this spirit wandering through space, and asking that it might return and abide for a little time at least in the home. How different in the case of this Mr. S. of whom I was speaking, with the love of God in his heart. Although his child had been taken away, and in fact he had lost several in times past, still he prayed to the living God to comfort him. And so it is; this is but one example of the devotion of this people, when they come to know God.

Hence, the great work in China is to diffuse the knowledge of these great central truths of the Lord's gospel. It is to dispel the woes and sorrows of these people that we go and carry on the work of Christ among the Chinese people. We are greatly helped by the incidents of our Lord's own life. You remember when he stood at the grave of Lazarus with the small company about him, the sisters anxious and yet almost hopeless as to what might be done for him whom they loved. I remember how the Lord spoke to them and said: "Take ye away the stone"; and then I remember, when the stone had been rolled away from the mouth of the cave, the Lord of the resurrection stepped to its mouth and said: "Come forth." It has seemed to me, again and again, that this is a good picture of the condition of the world in which we are living. The heathen, like Lazarus, are spiritually dead. There is no question of that; there is no question of the want of knowledge of the living God. They pray for wealth, for health, and for posterity, but they never have heard a man pray for love, for joy, for long-suffering, for gentleness, for faith,—never have heard such a prayer, although every street has its temple, as a stone rolled against the mouth of a tomb, proof against the truths of Christianity. We must remove this stone by contact with them. We must dispel the ignorance by instruction, which we are able to do, and when we have done this, the Chinese heart will be ready; but until this knowledge is disseminated, he waits until this information is transmitted. It will not take place until this knowledge is disseminated, and until the stone, which we may roll away, is rolled away, and through us the life which is in the Lord Jesus passes into the heart of the Chinaman and the heathen of other nations.

I hope you may see, as it has been my privilege to see and enjoy, the light of the knowledge of God beaming in the eyes of a man who had never dreamed that there was any hope for him or life beyond the grave. May God grant that many of you may have this privilege and enter into the joy of that promise which is given to those who love and serve the Lord.

At the close of this address the Convention sang "In the cross of Christ I glory," and Chairman Adams offered prayer, after

which Mr. H. V. S. Peeke, of Auburn Seminary, formerly a missionary in Japan, addressed the Convention as follows:

"THE WORK IN JAPAN."

I shall address myself principally to those of you who intend to engage as missionaries in foreign lands. I trust that what I say will be of profit to us all. I will say that it is what I have learned by a bit of experience and observation,—not that which was easily learned, for some of it was learned by experience that caused regret and sorrow; and if I assist you in escaping some things that I have not escaped, I shall have done well. I will speak of three things: first, as to what you may expect to see; second, as to what you are to be; third, as to your methods of doing. First;

*What You May Expect to See.*

You are going out into a field white to the harvest. You are to present to your Master the results of your work. There is to be wheat; there is to be chaff,—wheat that will give you glad joy, chaff that will bring sorrow into your heart. All the converts on heathen soil are not admirable Christians. They are not all models of Christian piety,—would God that they were, but they are not. I want to exhibit both sides of the case. I shall hastily refer to four men:

The first we will call T. He comes to the grammar school, is bright, faithful, industrious, pleases us in every way. He goes on, assists in teaching, finally graduates from the school, becomes a teacher, pursues his studies by himself industriously, breaks the seventh commandment, is obliged to leave the mission, roves over the country in various employments, becomes associate editor of a paper, and very rarely attends service in God's house. There are sad, sad hearts at that fall.

The second, named Y., came to school soon after I had begun teaching; is a bright boy, a lovely boy. Studies with us three years, through the whole preparatory course, studies hard. Is diligent, is a boy always on the right side, and when it comes to Christian work, he is singularly faithful. He helped in the Sunday schools; he would bring in the little children, and was not afraid to work. He graduates from school, is about to enter the theological department, and the day before I left, he says he is very sorry, but he does not think he can be a minister after all. He thinks he will have to be a merchant, but collaterally do service for God. We endeavor to persuade him differently, but it is no use. He has fully decided to enter another field.



My friends, all is evidently not wheat in our missionary work. But is it all chaff? Let me refer to another case, that of S. He comes to the missionary's Bible class that he may learn English. He is a bright boy, but he is very troublesome, and one evening he comes intoxicated and is very boisterous. The missionary thinks at first that he will turn him out. No, he will give him just one more chance. A little while later that young man is converted, leaves his secular employment, and enters the missionary's school. Becomes a student, then a teacher, studies the Lord's book faithfully, becomes a teacher in the theological school and a preacher of the gospel at a salary of \$35 a month, when at other occupations he could earn \$50 or more. He came to our house one day and said, "We would like very much if we could have the church from 6 to 6:30 every morning this week." "Why do you want it?" we said. He answered, "The spiritual tone in the school and in our church is very low, and we have talked and done all we can to elevate it, and yet there is a spiritual deadness; and we thought if we could have the church and pour out our hearts to God, that God would answer and revive us." "Yes, you may have the church." And there with God he and the faithful little band met to pray that the Holy Spirit might show his power in their midst. Friends, that is wheat. That is joy. You may expect in your missionary work just such joy as that.

Our fourth is named Y. He is a servant in a missionary family. He is a faithful worker, always doing his best, and presently gets an idea that the gospel is made for him, and he wants to honor his Savior by uniting himself with the church; so when the proper season comes around, he goes before the examining committee of elders and offers himself. They examine him carefully and pronounce him satisfactory, but they question somewhat further, and it comes out that he is not Y.; that he is living under an assumed name; that he changed his name and ran away to avoid being drafted into the army. They said, "This won't do; we cannot receive you into the church. You will have to assume your true name; then we will accept you." He replied, "I cannot do that. Look at the punishment,—several years in prison; and what will become of my wife and children? They will leave me, because the marriage ties are very loose in Japan. My parents are parties to this thing, and they will be punished too." The elders reply, "We are sorry, but we cannot receive you into the church." A few days after, the missionary returns home and asks him why he did not unite with the church. Y. says, "I offered myself, and they would not accept me, for such and such reasons, among them, Who will take care of my wife and children?" "But, Y., don't you suppose that God could take care of them?" "Why, yes; I never thought of that; of

course He could." So Y. goes down to the police court, reporting, "I am such and such a man, who ran away to escape the draft." The authorities are surprised; they never met such a case before. "Well, you go back to your work, and when we want you, we will send an officer up for you." A few days afterward he was wanted. He was taken down to the court. The judge tells the man that they have never had such a case before, but that they will give him the lowest penalty possible, which is one month at hard labor. So he goes back home, gets a substitute to do his cooking for him, is taken back to the prison, puts on the prison suit of brown, is chained to another man, and spends his month pushing garbage carts through the streets of the city. He is now a deacon in the church at that place. So, brethren, you will have much chaff, but never be discouraged. There is wheat, blessed wheat.

And now for my second point, as to

#### *What You Expect to Be.*

You expect to be missionaries. Every man ought to have an idea, a clear idea, of what that means. Have you an idea of what it is to be a missionary? If you have, you have a great deal more than I had when I went out. My ideas were very, very vague. After arriving at Yokohama, we went up to the home of a missionary family, and shortly after, dinner was announced and we went in. We sat down, the gentleman and his wife, two or three lady missionaries, and myself; they were teachers in the school. Dinner was served. It was very much like our customary American dinner, served much the same way. When we were through, one lady excused herself, then another, and by and by the gentleman said he had some business to attend to and he went away too. There was a questioning in my heart. Is this missionary life? Are these missionaries? Where is my ideal? What have I been expecting? And thus I went about for two or three days, and finally I arrived at a clear idea of what my ideal missionary had been. I will tell you, it was something so immensely foolish as this: I think I expected to see the missionary sitting on a curbstone with a cold potato in one hand and a pre-tract in the other hand, and between the bites on the cold potato, presenting tracts to the heathen and preaching. Is not that ridiculous? And yet, brethren, I would not be surprised if you had ideas pretty nearly as vague as that. The missionary is a man, a human being, and must of course use common-sense methods.

We must use the same judgment there that we would here. You have doubtless read the life of Adoniram Judson. Dr. Paton spoke to us the other day, and his talk was like a romance, because it is like the books we have read of the missionaries who died thirty or forty years



ago; but I don't believe there are a half dozen countries on the face of the globe where these things could be true to-day. In the islands of the sea, in Africa, and in mid-Asia it might be true, but in other parts of the world things are very far different. I read the life of Judson once. I read the thrilling accounts of his sufferings and his work in different places, and I had an idea that that was what missionaries were experiencing all over the world. Brethren, how foolish! When Adoniram Judson went out, he went in a sailing vessel, and it took him probably six months to reach his destination. Our missionaries now go the same distance in thirty to forty days. In the house of Adoniram Judson's parents tallow-dips were used for lighting; in houses of to-day gas and electricity. With the commercial facilities we have to-day, men have no right, and surely no obligation, to live as savages. A missionary must remember that he is a spirit in a body, and he must maintain himself a strong, vigorous animal for the Lord Jesus Christ. What right have I, accustomed to the food I have in this country, to go to Japan and live entirely on rice and fish, and disable and unfit myself for work? If a man is running a grocery store, he keeps his delivery horse in the best possible condition to do his work, and so we propose to send men there and tell them to keep themselves in the best possible shape for the Master; and while we hear of others who live on native food, we must remember it is not a rule for all men.

If a man can do that sort of thing, he is a gifted man, that is all; but we must not expect all others to do it. Make your ideal of an effective missionary a practical ideal. Now, most of us go, or will go, out filled with zeal. We wish to do the greatest possible good for the Master. We want to preach Christ crucified to all classes of people, and some of us start out to do the work of two men, and in about a year are sent back broken down. We go there, and some older man says, "Go slow, young man. It is better for you to have forty years of ordinary usefulness than three years of phenomenal activity." But we pay little attention to this, and go ahead and break down, and come home. It is an awful mistake; yet how often we hear of this one coming home after two years and that one after three. Listen to what older heads tell you. Don't think you can get along with six hours' sleep because you have seen others do it at home. Exercise well, sleep well, and keep strong. Another thing: you will probably be sent to the missionary field because you are young and well. Your very good health is often a snare. If you have a friend who has minor ailments such as all flesh is heir to, interest yourself in him, and if you can get any points as to their treatment, do so. You may think you will never need them, but you will. Would that somebody had spoken to me that way a few years ago. Then in regard to study-

ing; you cannot study in those climates as you can here,—in Japan especially, or you will get what is called the Japanese head, and you cannot think as you would. But yet young men go out, and are ambitious; they want to do just as well as every other young man. We want to learn the language in a year, because if a man can learn to preach inside of a year, they say, "What a brilliant young man he is!" But it is a mistake. Do not ruin your health for the sake of preaching one poor sermon within a year. I heard of a man who said he was three years learning the Chinese language. A friend was surprised that it took him so long. "Well," he said, "I *had* the language at the end of the first year, but I was crazy for the next two; so I call it three years." How much better if that young man had gone at the work steadily, industriously, and at the end of two years had his language, and then in that third year brought his powers to bear on converting the heathen.

Another point: learn everything you can while you are here; treasure up everything you learn. There is not a bit of learning that a man ever gets but what will come of use sometime. If you have been a mechanic at home, you are just so much better off in the foreign field. If you have been a carpenter or bricklayer, or if your father has and you have gained some knowledge of it from him, it will help you. One of the most effective men in the South Japan mission is a man whose father was a carpenter, and who has a practical knowledge of mechanical drawing. That man has served his mission most faithfully by drawing plans, letting contracts, and superintending construction; and there are lots of missions that have been seriously handicapped because they did not have a man that could do that sort of work. He would draw a plan for a church that had some shape to it,—one that you could add to without destroying the symmetry of the building. You will see so many mission churches that are nothing but little square boxes; that have nothing that is at all churchly in their appearance. You have heard of Dr. Verbeck. He was a ship carpenter and an engineer. It is said of him that in the early days in Japan men came from all over to get him to show them how to do this thing, the best way to carry on that sort of work, and in one case even to plan the construction of a railroad in connection with a certain coal mine. Everything can be made use of in the foreign field.

