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# REPORT

OF THE

Sixteenth Annual Convention

OF THE

## American Inter-Seminary Missionary Alliance,

LANCASTER, PA.,  
NOVEMBER 7-10, 1895.

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LANCASTER, PA.:

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## PREFACE.

BELIEVING that the addresses delivered before the Sixteenth Annual Convention of the American Inter-Seminary Missionary Alliance contain many thoughts bearing upon the relation of a theological education to missionary work—thoughts of great value both to “prospective missionaries and prospective pastors”—the Correspondence and Publication Committee, acting under the direction of the Executive Committee, publish this volume.

We regret that we are not able to publish all the addresses which were delivered. This is due, however, to an action of the Convention, which left the speakers in doubt as to whether the addresses were to be published. As a result, some of the speakers destroyed or misplaced their notes. We are very sorry that this volume does not contain the excellent and valuable addresses, “The Unifying Power of Christian Missions,” by Rev. J. C. Bowman, D. D., of the Reformed Seminary, Lancaster, Pa.; “A Word for China,” by Rev. Henry Blodget, D. D., missionary of the Congregational Church to China, and “Reasons Why Spirit-filled Men Are Needed for the Mission Work,” by Rev. H. P. Beach, Educational Secretary of the Student Volunteer Movement. The other addresses are published substantially as delivered. What of incompleteness there is in the table of Seminary Statistics is due to the fact that the secretaries of the individual seminaries failed to fill out in full the blanks sent them.

We desire to express our thanks to the secretaries of the Convention who have aided us materially, and also to the chairmen of the different committees for valuable assistance given.

BENONI BATES, *Chairman.*

*Lancaster, Pa., February 1, 1896.*



# HISTORICAL NOTE.

The American Inter-Seminary Alliance is the outcome of a movement which originated in the year 1879 among the students of the Theological Seminary at Princeton. At that time a circular letter was issued urging the seminaries of our land "to consider the establishment of some permanent system of Inter-Seminary correspondence on the subject of Missions." Among other things, six questions were proposed for discussion.

- I. Is the spirit of Christianity essentially a missionary spirit?
- II. What is the importance of this department of church work, and its reflex influence upon the home church?
- III. What must be argued as to the responsibility of the church?
- IV. What is the present attitude of the ministry toward missions?
- V. Why do so many pastors take so little interest in this work?
- VI. What significance attaches to the unsettled convictions of theological students on this subject?

This circular letter was followed by another sent forth by the students of Hartford Theological Seminary. It was not forgotten that in the earlier part of the century a frequent correspondence upon the subject of Missions was conducted by various seminaries; and now that an effort had been made by two seminaries toward the renewal of such correspondence, the desire was very generally expressed that some possible plan for organized effort in the above direction might be agreed upon. In seeking to realize this desire an Inter-Seminary Convention was proposed. Twelve seminaries, viz.: Andover, Auburn, Boston University, Drew, Hamilton, Hartford, New Brunswick, Newton, Princeton, Rochester, Union and Yale, responded by sending delegates to a preliminary conference in New York City, April 9, 1880, where the following resolution was adopted, viz.:

"*Resolved*, That an Inter-Seminary Missionary Convention be held October, 1880, in New Brunswick, N. J., to consider themes bearing upon our relation to Foreign and Home Missions, both as prospective missionaries and as prospective pastors."

This Convention, held October 21-24, 1880, led to the permanent organization called "The American Inter-Seminary Missionary Alliance."

The following have been the places of meeting:

1880—New Brunswick, N. J.	1888—Boston, Mass.
1881—Allegheny, Pa.	1889—Chicago, Ill.
1882—Chicago, Ill.	1890—Allegheny, Pa.
1883—Hartford, Conn.	1891—Nashville, Tenn.
1884—Princeton, N. J.	1892—Auburn, N. Y.
1885—Rochester, N. Y.	1893—New Haven, Conn.
1886—Oberlin, O.	1894—Springfield, Ohio.
1887—Alexandria, Va.	1895—Lancaster, Pa.

## JOURNAL OF PROCEEDINGS

OF THE

## SIXTEENTH ANNUAL CONVENTION

OF THE

## AMERICAN

# Inter-Seminary Missionary Alliance

IN SESSION AT

LANCASTER, PA.,

NOVEMBER 7-10, 1895.

FIRST DAY.

THURSDAY, November 7, 1895.

AFTERNOON SESSION.

3:00 P. M. The Sixteenth Annual Convention of the American Inter-Seminary Missionary Alliance was opened in the chapel of Lancaster Seminary with a brief devotional service led by E. O. Keen, of Lancaster, Chairman of the Executive Committee. After prayer by the Rev. J. S. Stahr, D. D., President of Franklin and Marshall College, and the singing of "All Hail the Power of Jesus' Name," the following nominations offered by the Executive Committee were approved:

*Secretaries*.—J. F. Slagle, McCormick; J. M. Travis, Western Theo.; G. R. Varney, Rochester.

*Committee on Enrollment*.—W. G. Gerhard, Lancaster; H. M. Witman, Gettysburg; A. C. Shuman, Heidelberg.

*Committee on Nominations*.—A. D. Bennett, Colgate; F.



B. Bridgman, Chicago Theological; W. H. Laird, Virginia; T. R. Aiken, Xenia; F. J. Barny, New Brunswick.

3:45 P. M. An address in behalf of the students and faculty of the Reformed Seminary and other institutions by the Rev. E. V. Gerhart, D. D., LL. D., President of the Seminary Faculty, welcoming the delegates to this convention with the theme, "The Pattern Missionary." After the singing of "Nearer My God to Thee," Rev. B. F. Alleman, D. D., pastor of St. John's Lutheran church, welcomed the delegates in behalf of the good people of Lancaster, his theme being "The Holy Ghost in Missions." After announcements and singing we were dismissed with the benediction by Rev. Dr. Gerhart.

#### EVENING SESSION.

7:30 P. M. A general reception was tendered the delegates and friends in Alumni Hall of the Reformed Seminary from 7:30 to 10:00 o'clock. After a bountiful repast short addresses were given by representatives of the seminary and college faculties, the Rev. T. G. Apple, D. D., LL. D., Chairman.

"The Unifying Power of Christian Missions," Rev. J. C. Bowman, D. D.

"The Future of Missions," Rev. Wm. Rupp, D. D.

"The Gifts of the Magi," Rev. J. H. Dubbs, D. D.

#### SECOND DAY.

FRIDAY, November 8, 1895.

#### MORNING SESSION.

(First Reformed Church.)

9:00 A. M. Devotional exercises were led by Mr. Robert Bagnall, of Howard University. After prayer by the leader and hymn, "Hail to the Lord's Anointed," the Scripture

lesson was read, Romans xii. Then followed the hymn, "Love Divine, All Love Excelling," and prayer, after which the leader presented the thought of this service, "Holy Consecration." After other hymns and short prayers we were dismissed with the benediction by Rev. J. M. Titzel, D. D.

9:30 A. M. Regular session opened with the presentation by the Executive Committee of the name of W. B. Nance, of Vanderbilt University, as Chairman of the Convention, which was approved. The first address of the morning was entitled "The General Historical Status of Protestant Missionary Work and Its Outlook," by Rev. S. N. Callender, D. D., Secretary of the Board of Foreign Missions of the Reformed Church in the United States.

10:30 A. M. After the hymn, "Onward Christian Soldiers," we listened to a paper by H. S. Dunning, of Hartford Theological Seminary, on "Industrial Missions in Africa."

11:00 A. M. Address: "Unoccupied Africa," Rev. J. T. Hamilton, Secretary of the "Society for the Propagating of the Gospel" of the Moravian Church.

Adjourned to meet at 2:00 P. M., being dismissed with the benediction by Rev. Beach.

#### AFTERNOON SESSION.

2:00 P. M. Session opened with song service by M. N. George, Lancaster. Hymn: "Shout Forth, the Blessed Jesus Reigns;" Scripture: Ephesians I., followed by prayer by the leader; hymns: "Salvation, Oh the Joyful Sound," "Lord of the Hearts of Men." This short service was followed by the reading of the minutes of the morning session and announcements by the chair.

Reports were heard from the chairmen of delegates representing Colgate, Newton, Rochester English and German departments, Chicago Divinity, Andover, Chicago Seminary, Vanderbilt, Hartford, Yale Divinity, and Virginia.

Then followed the singing of "Saviour, Sprinkle Many Nations."



3:00 P. M. Address: "The Exportation of Rum to the West Coast of Africa and Its Influence on Missions," Rev. G. W. Scholl, D. D., Secretary of Board of Foreign Missions of the Lutheran Church.

3:30 P. M. Paper: "David Livingstone, the African Explorer and Missionary," W. N. Swartze, Moravian Theological Seminary. After the singing of "Stand Up for Jesus," the Nominating Committee nominated the following Committee on Resolutions: Chairman, H. D. Cläre, Colgate; J. A. Smith, McCormick; T. C. Pollock, Allegheny.

4:00 P. M. Address: "The Student Volunteer Movement in Relation to the Theological Seminaries," Rev. J. R. Stevenson, Alliance Representative on the Executive Committee of the Student Volunteer Movement. Reports of seminaries were then continued by representatives from Gettysburg, Wittenberg, Moravian Theological, Bethlehem, German Theological of Bloomfield, Auburn, Lane, McCormick, Princeton, Western Theological, Union Theological of Hamden Sidney; Allegheny and Xenia. After singing the doxology we were dismissed with the benediction by Rev. Dr. Scholl.

#### EVENING SESSION.

7:30 P. M. Opened with a devotional service, led by W. H. Laird, of Virginia. Hymn: "Nearer My God to Thee." Scripture: Acts xvii, beginning with 16th verse. Prayer by the leader. Hymns: "Rock of Ages," "Work for the Night is Coming." At the close of this service the reports from seminaries were concluded, and the following responded: Lancaster, Howard University, Union Biblical, Ursinus.

7:45 P. M. Address: "The Four Alls of Christ's Last Message," by the Rev. Frank Dobbins, District Secretary of the Baptist Missionary Union. After singing another hymn, "O Lord, Our God, Arise."

8:30. Address: "The Latest Objections to the Foreign Missionary Enterprise," by Rev. George Wm. Knox, D. D.,

formerly Missionary of the Presbyterian Church to Japan.

9:00 P. M. Conference conducted by Dr. Knox. Doxology and benediction by Dr. Gerhart adjourned the convention until nine o'clock Saturday morning.

#### THIRD DAY.

SATURDAY, November 9, 1895.

#### MORNING SESSION.

9:00 A. M. The morning session opened with a half hour devotional service led by J. D. Simon, of Wittenberg. Hymn: "Come Thou Almighty King." Prayer by the leader. Hymn: "Come, Holy Spirit, Heavenly Dove." Scripture Lesson: Acts, portions of chapters i and ii, with the leading thoughts, "The Promise of the Holy Spirit, Fulfilment of Same, and the Results." After brief voluntary prayers and the singing of "Gracious Spirit, Love Divine," the regular programme of the morning session was taken up.

9:30. A. M. Reading and approval of the minutes of the previous afternoon and evening sessions. Paper: "Problem of the Evangelization of China," by Herbert Bigelow, of Lane Seminary.

10:00 A. M. Address: "The Aim and End of Foreign Missions," Rev. G. W. Knox, D. D. Hymn: "Blessed Assurance, Jesus is Mine."

10:45 A. M. The Business Session was opened with the reading of the report of the Executive Committee, which was accepted as a whole. Report of the Committee on Resolutions was then read. Moved that the report be adopted. Moved that the report of the Executive Committee be adopted likewise. Moved that a committee of three be appointed by the Chair to act upon the second resolution of the Committee on Resolutions. Chair appointed Messrs. J. Y. Aitchison,



Chicago Divinity; J. E. Merrill, Hartford and H. W. Luce, Princeton. Adjourned to meet at 2 P. M. for special half hour of prayer.

#### AFTERNOON SESSION.

2:00 P. M. Meeting opened with a devotional service led by D. H. Clare, Colgate. Hymn: "From Every Stormy Wind that Blows." Scripture: Psalm xlii followed by short season of prayer and song, "Alas and Did My Saviour Bleed."

2:30 P. M. Reading and approval of the minutes of previous session. Report of Committee on Special Nominations was heard. Motion tabled.

3:00 P. M. Address: "The Student Volunteer Movement's Relation to China and Japan," Rev. H. P. Beach, Educational Secretary of the Student Volunteer Movement.

4:00 P. M. Address: "Evangelization in Alaska," Rev. Sheldon Jackson, D. D., General Agent of Education for Alaska.

Moved that the motion with reference to the appointment of a travelling secretary be taken from the table and discussed.

The special resolution adopted.

Adjourned.

#### EVENING SESSION.

7:30 P. M. Devotional service, conducted by Mr. G. R. Varney, Rochester. Hymn, "Holy, Holy, Holy," followed by Scripture, John xvii. After more appropriate remarks by the leader on thoughts of the lesson and short prayers the service closed with the hymn, "Take It to the Lord in Prayer."

7:45 P. M. Chairman Nance presented the matter of providing for the financial support of a travelling secretary, and subscriptions were taken for that purpose.

The minutes of the afternoon session were read and adopted.

8:00 P. M. Address: "The Outlook for the Conversion of the World," Rev. G. E. Reed, D. D., LL. D., President Dickinson College. This was followed by an address on "Missions in China," by Rev. Henry Blodgett, D. D., Missionary of the Congregational Church in China. Moved that publishing of minutes be put in hands of Executive Committee. Adjourned.

Sabbath services.

#### FOURTH DAY.

SUNDAY, November 10, 1895.

#### MORNING SESSION.

9:00 A. M. Prayer service, conducted by Rev. H. P. Beach. Hymn, "More Love to Thee." The leader referred to God's promises and their relation to prayer. Hymn, "Nearer My God to Thee," followed by a number of prayers by the delegates. Meeting closed with singing "Take Time to be Holy," "My Faith Looks Up to Thee."

#### AFTERNOON SESSION.

3:30 P. M. Meeting opened by E. O. Keen, of Lancaster. Hymn, "Nearer My God to Thee." After Scripture and prayer by Dr. Blodgett another hymn was sung, "Stand Up for Jesus." The leader then announced an address: "A Word for China," Rev. Henry Blodgett, D. D. This was followed by a hymn, "Rescue the Perishing," and an address, "Reasons Why Spirit-filled Men Are Needed for Mission Work," Rev. H. P. Beach. After singing "Pass Me Not, O Gentle Saviour" we were dismissed with the doxology and benediction by Rev. Dr. Gerhart.

#### EVENING SESSION.

8:00 P. M. The evening session opened with a short song



service in the county court house, which was filled to overflowing. Chairman Nance announced the hymn, "Come, Thou Almighty King." We were led in prayer by Rev J. W. Meminger, of St. Paul's Reformed Church, Lancaster, Pa., and listened to a Scripture lesson from Paul's First Epistle to the Corinthians, xiii. chapter. After singing several hymns Chairman Nance announced an address.

8:30 P. M. Address: "The Relations of God and Man to Missionary Work—a Study," Rev. John F. Goucher, D. D., President of the Woman's College, of Baltimore. This was a masterly presentation of the Divine schedule in Missions and left a deep impression on the large and appreciative audience.

9:30 P. M. The farewell service was conducted by Rev. J. R. Stevenson, who after a few appropriate remarks called for a season of prayer. This was followed by the hymn, "Nearer My God to Thee." Then followed remarks by E. O. Keen, Dr. Titzel, Pastor of First Reformed Church; Chairman Nance and Prof. Stevenson. According to a resolution, the delegates joined hands, and after singing "Blest be the Tie that Binds" were dismissed with the benediction by Rev. Dr. Goucher, of Baltimore.

Thus the Sixteenth Convention of the American Inter-Seminary Missionary Alliance stood adjourned to meet in Chicago, Ill., in 1896, at the call of the Executive Committee.

Respectfully submitted,

J. F. SLAGLE,  
J. M. TRAVIS,  
G. R. VARNEY,  
*Secretaries of the Convention.*

## REPORTS.

### REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee respectfully submits the following report:

At the call of the chairman, all the members of the committee but one met at Lancaster, March 8, 1895. The plans of work for the current year were formulated, and a provisional programme was arranged.

The condition of the treasury was reported by the retiring chairman, Mr. H. S. Lawrence. The balance in the treasury amounted to \$24.68. Unpaid bills amounting to \$263.59 were handed to the new chairman. These accounts were audited and found correct.

During the present year there have been received up to date \$575.58. There have been paid out \$379.82, mostly on unpaid bills of last year. Some of the bills of the current year have necessarily not yet been paid. Several of the seminaries have failed to pay their assessments. It is suggested that these make their payments promptly so that there may be no unnecessary delay in closing the accounts of the current year.

A detailed financial report will be published later.

Your committee ratified the nomination of Prof. J. R. Stevenson, of McCormick Theological Seminary, to be the representative of the Alliance on the Executive Committee of the Student Volunteer movement.

Your committee recommends that the work of the Traveling Secretary of the Alliance be continued.

Your committee recommends that the next convention of the Alliance be held at Chicago, as the guest of the Divinity School of Chicago University.

Realizing the urgency and the imperative necessity of a more permanent organization of the Alliance, your committee recommends to the Committee on Resolutions the presentation of plans to this end.

Respectfully,

E. O. KEEN, *Chairman*,  
M. J. KLINE.



## REPORT OF COMMITTEE ON RESOLUTIONS.

WHEREAS, We have been permitted in the Providence of God to unite again in annual convention to discuss questions pertaining to the advancement of His Kingdom,

*Resolved*, That we return our heartfelt thanks to our Heavenly Father for this visible bond of unity between the Seminaries of our land.

WHEREAS, We recognize the need of a deepening of our spiritual life in our Seminaries; and

WHEREAS, We recognize the imperative necessity of making the work more practical; and

WHEREAS, For this end we recognize the need of a more permanent basis of organization,

*Resolved*, That Article VI. of the Constitution, Section I, be revised to read as follows:

That there shall be an Executive Committee of seven, to be composed of three theological students from the Seminary or Seminaries in connection with which the succeeding convention is to be held; and one theological student to act as a committeeman at large (these to be elected by the Alliance annually), and three additional members; one to be the Alliance representative on the Executive Committee of the Student Volunteer Movement; one to represent the theological Faculties; one to represent the Home and Foreign Boards. The representative of the theological faculty to be elected at this meeting for one year; the representative for the Home and Foreign Boards of Missions to be elected for two years, and at the expiration of this term of service each of these representatives shall be elected for two years.

*Resolved*, That this committee shall be empowered to change the Constitution and By-Laws in the spirit of the previous resolution and report at the next convention.

*Resolved*, That in future conventions of this Alliance more time be devoted for conference and for the study of the special missionary problems which confront us as seminary students both as prospective pastors and missionaries.

*Resolved*, That we record our appreciation of the faithful service of Mr. James E. Adams, as Travelling Secretary of the Alliance, in securing the introduction of the subject of Missions into the curriculum of some of our Seminaries and in gathering valuable information concerning the attitude as seminary students towards foreign missions.

*Resolved*, That, as a result of his investigations, we appreciate the need of specific training in our Seminaries concerning the Church's missionary work.

*Resolved*, That, since the reports of the delegates prove systematic, giving produces the largest results; and since we believe this to be the true principle of giving we do all in our power to encourage this method in our seminaries.

*Resolved*, That we emphasize the resolution of the last convention in recognizing City and Home Missions as integral parts of the great cause we represent, and urge the hearty co-operation of the Alliance in these departments of missionary effort.

Respectfully submitted,

D. H. CLARE, Colgate,  
T. C. POLLOCK, Allegheny,  
J. A. SMITH, McCormick,  
*Committee.*

## REPORT OF THE SPECIAL COMMITTEE ON RESOLUTIONS.

We recommend:

I. That the Executive Committee of the American Inter-Seminary Missionary Alliance be authorized to secure a suitable travelling secretary to continue the work inaugurated by Mr. Adams last year.

II. That the secretary be under the supervision of the official representative of the Alliance or the Executive Committee of the Student Volunteer Movement.

III. That owing to the fact that we have no man in view to recommend as secretary the selection of a man be left to the Executive Committee.

IV. That in order to secure the necessary money we take subscriptions at this Convention, and that the chairmen of the delegations from the different Seminaries pledge themselves to go back to their Institutions resolved to do all in their power to create an interest in and subscriptions to this work.

Respectfully submitted,

J. T. ACHESON,  
H. W. LUCE,  
J. E. MERRILL,  
*Committee.*

## REPORT OF THE COMMITTEE ON SPECIAL NOMINATIONS.

The Committee on Special Nominations reported as follows:



Local—Messrs. Acheson and Hobbes, Chicago Divinity School; C. T. Chase, Chicago Theological.

Committee at Large—P. A. DeLong, Lancaster.

Board Representative of Missions—R. E. Speer.

Faculty Representative—C. E. Grammar, D. D., Virginia Theological.

Volunteer Representative—J. R. Stevenson, McCormick.

## ADDRESSES.

### ADDRESS OF WELCOME—THE PATTERN MISSIONARY.

REV. E. V. GERHART, D. D., LL. D., PRESIDENT OF LANCASTER THEOLOGICAL SEMINARY.

In the name of the faculty and students of this theological school, and I may add in the name of the faculties and students of the institutions associated with this theological school, I greet you all, members of the household of faith and prospective ambassadors of Christ, with the most cordial welcome. These annual assemblies of professors and students of so many theological schools reveal the inspiration of faith in our Lord Jesus Christ which, in contrast with the seventeenth and eighteenth centuries, has been distinguishing all branches of the Evangelical Protestant Church in Great Britain and America, not to speak of many sections of the Church on the continent of Europe.

If this large convocation of young men has any spiritual significance, it means zeal for Christ and the extension of His kingdom; not zeal especially for Calvin or Luther; not zeal for independency, presbytery or episcopacy, however worthy either or all may be of respect and devotion, but for that unique communion of faith and love common to all who from the heart pronounce the articles of the Apostles Creed, zeal, earnest, faithful, untiring zeal for Him who in person and mediatorship is the absolute manifestation of God in ideal manhood.

I have the honor to be the successor of the Rev. Dr. Ort, who one year ago extended to the Inter-Seminary Missionary Convention the greetings of Wittenberg College and the hospitality of Springfield, Ohio. In fitting words he laid stress on "the central, final, crucial question of our day: Is the Christ of the New Testament veritably God manifest in the flesh, a real Incarnation?" affirming the fact that the "oppositions to our Christianity are always substantially the same," and intimating that the severe struggle between faith and unbelief, between the kingdom of light and the kingdom of darkness is in progress now as in past ages. The consideration of one aspect of this struggle I propose to resume.

Whether the conflict is more serious and intense now than in former centuries, as many representatives of the Church seem to think, is not a question which it is either important or profitable to endeavor to



decide. The chief thing respecting the conflict which it is necessary to recognize and keep steadily before our minds is the conflict itself. 'The mind of the flesh is enmity against God,' a proposition which is as true to-day as it was when written by St. Paul eighteen centuries ago. True it is that "the natural man," though the things of the Spirit are foolishness unto him, is ever dissatisfied with himself, yearning after some good, better and more satisfying than he can give himself or than this world can give him; yet he is predisposed to turn away from the noblest good and to turn against it whenever that good is clearly and definitely enforced upon his heart and conscience. Not only disposed in thought to turn against Him who is the life and salvation of the world, but ready, as occasion may arise, by word and deed to antagonize His claims.

Do not presume that the attitude of unbelievers toward Christianity will ever be other than it has been in the past or than it is to-day. The "natural man" who closes his eyes to the light of the glory of the gospel cannot do otherwise. He will prefer Barabbas to Jesus. He will invoke God's curse upon himself and his children rather than acknowledge the supreme authority of the despised Nazarene. Such aversion, such antagonism that cries out: Away with Him; Crucify Him, was no occasion of discouragement to our Lord, nor an occasion of discouragement to the man who above all others in the Apostolic age is the typical missionary of the Cross to Jews and Gentiles. Paul did not derive any invigoration of faith from the fact that many who heard the Gospel from his lips at Ephesus became steadfast believers. Nor was he disheartened by the fact of the riotous tumult at Ephesus excited by Demetrius, the silversmith, a tumult that put his life in jeopardy. His imprisonment with Silas at Philippi did not cool the ardor of his love for his appointed work. Nor when the winds and the waves wrought a fearful shipwreck, followed by imprisonment of two years or more at Rome, did he lose confidence either in the truth or the all-conquering might of the Gospel. Instead he rejoiced in tribulation, and took the same delight in the gospel whether he was among false brethren or surrounded by his faithful fellow-workmen.

How may we account for such profound joy of heart, for such an inspiration of confidence in the stability and triumph of his cause amid such extraordinary trials? How was it that no persecution, no deadly hatred, no public disgrace, no jeopardy of his life, no sufferings, no cares, no pains of body nor anguish of mind, could for an instant change his will or repress his zeal, or diminish his delight in the ministry of the Gospel, or relax his efforts to win bitter enemies among Jews and Gentiles to Christ?

To such an enquiry there is only one answer: Paul was enlightened by the glorious light of Christian truth. A member of Jesus Christ by a living faith, set apart in the wisdom of God from his birth to the Christian ministry, and called by Christ in a vision on his way to Damascus, Paul believed himself commissioned by the enthroned Christ to preach the Gospel. That for him was enough. That was his inspiration. That justified his confidence. That lifted him up; that invested him with an authority and a dignity superior to and mightier than the authority and dignity of any earthly throne.

In this respect Paul was the fit representative of his Lord. In fulfilling his ministry Jesus did not derive courage from the fact that multitudes were eager to hear His words and witness His miracles. Nor did the fact that the hatred of his enemies became more bitter as His deeds of charity were multiplied cause Him to falter in word or deed. The faithfulness and devotion of the few did not support His fortitude, nor did the persecutions and vilifications of the many lessen His zeal or neutralize His enthusiasm. His strength of purpose and fidelity to His mission were unaffected by the judgment of learned Jews. Whether the people honored Him or despised Him, whether they loved Him or hated Him, whether they believed Him to be the Messiah or reject His claims with scorn, He persisted in the mediatorial work of His ministry with the same determination, the same confidence, the same zeal. True, the hypocrisy and malice of His enemies gave Him pain, and the steadfast loyalty of faithful friends was to Him an occasion of joy; but malicious designs did not weaken His purpose nor relax His energies, nor did sympathy and friendship strengthen His purpose or nerve Him for unfaltering devotion to His mission. It was His conscious relationship to His Father in heaven that nerved His soul. It was the inspiration, ever fresh, ever new, that came to Him through the Holy Spirit from the fellowship of faith with God that gave Him fixedness of purpose and quickened His enthusiasm. This was the secret of His fortitude, and His sympathy with the needs of all classes of men, the secret of that moral and spiritual heroism that addresses us from the history of His unique self-sacrifice.

The fellowship of faith with His heavenly Father was the secret of the unchanging consecration and burning enthusiasm of Jesus Christ, and fellowship with the glorified Christ was the inspiration of the Apostle Paul. And for you, brethren, as for myself, there is no other source of Christian inspiration, no other principle of genuine and lasting enthusiasm. Christian heroism in the perpetual warfare we are waging with the kingdom of darkness is the heroism of faith. Christian heroism does not spring from classical learning, nor from philosophy, nor from theology, though each is of inestimable value in its place



as a part of the equipment of a soldier of the cross. Nor does Christian heroism spring from the prospect of worldly honors or of distinction in the Christian community, nor from the support of good men, nor from the approval of your own conscience. These are matters of much moment, but they are the sequences of Christian fidelity. If regarded as the fountain from which energy and inspiration flow, or if any of these forms of moral good become the things which condition energy, or kindle zeal, or sustain missionary self-denial, then self-denial loses its Christian purity, and self-interest vitiates enthusiasm. Then zeal becomes unsteady, and consecration depending on external supports and helps becomes factitious.

Nor do missionary purpose and missionary enthusiasm spring from the successes which attend our labors in heathen lands. Numerous converts, especially if we have reason to believe that conversion is genuine, are matters for devout thankfulness. But they do not constitute the nerve of positive missionary purpose. Christian zeal is not zeal for men. Missionary enthusiasm is not primarily enthusiasm in the service of the heathen. Christian zeal is zeal for Christ Jesus; and zeal for Christ includes the winning of men to His service. Missionary enthusiasm is enthusiasm for the spirituality, strength and glory of the kingdom; and this glory necessarily includes the extension of the kingdom by bringing the heathen from the realm of sin into the realm of grace.

These two things, the preaching of the Gospel in pagan lands and the conversion of the heathen, are in one respect inseparable. The conversion of the heathen implies the extension of the kingdom, and fidelity to the kingdom conditions the conversion of the heathen. But both propositions cannot be reversed. We may say that the extension of the kingdom embraces the conversion of the heathen, but we cannot say that the conversion of the heathen conditions fidelity to or the maintenance of the kingdom.

There is an important difference between the preaching of the Gospel for the sake of the heathen and the preaching of the Gospel for the sake of Christ. Christ is the *motive*, not man. The love of Christ is the spring of enthusiasm, not the love of the heathen. But wherever there is true love for Christ there will be true love for the salvation of men. The reverse proposition is equally valid, that there is no genuine love for the salvation of men unless rooted in love to Christ. All other seeming love for the salvation of the heathen is lacking in the Christian principle, and it cannot issue either in strength to the kingdom or in glory to Christ.

As Christ is the only true motive of missionary enthusiasm and missionary activity, so Christ is also the only *end*. What is our aim?

What is the goal we are striving to reach? Is it Jesus Christ, or is it men? Is it the manifestation of the excellence, the wisdom and beauty of Christ, or is it the spiritual good of men? These two things also are in one respect inclusive and inseparable. The temporal and eternal good of the heathen presupposes the manifestation of the grace and might of Jesus Christ. But the manifestation of Christ does not of necessity effect the good of men; for their spiritual well-being turns not only on the manifestation of Christ by the faithful preaching of the Gospel, but no less truly on the acceptance of Christ by the heathen. Paul teaches that the Gospel is the power of God unto salvation to every one, but he limits this saving power to him "that believeth." Missionary activity is not a failure, nor is missionary enthusiasm unwarranted, because a few only accept Christ from the heart, whilst the multitudes despise and revile His authority. If the Gospel of the Son of God be proclaimed and taught in its purity and with Apostolic faithfulness, the end of missionary activity is accomplished whether only a few or very many are brought into the kingdom. Says Paul: "Some, indeed, preach Christ even of envy and strife; and some also of good will: the one do it of love, but the other proclaim Christ of faction. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. i., 15-18.) The source of his joy was that Christ was proclaimed; and this joy was not conditioned on the issues of such proclamation. He says: "We are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life." (2 Cor. ii., 15.)

There is a real difference between these two aims. If the manifestation of Jesus Christ be the supreme aim of the missionary, he has a spiritual uplift which is transforming and ennobling; a strength which is unconquerable, and an enthusiasm which burns with steady and increasing brightness from year to year, from youth into old age. But if his chief aim be the good of the heathen then Christ, the supreme good, becomes means to an end, an end which is inferior to Himself. Then though Christ is seemingly honored He is in reality degraded; missionary activity loses its supreme spiritual dignity, and the fire of enthusiasm is no longer kindled by a live coal from the altar of God.

If Jesus Christ, if the proclamation of His unique dignity be the supreme end of missionary activity, let me ask whether the missionary has less concern for the ingathering of the heathen into the communion of the Church? Will he be less active in the service of the heathen? This question I answer by putting another: Was Paul less concerned for the salvation of the people of Corinth because he was determined



not to know anything among them, save Jesus Christ, and Him crucified? He exclaims: "Far be it from me to glory, save in the cross of our Lord Jesus Christ." Was he for this reason indifferent to the salvation of the Jew? Does he not say: "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh?" Was not his inexpressible longing for the conversion of his kinsmen the necessary consequence of the fact that he gloried only in the cross through which the world was crucified unto him and he unto the world?

This distinctively Christian principle which governed the most eminent missionary of the Apostolic age is the only principle that can generate spiritual heroism among missionaries of the cross in our day. In the degree that Jesus Christ is the only motive for the preaching of the Gospel, in the degree that His kingdom is the only end of missionary zeal, and the salvation of men is held subordinate to this supreme ennobling end, in that degree will the missionary be stable and undaunted in presence of all kinds of opposition, in that degree will the fire of Christian zeal in the service of the kingdom burn with a steady flame, whether thousands accept Christ in a day or years elapse before a single family is led forth from the prison house of sin into the light and liberty of the Gospel.

Assuring you that it gives us much pleasure to welcome so many representatives of so many theological seminaries, we renew our hearty greetings in the name of our common Lord and Master.

*Theological Seminary, Reformed Church, Nov. 7, 1895.*

#### ADDRESS OF WELCOME—THE HOLY GHOST AND MISSIONS.

REV. B. F. ALLEMAN, D. D.

*Members of the American Inter-Seminary Missionary Alliance:*

It affords me great pleasure, in behalf of the pastors and churches of Lancaster city, to extend to you a most cordial welcome in our midst.

We welcome you as strangers. We recognize hospitality as one of the common duties of humanity. From time immemorial it has been regarded as a virtue of the highest order. Long ago Tacitus wrote: "Hospitality is a virtue even among barbarians; to shut the door against any man, whether known or unknown, is a sacrilege."

And who has not been impressed by the sweet, warm-hearted spirit which was manifested in the still earlier, patriarchal age, such as greeted

the strangers who stood before the open door of Abraham's tent when the old man of a hundred years made his obeisance, and said: "If I have found favor in thy sight, pass not away, I pray thee, from thy servant."

Whatever evil sin hath wrought in making men selfish, and in producing enstrangement and division among them, and to whatever extent this natural virtue may have degenerated, we are sure that there has been a restoration with the advent of Him who reveals to us the common fatherhood of God and the universal brotherhood of man. His higher law of love binds man to regard his neighbor as himself, and all who bear His name are exhorted to be "given to hospitality," and that "without grudging."

We greet you as Christian brethren, bound to us by the strongest and most enduring ties—the blood of Jesus and the unity of the spirit. Jesus asked: "Who are my brethren?" And he stretched forth his hand toward His disciples, and said, behold my brethren. Whosoever shall do the will of My Father which is in heaven, the same is my brother." And these are exhorted to be one as He and the Father are one—to "love as brethren and to be courteous." Your God is our God, our people are your people, where we lodge you shall lodge—to our Common Father's board, to our homes and to our hearts we extend to you an earnest welcome.

We welcome you because we are in the heartiest sympathy with the cause which you represent. We recognize it as the cause which the blessed Master held nearest to His heart from the beginning, the chief agency by which He seeks to bring back to His love and service the race that was lost in Eden. It is a cause which he has committed to us with the plainest instructions, the most positive commands, the weightiest obligations and the most inspiring promises, a cause in which He is our leader and exemplar in behalf of which He not only displays His infinite wisdom, love and power, but also dignifies the sanctified human nature with the privilege of co-operation in its promotion, thereby furnishing us with the grandest sphere and the most glorious end for the exercise of the noblest genius, the highest culture, the strongest ambition, the consecration of the most precious gifts in our possession, and the best service of which our Christian manhood is capable.

It is a cause which He has made the burden of revelation, of the inspiration of the Spirit—of faith, prayer and energy in the Church, and which in His providence He has handed down to us as having been made sacred by His incarnation, His death, resurrection and kingly oversight, and the devotion and sacrifice of the noblest sons of His calling.

And when I consider the place which He has given to it in the great



economy of His grace, how His purposes concerning it have been unfolded to us in the past history of Zion, as well as in His Word—that it furnishes the best reason for the present organized existence and efficient endowments of the Church, and then, with this, remember how tenderly, earnestly and repeatedly the spiritually destitute have appealed to our humanity and religion, I feel that missionary work is the imperative and universal duty of the Church and that there is no cause more worthy of her prayerful deliberation and her complete consecration.

We welcome you as young men deeply interested in, and I trust already earnestly devoted to this noble cause; at least in preparation for its promotion.

From the beginning God has revealed His purpose to save man by the instrumentality of his brother man. And in reading the Scriptures and studying the past history of the Church, you have doubtless been impressed with the fact that there has always been a special choice of young men for the aggressive work to which the Lord has called His people. It was because they are especially adapted to it. "The glory of young men is their strength," says Solomon, and says the beloved disciple, "I write unto you, young men, because ye are strong." Early life is the season of physical and intellectual vigor, and it ought to be the time when men are morally and spiritually strong. It is the season of achievement—of grand possibilities. Young men possess the power of accomplishment in a peculiar sense. They have intensity of feeling, fervor of imagination and anticipation; they are bold and daring, full of energy and hope. With them the spirit of inquiry is intense; ambition, the love of adventure, enterprise, sacrifice, heroism and all that leads to distinction and greatness is strong. Such are their elements of strength that, when consecrated by the Holy Ghost, they become a special agency in the great work of making conquest of the world for Christ. The history of the race bears testimony to the truth, that the energy of young men is the world's mightiest influence. We think of Gideon and David and Jonathan and the "young men of the princes of the provinces"—of at least some of the apostles and of Timothy, of Scripture times—of most of the reformers, and of such men as Walter Lowrie, Felix Neff, Henry Martin, David Brainard, Murray McCheyne, Melville B. Cox and others of later times who were moved by an undying inspiration to make Jesus king in all the world.

We thank God that we have such men in the Church to-day, and that they are rising up in all parts of our country crying out with the spirit of a true consecration, saying, "Here I am, send me—send me!" The advancement which Christianity has made in the world during the

last century is largely due to the energy of the young men who have been called into her service.

At no time in the history of the Church has an influence so favorable to missionary enterprise prevailed in our Christian colleges and seminaries, nor have we ever had so many earnest, devoted, efficient missionaries in the home and foreign fields as to-day. My bretheren, we welcome you because of the hope that is in you for the church and the world.