My third point is the most practical of them all. It is

#### *The Method of Our Work.*

It runs along the line of the *conversion* of souls and the *care* of souls. Friends, if we have not a deep interest in the souls of the civilized men about us, God forbid that we should ever be appointed to labor in foreign



fields. When we meet a man, our first anxiety ought to be that he may know Christ. Then along with that is the *care* of souls. I tell you, friends, it is a great thing to address large audiences, to impress men by hundreds; but I don't believe the greatest results are going to be accomplished in that way. It is personal work, street *teaching*, etc. The Apostle Peter says something about "casting all your care upon Him, for He careth for you." This is the secret of effective work,—*care* for men, *individual* men. You may not be able to reach even a whole roomful at once,—say twenty or thirty,—but show *one* man that *you* care for *him* and so bring him to realize the fact that *Jesus Christ* cares for him, and his salvation is accomplished.

I have a dear friend who was on your Executive Committee in 1889-90. A year ago he was about going to Japan. There were two positions open,—one for evangelistic work and one for teaching. I advised him to go as an evangelist. For various reasons he went out as a teacher. Among other things, he thought he was not specially fitted for public discourse. That was a year ago. Now I hear that the missionary board, at his request, has transferred him to evangelistic work. I think that in this country he did not realize the fact that in the missionary field it is not a matter of addressing large audiences. I once supposed that the missionaries were engaged in addressing large audiences of heathen, who stood around having naught to do but hear the gospel; but when I went out, I found them to be laboring men and business men, and that they did not care any more about the gospel than a great many people in our own country. Well, my friend is now transferred to evangelistic work, and he will find it hand-to-hand work,—teaching here one, there one; here a dozen, there a dozen. If he has a chance to address large audiences, he will do it; but he will do his best work in meeting the people and interesting himself in them individually.

I know another man, a Japanese pastor. He is a capital man. He was traveling once in a little steamer, and would go from one passenger to another and interest himself in them all. He came to an old lady. Her business was to buy and sell pearls. He immediately began turning over the leaves of his Bible and read to her about the Pearl of Great Price. That is the right kind of a man. I knew another capital hand-to-hand worker, Dr. Woods, a Southern Presbyterian stationed in China. He went over to Japan to spend the summer. Just as soon as he struck the steamer, he went down into the hold to sell Chinese tracts among the steerage passengers. When in Japan, he immediately gets some Japanese tracts, and then goes to a missionary and finds out how to say, "Please accept this," in Japanese, for he is a China missionary. They tell him, and of course he murders it, but

people can generally understand what he means. In the stores he offers tracts to the merchants and customers and asks them, "Please accept this and read it." When he travels on a steamer, he gives out tracts wherever he goes. He gets them to take the tracts, believing that these will speak, and will serve to help these poor sin-darkened souls.

Cast thy bread upon the waters. Thou shalt find it, God knows when. I was taking dinner not long since with some Methodist missionaries in Chinkiang, China. They told me of two women that came to their mission and wanted to learn about Christianity. They were asked what they knew about Christianity. They said that they had heard a little about it. These poor, ignorant women were on the hills gathering a few fragments of wood to burn, and when they came out on the path, a foreigner who was out for a walk stopped them, and asked them if they knew anything about Jesus, and spoke to them about the Savior. They had pondered it long, and having heard of the missionaries, they came to my friends' house and wanted to know more about it. I asked my friends if they had any idea who the foreigner was. They thought it must have been Mr. W. He was given to that sort of thing. There they were, two dirty, miserable women coming out of the brush with their arms full of sticks; and as they stopped to rest, he began to talk to them about Jesus; and that seed bore fruit, and the women turned to the Lord. Mr. W. had gone on to America. He will probably never know of the result, but God knows. And, my friends, that is the manner in which I would like to work for the Master, and that is the way I would like to have you all do.

One more illustration: a friend of mine, a missionary in Japan, was talking with me some time ago. "I was going along the road," he said; "had looked for a carriage and could not find one that suited; so I started on foot with a satchel. The satchel got pretty heavy, but as I went along, a man came up behind me, a cooly, leading a horse, a pack animal with an empty saddle. He very kindly put my satchel on the beast, and we walked along together for two or three miles." I asked, "Did you speak to that man about Christ?" "No, I did not," he answered. "It is a very hard thing for me to speak to a man about his soul's interest." There was his chance. He walked along with that man for half an hour or more, and might have told him much about Christ, but did not. That man's mind is probably as dark to-day as it was then. "Well," he said, "perhaps I could not have done much anyway, as he was an ignorant man. He probably could not have got much of an idea in three miles." There was the opportunity for one blow struck at the right time. If he had struck the blow then, might not God in His providence have raised up another man to strike another



blow, and might not the second have broken down all barriers? Who can say? Here was the opportunity, and it was not improved, and how often do I think of it. I see in my imagination that poor fellow, trudging along into the night, leading his horse with the empty pack saddle, a poor, ignorant man still, without a thought of his sins and his need of pardon. Friends, is it not sin for a man to have such chances and not improve the opportunity? Would God that I had no such sins to answer for, that none of us here had ever let such opportunities slip; but what are the facts?

Friends, the past is gone, but the future is before us and is ours. When the opportunity comes,—now here, and in our work in foreign lands hereafter,—let you and me see to it that no man for whom Christ died is away from the kingdom because we did not witness to the Lord Jesus when we had the opportunity.

If I have seemed to speak this afternoon with more confidence and authority than my years warrant, remember I tried to do it only in the spirit of meekness. It has been with fear and trembling before God, and as a brother among brethren, among those who are laboring for Christ, fellow laborers, those who can each one help the other by his suggestions and by his prayers. May God make us all efficient, that there may be many polished stones, many pillars, that we have been permitted to build up, one by one, into His spiritual temple; and to His name be all the glory, now and forever. Amen.

After singing the doxology, the benediction was pronounced by Rev. Lowrie.

#### EVENING SESSION.

7:30 P.M. Convention sang "Christ for the world we sing." The Scripture lesson, Psalms 2, was read and prayer was offered by Rev. W. H. Hubbard, of Auburn. The singing of "How beautiful upon the mountains!" was followed by the address of Rev. H. C. Mabie, D.D., secretary of the American Baptist Missionary Union, upon the subject:

#### "THE STATE OF ASIATIC MISSION FIELDS."

CHRISTIAN FRIENDS: The topic placed upon the program upon which I was announced to speak, was "The Holy Spirit in Missions." I trust I shall not be far off the line of thought underlying the theme, but my own preparation has been upon the more general theme of "The State of Asiatic Mission Fields," and some thoughts as to the condition of the work there as they were impressed upon my mind in a somewhat

hasty and perhaps superficial view of these fields while I was visiting them two years ago in the interest of the Baptist Missionary Union, which it was my honor to represent.

I was sent out to Japan and India before entering upon the specific and real work that was committed to my hands. Of course, my attention was more especially directed to those missions under care of the board with which I held connection. At the same time it was my privilege, as it was equally my pleasure as far as opportunity allowed, to visit likewise the missions of other Christian bodies, and I found the same devoted fellowship with them in the several countries which it was my privilege to enter. If, therefore, in some of the points which I make to-night my remarks may appear to some to be confined especially to certain aspects of the mission work, I trust it will not be attributed to any lack of appreciation of the broad, world-wide work.

I said I wanted to speak upon the condition of the Asiatic mission work or fields. I can, of course, speak only of the various countries which it was my privilege to visit. I cannot speak in any way exhaustively. I will, however, point out some of those features of the condition of the work as they impressed my mind, which I feel sure would interest any traveler or student of missions from the western world; and I fully believe that all that is necessary to interest the people in this country in the work of missions, is to present the facts to them. I was to go to these countries, get a view of the conditions existing there, that the committee might look about them and see what was going on; and they would then be pretty sure, if they have the Spirit of their Lord and Master, to arrive at the right conclusion in regard to the work.

I will not take the mere testimony of a tourist who confines himself to the steamships, as many travelers do, and so bring back a bungling report of the lands with which I came in contact. Many travelers in visiting oriental ports have seen lives and things different from what they expected them to be, and have based their ideas on these, wanting to discount the work and the testimony of Christ's service in those lands where the work of the Master has been the most advanced. If you would see mission work, you must go into the interior,—out among the native churches, into the Christian congregations, into the missions,—accompanied by the missionary; go with him in his missionary tours across the country, up the rivers and channels, and away into India, across the hot plains; go into the heart of the country, where the missions have already been planted, and watch the transforming operations; and you will come away from those mission fields persuaded that the way to do effective work is to go among them and stay there, showing them that you are their friend.



The Japan, China, and India of to-day are not the countries of even two decades ago. In many cases there are those in our churches that have read the early history of missions, the histories of the pioneers of mission work, like Carey; but they overlook the fact that in the Orient as well as in the Occident time works wonderful changes, which are coming as rapidly and are as really working there as they are here in this western world, and that things are tremendously moving, that vast numbers of that civilization are being changed in the providence of God; and I think that the difference is quite as marked, relatively speaking, as it is in the North American continent itself.

Think of what has taken place in Japan within the last thirty-five years. I was talking with a gentleman recently in New York City about Japan and some of the things which present themselves in that country, and he was greatly astonished. He said, speaking of the changes: "I was a captain on board a man-o'-war, and visited those countries about thirty-five years ago, and I do not consider myself an old man yet. We were anchored alongside of Japan for several weeks, but Japan wanted nothing to do with us. They had nothing in common with us, and they held us at a distance. It was at the risk of life that one of us went on shore." But look at Japan to-day. The first Asiatic country that has adopted a constitutional government, and this has been done within that time,—a country in which there are 3,000,000 school children and a capital city with a population of 200,000. Within that city there are at least 38,000 students in colleges and high grade schools,—100,000 school children in Tokio to-day, and more than one-third of that number high grade students. In one school alone there are 800 students—advanced students—battling with all the great problems of human life and human thought and human learning that characterize students of any of the great institutions of this country or of Europe. Fine schools, many of them. Matters are changing. I was permitted to spend several days at the house of Dr. Davis, and we visited the closing exercises of one of the colleges. There sat before me 600 young men, and the decorum I have never seen surpassed in any of the schools or institutions which it has been my privilege to visit. The reverence was something to fill you with awe as you looked upon the practical character of the congregation. Here upon the platform sat the faculty of twenty teachers, some of them native Japanese teachers, graduates of some of the best colleges in Europe and America,—the whole surrounded by those splendid brick buildings, one of them being the donation of one of our great New York teachers, Mr. J. W. Harris. The college has three dormitories, a splendid school for young women, a training school founded by that remarkable character, Mr. Joseph Hyde, who was sent

out by Japan to visit the educational institutions of the world. He visited America, went to the courts of the Old World, to Russia, Germany, and France,—studied the school systems of the world. When he returned to Japan to lay the foundation of that great university, he probably had as complete a knowledge of the educational institutions of the world as any man in his generation. He was all the while a most devout believer in the Lord Jesus; even when stopping with the Japanese embassy, whenever the Lord's day began he rendered his obligations to Him for the time being, and always looked up to the living God in evening prayer before retiring for the night, though the great counts were not in sympathy with him. Well may he be called the Apostle of Japan! Marvelous things have been going on in that country among that excellent and engaging people. Already there are about forty thousand converts. Some disadvantages, I know, have come up, but still God is moving on, and well that America has taken under its fostering guard and power and sympathy its nearest neighbor on the west, standing in the most fraternal relations to her. May God bless Japan, and bring the Christian world into larger prevailing sympathy with her great advantages.

But it is a great mistake to suppose that the work is all done in Japan. In that very city of Tokio there are no less than 3,000 Buddhist and Shinto temples. In one city near Tokio is a temple having 33,000 images of one deity. In the center is a large figure with a thousand hands stretching out from the central point, on the one side five hundred arms or images of varied hues, and on the other side five hundred more stretching away for two hundred feet; and from each one of these stretch ten others, making more than 33,000 of these exquisitely carved images, every one overlaid with gold. There are 262,000 Buddhist and Shinto priests in Japan to-day, and there are not less than 60,000 temples, and they are building new ones, because the old and the new have come in sharp conflict. It remains for the Christian world to determine whether Christ will reign or not. I know of nothing more touching than one sight in the city of Kioto in one of the temples, a new temple that is being built, costing, it is estimated, from five to eleven millions, one of the most costly structures in the empire. In one part of the temple there were twenty-seven great coils of black rope, ropes that were prepared for the erection of the building, that would measure more than a mile in length if put end to end. The weight of them is more than seven tons. Of what are they composed? Not of jute, not of hemp, but of the hair of devout women of a certain sect of Buddhists who, from all parts of the empire, have brought this token of their devotion and laid it at the foot of idols.



But we will pass on to China. In coming into China one looks for new things. We have been in this beautiful country Japan, so full of novelty; now for a plunge right into heathenism. Surely it is that as you go inland into that country; but the China of fifty years ago is not the China of to-day. As you come up the great river Canton to Hong-Kong, you see large numbers of great ocean line steamers. Here are the latest models of steamships; native boats of every description line the banks for three or four miles. Then as you go farther up to Upper Shanghai, there are four-story buildings of masonry, brick buildings, magnificent banks, hotels, great custom houses, etc. There are the houses of German, French, Russian, and English traders, representing the great markets of Europe, all amassing fortunes; and here are thousands of merchants looking for trade and earthly gain. You may ride on splendid vehicles, in which the streets abound, for miles and miles, and on every hand are sumptuous villas as fine as you will see in the suburbs of Boston or New York; and entering these splendid homes of European traders, you will be amazed at the immense lot of curios that have been collected from all parts of the earth to enrich their homes. You may go into one great public palace, and there you will find two to three hundred rich merchants—great men, weighing two hundred and fifty pounds, men six feet high, men with great, broad features—dining sumptuously, holding costly state dinners served in elaborate style, making the whole scene, glistening under electric lights, teem with satanic fascination.

But let us go to Hong-Kong and enter that harbor,—one of the finest harbors in the world, the fourth largest harbor of transit on earth. In 1887, 27,000 vessels entered and cleared through that port in a single year; 4,100 of these vessels were transient steamers, 3,000 of them were British. On the morning we entered the harbor we counted twenty-seven ocean steamships lying at anchor. Several were French liners. There were vessels from all along the China coast, a stretch of 3,000 miles, or a distance as long as from New York to London; vessels from Japan, vessels from Australia, and vessels from South America. The commerce of one-third of the human race centers at Hong-Kong. Hong-Kong is the great gateway of southern and central China, and there you find some of the wealthiest men of the empire. By going on around to Singapore, you will find 30,000 Chinese merchants, who outrival in shrewdness and ability to calculate margins even the wily Englishman himself. The millionaires of Singapore are not Englishmen, but Chinese. I spent a forenoon with one of these young men, a millionaire, who had been in the Chinese Methodist Church, and never was I more delightfully entertained by any stranger. He took me through his grounds, covered

with beautiful pomegranate trees, orange trees, and beautiful vines and shrubbery, and then we entered the palace (for he lives in a palace), where we were shown the chambers, each one representing a nation. Here was the Japanese chamber, here an English room with art and books, and each room represented a particular country. This young gentleman was the son of the distinguished Chinaman who entertained Grant on his trip around the world, he himself being a student in a Christian school at that time.

The second day after reaching Singapore I was invited to a prize-giving in one of the schools. The prize-giving was for attainments in English. I was surprised to find, as I entered the room, a certain number of seats reserved. For whom? My suspicion was very shortly relieved by seeing the children drawn up in line by the professors of the college to receive the distinguished Chinese gentlemen of the city of Singapore,—elegantly dressed,—the aldermen of the city, men of fortune, men of the keenest sagacity, talking English like ourselves, fathers of some of these brilliant boys that I saw. Here sits the governor-general of the province of Singapore, also some of the ladies of the city, also consuls from China, representatives from Austria, representatives from Russia. Beside the governor-general is the principal of the college. Presently a little lad about thirteen years old comes in and makes an address appropriate to the governor-general, thanking him for attending the services during the afternoon. After this there were other orations and talks, followed by the distribution of the prizes by the ladies.

From Singapore to Calcutta I was accompanied by a Mr. Munson, and prior to our going a bright Chinese lad, a son of one of these rich merchants, asked that he might go along to Calcutta. On the boat were a large number of Hindoos, and you should have seen that youngster pick up the language. He said to Mr. Munson, "I will run you a race in Hindoo between here and Calcutta, and see who learns the most words." About every two hours he would come around with additional Hindoo words he had learned, and by the time we reached Calcutta I have no doubt he was master of three thousand words. Oftentimes when Mr. Munson and myself would come in late after speaking to audiences, he would leap out of bed and go down on his knees alongside of us in prayer; and thus the influence of the gospel of our Lord is finding its way into the hearts and methods of the coming Chinese of Singapore, and details like these are filling all the eastern world. As to these Chinese people, what their future is to be no man can estimate. They are dissatisfied with their lot, and vessels that enter Burmah bring hundreds of them. They are quick to perceive, wonderfully quick to



learn trades, take on every action of the Anglo-Saxon, and are bright and intelligent, having no equals in the world. The treasures hidden in that mighty nation of Asia cannot be calculated, and I think the time will come when we will more seriously consider trade with them. They treat Christian teachers with respect, notwithstanding the fact that their people are ill treated here.

By the way, there was a very beautiful instance of work of this kind which came to me this last week. During one of my visits to Minnesota and North Dakota I was talking with a gentleman connected with the Northern Pacific Railroad, and I said, "By the way, Mr. M., how about that new line of steamers which I heard you were going to put on to connect with the Northern Pacific? I heard that there was some clash about it, and that China had arranged not to have her steamers stop at Tacoma." "Well," he said, "Tacoma had been making its brags that they would have one coast city in which there were no Chinese. A few had got into the city, however, and so they went in the middle of the night and bundled them into wagons and took them off out into the country, where they dumped them, leaving them out there. They then set fire to their houses and burned them; they furthermore said they would not allow any Chinese to come into the city. Well, we found we could not compete with the Central Pacific, which had the finest steamers in the world, and so we had to have some steamers. Now we have five splendid steamers." "And how did you get along with Tacoma?" "Well, we built houses for the Chinese, and gave them work; and we said to Tacoma, 'Now you treat those Chinese as you ought to treat them, or we will put the terminus of our road at Seattle,' and it brought them to terms in just twelve hours." That is God's answer to the iniquitous, reckless legislation of our American Congress. I have no objection to fair and honest legislation on immigration when we get it, but I am in favor of applying it to both the gates of the country, Hell Gate as well as the Golden Gate.

I thank God for what Christ Jesus has done in China. It took about fifty years to win the first five hundred converts,—I am not sure but it was longer,—but since that time God has been giving them to us in greatly increased numbers, and to-day there are not less than thirty-seven thousand, to say nothing of influences which doubtless have convinced thousands of others who have not the courage to come out and face insult by becoming disciples of Christ. Away up in the northern part of China there are forty-seven million of the Chinese in one country. Glorious mission work is going on there every day in the year, and the Methodist friends are working there. During the first year of their work there God gave them a nice native church and twelve or

fifteen disciples. They have since proved their faith in their devotion to the work. The word of God has made wonderful progress throughout China, and you will be astonished as you come across natives, and natives who can speak English too, that as you begin to sound them about Christ, they will at once make the sign of the cross and point upward. Away up seven hundred miles in the interior, I was asked by a bright face, when on board a vessel, if there was a living Christ, and after the day's work was over I found him sitting alone reading the gospel. I ventured to ask him if he knew anything of the Bible and Jesus Christ. "Oh, yes, me Christian." "Well," I said, "how did you become a Christian?" "I was at Singapore once and went a few times to the mission and learned to pray." "What did you learn to say?"

"Now I lay me down to sleep;  
I pray Thee, Lord, my soul to keep.  
If I should die before I wake,  
I pray Thee, Lord, my soul to take;  
And this I ask for Jesus' sake. Amen."

"Well," I said, "give me your hand, my brother; that was the first prayer I ever learned; and may God speed you on your way." I found he was familiar with great tracts of Scripture and had studied the Bible constantly. While we were in Japan, a native came to me and begged me to take him to America. "Why do you wish to go to America?" "Well," he said, "I want to learn of God. I went a couple of times to a mission in Owesaca, and I want to know more about Jesus. I learned to repeat the Lord's prayer." And so you will find the world over that the spirit of the promise of Christ and His love has found its way to the people.

Let me take you to Hong-Kong, China, where Dr. John has been laboring thirty-five years. He has a native church of twelve hundred members. I remember that the day I was there it was raining, and there I found three hundred members of the native church in worship. Dr. John had assistants take part in the service. Presently a gentleman arose and read in a splendid voice that beautiful hymn, "I need Thee every hour," and then the whole congregation joined in singing. A moment later a native teacher read with force from a copy of the Scriptures which Dr. John had put in mandarin. He began to read with such enthusiasm that though I understood not a syllable, I knew he was a servant of God. When at the close Dr. John led in prayer, and that whole audience rose, and every man, woman, and child went down on his knees in prayer, it was a spectacle not soon to be forgotten. There were some remarkable characters. I remember one fellow who sat



before me who took a great interest in the services. He was dressed in a white brocaded satin jacket, and I saw he was above the ordinary rank. At the close of the service Dr. John said: "Did you notice that man that sat before you? He is a mandarin. He is in the employ of the government, and was converted about seven months ago. He had been led to read the Scriptures, keeping them in his own home. Finally, we said to him, 'Why not join the church?' 'Not now,' he said. 'I believe in *Yoso* [Jesus], but I have been a moderate user of opium, and I want to be sure that that has been overcome first.'" He had now finally overcome this habit, and this very Sabbath when I was there, he had come to Dr. John and brought him his confession of faith. What do you think it was? It was a beautiful satin-lined frame, with jeweled sides. It must have cost considerable. "Open the frame," said Dr. John, "and see what the fellow has penciled inside." He had printed three passages of Scripture. The first was this: "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new." That goes to the very heart of the matter. The second was: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." And there was one that read like this: "He that loseth his life for My sake shall find it." As I said before, this man was in the employ of the government, and if he publicly confessed his faith, of course he would lose his position; but he had come to Dr. John and said, "I am now ready to enter the church." When a man repudiates everything, and comes into the church, he will stand firm, and no force can shake him. Of that I have no doubt. Now this is the condition of China to-day. Hundreds are renouncing everything and giving themselves to Jesus to work for His cause.

We will pass on to India. Here is one of the greatest mission fields of the whole world. Here, too, God has given us within the last seventy-five years not less than 60,000 Karen converts. We have a number of important missions here, and native teachers are being educated and are doing effective work throughout the entire field. These native teachers can live on a very moderate income and are able to reach their own people. Some of the bravest men that God has ever given to the church have lived and done effective work in this great country. I was very glad to meet that dear old Baptist, Brother Stevens. He is one of the few remaining disciples who were in this work more than fifty years ago. It was with great pleasure that I shook him by the hand, and we looked into each other's eyes, and I think recognized that devout fellowship which one day shall bind all nations together in one great family.

Go up into Burmah, where that little man, Dr. Bunker, has worked

for twenty-seven years. To-day there are eighty-one churches there, seventy-five schools, and not less than ten thousand Baptist believers. In those small towns, every night in the week, the whole village assembles for worship. Oh, what evenings we spent as we went up in a great caravan to attend the Karen convention. I was often reminded of that dear old home at family worship at eventide away yonder on the prairies in Illinois; and one after witnessing an assemblage of these natives at worship would surely exclaim, "Truly, missions are not a failure." When we got to the town where the convention was to be held, we found there were one thousand and fifty-eight delegates, representing fifty-six towns. Some of these people had come long distances. We saw one man, a native teacher, who lived on forty dollars a year. Whatever assistance was needed was furnished him by the Karens. If you will go down to Bassein, Burmah, you will find there thirty of Christ's believers in one school. I wish I had time to tell you of that school. What a spectacle to look into the faces of those young lady and gentleman teachers toiling there! There was a great body of delegates assembled at the convention. One man ninety years old had walked sixty miles. He wanted to get instructions relative to forming a mission, and we heard that very veteran tell of how he was burned at the stake and subjected to everything which Burmese cruelty could inflict. How he prays for the young people and implores them to be industrious and faithful to their trust. They have great industries in that section, all owned by Karens. Great gang saws and circular saws that turn out valuable lumber; Karen managers of gang saws; a Karen at the largest planer; a Karen making sash and doors; a Karen keeping books in English; a Karen board of trustees of the village, every year adding to their school fund, which they have already raised so that it will be not less than an annual endowment of \$500 to \$1,000. Missions like these are not failures. There are ten thousand of these Karens learning in the schools of these villages. Surely these missions are not failures.