We welcome you because we need you. You have come to a Christian city—a city of churches thoroughly organized and equipped for the Master's work. Our ministers and many of the laity are zealous in every Christian enterprise. We have our societies and agencies for the circulation of the Scriptures and other religious literature, Young Men's and Young Women's Christian Associations, various religious leagues, Christian Endeavor Societies, guilds and the like for the Christian culture of the young, the care of the poor, and the general betterment of the masses. We have our hospitals and homes for the aged and dependent. And we have somewhat of the missionary spirit. We preach about missions, we have our missionary societies, we give thousands of dollars annually to the cause, we have representatives in both the home and foreign fields, native pastors are supported, children are educated at our expense in foreign mission schools, churches, chapels and prayer-houses are built by our contributions, both at home and abroad, and we could present many other evidences of the fact that we have some interest in the great work, not the least of which is the desire to have you hold this convention of your Alliance in our midst.

But, my brethren, we are by no means what we ought to be. The fire burns low in our hearts. There is little missionary enthusiasm here. We have much latent and perverted talent—much idle wealth. We are not giving our sons and our daughters, nor ourselves, to the cause as we might. Here, as elsewhere in the Church, we have only been "playing" missions. We need more of the spirit of Christ and of Paul, and of those who gave us the Church, and the rich heritage which has made us a free and happy people. I say we welcome you because we need you. We need the blessing and reflex influence of this convention. I will not speak of possibilities. I anticipate realities. We shall have a Pentecost here. We believe that earnest Christian men have come to us, to pray for and deliberate about this great cause God will hear and answer these prayers and bless these deliberations according to His gracious promise. The fire will come to your hearts, and through you to our churches and families and all the people with whom you mingle during your sojourn with us. This is what we all



need, the baptism of the Holy Ghost. Without it your convention, our church work and all endeavor in this direction will be in vain.

And now, as I have been requested to say something upon some special feature of this great work, let me emphasize the positive need of the presence and power of the Holy Ghost.

We must remember that we are living under the dispensation of the Spirit, and that the work of missions belongs especially to His province.

The greatest missionary that ever trod the earth was our Lord Jesus Christ. The greatest mission that was ever prosecuted was that of His ministry, and as Bishop Wadsworth says: "The most solemn one was that of the week of His passion." And yet (be it said with all reverence concerning Him who is head over all, the Chieftan of His church and the Captain of our salvation) in one sense that mission was not successful. His influence was limited to the little country of Palestine, and to a comparatively small company of disciples. He was the great teacher sent from God. He spake as man never spake. He wrought miracles in His own name and proved His divinity. There was nothing lacking in the character of the missionary, in the efficiency of the means which He employed, nor in the efforts which he made. At the close of His ministry He rode into Jerusalem amid the shouts of thousands, who made the old hills ring with their Hosannas; they waived branches of palm to signal His triumph, and cast their garments at His feet to indicate their reverence and allegiance. Two millions of people from all parts of the world were in and about the city. He taught, prayed, wrought, wept, entreated, warned and expostulated as never man had done. And yet, ere the week was ended, the multitudes who shouted Hosanna joined in the wild cry of His enemies, "Crucify Him, Crucify Him!" Even His trusted disciples forsook Him and fled, and He was left to die, as it were, alone.

As we think of success to-day, we would not call that a successful missionary effort. It was not intended to be such. The Master was indeed a pattern missionary, but He came for a different purpose than that of the immediate evangelization of the world. He came to lay the foundations, and taught His disciples that His mission would be succeeded by that of the Holy Ghost, under whose inspiration and by whose power they were to go into all the world and disciple the nations. He had taught them how to feed the multitude—how to become fishers of men. He had taught them the diffusive and assimilating nature of the kingdom of His grace, and the aggressive mission of His church. And then, when He was about to leave them, He said, "It behooved Christ to suffer and to rise from the dead the third day: and that remis-

sion of sins should be preached in His name among all nations beginning at Jerusalem. And ye are witnesses of these things. And 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."

In this light also we see the significance of the promise, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father."

As they had been bidden, the disciples tarried in Jerusalem and prayed, and the day of promise came. In miraculous effusion the Holy Ghost descended upon the little Christian company. He filled their hearts with new life and power, bestowed on them the gift of tongues, and gave them zeal, courage and success. On that day he blessed them with an earnest of the glorious triumphs of the Gospel through the faithful use of the ordinary means of grace, in all lands and in all subsequent times. On that day the spiritual building which Jesus founded upon the rock of His divinity and Messiahship began to rise in beautiful and symmetrical proportions; the mustard seed was quickened and began its development into the tree whose leaves and fruit shall heal the nations; the leaven renewed and increased its diffusion and assimilation, and now, behold! the lump is being leavened; behold! what the energy of God hath wrought in the growth and establishment of the Christian Church.

True, indeed, the experience of our Master has often repeated itself in the subsequent work of His disciples, but what after all is the history of that work but a faithful fulfilment of His promise and the earnest of the Spirit.

The missionary spirit, complete consecration to God, yearning love for the race, sanctified zeal, activity, enterprise, courage, perseverance, success—the endowment, the call, guidance, oversight, power, all are of the Holy Ghost.

Permit me to emphasize a few facts as they may be learned from the history of the Apostolic Church.

1. The Holy Ghost calls men specially to missionary work. Take for example the visitation of the Spirit to the church at Antioch, the "Mother Church of Gentile Christendom." It is written that "While Barnabas, and Simeon, and Lucius, and Manaen, and Saul were ministering unto the Lord, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

How strangely some men speak of this work. Some say of a man, "I wonder what profession he will choose," or, "He has some notion of being a minister or a missionary." Just as though the holy



office were one which can be assumed and abandoned at pleasure; as though its acceptance were righteously an optional matter; as though it were a human call. Paul said, "I am sent?" "Woe is me if I preach not the Gospel!" And he thanked God for putting him into the ministry.

In those days the Holy Ghost called men in the extraordinary way—now in the ordinary. But nevertheless He calls them. With a right which no man dare dispute, he comes to claim them as the gift of the Master to the Church and the world. He breathes into their souls, through the truth, a strong and abiding conviction which no loyal disciple will reject or neglect. All true missionaries have been conscious of such a claim and call. Study the lives of such men as Judson, Carey and Schwartz and you will be forcibly impressed with this truth. Nothing less than this and a true love for dying men could lead to such self-denial, sacrifice and devotion as distinguished their lives and labors.

Some may assume the work for the novelty, pleasure and honor which they imagine are associated with it, but the novelty soon loses its charm and the supposed honor and pleasure bring speedy disappointment. The truly consecrated man manifests a conviction of duty stronger, even, than that which is produced by the necessities of perishing heathen and destitute brethren at home. He is constrained by the Holy Ghost and the love of Christ.

The Spirit calls in His own time and in His own way. As another has observed, "He calls whom and by whom, and where, and as He will. 'Who will go for us?' may be heard from Him by the rapt prophet in the temple, by an Ezekiel on the banks of Chebar, or by an Amos in gathering his Sycamore fruit. The call may strike the listening soul by the lake of Genessarett, or at the receipt of custom, or on the highway to Damascus. When the learned are not ready he calls the unlearned and endows them with His own wisdom. When the ordained ministry are not ready for His service in so arduous a work He calls men from the plough and the sheep cote, the forge, the loom, the factory and the shop. Many that are called to the work must, like Amos, say, 'I am no prophet, nor the son of a prophet.' When Briton's sons would not heed His call and consecrate themselves to this service, He took his choice vessels from the little cantons of Switzerland or the villages of Germany.

"The call may come like the rushing, mighty wind of the upper chamber, or like the still small voice heard by Elijah in the cave. It may come with an irresistible conviction, or it may be the issue of a long and painful process of judgment. The heart may yield to it after a struggle, or receive the first intimation with a joy unspeakable. It

may bring with it an overwhelming display of Christ's glory in the work of redeeming souls, exciting intense desire to promote it by personal instrumentality, or it may transfuse into the heart a melting sympathy with human woes, such as made Jeremiah exclaim, 'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.'

"The call may be direct or indirect. It may come to the soul in such a tone that it may rest assured that it is not the voice of a stranger or there may be a chosen medium of utterance—a friend, a stranger, a pamphlet, a book, a sermon."

But no matter how the call may come, it will be recognized, and under the burning constraint who dare reject it? Shall we not ask, each one of us, has He called me? Shall we not pray for grace that we may be enabled to obey that call, and that He would call many more to go out and reap the precious, but perishing harvest? "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

2. The Holy Ghost endows, girds and inspires men for missionary work. Be assured of this, that whom he calls He will thoroughly furnish with all that his mission may demand. I refer not to natural endowments which may, in part at least, be taken as an evidence of the call itself. The destination is often seen in the capacity. But what may be lacking here will be supplemented by the sanctification and inspiration of the Spirit. Wisdom, courage, the special power of speech, and endurance are among such gifts. When we are obedient to the divine call, and are full of the Holy Ghost as the apostles were, then we shall be able to do what never seemed possible to us before. In the Apostolic age the operations and gifts of the Spirit were often extraordinary, but, as before remarked, the Pentecostal manifestations were but earnest of all needed power for the work of the Church in the complete evangelization of the world. When the Holy Ghost chooses you as his agent He will supply whatever efficiency you may lack.

Take for example the special gift of speech. The promise of the prophet was that "on His servants and His handmaidens God would pour out his Spirit; and that they should prophesy." Jesus said to His disciples, "When they bring you unto the synagogues and unto magistrates, and powers, take no thought how or what things ye shall answer or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say."

What a helpless band of men the Apostles would have been without this endowment and girdling of the Spirit. There they were as-



sembled in Jerusalem, after the departure of the Master, endangered by their association with His ministry, without money or influence, comforting themselves only with the command and promise of their risen and departed Lord. But when, in answer to their prayers, the Spirit came, see how bold they were to speak in the name of Jesus, to cast the charge of His death upon His enemies, and to proclaim His resurrection as a matter of fact and as the ground of their hope. "They spake as the Spirit gave them utterance."

Before Pentecost Simon Peter was worse than dumb. He spoke against his Master—even denied him. But when the Holy Ghost filled and fired his soul, he lifted up his voice and made the multitude tremble by his eloquence and zeal. And then again, after the incident of the healing at the temple gate, when John and he were assailed by the Jewish hierarchy, they waxed in boldness, and spake perhaps as never before—spake until the place was shaken and all their willing hearers were filled with the Holy Ghost. And then there was Stephen, with whom the factions of the synagogue disputed, "but were not able to resist the wisdom and the spirit by which he spake." And how nobly he defended the cause of Jesus before the Jewish rabble, who were so enraged by his power that they took his life!

When Saul was converted and received the Holy Ghost, he straightway preached Christ in the synagogues that He is the Son of God. And what grander events are recorded in any history than his defense before the infuriated Jews at Jerusalem, before Felix, and Festus, and Agrippa!

And this, my brethren, is the great need of the Church to-day; not the cloven tongues of fire as given to the Apostles at Jerusalem, but surely that which was thus symbolized—"The distributive power of speaking for Jesus to all men"—the power to speak the truth so that it will prick the conscience and warm the heart. Everywhere we need the baptism of the Holy Ghost for the removal of spiritual dumbness, for the communication of the gift of spiritual speech. He not only fills the heart, but also gives it utterance. When he takes possession of the soul He claims the body also, and sanctifies the gift of speech for the dissemination of the truth. Oh! when such a baptism comes to the Church then, truly, "All the people shall be taught of God." Then nations shall be born to Him in a day—a glorious missionary achievement indeed!

Even Paul requested his Ephesian brethren to pray for him, that "utterance might be given unto him, that he might open his mouth boldly to make known the mystery of the Gospel." So let us pray, and when the spirit gives the fire then he that "heareth shall say Come!"

3. The Holy Ghost also calls, endows and inspires churches for this work. To that first church at Antioch He said, "Separate me Barnabas and Saul. And when they had fasted and prayed, and laid their hands on them, they sent them away." Churches are called to consider missionary effort as their chief work. This was the first nominal Christian church, and these were the first regularly commissioned missionaries. Was it not the design of the Holy Ghost to make the mother an example to her children? Through that church He speaks to us of duty to-day.

Again, churches must produce the men. The Holy Ghost calls them from the Church. He marks them; and this indicates the duty of keeping alive the missionary spirit, of circulating missionary intelligence and of a readiness to consecrate our sons and daughters to this work.

"Separate me Barnabas and Saul." Churches should educate men for the missionary cause. They should ordain and consecrate them to it. It is important that the Spirit's call should be officially recognized, and that all missionaries should go forth with due authority. And to the authority of the Church they should be made amenable, that their labors may be carefully reported and that they may receive the proper encouragement and support.

Churches should claim missionaries as their own, and therefore support them. In the higher, spiritual sense, they belong to the Holy Ghost, but He has given them to the Church for her blessing and fostering care. They are ours; they do our work; they represent us, and therefore we should sustain them with our money, our prayers and our influence.

Barnabas and Saul were to be separated for the work, but not from the Church—not from its remembrance, its sympathy, its affection and support.

The Holy Ghost makes plain the duty of the Church with regard to this great cause. This is His message to her to-day, "Do thy duty and I will do the rest; open thine heart and I will warm it; there will I find a motherhood for my holy cause, and to thy faithful consecration and nurture I will add my blessing." And be persuaded that it will be one of mighty power.

A dying mother's consecration of her infant child to the cause of missions gave us Christian Frederick Schwartz, whom England long delighted to honor as the most celebrated missionary of modern times. And a boy's overhearing his mother say that she had dedicated him to God as a missionary gave us Samuel J. Mills and the American Board of Foreign Missions. And so in all times and countries, to all churches and heralds of the Gospel who do not quench nor grieve the Spirit of



God there stands the abiding pledge of His special witness to their faith and work. Interpositions of Providence, which very much remind us of the miracles of the Apostolic age, have attested the divine commission and supplemented the heroic efforts of modern missionaries, as in the case of the first Evangelists in Greenland, and the Moravians, Spangenberg and Zeisberger, among the Indian tribes of North America. Signs and wonders shall be wrought as in the olden time—anything that may be necessary, when the Church is ready.

But I must release you.

My brethren, I pray God's richest blessings upon your convention. Let us all pray for an outpouring of the Holy Spirit at this time. Then the good wishes which we cherish for each other will not remain unrealized. Our hearts and churches will be warmed and quickened by your presence and intercourse, and departing you shall leave behind and carry with you a new impulse to missionary consecration and activity.

Some one says "there is a legend told of St. Sebald, that in his Christian rounds he used to stop for entertainment at the house of a poor cartwright. Coming there one day he found the cartwright and his family freezing for lack of any fuel. St. Sebald ordered the man to go out and break the icicles from the side of the house and bring them in, and the icicles were brought into the house and thrown on the hearth and they began to blaze immediately, and the freezing family gathered around and were warmed by them."

Wherever we go may our hearts be so filled with the Holy Ghost, and fired with missionary zeal, that all the spiritual icicles which chill our atmosphere may not only be melted but turned into a living flame.

I have but one word more, and that is—welcome!

#### REMARKS BY REV. T. G. APPLE, D. D., LL. D., PRESIDING AT THE BANQUET.

*Brethren of the Inter-Seminary Missionary Alliance, and Ladies and Gentlemen, Guests with us To-night:*

It affords me no little pleasure to congratulate you on this occasion, and to welcome you in behalf of the students of this seminary to the "feast of reason and flow of soul" which is now to close our present banquet. It was a happy thought which suggested this reception preparatory to the weightier duties of the convention before you on the following days. It very properly complements the opening service of this afternoon. Such banquets, whether of a private or more public

character, have among all people served to cement and seal the friendship of those who are thus drawn together in social intercourse. Breaking bread or eating salt with friends has rendered their friendship a sacred thing.

Moreover it serves to make guests better acquainted and prepares them the better to work together in the more serious and earnest work before them. Many of you have never met together in this social way before. By gathering together in this banquet you become familiarized with each other.

Leaving the more weighty objects and interests that have summoned you together to be presented by other speakers, I desire to dwell for a few moments upon *this* good result of the meetings of this Inter-Seminary Missionary Alliance, viz., that as students of theology and candidates for the holy ministry you become better acquainted, and such acquaintance serves to draw the theological seminaries, of which you are members, nearer together and so aid in producing a closer union of the churches you represent. I have enjoyed the privilege of being connected with several Alliances looking to the peace and unity of the churches, and in each case the mutual acquaintance and friendship formed was one of the potent elements in drawing their members closer together and cementing their union. In each case it was said: "If our people and pastors could get to know each other as *we* have known each other, one of the impediments to Church union would be removed." One of these was the Peace Commission in our Reformed Church, which most probably prevented a rupture or schism. Another was as chairman of the joint committee on the union of the two Reformed Churches, German and Dutch, of this country. A third was the "Alliance of Reformed Churches holding the Presbyterian System," all of whose meetings I have attended as a delegate.

Difficulties to church union that seemed mountain high dwarfed into mole hills when representatives from different churches came to meet face to face and speak heart to heart in explanation of their beliefs.

A good deal of the divisions among churches is the result of ignorance and prejudice. The higher men rise in study and investigation the more they are drawn into union. Solid scholarship is a bond of union, because science in all its branches and phases appeals to universal reason, which is *one* the world over. This is true of all true science and art. Much more is it so of the science of theology.

There has been a great lack of this acquaintance and union in the ministry of our country. Now such an Alliance as this will do much to supply this lack. In a few years the generation of students in our sem-



inaries will be out at work in the field. You will carry with you some of the acquaintance you found in these conventions.

It used to be that very little *American* church history was studied in our theological seminaries. Ministers had very little acquaintance with the different churches other than their own.

In our Reformed Church, which bears no single great name on its escutcheon as Martin Luther, and no reference to church government, as Presbyterian or Episcopal, people were not able to place us. Even young ministers fresh from their seminaries, would ask, What is your Church? If told Reformed, they would ask, Reformed what? showing an almost inexcusable ignorance of the two wings of the Reformation, and the old historical title, "*Reformed*."

But all that is much changed now. The undertaking of the Society of Church History in publishing works on this subject that will do much to spread information in regard to our American churches. And these meetings of this Alliance will accomplish much in this direction. But I must bring these remarks to a close. There are others here who will address you, and I now proceed to call upon them.

### THE FUTURE OF MISSIONS.

REV. WM. RUPP, D. D.

It is scarcely necessary to say that in speaking on the subject of the future of missions, I claim no special gift of prophetic inspiration. I have no miraculous revelation on the subject; and it is not in that sense that I propose to exercise the functions of a prophet. My purpose is to perform the humbler task of interpreting, as far as I may be able, the signs of the times as they seem to bear upon the future progress of the Gospel and the coming of the kingdom of God.

Coming events, it is said, cast their shadows before them; and by the careful observation of the shadows, and of the direction in which they point, any man may prophesy, with a small degree of confidence at least, as to the general nature and course of the coming events. Shakespeare says,

"There is a history in all men's lives,  
Figuring the nature of the times deceased;  
The which observed a man may prophesy,  
With a near aim, of the main chance of things  
As yet not come to life; which in their seeds,  
And weak beginnings, lie intresured."

What, then, are the seeds which in the field of missions may be

expected to bear fruit at no distant time in the future? Or what are the signs of the times in relation to the speedy conversion of the world and of its transformation into the kingdom of God?

We believe that we have one of these signs in the youthful enthusiasm and consecration to the cause of missions, of which we have an evidence in this present occasion. This meeting of the Inter-Seminary Missionary Alliance, representing thirty-six theological seminaries and thirteen different Christian denominations in this country, may be taken as an indication of a degree of interest in the work of missions, especially among those who in a short time will be the representatives of the Church, resembling somewhat that of the Apostolic age, or at least that of the age which witnessed the conversion of the nations of Northern Europe. This growing interest in the cause of missions, which has taken possession of the theological schools of the country, and moved so mightily the hearts of the young men preparing for the ministry, may be expected, at no distant day, to bear practical fruit in the prosecution of the work of missions both at home and abroad. There will soon be hundreds of missionaries where now there is but one; the Gospel will be preached to those who sit in the region of the shadow of death, and the ends of the earth will rejoice in the salvation of our God.

But will men ever generally accept the Gospel, and is there reason to hope that Christianity will ever become the universal religion of mankind? That it aspires to this consummation there can, of course, be no doubt. Christ's commission is to preach the Gospel to every creature and Christianity claims to be the religion for the whole world. Will this claim ever prove itself to be valid by the actual diffusion of Christianity throughout the earth?

Now, it must be confessed that the work of the evangelization of the nations has thus far been a slow work. Broadly speaking it may be said that Christianity rests now just about where it did a thousand years ago. For ages after the Christianization of the European nationalities missionary work was practically suspended, and the work that has been done during the present century has not as yet made much impression upon the great masses of the heathen world. Meanwhile there have been apparent losses within the nominally Christian nations. Of the population of our own country a large proportion is not connected with any branch of the Christian Church, notwithstanding the fact that the founders and fathers of the nation were generally Christian men.

Is there reason, then, to believe that in the near future the success of the Gospel will be more marked than it has been in the past? May



we hope that the ground which has been lost within the borders of Christendom will soon be recovered, and that in foreign fields the process of conversion will ever be more rapid than it has been heretofore? Now we believe that one ground for such hope is to be found in the fact of the new and profound interest in missions which characterizes the Church at the present time. This, as has already been said, is one of the signs which point to larger results in the fields of missionary work in the future than in the past.

Another sign that points in the same direction may be seen in the fact that in recent times a somewhat different apprehension of Christianity has come to prevail from that which prevailed before. Christianity is now apprehended less dogmatically and more ethically, less theologically and more Christologically than it used to be. While it is still recognized, as it always must be, that Christianity looks mainly to a future world and a future life, for the realization of the supreme good which it promises, it is now beginning to be recognized also that Christianity has promises for the world which now is. And while it is still recognized, as it always must be, that Christianity involves divine operations and agencies in humanity for the realization of its good, it is now coming to be recognized that *this good can only be realized through an ethical process in humanity itself.*

In consequence of this change of apprehension new significance and value are given to Christianity in relation to the present life. It is now felt that the design of Christianity is not merely to get a certain number of souls into heaven after death, but to save, and purify, and sanctify men here and now. And it is not merely men as individuals, but men in their organic social relations, that Christianity has come to sanctify and bless. Its purpose is to penetrate all spheres of human life with its sanctifying power. The family and the state are to be regenerated as well as the Church; and men in their business and social relations are to be governed by the spirit of Christ no less than in their Church relations. And thus the reproach is to be taken away that Christianity does nothing for men in this world—that it has no remedy for the ills which afflict human life here—but simply points to another world in which it is supposed that the wrongs and sufferings of this world are to be compensated.

The Gospel, as it is coming to be understood now, is a Gospel both for this world and for that which is to come. And in proportion as it is coming to be so understood will it prove to be so indeed. It would be treason to the Gospel to suppose that it is not adequate, as a moral and spiritual force, to the task of regenerating human society, and of causing its life to move on a higher moral plane. If Christianity, loyally

followed, has no remedy for the ills of modern society, if it has no voice on the economic and social questions of the day, if it is indifferent to the wrongs and the pains which men and women are suffering here in consequence of the grinding of the social machinery, then it is not divine and cannot in the future be expected to exercise much influence over men's minds.

But Christianity is divine, and as this world is God's world there can be no opposition between the two; but, on the contrary, this world in all its varied elements can be true to itself only when it conducts itself according to the Christ. This is a truth which, we are happy to say, is beginning to be felt strongly by the younger portion of the ministry. A veteran professor of theology has noticed, in one of the leading Reviews, the fact that during 1894, when the whole land was shaken by the conflict between capital and labor, the preachers who undertook to discuss the questions at issue, and to offer advice to the different parties engaged in the contest, were *all young men*. The older men in the pulpit were silent. They looked upon the contest as one with which the Church and religion could have nothing to do. The professor's conclusion is that young men—well, are *young men*, and that when they get to be older they will not do it again. They will then know better than to mix up politics, economics and religion.

Now, it is doubtless true that much of the preaching on the subject referred to was crude. But is there not another reason for the fact that the young preachers especially felt themselves called to discuss these questions than the one intimated by the professor? Is it not the fact that the young generation is feeling the pressure of these questions more sensibly than their older brethren in the pulpit? These social and economic questions are questions which are pressing for solution. The strained relations existing between the different classes of society, giving rise to ever severer conflicts, cannot endure always. Society cannot get on thus much longer. It may last during the lifetime of the men who are now old. The septuagenarian, perhaps the sexagenarian, may not be called to witness any great or radical change. Things may endure as they are during their time. But men who are under fifty will have to participate in a social and moral revolution that shall make all things new. These questions will have to be settled, and they will have to be settled according to Christ—according to the mind and will of Christ—before there can again be peace or quiet. It is a baseless assumption that the pulpit and Christianity have nothing to do with economic and social questions. The fact that Christ sent away the rich young man who asked Him to get his brother to divide his father's estate with him is no proof that Christ has nothing to say on the social



questions of the day. Christ has something to say; and when the Church shall say it, as we believe she soon will, then a new era will dawn, a new coming of Christ will have been accomplished, and the *masses* will be found in the Church again where there fathers were and where it is meet and right that they should be.

But there is one more sign of the times which betokens a brighter era in the missionary work of the future than of the past. It is the fact that the spiritual wants of the world are better understood now than ever before. The sciences of comparative religion and of comparative psychology have done much in recent years for an intelligent and successful prosecution of missionary work. We understand now that psychological differences among different nations and races have much to do with the manner in which the religious element in human nature manifests itself, and that for this reason even Christianity itself must take different forms among different nationalities. The Christianity of the German must be different from that of the Italian, and that of the Englishman different from that of the Frenchman. That the Germanic nations are Protestant while the Latin and Romanic nations are Catholic has its ground in race-differences which are indestructible, and this fact should make the members of different confessions or denominations tolerant of each other's peculiarities.

And this is largely the case now. The last half century has witnessed a radical change in this particular. From the fact that our neighbor does not say *shibboleth* quite as we say it, we do not conclude that he cannot be a sincere Christian and that we ought to engage in missionary efforts to convert him. And hereafter we shall probably not see the folly repeated of sending missionaries to Germany in order to convert the Lutherans to a new faith. The labor and money spent in such enterprises will hereafter be saved for more legitimate missionary work in the regions beyond.

And the same principle will hereafter be applied also in the foreign field. The Chinaman can never be transformed into an Englishman, and ought not to be if he could. But, if that be true, then neither can he be converted into a Baptist, Methodist, or Presbyterian. A Christian he may become, but the form of Christianity in which he can be easy he must develop himself. The orientals, all of them, must themselves determine the form of Christianity that shall be best adapted to their religious nature, and we should do them wrong by attempting to force upon them the forms either of religious or mental life that suit us best. When this principle shall be generally recognized and acted on in mission work, we may expect an unparalleled result of such work to follow.

The world is not constitutionally opposed to Christianity. We may be told that it crucified Christ. Yes, but Christ said that after being crucified He would draw all men unto Himself. Man was made for Christ from the beginning, and there is in the heart of man an impulse and a yearning that can never be satisfied until it has been occupied by the Spirit of Christ. We may not succeed in any large measure in converting the world to our American and European denominationalism, but it can be converted to Christ just as soon as we make the effort to do that pure and simple thing. And so we may not succeed much longer in holding the masses of Christendom to an abstract notion of the person of Christ, but let us present to them the living Christ—the Christ who now reigns in glory—the Christ who has a message for every man, a remedy for every ill, a balm for every wound—and He will not be rejected. Upon men battling in the struggle of life, upon men suffering wrong, and upon men doing wrong we should probably not make much impression by preaching to them about ancient heresies concerning Christ; but let the living Christ Himself be presented to them, in all His grace and glory—in His power to save and in His power to judge the world—and men will still fall down and cry, "My Lord and my God." This is the lesson which the Church has learned, or is learning, at the present time; and upon her thoroughly learning this lesson depends our hope for the future of Christianity and the future of missions.

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#### THE GENERAL HISTORICAL STATUS OF PROTESTANT MISSIONARY WORK, AND ITS OUTLOOK.

REV. S. N. CALLENDER, D. D.

We are accustomed to have the nineteenth century spoken of at the century of missions. A more accurate designation, especially as regards Protestant Missions, would be, the century of preparation. For it is only as this nineteenth century is drawing to a close that the Protestant Church seems to have awakened to a consciousness of its divine call to preach the Gospel to every creature, and the foreign work has attained the vigor and proportions of efficient activity. From the Reformation down until about one hundred and fifty years ago, is seems scarcely to have occurred to it that the evangelization of the heathen world was comprehended in the terms of its divine commission. Besides the scholastic labors and conflicts which so largely engrossed attention in its earlier history, its inner spirit was absorbed by the



great aspiration which beyond all else animated Martin Luther—the craving of the soul for an immediate and personal communion with God in Christ Jesus, thus giving piety and individualistic trend.

The earlier movements in foreign missions, from late in the seventeenth to well nigh the closing decades of the eighteenth century, were largely the result of individual effort. Gifted souls who seemed to be endowed with a keener spiritual vision, by which they could discern the deeper and broader contents of Christianity, that its grace was designed not alone for the individual but for the whole race of man, could read a meaning in the Saviour's commission "to make disciples of all nations" that seemed for the time to escape the notice of the general body. Like the Reformers before the Reformation, they stood alone, constrained by an inspiration which their associates could not only not appreciate, but which in no small measure they discarded. They were looked upon as enthusiasts, and in their going forth they were esteemed as adventurers. They were adventurers—*holy* adventurers. While others sought to love God with all their heart, soul, mind and strength, they, drinking deeper of the waters of heavenly wisdom, caught inspiring glimpses of that other law, "thou shalt love thy neighbor as thyself." They went forth with their lives staked on the cast, as holy pioneers, knowing not whither, guided by a constraining faith, without a land-mark to guide their steps. What came as the results of the labors of these pioneers—these early spies, penetrating into far away and unfriendly lands, like their Israelitish predecessors, the history of modern missions unfolds.

In studying the history of missions it were well at the onset to have a clear understanding of what it comprehends. What do we mean when we speak of the *history* of missions? Time was when a narration of events and experiences, of changes and fortunes and adventures as born upon the current of time was accounted to be a history; that it was a succession of events more or less fortuitous, some indeed sustaining the relation of cause and effect; but as a whole, without an underlying unifying principle or life. History, according to this view, is an aggregation of events illustrating the on-moving of affairs in the world and in human life. Later thought, however, has taught us that man and nature are bound together in the unity of a cosmos; that they are factors in a common organism; that nature was made for man fashioned and adapted to his constitution and for his use; that he is the divinely constituted organ for its administration in the realization of the grand creative purpose for which the world was called into being. The correctness of this view we have verified in the language of our Saviour, when from the eminence of his victory over

the powers of darkness he proclaimed his kingdom and his ultimate design. "All power is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." All power, all authority in heaven and on earth are ordained and consecrated to this one ultimate design, "to make disciples of all nations." Here, then, we have the one underlying purpose—the unifying principles of the whole cosmical order. The history of the world, comprehending at once man and nature, in the use of all their powers and forces, is but the outworking of this final purpose. History then is but the consecutive revelation of God's will, in his dealings with man, and the realization of his purpose revealed in Jesus Christ. All these powers and forces, whether in the realism of nature or of grace, co-operate directly or remotely to this common end, in obedience to what are scientifically denominated their respective laws, and these laws are but the modes of God's providential dealings.

The missionary pioneers who went to the Orient as early as the beginning of the eighteenth century, such as Henry Plütschau and Bartholomew Ziegenbalg, sent out by Frederick IV. of Denmark, who laid the foundation of Protestant Missions at Tranquebar, on the Coromandel Coast in India, on which Christian Frederick Schwartz subsequently builded, found themselves on reaching their destination in the midst of circumstances and surroundings of which doubtless they had formed very inadequate conceptions. True, their home-leaving was under a cloud. Receiving but scant sympathy from their fellow Christians, by some denounced as enthusiasts, fanatics and even fools, they were yet scarcely prepared for the reception and experience that awaited them. The captain of the vessel in which they sailed on their weary voyage around the Cape of Good Hope treated them with paralyzing coldness; and when they landed, their fellow Europeans, failing to recognize the royal commission they bore from the King of Denmark, left them standing for hours in a tropical sun and abandoned them largely to their own resources. They soon discovered that their mission was met with anything but favor by the Danish residents. They were there for worldly gain, and they well knew that their methods in trading with the natives would be effectually damaged if exposed to the light Christian morality. They found themselves without sympathy or fraternity where they had a right to expect them. Next, they encountered the bitter hostility of the Roman priests, who had, under the auspices of the Portuguese, preceded them. For had they not taught their converts that Christianity was an outward institute, requiring only an intellectual assent and an abject submission to the precepts of the priests and the ordinances of the church, while these new-



comers would lay before these people an open Bible and teach them that it is the privilege of the human soul to attain to direct communion with God in Christ Jesus.

With such an unfavorable environment, how were they to reach the people—the natives? At the outset they found themselves confronted with an unknown language. They could call to their aid no native teacher. The Tamil language had no dictionary, no grammar; it had been reduced to no scientific form. The first step in the way of preparation to approach the people was to learn the language. And this, not simply to acquire the *colloquium*, by which they could communicate with natives in an every-day way, but to master it, to reduce it to scientific form, that it might become the vehicle for the translation of the Word of God and the creation of Christian literature.

Thus much gained, there was at this point, in many an early mission field, an arrest of material progress. The first lesson in successful mission work, to be learned only by experience, had been encountered. This, namely, how effectually to approach the heathen mind and heart in the presentation of divine truth? The imagination of some of the early missionaries was, that all that was necessary was to confront the mind and conscience of the votary of false religion with the truths of Christianity and challenge him to discard all that he had learned to regard as sacred and pertaining to the well-being of the soul as false and wrong and to accept something as reaching to the depths of man's religious consciousness, at once new and strange to him, in its stead. The mistake that it is possible thus to break the continuity of man's religious life, even though it had gone out on false lines, and to accept, *de novo*, another religion reaching down to its first principles, had to be discovered by experience and a truer method sought.

This led to an earnest endeavor to apprehend the life and spirit of the people, and especially the tenets and characteristics and peculiarities of their false religion. Thus only could the people be understood, and the points of affinity to Christianity be discovered. For every false religion, even the lowest, has such points of affinity, for without them it would fall out of the category of religion and could find no basis in humanity, which is constitutionally religious. This lesson learned, an immense stride had been taken in the way of preparation for intelligent, effective mission work in the heathen world.

Beside this cardinal illustration of the importance of right methods many others might be mentioned, such as the indispensable necessity of native workers; the establishment of schools for their befitting education and training; the introduction of medical missionaries, zenanna workers and many besides which we need not pause to mention. All

going to show that much had to be learned from observation and by actual experience to fit the foreign missionary for his solemn work.

But Protestant missions, down until well into the nineteenth century, were for the most part confined to the borders, the fringes of the heathen world. The mission work at Tranquebar, on the Coromandel Coast, already referred to, was confined to the Danish possessions, comprising but fifteen square miles. And so on for decades the missions were merely footholds on the coast. God saw that the Protestant Church had much to learn before it would be prepared for the glorious work He was about to commit to its hands. Hence, as Saul must retire for three years to the solemn seclusion of Arabia, before he was prepared to come forth as Paul the Apostle to the gentiles, so must the Protestant Church, under the tuition of the Holy Ghost be prepared for its mission while tarrying at the gates of its field. Who of us, in reading the history of missions, has not mused in painful wonder as we have noted the slow and inconsiderable progress made in foreign work to as late as the middle of the present century, and even, we may say, to the present time! But when we call to mind the fact that God always awaits the fullness of time, and that meanwhile he is training and schooling his children for their appointed service, our wonder gives place to thankful admiration.

Meanwhile, while the missionaries were receiving the necessary educational training and drill, and by actual experiment discovering and devising effective methods, God was laying under tribute the wide range of secular forces comprehended in our western civilization, all which are equally comprehended in the "All power" given unto our Lord Jesus Christ, as the resources of the kingdom he proclaimed. The arts and the sciences, the subtle forces of nature, the genius of invention and the cunning skill of mechanism, the spirit of adventure and the cruel hand of conquest, with the pouring forth of golden treasure equalled only by the rivers of human blood, all too often the exhibition of the wrath of man, were made to praise God in being made subsidiary to the advancement of His kingdom. By these means was space so contracted as to surmount the barrier of remoteness; the communication of intelligence given more than the wings of the wind to banish isolation; and, more than all, to open wide the doors of the oriental world, which before had shut out from the light of Christianity half the race of man. The frowning and forbidding aspects of those immense continental reaches were dissipated by ready facilities for penetrating to their remote confines, and there were opened up highways to our God along which the herald of the cross can bear the glad tidings of salvation to the ends of the earth.



Well nigh all this has been accomplished during this century of preparation, as note India and Arabia and China and Japan and Korea, and only now are the gates of the Dark Continent swinging back on their hinges, retarded by the rust and corrosion of centuries. One cannot but be filled with wonder and thankful admiration as he contemplates these mighty works of God. Calling into his service worldly selfish men, ordaining them to a ministry they little dream of, they are administering talents and forces, created originally for the service of His kingdom, and when perverted by sin, rescued by the victory of our Redeemer over the power of darkness, they work better than they know or intend for the Glory of God and the salvation of their fellow men.

Thus far we have in a most cursory and hurried way sought to trace the lines of preparation as we discern them in the schooling of the early missionaries for their heaven-appointed work, and the opening of the wide field comprised in the terms of their commission. There yet remains to be considered a no less important branch of our subject, *the preparation of the home church.*

We have already referred, but simply in the way of allusion, to the unfriendly temper exhibited by the prominent men of the Protestant Church in its early days to the cause of foreign missions. During the seventeenth and as late as the major part of the eighteenth century the Protestant Church, as a body, seems not to have awaked to a consciousness of its mission to carry the Gospel to the heathen world. Time will not allow us to inquire as to the cause of this deficiency. It serves our present purpose to know that such was the fact. The inspiration seems to have been confined to individual Christians, whose keener spiritual vision enabled them to read more deeply the mind of the Saviour as revealed in his holy word. Count Zinzendorf seems to have been animated by the spirit of missions from his early Christian experience. And how, by the blessing of the Holy Spirit, he breathed this spirit into his followers the history, both past and present, of the Moravian Church bears ample testimony. But other branches of the Protestant Church were not equally blessed. The Danish mission was established by the government, and that largely for the benefit of the Danish subjects who as traders had settled at Tranquebar, India, and only incidentally for the benefit of the natives. When Frederick IV. called for missionaries no response came to him from the Danish Church. It was in Germany, at Halle, that he found Plütschau and Ziegenbalg. Schwartz, who followed them some years later, was also a German. As late as the closing decade of the last century, when William Carey, "the consecrated cobbler," as Sidney Smith called him,

came forth from his bench-work, inspired by God's holy spirit with the spirit of missions to the heathen, he was met with disfavor. His church judicatory showed him no favor, and some of his brethren withheld not to rebuke him. And it was only after persistent effort, and the impulse of his famous sermon preached at Nottingham, in May 1792, that he succeeded in forming the first organized missionary society. But in extenuation of the body of the Protestant Church in this regard, we may say that slowly recovering from the disorganizing effects of the thirty years' war and the strain of intellectual effort and contention during its scholastic period the fullness of time for foreign mission work had not come to it. It had to be historically prepared for it.

In order to co-operate with and complement the preparative movements just considered, the Protestant Church as a body, we repeat, must needs be historically prepared. That we may grasp the idea involved in historical preparation, it is necessary that for a little we recur to the elements and forces which energize and fashion the evolution of history. There are two factors, or principles, we may call them, imbedded in the constitution of humanity, which determine the lines and shape the fortune of our human life in the growing realization of its earthly destiny. There are, in philosophic phrase, the general and the particular; in other words, the *social organism* on the one hand and the *individual* on the other. The first is the general organized life of, for example, the family or the state. As such it is at once the womb that gives birth to the individual, and the environment which determines his growth and education and general development. It is the embodiment of the principle of law, and stands related to the individual as a disciplinary institute. Its office is to evolve and develop the powers and functions of his being and school the will to obedience to its rightful authority. The second, the individual, is the concrete embodiment of the life of the family. It is for him, standing in the bosom of the family as his normal environment, to recognize its rightful authority, and growing into maturity to accept this authority in the way of free choice and illustrate in his life the justice and righteousness of its law. These principles are equally operative in the state or the church, or any other form of human social organization.

The action of these historical forces in the development of the social organism is not in the way of direct forward movement, in parallel lines, in harmonious co-ordination the one with the other. Their movement is rather an oscillation, pendulum fashion, from one extreme to the other; emphasizing the temporarily dominant principle at the expense of the other; this in due time to give place to a return



movement, with the change of emphasis upon the opposite principle. Meanwhile with each swing of the historical pendulum there is effected a positive advance of the social life. The emphasis acquired by the immediately dominant principle, while it can never completely extinguish its co-ordinate, yet as it reaches the extremity of its swing attains to an abnormal and harmful ascendancy and begets the necessity of the reactionary return movement. The extreme of the principle of law and authority as embodied in the social organism is *tyranny*; the extreme of individualism is *anarchy*. And only as these two fundamental principles attain to a harmonious co-ordination, the one the complement of the other, do we get the true idea of human freedom. These two historical forces have been unceasingly operative in the evolution of society, in all its departments, from the beginning, as the recorded annals of the past bear ample testimony, and their efficiency must continue to the end. For they are fundamental, ingrained in the very warp and woof of humanity.

To go no farther back, it will be readily called to mind that the principle of law and authority were in the ascendant in the old Roman civilization, and under its militaryism carried to an iniquitous extreme. The great body of the people were slaves in the most abject sense of the term, with no rights, material, political, intellectual or moral, which the upper and ruling classes were bound to respect. And the individual, crushed beneath the heel of irresponsible authority, lost, well nigh, the consciousness of personality. The state, almost dehumanized by its extreme one-sided development, ready to fall into fragments of its own weight, stood the easy victim of a robuster life. Meanwhile among the northern peoples the principle of individualism was in the ascendant. In their wild and unrestrained life, in the midst of the rigors and hardships of their northern abode, each one was taught the lesson of self-reliance; each became a law unto himself, trusting in his own strong arm for defence and aggression; guided by his personal wants and desires, and driven onward by the impulses of an undisciplined will, the people reached the stage of extreme individualism. Thus did the northern barbarians, as they are called, in their place reach the opposite social extreme to the Roman people. And as extremes ever elicit each other, they rushed together with a catastrophic explosion, and reduced the social organism of the times to chaos and anarchy.

The old order of human society had come to an end. Man left to himself had demonstrated his incompetance to solve the problem of human destiny upon earth. It remained to lay anew the foundations, and erect the superstructure of the social organism, employing indeed the same material, guided by the same laws and principles, but inspired

by a divine skill and wisdom, for the reception of which man's previous disastrous experience was the necessary discipline. The task devolved upon the Christian Church as it then existed, in its Roman form. To it God committed the more than herculean labor of bringing order out of chaos, and of marking out the lines and proclaiming the laws of what in the coming centuries was to result under divine guidance in our modern Christian civilization.

The first thing to be done in pursuance of this service was to bring the unbridled elements under the restraints of law and rightful authority. For this it had been providentially prepared. Planted in the very centre of Roman legalism, and shaped in the development of its form and life by the spirit of abject submission to objective authority, it could do no other than adopt its own constitutional methods. Besides, this order was prescribed by the inherent laws of human society. In the family the principle of authority takes the precedence in the order of time and sequence. And so it must equally in every department of the social organism. The establishment of disciplinary institutions was therefore legitimate as adopted to the then existing state of society. It is not singular that under the circumstances the spirit of absolutism should have become dominant. And such indeed was the fact. But it was only in later centuries, under Gregory VII. and Innocent III. that this extreme pretension was realized. This moulding, shaping force was operative not alone in the Church, but extended also to the state, and it was during the middle ages that the states of Europe were formed and consolidated in their originally absolute form of government.

The Church of the mediæval period thus took the form of legalistic absolutism. It was conceived of not as an organic comprehension of all believers, but as a divinely constituted disciplinary institute, comprising the hierarchy alone, while the body of individual believers occupied, as it were, the outer courts, the pensioners upon the spiritual bounty of the priesthood. Meanwhile the individual soul, moved by the instinct of its spiritual rights, and the submerged consciousness of the indwelling of the Holy Ghost, experienced the growing longing, in the language of another, to be "ushered straight into the presence of his Creator with no human intermediary." This growing consciousness of personality, and its spiritual rights, manifested itself with increasing distinctness during the centuries preceding the Reformation in such movements as the Waldenses, the Albigenses and the Lollards, and such individuals as Wiclif, the "Morning Star of the Reformation;" Huss, Jerome of Prague, and others, until the spirit growing wider and deeper culminated in the epochal crisis of the Reformation of the sixteenth century.



From this period onward the historical emphasis has been transferred from the principle of objective law and organization, to the rights and prerogatives, at once social, intellectual and spiritual, of the individual. In the secular sphere the institution of slavery has gone down, and the voice of the individual has gained increasing weight in the institutions of government. In the province of thought the scientific spirit has made even alarming strides, while in the realm of religion the predominant interest has come to be man's personal relations to God. In this latter, with which we are more immediately concerned, the trend has been away from the principle of outward authority and the restraints of organization, to individualism and consequent disintegration. Time would fail us in the attempt to trace the growth of this individualizing, disintegrating movement. Suffice it to say that it has come to be the characteristic of the age in which we live. The historical pendulum has swung to its extreme reach. And the last few decades give evidence of a reaction, of a return movement. The Protestant movement has effectually affirmed the free moral agency of man, in all departments of his being; but by its extreme assertion, it has taught the lesson that personal isolation is not his normal state.

The burden of the Protestant pulpit has been, and more especially so during the later evangelistic period, if we may so call it, to emphasize the relation of the individual soul to its God. This, right enough in itself, was done, unfortunately, in a one-sided way. As Dr. Strong in his *New Era* puts it, the commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength," was insisted upon with all the energy of devotion, while the second commandment, "Thou shalt love thy neighbor as thyself," was too much overlooked. The result was that the individual Christian was led to feel that having given due heed to his own spiritual interests he could rightfully leave each one beside to take similar heed to himself. Thus was personal piety stained with the dark hue of selfishness. This, together with the spirit of selfishness, so characteristic of our modern civilization has given character and complexion to the piety of our day. To overcome this sad characteristic of our Protestant piety, and at the same time to inspire each soul with the consciousness of the universal brotherhood of man, all equally comprehended in God's creative and redemptive plan; each one ordained as its organ and minister in the use of all the endowments and resources bestowed by him—this is the preparation needful to prepare the home church for its part in the work of winning the world to Christ.

In the light of this very general review of the history of the preparation for the work of Protestant Missions we are enabled to form an

intelligent conception of its present state. We find that the first stage of preparation, namely, the discovery of right methods of work; the mastery of language and its reduction to scientific form; the creation of a literature, including primarily the translation of the Bible; the employment of native talent, and the provision for its educational equipment, with the whole round of subsidiary appliances, has been widely effected. That, in the next place, the limitations of opportunity have been Providentially removed by the overthrow of the initial opposition and obstruction; the opening up of the field of the world and its wide penetration with the facilities for rapid travel and communication, and especially the attemperment of the hostile spirit of the nations to the attitude of toleration, thus throwing wide open the door of opportunity throughout well nigh the whole heathen world. And it remains only that the home church should come up to the help of the Lord against the mighty. This last factor in the way of preparation is unhappily far from a state of complete efficiency. This once attained and the measure of preparation will be full, and the day will hasten apace when Christ "shall see of the travail of his soul and shall be satisfied;" when "the heathen shall be given to him for his inheritance and the uttermost parts of the earth for his possession."

Notwithstanding this sad, selfish deficiency on the part of the Protestant Church, which we are bound to deplore, the spirit of altruism, which is latent in the very heart and core of our holy Christianity, and which finds its clear enunciation in the second table of the law, "Thou shalt love thy neighbor as thyself," has never been wholly dormant, though for a period held in abeyance by the development of individualism. There are thousands of souls who are at least measurably alive to its holy impulses, as the blessed results of mission work in our day, and in the recent past, bear ample testimony. And the encouraging feature of our times is that it is rapidly gaining in vigor and constraining power. Individualism, which is the distinguishing feature of Protestantism, legitimate and right in its due co-ordinate relation to the social organism, has, as already said, reached its extreme development. And we gladly note within the last few decades the reaction and return movement. The individual, having learned his rights and prerogatives, is awaking to a consciousness of the fact that in a state of isolation he is powerless, and that only as he stands in the brotherhood of his fellow man, voluntarily subject to its laws, is he strong. Hence the movement on every hand in the direction of union, organization and self-denying co-operation with his fellows. This same movement is palpably visible in the Church. It is a movement unquestionably in the right direction. While it does not ignore the rights of the individual, it



emphasizes his relation to his fellow men and his corresponding duties.

The great burden of practical work for the Church to-day is, the elimination of the element of selfishness with which our individualism is vitiated and the inculcation of the lessons of altruism. When the individual Christian, having attained the consciousness of his powers and rights as a being created in the image of God, and at the same time "that in body and soul, both in life and in death, he is not his own, but belongs to his faithful Saviour Jesus Christ," and discerns in his fellow man a brother, created by the same hand for the same purpose and for the same destiny, then and not till then will he be prepared to do his part in the work of missions.

The question now arises, by the use of what means is this element of altruism, latent in the constitution of Christianity—the vital energy which works for missions, to be quickened and stimulated to larger activity? Unquestionably the pulpit will at once be looked upon as the prime agency. But is it not true that in our day even the pulpit stands in need of a preparatory educational training in this regard? Statistics reveal the lamentable fact that in our largest denominations, the most vigorous and efficient in the work of missions, there are hundreds reaching into thousands of congregations that make no response to the pressing calls for aid and co-operation in the foreign work. This certainly reflects upon the efficiency of the pulpit. But this deficiency, we take it, is easily accounted for. A large percentage of our ministers whose service has lengthened out to and beyond middle life, had little or no schooling and preparation for the work of missions. When they were in the Seminary years ago the cause of foreign missions awakened but a comparatively languid interest. Their instructions in pastoral work were predominantly along the lines of individualism, and what they received as bearing specifically on the second table of the law came to them incidentally and in the way of inference. But few institutions had anything like a special course on the subject of modern missions. The consequence is that many persons are in the pulpit to-day who have but a feeble interest in the spread of the Gospel beyond the limits of their own congregation. What is needed in the premises is, that our theological schools should place themselves in touch with the spiritual and historical trend of the age, and not content with an occasional, or even a course of lectures upon the subject of missions, make it a definite and extended branch of a study. With the pulpit thoroughly equipped and inspired in this sacred interest the effect will be speedily visible in the pew.

But this advance step taken, the work of effecting a similar advance on the part of the membership would be laborious, and the forward

steps would be halting. It is hard for those advancing in years to learn new lessons. Their religious training from childhood has been in the school of individualism, while their general life and education has been in the environment of the dominant selfishness of our modern civilization. The adult will learn slowly and but partially.

For the results which are to become effective in the age before us we must turn to the proper training of the rising generation. The home and the Sunday-school must be employed and consecrated to this blessed service. The Sunday-school can be made an effective means for the cultivation of the spirit of Christian benevolence and for training Christians to love their neighbors as themselves. But it is painful almost to the verge of indignation to note the extent to which the selfish element in individualism is allowed to vitiate the training of the young. Our children are taught to bear their humble offerings each Lord's Day to the Sunday-school. Many of them know not why they bring their pennies, other than they are taught to do so. But as soon as they come to understand that their gifts, instead of being regarded as offerings to the Lord, to be employed in winning sinful souls to Christ and everlasting life, are expended for the contingent expenses of the school, and thus for their own personal benefit and profit, instead of being trained to Christian benevolence, the selfish element in individualism is nurtured and they grow up with a spirit alien to the holy cause of missions.

The same evil exists largely with reference to the current collections in the Church. Some ministers call them *offerings*—offerings to whom? Offerings, in part at least, to the service and comfort of self. Offerings in the Church are acts of worship and should always be wholly unto the Lord. So also should be the gifts of the children in the Sunday-school. The contingent expenses should be provided for in a way that will not pander to the low spirit of self. This can be, and, in many cases, is done.

Every minister, as he appreciates the solemn sanctions of his ordination, should seek to inform himself by the diligent use of the growing missionary literature, and by prayer to drink in the spirit of this heaven-ordained work. Then will he be able to teach those committed to his spiritual care to "observe all things whatsoever I have commanded," as the Saviour enjoins. He should go into his families and teach the second table of the law; should go into the Sunday-school and expel the spirit of selfishness lurking there and teach the lesson of Christian benevolence. Thus will the home Church be brought to a befitting preparation for its share in the work of winning the world to Christ.

The missionary has accomplished his branch of the work of prepara-



tion. He has gone forth to the field, learned the necessities of the work, devised the methods and established instrumentalities. God has done his part in opening up the world-wide field, and provided the means for reaching its farthest confines. Now with the Church of the home-land equally prepared, which God grant may speedily be the case, the fullness of time will have come for the grand onward sweep of the conquest of the world for Christ. With what rapidity, under such circumstances, the conquest would be achieved we can only conjecture. But judging by what has been accomplished in the last fifty years, with the home Church sadly deficient in preparation, as it is, we may safely venture to say thus much: there will be a large and growing increase of offerings laid upon the altar of the Lord for this service, and with every increase, in the whole Protestant world of one million of dollars per annum, but little short of a thousand additional workers could be sent into the field. How small an advance, per capita, upon present contributions this would necessitate requires no labored arithmetic to compute. And when we call to mind the fact that the Protestant Church is but awaking to its duty and ability in this regard, such a state of all-round preparation as we have been contemplating, and which we anticipate in the not remote future, would result in sending forth a grand army of soldiers of the cross to demolish the ramparts of the kingdom of darkness. But it may be asked, will the men and the women be available for such an enlarged service? Let the movement of which this convention is the outcome be the answer. With holy consecrated souls all over Christendom crying out, "Here am I, send me," we can press forward in labor and prayer. And, perhaps, some here present may live to see the day.

#### THE GIFTS OF THE MAGI.

BY REV. J. H. DUBBS, D. D.

It is said that the Venerable Bede, who died A. D. 735, was the earliest to suggest that the Wise Men of the East were named Gaspar, Melchior and Balthasar. The reasoning by which a later mediaeval writer attempted to establish the authenticity of these names is at least peculiar. "For," says he, "inasmuch as all men have names, these holy persons may as well have borne these names as any others; and he who cannot establish a negative is in danger of falling into heresy." Such reasoning was plainly irresistible. *Roma locuta est, causa finita est.* When, however, we are calmly informed that at Beth-

lehem, Gaspar, king of Persia, offered gold to the new-born king; that Melchior, king of Nubia, brought frankincense, and that Balthasar, king of Sheba, presented a tribute of myrrh, we are not quite certain that the historical data are complete. The only absolute reliable document does not say that the wise Orientals presented each a different gift. They brought gold, frankincense and myrrh—they presented them as a united offering—and together their gifts may, in accordance with an ancient interpretation, be regarded as bearing a certain analogy to the three-fold gift which every laborer in the cause of missions must bring to Him in whose name and for whose honor the work is undertaken.

Gold is the symbol of complete allegiance. It involves the recognition of Christ as the Lord to whom we owe the most precious tribute. It is plain, therefore, that the work of missions demands entire consecration of the powers of body and soul. The acceptability of the offering depends upon its completeness. A single flaw may destroy the value of a diamond. A pearl may be large and beautiful, but a single indentation renders it comparatively worthless. Gold may be so alloyed with baser metal that no one cares to accept it even as a gift. The sacrifice which is offered by the men and women who carry the Gospel to distant lands must not be maimed or imperfect; it demands a healthy body and a healthy soul. Of all the qualities which are demanded by practical success there is none more important than cheerfulness—the unwavering hope that is inseparable from perfect health. Xavier gained one of his most influential converts after first beating him in an athletic game. Carey toiled with his hands as well as with his brain. A less illustrious missionary succeeded in draining the jungle at Bismarck, in India, by himself taking his place in the trenches and showing the natives how to do it. Successful missionaries do not hesitate to inform us that the chief troublers of their work are men of one idea and sickly maidens, whose chief qualification appears to be the gift of producing poor and pious poetry.

We hold that a missionary should not only rejoice in a healthy body, but that he should have a cultivated mind. Even the blade of Damascus will not cut unless it is well tempered. Too many aspirants for missionary work are impatient of preliminary training; but the young man who shrinks from Greek and Latin is hardly the best person to tackle Japanese. Those who regard such training as useless are almost certain to underestimate the intelligence of Oriental nations. Indeed, this is an error which we are all likely to commit. We smile at the university of Cairo, because its students sit on the floor and recite the Koran; but a recent observant traveler informs us that the curriculum is as nearly as possible like that of the European universities during



the Middle Ages. The professors have not forgotten the names of Averroes and Avicenna, and some of the students receive a logical training like that which rendered the schoolmen the acutest reasoners in the world. Should we like to engage in a logical battle with Abelard or William of Champeaux? It is so everywhere. An eminent missionary, after giving an account of a philosophical discussion in which he was worsted by a Brahmin, pathetically exclaimed: "Send us your learned Pauls, and leave your fisherman Peters at home."

The second gift is frankincense. Need we say that this is an accepted symbol of worship? According to the legend, if Gaspar recognized the new-born King as his Master, Melchior acknowledged him as his God. The lesson is plain. All physical gifts, all mental acquirements, are worthless unless they exist in due subordination to the spirit of devotion. Unless the work is done in the name of Christ—in full recognition of his divinity—it must be unsuccessful. We can hardly conceive of a missionary who enters upon his work from motives of personal advantage. In the East, we have been told, there have been men, claiming to be missionaries, who quietly allowed themselves to become agents of great commercial houses. This is what the Chinese call "missionary pigeon"—meaning "business," of course; and it is certainly plain that a "pigeon" of this kind will not carry its message far. Such conduct is to be deprecated, though it may not be unexpected. In every great religious movement there is here and there a Demas who loves this present world. "The sweetest experience of my life," said the late Chevalier Bunsen on his death-bed, "was my consciousness of the love of Christ." It is in the power of that consciousness that the missionary goes forth into the wild night of persecution to gather the nations to the Lord. It is in the light of Christ alone that men shall see light.

The final offering of the Lord's Epiphany is myrrh. It is explained as typifying the recognition of the Saviour as the Son of Man. In its bitterness it may well represent the self-sacrifice, the positive suffering, which the work of missions involves. We are aware that in certain localities there has been a tendency to undervalue this sacrifice, and that there are some so-called literary men who take every opportunity to sneer at missions as a work of sham-philanthropy. We call to mind the well-known instance of the English traveler who describes the missionary stations of Central Africa as abodes of luxury. He relates how, traveling across the desert he at last came to a missionary station, and there found the missionary living on the fat of the land and actually able to spread an abundant feast. It subsequently became apparent that the missionary's family had pitied the solitary traveler, and

in the kindness of their hearts had made extraordinary efforts to prepare the best repast which the resources of the mission afforded; but on his return to England the ungrateful cur actually turned round and bit at the heels that might well have kicked him.

We have no faith in needless asceticism, but there are privations for which the true missionary must be prepared. There are even occasions when that which is in itself innocent must be dispensed with in order to gain sympathy and finally to win souls to Christ. It would hardly be wise, we think, in India where the cow is worshiped, to inaugurate a mission with a dinner of roast beef; nor would it be desirable to be as fastidious as the young missionary who, when invited to a native feast, lifted up his eyes in horror and exclaimed: "Dear me! I cannot eat without a fork."

It is folly to ignore the difficulties and privations which beset the faithful missionary at every step. Surely, it is no small matter to leave home and kindred, to give up every prospect of personal advancement, to dwell in regions far distant from civilization, and possibly to become at last a victim to excited barbarism. Every missionary must be a martyr in will, if not in fact, and every page of the history of the Church shows that martyrdom has never ceased. Unless we are greatly mistaken, the recent sufferers in Oriental lands will not be the last of the multitude whose blood becomes the seed of the Church.

The work of missions is the grandest enterprise in which men can engage; but in its highest and most spiritual significance it is the continued presentation of the Gifts of the Magi, gold, frankincense and myrrh.

#### INDUSTRIAL MISSIONS IN AFRICA.

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We shall define industrial missions in a general way as that branch of missionary activity which seeks to teach its native converts how to improve their external conditions. We shall see later that this is the chief, not the only design, of the industrial training. It is, therefore, in one aspect an educational work, teaching men how, by their own manual labor, to satisfy the increased demands of their changed natures.

When we approach the subject of industrial missions in Africa, we are met on the threshold by the much debated question: Has the Church of Christ a right to expend its energies and its funds in a line of work that is not directly and immediately connected with the salvation



of souls? Do the results of this branch of missionary work warrant its continuation and increased employment? The opinions of Christian people have differed in the past. We shall reach an intelligent conclusion, not so much by a course of *a priori* reasoning, but by a consideration of the experience of practical workers in the field together with the work which such missions have already accomplished. If, after carefully surveying the facts, it appears that a certain expenditure of labor and money is more productive of permanent results when expended in this line of work than if used in other directions, we shall be compelled to acknowledge that it should be pursued as a method of work. And if our preconceived opinion shall agree with the unmistakable indications of experience, our assurance of its truth will be greatly strengthened.

I. AFRICA'S PECULIAR CLAIMS UPON INDUSTRIAL MISSIONS. Next to India, Africa is the field in which most has been done to train the natives industrially. Given a tropical country with its eternal summer where nature without man's help provides bountifully for the simplest and most primitive demands of his physical nature and humanity grows indolent. Man need not labor, therefore he does not. He becomes content, like the brute creation about him, if he but has enough to eat and his demands for raiment and habitation become very modest. It is so with the African. Having been since times unknown a native of such a country, it is not to be wondered at that the native of the Dark Continent lives on a low plane of civilization. But the missionary and the trader come into his country and bring with them their higher civilization. Through the very houses that they build and the clothes that they wear the native gets a glimpse of a better way of living and, being of an imitative nature, he desires to improve his own conditions of life. Through the labors of the missionary attended by the spirit of God he is converted and born into the kingdom; his nature is changed; new aspirations and ambitions as well as new necessities come to him. As one has said: "You take a native savage out of the woods, and the first thing he wants after you give him the Gospel is a decent suit of clothes; the next thing is a school house and a school teacher." Shall the missionary, having given him glimpses of higher and better things and having been God's instrument through which his demands have been enlarged, refuse to satisfy these same reasonable demands? Shall he not rather teach him how he may by his own industry acquire these things for himself? And when the missionary has done this he has entered the field of industrial missions. We would say in the first place, therefore, that the low type of civilization found among the natives of Africa gives that country a strong claim upon industrial missions.

In the second place, Africa lays claim to this form of work by reason of her wonderful natural advantages. We are just beginning to appreciate these. There are portions of the Dark Continent that are unrivalled in the world in their possibilities, agricultural and mineral. Tropical and subtropical fruits, vegetables and cereals can be produced in great abundance. Coffee, rice, ginger and cocoa are now cultivated. Ivory, india-rubber and gums are yielded in profusion. Doubtless the culture of cotton and tea could be made remunerative. In short, the well-watered districts with their wonderfully fertile virgin soil and tropical climate seem to promise to become the garden spots of the world. Regarding her mineral wealth we need only recall the gold mines of South Africa which have yielded such remarkable dividends to their owners; but with all their productiveness we know that as yet they have been by no means fully developed.

But yet surrounded by riches in profusion the African comes into the Kingdom of Christ poor and ignorant—poor because he is ignorant. He needs simply to be shown how to take advantage of his environment; how to so relate himself to his surroundings as that they will be made to contribute to his moral and social and spiritual uplift. If he seeks this knowledge at the hands of our missions, shall we turn him away? If he asks for bread, shall we give him a stone? If we do, it is possible—yea, even probable—that he will be compelled to go back to his old associations and manner of life in the bush, and these degrading influences will draw him down and away from Christian influence and even from Christian faith.

II. ORIGIN AND GROWTH. It is an argument in favor of the need of industrial missions in Africa that they are not generally the result of a prearranged plan, but are a perfectly natural and logical growth. They arise to meet a demand which our missionaries cannot ignore in the line of the Christian nurture and development of the souls entrusted to their care. The industrial feature of the African missions have not been nursed and fostered into life by any kind of a forcing process, but have rather forced themselves into notice as an important adjunct of the work. They have, therefore, a sturdiness and vitality which promise well for their permanence. One noteworthy exception to this natural origin of this work is Bishop Taylor's work in West Africa concerning which he says that the industrial idea was in its constitution and growth. Judging of the future from the past, we may expect that the development and extension of industrial missions in Africa, will be along the lines of necessity and not along the more uncertain paths of experiment.

III. THE KINDS OF INDUSTRIES TAUGHT. As might be surmised,



the industries that must first be taught are those simple occupations that characterize all primitive communities. The demand for better habitations gives rise to the demand for carpenters and masons and all the allied trades of housebuilding. Blacksmithing and tinsmithing are soon required. Better clothing must be obtained, and hence the native is led to engage in agriculture by which he may acquire products which the trade will accept in exchange for cloth. This gives rise to various branches of industry, such as well-making and irrigation, the use of domestic animals and the cultivation and care of crops. The cloth secured, tailoring is required to fashion it into suitable garments. Then, too, at the mission a demand for printed literature arises and some one must do the printing. Thus it is easy to see how, as the station progresses, new fields of activity are constantly being thrown open, keeping pace with the progress of the work and the resources of the station, and the forms of industry become diverse as the civilization grows complex.

IV. THE EXTENT OF THE WORK IN AFRICA. Among the stations of the most of our boards in the Dark Continent industrial missions are in their initial stages as yet, the missions in many cases presenting only a very few industrial features. It has been learned that eight of the missionary societies of the United States and Canada have industrial schools, so-called. Perhaps the two which have developed this work to the greatest extent are the Bishop Taylor mission and those of the General Synod of the Evangelical Lutheran Church in the United States, both of West Africa. These have been engaged in this work long enough to have tested its practical value and efficiency, and both are greatly in favor of its increased employment. In both the chief occupation is the production of coffee.

According to Dr. Scholl, Secretary of Foreign Missions of the Evangelical Lutheran Church of the United States, that church now has a farm of five hundred acres in West Africa, largely under cultivation. One hundred acres of this is in coffee trees from which consignments of as high as twenty-five thousand pounds of coffee have been received, worth about \$5,000. This coffee is all sold to the churches in this country, which in turn sell it very readily at a profit because it is mission coffee. Therefore, as Dr. Scholl points out, the sale of the coffee to the churches serves the double purpose of assisting the mission and of arousing the interest of the people here in the work. I quote the following from his remarks at the third conference of the officers and representatives of foreign mission boards and societies, held February 14, 1895, in New York city: "We began in the woods thirty-three years ago with a clearing about one hundred feet square, large

enough to plant a log mission house, and started with forty boys and girls, twenty of each. We have now about ten thousand acres cleared and under cultivation by the young men who have been trained in the mission and who have received anywhere from ten to fifty acres of land each, and on which they have erected for themselves comfortable little homes, and which they are clearing up and cultivating in coffee, sugar-cane, rice, cassava, etc. Under Christian influence we have a population of about three thousand on that ten thousand acres." This Christian community gives us one of the brightest glimpses of what industrial missions can and actually do accomplish when properly and intelligently employed.

Bishop Taylor's work is sometimes called "The Industrial Mission of Africa." His missions were founded with the industrial feature very prominent, and their success has been remarkable. In connection with his various stations are farms of greater or less extent, under careful cultivation and yielding great financial as well as moral results.

Others of our boards have their industrial features, but the two of which we have spoken are conspicuous and successful examples. But though this feature has not yet reached a very great development, it is the expressed intention of the secretaries of most, if not all, of the boards now interested in this movement to enlarge in this department as necessity demands and funds permit.

V. THE PLACE OF INDUSTRIAL MISSIONS IN THE PROSECUTION OF THE MISSION WORK. The one great object of all missions is to save men. This includes both the conversion of men and their subsequent nurture and development. It is in this latter phase, Christian nurture, that industrial missions find the reason for their existence. The two phases are, however, inseparably connected. It is poor economy merely to preach Christ and pay no attention to the converted and thus allow them to fall back again into their old ways; while, on the other hand, it is false and unscriptural to make the social uplift of the natives our chief concern and the preaching of the Gospel of Christ incidental. It is not necessary that the heathen be educated up to the highest standards socially before he allows the Master to come into his heart with all His exalting power. The logical order is, first preach Christ, then look after the environment; first let the Holy Spirit in and then assist the Spirit in lifting him to a higher and nobler life; first evangelistic, then educational and industrial missions. The two cannot be divorced, nor can the latter safely be made to precede the former in the missions of Christ's Church. In these days, when so much is being done to elevate men socially, the Church and her missionaries must not forget that Jesus Christ is the centre and source of all true social reform and that His Gospel is humanity's only hope.



VI. THE OBJECTS OF INDUSTRIAL MISSIONS IN AFRICA. Hitherto we have treated this subject as if there were but one object after which industrial missions in Africa are seeking, viz: The elevation of the heathen convert from his degrading surroundings and manner of life and his transformation into a self-respecting and useful member of society. This persistent consideration of this one object has been intentional, for, as we have elsewhere indicated, our conception of the true end and aim of all genuine missionary activity is the salvation of men. Nevertheless there is a more practical side to the matter, one with which our boards have continually to deal, viz.: the financial. The question of ways and means has always to be met and, therefore, that would be a happy combination of results, indeed, which united in one method of work the building up of the kingdom among the heathen and a solution of the perplexing problem of funds. We would claim that in Africa industrial missions have to a certain extent done both and will do so increasingly as they are more extensively employed. To take an illustration, over twenty years ago, referring to India, Dr. Taylor said: "Our ground from the first covers two simple principles deduced from an admitted fact, namely, self-support is a sound principle, and the only permanently reliable foundation to which all missionaries aspire and hope to attain; if, therefore, it be a good thing to aim at in the future, it is a good thing to begin with where resources are available. If not adequate to the growing demands of the work then our second principle is to develop the indigenous resources available before we begin to subsidize them from foreign funds, as such appropriations in advance will, in most cases, supersede them." This principle of self-support he embodied in the constitution and development of the ten mission stations among the purely heathen tribes of Liberia, which are now almost self-supporting, and which, Dr. Taylor says, after a few years more of the slight assistance they are now receiving will be entirely independent of help.

Referring again to the missions of the Lutheran Church, Dr. Scholl speaks of one church in their missions having about one hundred and eighty members that has been self-supporting for ten or twelve years, and in addition to supporting their own pastor they send out and support five native evangelists to preach the Gospel to their unsaved brothers about them. This is a record for missionary activity and benevolence of which one of our city churches would hardly have need to be ashamed.

But we claim for this principle of self-support a loftier aim than that of mere expediency. It is a universally acknowledged fact that when a man is carried along by the efforts of others he tends to become merely a dependent weakling, but when he is forced to push his way

for himself his manhood is fostered and increased. This is true of missions and their labors among the heathen. Industrial missions nourish a virile type of independent, self-reliant manhood, and those native Christians among whom such missions have been introduced are better members of society and better Christians because of their influence. This fact is best illustrated by the influence of schools, similar in plan to the Hampton Institute and the Tuskegee Normal and Industrial Institute in our own country, in which the pupils are enabled to pay, in part at least, for their education by their own labor. Who shall say that while they are acquiring an intellectual training in the schools, they are not learning greater and more important lessons of self-reliance and self-respect in connection with their industrial occupation? And when they go out among their people, it will be not merely to shed abroad the light of the Gospel but to accompany it with object lessons of thrift and industry in their own lives.

Again, it should be the object of missions to plant the Gospel seed in heathen lands, and after this has been thoroughly done to allow the native workers to reap the more abundant harvest that will come later. This is both economy and expediency. But it will never be safe to leave a country like Africa to support and carry on its own work till its converts have been taught lessons of activity and labor.

It may be also that with the increase of exportable articles that would result from the increase of industry Africa with all of its now unknown and unexplored resources will one day be a great commercial center, and many of the difficulties which at present confront the missionary of Christ will be obviated by a freer and more complete commercial inter-communication.

May God speed that glad day when *through all the instrumentalities* that man can employ, by the blessing of the Holy Spirit, the most remote and the most degraded tribe that inhabits the almost impenetrable forests of the interior of the Dark Continent, will have received the light of the Gospel of the Sun of Righteousness.

Brethren, as I have been preparing this paper, there have seemed to ring in my ears again and again the words of Paul, the great missionary: "That I might by all means save some." Does it not appear as if industrial missions are among the means that God has given us with which to help save Africa? Inspired with an enthusiasm similar to that of the apostle, let us go forth to labor and to pray that this feature, which has proven its efficiency in leading men and women toward a higher and better life, may increase and become fully perfected in that great unsaved continent. So may we be used of the Spirit in the great work of dispelling Africa's dense darkness with the radiance of



the Gospel of Him who is the light of the world, and in hastening on that expected day when every nation and people will have heard the story of His wonderful love.

### UNOCCUPIED AFRICA.

BY REV. J. TAYLOR HAMILTON.

Looked at from the missionary standpoint, the continent of Africa reminds one of the dark ball of the sun during an eclipse with its rim of a chromosphere. The dusky continent is very dark indeed! For the most part the Sun of Righteousness gleams only here and there along its outer fringe. If we remember that six-sevenths of the utterly pagan people of the earth are believed to inhabit Africa, probably no part of it can be spoken of as completely occupied for Christ.

But we are to turn our thoughts now to what may be most unreservedly termed "unoccupied Africa." That there should be an unoccupied Africa does not surprise us. The long lost continent may be said to have been found again only within the last fifty years, since Ludwig Krapf's epoch-making exploratory missionary tour of 1844. The problem of Africa will be the diplomatic and social crux of the twentieth century.

And yet be it said to the credit of the nineteenth century, the solution of the problem has not been wholly pushed off to unborn generations. Since word was published through Christendom in 1874 that Livingstone, had died at Ilala and his body was being borne home in a British war ship, and more especially since Stanley fought his way through the mystery of the mighty Congo two years later, there has begun such a focusing of evangelistic energies upon Africa, that an intelligent Christian must continually bestir himself, if he would keep abreast of the chronicled advances of the Church of Christ there. The masterly compact at Berlin, in February, 1885, from which emerged the Congo Free State as a monumental work of enlightened statesmanship, and the multiplying of the missionary forces in Africa within the past fifteen or twenty years are pledges of Christendom's earnest purpose not to suffer Africa to remain forever unoccupied. Nor is the twentieth century alone to enjoy the privilege of looking on the African as "God's image carved in ebony."

Disregarding smaller strips, like the countries of the Gallas and Somalis in the East and Ivory Coast in the West, it seems to me that four immense regions most especially solicit our sympathies, our

prayers, and the energies and consecrated forces of the churches because practically unoccupied. In two of these vast tracts Mohammedanism prevails, with an admixture of paganism; in the other two witchcraft and fetishism are dominant, with a tincture uncertain in quantity and strength of professed faith in the Koran. I mean, speaking roughly, North Africa, the Soudan, East Central Africa and the Congo valley.