Now if you will come into India proper, what will we say for India? What a base for operations in God's providence has been given us in India. Carey began his work there. Papal Rome had its grip on India, but God would have the Protestant powers working there. At length we came into possession, and great work has been accomplished. To-day there are not less than one hundred and fifty millions speaking the English tongue, and to-day nearly three hundred well educated laborers from different parts of the earth are carrying on the work. God has made all this possible through the beginning of Mr. Carey. One thing further: are you aware what British colonization means, as it is termed? India has not intended all this. The change has been so rapid that she is



suspicious, guarding every steamship line, guarding every government man-of-war, guarding every sanitary condition, guarding that mammoth system of railroads,—whereby twenty thousand miles are now traversed, and indeed a railway of first-class equipments,—guarding the postal service, etc. The annual report of the postal service shows that last year there were delivered three hundred million packages, to say nothing of letters, to the homes of residents of India. But we must not forget that God has been in all this and is responsible for it all. Some of you perhaps have heard Dr. Pentecost describe his admission into India. He speaks of having at one of his meetings five hundred members of a society called *Arre Som*. The seats were reserved in the center of the house. They had been attending his meetings regularly, and this was the last time that he should see them in a body. As he raised his hands to pronounce the benediction, the people on the right and left arose and received it. The *Arre Som* sat there in their uniforms, not one of them rising. He was about to leave the platform, but hesitated, hating to allow them to go forth without the blessing, when he felt he must go back and explain what he meant. He stepped forward and addressed the members of the society, great lordly fellows, wearing blue turbans, trimmed with lace, belonging to the Sikhs, who are a race of giants, and said: "Gentlemen, I think you do not quite understand what I meant by this benediction. It is simply a prayer. There is no jugglery in it. It represents a prayer to God, on whom we are all dependent for mercy and for eternal life. It is in the Father's name that His blessing may come upon us. Is it possible that any member of the *Arre Som* does not want that blessing? Let me pronounce the benediction once more. If there are any of these gentlemen that would like this blessing, will they not rise?" And as he raised his hands, that mass of men arose without an exception, and stood before the servant of the most high God while he gave the blessing upon them; and at the conclusion of the service he found many of them with their eyes swimming with tears. These were all people of caste, too.

During my visit to that section I saw Dr. Bengell and visited several of his missions. I remember they asked me to preach to them, and that I read the ninth chapter of John, where Jesus speaks of opening the eyes of the blind, opening them both physically and spiritually. How their hearts seemed to take it in, and I remember that Dr. B. prayed that their eyes might be opened as those of little children by the Holy Spirit. Twenty-five years ago we had less than twenty-five converts there. To-day we have more than fifty-three thousand. God has blessed the work abundantly the last twenty years. I had heard of that grand missionary, Dr. Clough, and it was my privilege to visit

some of these villages and attend a large camp meeting where two thousand of these people were gathered for two days. Oh, how the work of God and Jesus is being extended! The native pastor and missionary, while I was there, received into the church from baptism over six hundred in connection with the visit. What are these,—outcast people? Well, they are not the rich nor are they the poor. They are the peasantry of the country. They control lands, engage in agriculture; it is the caste that fills India in myriads. They are our brothers, and many of them come from the same stock from which we ourselves have come.

I remember one of these men following our coach, which was going somewhat rapidly in order to get to the railroad station in time to catch a train. The man followed us a little time in silence, but finally beckoned his friendship. He was a splendid looking man. Finally, I said, "Doctor, what is that man following us for, talking away to himself?" Said he, "He wants to come to O., and enter our church, and learn to read." "Cannot he read? That man looks as if he might have been well educated,—every inch a man. He cannot read? Won't you ask him, Doctor, why he wishes to learn to read?" The question was put, and promptly came the answer: "I want to read God's Book." Here he had come thirty miles across the hot plains to learn to read God's Book. The man looked up at me and said, "I want food for my heart." "Well," I said, "Doctor, what are you going to do with him?" "Well, we cannot take him in here, with his wife and children. Our church is pretty full now." "Doctor, take him in; take him. That man wants food for his soul. He ought to have it." Doctor told him my answer that he could come into the church and learn to read. You ought to have seen the change come over the man. He was completely overpowered with joy and thanksgiving. He was ready to give anything to know how to read God's Book, and to have the love of Jesus Christ in his heart.

Mr. Bishop was sent out to India several years ago as a missionary, but had to come back on account of his health. Finally he and his wife wished to be sent back, and we hesitated about sending him out, but out he went. God has so blessed his work since that time that now he has 8,000 Christians, with 140 native teachers and preachers, with 56 day schools, and with more than 50 Sunday schools. Three years ago God gave him 500 converts. The next year God gave him 3,000,—all devoted workers. They have churches, and provided for large numbers during the late famine, standing firm against the accusation of others that this was the vengeance of the gods because they had forsaken idols. When they were converted they broke up the idols, exclaiming, "Away with them; hereafter we will follow Jesus Christ." The world is very large.



I am prepared to share largely the idea of Dr. Paton. Some of my friends are aware that I take a very sober view of things in the church. I went out there a hopeless pessimist, but I have come home a confirmed and enthusiastic believer in regard to India; and if the work of God goes on in India during the next fifty years as it has during the last twenty-five years, you need not be surprised if you find fifty million Christians at least in India.

I wish to make one more statement, and with this I close. Let me give you a single paragraph from the address of the vice chancellor, who is also the judge of a high court, on the occasion of the awarding of the prizes in the university referred to. It was spoken in as classical terms as you could possibly desire. "It is my very pleasant duty to present now the honors to these young friends who have just finished their masterly speeches. I must first of all heartily congratulate our lady graduates on the high proficiency that they have shown, one, Miss Florence H., having obtained the first-class honor,—that is, the honor in English,—the ladies, in fact, all having obtained honors in English. I should not only congratulate the lady graduates on the proficiency they have obtained in that noble sense which I am sure nearly all have acquired, but call your attention to your sisters throughout the land. The encouragement of the education of women must rank as one of the highest motives of this university. No country can be said to be an educated country until its fair members are educated; that is, not simply to read and write, but educated in the full sense of the word. With the first dawn of reason, and before our baby lips even learn to lisp, our education has begun in our mother's arms with the fond words she speaks. Hence, in determining these honors, the ladies must have due reward for their efforts." A little farther down you will find these words: "When you go out upon the world, you will find this country is passing through a mighty process of change. It is for you to guide the current and popular thought, so that renovation and not deception may do its work." Passing on to the closing sentences, he implores them to submit with calm resignation to the teachings of those who will benefit them. These testimonies, coming from the head of that great university, are no exception to the thought of the wiser people. The missionary enterprise is no failure. He that said, "Go ye therefore, and teach all nations," will make good His word, and He will have the heathen for His inheritance, and the uttermost parts of the earth for His possession.

Young men who are to go forth in this great work of the missionary, in China or Japan or wherever you may be sent, you will find that the living God has gone before you, and that God will preserve you; and you

may be sure, as Dr. Paton said from this platform a couple of evenings ago, that you will find apostolic power and apostolic blessing waiting upon the work of our Lord Jesus.

At the close of this address the chorus sang "Speed away." Prayer was offered by Chairman Crockett. "Oh, where are the reapers?" was sung by the chorus, followed by the benediction by Dr. Mabie.

9:30 P.M. Farewell service, led by R. E. Speer. After singing "What a Friend we have in Jesus," the following brief addresses were made: "Things We Want to Leave Behind," by J. G. Scott, of Virginia Theological Seminary; "Things We Want to Carry Away with Us," by C. E. Ewing, of Yale Divinity School.

Numerous one-sentence speeches were made by various delegates, expressing the greatest desire they had formed during the Convention.

Mr. Speer asked delegates to rise designating the different fields where they expected to labor, resulting as follows: home mission fields, 20; China, 6; India, 9; Africa, 7; going abroad, but not yet decided upon what field, 60. (These figures are not definite, for many delegates had not yet reached the church from the different places where they had been conducting services that evening.)

Mr. Gregory, of Auburn, spoke on "Volunteers." Mr. Crockett, of Auburn, followed, speaking on "The Benefits of the Alliance," and announcing ribbon souvenirs.

Dr. Ellinwood then spoke upon "The Motive to Christian Missions," followed by Mr. Goodwin, of Virginia Seminary, who spoke upon "What Is It that Gives Us Unity?" Rev. Hubbard spoke on "The Benefits of the Alliance to Auburn, and Farewell Words from Auburn." Mr. Hudson, of Princeton, spoke upon "The Real Privilege and Joy of Being a Servant of Christ."

After the singing of "Blest be the tie that binds," Chairman Adams announced that the Thirteenth Annual Convention of the Alliance was closed. The benediction was pronounced by Dr. Beecher, of Auburn.

Signed,

A. C. KEMPTON, Chairman.  
J. P. HARNER.  
J. D. GIBB.



## PARLOR CONFERENCES.

Five parlor conferences were planned by the Executive Committee for the delegates to the Convention, to be held on Friday from 5:30 to 7:30 P.M.

The first of these was for the committeemen of the Alliance, but was held Saturday evening in place of Friday, at the house of Mrs. Welsh, 99 East Genesee Street. A number of committeemen were present, and with Chairman W. D. Crockett presiding, a pleasant and profitable time was had. The topic, "The Lessons of the Past Year, and Plans for the Next," was very fully discussed, the chairmen of the different local committees giving valuable suggestions to their successors.

The second conference, for officers of missionary societies and pastors, was held in the parlors of the First Baptist Church, corner Genesee and James Streets. Rev. E. H. Dickinson, of Seneca Falls, presided at this conference, and his address was as follows:

### "MISSIONARY MEETINGS AND THE PEOPLE."

How may we interest our people in the churches in missions? I think we will agree that, in the majority of our churches, missionary meetings are among those that have the fewest number in attendance, and that are called the least attractive of any that we hold in our church life. This ought not to be so. This need not be if proper methods are used in order that interest may be fostered.

We all know that the missionary church is a live church, and in order to have a live church in the extreme meaning of the word, our churches must be missionary churches. A man is seen at his best when he is shooting a rocket with a life line attached over some ship that is wrecked in a storm, and the Christian church is seen at its best when it is throwing its life line to souls that are in darkness. We all know that the work in the foreign field will lag when there is not sufficient interest in the home church to maintain it. It is also true that it is no wonder that the work at home languishes when there is not sufficient interest in foreign work. We know that, in a great many of our churches, such statements as these are made: that the work right at home is deserv-

ing, and that we have not the money to build up the work in foreign fields. The trouble is with us as church members,—that we are absorbents rather than springs; instead of giving and taking, we take without giving. I am reminded of the boy to whom a very fine pippin was given, and as he was in his hungry way devouring it, another little street waif said, "Say, will you give me the core?" and the boy replied, "There ain't goin' to be no core." Unless we are willing to divide the apple, we cannot rise to a full measure of our opportunities. Let us now consider the question, How may we increase the interest of our people in the missionary meetings of the church? and it is a very practical one for us all. I have just a few suggestions to make, and then I hope that many suggestions may be made by others who are present here.

To have this meeting interesting we must have good singing. I believe one reason why prayer meetings are not interesting, and why our missionary meetings are not interesting, is that the music is not what it should be. While not one man in five hundred is able to sing a hymn to the edification of the people, not one in five hundred fails to appreciate good singing in prayer meeting. Is it possible for us to have this? I have had the pleasure during my summer vacation of attending a prayer meeting that is held Sabbath by Sabbath—usually Sabbath evening—in the little town of Provincetown, on Cape Cod; and there in that small town year after year four or five hundred people have congregated every Sabbath evening, and the drawing power has been the music that a man has used. He has been the promoter of that prayer meeting for nearly fifty years. He has no especially attractive music. He has nothing peculiar in conducting the service. But the young people have been led to believe that the gift of singing is given to all; that they have been given this power that they might use it in the Master's service. They take the front seats, fifty or sixty of them, and the result is a full house every time the meeting congregates. It is an ideal prayer meeting, and is made such because of the enthusiasm and interest felt in the song service that precedes the meeting proper. But we know that in the great majority of our church prayer meetings and missionary meetings, the music is far from what it ought to be. The organ is perhaps asthmatic, the organist seems as if she was a sort of invalid, and the service is a first-class narcotic. Better let us find some one young man whom God has gifted with a good voice, show him his opportunity, ask him to select fifteen or twenty young people, if it is necessary preach a sermon to influence them, get these young people to consecrate this gift to the Master's service, have them sit in the front seats and lead the singing, and the meetings cannot help being attractive.