Look at these lands. The conditions of life—without God, without Christ in the world—how appalling! About the best you can say respecting North Africa is that within the last ten years preliminaries have been arranged for aggressive missionary work here and there. Think of Morocco, that independent Moslem power numbering some 8,000,000 of people, with probably less than thirty missionaries in the country, while the dominant race there dreams of replanting the standard of the crescent in Spain, as an ancestral heritage of which they fancy their fathers have been disposed. Think of Algeria and its 4,000,000, mostly Moslems, not much more tamed in spirit or improved in manners and morals than when France smoked out the piratical nest about sixty-five years ago. Possibly twenty-five missionaries are there. Think of Tunis with about a dozen missionaries, all centered in the capital, the rest of the two millions untouched by the Gospel. Think of Tripoli's million and a half, with so few missionaries, that you can count them on the fingers of one hand. Think of the tribes of Fezzan and of the northern oases of the Sahara—untouched!

Even were the claims of Moors and Turks and Arabs and Negroes—intruders here all of them—even were their claims set aside, by a memory of Tertullian and Cyprian and Augustine, Christians have a debt of honor to discharge towards the Berbers. Their ancestors doubtless furnished many martyrs when Perpetua and Felicitas maintained their fidelity face to face with beasts and gladiators in the arena.

But if North Africa must be marked unoccupied, and the work of the North African Mission and of the Presbyterians there be regarded as preliminary to occupation, what is to be said of the immense territory of the Soudan? In the Western Soudan there are millions of people—Arabs, Negroes, and members of the superior Fulah race—utterly untouched, completely ignorant of the Gospel, all along the Middle Niger, and along the Benue and Quarra. From the Lake Tchad region to the Welle branch of the Congo the country remains practically a terra incognita, yet the probabilities are in favor of its supporting a large population. Then passing eastward to Waday and Darfoor and Kordofan, to the Egyptian Soudan, what a bitter humiliation it is that the sacrifice of Gordon at Khartoum shows as yet very little pros-



pect of being compensated by the winning for Christ of this important strategic point at the junction of the two Niles! But what a country this is to attract the forces of civilization and Christianity! Irrigation and a decent method of government would convert the loamy levels of the Egyptian Soudan into a vast cotton state. Its 50,000,000 of people might get a revenue of \$1,000,000,000 a year from this crop. All the products of India might be duplicated. Vast herds of cattle might be raised. But under the misrule of Mohammedanism what do we see? A slave-trading oligarchy, keeping open Africa's festering sore and cursing the heart of the continent with the hateful traffic in black ivory. One hundred and forty thousand slaves, having a market value of \$8,400,000, annually pass through the Soudan at this point to find their way to the marts of the Moslem world. No wonder the spirit of Crusaders had entered the hearts of Christian men. Least of all is there cause for wonder that European and American missionary societies have looked longingly toward the Congo.

East Central Africa, including Emin Pasha's Province, the region of the Great Lakes, the German Protectorate, the lands of Lake Nyasa and valley of the Zambesia we do not find so utterly unoccupied. Who can forget the story of Hannington and of Parker. The London Missionary Society, the Universities' Mission the Church Missionary Society, the Livingstonia and other Scotch missions, the Berlin and our own Moravian missionaries are there. Yet what are these among the millions? Blantyre and Bandawe and Wangemannshöh and Rungwe and the rest are only very scattered lighthouses in a chaos of darkness. Fetish and ancestral worship prevail. There are dialects of the rich and flexible Bantu tongues that have not yet received terms expressive of Christian virtues. But that these lands and these people are deserving of strenuous missionary efforts, who can doubt? Equatorial Africa could glory in its three boy-martyrs already twelve years ago. The Uganda of Hannington is worthy to clasp hands across the desert and the centuries with the Carthage of Cyprian. Who that has read Drummond's *Tropical Africa* can forget the tribute to the consistent sincerity of humble Mulu faithfully leading the evening prayers of his fellows, and reaching forth in his intercessions even to "England."

If now you turn West to the immense territory drained by the Congo and its many tributaries you must write "practically unoccupied" over the map. With all the success of a Bishop Taylor and the notable services of a Grenfell, what are half a hundred missionaries amongst 50,000,000? And the depths of Satan are to be encountered there. Remember the ghastly revelations for making of which Jamieson of the

rearguard of Stanley's Emin Pasha's Relief Expedition was censured by some, in that he drew and sent home pictures of cannibal feasts witnessed by himself. These barbarities must give way to the decencies of Christian life.

How do we account for the fact that so much of Africa remains to be fully occupied? What have been and what are the chief obstacles?

If we set to one side the consideration of lesser hindrances, like the acquirement of languages utterly alien to the genius of Aryan tongues, and the peculiar feature of national and diplomatic jealousy in Algeria, on the Gaboon coast, at the mouth of the Zambesi and elsewhere; and if, in addition, we take for granted the tremendous tide of inherited superstitions, savagery and pagan tendencies that must be stemmed they are chiefly four.

The first is the pestilential climate of the low tracts bordering the whole coast line. Africa might well be called the "Martyr Continent." It has been the graveyard of missionaries. Our Abraham Ehrenfried Richter, through the intervention of the Dutch Consul Parravicini, in February, 1740, was allowed to land in order to minister to the Christian slaves in Algeria. He died of the plague on July 19. From 1737 to 1771 our Church tried to evangelize the Guinea coast. Of eleven missionaries who were sent ten died before they had time to make an impression. In 1891 we sent four pioneers to occupy the Rungwe mountains north of Lake Nyasa. Before the first temporary mission house was built a missionary grave, that of George Martin, enfolded our seed-corn pledging harvest.

Would that man were as little to blame for the other three. Who does not know that a second mighty hindrance has been and is the unscrupulous exchange of vile intoxicants for Africa's products? How humiliating that even a Moslem ruler like the Emir of Nupa presented his pathetic plea that Bishop Crowther would do his utmost with Christian governments to persuade them to keep rum out of Africa. What a disgrace that in spite of the terms of the Brussels Treaty this octopus fastens its clutch on the sons of the forest.

Organized fanatical Islam presents the third obstacle. Leaving the savagery of the pagan practically unchanged whilst introducing him to something better than the negations and fears that have hitherto constituted his faith, just because it glosses over his native vices and renders him therewith self-satisfied, the religion of the false prophet is a very difficult obstacle to overcome.

In its life and death struggle with Christianity in Africa, Islam moreover carries with it the fourth great hindrance—the slave trade. Do we, can we, realize what the slave traffic means to the African;



what conditions of life it creates in the absence of national life and strong radical governments? Probably we can not.

The shadows of evening fall upon an unsuspecting, slumbering village. By the light of the moon dark forms flit stealthily about its bordering banana groves. There is a gleam of muskets and spear-points on every side. The Arab's fatal cordon is drawn. In the darkness, just before day, shots and yells cause the dazed villager to grope for shield and spear. But he dies as he leaves his hut. His women and children are chained neck to neck. The raider drives them off to repeat the tactics elsewhere. About a dozen years ago a tornado did havoc in Kansas in early summer. All through the warm months any ominous cloud would bring the country folk to their doors to guess if it was time to take shelter in their dugouts. Some lived week after week in terror. But the cyclone gives some premonition of its coming. Neither barometer nor cloudy chart of the sky can forewarn of the desolation wrought by the terrible slave raider. Burned homes and bleaching bones tell the tragic fate of thriving settlements afterwards. But not often are the hapless people so fortunate as to be able to send their women and children and cattle to some mountain fastness and place themselves in the posture of defence. Think what it must be to live year after year with this shadow making life gloomy.

Shall the solution of the problem of Africa's redemption, complicated as it is by this fourfold impediment, be long postponed? I believe not. I believe that the Protestant churches are attentive to the cry that comes from Africa, "There remaineth yet much land to be possessed." I believe that America is not indifferent to the obligations created by the history of the three hundred years that followed the unfortunate voyage of Sir John Hawkins with his initial cargo of disgrace in 1565.

There have been failures in African missions; yes, but there has not always attached disgrace thereto. The guerdon of honor sometimes rests where failure appears to have been signal.

You know the story of a certain German regiment before Dijon in the war of 1870, as it recently appeared in an issue of the religious press. Its colonel was ordered to join with a small force in an assault—a mad assault for an army—Garibaldi's troops, and not merely a brigade or two, lay in the fortress. A strange thing happened. After the inevitable repulse the standard of his regiment could not be found. Yet it had not been taken. Of that there was a certainty. Man after man of the survivors was questioned. The fate of the flag could not be clearly traced. In the first rush the color sergeant had been shot. As he fell, his lieutenant had grasped the staff. A bullet finding him,

another caught the flag. Then it became the charge of a fourth and of a fifth. What had become of it no one knew. That it had not been captured they were sure. Alas, for their commander! A lost flag. He would be cashiered and his regiment disgraced. His general received his report in silence, turned his back, looked out of the window, and hissed "Cowardice!" between his teeth. That fragment of a regiment was ordered to search the field under the very guns of Dijon. They would have charged though an army opposed to Marseilles and back. There under a heap of blue uniforms, five or six deep, the bullet scarred staff was found. The silk had been cut off by some pilfering camp follower after the cover of night had fallen over the field. When the old Kaiser received the report of the colonel he did not hiss out any taunt. The iron cross for valor was decreed for every man and promotion for their commander.

Africa has witnessed defeats of the cross army. But sometimes honor has thus been won, not lost. Heaven's canonization attends the fallen heroes, and their fidelity to death glorifies our common faith. Their standard can not be lost. But it is by the imitation of the consecration which led them so to lose life as to find it, that in Africa, from Tunis to Cape Town and from Cape Verd to Guardafui, there shall be witnessed an abundant fulfilment of the blessed promise, "I if I be lifted up will draw all men unto me."

#### THE EXPORTATION OF RUM, FIREARMS AND GUNPOWDER INTO HEATHEN LANDS, AND ITS EFFECT ON MISSIONS.

REV. GEORGE SCHOLL, D. D.

*Mr. Chairman and Brethren of the Convention:*

I feel that I owe it to this convention, and perhaps to myself, to say that I should probably have positively declined to address you on the subject that you have on the programme this afternoon, not because I am not interested in it, but since being invited and urged to deliver the address I have, on account of pressing engagements, not been able to spend so much as half an hour at my desk; and if you reflect for a moment upon the peculiarity of this subject, you will realize that one speaking upon it ought to be very clear and definite in his statements.

In order, therefore, that I may not speak at random, I propose, in the first place, to eliminate a number of things. I shall cut down the subject to a narrower range than you have given it, viz., "The Exportation of Rum, Firearms and Gunpowder Into Heathen Lands and Their Effect on Missions."



"Heathen lands" is a large territory, as you well know, and I do not happen just now to be able to tell you what has been done in this matter in a great many sections of heathendom; but I do know something of what has been done along the west coast of Africa, and I propose to confine myself to that section. This is my first elimination. I think I can speak with some degree of knowledge and authority on this part of the subject. I propose also to eliminate the guns and gunpowder. I do not know to what extent firearms have been exported to the west coast of Africa and I am not so sure that they are an unmitigated evil. They have not been on the west coast of Africa, because, I tell you my brethren, if it had not been for guns and gunpowder in the hands of our Christian young men in Muhlenberg Mission and in the hands of their half-civilized neighbors, who have been influenced more or less by the mission, the whole establishment would have been wiped out more than once; but we were there with guns and powder in the hands of our Christian young men, and when the raw savage tribes from the interior came down to loot the mission we were prepared to meet them and they went home with different opinions on the subject—those who did go home. Many of them stayed there. So I say that guns and gunpowder have not been an unmitigated evil on the west coast of Africa.

Ever since I can remember anything about schools and debating societies we have been talking about the beneficial effects of the Crusades, and what were they except guns and gunpowder? And we have heard much about the worldwide influence of the wars of Napoleon and of the war for independence and the preservation of the Union, and what were they but guns and gunpowder? But I don't want to apologize for the use of those weapons at all. I simply want to eliminate them from my address. So I shall confine myself to the exportation of rum to the west coast of Africa and its influence on Christian missions. That is a big subject, my friends. There isn't a more tremendous agency employed by Christian nations to-day except, Christianity, (and I don't know whether I ought to except Christianity) in influencing the west coast of Africa than rum. There isn't another agency that is doing as much to influence and effect Africa to-day, so that it is a big subject in itself.

But now, in order that you may appreciate more fully the terrible effect of the rum traffic, I want a background against which to throw that picture, and so you will excuse a seeming digression in order that I may give you briefly that background. Our good brother Dunning, from New England, has already quoted from some words that I had the privilege of addressing to a meeting in New York last February, for

which I thank him, and I want to make only one correction. I said that the congregation which supported its own pastor and all the running expenses of the Church, and kept five native evangelists in the vicinity of the mission, had been self-supporting for ten years. I should have said for nine years. It is the only correction that I have to make. It was not his mistake, but mine, as I spoke at that time from memory. We did begin there in the woods with twenty little boys and twenty little girls, and now we have ten thousand acres cleared up, not by the mission, but by the young men that have been trained in the mission, and we have about three thousand people under Christian influence. Not all Christians, just as they are not all Christians in Lancaster, perhaps, but they are under Christian influence and they are working up gradually to a better state of things. We have there evangelistic, educational and industrial work. We do not put anyone of these three before the other. We hold that they belong together, just as in the training of your little child. When he comes out of the cradle, or as soon as he is capable of doing anything you teach him the Lord's Prayer and the a, b, c, and to do little chores about the house. He works, studies and prays. The three belong together, and if you eliminate any one of the three factors of our Christian religion, even here in this old settled town of Lancaster, the whole constitution of society will go to ruin. What is a Christian man without intelligence or education? What is an intelligent Christian man without the means of even feeding or clothing himself? What is the educated millionaire without the Gospel of Jesus Christ? The three belong together in Africa just as they belong together in Lancaster. We do not put one before the other. We carry them on simultaneously. We have a carpenter shop, blacksmith shop, machine shop and a five hundred acre farm, and all the boys are required to learn farming, while some also learn blacksmithing or carpentry. Just to show you what has been accomplished in that direction I will tell you that five years ago the young men that had been trained in that way organized a company and built a steamboat, which has been running up and down the St. Paul River ever since. It is the first steamboat built on the west coast of Africa. They could not build an engine, because they did not have the necessary machinery; but I bought them an engine at York, Pa., and they did the rest, and now they have a little sidewheeler making three trips a week up and down the St. Paul River, and the missionary makes the trip for fifty cents where it used to cost him five dollars. Thirty years ago those people had never seen an axe. To-day they can build a steamboat and own it and run it. That is Christian civilization. They sent twenty-five thousand pounds of coffee to the Baltimore market in the last two years and the trees are just beginning



to bear. They will send 50, 75, 100,000 pounds from the coast in a few years. We sell the coffee at a good figure and the money is returned to Africa for the enlargement of the work. We take the naked savages out of the woods; we turn them out well dressed, and that by their own effort. I have some six or seven hundred photographs in my office from real life, and the contrasts which these furnish between what they were when they came out of the bush and the appearance they present on, possibly, the wedding day is something wonderful. Let me give you just an incident. I am giving you the background now. The picture will come later.

Some thirteen or fourteen years ago (I give you this one incident just to show you how it works, not only in one case, but in a great many different cases) I received a letter from a young man who had learned to read, write, and had become a Christian and a teacher and had married one of the mission girls. He moved out in the woods five or six miles and opened up a farm. He said in this letter that the children in his vicinity were utterly neglected and he wanted to start a school in his own house to teach them in the evening. They have a spirit of independence there. They don't like to have things done for them when they can do it themselves. He got the books and started the school. I did not hear of it again for quite a while. But some three years ago this same young man, Aleck Harris, sent me the money to buy a steam engine. I wondered what he wanted a steam engine for. Had his school grown so large that he needed an engine to run it? No, he said his farming operations had developed to such an extent that he needed a steam engine to hull his coffee crop. The machinery was purchased and sent over to Africa, and now Aleck Harris is threshing his coffee and sending it to the Baltimore market, where he receives a good price for it.

A few months ago I received a letter from one of our missionaries in which he said that in a few weeks they would be ready to dedicate a new church at Aleck Harris' which would not cost any man in this country one cent, Aleck and his people having done the work themselves. And then he went on to describe the first communion service held in that church. The people come from far and near, and soon the church was filled, and still they came. When the service began the church was filled with women and the yard was filled with men. He preached the Gospel to them, and after the service he found that Aleck and his neighbors had made a great Christian feast for the hundreds of people that had come to that service. That is Christianity. Here was a boy in school who learned to read, write and cipher—learned to know Christ as his Saviour, became a teacher in the Sunday-school,

and has been a member of the church council for a number of years. He starts a school and out of the school develops a church. He is growing coffee and has a steam engine to hull it. And so the work goes on. I give only this one example to illustrate what is being done. About ten thousand acres are thus occupied. Now that is the work of the Gospel of Jesus Christ. It is taking those savages in their nakedness, their ignorance and superstition and making Christian gentlemen and ladies out of them, industrious farmers, carpenters, smiths, etc. That is what the Gospel is doing. That is the tremendous agency that is able to accomplish such results in that dark country.

But now, while we are doing that, we are doing something else as a Christian nation. Twenty-two years ago when our missionary, Dr. Day, who is still there at his post, went over the vessel that carried him was loaded down to the water's edge with New England rum, and they poured it out all over that country. Twelve years ago he was in America on furlough, and the vessel that took him back to Africa was not only filled in every cubic foot of her hold but the decks were piled full of rum. They arrived at the first port early one bright and beautiful Sunday morning, and they spent all that day unloading rum. The next day they went down one hundred miles farther along the coast to a small port (it could hardly be called a port) and spent another day unloading rum. The missionary said he could not see for his life how they could dispose of it from that point, and yet it was sent into the interior on men's shoulders and consumed by the natives. Still later he gives this incident: An English vessel built expressly for that trade, and for no other purpose, and so constructed as to carry the largest amount of the stuff—a large steamer, called the Coanza, arrived off the coast, was driven on the rocks and stuck there until the waves, in the course of two or three days, broke her to pieces. She held together long enough, however, (the captain and crew having deserted her), for the natives to come out with their little canoes and carry off the last cask of gin on board that vessel and pile it on the beach. Over one hundred thousand cases of gin, fifty or sixty thousand demijohns of rum, and the Lord knows how much other stuff, but the last case was put on shore. It was free rum until it was all gone, and the missionary said for several months pandemonium reigned along the coast. Groups of men, women and children could be seen lying out dead drunk, and not only dead drunk, but sometimes literally dead; for it not unfrequently occurs that a man who had never tasted the stuff before drinks a bottle of gin and lies down never to wake again.

On another occasion, weary with toil and just recovering from an attack of African fever, he went down to the coast one day, and while standing on a bluff there came up over the horizon a beautiful steamer



flying the American flag. He had been homesick, but the sight of his country's flag filled him with joy and pride and with gratitude to Almighty God that he was still in touch with Christian civilization. In the presence of that flag he took off his hat and stood reverently until the ship came in. Soon after her arrival he learned that she was loaded with rum and nothing else, and then, in the bitterness of his soul, shaking his clinched fist at that same flag, he exclaimed: "You flaunting lie." And who can blame him? During the twenty years that he has spent on the west coast of Africa he says he has known whole tribes, and large tribes, of strong and vigorous men completely wiped out of existence by the infernal whisky traffic. They simply drink themselves to death, and that in a short time. His testimony is that unless the traffic is stopped soon there will be no natives to convert on the west coast of Africa. No wonder he has felt tempted at times to organize the natives whom he has brought up under his personal influence, arm them with poisoned arrows and kill every sailor and burn every rum ship that comes to the coast. He would be doing the best possible service, he thinks, for Africa in view of the deadly nature of this traffic. If you think that language is too strong, let me read you an extract from a letter that was published in our *Missionary Journal* of April, 1894:

This same missionary says: "When we remember that in a single week there passed by the Canary Islands for Africa 960,000 casks of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whisky, 800,000 demijohns of rum, 30,000 cases of "Old Tom," 15,000 cases of absinthe, 40,000 vermouth, or in all about \$6,000,000 worth of liquor, our soul in its bitterness cries out in the name of God and humanity against the accursed traffic.

"Think of it. Gin as low as a dollar for a dozen bottles. Alcohol by the ship load. Potato whiskey by the ton. But I will stop. Draw your own conclusions."

To such an extent has this traffic been carried on that a bottle of gin has become the recognized unit of value. They do not have dollars, and cents, and dimes, but they have a bottle, or six bottles, or twelve bottles, or a case, and that is their medium of exchange. It has occurred that when the missionary was on a journey into the interior he has been unable to purchase the necessities of life because he did not have the "coin" of the country with him. He did carry cloth of various kinds and useful implements, but he could not get their rice, he could not get their fresh meats, because he did not have the currency of the country. For that they will barter away their living, yea their souls and bodies together; and this great Christian land of ours, and

Christian England, and Christian Germany, and Christian France, and good old Holland, are sending it over by the ship load. They are getting Africa's rice, and ivory, and ginger root, and palm nuts, and palm oil, for rum, for strong drink, and we are ready, as Christian nations, to see those people go down to the drunkard's doom if not to the drunkard's hell, and we are even ready and willing to be pulled along down into a still deeper pit, because, forsooth, we are bound to that traffic by the golden chain of commerce. Suppose there were street merchants traveling from house to house in the city of Lancaster selling poisonous candies to your little children, and suppose that you should come to the front door and protest against their traffic, and then suppose further that the city would send a squad of policemen to protect the merchants while selling to your children, and should even cow you down and put you into the back room would you not probably rise up in arms; would you not probably feel justified before God and man in shooting down those merchants on your streets as the policemen in our city shoot down mad dogs? And yet these people over yonder are mere children. They don't know better. They don't know the effects of those things. They haven't the power to resist. And yet we continue, as Christian nations, to sell them poison, until whole tribes of them are dying out because of the traffic—*because we want to make money.*

It seems to me that if there is any one thing against which the great body of young men in our colleges and seminaries ought to send up an earnest protest to the authorities in our own land and to the authorities of other lands it is this—that there be put a stop to the wholesale poisoning of a nation under the plea of extending our commerce.

I am glad to say that so far as our mission in Africa is concerned, they have a kind of prohibition that at least within a radius of ten miles, actually prohibits. It isn't local option either. I asked our missionary about two years ago if any one ever attempted to set up a saloon in the vicinity of the mission. "Oh yes," he said, "once in a while a man who don't know any better sets up a shop for the sale of liquor." I said, "What do you do in such a case?" "Oh," he said, "a night or two later the place always burns down." "Do they ever rebuild?" "Oh, yes, one fellow built the third time, but he had to go." A man cannot live and continue in that traffic within a radius of ten miles. The missionary has succeeded in so impressing those people with the horror of the traffic that they will at all hazards keep it out.

Just one little incident. One Sunday morning when the missionary came into the church to conduct the service he found there a man under the influence of liquor. He asked the people to retire from the



chapel, and after they were all out he locked the door and put the key in his pocket. "Will there be no service to-day?" they inquired. "No," he said, "this place isn't fit to worship God in; the sanctuary has been polluted." On Monday morning early the members of the church came together, and they washed, and scrubbed, and scoured every square foot of the inside of that church, whitewashed the walls, and the next Sunday morning it was re-consecrated.

It was an object lesson to those people that they will never forget. The influence of such training on the mission and on the people about it can be inferred. I need not enlarge. They have an unwritten prohibitory law and they enforce it.

In consequence of this the traffic in rum has comparatively little influence on our immediate territory; but all about it has that baleful and deadly effect of which I have spoken, and unless it is stopped we might just as well stop sending missionaries to the west coast. Not until Christianity is objectified in the action of our Christian governments toward heathen nations will it amount to anything. We are well-nigh helpless. What do our few missionaries count against \$6,000,000 worth of rum in one week? Nothing. No, I will not say that, for here and there a little spot is kept clean and here and there a soul is saved, but don't you see that we are doing our work at a tremendous disadvantage?

Mr. President, what can we, as young men, do to stop the traffic? What can we do as a Christian nation to stop the rum trade? We must figure out that question and put it into operation, or, I say, we might just as well quit. And now I have done.

#### DAVID LIVINGSTONE.

WM. N. SWARTZE, MORAVIAN THEOLOGICAL SEMINARY.

The biography of this eminent servant of God is a bright page in missionary annals. It presents many characteristics that may be pondered with profit, widening as they do, the gracious overruling of Providence and the power of consecrated manhood. Interest attaches to the early years of the great African explorer, and grows with the gradual unfolding of his earnest life. The scope of the present paper will not allow a satisfactory following up of his journeys in detail, and had, therefore, better be devoted to a hasty glance at the momentous periods and ruling motives of Livingstone's career.

A careful study of the explorer's youth could scarcely fail to dis-

cover in it the gracious workings of Providence that looks to the realization of the divine plans. Livingstone was of humble but pious and devout parentage. He, himself, pays this beautiful tribute to his father: "My father deserved my lasting gratitude and homage for presenting me from my infancy with a continuously pious example." Of his mother little is known except that she was quiet, loving, self-denying, a woman of virtue and fortitude. She could be and was the mother of a great man. As in the case of many eminent men, the mother's influence was a power for good. At the age of ten young Livingstone was put into a factory where he was kept busy from six in the morning till eight at night, nevertheless he used his evening hours to master Latin and do much general reading. The indomitable spirit of the boy would not be subdued by a little tired child-body. Such were the circumstances in which the precocious boy was placed, humanly speaking the most untoward beginning of a life destined to achieve great things. But this seeming misfortune did anything but thwart God's purposes; under His overruling it proved most salutary. The naturally wideawake, ambitious spirit of the boy, inured to early hardships, was thus equipped for the disappointments, perplexities and adversities that met the man. In the quiet but unflinchingly pursued purposes of the boy lay the foundation for the consecrated determination of the man that never cowered before an obstacle.

Having spent twelve years in the cotton-mill and studied theology and medicine at Glasgow he offered his services to the London Missionary Society. It was the intention that he should go to China, but the opium war which England was waging with that country at this time made this impracticable. Meeting Rev. Robert Moffat in London, who was then on a furlough, and learning from him much about the need of Africa, he was induced to accept a call to missionary labor there. For a number of years he was engaged in the Kuman mission, South Africa, making various expeditions incidental to his labors there. Purposing to establish new stations and push the work by native agency he sought to carry the Gospel into more inaccessible districts. This led him to strive northward, where he met various tribes, some friendly, others inimical to his designs. The open hostility of the Boers, however, drove him further north. Here he met Sebituane, a friendly chief, in whose territory he wished to establish a mission. With this in view he determined to open a way to the sea for Sebituane's people, and after incredible hardships succeeded in reaching the western coast. Allowing himself a brief rest he retraced his steps, and after most trying experiences arrived on the eastern coast of the continent, whence he sailed to England.



In his native land, Livingstone, already famous for his noteworthy explorations, was everywhere received with enthusiasm. Far from idly enjoying his laurels, however, Livingstone, ever on the alert for favorable circumstances that might warrant an appeal to Christian sympathy for the "open sore of the world," published his first book of Missionary Travels. Soon after he was called upon to head an expedition intended to explore the Zambesi district. This tour was attended by the greatest difficulties, chief of which was the inhuman conduct of the Portuguese slave traders in this region. Nothing daunted, however, our hero began the difficult task, and, having overcome all the obstacles that the natives, Portuguese and climate of the interior threw in his way, he at last discovered Lake Nyassa, the key of Central Africa. The unfortunate University Mission was planted near this lake. On this expedition Livingstone's wife, who had faithfully shared the trials and disappointments of the explorer, succumbed to the inclemencies of the climate. Not long after the expedition was recalled and Livingstone, thinking that another book would best accomplish practical results, returned to England.

Livingstone in these travels had already brought to light more than any other previous African explorer. The revelations made by him excited universal interest. The value of his geographical discoveries we can scarcely appreciate. But Livingstone was not only explorer or scientist, he had a more exalted view of his mission. All his exertions were made subservient to his one aim, viz.: to get at the best means of dispelling the gloom that brooded over the dark continent and substituting the Gospel-light. His motive appears in his own words: "The opening of the new Central Country is a matter of congratulation only so far as it opens up a prospect for the elevation of the inhabitants. I view geographical exploration as the beginning of the missionary enterprise. I include in the latter term everything in the way of effort for the amelioration of our race." And the fact that by these exploring tours the Dark Continent was brought into close relations with the civilized world was a suitable crowning of such heroic, self-denying efforts. This close relation proved to be of mutual benefit. The labors of Livingstone are a bright page in the history of Africa, in that they turned the attention of the civilized world to this benighted continent. In England and elsewhere the accounts of Livingstone's journeys gave a new impulse to missionary activity. Enthusiasm in the Church, as well as in scientific circles, ran high. Livingstone's conviction that Africa was a land to be pitied and redeemed now became the common property of the Church. Missionary societies prepared to enter the vast fields now opened up. Calls were sent out for volunteers to follow

up the advantages gained by the late explorations. Nor were there lacking earnest servants of the Master to respond to this appeal, who proved loyal in the witness-spirit to the Master even to the sealing their faith by martyrdom at the hands of savage natives or the victims of a climate charged with death.

And while we marvel at the successes that rewarded the explorer's untiring labors it will be profitable to consider a few notable characteristics that marked his dealings with the dusky sons of Africa. Livingstone never loaded his men with superfluous baggage. The appointments of his camp were of the simplest nature, devoid of any unnecessary comfort. It was his principle never to take anything not needed. Furthermore, he was perfectly willing to share the hardships of his men. He asked nothing for himself that he would not grant them. If they slept on the ground he demanded no better couch. He was willing to share his last crust with them. Thus, by his self-sacrificing spirit, his plain, generous manners, he won the love of the natives. They loved him and knew that he reciprocated their affection. A heathen chief had once determined to murder Livingstone, but when he heard that he loved the natives gave up his intention. Then, too, the ever honest, upright dealings of the explorer with whomever he met led the natives to place implicit confidence in him. This together with his "consummate ability to gain the friendship of the natives and enter into pleasant relations with their chiefs" eminently fitted him for missionary work among them. They were willing and ready to hear the Gospel-story from him whom they loved and who enjoyed their perfect confidence. And this Gospel-story he could tell in a manner likely to be welcomed by these natives whose nature and habits he had carefully analyzed. He who had been decorated with the highest honor of the Royal Geographical Society, who had gained the unqualified praise of England's universities for his promotion of science, could tell this simple Gospel-story in plain, unvarnished language to the degraded tribes of Africa, and himself bears testimony: "The people all expressed great satisfaction on hearing my message, as I directed their attention to Jesus as their Saviour."

It is of the utmost importance, also, to note that Livingstone saw in the Africans, though they were low in the scale of knowledge and morality, not miserable objects of contempt but men to be loved and redeemed. He had firm faith in the capabilities of the Africans, was charmed with their simplicity and saw virtue in them where others saw only vice and savagery. Says one writer on the subject: "It is in his familiar intercourse with untaught Africans that Dr. Livingstone appears to advantage. While others amplifying immeasurably scraps of



half understood information habitually speak of their black informants with hatred and contempt, he assumes no airs of superiority. He treats them as equals, sympathizes with them and endeavors to give the proper direction to their enterprising spirit." Livingstone had evidently learned well one of the lessons brought out in Christ's parable. The Heavenly Father welcomed the prodigal son though clad in filthy rags that only too plainly told the story of a life of sin and debauchery, why then, should he, Christ's servant, despise the untutored, weak, superstitious, erring children of Africa. He saw in the heathen the immortal soul, impress of God's own image, and the desire to liberate the undying soul from the shackles of sin and error filled him with that zeal and lofty purpose which ended only with his life.

This brings us to Livingstone's last journey to the continent that had so strongly enlisted his sympathies. Sir Robert Murchison, president of the Royal Geographical Society, unable to secure a suitable leader for an expedition designed to further prosecute discoveries about Lakes Nyassa and Tanganyika, appealed to David Livingstone. It seemed a great undertaking for a man of fifty-three, who had already sacrificed the prime of his life for Africa's welfare. Livingstone would, doubtless, rather have spent the evening of his life in a comfortable home surrounded by his loved ones. It would have been much easier to plead the wrongs of the despised and derided Africans before Christian audiences to induce others to take up the work he himself had begun. But imbued with the true missionary spirit it was his purpose to leave no stone unturned that might better open the way for others to prosecute the work. Accordingly, in 1864 Livingstone started on his last journey, purposing to penetrate into the interior from Zanzibar. This expedition heaped untold disappointment upon the explorer, misfortune came hard upon misfortune, until, at last, worn out by disease, his stores and medicines sold by a faithless guide, with all means of communication with the civilized world cut off, he was brought by a few faithful attendants to Ujiji, to use his own language, "a mere ruckle of bones." But while in the deepest distress and about to resign himself to the inscrutable dealings of Providence, help was already drawing near. Universal sympathy in Christian lands for the unknown fate of the great explorer had led to the despatching of Henry M. Stanley to find and succor Livingstone. Stanley, energetically following up the clues he had found of the traveler's progress, at last discovered him in the above mentioned village on the banks of Lake Nyassa. The meeting of the two travelers, the one at the beginning the other near the end of his career is most interesting and touching. Stanley speaks of Livingstone in part as follows: "Dr. Livingstone is about sixty years old. His

eyes, which are hazel, are remarkably bright. His frame is a little over the ordinary height. When walking he has a firm but heavy tread, like that of an overworked or fatigued man. I never observed any spleen or misanthropy about him. He has a fund of quiet humor which he exhibits at all times when he is among friends. During the four months I was with him I noticed him every evening making most careful notes. His maps evince great care and industry. He is sensitive on the point of being doubted or criticised. His gentleness never forsakes him, his hopefulness never deserts him; no harassing anxiety or kindred distraction of the mind . . . can make him complain. He thinks all will come out right at last, he has such faith in the goodness of Providence. Another thing that especially attracted my attention was his wonderfully retentive memory. His religion is not of the theoretical kind, but it is constant, earnest, sincere, practical; it is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work. In him religion exhibits its loveliest features; it governs his conduct not only towards his servants, but towards the natives. I observed that universal respect was paid to him; even the Mohammedans never passed his house without calling to pay their compliments, and to say, 'The blessing of God rest on you!' Every Sunday morning he gathers his little flock around him, and reads prayers and a chapter from the Bible in a natural, unaffected and sincere tone and afterwards delivers a short address in the native language, about the subject read to them, which is listened to with evident interest and attention.

"His consistent energy is native to him and his race. He is a very fine example of the perseverance, doggedness and tenacity which characterizes the Anglo-Saxon spirit. His ability to withstand the climate is due not only to the happy constitution with which he was born, but to the strictly temperate life he has ever led.

"It is a principle with him to do well what he undertakes to do, and, in the consciousness that he is doing it, despite the yearning for his home, which is sometimes overpowering, he finds to a certain extent contentment if not happiness."

In another place the same writer says: "Livingstone followed the dictates of duty. Never was such a willing slave to that abstract virtue. His inclinations impell him home, the fascinations of which require the sternest resolution to resist. With every foot of new ground he traveled over he forged a chain of sympathy which should hereafter bind the Christian nations in bonds of love to the heathen of the African tropics. If we were able to complete this chain of love by actual discovery, and, by a description of them, to embody such people and



nations as still live in darkness, so as to attract the good and charitable of his own land to bestir themselves for their redemption and salvation, this Livingstone would consider an ample reward."

After much interesting information had been exchanged the two travelers made some explorations together, but the time for parting came all too soon. In 1872 Stanley left bearing with him Livingstone's precious journal of six years, and Livingstone, renewed in health and spirits, determined to complete his explorations, but not without anxious fears. To Mr. Moffat he wrote at this time: "I set out on this journey with a strong presentiment that I shall never finish it," Nor were his forebodings unfounded. Ere he had proceeded very far persistent physical troubles, that had given him temporary peace, came upon him with redoubled force, even his iron constitution had been undermined by the deadly climate. Progress became ever more painful. Faithful attendants placed the dying, but still energetic man in a litter, but even this mode of procedure proved beyond the endurance of a frame totally debilitated by the ravages of fevers. Having reached Ilala he sank rapidly, and on the night of May 4, 1873, Livingstone was found in his hut in the attitude of prayer, but his spirit had already gone to finish the petition in a better land.

Thus ended the life of a most devoted servant of the Master, a martyr to his own philanthropic purposes. "History," Banning says, "contains few pages more touching or of a more sublime character than the simple narrative of this silent and solitary death of a great man, the martyr to a great cause." We think of Livingstone as one whose untiring labors all pointed to the accomplishment of a grand purpose. His energy, the purity of his life and conduct, his implicit faith, his Christian liberality, his generous and humane treatment of degraded savages, his achievements for science and Christianity have secured for his name "undying fragrance." True, his labors accomplished but a small part of a great work, yet the same spirit that actuated him is working through those who, like him, have offered their lives a living sacrifice to the Saviour of the world. The apostle of Africa did not live to see many practical results of his labors. We, in our day, can better appreciate the benefits that have occurred to a heathen continent from his pioneer efforts, even as we recognize his generous, self-denying resolves. The memory of Livingstone is dear to us as it is but another evidence of the value of consecrated life and the power of implicit faith in the omnipotent Christ.

## THE RELATION OF THE STUDENT VOLUNTEER MOVEMENT TO THE THEOLOGICAL SEMINARIES.

REV. J. R. STEVENSON.

Sixteen years ago a movement among the students of Princeton Seminary resulted in the formation of the American Inter-Seminary Alliance. At a meeting of the Alliance, held at Hartford, Conn., in 1883, the thought came to one of the delegates that there should be, as he expressed it, "an organization of those who had definitely decided that it was their duty to go to the foreign field, in order that they might encourage and enlighten one another, and do more effective and aggressive work in behalf of the cause." This thought gave birth to the Mission Band at Princeton, composed of theological as well as college students, which furnished the idea of organizing volunteers into bands in other colleges and seminaries, and out of which went forth the men who inaugurated the S. V. M. F. M. While both the Inter-Seminary Alliance and the Volunteer Movement thus trace their origin back to the workings of the Spirit in the hearts and minds of young men at Princeton, the Alliance preceded in the order of time, and made the volunteer movement a possibility. The early leaders of the movement were, you might say, theological men, and of those first enrolled as volunteers, many were theological students. When the movement advanced so rapidly that a permanent organization was necessary, it seemed wise to make it an organic department of the Alliance and of the other three great student organizations of North America.

This plan was approved by the Alliance, and Mr. Wilder, who had been so active and successful in enlisting volunteers, was placed on the Executive Committee as your representative. This was in '88, and since that time this organic connection has been maintained, Mr. Wilder having been succeeded by Mr. Speer, he by Mr. Lyon, and he in turn by Mr. Adams, while Mr. Lyon served again last year. Furthermore, the work of visiting colleges and seminaries in the interests of the movement, has been carried on largely by theological students, ten out of the thirteen male secretaries having been furnished by theological schools. All this goes to show that the relation between the volunteer movement and the Inter-Seminary Alliance has been a vital one, and that in our work thus far we have leaned heavily on the theological seminaries. Coming to you as a representative of the movement, in view of our indebtedness, I may say that it is our earnest desire to enter and fully occupy the field of the seminaries, which has



been considered an important field of the movement from its first inception.

That the seminaries do thus furnish *an important field* may be understood when you keep clearly in mind what *the purpose* of the movement is. This purpose in *relation to the world* is its evangelization, and to show that this means something definite for us, and carries with it all the responsibility placed upon a lifetime of service, we add, *in our generation*. Hence the watch-cry of the movement, "The evangelization of the world in this generation." With Christ's command to disciple all the nations in mind the movement addresses itself to the *student class* of North America, endeavoring to secure enough young men and women to meet *the demands of the various boards*; I say, to meet the demands of the boards, for while the church may not be responsive to her duty in supplying means, and for the time being those who are ready to go cannot be sent, yet in view of the needs of the work, in view of the desire of the boards to send the number asked for by the foreign field, we may truthfully say that the demands of the boards have never yet been satisfied. That there may be a sufficient number of candidates *students must be led to thoroughly consider* the claims of missions upon them as a life work, and under the guidance of the Holy Spirit be brought, if possible, to this decision: "It is my purpose, if God permit, to become a foreign missionary." Through official representatives of the movement at least 25,000 students heard last year the missionary appeal, and to-day twenty students are brought face to face with the missionary question to one who confronted it before the beginning of the movement nine years ago. But it is not enough to enlist volunteers, they *must be held*, they must be stimulated, and their purpose to become foreign missionaries must be fostered if they are ultimately to reach the field. Experience has taught that the best way to do this is to organize *missionary bands*, in which the volunteers may mutually encourage and help each other, and to have missionary classes, in which a systematic study of missions may be pursued. The Traveling Secretaries, in addition to the work of enlisting volunteers, have been very active in organizing new volunteer bands, and in counseling and stimulating the old ones, and during the past year, under the direction of the newly created educational department of the movement, courses on the study of missions were introduced into some hundred and fifty-seven institutions, representing thirty-nine states, and more than 1,400 students completed one or the other of the courses. Furthermore, it has become evident that if the student's purpose to become a foreign missionary is to be realized he must do *something himself towards the solution of the financial problem*. Through the

influence of the movement the students of America are learning to give to missions. Two years ago it was estimated that the colleges and seminaries combined had contributed to missions \$40,000, and last year one hundred and twenty-five institutions alone gave \$30,000. In addition to what the students are giving themselves, they may accomplish a great deal in the way of leading churches and young people's societies to enlarge their contributions. So fully does the Executive Committee realize the importance of this line of work that it is endeavoring, in connection with the various summer schools, to train volunteers so that they may engage in such work during their vacations. Closely connected with all I have said has been the purpose to promote an intelligent and earnest interest in missions among the students who are to remain at home, in order that the work abroad may be fully sustained.

Take now our aims, as I have endeavored to make them clear to you, and can you not see what a bearing they have upon the cause of missions in the theological seminaries? Is there not *great need* in the seminaries for the very work we are trying to do? Mr. Adams, in the report of his work in the seminaries last year, calls attention to the fact that in fifty-six of our seminaries, which in the last three years have graduated two thousand three hundred and seventy-one students, only one hundred and twenty-six, or slightly over five per cent., have gone abroad. In thirty-six seminaries, from which in the last three years one thousand five hundred and twenty-nine had graduated and eighty-six had gone to the foreign field, *not more than twenty of these* had reached the decision to become missionaries during their seminary course. But even in case of those who remain at home comparatively few grasp the significance of the missionary enterprise and show a willingness to heartily support it. One of the original questions suggested for discussion by the Alliance was this: What is the present attitude of the ministry towards missions? and the question was immediately answered by the one that followed: Why do so many pastors take so little interest in this work? Is it true that they take little interest? One who has carefully considered the matter has said in substance: "There is need of the average pastor being awakened out of comparative indifference to the fact that he must lead the Church in giving to the cause of missions by so imbuing his ministry with the spirit of missions that it shall permeate the whole Church." How may this be accomplished? The answer is suggested by a question which the Alliance has raised: What significance attaches to the unsettled convictions of theological students on the subject? If the world is to be won for Christ, theological students above all others must have clear and settled convictions on the subject. All



this goes to show that the theological seminaries furnish a needy field for the work of the Volunteer Movement.

Add to this the *importance* of the *period* of theological study in its bearing upon missions. Here, if a decision has not been already reached, the final choice as to the field of labor must be made. I am sure we all will agree that every young man on his way to the ministry is under solemn obligation to sit down and face the question of his duty to the foreign field first of all before deciding in regard to the home field, and the form of the question should not be: Why should I go abroad when there is so much to be done at home, but why should I not go where millions have never heard of Christ and what is there to prevent my going? And yet how often this solemn obligation is disregarded, and how many young men go through our seminaries without understanding and facing their duty to the foreign work. Even in case of those who have decided to become missionaries their purpose needs to be fostered in seminaries. This you will understand more clearly when you hear the report of Mr. Adams as to the condition of missionary instruction in our theological schools. It will suffice to say that in institutions where in connection with instruction as to the choice of a field of labor the difficulties, trials and high requirements of the foreign field are dolefully described, while the home field is painted in glowing colors, or where, to use the words of one of the Board Secretaries, "from the beginning to the end of the course the whole presumption in the teaching and attitude of the faculty is that men are going to stay at home," and where also constant pressure is brought to bear upon them by the home churches, in such institutions it is no easy matter to preserve the faith and enthusiasm of the volunteers. In the theological seminaries, as a rule, the home pastor must receive a full measure of missionary enthusiasm if he is to get it at all. Only when the men who are to be leaders in the Church at home understand the full significance and importance of world-wide evangelization, understand the claims of this enterprise upon the home churches, understand in the light of God's Word and Providence what the duty of the Church is in the line of giving will the missionary problem be fully solved.

This needy and important field the Volunteer Movement has been trying to occupy, employing substantially the same *means* which have been used in the colleges. We have never been able to do what has seemed most desirable, employ a *travelling secretary*, who shall devote his whole time to the theological schools; but have had to depend upon our regular traveling secretaries to reach as many seminaries as possible as they go about among the colleges. In this way most of the seminaries,

at one time or another, have been visited and in an aggressive, yet conservative way the claims of missions upon the individual student have been presented and pressed. Volunteer bands, similar to those in the colleges, have been organized, and with these we have kept in constant touch. The work of the educational department has not yet been pushed, but already classes have been formed and the reports sent in have been of the most encouraging character.

In this way we are endeavoring to secure and hold volunteers in the seminaries, and while it is difficult to tabulate the *actual results* we are convinced that the Volunteer Movement has been a *power* and a *blessing* in the schools of the prophets. There are perils in connection with the movement we frankly admit, but it has been our aim to have the volunteers clearly apprehend these and carefully guard against them. In regard to what the Spirit has wrought in and through the movement, it may be safely estimated that there are now over fifty per cent. more theological students who plan to be missionaries than there were ten years ago. The time would fail me to speak of the way in which the spiritual life of the seminaries has been deepened, in which clearer ideas and larger conceptions of the world's conquest have been received, in which stronger convictions as to the responsibility resting upon the students of this generation for the evangelization of the world have been implanted through the influence of the movement. Unquestionably the theological *seminaries are more imbued with the spirit of missions to-day* than they ever have been. To illustrate how much of this is due to the movement, allow me to contrast the condition of missionary life in two theological seminaries as it obtained a short time ago. In one of these the student Volunteer Movement had never been permitted to have a foothold; in the other the movement has for several years had right of way. Their general situation and conditions are practically the same. Looking at them apart from this movement the one which might naturally be expected to be the more potent in all foreign missionary work is the one which, as a matter of fact, is the weaker. A careful examination shows that the only factor which entered into the one which has not entered into the other is the unrestricted work of the Volunteer Movement. The seminary which does not favor the movement is the larger institution. It had fourteen men who expected to be missionaries, a majority of whom became volunteers under the influence of the movement in college before entering the seminary. In the other seminary there were nearly fifty volunteers. In one seminary the men who expected to be missionaries carried on no course of study on missions. In the other the volunteers engaged in a most thorough series of studies. In one seminary less than thirty modern missionary



books were within reach of the men; in the other over two hundred were secured under the influence of the volunteers. One gave less than two hundred dollars per year to foreign missions; the other gave over a thousand dollars. The missionary students of one carried on no aggressive work for foreign missions in the surrounding churches, whereas the volunteers in the other made thirty-eight important missionary visits within five months.

In this connection let it be said that we are not unmindful of the share of credit due to the Alliance in this work, and of the extent to which the movement has been dependent upon this, the parent organization.

And now, as to the future, it is very evident from what has been said that there is still a great work to do done among theological student; we realize this, and recognize the imperative need of the Volunteer Movement devoting more attention to the seminaries. We had confidently hoped to be able this year to set apart to work in this field a strong seminary volunteer. But because a man was needed and found available for the work opening up in the medical schools we have been compelled to do this year as last and arrange the tours of the other two male travelling secretaries so that they may touch as many seminaries as possible, hoping to be able to supplement their efforts through others who are in close touch with the movement. We count ourselves very fortunate in having secured Mr. Harlan P. Beach, formerly missionary to China, to take the position of educational secretary, and deeply impressed with the far reaching possibilities of the educational department it is our determination to push the systematic study of missions in the seminaries, hoping thus to make up for what is often a total lack or to supplement the instructions already given. We most heartily approve of the step taken last year by the Alliance towards securing more thorough and systematic instruction on missions in the seminaries.

If the Alliance decides to continue along this line of effort another season the Volunteer Movement is willing to assist in any way possible, and in whatever aggressive work looking towards the world's evangelization you undertake you may rely upon our earnest co-operation. At the same time we desire your co-operation. We plead for a better understanding of the principles of the movement on the part of theological students. The Detroit Convention was very helpful to us in this direction, and showed how enthusiastic students will become when they intelligently grasp the significance of the movement. Criticism have been made on certain features of the movement, for example, the Watch Cry, the Declaration Card, and instead of hastily assenting to

these criticisms, you owe it to the movement, which you have sanctioned by placing your representative on its Executive Committee to acquaint yourselves with deliverances which have been published in answer to such criticisms. In the financial support of our travelling secretaries the young men and women in the colleges are assisting us liberally, and if theological students would appreciate more highly their privilege in this direction we would be in better condition to push the work in the seminaries.

Above all, the movement needs and earnestly desires your definite, united, importunate prayers. The movement began as a result of prayer for a great missionary revival among students. Every plan made, every step taken has been preceded by a solemn waiting upon God. We believe that the hand of God has been in the movement thus far, and if its ever expanding work is to accomplish its purpose it must be in obedience to the condition laid down by Jesus Christ when he said, Pray ye the Lord of the harvest, that he send forth laborers into his harvest. And since God is sure to honor prayer and sacrifice and earnest toil, let us join hearts and hands in one mighty, determined, persistent effort in our generation to win the world for Christ.

#### THE FOUR ALLS OF CHRIST'S LAST MESSAGE.

REV. FRANK S. DOBBINS.

Missions is the first business of every disciple of Jesus Christ. Our Lord taught us that before we should pray for our daily bread, or for forgiveness of our trespasses, that we should pray for Him, that we should put God first. God's name to be hallowed in the earth; God's kingdom to come in the earth; God's will to be done in the earth as it is in heaven. Seeking first the kingdom of God and his righteousness means not simply that we should put it before caring for our daily bread; but we should seek it in unselfishness and in its development among men first. And so all through his messages our Lord Jesus Christ laid emphasis on the work to be done in the whole world, but it was in His last message that he pre-eminently emphasizes it. Notice the words with which the first Gospel concludes, and the conclusion of a book is something more than its ending, it is the argument summed up, it is the conclusion, rather of the argument given all through the book, and therefore it has unusual importance; it isn't as it is with some of us speakers who come to the end and do not know it and then try and find a convenient place to drop, and keep adding and adding. No; all that



he had written before about the King, the kingdom, the subjects and the rules that governed the kingdom, all terminated properly in the great statement which ends the book. More than that. Those words that we are together to study to-night were uttered by the Lord Jesus Christ at an *appointed* meeting with his disciples. Over and again he appeared to his disciples, always taking them unawares; but this time the thing which he had to say to them was of such great importance that He said: I will meet you at a certain place, do ye be there to hear what I have to say, and then when His disciples came there these words which we are to study were the words that He uttered; words that certainly were not for the eleven apostles only; words that were to guide His Church until the end of the world. Words that were appropriated by one who was not one of the eleven, Paul. They describe his great mission in life. Those words were for us, and Jesus spake unto *us*, saying: "All authority is given unto me in heaven and earth; go ye, therefore, and disciple all nations, baptising them into 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 all the days, even unto the end of the world." We observe in that last message of our Lord those four *alls*. It isn't a fanciful division. *All* authority; *all* nations; *all* commands; *all* the days. No, no. The Lord Jesus Christ is in them all. I am authority; make all nations my disciples and teach them my commands. It is I who is with you all the days, and so these four *alls*, while yet dividing, do yet link together the whole thought and we do wisely when we take this saying of the Master for our study.

We look into the heavens, and he who is on God's right hand ruling for the time being is the Lord Jesus Christ. Not to rule forever, but, as it were, a certain sort of a provisional government to be continued until the redemption of this world is an accomplished fact. Then when that is done the Son shall lay down His authority and Himself be subject, and God, Father, Son and Holy Spirit shall be all and in all. But until that end comes, Jesus reigns yonder, and reigns with the view of accomplishing His purpose in the earth. Up yonder no one opposes His direction. Up yonder they simply wait for the direction of His finger or a glance of His eye. Up yonder they all depend on Him, and that it is which he desires to be brought to pass in the earth, for all authority is His upon the earth as well as in heaven. Every foot of ground belongs to Jesus Christ. The soul of every man upon the planet belongs likewise to Jesus Christ. It isn't that we are twisting people away from allegiance to masters who *are* their masters to persuade them to believe in our Master. It is to get them to cast down those

who are usurpers and to take Jesus Christ. The religions of this world do not belong to those people. They are usurpers. They have been thrust in by the evil one to keep people from their loyalty to Jesus Christ who has authority. That authority was "given" to Him, He says. For this reason God has highly exalted Him and given Him a name which is before every name. At the name of Jesus every knee shall bow and every tongue confess to the praise of God the Father. He gets this authority by the way of the cross. The Moravian Church every Sunday morning has for part of its services this unusual petition: "From the unhappy desire of becoming great, good Lord, deliver us." By stooping to the lowest you shall get to the highest, in the truest sense of the word. Jesus Christ, the crucified Son of God reigns yonder, He who died for the world. His interest in the salvation of the whole world hasn't ended with his entering into the other world, but it continues still.

Now, how gets He his authority on the earth? Does Jesus Christ say, "If you like to do this you can?" "If you choose to take the matter into your hands some of you earnest ones can do it and the rest can let it alone?" Or does He say, on the other hand: "You rascals, this is my command; I order you to do this thing; do you hear me; imperatively I say *go*?" No, he says nothing of the sort. Paul, why is it that thou art yonder enduring all these hardships? Why is it that thou hast made these sacrifices? Paul, why? Paul himself will distinctly say: It isn't because the iron hand of "must" is upon me, but because the love of Christ constrains me. It is as if Jesus Christ would gather us all before him and say: "My disciples, I have done this great work for you; I have loved you in your sinfulness and guiltiness; I have made the great sacrifice for you; I lay it upon you as my loving desire, as my last message to you, that you should do these things that I am about to enjoin upon you." Then you will notice, passing right to the study of the next *all*, that this is precisely that which he desires us to accomplish. The end of our mission work is to make men "disciples" to Jesus Christ. It isn't to accomplish anything short of just this: To get them together, gathered about His feet, giving Him their hearts and minds willingly and lovingly, and doing the things which He will be pleased with their doing. To make all the nations His disciples; to let the power of the cross come in upon them.

I think, indeed, that when we come to study many of these New Testament sayings, if we but think of their original utterance we should understand the situation better. Paul said to the Corinthians, "I determined when I came to you to know nothing among you save Jesus Christ and Him crucified." In this manner he says to us, and,



by the way, the commonest objection, I suppose, that is made to discipling all nations, is the need of one nation, the need, perhaps, of one's own nation. Jesus Christ says: "Go ye, therefore, and disciple *all* nations." Not only the nations of distinction. Not only those that are great nations. Not only those nations that are mighty and powerful. But go to every nation. Go to the low down, to the high up, and all the ranges and grades in between without any picking and choosing. Go to *all* the nations. Some of us think that the Gospel mission is not strong enough to assault the gigantic powers of the great nations, therefore we will take the smaller. Some think the Gospel is such an infinitely high system that it can never be brought down to the comprehension of the lowborn. But the Gospel, being what it is, reaches all classes of men, all nations of men, in all parts of the earth. You ask anyone who has studied the Koran, the Zend Vesta, the Confucian Analects. Would any of those systems be adapted to our nation, to Great Britain, to Germany, or other nations? No, no. But the truth of our Christianity is, that it is most exquisitely adapted to the needs of every nation, and the discipleship of Jesus and the commands of Jesus, when accepted by any nation, will accomplish that nation's salvation and redemption, and nothing else will. Oh! friends, when we come to bring the problems that vex us as a nation, problems of an industrial, a domestic, a political sort, problems when we come to bring them all for solution to Jesus Christ; when men regard God as the Father and all as brothers, one and another, then the difficulties between corporations and individuals, labor and capital, employer and employees, all these obstacles will disappear and men will see the truth. When men come to sit at the feet of Jesus Christ, when they live up to His laws, when they obey His commands, every nation will find its problems solved once and forever. Why, think of it! As I glance over this audience, as I may have glanced over a hundred audiences, I see very little of the trace of Jewish blood. We are all Gentiles. We are descendants of Europeans, and yet Christianity seems as if it were cut out for ourselves and Jesus Christ seems like another one of us, and I tell you that in Japan, China, Burmah and Africa, and everywhere in the world, the teachings of Jesus Christ seem to be just the thing that nations need, and that cannot be said with regard to any other system of religion only of the teachings of Jesus Christ. And, notice again, the loyalty to Jesus Christ requires an exactness and obedience. No thinking or choosing between the commands of Jesus Christ. No deciding that we will do that or this.

You young fellows, by and by, are to be pastors, and will, perhaps, be put in the same predicament as I myself was one night. I read to

my people; those two sayings of the Master: "If thou hast aught against thy brother, go tell him his fault between he and thee alone;" "If thy brother has aught against thee go first and be reconciled to thy brother and then come and bring thy gift to the altar." I asked my people: "Isn't that the teaching of Jesus Christ?" I left it with them. One deacon prayed because he desired to fill up the time. The superintendent spoke about the lesson for the coming Sunday. Somebody else suggested a hymn. Somebody read a passage of Scripture. We were getting further and further away from the subject, and I said: "See here, my friends, what is the matter with this subject? Don't you believe it to be the teachings of Jesus Christ?" and there was a nodding of heads. "Now, all of you who are prepared to obey these teachings of Jesus Christ rise to your feet." The people around the edge stood up, but those in the front didn't. I said; "Sit down." I said: "Those who remained seated will please tell us why they did not rise." Then there was freedom of speech, and about the subject, too, and when they came to state their arguments they found they were so flimsy that we all felt we must make an effort to obey the commands of Jesus Christ.

We are required to take the commandments of Jesus Christ and teach them to others precisely as He gave them, without any cutting, without any paring, without any omissions. We are to take all His commands, and teach them and preach them to all nations. But some one may say: "But the nations have their masters." There are one thousand millions of men who have other masters than Jesus Christ. There are one thousand millions of men with sin in their hearts such as exists in our hearts, somewhat in the same form and somewhat different, but the same sin. The task of winning one man is tremendous, simply looking at the things which are in himself, and then when you come to take the misrepresentations of Christianity, when you come to take the lives of foreigners, when you come to take the attitude which foreign nations have taken toward these heathen nations, when you come to take all the things that they have suffered at the hands of the so-called Christian nations; when you add all these things and then think of the darkness, the superstition, and the idolatry and all the multiplied difficulties, well may a missionary stand aghast and say: "What am I? Who is sufficient for these things?" "With ten thousand missionaries and a thousand millions of heathens what are we?" Oh, what a mighty mountain to be leveled! Oh, what a gigantic task to be undertaken! Then comes the promise of Jesus, "Lo, I am with you all the days, even unto the end of the world."

Jesus Christ is out yonder. Jesus Christ will never leave the work



for ourselves to accomplish. We never, never, never could accomplish it if it were not for the mighty power of Jesus being with us. He is with the missionary standing on the banks of the Congo with the rude savages about him; with the missionary standing before the haughty Brahmin; He is with the missionaries standing everywhere in the wide world. Jesus Christ is with them to help them in the work. And then I notice, as we study the words a little more closely that the promise of Jesus Christ is to be with the missionaries all the days until the end of the work. That is to say, the mission will be accomplished. There is an end coming, not merely the finish, but it is the end at which Jesus has been aiming, the purpose that brought Him into this world. Being accomplished means the finishing of the great work which He began and which He passes on to His Church for us to continue and carry out to the end, to the "consummation." It goes on slowly through the ages. Here a few score and there a few score are converted. "The kingdom of God cometh not with observation." No one can tell you when the kingdom is coming. You cannot measure it by any yardstick or any pair of scales that has ever been invented. "The kingdom of God cometh not with observation." We can see its coming in a measure, but it is far beyond our sight. You think of poor China. In 1807 not a convert; in 1843 with six; 1865 with fifteen hundred; in 1895 with forty thousand and more. You think of Japan. In 1872 the first Christian church organized; in 1895, forty thousand Christians. Not only that; the Christian principles have pervaded the whole nation, and beyond the possibility of sight is the work of Jesus going on in the world, increasing vastly as the time goes on.

A few weeks ago I was preaching to a Moravian congregation at Bethlehem in that great old church. Back yonder was the choir, a great choir, many men singers and many women singers, and behind that the orchestra and back of that the massive organ. Just before I began to speak the choir rose to sing. One voice sang slowly and softly; another voice joined in, still subduedly, and then another, and still another; then the voices were still and there was a hush. By and by it began again, but still slowly. Then it seemed as if the notes began to come thick and fast, more instruments seemed to be thrown into the music, the organist drew out the stops of the great organ, the choir organ, the swell organ, and all blended together, and by and by, with one tremendous burst, there came a "Hallelujah to Him who cometh in the name of the Lord." So God writes on his music of missions, the "crescendo" and the movement quickens. We do not know where he is writing it, but we do know that we are not in a failing enterprise.

Some scribe in the ages long ago, when he had read these conclud-

ing words of Matthew, that Jesus' authority in the heaven and in the earth is universal, that all the nations were to be disciplined, and that Christ requires universal obedience to all His commands, and that He gave the promise of His presence with all His missionary servants through all ages; some reverent scribe wrote a word that you and I may add as we think of these *alls* of the Master—"Amen," "Even so let it be," that the end shall come for the praise and the glory of Him "who loved us and bought us with His blood." Amen and Amen.

#### "THE LATEST OBJECTIONS TO THE FOREIGN MISSIONARY ENTERPRISE."

REV. GEORGE WILLIAM KNOX, D. D.

My subject to-night is "The Latest Objections to the Foreign Missionary Enterprise," not the last objections, for the last objection will not be answered until that day comes when the foreign missionary enterprise ends in victory. There are constantly objections to this whole enterprise, and we need not be too particular in answering most of them; but there are times when the work is so challenged that we must consider what our hostile critics say. When I opened the *New York Tribune* two or three weeks ago I found in that a statement and summary of the objections which many men are urging, and the same objections are repeated in other papers, like the *Evening Post* and the *New York Herald*. When the missionaries were massacred in China a few months ago there was a feeling of horror throughout the whole Christian world, and it is a strange thing that that feeling of horror should have given place to a spirit of hostile criticism and that the slaying of missionaries should have caused men, nominally Christians, to doubt and question the propriety of obeying Christ's command. Now the *New York Tribune* quoted as its authority for the statements which it made two distinguished travelers to Japan and China, Mr. Norman and Mr. Corzon. In addition it quotes the *Pall Mall Gazette*, *St. James' Budget* and the *Standard*. Those authorities are certainly most respectable, and yet after all can have no very great weight. Mr. Norman and Corzon are English statesmen who spent a few months in the far East, and their opinions are entitled to nearly as much weight as the opinion of some Frenchman who comes to the United States and stays in our midst for a little while and then goes back to Paris and writes his book or his magazine articles on civilization and religion in



the United States. So, too, with the papers; although the *Tribune* is very ready to quote the *Pall Mall Gazette* and the *St. James'* as to China, I have noticed that it is equally unwilling to accept the opinions of those same papers as to anything which takes place in New York. It would be a perfectly easy thing to offset such testimony with lists of other names, men like Mr. Bingham, for many years United States minister to Japan; Mr. Foster, Mr. Denby, now our minister to China, and with a long list of newspaper testimony, but it is scarcely worth while to put name against name. It is better worth our while to ask what is the substance of the criticism and what do these observers find to cause them to lose all sympathy with the preaching of the Gospel. The specific charges are these:

We are told, in the first place, as we have been told in the beginning, that missions have had no success, at least they have no success commensurate with the immense expenditure of men and money. No one is more sensitive to a charge of want of success than a missionary. No one feels the smallness of his success more keenly than a missionary. No one knows better how many fruitless efforts are put forth and what waste there is of life and money than a missionary, for his standard is higher than other critics can be; but after all, when we judge this question of foreign missionary success, we should do so not by any abstract standard but by a relative one. And when we ask whether foreign missionary effort is a failure compared not with the expectations of the editors of the London or New York papers but with Christian work in other directions, then I think we are bound to say that foreign missionary work does meet with a certain success. It is not altogether a failure that there are twelve hundred thousand communicants at the present time in foreign missionary churches. It is not a failure that there are more communicants in all the foreign missionary churches than there are in the Presbyterian Church of the United States. Even in China success has not been altogether wanting. It is true China is a difficult, almost a desperate field. It is true that in that land all difficulties seem to be combined. It is true that there has been discouragement enough, but it is also true that there has been a certain success. There are 50,000 Protestant converts in China to-day. There has been great labor, great loss of life, immense expenditure of money. And these 50,000 converts are the small beginning of the Church. Beginnings are always expensive. What does it cost to build some great mill, to dam some great river, to make all the preparations before there is any profit returned? It cost \$500,000 in Chicago, back in 1865, to make the first iron rail that was ever rolled in that city. We have laid the foundation in China, and have the beginnings of the Church. It

isn't a wasteful expenditure, but an expenditure that is necessary, an expenditure for foundations.

But our critics tell us that although we do get converts, they are of bad character. They say that we have reached only the dregs of the population, and that the convert adds European vices to native ones so that the ordinary English or American merchant much prefers a "heathen" servant to a so-called "Christian" one. We shall not deny for a moment that there are a great many black sheep in the fold, even among our 50,000 in China. No one is going to stand up and defend the character of every individual convert in China, Japan or India, or any other country. There have been, no doubt, many men in Japan or China who have made a profession of faith and have been almost as unready to follow Christ's commands as was Mr. Dobbins' congregation when the question was put to them. It is perfectly true that you will find a good many men converted from heathendom whose Christianity is nominal, as with so many men in "Christian" lands. But this is perfectly and absolutely true, that if the converts of the missionaries of China have added foreign vices to their native ones they learned neither the foreign vices nor the native ones from the missionaries. If in the employment of merchants they have shown themselves familiar with foreign vices, it is not because they went to church, and not because they associated with missionaries, and not because they read missionary literature, but because beforehand some foreigners had added heathen vices to their own and had dropped their Christianity in the ocean, landing on a heathen shore without God and without religion. A man in that condition may very well teach the natives, heathen or Christian, many things undesirable, and may, perhaps, even add vices to their vices. The lives of foreigners in the open ports of the East have influenced the heathen, and many a lesson in corruption and vices has been taught; but not by the missionaries. On the other hand, it is a slander against the Christian community of the far East for any man to say that the converts, as a rule, are untrustworthy, as it is also a slander against our merchants of the far East for any man to suppose that such a statement as I have just made applies to them in the mass. It is just as unfair for men to single out as representative Christians those who have fallen from their faith as it is for us to single out the gamblers and the drunkards and the scoundrels who have disgraced the American and British names and hold them up as our representatives abroad. But there are even among the Chinese converts men, many men, who have been faithful unto death. They have lost everything, have endured imprisonment when imprisonment could be only represented by the word hell, have endured torture, have



endured death for obedience to the commands of Jesus Christ. The converts in Japan and in China have had their full proportion, not only of true men, but of the martyrs whose blood is the seed of the Church.

But our critics not only think that our converts are of bad character, but that the missionaries themselves are not worthy of much confidence. They tell us, for example, so says the *Pall Mall Gazette*, that missionaries are men of inordinate and inconvenient zeal. Inordinate and inconvenient zeal! Well, thank God for that. Thank God that in a day when Christianity is snug and respectable, when in well-padded pews men are content to sing "Onward Christian Soldiers," that nevertheless it has its men of inordinate and inconvenient zeal. Thank the Lord that it has its heroes still. Thank the Lord that there is no place so dangerous and no hardship so great that Christians shrink from obedience to the commands of their Lord. Inordinate and inconvenient zeal! I think of my friend who has spent fifty years of his life ministering to the bodies and the souls of the Chinese. A man of world-wide reputation in his profession, a man of pre-eminent ability, a man who has paid back to the board which has sent him to China many times over the pittance which he has received from it. A man who has lived in simplest fashion, self-sacrificing, self-forgotten, of inordinate and inconvenient zeal! I think of another friend, who, in inordinate and inconvenient zeal, went forth through the famine districts and into the very gates of death in North China and died, seeking to rescue that population from the plague. Truly, this was an inordinate and inconvenient zeal.

When missionaries go out to these lands and build themselves comfortable houses and are surrounded by their families, when they pursue the even tenor of their way, preaching in chapels or teaching in schools, then these critics say: "Oh, look at the missionaries! What comfort they live in! They go to foreign lands because they cannot get as large a salary at home. They go off in the summer and take vacations. They surround themselves with luxuries and live in peace and indolence." But when the missionaries leave their homes and plunge into the very depths of the continents, when they take their lives in their hands, when their goods are burned, when their friends are slain, then say the critics: "Men of inordinate and inconvenient zeal." Well does the great Master of all missionaries say unto such critics: "We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." When one comes to them like John the Baptist, neither eating nor drinking, they say: "He has inconvenient and inordinate zeal!" "He hath a devil." And when one comes as came the Son of God, eating and drinking, they say: "Behold a man

glutinous, a wine bibber, a friend of publicans and of sinners." But while the love of Jesus Christ burns in the heart of man, so long shall wisdom be justified of all her children, even of her children of inordinate and inconvenient zeal who dare all things for the sake of Christ and the salvation of man.

Further, they say that the missionaries are, for the most part, useless for the purposes for which they are sent out. Well, now, as in regard to these other criticisms, I am not going to say that there are not some missionaries who are useless; but when I am told that most missionaries in China are useless, then I deny it. I think again of the physicians who have established hospitals and dispensaries and introduced a rational system of medicine. I think of the men who have introduced science and education in Peking and Canton and many other places. I think of their schools and wonder that any man can say that they are useless. I think of the men who have preached the Gospel of Jesus Christ, the sermon on the mount, the thirteenth chapter of the first epistle to the Corinthians, the glorious life and death of Jesus our Lord, and I should like to know if such teaching is useless. How can the teaching and example of Christ be useless for its purposes. Nor are most missionaries useless. Some missionaries are useless, but missionaries as a class are by their work and by their words doing more for the elevation of the Chinese than all other influences combined.

But they tell us again that these missionaries pursue their work without the slightest regard to native prejudices. Again I am going to admit that there has been some disregard of native prejudices. I am not going to deny that there have been many mistakes made by missionaries in that respect. I know very well that some forms of work which have been introduced into China have been mistaken forms of work. But when I am told that missionaries as a class pursue their work without the slightest regard to native prejudices, then again I know I am told that which is not so. I think immediately of a score of men in China, of Dr. Martin of the Presbyterian Board, a man of whom the Chinese minister at Washington testified in the Parliament of Religions that he is accustomed to exchange visits with dukes, marquises and eminent statesmen, and that he is held in great respect by all Confucianists. I think of men like Legge and Eitel and Taber, the men who have taught us the philosophy and ethics of the Chinese. I think of the men who have given their days and nights to laborious researches that they may understand what the Chinese really think, and I know that it is only through these missionaries that to-day our very critics are able to tell us what Confucius thought or what Mencius taught. I know that their contribution to our knowledge of



the people of China has not been excelled. When we are told that these men pursue their work without the slightest regard to native prejudices we are told that which, so far as the representative men are concerned, is untrue. But some will say: "Are you not speaking after all of the leading men?" I am speaking of the leading men and they are the representative men—men like Martin, Kerr, Williams, Nevins, and a score of others. Are all missionaries like them? Of course they are not all like them. Where is there any set of men that are all like them? They are princes among men. But are there not commonplace missionaries who make mistakes and are useless? Of course there are. Did you ever see a set of six hundred men without some of them being common place? Doesn't it need men of great ability and power to meet the peculiar circumstances of this foreign work? Yes, it needs such men. Of course it needs such men. It needs princes among men. It needs leaders among men, and when the Holy Ghost chose a foreign missionary he chose St. Paul and sent him forth. This is what we should learn from our critics I am sure. Not that we should hesitate about the foreign missionary enterprise, not that we should refuse to send forth our men; but that we should so raise the foreign missionary spirit, and so make the people understand what foreign missions demand, that the Church will send its best men, and that the best pulpits will rejoice to have in them common place men that the best may go forth to the difficult fields beyond. The volunteer movement should be such a complete success that every board shall have ten to choose from for every vacancy. So that it may be regarded as the highest honor that can fall to a man to be chosen to the foreign field. When the Church of Jesus Christ rises to that standard then we may be able to say that all our missionaries are leaders, that all our missionaries are useful in a high degree and that all our missionaries regard the prejudices of the people and are men of tact as well as men of faith.

Our critics end up by saying that the Chinese place opium and missionaries together as twin evils, and that the missionaries, so far from being a link to unite the foreigners with the Chinese, are the greatest obstacle to an understanding between them.

It is the missionaries who stir up the anti-foreign feeling in China! The Chinese care nothing for the British ships which force opium upon the nation. The Chinese care nothing for the allied French and English fleets which forced the Peiho forts and sent their troops on to the capital and burnt the emperor's palace and stole his curiosities. The Chinese care nothing for the Russian aggression on the north, and for the horrors unspeakably perpetrated by the French upon the south. The Chinese care nothing at all that the English flag floats over Hong-

Kong, and never a feeling of resentment is stirred in their breasts when Chinamen are killed in the United States without punishment to the murderers or indemnity for those who are slain. The Chinese care nothing at all for these things and have all friendly feelings towards foreigners. But because some English and American women have gone into their towns to nurse the sick and tell of Jesus Christ to the women; and because some men have set up hospitals and opened dispensaries and also have preached the Gospel of Jesus Christ, all China is stirred with hatred of foreigners and is ready to risk much that they may be driven out! Was there ever a more monstrous and outrageous perversion of the truth than to lay that anti-foreign feeling, which is in part the inheritance of thousands of years of seclusion and in part has been roused by the aggression of European and American powers to missionaries, and say that opium, against which missionaries have been ever protesting, and missionaries are bracketed together as twin evils? Can misrepresentation go further than that?