In connection with the music, in order to have an attractive mission-



any meeting, there must be a carefully prepared leader. A man cannot afford to trust to the inspiration of the moment in referring to the facts in missionary matters; but if he has been a careful worker and wide reader, filling his mind full of missionary matter, he may trust to the inspiration of the moment for the right presentation of these facts. The people are ignorant on most of these things. They have to be instructed. Attractively present to them facts in which you are interested, in an enthusiastic speech; and if there can be an enthusiastic presentation of missionary facts from a wide field, you cannot help having an interesting missionary meeting. It pays well to have it. The more we increase the missionary enthusiasm in our churches, the further do we extend the hands of our churches toward those who are in distress. An enthusiastic leader will always make an enthusiastic meeting. I read the other day of a Bridget who was instructed to take the cork from a bottle that contained a fluid that was rather effervescent, and as she pulled it she exclaimed, "Sure, they have made a mistake and put two quarts in that quart bottle." If we can be so filled with these facts and with the enthusiasm that they should produce in any mind, there is no question but that the people will be stimulated to activity in missionary work. There must be good music. The leader must prepare the people. It is possible for us all as pastors and officers of missionary societies to select four or five persons several weeks before the meeting and ask them to have facts from the field ready to give then, and to be ready to take part in prayer. If we can have four or five take such part, the ball set rolling will roll of its own accord all through the missionary meeting.

And then it is possible for us to get very effective help from our missionary bands. I remember hearing in a missionary service the boys relate facts concerning the missionary that the church had in the field, and at the close of the meeting hearing the leader remark that the boys knew more about the missionary work in his church than he did.

Then we can appoint a committee for the next meeting of ten or fifteen young people. Suppose the subject is to be Japan. Select ten young people and give them a month for preparation. Ask them to have a varied program. Ask them to have one or two solos, one or two quartets; ask them to have facts, not long articles. You will find that they will create a good deal of interest. And then the next month take ten more, and you will have one hundred and twenty at the end of the year; and I think it is safe to say that we cannot have one hundred and twenty take part and have dull missionary meetings. It is a capital plan to have several young men pledge themselves that they will go to every missionary meeting and will have a short selection that will not take more than a minute to relate. Suppose you have twenty-five or

thirty out of your church who will look up short facts concerning the work which can be given quickly, and you will find they are wondrously interesting.

I was told of a church the other day where every young member of the church had some special work to do. This was the motto: "A work for every Christian, and every Christian at work." If we have a large membership in a church, it is necessary for the pastor to assign work to the various members. Map out work for your members, and you will soon have two or three hundred with some special work, and that work will increase the interest of your missionary meetings. With these suggestions, let me close by saying that the Holy Spirit must permeate all our work. When the leader has made this careful preparation, and then prepared the people; when he has good music ably conducted, and has asked God to help him to make the work effective,—the meetings will be effective; the people will be interested. They will find that the divine Spirit is working in the church, and the influence will reach around the world, and the Lord be ready to come to his own.

We have with us Dr. Remick, of Geneva, New York, who will now make a few remarks.

Dr. Remick then said:

It seems that the missionary tide is rising, and from what I see here to-day and from what I read, I am disposed to think that the latter part of the nineteenth century will rival the first century in missionary enterprises; and instead of the missionary meeting being the least interesting in the church, I believe the day is not far distant when everyone will say that it is the most interesting, especially when such suggestions are carried out as I have heard here this evening.

I have seen some meetings recently which were pronounced the most interesting meetings ever held in the church. A young man led one of them. He said to one young man, "Give us this little paragraph on the field"; to another, "Give us an item on that part of the field"; and in this way got ten or fifteen young men to take part in the meeting. I know of another very interesting meeting which was held, and one of the young ladies was asked to take a leading part. She immediately went to work among the members of the Society of Christian Endeavor and assigned to them different themes, some reading and some singing; and this meeting, which was highly interesting, was largely prepared by the young ladies.

The following are short suggestions given by different members whose names were not recorded:



I think that one great mistake that pastors make is, when they get up a missionary sermon, they make it so broad that it takes in the missionary work in general, and the next year it is missionary work in general. I think it is the generality of missionary work that makes it uninteresting. I would make this suggestion: take one particular locality, one particular mission field, and treat of that alone, as Dr. Patterson restricted his remarks to the "Making of Carey"; and so, for instance, we might take the "Making of Paton," or take one field that Paton has worked in, and so on. Just as he says in the beginning of his book, I believe there would be a blessing in it. Take different men, individual men; take different localities, etc.

I was greatly interested recently in an article that treated of the peculiar ways in which prayer might be directed toward missionary fields; for instance, toward the trained native teachers that they may be consecrated to this work, toward the children that are in mission schools,—showing that this thing needs attention, and that prayer for the outpouring of the Holy Spirit on special agencies and special work and special fields is very effective.

It is very often said that it is impossible to get anything original out of older church members; but I think that this is sometimes a very grave mistake, and that there is often considerable literary ability among the older church members. I had a church for a time while I was in the seminary,—a little country church. I requested some of the older members to write papers for the missionary meetings. "Oh, we cannot do any such a thing as that!" they said; "we cannot do any such a thing as that!" I finally persuaded one member to prepare a paper. She got up an excellent paper,—a paper that was helpful, that made the meeting an entirely different meeting, and encouraged others; and during that summer we had as many as six or eight missionary papers that were extremely helpful.

Just one other suggestion: the Missionary Committee in the Young People's Society of Christian Endeavor often thinks it has nothing to do, and asks what it can do. It is a good plan for them to prepare maps for the missionary meeting. Some of them can draw and make very good looking maps. A good map of the field under consideration, illustrated by a few cities,—something upon which people can fasten their eyes and their attention,—will be found very helpful.

I am greatly impressed with the idea of creating a missionary interest in the churches by their combining together, where necessary, and supporting a man in the foreign field. Of course, in the large city

churches they need not combine, as the means can readily be obtained without it; but in the smaller places two or three churches can club together and keep a man in the foreign field, and in this way create a vital interest in missions among all the members.

I think it is well for every church to have a large missionary map. There is nothing that impresses different ones, as we speak about places, as a good map, showing the needs of the different countries, or rather the condition of the countries as regards Christ, where the different churches are operating,—their missions placed upon the map. They cost, I believe, \$13.00,—not a great amount for any church, for some churches almost nothing,—and every church can usually invest in one. The Presbyterian Board of Foreign Missions has a limited supply.

Speaking of maps, the best I have seen were made by the church, and different members of the young people's society were expected to point out upon them the different missions and phases of the mission work. As to definiteness in our prayers for missions, I believe that it is better than sending the Spirit in a general manner into the whole world. My old pastor, as well as the church in which I was brought up, were not interested in missions. And right here I would like to refer to a story that comes to my mind. A gentleman was telling his wife he wished she would not take so much interest in missions and mission societies. He said, "Now, there is Mrs. Smith, who is going to some Indian tribes in the West"; and he went on extolling the virtues of Mrs. Smith. The lady smiled and said that Mrs. Smith got her interested by reading upon that subject at their last missionary meeting.

We cannot do much missionary work until we get to proportionate giving. We need to give proportionately ourselves as God has prospered us. I saw a lady who had adopted that plan, and referring to some money she had just sent away, she said, "I would not think I could afford so much if I did not know." Try it, and you will know better. I have found where I have been for thirteen years that anything that I am really interested in I can interest other people in. Now, in regard to missionary work, I think, as a general statement, you should study the subject until you become thoroughly enthused with it yourself, and I will warrant in every case your people will be interested too.

In regard to foreign missions, I have been in the midst of heathenism, and know the people better than I do you, and can speak their language better than I can English, and I want to say that foreign missions will teach the Christian and bring back a hundredfold for all efforts put forth. At one of the last missions I attended there were two thousand people in attendance,—all Christian people. It lasted five or



six days. I wish you could see those people attending the meetings. Bright, intelligent Christian pictures beaming out of their faces. I wish you could have seen the enthusiasm that surged through that congregation as we received a letter from Christian America. Then again a letter received from our first native Christian foreign missionary. This was the first letter from the first branch established away from the central mission. I wish some of you brethren might witness such spectacles as this, and you would be filled with the spirit of foreign missions. I am very thankful to see this enthusiasm at this end of the line.

One point that has not been touched upon thus far is that we sometimes find among our people those who are anxious to go, and who our judgment dictates are unfit to go, to foreign fields, but who might do much at home. They are filled with enthusiasm, and if they are not allowed to go to foreign fields, they may drop out altogether. It reminds me of an instance that occurred in Chicago. A young German girl had been converted, and had united with our Baptist Church in Chicago, and she had an idea that she should go to the foreign field as a missionary. She applied to the board in Chicago. Realizing that she was a thoroughly consecrated Christian girl, yet feeling that her education was so limited that it was useless to send her, they told her that they hardly thought she would pass, but they would refer the matter to the head board. Finally a letter came from the board indicating to her her failure. The tears rolled down the poor girl's cheeks, and it almost broke her heart. It was almost a week before she answered, but when it came, she said: "I had thought that I could do much if I were sent to the foreign field, but I see I cannot go; I lack sufficient education. But then it is all right; I know what I can do. I can pray that God might single out some one here in Chicago or anywhere,—some girl younger than I, having better advantages than I,—that He might convert her and might send her, and I can take my needle and support her in the foreign field." And she is doing that now.

The third conference, for volunteers, was held at the home of the Misses Willard, 205 Genesee Street, the topic of discussion being "Our Opportunities During Our Seminary Course." D. Willard Lyon presided. Six lines of work were recommended, and are inserted below.

#### I. Personal Study of Missions.

##### 1. Reading.

- (1) Books recommended:<sup>1</sup> Autobiography of John G. Paton;

<sup>1</sup> May be secured through Walter J. Clark, S. V. M. F. M., 209 Lincoln Ave., Chicago, Illinois.

Life of Joseph Neesima; James Hannington; Mackay of Uganda; Stalker's Life of St. Paul; In the Far East, by Miss Guinness; Memoirs of David Brainerd; The New World of Central Africa, by Mrs. H. Grattan Guinness; Adoniram Judson; Do Not Say, by Heywood Horsburgh; The Divine Enterprise of Missions, by Pierson; The Crisis of Missions, by Pierson; William Carey; Report of the Convention of the Student Volunteer Movement at Cleveland, 1891.

(2) Magazines. Every volunteer should read: (a) *The Missionary Review of the World* (published by Funk & Wagnalls, 18 and 20 Astor Place, New York City, at \$2.00 per year; \$1.00 to volunteers for foreign missions). (b) His own denominational missionary magazine.

(3) Pamphlets. Much good may be gotten from reading missionary pamphlets and tracts. Write to different boards of publication and to missionary societies for lists and samples. The following addresses are some of the many where good literature of this kind may be obtained: (a) The office of the S. V. M.<sup>1</sup> (b) W. B. Jacobs, 148 Madison Street, Chicago, Illinois. (c) The Maryland Baptist Mission Rooms, 10 E. Fayette Street, Baltimore, Maryland. (d) C. E. Swett, A. B. C. F. M., 1 Somerset Street, Boston, Massachusetts. (e) Rev. I. G. John, D.D., M. E. C., S., Nashville, Tennessee.

2. Retaining. Get Fact-Record Book, with Index.<sup>1</sup>

#### II. Missionary Meetings.

1. Frequency. The general student missionary meetings should be held once a month. The volunteer band should meet once a week, if possible, for study and prayer.