And now, in conclusion, we are told that China has a moral system of its own; that Confucius and Mencius wrote a code of morals which has satisfied the Far East. Leave them in their satisfaction. Don't trouble them with our differing systems. Well, I will promise you that I have spent more months in studying the Chinese system than the writer of that sentence has hours, and that no one will speak in higher praise of Confucius and Mencius and of the great Chu-he who arranged and settled the system of ethics that has governed the thoughts of the Far East for the last thousand years than I. That system, in matters of morality between the sexes, is immaculately pure; in regard to families, excepting in the inferior position given to women, is worthy of attention. The Chinese have obeyed the commandment, "honor thy father and thy mother," and have received a fulfillment of the promise that "thy days may be long upon the land which the Lord thy God giveth thee." There are to be found expressions concerning God and heaven which would be worthy of a place in any book that was ever written by any man. That is all true, and yet there is no nation on the face of the earth which needs the gospel of Jesus Christ in its power more than the Chinese. The Chinaman does not need the Gospel of Jesus Christ in word, if it is only in word. He does not need any more finely finished moral essays. He can write them perfectly himself. He does not need any man to go there to teach him the elements of ethics. He knows them. But if there is any man who has spiritual power and is able to transmit that power to other men he has a loud call to go to China to-day. Look at the greatest statesman of China, a man who can write moral essays that shall be immaculate in their sentiments, and who, nevertheless, is



himself a murderer and a defender of murderers, and has a fortune of millions of dollars which has come to him through bribery, by dishonest combinations and by extortion. A man who has broken the great commandments and yet stands at the head of the Chinese Empire. China has been revealed as a mass of corruption. The government is as bad as Tammany Hall and has been so for a thousand years. The leading men of China are almost everyone stained with foul crimes. The lower classes are such that our nation decrees that they shall never more enter in through our Golden Gate lest their morals should corrupt the slums of San Francisco and New York! And it is of that nation that we are told that their system of morality is sufficient and that they do not need the Gospel of Jesus Christ. But, in spite of critics, if we can give them that Gospel in power and in life, then give it to them we must. Max Müller says that Christianity by its very nature is missionary, progressive, world embracing. "When it ceases to be missionary it will die," and that is a true testimony from a man who is not in any sense bigoted, nor sectarian, nor of inconvenient and inordinate zeal.

There are two ways of dealing with the great problem of this world, and those two ways are illustrated by our treatment of China. The one is the way of quarantine, which says there is a contagious moral disease in Asia, hence build up by acts of Congress barriers against its introduction into this land; let us keep it away. Let us put the pagans by themselves. Let us keep the community moral by isolating it. That is not the way of Christianity. The way of Christianity is the way of Jesus Christ. He was a friend of publicans and sinners. He never thought any man too vile to be His friend. He never thought any woman too lost to be His friend. He went into the homes of the outcasts and sat down and ate with them. No moral quarantine there. No sign, "No admittance." No law against the vilest coming into the presence of the holy one of God, who by His personal influence, by the never failing love which went out from His heart, transformed these men and women and made them His saints. To all His followers He said: "Do likewise." Don't quarantine your fellow man. Go to him, go to the most hopeless, be with him, let your light shine, exert your influence, and the love of God working through you shall kindle the life in his heart and shall make him over into a son of God. That is what Jesus did, and when Jesus did that His own mother and brothers said He is beside himself. He had an inordinate and inconvenient zeal. The Pharisees said He hath a devil, but the men and the women who felt His touch, and saw His face, and heard His word, worshiped Him and loved Him. His Church is standing in His place. He gave as His last order to everyone of His followers: "Go ye and do likewise;"

whether men say we are beside ourselves, or whether they say that we have a devil, whether they praise us or whether they blame us, if the love of God is in our hearts it must constrain us. Christ's Church must preach His Gospel and never can rest content until He shall reign, whose right it is; until at the mention of His name every knee shall bow and every tongue confess that He is Lord to the glory of God the Father.

### THE PROBLEM OF THE EVANGELIZATION OF CHINA.

HERBERT BIGELOW, LANE THEOLOGICAL SEMINARY.

To the Chinaman there is no China; to the Latins this country was known as Seres; to the Persians it was Cathay; to the Saxon it is China; but to the Chinaman it is Tien Ha—"Beneath the Sky."

The Chinese view of the world has all the merits of simplicity; there is but one country on earth—that of course is China—all other nations are vassals that owe her tribute. On this theory a colonial department transacted all the business of state. The other day the gunboats of the nation stopped as they were passing by and requested the government at Peking to organize a state department, appoint and receive foreign ministers, and adopt a theory of the universe a little more sociable if possible. All this she did for the sake of the gunboats. Other influences have been brought to bear. Half a century has elapsed since these influences began, but China remains to-day what to us she has ever been the embodiment of a civilization of vast antiquity, a land whose shores have not been washed by the waves of modern life; China, the nation which binds the world that is, to the world that was, but is no more.

The classics of China had long been classic when the blind poet began to dream of beautiful Helen, of Troy, and of the heroes of the Illiad. The laws of this realm were made when Solon was shaping the laws of Greece. While the prophets of Israel were prophesying, Confucius was philosophizing. The great Chinese wall was completed before Rome had raised her head above the nations, and still it stands though the imperial city has passed away.

This antiquity is at once her pride and her curse. China's countless millions are held by an inordinate reverence for the past. Her civilization is a surpassing anomaly, stagnant in a world of rushing life, looking to a dead past for inspiration, where "onward" is the watchword of the nations. The doctrine of the brotherhood of man is the



priceless heritage of this age of Christian philosophy and commercial activity, but to such a proposition China shuts up like a clam. To-day the civilizations invite change, individuality, freedom of development, to-day China is slavishly observing the 300 ceremonial laws which Confucius laid down and is content in borrowing the 3,000 rules of usage which, for centuries, have fettered her progress.

Mr. Pendennis had the reputation at Oxford of being able to do most anything he might have undertaken, but he never chose to undertake anything. So it is with China, a nation with immeasurable possibilities, of untold powers; a nation whose influence might be felt around the globe, if she would only shake off that lethargy of conservatism and awake to the possibilities that are hers.

Here are over four hundred millions of people, and the finest of the Asiatic races. Their territory covers over one-third of all Asia. These vast millions possess remarkable qualities of energy, persistence, industry and efficiency in the manual arts. In these unnumbered millions there is a veritable Niagara of industrial energy that would transform a continent if it were only put to some good use. But it does the world little service to-day, because China sleeps. Her territories contain mines of coal and metal, undoubtedly of great value. But these treasures are wrapped in the oblivion of uncovered earth, and the world is no richer for all their wealth, because China sleeps. Here are countless numbers of stalwart, massive, brave men. There is the stuff in these men to make Peking as formidable as St. Petersburg, or Berlin, or Paris, or London. But the little hermit nation strikes consternation into the hearts of these people—because China sleeps. But greater than her strength of numbers, more promising than her industrial ability, more valuable than her undeveloped mines, more formidable than the possibilities of her army is the reserve moral and intellectual force of this unique nation. With what power these energies might tug away at the cause of human progress if they were only harnessed in Christian philosophy and in scientific method. Instead of pulling at this cause, these great energies are on the load, a dead weight to human progress—because China sleeps.

How to arouse these Mongols from their slumber, how to teach China to develop her resources, how to incite her to use her mighty powers, how to lift this insignificant nation to a level with the great world nations, how to so direct these new forces that they shall move in the direction of humanity and Christian progress—this is the problem of the evangelization of China.

The problem is not a narrow one. It is not a problem of making proselytes to a strange religion simply. It is the problem of giving birth to a new nation; of setting up in the world a new civilization.

How much the world would lose if England were to be wiped from the map! How much would Christianity suffer if the civilizing and Christianizing force of the German nation were to vanish! So, what a glorious triumph for the cause of humanity and Christian progress for this effete civilization to be transformed into an England or a Germany!

It is obvious that the missionary is not the only factor in the solution of this problem. But he is the most important factor. Western civilization did not produce Christianity. Christianity produced western civilization. We may take scientific knowledge to China. We may introduce modern inventions. We may equip her armies with the latest rifle. We may interweave the land with the telegraph. We may bind the nation with railroads, but these things alone will not make a Christian civilization. The impulse of modern civilization came from the Sermon on the Mount; Jesus who taught men to love God and love their fellows and seek the truth. Jesus made western civilization possible. Likewise China will never be able to take her rank with the western nations until she has been Christianized, until there has been laid in China that foundation of Christian thought and Christian life on which western civilization rests.

If then this is the business of the missionary to lay the philosophical and religious foundations for a Christian civilization in China, what are the special problems which confront the missionary in the execution of his task?

The first great difficulty is the fact that the missionary goes to China as a foreigner and, as such, he incurs all that peculiar and intense hatred which the Chinaman bears the "foreign devil."

If the number of communicants per missionary is any index of the success of missionary effort, less has been accomplished in China than in any foreign field of importance. In Japan there are fifty-nine communicants to every missionary; in South America, 46; in Africa, 86; in India there are 213; in Burmah, 216; but in China its average is thirty-three communicants to each missionary.

The first Protestant missionary, Robert Morrison, sailed to Canton under an American flag in 1807. This pioneer worked twenty-seven years. He did invaluable service on the language. But he worked twenty-seven years for three converts and then died. This discouraging return for years of toil has been more or less characteristic of the whole missionary effort in China. Hatred of the "foreign devil" is, to a large extent, an explanation of this fact.

The foreigner was carried to China on gunboats. The missionary is a foreigner, and the Chinaman cannot forget it.

One cannot know why China hates the foreigner without knowing



her entire history, without being familiar with her peculiar education and race characteristic and, especially, without understanding the history of China's foreign relations.

But whatever be the cause, the civilized world is not allowed to forget the fact that China does hate the foreigner. The massacre of 1870 was a forceful reminder of the fact. Twenty-one foreigners besides native converts lost their lives at that time. The riots of 1891 remind Christendom, in an ugly way, that this hatred was still rife. From May to September the storm raged up and down the Yang-tse valley, explosion followed explosion, when the prospects of the foreigner was ruthlessly destroyed and his life imperiled. Last summer the Christian nations were again shocked by the report of the Foochow massacre, reports that were too sadly verified by dead bodies and demolished buildings.

It may not be a misleading generalization to say that these massacres are made possible by the fanaticism of the literati or educated classes and by the superstition of the masses. In 1868 the missionaries were accused of "kidnapping children and boiling them up for medicine, of abstracting the heart and liver from dead bodies, of administering to Chinamen drugs and philters which turned them into foreigners." This is a fair sample of the charges that have been at the bottom of every serious outbreak against the foreign missionary.

Are these charges malignant, or is it possible that the Chinese mind actually believe them? It seems not incredible that the Chinaman should believe these accusations when we recall the gross superstition from which we ourselves only recently have emerged. Bishop Jewell, in preaching before Queen Elizabeth, said: "Witches and sorcerers within these few years are marvelously increased within your grace's realm. Your grace's subjects pine away even unto death; their color fadeth, their flesh rotteth, their speech is benumbed, their senses are bereft." In comparison with these sentiments, the Chinese superstition is not so bad after all.

Undoubtedly the Chinese are sincere in the belief that eyes, liver and other organs are used for medical and chemical purposes. This superstition is prevalent in both China and Japan. In the latter country a man recently was sentenced to nine years' hard labor for killing his wife to serve up her liver to his aged mother. Thirty-seven portions of the human body are mentioned in the best Chinese work on materia medica as valuable for medical purposes. It can hardly be doubted that the people believe to a large extent in these ridiculous charges. But it cannot be doubted, furthermore, that the literati use these popular superstitions as tools by which they plot and conspire against the hated "foreign devil."

Again the missionary goes to China as an advocate of a strange religion and, as such, he is confronted by other perplexing problems.

The work of the missionary is both positive and negative. He undertakes to introduce certain new elements of faith, he undertakes to eradicate certain other elements which he finds established. What problems confront the missionary in this two-fold task? Has he always used wisdom in dealing with these problems?

"Do you see that lamp burning there before that image?" asked the elder Salvini of his son, Tomasso Salvini, the great actor. "That flame commemorates the unpardonable mistake of the sentence of poor Fornaretto, whose part you play; and that light will not be extinguished so long as man is capable of calling himself infallible."

"How long will that be?" inquired the son. The father smiled and said: "Ah! my son, that lamp will burn on forever."

In reading the criticisms on missionary work in China one cannot feel that the missionary has proved himself infallible or above reproach.

In the view of some the missionary has injured his cause by antagonizing some good things in China, and, further, by trying to force upon China some things that were not so good.

The long controversy as to the proper translation of the term God illustrates a weakness which would prejudice any cause. Instead of taking the word already in use, the Roman Catholics had to devise one term for God, the English Protestants devised a second, and the American Protestant chose still another term. Word worship has been the bane of the Church at home. Must it also be the bane of the Church abroad? These word differences remind one of the dispute of two neighbor boys over a cat's tail. One boy was German, the other English. One insisted that this particular extremity was a cat's tail. The German boy said: "No, ein Katze's Schwanz!" "Cat's tail!" retorted the English boy. "Katze's Schwanz!" screamed the other. So the fruitless dispute went on in spite of the angry protests of the cat in question. A more tactful, a greater missionary was he who stood on Mars hill and called to the Unknown God, whom all peoples worship.

If unavoidable and wise this controversy was certainly unfortunate.

Again, authorities express serious doubt as to the wisdom of the missionary in dealing with the question of ancestral worship. Says one writer:

"Ancestral worship is the supreme and ultimate law of China's social organization. The Church has damned it. In doing so it has won the contempt, hatred and undying opposition of the educated classes."



Ancestor worship is the real religion of China. The missionary condemns it as idolatry. If it is true that "ancestral worship chains millions of people to the past and prevents sound progress" this condemnation is justifiable. Certainly there ought to be some powerful motive for attacking this central feature of the Chinese social fabric. There ought to be a better reason than that idolatry is connived at in this worship. George Elliott says:

"Our dead are never dead to us until we have forgotten them; they can be injured by us; they can be wounded; they know all our penitence; all our aching sense that their place is empty; all the kisses that we bestow on the smallest relic of their presence."

This is ancestral worship. But it is a very harmless sort of idolatry.

The antagonism of the missionary towards this system may be above question. To one who can judge only from the literature on the subject the question seems to be an open one whether this antagonism pays. Undoubtedly the missionary's attitude toward this question is the mainspring of the Chinese hatred for the Christian religion.

How much the Chinese mind is disturbed by the multiplicity of sects is difficult to determine. Writers lay varying emphasis on this point. There are over forty different Protestant sects in China to-day. This sectarianism is not altogether lovely at home. It cannot commend itself very highly to the Chinaman. This lack of union, this want of harmony, these petty differences are vulnerable points which affect disastrously the progress of foreign missions. If this convention stands for anything at all it stands for a closer union of forces as opposed to this shameless sectarianism.

Again, a student of theology does not need to go to China to know that the missionary's attitude toward the Chinese classes is not liable to err on the side of too much sympathy. He who goes to China with too narrow a mind, with a soul too small to recognize all the good there is in the systems that he finds, will not win the hearts of that egotistic, conservative race. When men go to China who have just breadth enough to suppose that they carry all the truth of the universe wrapped up in their own little system of theology, the Church may not wonder that the learned men of China, almost to a man, remain absolutely untouched by this propagandism. A man is not fit to be a missionary to China until he is willing to pay all honor that is due to China's great prophets and philosophers.

There is another class of criticism made in reference to the positive and constructive work of the missionary. It is alleged that much that is found in the Old Testament is so completely Hebrewistic and so foreign to the Chinese mind that many portions of this Old Testament

literature are a positive hindrance to the missionary's work. Hence some have thought that a translation of the entire Bible has been unfortunate.

One writer and traveler objects that the missionary lectures the Chinaman on the folly of believing that an eclipse is caused by a celestial dog eating the moon, and in the same breath extorts him to believe that the sun stood still at the bidding of Joshua. The author of the "Problem of the Far East" suggests that stories of Samuel hewing Agog, or David setting Uriah in the forefront of battle and commissioning Solomon to slay Shimei, or of Solomon flirting with the Shulamite woman are stories not altogether calculated to win the respect of educated China. It is no reply to say that much worse things can be found in Chinese literature. A man will not tolerate inconsistencies in his neighbor, even though he allows himself greater inconsistencies. Finally it is objected that the missionary has injured his cause in China by not sufficiently respecting prevailing customs. The Chinaman has not always found the missionary as harmless as a dove. When the Chinese sense of propriety is violated, when deep-rooted usage suffers violence, when the missionary's conduct jars unnecessarily on the native sensibilities, the missionary's cause is so much the worse off. The missionary may have a right to a comfortable home and summer excursions even though the cause should suffer. But Mr. Curzon and others are more fearless in affirming that the inter-relations of the sexes in the missionary settlements is such as to strongly prejudice the native mind against the new faith. At best, China's view of women may be low. Perhaps the example of the missionary tends to raise the standard. The wise politician, however, conducts his campaign on as few issues as possible. And it is no sin for the missionary to be wise.

God forbid that this catalogue of the problems in China should betray any lack of sympathy in that great cause which is the salvation of the world. We shall be better able to advise the missionary when our hairs have turned to silver under the cares of a field separated by oceans and deserts from home and native land. Then, too, if the missionary has not always been wise, loyalty to God covers a multitude of sins. And Heaven knows that love, nothing but love is at the bottom of it all.

But while we are discussing the problems of the evangelization of China we might also discuss the problem as to whether there is likely to be any China to evangelize.

Pearson has amused the world with the possibility of Chinese civilization overrunning and submerging the civilization of the West. The practical question just at present, however, is what nation is likely to overrun and submerge China?



Can the Chinese civilization survive the struggle for national supremacy? Or will the nations make a partition of the Empire; will China succumb to foreign control?

Some disgruntled prophet has declared that the only safe rule by which to anticipate the conduct of the Chinaman is to find out just what the Englishman would do under similar circumstances and then count on the Chinaman doing just the opposite.

Without venturing any prophecy as to the cohesive power of the Chinese empire, here are a few facts of history that show the tendency of the last half century: In the rebellion of 1870 a posse of men, riding bare back and armed simply with clubs, took a city of seven hundred thousand people without a show of resistance. A Chinese statesman, commenting on this episode, said: "Just our luck!" Someone has said: "This is an example of that apathy which in the last fifty years has lost Tonquin, Cochin China and Annam to France, Burmah to England, half of Kuldjo to Russia, and now at last has lost Formosa and Pescadores to Japan and the vassalage of Korea forever.

Doubtless it is wild to imagine the Chinese civilization broken up in a day. However, sober men are beginning to believe that the only way to develop China is through foreign intervention. Japan's victory was heralded as a turning point in Chinese history. But the Chinaman's chief mission in the world seems to be to disappoint the hopeful westerner.

A writer in *Blackwood's* for 1889 says: "A British firm constructed eight miles of railroad from Shanghai to Woosung. The scheme succeeded so well that the authorities feared it would be used as a precedent for future construction. Hence the government purchased it, tore the rails up, shipped them to Formosa, on the shores of which they were rusting at last reports."

The paltry one hundred and fifty miles of railway in that vast empire does not look like an industrial revolution. With three newspapers in a nation of so many millions, with practically no telephone or telegraph system, with a military system two hundred and fifty years old, and all this in the face of defeat after defeat, what can we expect of China? In the last war a Chinese soldier was found to have been shot while attempting to ram into his gun a cartridge two or three sizes too large. So backward is the cause of civilization in China that, as someone has remarked, there are some hundreds of millions of Chinamen to-day who do not know that there has been any war with Japan.

Unless events move faster in the Orient than they ever moved before the twentieth century will dawn upon the curious spectacle of one of the largest nations in the world appointing a Board of Revenues to pro-

cure Manchu maidens for the Emperor's harem, a nation whose philosophy declares that a man is as much above a woman as Heaven is above the earth, that the education of women must aim at perfect submission, that woman has no happiness of her own, but she must live and work for man, a nation whose laws make too much talkativeness and disobedience to the mother-in-law qualification for a divorce, a nation that knows nothing of the circulation of the blood, a nation which still thinks the stomach is the seat of breath and learning, a nation ridden with legalism, the cut of men's coats being prescribed by imperial edict, a nation where bribery and extortion are rife, where the social evil is shamelessly open. If China has not learned from the nineteenth century can she learn from the twentieth? Someone has justly said: "The wonder is that China is as good as she is." Yet she is not good enough or progressive enough to convince the Occident that the armies of Russia or the war ships of England may not have a mission to perform in China in spite of the impression that the usefulness of war is a thing of the past.

But the missionary does not determine the policy of great nations. Happily he has a simpler task, if not an easier one. So long as China needs the consolation of a purer faith or the enlightenment of a higher civilization, aided or unaided, the missionary's post is in China.

And if the problems are perplexing, if the work is hard and results are slow to follow let him remember the saying of Mohammed, the prophet of Allah.

With a single companion Mohammed was fleeing for his life from the lands of the enemy. When escape seemed hopeless his companion began to despair and lament that they were but two. "No," said Mohammed, "there are three of us, for God is with us."

#### "THE AIM AND END OF FOREIGN MISSIONS."

REV. GEORGE WILLIAM KNOX, D. D.

I remember a foreign missionary conference in Kobe, Japan, a little over two years ago, when the question was being discussed whether or not the missionaries should ask for further re-inforcements for the work in Japan; and one of the most experienced missionaries of the Reformed Church in United States spoke strongly against the proposition. A very young missionary of the same board expressed his astonishment at this sentiment. He said he could not understand how any foreign missionary in Japan, knowing the condition of things, should



say to the Church in the United States, "No more missionaries are wanted." "Why," he said, "the number of Christians in our churches is so small and the number of the unevangelized so great that it seems to me as plain as any axiom in mathematics that we need not only a few more missionaries but hundreds of missionaries." At a later meeting of the same convention the same young missionary got up and said: "I expressed my astonishment at the utterance of the senior member of our mission; I wish now to retract what I then said, for I have come to understand, for the first time in my life, the point of view from which he looks at this missionary problem. Whether I agree with him or not I do not yet know, but I understand now for the first time that his position is perfectly logical and consistent." The young man had gone out from the United States with the enthusiasm of these latter days and with the full belief that the great end and aim of foreign missions is the evangelization of the world. I would lay emphasis upon that word "foreign" in what I am saying. He believed that the great end and aim of *foreign* missions is the evangelization of the world; that is to say, that the chief duty of the missionary is to preach the Gospel and to preach the Gospel to as many persons as is practicable, and he knew that Japan is not evangelized and therefore he could not understand how any foreign missionary should look with doubt upon a proposition to send forth an immense number of new missionaries to Japan.

There are two distinct theories in regard to the foreign missionary enterprise. The first is the one which I have just now mentioned, that the chief work of the foreign missionaries is an evangelistic work, that he is first of all a preacher of the Gospel, and that the end of foreign missions will come when the Gospel has been preached to every nation, to every creature.

The second theory is, that the missionary is essentially an apostle, that he is sent forth from the Church to found the Church, to lay its foundation, to make a beginning, and then entrusting the work to faithful men, to press on to the regions beyond. It looks upon the missionary then as the founder of the Church. I mean to discuss very briefly these two different theories.

Now, of course, every one agrees that the missionary must be an evangelist. There is no other way in which he is to do his work at the beginning. He must be a preacher of the Gospel, and there is no missionary, however successful he may be in other ways, who does his full work who is not prepared to preach the Gospel of Jesus Christ. Nothing else can take the place of that great duty. Here both theories are at one. But when it is set forth as the work of the foreign missionary

to evangelize the heathen nations then at once many and perhaps in superable difficulties present themselves. Some of these difficulties have to do with the missionary, some with the people to whom he speaks, and some with the Church at home.

It is impossible for most missionaries to be successful evangelists. The most successful evangelist in the whole empire of Japan, a man who speaks the Japanese language fluently and perfectly, said to me that not one missionary in ten is successful as an evangelist, and I myself don't think that is an exaggerated statement. I think it is safe to say that of all the missionaries in Japan not one in ten is really successful as an evangelist; not more than one in ten can take this Gospel message and so present it to the people who are as yet unevangelized that they can understand it and be led to accept it. We take it for granted that the preaching of the Gospel is the preaching of the Gospel intelligibly. We take it for granted that none of us believe in any theory which would make the preaching of the Gospel the mere utterance of words in the ears, whether understood or not. We believe that the entrance of God's Word giveth light, but that the entrance must be to the understanding. Now there are many missionaries in almost every land certainly in China and Japan, who simply cannot preach the Gospel intelligibly. I remember one missionary who had been at that time in Japan at least fifteen years, and who in certain ways understood the language well and spoke it fairly well, who was preaching to a congregation of men who had never before seen a foreigner. One man seemed to be impressed, and after the meeting was questioned. "Yes," he said, "I was intensely interested; I do not know when I have been so interested." "But what was it," he was asked, "that so impressed you?" He said: "I have been wanting for all these years to see a foreigner, and I have wanted especially to hear a foreigner speak, and it was a great delight to me last night to hear this man speak for an hour, and I was astonished to find that English had so many resemblances to Japanese." Now, there has been many a man who has done a great deal of evangelistic work in China and Japan in what he supposed was the native language, the net results of whose teachings would perhaps not very much exceed that.

There were referred to by the writer of the last paper the enormous difficulties which meet the foreigner not only in this matter of learning the language but in the matter of learning the ideas of the people. Isn't it a strange thing that after fifty years the missionaries in China cannot agree on a word to signify God? The reason is, that China and Japan have no notion of God in our sense of the term. They never have worshiped any being to whom we can apply, properly speaking,



the word God. So the missionaries debate as to what word they shall use. Some of the missionaries use a word which means the Supreme Ruler, and there are references in some of the ancient classics to a Supreme Ruler; but if that Supreme Ruler is believed in by the Chinese at all it is purely in the sense, we might say, of a King of Angels, not at all in the sense of a Creator, of one who rules in Providence, or in our full sense of God. And it is very doubtful what educated men mean when they use the term.

On the other hand, another set of missionaries take a word that means anything that is superior or magnificent; it means sometimes the spirit in man, it means the idols in their temples, it means an indefinite number of objects.

It is a very difficult question to decide what is the word, and the foreign missionaries must proclaim the Gospel of Jesus Christ while still unable to determine what word they should use to represent God. That also makes a division among them as to the word for Spirit—for the word some use for God others use for Spirit. That merely illustrates the great difficulties which confront us and it is only the picked men who can surmount those difficulties and so preach the Gospel that they have anything like wide hearing. Most of us cannot surmount the difficulties which belong to the language, nor the difficulties which belong to the conceptions of the people, nor the difficulties which arise from the social customs of the people. We cannot do it, let us try never so hard. It is only the man here and there who can so adapt himself as to preach intelligently and successfully to the people at large. We are grotesque, ungainly, awkward, and all this interferes with the delivery of our message. We are surrounded by a most astonishing network of etiquette, and with the Chinese etiquette is ethics. A man who doesn't know etiquette is an immoral fellow. A professor in Japan was somewhat careless in his personal habits, and after he had been there for a time he was approached and asked what had been done to give him offense. He said he wasn't offended. "Why," they said, "you must be," and he discovered that he had forgotten to tie his shoe-strings in going to the university and they had supposed that this was his method of indicating that he was deeply incensed. Many a foreigner has been careless in more important matters than his shoe-strings. It is very difficult to get foreign missionaries in large numbers who can adapt themselves so as to meet the people of China on such terms of equality and friendship that they can win their way to the hearts of those people. I cannot express to you in how many ways it is possible for one of us to oppose needlessly the ideas of the people to whom we go; but it is only here and there the missionary who can overcome that

barrier, and so become a Chinaman to the Chinese that he does not shock the sensibilities of his hearers. No amount of training in that matter can be training misplaced.

And I might say the same thing of the moral systems of these Orientals, which is so true and elevating that we should not only know it but uphold it and should do everything not to shock their better moral sense.

All of these things make the work of a foreign missionary a very difficult work in empires like China, a work which simply cannot be done by sending hundreds or thousands of men as evangelists. We haven't enough men of the right spirit, the right tact, the right adaptability, the right power. We cannot evangelize the world in that way. We can try another plan.

We can send our choice men, not necessarily the men who would be prominent in this country or who would fill the large pulpits. That isn't the point. But the man who is adapted to the particular work to which he goes, the one who is chosen for his fitness, for the peculiar conditions that are to be found abroad. Choose our men; send them and let them have ample opportunity for preparation. Let them preach the Gospel and gather around them, as they will in time, their little companies of converts. Let them devote themselves to the training of their converts, to the education of a native ministry, to the establishment of the Church, to making the Church a missionary organization, to infusing into the Church the life which comes from Christ our Lord. When any foreign missionary in any foreign land has gathered around himself a group of young men and has given to them his own spirit, has started them upon the Christian life and prepared them for the Gospel ministry he has done a great work. A work like that of the Apostle Paul when he took his son in the faith and trained him and ordained him as his representative. Any missionary who has brought a group of young men into the Gospel ministry prepared for their task has done a work of which he never need be ashamed before men nor angels. Certain men in Japan did just that thing. There was Dr. S. R. Brown, of the Dutch Reformed Church. He could not preach a Gospel sermon so that the multitudes would listen to him. He could preach a scholarly discourse before Presbytery, and Presbytery could understand it, but he could not preach the Gospel to the unevangelized, and he never did it. He spent his days in translating the Bible and instructing a class of young men who were gathered around him first to study English; and those young men have done a great part of the work that has been accomplished by the Presbyterian-Reformed Church in Japan. More than to the direct preaching of the missionaries such suc-



cess as has been attained is owing to that group of young men and to others like them. The work of a single man who can influence and train native workers is of more value than the work of an ordinary missionary evangelist fifty fold; that is the ordinary missionary, not the eminently successful men like Dr. Nevins, of North China, or Dr. Verbeck, of Tokio.

The great work of a missionary is through the personal influence that is gained over a few men around about him by the missionary's own sterling qualities, intellectual, moral, spiritual. His power propagates itself through the group of young men or the group of old men with which he comes in contact. It is a very high calling and is accomplished when he has established the Church so that it is strong in the faith, educated in the principles of the Gospel, and has the missionary spirit.

It is evident that we cannot carry on the other theory to the end. That is perfectly apparent in Japan, and is going to be apparent in China before very long, and there are evidences that it is going to be also in India; but it is already plainly true in Japan. There you find a nation which resents a multitude of foreigners seeking to preach the Gospel and the Church itself resents it, and there comes a time long before the whole empire is evangelized when the natives themselves must be at the head of the enterprise.

The German Reformed Church in its great work in Sendai, and in its neighborhood, has shown its wisdom. The missionaries show a spirit of self-sacrifice that is remarkable. They have their reward, not in any personal prominence of their own, but in seeing their work prosper. The head of that enterprise is a Japanese, Mr. Oshikawa, known to some of you. He has been the president of their college, the head of their theological school, and the head of the evangelistic work. It is not an easy thing for foreigners, especially Americans, to go to a country like Japan and take there a secondary place to one of the natives of the land. It takes much self-consecration and much self-effacement, but it is sometimes the only possible way. It has been through stooping that the Sendai missionaries have conquered. Their work has been through the indirect influence they could exert through the Japanese. There comes a time in the development of the Church when it rises up and says to the foreign missionaries: "We wish you to take the second place." That time is coming in China just as certainly as it has come in Japan. When Dr. Martin, of Peking, was in Japan a few years ago I discussed the matter with him. When I asked him: "Dr. Martin, when the Church in China has its representative Chinamen as we have our representative Japanese is the Church going to sit quietly behind the

leadership of foreigners?" He said: "There is no Church in the world that will be more ready to assert its independence of foreigners and to have its own way than the Chinese Church when the classes of which you speak are found in it." That is a true testimony. It isn't the question of our theory, it is the question of facts, and the foreign missionary simply will not be allowed to do the great work of complete evangelization. We ourselves should not be content to allow foreigners in multitudes to act as our evangelists in the United States.

This theory of planting the Church and teaching the Church to do its own work has, no doubt, great perils. We see that in the Sandwich Islands. The Church was left there altogether too soon to its native ministers, and the lamentable state of affairs which is apparent resulted; but the men in Honolulu themselves say that the earliest missionary work was very inefficient in two or three things—first, that there was no adequate literature prepared; second, that the native ministry was in by no means sufficiently or adequately trained; third, that the missionaries acted as pastors almost to the last, and then handed over their work to untrained men. If the Church is to be planted as it should be planted, it means a mighty work, a thorough work, a long-continued work, and it will never do to break loose too soon, nor to recall our missionaries too soon. If only our missionaries are the right men they may influence even the most independent and patriotic of Churches for generations.

There is another great danger, however, and that is this: It is very easy for a Christian missionary in a heathen land to get into a routine, and perfectly easy for a little community to isolate itself from its fellows. You see that in India to a certain extent. There may be found Christian communities which have Christian traditions carried on from generation to generation, but with very little of the missionary spirit. You will find in many places in India and China that the missionary impulse is lost and that changes should be met by sending out men of strong evangelistic spirit from the home churches. These are the greatest difficulties that I can think of in the way of theory that says that the great work of foreign missionary is the planting and the establishment of the Church.

There is no greater danger for any missionary than just that, that he himself shall lose his evangelistic spirit. There is no place where it is so easy for a man to turn himself into a mere machine without doing anything of real value to give to anybody, just going ahead and doing his work day after day in the most commonplace and uninspired fashion. There is many a man who has lost his real missionary spirit before he even learned the language of the people to whom he has been sent. Men who go as foreign missionaries need to have strong



springs with themselves, they need to have springs which are fed by the life of God.

Cultivate in the Church the missionary spirit and leave it to evangelize the nation. This is to me the most inspiring thought, and it seems to be in accord with the whole history of the Christian Church. It is in accordance with the fitness of things, and with the spirit of all successful work in our own day. It gives to the Church in the United States not an impossible task; a great task no doubt, but one which may be accomplished within a generation or two.

This great work means that we build up thoroughly equipped colleges and thoroughly equipped theological institutions. It means that we give a thoroughly adequate literature. It means that we see churches organized in sufficient number to undertake home missions on a large scale. It means long-continued expense and persistent effort in everyone of the great empires of the world, but it is by no manner of means an impossible task. It requires not even great faith to see that it can be accomplished within thirty or forty years. But if it is to be accomplished it needs a new spirit of consecration on the part of the Church in the United States. It needs an understanding, in the first place, of the proper equipment of mission stations and of the necessary amount of funds which must be spent. Our Churches are not yet awake to that. They send out single men to conquer provinces. They suppose that a college in a Japan or China can be conducted at less expense than our city mission in New York, or Philadelphia, or Boston. We must put in every land an equipment sufficient for the work.

We need, in the second place, men who are sufficient for their work, who can be leaders of the native Church, who can be intellectually and spiritually the leaders of great kingdoms. We need to have that spirit of consecration in our Churches that will say we give our choice young men; the foreign missionary boards may have the pick of our graduating classes; and we are eager to give to each particular point just what that particular point needs. We are very far from that at present. Some mission schools are equipped by men who have failed to learn the native language and have no particular fitness for the work which they have undertaken and work is often undertaken by men not prepared simply because it will else remain undone. Men should be chosen with especial regard for the work they are going to do. A man going out to teach philosophy should understand philosophy thoroughly before he goes. If he is to teach mathematics let him be an expert in mathematics, and so in every department.

Our work demands a large advance, larger equipment and more men. But still more—an improvement in the quality of the force. That is, not only choice men but especially selected men.

It needs one thing more, an understanding between the different missionary societies, the different Churches and denominations. As we think of planting the Church, the present policy is unspeakably absurd. It is ridiculous beyond measure to have in Tokio as at present five so-called colleges, not one of them as well equipped as the secondary schools in Japan, not one of them having enough pupils to justify the equipment which it already has, and all five of them together not furnishing more pupils than one ordinary school ought to have. Five faculties, five sets of buildings, five inadequate equipments, five trying to do what one institution could better do.

So with the theological seminaries in Tokio; five, in fact I think there are six, different theological seminaries and not one of them or, at the best, not more than one, adequately equipped for its work. It is ridiculous beyond expression. We never can work either theory in that way, neither evangelize the nations nor sufficiently equip and train the Church. We are dealing with great empires, and it should be in a great way. A great work needs all wisdom as well as all faith. It is necessary for the Church to take up this whole problem, and understand how it can use its resources and how it can find a way to desist from the present waste. It is lamentable to see earnest and energetic missionaries doing work which one knows perfectly well will come to nothing and amount in the long run to less than nothing.

In order to make this policy of planting the Church a successful one, then, we need here in the Church at home such a spirit of consecration that we shall have adequate means for the equipment of institutions, adequate men for the various places and a sufficient unity of administration in our great missionary societies and boards that the means and the men may be used to the best advantage. If we may have these things, I think, without being a prophet, that it is safe to say that we shall see within one or two generations springing up in all the great countries of the world great Christian Churches, organized, equipped with missionary spirit, with trained native evangelists and pastors; Churches which will be able to do for those countries what our Churches seek to do for our own country; Churches to which may be committed the great work of the evangelization of the empires and the preaching of the Gospel to every creature under Heaven. When the Church of Jesus Christ adopts this as its great mission to foreign lands then it will be within a measurable distance of doing its duty; then, with the blessing of God, the foreign missionary enterprise shall find a speedy and triumphant end.



## THE RELATION OF THE STUDENT VOLUNTEER MOVEMENT TO CHINA AND JAPAN.

REV. HARLAN P. BEACH.

In discussing this topic we are to remember that we are not speaking of the relation of the movement to the entire world. We are to look rather at two of the leading empires of the Orient and to see in what way the student volunteer can administer to their needs. It is impossible to discuss these relations, of course, without first seeing what the three parties between whom the relation exists are in themselves. Hence let me call your attention for a few minutes to the factors that we are to consider this afternoon.

### I. THE CHINESE SITUATION.

The missionary who is looking forward to service in China is facing what has been aptly called one of the great Gibaltars of heathenism. While an hour might profitably be spent in setting before you the various problems which confront one there, time limitations forbid anything more than a hasty sketch of the leading ones.

1. China is a land of civilization and letters. Civilization may briefly be defined as the reclamation of a people from savagery or semi-barbarism, as the institution in the midst of them of order and the civic life, as the refinement and enlightenment of a people. If we look at these four elements as they stand related to China the first two may be neglected, although unfortunately in times of war and in their courts barbarism is only too prevalent. The civic organization of the empire is theoretically ideal for an Oriental people. We have then to consider only the refinement and enlightenment of these four hundred millions.

If we consider our own country, and ask in what respects its civilization differs from that of China, we may say that means of intercommunication and the instruments of production, together with the advantages which come from our broader system of education and a higher morality, differentiate us from China's present status.

Taking up some of the lower elements just named it may be thought that the missionary has little to do in benefitting China in these respects. As a matter of fact, however, missionary schools are already having something to do with China's material development. Thus the collegiate institution presided over by Dr. Mateer has been approached by the famous Viceroy Lee, and all of his students might find employment under the Viceroy's direction if they pleased. A college recently organized at Tien Tsin is almost wholly under anti-Christian influences.

It is possible that had a missionary institution of sufficiently high grade been in existence in that city the Christian influence exerted would have taken the place of influences hostile to Christianity. Lecky, in his "European Morals," makes this statement: "The entire structure of civilization is founded upon the belief that it is a good thing to cultivate intellectual and material capacities, even at the cost of certain real evils which we are often able to foresee." While this is in a sense true, no one of us would wish to have civilization furthered in the Orient at such a cost if the same results could be obtained in connection with strong Christian institutions.

The introduction of civilization among the lowest of men is a difficult task, yet we will probably all agree that the ordinary man can less successfully cope with the problem of heightening a civilization when that country has already reached a comparatively high stage of development. A higher degree of intelligence is required for this work than the uneducated or superficially informed man possesses.

2. Again, China is a land whose moral condition is unique. Possessed of a system of ethics, which is perhaps as perfect as any which is without the pale of Christian influence, it yet is greatly deficient. The five relations which Confucius and Mencius were perpetually talking of are a fairly complete statement of the case looked at from the standpoint of humanity. Unfortunately, the lower member of the five pairs into which Confucius divides society is the only one who is practically held accountable for the performance of his duties. One who has lived for years in the midst of Confucianism, as it is held by the Chinese, is struck by the small hold which it has upon life. Literary graduates who can repeat the whole Confucian code, together with the commentaries thereon, have said to me. "No one ever thinks of living up to such a system." "Why then do you spend your life in acquiring the system?" "Nien shu tso kuan," study books to become an official, is the answer.

It is evident that the missionary must hold to a stronger ethical theory than this. The highest of relations, that existing between the creature and Creator, must be taught. Love as the foundation of right will do much for that land, but a man must be able strongly to present such grounds or he will be unable to convince the scholar.

3. Not less unique is China's religious condition. A common clause inserted in rules of procedure for missionary bodies is one which declares that all discussions of the term question shall be deemed out of order. Almost from the entrance of modern Christianity into the empire under Ricci this terrible term question has so disturbed the minds of Protestant and Catholic alike that they cannot safely discuss



the proper term to be used for the divine being. This is a strong testimony to the fact that the idea is not contained in the language.

While God as we know him is not in all their thoughts, China's millions are given up to a religious syncretism. The early experience of the missionary convinces him of the folly of asking the native to which one of the three great faiths, Confucianism, Mohammedanism and Taoism he belongs. No one knows, for the reason that everyone holds all three of these faiths at such times and under such circumstances as seems most convenient.

Another thing which strikes the newcomer rather strangely is the lack of interest in religion, and especially the absence of temple worship. Although I have lived for years within a mile of eighteen temples, and have passed them almost daily, I have never seen more than two men worshiping in those temples. From north to south missionaries find the same absence of religious earnestness almost universally prevalent.

It is needless to add that where there is so little regard for the highest element of life one must be possessed of power in order to impart these notions. Aside from the Christian life and the spoken word the lever which will most effectually raise China from its almost atheistic condition is the printed page, and for the work of translation and composition men of no mean ability are needed.

4. China is pre-eminently conservative, and the worker there must be prepared to combat with difficulties arising from this source. Happily her conservatism is of the right sort—a conserving of that which is best as she apprehends it. Thus her system of government is undoubtedly the best system indigenous to Asia, and she has preserved it for centuries. Its religion, Confucianism, has been held consistently since the time of the great sage. That, however, did not meet the wants of men who longed to know concerning the future. Hence it was that Buddhism found favor as answering the questions pertaining to a future life. In some portions of China at the present day communities may be found which are almost entirely Catholic. Catholicism having entered villages two or three centuries ago, and having proven more satisfactory than Buddhism, has been held until conservatism rules in the interests of that faith. While this trait of character will eventually prove an element of helpfulness to Christianity, at the present time it is a decided drawback and will require great power of adaptation and unbounded tact in the successful worker.

5. Just now the empire is in a critical attitude as regards western nations. Its own existence having been threatened by Japan was in itself an argument against the modern forces which had enabled the

pigmy nation to overcome her armament. Added to this is the present attitude of Russia and other western powers who may possibly side with Japan. Previous to this war there had been a feeling among the best elements in China that foreign nations were what they were because of western ethics and inventions. Hereafter the missionary must contend with the prejudice which has arisen within a year. Naturally, therefore, bravery adequate to meet armed mobs such as those at Kucheng and Ssu Chuan, must be possessed by the ambassador of Christ. In the old-established centres the Christian educator has an opportunity in connection with the present situation. Undoubtedly the teaching in higher institutions will need to be adapted to the progress which is sure to ensue, but it will prove a powerful lever nevertheless. Another element which the missionary may very properly possess is that of personal attractiveness, the secret of which will perhaps be more surely known by those whose love for the natives is great, than by others.

6. For many decades missionaries have been laboring in the empire. They have fallen into methods of work which, owing to the peculiar character of the Chinese, are more or less stereotyped. Influenced by their environment, missionaries themselves are somewhat unwilling to change their methods. Thus the Y. M. C. A. has had to fight its way step by step, some of its strongest opponents being men who have been in the empire for decades. The natives, too, are an embarrassment to any missionary who brings to the work new ideas. The revival services conducted with remarkable power by one of the Methodist missionaries a year ago were bitterly opposed by some of the strongest Christians simply because those methods had been little used hitherto. Evidently young men and women who are to be associated with the older missionaries must be persons who have read widely concerning the work of other lands and who come to the field ready to hear all the evidence in favor of the methods in vogue which the older missionaries have to offer, and at the same time be possessed of power to present any new method which may seem to them advisable and to introduce them in a way that will not offend the older men. For this delicate task, if changes are to be made, not every one is fitted.

7. One other factor may be mentioned. The almost inconceivable vastness of China brings its obligation. The population is very largely of the lowest class, and work among them has been successfully carried on by persons of limited ability. It is certainly true, however, that among so many millions a vast number of the strongest men in our seminaries are needed. The "cheap missionary" may not be more than one-third as expensive to the Church at home as one under regular



and older boards, but he cannot be as inexpensive as a native preacher or Bible woman, three or four of whom can be supported at the cost of the so-called "cheap missionary." The strategic point in China is the educational institution, provided that it be thoroughly evangelical, and to make such an institution one needs the best men,

## II. SOME FACTORS IN JAPAN'S PRESENT CONDITION.

While it has been my privilege to spend five months in Japan, that was five years ago, and such great progress has been made since then it cannot be adequately realized by one who has not been on the ground. Hence I speak with some hesitation concerning the "Land of the Rising Sun."

1. Every one will acknowledge that Japan is an Empire with a marvelous record. No nation has ever made a tithe of the progress that Japan has in the same length of time. It is true that no other nations have had an equal chance, but even if they had it is doubtful whether any of them would have equalled her in this respect. It has been noticed that if one would gain the friendship of Japan and exert any wide influence over her he must recognize her remarkable ability as evidenced in the last twenty years.

2. Not only this, but he must equally believe in the wide possibilities which open before her. She is perhaps the Great Britain of the Orient, and it may be that her commerce and her navies will one day menace the world. In any case her future is pregnant with mighty opportunity. Such possibilities naturally call for missionaries of great power who are able to exert a decided influence against many obstacles.

3. Hearn has too strongly emphasized one element in Japan's condition which nevertheless exists. It is that of impermanence. She is now in a state of flux, and in this formative period of her existence she may be made or unmade according to the influences which are brought to bear upon her. Few, except missionaries, can realize how extremely trying it is to the patience of the Christian worker to have her in this mobile state. She has passed from the attitude of hostility to Christianity to one of eager inquiry, and then to a wide acceptance of its tenets. Then came the incursion of scepticism, and the falling away of many of her strong men. Then ensued the revival of Oriental philosophy, largely Confucian and eclectic, which is likely to injure her as much as syncretism has China.

A little thought will convince the student that two qualities besides patience should be possessed by the laborer in that field. One is a tendency which has made men like Dr. Knox and Dr. DeTrout among the most powerful men in Japan, viz.: A leaning toward the philo-

sophical presentation of truth. It is probably true of all male workers in Japan that if philosophical they will just now command a hearing where a man without that bent of mind would fail. The other element is that of constructiveness, the value of which in a transition period is too evident to be dwelt on here.

4. Unlike China, Japan resembles the Athens of Paul's time. Everywhere there are evidences which show that she is extremely religious. The omnipresent temple or shrine, the worshipping multitudes at the great centres of religious life, the Renaissance of Buddhism which was stimulated so largely by the first student summer school of '89—are some of the evidences of their religious spirit. This, even when developed to fanaticism, is most encouraging to the missionary, when compared with the stolid indifference of China. I had not landed at Kobe more than an hour before a list of thirteen questions was handed me, which were asked of a Christian by a Buddhist priest. Very few of the students here now could answer some of those questions, which had to do with the deepest problems of ontology as well as of religion. It was evident to me that in order to combat successfully with the religious situation there, one would need to be full of resources and to have made a careful study of comparative religious and modern apologetics.

6. Notwithstanding this religiousness Japan is lacking in the broad idea of personality. Lowell, in his "The Soul of the Far East," unduly emphasizes this phase of Japanese thought. This lack is undoubtedly due to the acceptance of Confucianism and a practical realization of many of the truths of that system. Where the individual is made to be the sole architect of his own fortunes, and in a system where one is not bidden to look higher, it is very natural that the personality of God which is written so large in our lives is apt to be lacking. Every man is rather his own God if he is a thoroughgoing Confucianist. I have longed as I have come in contact with such men for thorough students who had that passionate love of God which characterized that "Gott trunkener mann," Schleiermacher, and who found God's life to be their life, to come in contact with these men. It is certain that those men who have most fully appropriated the life of God, and in other respects are sympathetic and strong, will have the largest influence in that country.

7. From what has been said it will be seen that most missionary Boards are quite right in calling at this time for the very strongest men for that field. While men of moderate ability can be useful in that empire it is a question whether it is of much use to send out mediocre men to labor in most parts of Japan.



### III. THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS CHARACTERIZED.

Professor Stevenson's presentation of the Movement covers most that might be said. Allow me, however, to bring again before you some of the things which the Movement stands for and which must be considered if its relation to the two great empires is to be clearly seen.

1. It should be remembered by those who are ignorant of the Movement's work, except in its early stages, that the first period, which was that of a mighty and noble enthusiasm, has given way to the period of organization and later still to that of education and preparation. This should be borne in mind by all or else the Movement stands in no very helpful relation to either of these two countries.

2. The Movement emphasizes a symmetrical literary preparation. It advises every man and woman to fully prepare for this most important work, and in no sense encourages short cuts to the field. This is done in appreciation of the fact that the good may, in German phrase, be the enemy of the best. Men of piety and consecration can be largely useful, but these same men with the scholarship of our best institutions of learning superadded will be far more useful.

3. One line of study which every volunteer is expected to pursue, and for which provision is made either in the college association or through work done in private, is that of the Bible. No missionary can expect to be of any great use who does not know the Book of Books. Japanese and Chinese scholars can repeat the entire contents of their sacred books, and they can hardly understand how a man could have the temerity to come to them with a religion, one-half of whose sacred books he had done little more than glance over. Even as a matter of pride the missionary can hardly do other than know thoroughly his Bible, but when we consider that this is the sword of the Spirit and God's mighty weapon for the overthrow or supplementary of imperfect religious systems one can readily see how important is a thorough mastery of its contents. Bible study is therefore impressed upon every volunteer as a matter of vital importance, not only to his own spiritual life, but to his future usefulness.

4. Another thing which is being more and more kept before volunteers is the importance of the prayer life. It not only is the "Christian's vital breath," but it is the lever which will remove the obstacles better perhaps than anything else and which will bring down from the skies the blessing which otherwise might not come. The introduction of the prayer cycle has proven of great benefit to all the volunteers who have

used it. The hundreds of copies of devotional books which have been bought by the members have done much to quicken this prayer life.

5. Our traveling secretaries, as well as those who have influence at the various summer schools and at great conventions like that at Detroit, strive to make every missionary candidate feel the absolute necessity of spiritual power. Too often the intellectual element has been kept in the forefront and the spiritual forgotten. I hardly think that that will ever occur again in the history of the volunteers. One often sees in great cities a sign like this: "To let, with or without power." The man without power in the foreign field may do something, just as sewing may be done by hand, but the comparative value of his work is after all only that of the needle as over against countless oscillations of shuttles run by a mighty shaft.

6. The Volunteer Movement holds before missionary candidates the great importance of the present opportunities as a preparation for and a test of future usefulness. The salvation of men is to be a large part of the missionary's work. Why not, then, save souls here in America? Why not do the personal work here which will need to be done abroad? Why should they not otherwise fit themselves by the various opportunities which come to every Christian if the eyes are but open to see them?

7. Volunteers are also stimulated to look beyond themselves and their own preparation to the various fields of the world. Not only Japan and China, but all other wide openings for usefulness are held before them. One becomes a cosmopolitan in a sense, and a true eclecticism enables one to choose from the methods employed the world over those plans which will not only make one useful but multiply one's power.

### IV. THE RELATION OF THE MOVEMENT TO THESE TWO COUNTRIES.

Enough has been said to enable us to grasp some of the relations which the Student Volunteer Movement bears to China and Japan.

1. Let us note first the relation of actual helpfulness which we find in those two lands. The records of the movement show that there are at present in China one hundred and eighty-six volunteers, while in Japan out of three hundred and seventy missionaries laboring there eighty-four, or nearly twenty-three per cent., are volunteers. While I have not the statistics for those two countries, we may judge from the statistics concerning the world and the volunteers' part in its work. Taking the four largest missionary societies and comparing the numbers who have gone out from year to year it is seen that the percentage has rapidly increased with succeeding years, with the exception of the last two years,



when financial embarrassment has prevented the Boards from sending out as many as they could wish. This means that in these two lands the number of college men and women who are going out is constantly increasing. The volunteers who have gone out since the movement originated constitute in the Boards mentioned about thirty-three per cent. of the total number sent, and the total during the coming years will be still greater.

2. Passing from the relation of actual helpfulness, let me say a word about the prospective helpfulness to these countries of our Movement. Mr. Mott, chairman of the Executive Committee, is now on an eighteen months' tour around the world. Conventions of volunteers and other missionaries are being planned for China, at which time he and Mr. Lyon, our former educational secretary, and other volunteers will gather together for the quickening of spiritual life and for friendly discussions of missionary methods and prospects. Mr. Wilder's remarkable work in India along these lines is a prophesy of what will probably come to Japan and China through the contact made possible by this Movement. In various countries the missionaries are beginning to feel the value of mutual contact and fellowship in prayer as well as in labor. This will undoubtedly be increased after Mr. Mott's visit.

3. It may perhaps be asked why the volunteer is more helpfully related to these two lands than other missionary candidates. It may be replied that nearly all candidates in our higher educational institutions are volunteers, and are being trained in the way described a moment ago. They are therefore by virtue of their intellectual ability, and because of the spiritual preparation which they are being helped to make, better fitted to be forces in China and Japan than others who have not enjoyed these privileges. It has been found that where individuals have held aloof from the Movement and have gone out they have usually gone more in their own strength than those who have come under the power of these opportunities heavenly as well as intellectual.

Looking at Japan first, it may be said that no one can so well meet the needs there as thoroughly educated men who have had the influences named above brought to bear upon their lives. Few men are fitted for that work, and of the few perhaps the most would naturally be drawn from our ranks.

In China the situation is somewhat different. One American and one English mission have sent in large numbers of persons, some of whom have had scarcely a high school education. Happily they have been men and women of spiritual power who have known their Bibles well, but as has already been suggested there are apt to be excrescences

in these lives which will prove anything but helpful in that empire. The volunteer who has made a proper use of his opportunities will do a much more symmetrical and fruitful work.

4. It is true that missionary candidates, whether connected with this movement or not, are not as effective as they might be. We think too often of the desirability of influencing foreign missions in point of numbers; yet from an economical standpoint another thing is still more desirable, and that is to improve the quality of the missionaries. If a man is likely to produce thirty-fold, and he can be so prepared as to produce sixty-fold or a hundred-fold, you have put three men into the field at the expense of one. But aside from this very low view, every Christian is bound for his Master's sake to make the most of his talents. Plans are on foot which look toward the large increase in fruitfulness of all in touch with this movement. One of them is a matter which vitally concerns this Alliance and which has been acted on by you this morning. Judging from what Mr. Adams has accomplished in a few months, and from other indications which have come to the Movement in connection with this work, it is evident that if the Alliance puts a competent man into the Seminary field and keeps him there year after year missionary instruction and inspiration in the seminaries will be vastly more helpful than ever before. This is a great field and one which the Alliance should thoroughly cultivate.

Another plan which has not yet been fully formulated and consequently cannot be here described promises better things for the foreign candidate than anything at present existing in America. This will be put into operation under the care of the Boards acting with the Volunteer Movement. As it has already received the high endorsement of some of the principal missionary organizations, it is believed that it will materialize in the near future.

5. The Volunteer Movement has been raised up of God to perpetually emphasize the present responsibility of our generation for the evangelization of the world. While this watch cry has been misunderstood, and naturally objected to, it is surely the voice of God, and will probably be endorsed by every missionary who fully understands it. The mighty possibilities lying before the seminary students of our land are only half realized, and consequently a man throws away much of his life by not spending it where it will count for most. There is a kind of cash used in Peking which contains more copper than the ordinary cash of the empire. Upon its face are the words: "Fang shih" (worth ten), and also the two words: "Tung pao" (current treasure). This one which I hold before you has in addition the present Emperor's name, "Kuang Hsü," meaning "Succession of Light." Fellow students, we



are in Carlyle's phrase kings, the canny men of our generation. We, too, may rightly be called "Succession of Light," for does not the increasing brightness of nineteen Christian centuries rest upon us? This added light brings with it a mighty responsibility. We are "current treasure" to the world. We can bring into lives the supreme happiness which God is so anxious to impart and to accomplish which he gave his only begotten Son. Let us then prove "current treasure" the world over.

But like that Pekin coin let us remember that just as it has a special value in one city and less value elsewhere so we, if we place our lives in the right place, may be "worth ten." Having made use of the advantages offered by the Volunteer Movement will enable us better than anything else to thus multiply our lives. It rests with the seminary men and very largely with you who are here assembled to take up this agency and make it a larger factor in your institutions than ever before. Two things we desire, one to know God's will, the other to do it. If the Volunteer Movement can help the seminaries as it has the colleges of our land in both these directions, is it not our bounden duty to receive the life which it may be the means of bringing to us and to our fellow students?

I have spoken of China and Japan only, but I think of the world field and of the countless millions who are wasting their lives and going down to the dark future stayed by the hopes so beautifully set forth by Sir Edwin Arnold, and yet so utterly powerless to bring joy to the dying man. Are we not stirred by the thought of the men and women of our own generation, and especially of that great submerged two-thirds, the hopeless billion, hopeless because they are living without God in the world? Let its evangelization in our generation be a dominant factor in our lives, whether we are called to labor in the ministry here at home or whether that still higher privilege is granted to us of being light bearers in the dark regions of the earth.

#### EVANGELIZATION IN ALASKA.

REV. SHELDON JACKSON, D. D.

*(References are herein made to map which was exhibited.)*

I come to you from almost the opposite standpoint from those from whom you have already heard. They called your attention to a people of the highest heathen civilization, I to the lowest, to the semi-barbarism of Alaska. Before speaking of the people, permit me to call your atten-

tion for a moment to the map of Alaska. Alaska is a large section of the United States, comprising probably one-sixth. To tell you that it has 580,107 square miles gives no impression; but when you realize that the most western point of Alaska is farther west of San Francisco than the most eastern point of Maine is east from San Francisco you will have some idea of how the North American continent stretches westward.

Alaska stretches in a straight line from east to west 2,000 miles, and from north to south 1,400 miles. I cannot stop to speak of its natural phenomena, nor its commercial resources. The largest gold mine and quartz mill on the earth to-day is in Alaska. It has mines of gold and silver, coal, zinc, copper, iron and other metals, also crude petroleum. It has the fisheries of the world; it has the reserved lumber districts of the United States still untouched. But I do not wish to take up your precious time upon these points.

With regard to the population, we have three or four distinct nationalities. You are acquainted with the fact that the Eskimo occupy the Labrador and Greenland sections of the Atlantic coast; but few stop to think that Eskimo settlements stretch across the entire North American continent, so that when you come to the dividing line between Alaska and British America you have the Eskimo. They extend all along the Arctic front of Alaska, down the Bering sea coast and eastward to Mt. Saint Elias, and along the North Pacific coast, so that the population on the Pacific, Bering Sea and Arctic coasts of Alaska is Eskimo. But if you pass southward from the Arctic coast to the interior, or from the North Pacific northward, you pass through the Eskimo settlements. Along the great rivers of the interior are the ordinary North American Indians, belonging to the great Athabaskan family, whose habitations extend from Minnesota up to central Alaska. Then in southeastern Alaska you have a third distinct native population, the Thlingets. There are ten tribes of the Thlingets. They are not ordinary Indians, they are not Eskimos, they are Thlingets. These three different people are barbarians.

Then we have a fourth class of people, the Aleuts, which extend along the Aleutian chain of islands westward a thousand miles. They are civilized, having been brought under Russian civilization one hundred years ago. While Alaska seems to be new to us, and there is very little apparently known in regard to it, yet it is not a new country. A year ago upon my annual tour of inspection I found the Russian-Greek Church celebrating the centennial of the establishment of its church along the west coast of Alaska.

Turning to the heathen population, I would state that the fir



evangelical services, the first Gospel, was taken in 1857 to Fort Simpson, British Columbia, just beyond the coast line of Alaska, by a missionary of the Church Missionary Society whose headquarters are in London. Mr. William Duncan, the young man sent out there, had to learn the language. Every missionary to a foreign people ought to learn the language of the people if possible. It gives him wondrous power, especially if he attempts to preach and reach the people through evangelistic efforts. There were no grammar, no helpers, no dictionaries; it was an unwritten language. He simply had to sit down and go to work and dig out a new language and reduce it to writing. While he was very busily engaged at it, and towards the close when he was about ready to go out and attempt the task of preaching with the little he had picked up, one day he heard a rap at the door. Opening it he found that the head chief of the village had come to call upon him. He invited him in and gave him a chair. After a little the man said to him: "They tell me you have a letter which the Great Spirit wrote, is that true?" "Yes." "May I see it?" "Certainly," and he opened the Bible and placed it on the table. Rising with great dignity the chief put his finger upon the book. He wanted to feel it as well as see it. Then, with increasing earnestness, asked: "Are you sure that is a letter of the Great Spirit?" "Yes, I am sure." "Has he said anything about me in that letter?" "Yes, a great deal." "Anything about my people?" "Yes, the letter is full of the love of the Great Spirit to you and your people, telling what He wants you to do and what He wants you not to do." "Well, aren't you going to read us the letter?" "Certainly, just as soon as I can speak so that you can understand me. I have come to spend my life reading and explaining this letter to you." The old man went out shortly afterwards greatly pleased, and the good news was soon known all over the village that a letter had come from the Great Spirit to them. They told it to their relatives and friends from other villages. Very soon delegations began to visit the missionary from those villages, pleading with him to bring the letter to their village so that the aged and the sick could look upon it and hear what the Great Spirit had to say. Consequently in the spring of 1860, hiring some natives, he started up the Naas river, and as they were paddling up stream they soon came in sight of one of the first villages on the lower banks of the stream; and almost as soon as they saw the village the villagers spied the canoe and with their sharp eyes saw that there was a white man in the boat. They at once jumped to the conclusion that the teacher was coming. "He is coming!" They ran home, cleaned up their houses, dressed themselves and children in their best clothes, got out their flags (for a family in those days and in that region was not of much account if it

did not have a flag staff and a flag), and by the time the canoe had reached the bank of the river on which the village was situated they had got out an iron cannon and were firing a salute in honor of the white man who had brought to them the letter of the Great Spirit.

He was taken up to the principal house, a large house sixty feet square without a window or an opening, except an oval one in the one side of the house for a doorway, and one in the centre of the roof above to let out the smoke. The seat of honor was upon the opposite side of the fire-place from the door, the fire-place being on the floor in the centre of the room. Thither the missionary was escorted to a seat upon a log covered with fine fur robes. The whole population of the village, so far as they could, crowded in the building. Some that could not get inside climbed upon the roof, and you could see rows of heads around the smoke-hole, two or three deep, and those who could not do that were peeping in at the cracks. As the missionary entered the room he noticed that one corner was curtained off.

After every one was seated and quiet secured a man came out from behind the curtain dressed fantastically in a bear skin, and marching out to the fire-place he looked up through the hole in the roof to the sky and pretending that he saw something very frightful he suddenly sprang aside and ran behind the curtain crying, "The heavens are changing! The heavens are changing!" His cry of alarm brought out a second man. He was dressed in a deer skin, horns and all. He, too, marched to the fire-place, and looking up into the sky pretended to be frightened and ran behind the curtain crying, "The heavens are changing!" They were followed by the old chief of the village dressed up in all the paraphernalia of his rank. Marching out with stately step into the centre of the room, and gazing intently into the sky as if he would discern the signs of the times he turned with grave solemnity to his people and said, "The heavens, indeed, are changing; the heavens are changing!" They had taken that form of oriental symbolism so common upon the North Pacific coast to impress upon their hearts and the heart of the missionary that the letter of the Great Spirit had come; they were going to give up their witchcraft and their belief in sorcery; they were going to renounce all the past, and from that time forward commence, so far as they were able, to do just what the Great Spirit in His letter wanted them to do. Then lifting up both hands to heaven, the old chief said in substance: "We thank thee, O thou Great Spirit, that thou hast had pity upon us; our fathers never had the news, but thou hast had pity upon us. Help us to hear it, and help us to do it," and turning then to the missionary he said: "We are ready to hear the letter of the Great Spirit."



Now, when you remember that that was an intensely superstitious people, can you imagine any happier or more forcible introduction of the Gospel than that, and that they were ready?

We heard last night and we heard this morning the great difficulties of reaching the human heart and bringing it a knowledge of Christ, in China and Japan, and still greater difficulties, I imagine, from what I have heard, in India. There you have to undermine systems that have been entrenched with the labors of ages, that have twined themselves around the human heart. You have got to pull down before you can build up. But in Alaska, it is build up from the beginning. They are very much in the same condition as was the Sandwich Islanders who burned their idols before the missionaries from New England had reached them. God had overthrown the powers of idolatry and everything was ready for the Gospel, and just so it was in British Columbia and Alaska among the native tribes. At the very first sermon many gave their hearts to the Lord Jesus Christ. One of them afterwards in speaking of his experience said he had been waiting many years, he did not know how many (for it is very hard for them to keep track of the passage of time). One of our teachers in taking the census asked a middle aged woman how old she was and she said she didn't know, she guessed she was sixty. "How long have you been married?" (She was only about thirty.) She didn't know; "about a hundred years." They had no conception of time whatever. The native whom I mentioned before said that when he was a young man, going out in his canoe fishing he would often times look up to the sun and say to himself: "I wish I knew who made the sun," and then, remembering the mysteries clustering around his own being, would say: "I wish I knew who made me. I wish he who made the sun and made me would speak to me and tell me who he is and what he wants me to do." It was the yearning of an immortal heart going out and feeling after God, a knowledge of whom the Christian Church had denied him and his fathers through generations.

In receiving communicants into our Alaska churches I have frequently asked the applicant: "When did you first give your heart to Christ, what led you first to think you were in the wrong and needed the change?" and almost invariably the answer comes (and in many cases with an expression of surprise upon the countenance, as much as to say: "Why do you ask such a question?") "The first time that I really heard that Jesus wanted my heart I gave my heart to Him." After an experience of seventeen years in that land I am satisfied that if the missionary could go to a village where the Church could get ahead of the trader and go to a village that has not been contaminated by con-

tact with the irreligious whites that often times first float into new regions, and if the missionary could speak the language as we can speak to one another here, or they can speak to one another there, in one month if he should announce to the population: "Now, all you that are willing to give up you witchcraft and your sorcery and the worship of your fathers, and are willing to stop stealing and swearing (however, they do not swear in their own language; they have to learn that in English before they can do it); you that are willing to give up drinking (they had no drink until the white man came there), and try to do what God tells you in His book; you that are willing to do all these things can come here next Sabbath and be baptized," I would expect that three-fourths of the adult population would offer themselves for baptism.

In the good Providence of God I have had the privilege of spending nearly forty years as a Christian missionary, and am conversant with every class of foreign population that comes from Europe, and every class of our native and exceptional populations, the Mormons, Mexicans, Aztecs, North American Indians, etc., and I have never seen a people so ready to come into the kingdom as the native Alaskans. They are simply waiting for some one to come and tell them in their own tongue that the Lord Jesus Christ came down from heaven to save them as He saved others. They not only give their hearts at once, but they become witnesses for Christ. A man goes out fishing or hunting. If he gets too far from his native village to return home at night and is near another village he goes there for the night. They have no written language, consequently no newspapers and no knowledge of events outside of their own community. Therefore, when a stranger comes into a village the first evening the whole population come together to get the news from the outside world. When this stranger was a Christian convert, instead of telling of a sub-chief gathering a war party and attacking another village, killing the men and carrying the women and children into captivity, he would tell them the new story, the news that had come to him; that the Great Spirit had sent them a letter in which He said that He loved them—loved them so much that He had taken His own boy and sent Him down to the world to take the bad out of them.

One night, far back in the mountains, a hunter was telling the story and an old blind man in the audience stopped him and said: "I want to hear that again," and made him repeat it several times. He then commenced questioning him. The stranger did not know very much himself, only that the Great Spirit had sent His boy to take the bad out of the world. The old man asked him: "Where is that boy?"



"I don't know." "What is his name?" "His name is Jesus and He came down to take the bad out of us." That old man, too, had been for years and years under the stings of a guilty conscience. When a boy, not knowing what was the matter with himself, only that he felt bad and wanted to get rid of that bad feeling he went to the sorcerers. They told him to fast. He fasted for days and weeks to get rid of his sins. Afterwards coming to manhood, and finding that the fasting did no good, he gave to the sorcerers hundreds of dollars' worth of costly furs if by their incantations they would get the bad out of him. As old age at last came upon him he became a sorcerer himself, and going to the graves of sorcerers he took from the graves the bones and held them between his teeth by the hours in the vain effort of a lifetime to get rid of a guilty conscience. Now he hears that strange story of a boy coming down from the skies and taking the bad out of the people. No wonder he wanted to hear it over and over again, that afterwards he made a long trip to the coast to find out more about that wonderful Saviour that came to the world—the Saviour of which he and his people had been kept in darkness and of which to-day the great masses of Alaskans are without any knowledge whatever. I have been pleading for the last three or four years to get missionaries and I have not, in the Presbyterian Church, secured a single minister of the Gospel during all that time to go the heathen of Alaska. I have read in our Church papers that many graduates from our Presbyterian Theological Seminaries were ready to go to the ends of the earth, but not one of them has responded to the call to go to Alaska. I made an appeal only a few weeks ago, through a Church paper, for ministers for Alaska and not a single response did I receive. I aimed that appeal to the men who in God's Providence (for want of funds) have been kept from going into the foreign work, and I have yet to receive the first letter from any of that class offering to go to Alaska, and yet there is no section in the world to-day where the same amount of effort will secure more conversions than in Alaska, at least there is no such section in the United States.

In 1876, four native converts of the Canadian Wesleyan Mission at Fort Simpson, British Columbia, secured a contract for cutting wood for the United States Government at Fort Wrangel, Alaska. When Sabbath came they refused to work, very much to the surprise both of the Americans and natives. Such a thing as the observance of the Sabbath had never been known before in that country. The young men held a prayer and conference meeting in their lodging room. This created so much talk during the week that on the second Sabbath everyone wanted to crowd into the room to see what the young men were doing. The result was that the young men had to go out doors

and hold their meeting. This was probably the first open air religious service in Alaska. From that time forward they held services every Sabbath with the people. In the fall, as they were about completing their work, sitting upon a log one day in the woods, eating their noon-day lunch, the subject of their return home came up, when one of them turning to Clah, said to him: "It is too bad for all of us to go away and leave this people without a preacher, you ought to stay here and teach and preach." But Clah replied that they know very well that he had to work to supply himself with clothing and food. Finally they agreed with him that if he would stay and teach and preach, they would return home and secure all the work that was possible and place all their wages together. They would then divide the aggregate into four equal sums and that he should have one of these sums for his payment. This was the first missionary society in Alaska. Three natives agreed to give one-fourth of all their earnings to support the fourth one who was to give all his time to the missionary work. Clah had no training as a teacher; he could read a little in the English Testament, and with this supply of knowledge he opened a day school there. So anxious were the people to learn to read the Bible that he had forty adult pupils, and on Sabbath he held religious services two or three times. Is it any wonder that God, who provided the missionary, should also give the blessing that through the efforts of that illiterate native the whole population should renounce heathenism and scores of them give their hearts to the Lord Jesus Christ. It was the news of this revival that led me to visit and establish Presbyterian missions in Alaska in the fall of 1877. The work was so manifestly successful that after it got into the Church papers all the missionary societies thought they ought to have a hand in it, and there was a prospect of having five missionary societies at work all in one little corner of Alaska. They were all proposing to come right to southeast Alaska, where this wonderful work was going on. But we were able, by the grace of God, to improve upon the experience of the Churches in foreign lands and to frustrate the gathering of several different Church organizations in the same section. A meeting of the secretaries of the missionary societies located in New York City was called. I took a great coast survey map of Alaska and laid it out before them on the table. Then I showed them how small a portion of the country was embraced in southeast Alaska. Then I showed them all this greater Alaska which would be left entirely without missionaries if they pursued their proposed policy of all starting in southeastern Alaska. Of course they saw that was not right and at once agreed to divide the country. The Presbyterians were already at work. They had erected seven missions in that section of the country, and have now



over seven hundred communicants. Southeast Alaska was given to the Presbyterians.

The Methodists came next. They wanted to know which was the best commercial section of Alaska. I replied the Aleutian Islands; it is the gateway to Bering Sea, Siberia and the Arctic. Secretary Reed said the Methodists will take the Aleutian Islands, and that was set off to them.

The Secretary of Domestic Missions of the Protestant Episcopal Church was not able to be present, but expressed his approval of the policy. The Yukon valley, a country as large as all the New England States and the Middle States put together, was set off to the Episcopalians. And we did it because the Church of England had been at work on the McKenzie River for more than forty years, and it is said that there is not a heathen tribe or nation left in all that northern region. The missionaries of the Church Missionary Society had often made long preaching tours down the river. The first white woman to go into that part of the country was the wife of an English missionary who followed her husband upon his preaching down the river three hundred miles. The man and wife traveled on snow shoes, with the thermometer forty, fifty, sixty degrees below zero. Heroism has not died out in the Christian Church yet. We simply need a call and there are hundreds ready to respond.

The Methodists had the southwest and the Episcopalians the centre. Then Dr. Morehouse said that he did not see that anything was left for the Baptists. I said that the best portion of all the land is left, the place where we have the most sunshine, where we have the greatest agricultural facilities. "Where is it?" "Kadiak Island," and he said: "The Baptists will take Kadiak Island."

A few years ago I met Bishop de Schweinitz, of the Moravian Church, and had a talk with him concerning their undertaking a mission among the Alaska Eskimo. Afterwards I addressed their congregation at Bethlehem on the subject, and I want to say to the credit of the theological class of Bethlehem that year that the entire class without a single exception offered themselves to the authorities of their Church for the work in Alaska. I wish they had had the money to have sent that entire class; it would have been a great inspiration to us all.

The Moravians took for their field the valleys of the Kuskokuim and Nushagak Rivers, and afterwards the Congregationalists commenced work at Cape Prince of Wales, the American side of Bering Straits. On two islands in the straits, the one belonging to Russia and the other to the United States, the inhabitants of Asia and the in-

habitants of the United States are living year after year within two miles of one another. The Swedes also established two stations in Alaska.

See what a wise distribution of missionary effort was made in that country, thus preventing two denominations with their different teachings and forms of government from confusing the minds of the natives just emerging from barbarism. Here we have the Presbyterians in southeastern Alaska; 622 miles away the Baptists; another 622 miles westward brings us to the Methodists; 500 miles northeast brings us to the Moravians; 500 north and east brings us to the great Episcopal field, stretching 2,000 miles up the Yukon River until it joins the English missions on the other side of the international boundary line. Then about 200 miles to the westward you come to the Swedish missions, and 300 miles farther you come to the Congregational missions at Cape Prince of Wales.

There is not sufficient moral power in Christendom to-day to put a missionary in eastern Arctic Siberia. The united power of the Christians of England, America, Germany, Scotland, France can not place and keep a missionary in eastern Siberia. You can get the buildings built, but the moment the news reaches St. Petersburg a telegram would be sent to Vladivostock ordering a Russian man-of-war to go up, take the missionary and set him on the American side and then burn the buildings. But you bring the Gospel into the hearts of the Eskimo upon the American side, and they will reach their relatives on the other side. They go back and forth across the straits winter and summer; in the winter on the ice and summer in their canoes. Convert the Eskimo on the American side, and they will tell the news to their father or mother or sisters on the Siberian side and it will go from hut to hut and village to village, and there is not power enough in all Russia to stop it. The Christian Church directly cannot do it, but indirectly can do it by evangelizing Alaska.