##### 2. Lines of Topics.

(1) Biblical studies: (a) Ten Lessons in the Bible and Missions, by J. Campbell White.<sup>1</sup> (b) Bible and Missions, by Robert P. Wilder.<sup>1</sup>

(2) Historical studies: Wood's Historical Mission Studies, published in the *Young Men's Era*, 1891-92.<sup>1</sup>

(3) Biographical studies,—the lives of missionaries.

(4) Studies in the heathen religions. See Ellinwood's Oriental Religions and Christianity.<sup>1</sup>

(5) Study of missionary societies and their work.

(6) Study of different fields.

(7) Study of God's providential preparation of the fields for missionary work.

(8) Study of God's providence over missions.

#### III. Missionary Library.

A missionary library *up to the times* is almost indispensable to a live

<sup>1</sup> May be secured through Walter J. Clark, S. V. M. F. M., 209 Lincoln Ave., Chicago, Illinois.



interest in foreign missions. Experience in many places has proven that an energetic canvass of students and faculty will secure a good fund for starting a missionary alcove. A list of selected missionary books may be gotten at the S. V. M. office, and the library may be purchased through this office at a much reduced rate.<sup>1</sup>

#### IV. Visitation of Churches and Young People's Societies.

1. Plan. Secure opportunities to present the subject of foreign missions in churches of your denomination accessible from the seminary, asking the church visited to pay your expenses. Send out to these churches men who can present the cause acceptably. Inform the Missionary Committees of the young people's societies in your vicinity that your men are ready to speak in their missionary meetings whenever their services may be desired. Fill these latter appointments mainly with those who do not visit churches. Set every volunteer to speaking.

#### 2. Objects of the Visits.

- (1) To inform concerning foreign missions.
- (2) To urge systematic and proportionate giving.
- (3) To enlist more prayer.
- (4) To present the duty and privilege of going.

#### V. Securing Support.

The problem before the church is, Who will send? Why cannot each volunteer solve this problem by getting some individual church or churches to undertake his own support on the foreign field?

#### VI. Personal Work for More Volunteers.

The opportunities in our seminary course for influencing others to devote their lives to the work of proclaiming the gospel to the heathen are the opportunities of a lifetime. Shall we let them pass unused?<sup>2</sup>

The fourth conference, for delegates interested in home mission fields, was held in the Second Baptist Church, corner Genesee and Owasco Streets, Mr. Robert Weidensall presiding. The topic for discussion was "The Conservation of Energy in the Home Field." Discussion was pursued along various lines, but no report was furnished to the secretaries for these minutes.

The fifth conference, for future pastors, was held at the home of Mr. and Mrs. H. V. Howland, Rev. H. B. Steveson, of Wolcott, New York, presiding. His address is given below:

<sup>1</sup> May be secured through Walter J. Clark, S. V. M. F. M., 209 Lincoln Ave., Chicago, Illinois.

<sup>2</sup> Inquiries along any of these six lines will be gladly answered, so far as possible. Address D. Willard Lyon, 1060 N. Halsted Street, Chicago, Illinois.

#### "WORK FOR BOYS."

The design of the leader in this conference is to occupy at first an hour and a quarter with the conference proper, after which we are to be delivered into the hands of our host and hostess. I shall speak to you perhaps twenty-five or thirty minutes, and will be glad to be interrupted as I proceed; and when I have finished, we shall be glad of any suggestions from those who may be familiar with the work for boys. I believe there are those present who, perhaps, are familiar with the work which we are to discuss this evening.

Very many look upon the boys' work as a kind of a side issue,—something that is not in itself of very much importance; but I am sure that every successful pastor, everyone who has made a church move on in a true Christian progress, has had reason to thank God for the boys that were intrusted to his care.

Now then, why is this so? Every pastor is endeavoring not alone to reach the boys, not simply to reach any particular class in his congregation, but he is endeavoring in the widest way to build up his church; and it was said a few days ago that every pastor needed the boys, needed to win the boys, and he was the one that was bound to succeed. That may be true, and yet the man will not succeed in many cases. I have met men who were good pastors and good preachers and who yet did not succeed in this particular.

Where is the pastor to get his workers, men for the prayer meeting, men to be elders, men to be deacons in the church, men to work in the Sunday school? "Why," you say, "from the men who are just converted"; but the man who has just been converted is a very poor worker to have to labor in the church; and after a few years, three or four, you begin to think, "If I am to induce a true Christian progress, I must begin with the boys that are here in the Sunday school. I must train them to be workers for the Lord Jesus Christ and for the church."

I suppose it may be true to say to some of you, there is away in some quiet country parish some boy who is uncouth, awkward, and ill-mannered, but he is a diamond in the rough,—a boy whom you are to reach, whom you are to influence, and whom you are to make a worker for the Master. It may be that you have something to do toward the saving of the boy. He may be ungrateful and he may be entirely un-Christian, but you are to do all in your power to save that boy's soul. Remember that the truth is your greatest implement in reaching the character and lives of the people intrusted to your care. Some one recently asked what was the greatest essential in a lawyer's requirements before the jury. The answer was simple enough: "He must so speak that the jury will believe him." In like manner the minister's



greatest essential in all his work is to so speak that his people will believe him. Oh, how we lose sight of that most important essential.

To tell the truth, everybody in the church is afraid of the boys; the teachers are afraid of them, and do not want them in their Sunday-school classes. And there are some people in the church that pay no attention whatever to the children, and make no efforts to bring them into the Christian life.

There is another thing about the boys,—and we can include the girls too,—when we get the children interested, we get their fathers and their mothers interested, for they love their boys even if they are ill mannered and rough and awkward; and the increase of our church depends upon the families. Every church, of course, loses from its membership by death, families move away; but how shall we get new families? You can talk about the western fields and the fields in the great cities, and that there is no direct missionary work for you to do; but there are square miles all around you that do not hear the gospel preached once in five years. Sometimes they hear it at a funeral service, but that is all. Why, my church is not over twenty-five miles away, and I can count families by the scores who scarcely ever hear preaching and who fail to be brought into the church. Some insist that it is not the same to preach the gospel in a small country town as it is in the slums of the city, but we are not to argue that question.

There will be families to whom you can go and give invitations to come to church; but this does not amount to much usually. Some of those people are willing to have the pastor come and visit them,—have the Presbyterian, Methodist, and Baptist pastors visit them,—and then you can, perhaps, at a funeral service get some hold on them, and this is the closest way.

When I wish to reach the father and the mother, I try to reach the boys. I knew of one mother in our place who had three sons and a daughter. She would send them first to one Sunday school and then to another; she would send them to the Presbyterian Sunday school for a few months until she saw they were becoming interested there, and then she would send them to the Methodist for a little while, and then perhaps to the Baptist for a month or so; and in that way the children would lose all interest and drift farther and farther away from church and church influences. After a while I succeeded in getting them interested in church matters, and it was not very long before the daughter united with my church as a member. I count that now as a Presbyterian family, and I have no fear of their drifting away.

At a place where I was holding revival meetings, fourteen or fifteen one evening signified their desire to begin the Christian life. Five or six

of these were boys from fourteen to sixteen years of age. The pastor had been faithful, and they were impressed with the importance of this matter, and they began in this way their Christian life. One of these boys belonged to a family of which the father was not a regular church attendant, the mother not a Christian, and a daughter not a Christian. This beginning meant something different for that family. The next evening the whole family were in church; the mother arose, also the daughter, and the father came to me after the meeting and said, "This means the turning over of a new leaf for me." By getting hold of the boys, we get hold of the family; they love those boys even if they are disagreeable.

I mention the boys more especially because the girls do not have this ungainly age. Boys are often ill mannered and irreverent, and it is very easy to criticise them. This was very well expressed by the little girl when she was praying: "O Lord, bless Brother Tom, for he lies and steals and swears; and we girls don't. Amen."

Now then, don't criticise them; overlook everything you possibly can; just remember that somebody loved you despite all your faults. As a general thing, boys are afraid, especially of the minister; they seem to be bold and impudent in a way, and afraid of nothing at all as a general rule. Of course there are exceptions, but boys are usually afraid and bashful in their hearts; and you will have to go more than half way, yes, nine-tenths of the way,—keep doing it until you have gained their confidence, and when you have succeeded in doing that, you have overcome one of the greatest difficulties in your work. They are bashful, although they try to be bold and impudent even after you have gained their confidence.

Now then, having got them to the church, how are you going to get their attention? Pray to them, preach to them? Oh, no; they will probably sit in the back of the church, and likely they will have a good conversation during the sermon, and you will be greatly disappointed if you think that in the ordinary Sunday services you are going to reach them. But this is a subject we have not time to speak of in this conference.

It is not always possible for the minister to teach a class of boys in the Sunday school, but he can see that the boys have the best teachers there are in the school; and if you can find a consecrated, spiritual woman, with firm control and a clear statement of the truth, who will love them into the kingdom of Christ, you will be doing the highest service for those boys that you can. There was a class in our Sunday school; the superintendent took them out of the primary department,—six or eight boys who were not willing to be with the smaller boys.



We found one who we thought would be a good teacher, and that class grew and grew, until now the roll number is twenty, with an average of thirteen every Sunday.

A Junior Society of Christian Endeavor is a great help sometimes, the object being to train young Christians for active work in the church. It is a splendid idea; but it may not be the very best thing to organize such a society after all, for there are a great many boys who are not young Christians,—very far from it. Yet that junior society may, perhaps, be so managed as to reach them.

I wish to speak more particularly about what I have attempted; and it in a measure solves the problem in my church, but it does not entirely do so. That is a boys' missionary society; don't call it a mission band, for the girls have mission bands, and the boys want to be different from the girls. We were some time finding a name for our society. I told the boys about one of the greatest missionaries the Presbyterian Board has ever sent to the foreign field, Hunter Corbett, and we decided to name our missionary society after him; so we call it the "Hunter Corbett Missionary Society." We correspond with him, receiving many interesting and instructive letters, and also some photographs, from him; we arranged to support one of his schools in China for a year.

In regard to the organization of the society, the boys were from ten years old and upward, and were in our own Sunday school. We could not allow them from other Sunday schools, as they would leave their own Sunday school to join our society; and so we restricted it to our own school. Each boy was supposed to bring five cents every month, which he was to earn himself; and each one was to perform the special part of the missionary exercise which should be assigned to him at the previous meeting. The officers consist of a president, vice president, secretary, and treasurer, chosen from among their members; and the meetings are conducted in a strictly parliamentary manner, although they do not differ very much from the mission bands.

Sometimes we take a subject that is not missionary,—perhaps a matter of everyday interest. I remember one time each boy was to tell of the five most noble deeds read about or seen; and that was one of our most profitable meetings,—to think of the good things and take their minds off the bad ones,—and I was surprised at the interest they manifested.

Then, I find the best way is to have a story. Don't try to give them statistics about schools and studies and so on, but give them some good story,—such a story, for instance, as the ones you will find from time to time in the *Missionary Review* concerning the heroes of the missionary

fields, such as Drs. Paton and Mackay,—and they are very apt to pay you good attention, for they like stories. Still there are exceptions: they may go to sleep right before your eyes; they may tip over backward at the most interesting part of the story; and the boys from whom you least expect it are usually the ones who will act in a disgraceful manner. But above all things, don't lose your temper; and as you go on from this field and that field, from this hero and that hero, you will find an opportunity at the same time to get in sideways a great deal of Christian doctrine.

There are two kinds of motives to which most boys respond very heartily. They are very fond of something to eat, and so you must provide something for them in the line of refreshment. We usually have some simple refreshment like hickorynuts, peanuts, or fruit, or something of that kind which is very easy for the committee which we appoint from month to month to furnish. Then, they have, usually, a surplus of energy; now then, what is to be done with this surplus? After we get them into the society, we must give them something to do that will interest them, and at the same time, give them physical exercise. We spend something like an hour in different kinds of games. These games must be of a peculiar sort; you must have a game at the particular moment when it is most wanted.

In one of our games, I arrange my boys in two long rows, also a chair at the end of each row; then I will put half a dozen bean bags at each end, and the game is to get those bean bags to the other end first. This does not require any training, and you would be surprised at the end of an hour to find that you will almost have to drive them home.

At our meeting this week our subject was Spain. We take too at each meeting one of the buildings in the exposition at Chicago; our last building was Machinery Hall. We discussed the different kinds of machinery that would probably be at the exposition from Spain; then, too, we decided that Spain was behind the times, behind in manufacture, behind in commerce, behind in everything, and the reason it is behind is because it is a Catholic country.

After one of our meetings we had a jackstraw tournament that was very interesting for them. Then there are other games; one of the most successful is to clear the lecture room of chairs and have a very light rubber ball, one that weighs perhaps a quarter of an ounce, the kind that very small children play with, and let them knock that ball from one side of the room to the other. Now, there is not much game about this, but it gives those boys a good time and it also helps to keep them interested.

What would you think of a physician who undertook to doctor



humanity as a mass and not study individual cases? And are not souls of much more importance? How are we ever going to help souls if we try to doctor them in a mass? Now, in these games when the boys begin to play and get really interested, they begin to laugh, and the real boy comes right out; and it gives you an opportunity to study the character of each boy, and also to exercise your own patience. How many times I have been tried with my boys and tempted to get angry. Try never to get angry in the presence of your boys.

In this missionary Convention there have been a great many things which have been inspiring, things which we have heard that will help us to work more for our Master; but the thing which brings the tears to my eyes is the sight of that crown of glory, that apostolic face, of Jesus Christ's missionary, Dr. Paton; and when I get near to him and look into his face (and I have had that opportunity during the last few days), and realize what that man has suffered, and the dangers he has faced for the Master's sake, I can reconsecrate myself to the work. O my friends, there is One who suffered more than he by the cross of Jesus Christ.

The friends who so kindly entertained these different conferences, not only made them welcome in their parlors and homes, but also made them their guests to a greater degree by providing for them refreshments most enjoyable to all who participated. The kindnesses shown to the Thirteenth Convention of the Alliance by the untiring efforts of the chairmen of the several committees and those who so gladly assisted them, shall not soon be forgotten.

## TREASURER'S REPORT FOR 1891.

FLETCHER S. BROCKMAN, TREASURER, IN ACCOUNT WITH THE AMERICAN  
INTER-SEMINARY MISSIONARY ALLIANCE.

		Dr.	
1891.			\$342 90
Feb. 2.	To cash on hand.....		15 75
April 21.	To assessment, Auburn.....		
	To assessment, Reformed Presbyterian, Alle-		5 60
	gheny .....		5 23
	To assessment, Bangor (1890).....		7 70
	To assessment, Moravian.....		8 75
	To assessment, Lane.....		7 70
	To assessment, Union Biblical.....		10 00
	To assessment, New Brunswick.....		43 75
	To assessment, Princeton.....		17 85
	To assessment, Hartford.....		23 55
	To assessment, Baptist Union .....		18 95
April 30.	To assessment, Chicago.....		3 15
	To assessment, Western, Holland, Michigan		5 25
	To assessment, Wittenberg.....		11 20
	To assessment, Bangor.....		15 75
	To assessment, Rochester.....		16 45
	To assessment, Hamilton .....		
	To assessment, Theological Seminary of Vir-		21 00
	ginia.....		13 20
	To assessment, Andover.....		20 55
Oct. 5.	To assessment, Newton .....		9 45
	To assessment, Union, New York City.....		15 40
Oct. 10.	To assessment, Vanderbilt.....		50 00
Oct. 19.	To assessment, McCormick.....		33 40
Oct. 23.	To assessment, Garrett Biblical.....		10 00
	To assessment, Oberlin.....		
	To assessment, Union, Hampden Sidney,		2 45
	Virginia .....		



Oct. 23.	To assessment, Chicago .....	\$37 05
	To assessment, Cumberland University.....	8 05
Oct. 27.	To assessment, Cobb Divinity.....	4 90
	To assessment, Crozer.....	5 25
	To assessment, Bangor.....	13 65
	To assessment, Gettysburg.....	23 00
	To assessment, McCormick.....	5 00
Nov. 19.	To assessment, Xenia .....	11 20
Nov. 23.	To assessment, Yale.....	33 95
		<hr/> \$877 03

1891.

Cr.

Feb. 5.	By Dean Smith, traveling expenses.....	\$63 00
	By G. C. Smith, traveling expenses.....	24 50
	By W. I. Wishart, traveling expenses.....	36 30
	By I. N. Merrifield, traveling expenses.....	27 50
	By E. W. Winfield.....	1 50
Mar. 12.	By paper and envelopes.....	5 00
Mar. 29.	By stamps.....	1 16
April 15.	By stamps.....	1 00
May 7.	By traveling expenses to Sewanee.....	3 40
June 16.	By telegram.....	40
Sept. 10.	By express.....	70
Sept. 24.	By stamps.....	1 60
Sept. 30.	By postal cards .....	1 20
	By printing.....	1 25
Oct. 7.	By folders (1,000).....	6 00
Oct. 9.	By wrappers (100).....	1 10
	By folders (1,000).....	3 00
Oct. 10.	By postage .....	1 00
	By printing.....	3 75
Oct. 24.	By Hugh P. Hughes, traveling expenses.....	25 00
	By S. A. Ort, traveling expenses.....	20 00
Oct. 26.	By H. P. Beach, traveling expenses.....	61 33
	By I. N. Merrifield, traveling expenses.....	24 75
	By G. C. Smith, traveling expenses.....	15 25
	By Dean Smith, traveling expenses.....	47 00
	By M. A. Breed, traveling expenses.....	29 20
	By H. G. Underwood, traveling expenses.....	17 50
	By secretaries' supplies .....	90
Nov. 10.	By R. E. McClure, traveling expenses.....	29 00
	By exchange.....	20

Nov. 21.	By stenographer.....	\$21 50
	By badges.....	2 50
	By postage.....	3 75
	By telegrams.....	2 75
	By incidentals, street cars, etc.....	2 85
		11 25
Dec. 2.	By printing.....	4 50
Dec. 17.	By stenographer.....	8 00
	By G. C. Smith, traveling expenses.....	
1892.		50
Jan. 19.	By telegram.....	365 94
	By balance to W. D. Crockett.....	<hr/> \$877 03

This report has been audited and approved by the Executive Committee.  
[Signed] W. D. CROCKETT, *Chairman*.

F. S. SCHULTZ.

G. H. FLINT.

J. H. STRONG.

S. N. NAYLOR.

NEW YORK CITY, February 5, 1892.



## LIST OF SUBJECTS.

### 1880—NEW BRUNSWICK.

- "The Church Fundamentally a Missionary Society"...Boston University  
 "The Indifference of the Church to the World's Evangelization:  
 Its Cause and Remedy".....Allegheny Seminary  
 "Secular Testimony to the Success of Missions".....Oberlin Seminary  
 "Scope for the Best and Most Diverse Talents and Culture in Mis-  
 sionary Work"... ..New Brunswick Seminary  
 "The Right Attitude of Young Men to Home Missionary Work"  
 Crozer Seminary  
 "Impulses Given to Missions by Theological Students"...Union Seminary  
 "The Present Claims of Foreign Missions on Young Men".....  
 Alexandria Seminary  
 "What Constitutes a Call to Missionary Work?".....Drew Seminary

### 1881—ALLEGHENY.

- "Apostolic Methods of Missionary Work".....Vanderbilt University  
 "Importance of Developing a Foreign Missionary Interest in Sab-  
 bath Schools.".....Xenia Seminary  
 "The Present Peculiar Demands of the Home Field".....  
 Garrett Biblical Institute  
 "The Best Methods of Meeting the Demands of the Home Field"  
 Hartford Seminary  
 "Christian Aggressiveness the Church's Answer to Infidelity".....  
 Princeton Seminary  
 "How May Every Theological Student be Brought to a Conscien-  
 tious Consideration and Decision of the Missionary Question?"  
 Newton Seminary  
 "The Practice of Medicine: Its Relation to Missionary Work".....  
 Boston University.

### 1882—CHICAGO.

- "Romish Aggressiveness in the West: How Shall It be Met?"....  
 Rochester Seminary  
 "Methods of Developing Missionary Interest in Colleges".....  
 Lancaster Seminary  
 "The Motive for Accepting the Call to Mission Work".....  
 Cumberland University  
 "Why Should the American Church Undertake Evangelical Work  
 in the Romish and Protestant Countries of Europe?".....  
 Andover Seminary  
 "How Shall the Best Talent of Our Colleges and Theological Semi-  
 naries be Secured for Missionary Work?".....Louisville Seminary  
 "The Urgency of Immediate Work Among the Freedmen".....  
 Chicago Seminary  
 "Mission Work in South America".....Lane Seminary

### 1883—HARTFORD.

- "Lessons from the History of Missions".....Yale Divinity School  
 "Moravian Missions".....Knox College  
 "Departments of Foreign Missionary Work and Their Require-  
 ments".....Garrett Biblical Institute  
 "Needs and Methods of Western Frontier Work".....Hamilton Seminary  
 "How to Arouse and Maintain Missionary Interest in the  
 Churches".....Gettysburg Seminary

### 1884—PRINCETON.

- "Pioneer Missions".....Crozer Seminary  
 "Missions Among the North American Indians".....Chicago Seminary  
 "Denominationalism in Missions".....Boston University  
 "Missions in Central Africa".....New Brunswick Seminary  
 "Systematic Giving: Its Relation to Missions".....Alexandria Seminary  
 "The Missionary Outlook".....Union Seminary

### 1885—ROCHESTER.

- "Missionary Work in South America".....Hartford Seminary  
 "Missionary Work Among the Jews".....Drew Seminary  
 "The Personal Call to Mission Work".....Chicago Seminary



"What Does the Bible Teach Concerning Missions?".....  
Morgan Park Seminary

"Lessons from the Life of Dr. Alexander Duff".....Westminster Seminary

## 1886 — OBERLIN.

"The Missionary Outlook".....Allegheny Seminary

"Missions in Africa".....Lancaster Seminary

"Our Frontier as a Mission Field".....Yale Divinity School

"How Can We Best Promote Missionary Interest in Our Colleges?"  
Wittenberg Seminary

"China".....Vanderbilt University

"Every Christian a Missionary".....Auburn Seminary

"Why Should I Go to the Foreign Field?".....Newton Seminary

## 1887 — ALEXANDRIA.

"The Relation of the Congo Free State to African Missions".....  
Rochester Seminary

"Mission Work Among the Indians".....Bates Seminary

"What Headway is Christianity Making Against Mohammedanism?".....Bangor Seminary

"Work of the Home Ministry for Foreign Missions".....  
Garrett Biblical Institute

"The Urgency of the Call".....Princeton Seminary

## 1888 — BOSTON.

"Commerce and Missions".....Gettysburg Seminary

"Importance of Establishing Christian Colleges in Foreign Mission Fields".....Western Seminary

"Evangelization of the Foreign Population in our Western Cities".....  
Andover Seminary

"Significance of the Crisis in Japan".....Oberlin Seminary

"What of the Seed that has Fallen on the Islands of the Sea?".....  
Hamilton Seminary

"How Far is it Practical for Seminaries and Colleges to Support Their Own Missionaries?".....Union Seminary (New York)

## 1889 — CHICAGO.

"Missionary Motives".....Rochester Seminary

"Neglected Fields".....Vanderbilt University

"Denominational Comity in the Home Field".....Crozer Seminary

"The Call for Lay Workers in the Foreign Field".....  
Union Biblical Seminary

"The Worth and Work of Medical Missions".....  
International Medical Missionary Society

"The Relation of Faith to Missionary Success".....Yale Divinity School

"The Reflex Influence of Missions".....Lane Seminary

## 1890 — ALLEGHENY.

"The Prospects of Africa".....Boston University

"The Student Volunteer Movement".....  
W. H. Cossum, Traveling Secretary

"Nature and Demands of Frontier Work".....Baptist Union Seminary

"Should Churches and Sabbath Schools Support Their Own Missionaries in the Foreign Field?".....McCormick Seminary

"City Mission Work".....D. A. Reed, D.D., Springfield, Mass.

"The Prospective and Actual Pastor in His Relation to Missions".....  
Union Seminary (Hampden Sidney)

"The Circulation of the Bible as an Evangelizing Medium".....  
Hartford Seminary

## 1891 — NASHVILLE.

"The Obstacles to Christianity in Japan".....Virginia Seminary

"The Student Volunteer Movement".....J. C. White, Traveling Secretary

"What Preparation Shall Our Boards Require of the Foreign Missionary?".....Oberlin Seminary

"Problem of City Evangelization".....Newton Seminary

"How Can the Church be Stimulated to Perform Its Duty in Supporting Missions?".....Drew Seminary

"Prayer and Missions".....Princeton Seminary

## 1892 — AUBURN.

"The Alliance in Its Relation to Seminaries and to Missions".....  
Allegheny Seminary

"The Relation of the Churches to City Evangelization".....  
Union Seminary (New York)



- "The True State of the Case in Japan".....Auburn Seminary  
 "The Pastor and the Foreign Field".....Gettysburg Seminary  
 "The Call to Evangelize the World".....D. Willard Lyon,  
     of Executive Committee of Student Volunteer  
     Movement for Foreign Missions.  
 "Evangelization the First Thing".....Hamilton Seminary  
 "Systematic Giving".....Yale Divinity School

## COMMITTEES, 1880-1892.

### 1880-81.

#### EXECUTIVE COMMITTEE.

- H. C. Minton, *Chairman*, Western Seminary (Presbyterian).  
 W. J. Hunter, Crozer Seminary (Baptist).  
 J. D. Martin, Drew Seminary (Methodist Episcopal).  
 H. D. Page, Virginia Seminary (Protestant Episcopal).  
 G. T. Knott, Yale Divinity School (Congregational).

#### CORRESPONDENCE AND PUBLICATION COMMITTEE.

- G. S. Webster, *Chairman*, Union Seminary, New York (Presbyterian).  
 C. L. Cheney, Baptist Union Seminary.  
 C. H. Percival, Andover Seminary (Congregational).  
 L. Kuhlman, Gettysburg Seminary (Evangelical Lutheran).  
 A. Freeman, Boston University (Methodist Episcopal).

### 1881-82.

#### EXECUTIVE COMMITTEE.

- C. B. Allen, Jr., *Chairman*, Baptist Union Seminary.  
 W. A. Service, Auburn Seminary (Presbyterian).  
 C. M. Stuart, Garrett Biblical Institute (Methodist Episcopal).  
 C. S. Nash, Hartford Seminary (Congregational).  
 Geo. S. Bowers, Gettysburg Seminary (Evangelical Lutheran).  
 H. C. Milton, *ex officio*, Western Seminary (Presbyterian).

#### CORRESPONDENCE AND PUBLICATION COMMITTEE.

- 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., Northwestern Seminary (Presbyterian).  
 D. D. Spencer, Drew Seminary (Methodist Episcopal).  
 G. S. Webster, *ex officio*, Union Seminary, New York (Presbyterian).



## 1882-83.

## EXECUTIVE COMMITTEE.

- 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 Episcopal).  
 F. H. DuVerner, Wycliff Seminary (Protestant Episcopal).  
 C. B. Allen, Jr., *ex officio*, Baptist Union Seminary.

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

- C. H. Dickinson, *Chairman*, Yale Divinity School (Congregational).  
 Sidney Strong, Oberlin Seminary (Congregational).  
 W. W. Smith, Drew Seminary (Methodist Episcopal).  
 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).

## 1883-84.

## EXECUTIVE COMMITTEE.

- 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 Episcopal).  
 D. S. Lane, *ex officio*, Hartford Seminary (Congregational).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

- 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 Episcopal).  
 C. H. Dickinson, *ex officio*, Yale Divinity School (Congregational).

## 1884-85.

## EXECUTIVE COMMITTEE.

- 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 (Evangelical Lutheran).  
 Richard Harlan, *ex officio*, Princeton Seminary (Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

- G. K. Fraser, *Chairman*, Auburn Seminary (Presbyterian).  
 R. A. Castleman, Virginia Seminary (Protestant Episcopal).  
 George H. Gamble, Baptist Union Seminary.  
 G. R. Hewitt, Hartford Seminary (Congregational).  
 W. N. Brewster, Boston University (Methodist Episcopal).  
 H. DuB. Mulford, *ex officio*, New Brunswick Seminary (Reformed Church in America).

## 1885-86.

## EXECUTIVE COMMITTEE.

- C. A. Clark, *Chairman*, Oberlin Seminary (Congregational).  
 E. C. Dayton, Lane Seminary (Presbyterian).  
 Charles Horswell, Garrett Biblical Institute (Methodist Episcopal).  
 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.

- 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, Virginia Seminary (Protestant Episcopal).  
 W. E. Hull, Hartwick Seminary (Evangelical Lutheran).  
 G. K. Fraser, *ex officio*, Auburn Seminary (Presbyterian).

## 1886-87.

## EXECUTIVE COMMITTEE.

- J. P. Tyler, *Chairman*, Virginia Seminary (Protestant Episcopal).  
 G. W. Quick, Crozer Seminary (Baptist).  
 L. H. Thayer, Yale Divinity School (Congregational).  
 Charles Wyche, Vanderbilt University (Methodist Episcopal, South).  
 A. H. Evans, Union Seminary, New York (Presbyterian).  
 C. A. Clark, *ex officio*, Oberlin Seminary (Congregational).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

- 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 (Evangelical Lutheran).  
 Edward Saunier, Hamilton Seminary (Baptist).  
 J. W. Harsha, *ex officio*, Allegheny Seminary (United Presbyterian).

## 1887-88.

## EXECUTIVE COMMITTEE.

W. A. Mansell, *Chairman*, Boston University (Methodist Episcopal).  
 C. C. Torrey, Andover Seminary (Congregational).  
 H. H. Bell, Allegheny Seminary (United Presbyterian).  
 B. L. Whitman, Newton Seminary (Baptist).  
 Amos A. Parr, Gettysburg Seminary (Evangelical Lutheran).  
 J. P. Tyler, *ex officio*, Virginia Seminary (Protestant Episcopal).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

C. N. Ransom, *Chairman*, Chicago Seminary (Congregational).  
 W. S. Bates, Cumberland University (Cumberland Presbyterian).  
 George Walbert, Lancaster Seminary (Reformed Church in the United States).  
 R. A. Smith, Baptist Union Seminary.  
 W. H. Lindemuth, Drew Seminary (Methodist Episcopal).  
 V. F. Partch, *ex officio*, McCormick Seminary (Presbyterian).

## 1888-89.

## EXECUTIVE COMMITTEE.

O. J. Scovell, *Chairman*, McCormick Seminary (Presbyterian).  
 F. E. Marble, Rochester Seminary (Baptist).  
 Charles Hanna, Xenia Seminary (United Presbyterian).  
 Frank Scudder, New Brunswick Seminary (Reformed Church in America).  
 G. P. Moore, Chicago Seminary (Congregational).  
 W. A. Mansell, *ex officio*, Boston University (Methodist Episcopal).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

C. O. Shirey, *Chairman*, Lane Seminary (Presbyterian).  
 H. Page, Divinity School, Philadelphia (Protestant Episcopal).  
 E. H. Dupuy, Drew Seminary (Methodist Episcopal).  
 C. W. McAllister, Westminster Seminary (Methodist Protestant).  
 W. H. Miller, Drew Seminary (Methodist Episcopal).  
 C. N. Ransom, *ex officio*, Chicago Seminary (Congregational).

## 1889-90.

## EXECUTIVE COMMITTEE.

W. I. Wishart, *Chairman*, Allegheny Seminary (United Presbyterian).  
 P. B. Guernsey, Hamilton Seminary (Baptist).  
 S. T. Livingstone, Hartford Seminary (Congregational).  
 H. H. Fout, Union Biblical Seminary (United Brethren).  
 A. Pieters, Western Seminary (Reformed Church in America).  
 O. J. Scovell, *ex officio*, McCormick (Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

O. B. Sarber, *Chairman*, Baptist Union Seminary.  
 W. B. White, Columbia Seminary (Presbyterian).  
 D. F. Garland, Gettysburg Seminary (Evangelical Lutheran).  
 E. H. Rawlings, Vanderbilt University (Methodist Episcopal, South).  
 J. L. Patton, Virginia Seminary (Protestant Episcopal).  
 C. O. Shirey, *ex officio*, Lane Seminary (Presbyterian).

## 1890-91.

## EXECUTIVE COMMITTEE.

E. W. Winfield, *Chairman*, Vanderbilt University (Methodist Episcopal, South).  
 Dean Smith, Auburn Seminary (Presbyterian).  
 M. A. Breed, Oberlin Seminary (Congregational).  
 G. C. Smith, Wittenberg Seminary (Evangelical Lutheran).  
 I. N. Merrifield, Baptist Union Seminary.  
 W. I. Wishart, *ex officio*, Allegheny Seminary (United Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

R. E. McClure, *Chairman*, Allegheny Seminary (United Presbyterian).  
 H. M. Miller, Yale Divinity School (Congregational).  
 D. S. Jenks, Newton Seminary (Baptist).  
 E. E. Moody, Cumberland University (Cumberland Presbyterian).  
 Roll Walker, Boston University (Methodist Episcopal).  
 O. B. Sarber, *ex officio*, Baptist Union Seminary.

## 1891-92.

## EXECUTIVE COMMITTEE.

W. D. Crockett, *Chairman*, Auburn Seminary (Presbyterian).  
 John H. Strong, Rochester Seminary (Baptist).  
 S. N. Naylor, Boston University (Methodist Episcopal).



F. S. Schultz, Gettysburg Seminary (Evangelical Lutheran).  
 G. H. Flint, Yale Divinity School (Congregational).  
 Fletcher Brockman, *ex officio*, Vanderbilt University (Methodist Episcopal, South).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

Will S. Sigmund, *Chairman*, Wittenberg Seminary (Evangelical Lutheran).  
 G. G. Johnson, Hamilton Seminary (Baptist).  
 Thos. Semmes, Virginia Seminary (Protestant Episcopal).  
 Samuel Bascus, Vanderbilt University (Methodist Episcopal, South).  
 E. L. Mattox, McCormick Seminary (Presbyterian).

1892-93.

## EXECUTIVE COMMITTEE.

A. L. McClelland, *Chairman*, Yale Divinity School (Congregational).  
 D. F. Boomershine, Lancaster Seminary (Reformed Church in the United States).  
 John G. Scott, Virginia Seminary (Protestant Episcopal).  
 H. Y. Corey, Newton Seminary (Baptist).  
 H. S. Lawrence, Wittenberg Seminary (Evangelical Lutheran).  
 W. D. Crockett, *ex officio*, Auburn Seminary (Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE.

S. G. Heckman, *Chairman*, Yale Divinity School (Congregational).  
 T. A. Waltrip, Union Biblical Seminary (United Brethren).  
 C. O. Grey, Union Seminary, New York (Presbyterian).  
 Y. P. Winter, Western Seminary, Holland, Michigan (Reformed Church in America).  
 F. R. Nitzschke, Bethlehem Seminary (Moravian).

## 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 cooperate 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 1 and November 20.



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 Corre-

spondence and Publication Committees 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 15 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, to 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, and to publish and circulate among these seminaries, all information of interest to the Alliance; to encourage the formation of missionary societies in seminaries; 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 the power to appoint such subcommittees 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 by acclamation on the 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 privilege 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.



## COMMITTEES.

1892-1893.

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### EXECUTIVE COMMITTEE.

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- A. L. McCLELLAND, *Chairman*, Yale Divinity School (Congregational).  
D. F. BOOMERSHINE, Lancaster Seminary (Reformed Church in the United States).  
JOHN G. SCOTT, Virginia Seminary (Protestant Episcopal).  
H. Y. COREY, Newton Seminary (Baptist).  
H. S. LAWRENCE, Wittenberg Seminary (Evangelical Lutheran).  
W. D. CROCKETT, *ex officio*, Auburn Seminary (Presbyterian).
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### CORRESPONDENCE AND PUBLICATION COMMITTEE.

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- S. G. HECKMAN, *Chairman*, Yale Divinity School (Congregational).  
T. A. WALTRIP, Union Biblical Seminary (United Brethren).  
C. O. GREY, Union Seminary, New York (Presbyterian).  
Y. P. WINTER, Western Seminary, Holland, Michigan (Reformed Church in America).  
F. R. NITZSCHKE, Bethlehem Seminary (Moravian).