Our winter weather in southern Alaska is like that in Richmond, Virginia; not near as cold as it is in Lancaster. We seldom know what severe cold weather is in Sitka. If the boys can get two weeks of skating in winter they are doing well. But when you get back from the southern coast into the interior you find an arctic climate in winter. The missionaries along the Yukon River know what it is to feel the thermometer seventy-five degrees below zero.

As to communication with the outside world, in southeast Alaska there is a mail communication twice a month. From Sitka to Unalaska there is a monthly mail during the summer. But when you get to the region north of the Aleutian Islands there is no mail communication at all. All our teachers and all the missionaries in all this country get



one chance at mail in a year. At San Francisco, every June, an officer from the revenue cutter goes to the postoffice and gets all the mail that has been accumulating for twelve months and the vessel takes it to those people, and returning brings out their mail which has been accumulating for twelve months, after which they are cut off from the news of the world for another year. This is also true of their supplies and provisions. They are taken to them once a year, and sometimes it happens, as it has twice in the last five years, that the arctic ice has stopped the ship near Icy Cape.

In 1890 a call came to establish missions, and I took the invitation to the Moravians. The Moravian Board held two or three meetings, and the young men were willing to go, wanting to go, but the question of funds came up. The society said they had all they could raise and pay for in the Kuskokum section of the country, and very reluctantly they had to say they could not go. I went over to New York to the Methodists, the Baptists, the Congregationalists and the Presbyterians, and they said: "Oh, we are so badly in debt we cannot do anything." Well, I said, trust the Lord to get you out of debt. "Oh, we couldn't do it, and you couldn't ask any man or woman to go up into that country and live," and yet I noticed that when gold was discovered in Alaska where the thermometer indicated seventy-five degrees below zero there were 700 white men went in and three hundred wintered there for the chance of getting some gold. But when I was pleading for a chance to send a few missionaries into that country I was told that it was too cold, it wasn't right to ask anybody, and yet souls are perishing there.

Finally I went to some individuals and raised the money necessary to get them started. I then issued an appeal in the Church papers of the different denominations. We wanted a man for Point Barrow, the northernmost mission station in the world, and one for Bering Straits. The only available information of that region was from the captains of the whalers, who ridiculed the project and said: "You are crazy; those people are savages; your missionaries will be killed in five days; there is not a policeman, there is not a soldier, or any earthly protection within 4,000 miles of those places." "Yes," I said, "I realize it, but the Church of God is equal to that." But it was conceded to be so dangerous that in the appeal I said they must take into account especially that Point Barrow would be 4,000 miles from a post office or grocery store, or source of any supplies or policemen, or any protection whatever; that they had to take their lives in their hands, and it was so dangerous that they could not take their wives with them; they would have to go alone. I said a little while ago that heroism had not died out of the Church of

God. I had twenty-four applications for those fields just as soon as the mails could get back after the weekly Christian newspapers had been read in the homes of the land. I am sorry to say that no minister offered. Twenty-four persons, twelve of them women, wanted to go to Point Barrow, and I remember that one widow sent a second most pleading letter. She had considered the loneliness and all the danger, but she felt that she was equal to the work and could do the work just as well as any man I could find. We did not send her, we sent a man. At Cape Prince of Wales it was so particularly dangerous that no whaler had dared to drop anchor there for years. To that place we sent two young men, one from Indiana and one from Virginia. The captain of the vessel chartered to take their supplies and buildings would not go nearer that sixty miles, and then waited for the revenue cutter to protect him. When we reached there the captain sent his carpenters and all of the crew he could spare on shore to put up the missionaries house. When the building was finished we went up to Point Hope and built another station there, and then we sent up to Point Barrow and left a man there, after which the revenue cutter turned southward.

You can imagine that that was a year of great anxiety. Everybody said what a foolish thing to leave those missionaries there. More than foolish, criminal. That we had no right to jeopardize any man's life by requiring him or asking him to go into a region like that. Of course, the next year, as the steamer got near the straits, every officer got his field glass and scanned the village to see if the missionary's house was standing. It was standing. By and by we dropped anchor and the missionaries came on board the cutter, and I said to them almost the first thing: "Well, how many children did you have?" Our faith had been very small. We had built a school room there to hold about fifty. I thought that in that population of six hundred children, who had never known an hour's restraint, if they told me that they had ten children regularly in school those nine months I would have said: "Thank God, what success!" You can imagine how I was taken back when they said three hundred and forty-six. "Oh, yes," I said, "they all came together to see what the school was like." "No, they didn't." "How many did you average daily for the nine months that the school existed?" "One hundred and four." Can you explain that? When I came back the people said it was curiosity; just wait until the second year's returns come in. The second year the daily attendance was one hundred and six; the third year one hundred and forty-six. Can you explain that? It was God's spirit moving upon that population and causing them to desire to be able to read God's word for themselves. I said to them: "How did you do it; the house would not hold more



than fifty?" "Oh, we divided them into sets; one set came to the school in the forenoon, another in the afternoon, another in the evening. They said it was one of the touching sights of that winter to see a mother bringing her little child to the school in the morning and then standing out in the blizzard with a heavy gale from the sea—rather from those great fields of ice—a mother standing outside three hours waiting to take her little child safely home again, anxious that that child have the chance that the Christian Church denied her.

Well, we went on to Point Hope. We had heard that the missionary there had been killed, but it was not so. We found him alive. He had built his mission building two miles from the nearest house in the native village, and I said: "Nobody with the thermometer forty or fifty degrees below zero is going to come two miles to school; this is suicidal to your work." I said to him: "How many did you have?" "I had every child in this village between five and twenty-one years of age except three married girls." I neglected to say of Cape Prince of Wales that the entire population of six hundred there that were well enough to get out of their houses came to church every Sunday. Then they would send out the first set and another fifty would enter, and then another, and it was simply a continuous service from early morning until late at night until the whole six hundred had a chance to hear the word of God.

The man that went to Point Barrow left a wife and a family of seven or eight children in Ohio. He went there to hold the fort until he could find another Christian missionary, who, with his wife, would be ready to cast their lot with these people; to go there and learn the language.

I echo with all my strength the need to-day of educated ministers. To be sure, we have not refined heathenism of oriental countries, but a missionary must be a well rounded man if he is going to reach the highest success in Alaska. He has got to lead them to a higher scale of civilization. He has got to direct the movement and the beginning of government among these people. He has got to enact laws suitable for the condition and then have the tact to enforce those laws.

Now, as I said before, I made an appeal to young ministers that were last spring unable to go where they wanted because the Church had not the money to send them; I made the appeal to the Presbyterian portion of them especially, to come to Alaska, and not a single one responded. I want the delegates of the Presbyterian seminaries here to go back to their companions and tell them that there is an open door in Alaska. We need to-day three, probably four men and their wives and we do not know where to turn. I have said to the missionary

societies I have named, when they asked me what they could do for Alaska, I said: "Pray that God may so lay upon the learned and educated ministers of the Presbyterian Church the condition and claims of Alaska that somebody will be found who is willing to go there and lead these people."

### THE OUTLOOK FOR THE CONVERSION OF THE WORLD.

REV. G. E. REED, D. D., LL. D.

*Mr. President and Christian Friends:*

The subject which the Executive Committee has placed on the programme is one that will perhaps indicate fairly well the line of remark I would like to pursue in the comparatively brief space of time in which I may address you this evening, namely: "The Outlook for the Conversion of the World." The conversion of the world to Christ is, confessedly, a gigantic undertaking; how gigantic the Christian world never realized so fully as it does now that we near the close of this nineteenth century. We have had about a hundred years' experience now in the work of conducting Christian missions, and as we come up to the close of the century let us take an account of stock, as it were; in other words, review the field to see what thus far has been accomplished and the possibilities with respect to the future. Within the last ten years, within the last *five* years, there has been a closer scrutiny of this whole question than ever before. Certain things have occurred which have brought freshly to the attention of the Christian Church what is being done in the heathen world. How far the Church has been successful in its great enterprise of bringing the world over to allegiance to our divine Lord and Master—what so far has been accomplished is now pretty well understood, the verdict is pretty well in, the Church understands the situation thoroughly. Some conclusions have been reached, conclusions varying greatly in character. First, there is a vast number of people in the Christian world who have no faith whatever in the idea that this world is ever to be brought into submission to the Lord Jesus Christ. Second, there is a vast number of people in the fold of the Church of Jesus Christ, singular and sad to say, who share the same conviction. Third, there are hundreds of thousand of men and women who bear the name of Christ who are exceedingly skeptical as to the possibilities of the success in the great enterprise upon which the Church has launched itself; some, even, who will never give a dollar for Christian missions, especially for missions in foreign fields; who never lift a pen



for the extension of the kingdom of Jesus Christ among these people; do not like to hear mission sermons or appeals for funds to carry on the work of the Gospel, and who do not hesitate to say that among the many ideas which have been hatched in the ingenious brain of man no single one of them is more chimerical than that the time is to come when all knees are to bow and "all tongues confess that Jesus Christ is Lord to the glory of God the Father." Who say that so far as hoping to accomplish any considerable amount of good by the lavishing of missions upon those foreign fields you might just as well take the money out upon the bosom of the Atlantic and throw it overboard. And so, while we find in the churches some men who are cheerful, hopeful and inspiring, we find a great many more who are pessimistic and discouraging; who throw cold water, as it were, upon the whole great missionary project of the Church. And so it is well sometimes, and I think it should be done with very great frequency by every man who is interested in the progress of the kingdom of Jesus Christ, to cast his eyes over the great world wherein the Churches are endeavoring to plant Christianity and to build up the institutions of the Church, to understand what really has been accomplished.

Personally, of course, I believe in the possibility, the probability, aye, the absolute certainty, that this world is to be converted to the knowledge of our Lord and Saviour Jesus Christ. If I did not feel that the Christ whom I preach is equal to this gigantic task, I should almost wish to retire from the work of the Christian ministry. But I do believe it, holding it to be the very spirit and genius of the Gospel—for we have no Gospel of despair here in the pages of this New Testament, the will of our divine Lord, but the inspiring Gospel of hope. No man can read a sentence of the Son of God with respect to the propagation of the Gospel and discover in any one of these utterance a single shade of despair, of a single intimation of doubt, as to the ultimate success of the work He came into this world to accomplish; and if any man has the spirit of Christ, it seems to me that he must share in this general expectation. It is rather amazing, therefore, brethren, that we find so many who are skeptical as to the possibility even of Christ being able to bring to pass the great undertaking of establishing His kingdom in the earth. I believe that if the facts in the case were fully known, if our membership were thoroughly intelligent with respect to what is being done in mission fields, if their hearts were on the pulse of the great missionary movement a little more thoroughly, that these pessimistic, dark, and discouraging views would disappear as mists before the rising sun. Reading the story of Christian missions remembering how short a time the Church has been really interested in this work of converting

the world, it seems to me that there are no pages recording any lines of development in the last hundred years that can for a moment compare in brightness with the pages which record the progress in the earth of the kingdom of our Lord and Saviour Jesus Christ. People forget how short a time it is since the Church became interested in this question of Christian missions. They fail to realize that it was but one hundred and three years ago that the first distinct missionary society was organized for the establishment of the kingdom of Christ in lands beyond the boundaries of Christendom. They forget that for nearly fifteen hundred years, anterior to that epoch, the Church seems to have been absolutely dead with respect to its duty to plant the kingdom of Christ in the nations that were sitting in darkness; that with bright exceptions here and there in the periods of the Middle Ages, this was the case with respect to nearly all Christendom; that whatever has been accomplished has been brought to pass within the short compass of a hundred years, the greater part, indeed, within the last forty or fifty.

Were these facts more widely known, were the members of our Churches made to realize them more fully, how soon would the pessimistic clamor now singing in our ears die away; how soon be replaced by the pure optimistic spirit breathing in well-nigh every chapter of the Inspired Word.

Already in the foreign fields are there a million of converts, the "living epistles," known and read of all, testifying to the uplifting, reforming, transforming power of the Gospel which, to-day, as of old, is "the power of God unto salvation to everyone that believeth," while during the century a million more "brought from darkness to light, from the power of Satan unto God," have passed on to their everlasting reward. "A drop of water compared to the ocean," you say. Fine, but the two millions are but the first fruits of the mighty harvest yet to be reached.

We must remember, too, that the work thus far accomplished has been chiefly foundation work, confessedly the most difficult part of every great undertaking.

Take for illustration the great bridge to-day connecting by means of cables of steel the great cities of Brooklyn and New York—one of the wonders of our times. The erection of those mighty piers, the spinning of those tremendous cables, the stringing of the suspenders, the laying of the roadway, these were not the problems of difficulty, but the foundations; how to lay broadly and solidly, deep down beneath the surface of the river, the masonry upon which the stately and beautiful structures were to be reared. More time by far was consumed there, more danger experienced, more lives lost, than during all the subsequent work.



So has it been with the missionary enterprise. There is not a single missionary field where twenty-five, thirty, forty, fifty years were not consumed in the simple effort to lay the foundations, years in which there were no results to speak of, and during which hope well-nigh perished. Again, those who criticise the slow progress of the kingdom of God among foreign nations seem to be either absolutely forgetful or ignorant as to the enormous difficulties encountered by the pioneers in these great fields.

You will remember, those of you at least who are older, that the old idea of the heathen world was of hungry millions crying come over and help us; that there were countless millions, standing with outstretched arms, beseeching the Christian nations to give them the Gospel. It took a great many years for us to find out that that was but a fiction of the imagination. The need was there, but the call "come over and help us" the missionary did not hear when he went upon those shores and commenced his work. Instead, he found every door almost closed against him, the avenue of nearly every home barred. He found governments hostile; every obstacle indeed that one might conceive standing directly in his pathway. Difficulties of language had to be overcome, and few there are who comprehend how enormous has been the single linguistic difficulty with respect to the establishment of God's kingdom in the earth. Believing, as Protestants, that the Bible has very much to do with Christianity; without there can be no intelligent Christianity. We have sent men to fields where no formulated, articulated language being in existence, the language had first to be created through whose symbols and signs the truth of God could be presented. I remember talking with a missionary who had returned from the islands to the north of Australia a few years ago. He had been laboring there for twenty years. He said to me that when he went on that island there were some twenty-five thousand people on the island, and cannibalism prevailed in almost every part. The first sight that met his gaze as he looked into the foundation of a new building was the horrible spectacle of the four supports of the structure standing upon the bodies of four men who had been placed there living that the house might be built upon them. The remains of a cannibalistic feast abounded, and he had a little fear that they would eat him. As he looked at himself, however, his fears vanished, because no cannibal's appetite could ever be tempted by the lean, cadaverous humanity which he represented. But he said that he found they had no literature, not even signs to represent speech, and he says: "I had the undying distinction of inventing an alphabet and syllables which would represent sounds and stand for ideas. In other words, I absolutely created a new

language and translated certain portions of the Scriptures into that language. When I left, fourteen years later, there were 14,000 of those once cannibals who had become converts of the Christian Church." That statement is sufficient to show, feebly, one at least of the enormous difficulties which stand in the way of establishing the kingdom of Christ in the earth; only one of them, and yet in the face of obstacles, such as these of prejudice, of ignorance, of antipathy to foreigners, the hostility of governments, the linguistic difficulties in the translation of the Scriptures, that in a hundred years we have been able to gather under the white banner of the Son of God four millions from this heathen world, is something over which men and angels might indeed rejoice.

We have gone into these countries; we have laid the foundations; and the Christian Church is there now as an army of occupation, not simply an army of invasion. It is one thing, in military matters, to overrun a country and to subdue it. It is quite another thing to hold the country which has been invaded and conquered. To do that fortresses must be constructed and lines of occupation opened up. It was a comparatively easy thing for Germany to cross the Rhine, sweep away the army of Napoleon, enter Paris, and capture Alsace and Lorraine as provinces of Germany; but Germany has been laboring, from the day of Sedan down to this hour, to fortify those regions and strengthen the fortifications and increase the munitions of war that she may hold the territory which she gained. So with the foreign fields of missionary enterprise. We have entered them as invading armies, to take possession of them in the name of the Prince of Peace. We have gone there, not only to occupy the territory, but to hold it, and we are to hold it by the establishment of seminaries of spiritual life and power; by the erection of churches, the building of universities, the equipment of colleges, the founding of training schools, the establishment in that heathen world of a vast educational system. Already these institutions are there, as prominently there as are the colleges, the universities, the churches and schools of our own country, and these are to be the forces by which these regions are to be held for Christ.

For a generation the skeptical unbeliever has been laughing at and deriding the Church for the millions it has poured into this sea of heathenism, asking what are the results? Our reply is, they are just beginning to appear. There is a light house to the south of England, the famous Eddy Stone Light, the third one that has been constructed on that dangerous reef. Two of them went down before the fury of the waves. Men began to despair of the possibility of building one that should stand. At last they called in the services of England's



most distinguished engineer, John Smeaton, and asked him if he could build a lighthouse there that would abide? He thought he could. You remember the story of his enterprise; how he sunk his caissons far beneath the surface of the sea; how he tried to reach the bed-rock; how he brought to that spot shipload after shipload of huge stones, dumping them overboard as if to fill up the Atlantic. Unbelieving and skeptical men all over Europe laughed at the great engineer for what seemed to them a most chimerical project. But he went on month after month, until by and by his stone pile began to rise above the surface of the water. Men were able to get down to clamp the stone to the native rock; then to put in their solid masonry; then to build up a structure that was seemingly as solid as the very rock on which it was constructed. By and by the walls of that stately lighthouse rose above the waves; the light was kindled, and on the granite at the base John Smeaton wrote these words: "To give light and to save life"—words prophetic of the noble ends for which that lighthouse stood, for which all had been endured.

Precisely that, practically, has been for years the work of the Christian Church in mission lands. It has been establishing the light houses from which are to go forth the enlightening influences that are to so leaven those nations that, by and by, the story of a nation being "born in a day" may not be so chimerical as to many it now appears.

Not only have we a million of converts, but we have also an army of fifty thousand workers; an army that ought to be increased to one hundred thousand within the next twenty-five years, and all this vast force engaged in the building up of the kingdom of Jesus Christ. They are doing more, proportionately more, twenty-five fold more, in many instances, than we are doing in Christian America with all our multitude of ecclesiastical forces, with all our Christian schools and colleges, all our vast army of educated and trained ministers, all our large school organizations. The increase in membership in certain sections of the missionary field surpasses, year by year, the increase in many of the great ecclesiastical Conferences, Synods, Presbyteries and other ecclesiastical divisions of the Christian Church in our own country. And so, as we take a view of what has been done; as we understand the dynamic power of Christianity; the Church ought to be full of hope and burning enthusiasm with respect to the success of Christian missions. I thank God, my brethren, that everywhere, at home and abroad, the skies are brightening. At home the Church is waking to a sense of its duty with respect to Christian missions in a very wonderful way. Your own organization of this Alliance among the students in the institutions where men are being trained for the work of the Christian Church,

the large number of young men and women in our schools and colleges who are turning their eyes to the mission fields, and the deepening interest in the Church everywhere in the cause of Christian missions—these and a hundred more are among the encouraging signs greeting our human vision.

Then, again, the Church is coming to understand that the *evangelization*, at least, of the world may not, and need not, be postponed even one hundred years. I do not say the *Christianization* of it. But that this world can be evangelized within a hundred years is the strong conviction of many throughout the length and breadth of the Christian Church. That is to say, it is within the limits of possibility for the Christian Churches of Europe and America to put a number of men in the field sufficiently large to visit every nation on the earth, and every section of every nation, so that there would not be a city, nor a town, nor a respectable village in the world which shall not have been visited at least by some follower of the cross of Jesus Christ and His name proclaimed in the towns and villages thereof. *That* is possible, within a hundred years, for the Christian Church, and there are thousands of ministers, and thousands of laymen, who are beginning to insist that it is the sublime duty of the Church to see to it that the evangelistic work be brought to pass within the compass of the next century. The grandest missionary century thus far, since the first, is the magnificent nineteenth now drawing to its close; but I believe, my brethren, that the twentieth century will witness achievements yet more magnificent. There are young men here, members of this Alliance, who will live long enough, humanly speaking, to see the dawn of that day when it can be truthfully said that Christ has been preached among all nations of the world. I do not say how long it will take to build Christian institutions and train Christian character. It may take ages upon ages, as it has taken ages upon ages in the past; but *that* point at least the Church is able to cover. Some say such a thing is impossible. One gets tired of hearing the word "impossible" in the conducting of the various great enterprises of the Christian Church. I am not sure but that the word "impossible" should be stricken from the vocabulary of all sincere and trustful believers in our Lord Jesus Christ. "All power is given unto me and I send you," was the declaration of the Master himself. "All power is given unto me and I send you; go and disciple all nations." In the face of that declaration who dares say the thing is impossible? Suppose there *are* eight hundred millions of the race that have never heard of Christ. The eight hundred millions ought to hear of Him within the next hundred years. It is possible, and we must compel the Church to believe that it is possible. They said Japan could not conquer



China. Forty millions against four hundred millions. When the first victory came the whole world stood off and said that China has not moved yet, her population does not know that there is a war yet; she can pour millions upon that island and wipe Japan from the face of the earth! But the war ended and China was prostrate before her victorious foe. The four hundred millions had been cowed and conquered by the forty, and simply because on the one side there was inaction, stupid disregard of modern improvements, the everlasting worship of the past and blind confidence in mere brute strength; while on the other side there was the energy, the courage, the hope, the civilization of the nineteenth century, coupled with discipline, organization and the expectation of victory. The forty millions, of course, were successful. The Church should conquer the world in one hundred years, or less, and to that point we must bring the Church so far as it is possible for us to do so. We must not say anything is impossible. When Daniel Webster was to deliver his great oration on the occasion of the dedication of the Bunker Hill Monument the crowd gathered around the base of that monument was so dense, the pressure toward it in order to get near enough to hear the orator so great, that men were being crushed in the crowd. Cries of distress were arising on every side and the chairman was powerless. Again and again he asked the crowd to stand back, and they simply answered: "It is impossible, it is impossible, we cannot stand back!" In his desperation he turned to Webster, sitting behind him, and said: "Mr. Webster, in God's name will *you* rise and speak to the people and tell them to stand back; they may listen to you." At the word the majestic old man arose, faced the crowd, and turning those great, flashing, cavernous eyes upon the vast throng said in his deepest tones: "Men stand back!" "Impossible," they cried, "we cannot!" "Gentlemen," said the orator, pointing to the colossal shaft towering above him, every stone eloquent with the record of heroism on that fated field: "Gentlemen, on Bunker Hill nothing is impossible; stand back!" And they stood back. There was nothing else for them to do.

So, to-day, dear brethren, face to face with the gigantic task of the world's redemption; face to face with whatever of opposition, pessimism or despair may confront us, whether in the world or in the Church, must we say: "Nothing is impossible!" The world must know His name, and this within a hundred years!

May the Holy Spirit touch our hearts—the hearts of all—this great truth stimulating us to greater zeal, to greater sacrifice for Him who having given Himself for us now sits expectant of the hour when "to Him all knees shall bow, all tongues confess that He is Lord to the glory of God the Father."

## MISSION WORK IN CHINA.

REV. HENRY BLODGET, D. D.

*My Christian Brethren:*

Returning to my native land after my long sojourn in the land of Sinim, I bring you, first of all, *a message of encouragement and good cheer.*

The work of God in China is going steadily forward. The whole empire is open to the preaching of the Gospel. The adjacent empire of Japan is open. Corea, Manchuria, Mongolia are all in like manner open. Even Thibet in her mountain fastness is no longer shut up against the messengers of peace. An increased number of laborers is entering all these harvest fields. Converts to the Christian faith are greatly multiplied. Protection from persecution is insisted upon by the great Christian powers. Outbreaks against Christians are speedily repressed. The force of native Christian workers has increased many fold. Native churches are multiplied, and are beginning to put forth efforts for their fellow countrymen. Some of these churches are self-supporting, others are advancing toward this point.

The mission of the American Board in North China was founded in November, 1860, in the city of Tientsin. At that time it consisted of one man in ill health and lame, living in a heathen temple filled with supplies for the cavalry of the British army. There was not even a rented house, or chapel, or school room, or dispensary, or hospital. One man with a few books was all.

At present the mission consists of seven stations, six of them along an irregular line, running north and northwest for four hundred and sixty miles through a densely populated country, from the city of Lin Ching in the northwest part of the province of Shantung forward to Pang Chuang in Têh-Chou of the same province, thence to Tientsin, Tungchou, Peking and Kalgan, in the province of Chihli; the remaining station of the seven, Paoting-fu being one hundred and ten miles southwest of Tientsin, and about the same distance from Peking. There are seventeen ordained missionaries, five missionary physicians, one of these a lady; one superintendent of the press, twenty married and thirteen unmarried missionary ladies, in all fifty-five on the staff from the United States. There are dwelling houses for all these, chapels and preaching places, school rooms and dormitories, a college building, hospitals and dispensaries, and a well-established mission press, which has been in successful operation since the year 1870. There are one



thousand six hundred and two church members, three ordained native preachers, forty-seven unordained helpers, fourteen theological students, and a total of one thousand five hundred and ten who are under instruction. The contributions of the nine native churches, by the last annual report, amount to more than one thousand Mexican dollars for the year, and the additions to the church by baptism were two hundred and sixty-nine. There have been opened twenty-seven day schools for boys and for girls, the sexes being taught separately; also five boarding schools for girls, one of which has become a high school or seminary; four boarding schools for boys, one of which has come to be a college designed for the higher education of the young men of the mission. A new and capacious building, erected on an eligible site outside the city of Tungchou for the use of this institution, is called Williams Hall, in memory of the late Dr. S. W. Williams, whose legacy assisted so materially in its erection. The theological seminary has already sent forth several classes, nearly forty students in all, to assist in evangelistic work. The press has sent forth the entire Bible in the Mandarin, also hymn books, catechisms, tracts, various scientific treatises for the instruction of the people, and a monthly illustrated paper called the *Church News*. The sick have been healed, not only those coming from places near the various hospitals, but in some instances coming hundreds of miles to seek relief.

The opportunity to reach with the Gospel message from these seven stations large multitudes of the Chinese, to reach also those sons of the desert, the wandering tribes of Mongolia, from the station at Kalgan, is sufficient to satisfy the most sanguine desires. Already outposts have been established in many localities, and there are church members, or those on probation for church membership, in as many as four hundred and forty cities, towns, villages and hamlets.

Other missions have had a like, and in some cases a greater measure of enlargement and success. The history of one is the history of all. There has been a general advance all along the line.

Two features of recent effort are worthy of especial notice. The first is the attempt on the part of some missions to meet the demands of the new age now dawning upon China for higher education, both secular and religious. For this purpose institutions of learning of an advanced grade, Christian colleges, have been formed and are now forming in many cities, as Canton, Fuhchow, Ningpo, Shanghai, Nanking, Têng Chan, in Shantung, Tung Chan, and Peking, in Chihli. In most of these the English language is taught as a part of the prescribed course. The Chinese in many cases desire to learn the English language, inasmuch as it opens to them avenues of wealth and advance-

ment. They are even willing to pay for such knowledge. A wealthy Chinese merchant gave \$10,000 for the opening of one of these colleges. In all of them western science is taught under Christian influences. The result must be the enlightenment of the people, and the association of the Christian faith in their minds with all that is valuable in human learning.

The other thing to be remarked in recent efforts is the wide expansion of Protestant missions, missionary journeys to remote parts of the empire, and evangelistic labors commenced in every province.

While all the missions have had a share in these movements, the leading part has been taken by the China Inland Mission. This society commenced its active operations in 1865, at which time seven only out of the eighteen provinces were occupied by Protestant missions. The express purpose of its formation was to carry the Gospel into the unevangelized provinces of China, and it has succeeded beyond the most sanguine hopes of its friends. Recent statistics inform us that all of the eleven provinces unoccupied in 1865 have now Protestant missions, either of this or other societies, laboring within their borders. These brethren have fulfilled the desire of Judson by entering China from the southwest, and have commenced the line of stations which is to run from Bahmo, in Burmah, to Shanghai. They have lighted up again the torch of the Christian faith in the city of Singanfu, the ancient capital of the Tang Dynasty, where the Gospel was first preached in China by the Nestorians more than 1,200 years ago. They have occupied the capital cities of the provinces of Yünnan, Kweichau and Szchuen on the western borders of China; also of Shansi and Nganhwui. Their lines of labor have extended out to the Kia-yuh-kwan, a pass in the Great Wall on the extreme northwest, to Thibet and Burmah on the west and southwest. They have baptized the first convert among the Miaotsz, those aborigines of China, who still inhabit the fastnesses of the mountains of the southwest. They have visited these tribes in their homes, as also the Kah Chên of Burmah, and they have commenced to labor for the tribes of Thibetan and Mongolian descent, encountered by them in Szchuen and Kan Suh.

In this society are found missionary families, and unmarried missionaries, both men and women. In dress and manner of life their rule seems to be to conform, so far as may be, in things not sinful to the usages of the Chinese. Their numbers have increased to more than six hundred, and they have in addition supplied colporteurs for the British and American Bible Societies in their Chinese work. They have become in these recent years the great pioneer missions in China. The work they have undertaken is very extensive and



full of difficulties. In the choice of laborers they place spiritual qualifications above all others, not requiring in candidates a full course of classical and theological study. They require men of deep piety, sound in doctrine, diligent in the study of the Bible. Be it ours to extend to them our loving sympathy, to rejoice in all they have wrought, and to join our fervent prayers with theirs for their continued prosperity and usefulness.

We may doubtless trace in a great measure to the influence of this society that new and vigorous organization which has sprung up within the last ten years in New York, known as the International Missionary Alliance. The principles and methods of the two societies are much the same, but the last named sends its missionaries to other mission fields as well as to China. It has missions in Southern, Central and northern China, one in Mongolia, and one for the Thibetans, located in the Southern part of the province of Kan Suh on the borders of Thibet. A large number of Swedes, forty at one time have been sent by this society to labor in northern Shansi and Mongolia.

The number of societies laboring in China at present is not less than forty. Not only do the Churches in Great Britain and the United States send laborers into the field, but Canada and Australia, Germany, Sweden and Norway, are also represented in the missionary band. Nor have the older societies left the work in the interior to others, but they have pushed forward their efforts in inland stations in the provinces of Chihli, Shantung, Shansi, Shensi, Kiangnan, Chehkiang, Fuhkien, Kuangtung, Kuongsi, Sz-Chuan, Hunan, and Hupeh, at least in twelve of the eighteen provinces.

The present state of all the missions, as contrasted with things in the earlier stages of the work, is truly wonderful, and should occasion devout thanksgiving to God. In 1833 there were three missionaries in Canton and six missionaries to the Chinese in the Indian Archipelago; in 1895 there are 1,500 missionaries in China. In 1833 one of the missionaries wrote: "The barbarian's place in the Celestial empire is very straight and narrow, and they come into contact with few except foreigners;" in 1895 missionaries have the freedom of the empire. In 1833 foreign women were not allowed in Canton, the one port of trade; in 1895 the wives of missionaries, and even unmarried missionary ladies, are found in the remotest provinces. Missionary ladies have traveled for 1,000 miles on the Han river without European escort. In 1833 there was no public preaching of the Gospel; in 1895 the good tidings are sounded out in all quarters, in cities and market towns, in villages and hamlets, amid large crowds and to small companies, nowhere more freely than within a short distance of the palace of the Emperor. In

1833 there was one ordained native preacher and seven native converts; in 1895 the number of native preachers cannot be less than 2,000, of whom more than two hundred are ordained, and the number of converts is 50,000. In 1833 death was the penalty for teaching or receiving Christianity; in 1895 Christianity is a lawful religion of the empire, to be protected alike in those who teach and in those who embrace its doctrines. Instead of the one port of Canton in 1833, we have in 1895 thirty ports, which are, in fact, European colonies of greater or less proportions, planted on the seaboard, in the interior, and in the outlying territories of China; and the powerful stimulus of western civilization is by this means brought to bear, as in so many object lessons, upon the Chinese mind.

A new literature, embodying the best thoughts of Christian Europe and America, is springing up, and already is widely disseminated among the people. The Bible is translated into the general language, both in its written and spoken forms, and into eight of the principal colloquial dialects. In 1889 there were more than 650,000 copies of the New Testament and portions of the same put into circulation. Several thousands of tracts and scientific treatises have been prepared by missionaries, besides which forty religious and thirty-six secular periodicals have been published.

In recounting these providential arrangements, labors put forth, and results attained, principal reference has been had to Protestant missions. But in such a recital can we omit to mention the 1,092,818 converts, the forty-one bishops, 664 European and 559 native priests of the Church of Rome, with all the colleges, schools, hospitals, dispensaries and manifold benevolent agencies under her control? While in no way giving approval to any of her errors, ought we not to reckon these also as Christian? They teach the Chinese to forsake their idolatry, to worship the one God, the creator of heaven and earth, Father, Son and Holy Ghost. They teach the suffering and death of Christ for sin, His resurrection and coming to judgment, the gift of the Holy Ghost, the forgiveness of sin and the life everlasting. Now can we regard their labors as other than a part ordained by God in the great work of the conversion of China? And what hinders the hope that multitudes among their converts have been led to behold the Lamb of God that taketh away the sin of the world?

It must be also a matter of joy that at the present time they are giving, so far as is known to us for the first time, the New Testament to the people in their own written language. This edition, a translation from the Vulgate, is printing in Hongkong. Doubtless they have been stimulated in this, and, as it were, compelled to go forward by the



course of Protestant missions. Protestant missions have in turn long been stimulated in their work by the enterprise, zeal, self-denial and fortitude of the missionaries of the Church of Rome. God's Church is large. In many ways is He assaulting this ancient fortress of heathenism. It behooves us to acknowledge His hand in all.

As my first is a word of encouragement and good cheer, so in the next place I add a word of *patient endurance in mission work*. China is not yet converted. The ancient paganism remains unmoved. The obstacles to the Gospel are too deeply rooted to be overcome in any brief space of time. Longer intercourse with the people and fuller acquaintance with their religious systems only show the magnitude of the work we have undertaken.

The numbers of the Chinese, their antiquity, homogeneity, their intense feeling of nationality, their centralized government, their common language and literature, their system of literary examinations by which the whole empire becomes one school, the control and rewards of which are in the hands of the Emperor as its head master, a school which rivets the ancient Confucian classics with the worship of the powers of nature, of deceased ancestors, of heroes and sages, upon the minds of all candidates for public office and of all literary men, their three ancient systems of religion, blending into one, which have spread their temples all over the land, while each village and hamlet assigns its most sightly places for the worship of the gods, each household smokes with the incense of ancestral offerings and the *an*, the *ssū* and the *miao*, those temples and monasteries of Buddhism, are scattered over many a mountain side, look forth from almost inaccessible cliffs, or are hidden away in lonely valleys; beyond all these the intense secularity of the Chinese mind, which, notwithstanding these religions and their temples, manifests itself in the greatest indifference to the future life and to all that concerns their spiritual welfare, all these influences have conspired to mould the Chinese into that form of character or organized society which offers the most persistent resistance to Christianity. Here is the stronghold of pagan power in Asia and in the world.

There stands upon the grounds of one of the Buddhist monasteries in the hills west of Peking a celebrated pine said to be one thousand years old. Its roots have sunk down deep into the soil, wound themselves around the rugged rocks and drawn from the bowels of the earth moisture and strength. Its branches on every side stretch out into the open sky. They have been rocked by the winds and beaten by the storms of ten centuries. Successive dynasties have arisen, flourished and been swept away, yet the tree still stands and is full of vigor. In vain have numerous tribes of insects sought to vitiate its life. In vain

have furious tempests and the forked lightnings sought to rend trunk from branches and beat it to the ground. Apt emblem this aged pine of the vitality and strength of the heathen system whose shaven-headed priests for thirty generations have sat beneath its shade! Apt emblem also of the strength of the combined and unified heathen religions so deeply rooted in the Chinese mind.

What then? Are we to be faint-hearted in the presence of such obstacles and relax our efforts? By no means! We serve Him who said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." But are we then to exercise the faith of miracles and expect an immediate accomplishment of this great work? Not so. The analogy of God's operations in other lands and at other times forbids such expectations. The Church is slow of growth. So far as we can estimate such things to Christianize Europe was easy in comparison with the Christianizing of China. Yet a thousand years found the work still incomplete in Europe. It was in the eleventh century that Bruno and his eighteen fellow-missionaries were all put to death by the pagan Prussians.

Even so in China the work is one of long continuance and of manifold difficulties. Each society is but a part of the forces, our age is but a portion of the time, required for its accomplishment.

Twelve hundred years ago the Nestorian missionaries entered China. They labored for seven centuries, during the Fang, Sung and Yuan dynasties, until they were expelled on the accession of the Ming. Then their followers were scattered, their churches converted into heathen temples, so that no trace of their labors can now be discovered among the people. Like the Humboldt river, which after a course of hundreds of miles sinks into the sand of Nevada and disappears, so has the stream of their efforts disappeared amid the arid wastes of Chinese paganism.

Not different in results, so far as they can now be traced, were the missions of the Latin church to China during the middle ages. In those early times numerous missionaries went to the far East. In 1253 the Order of Brother Travellers, composed of monks of St. Francis and St. Dominic, was instituted to labor in these distant countries. Pope Nicolas III. sent five Franciscans, Clement I. sent seven, and John XX. sent thirty-two to the mission in Peking. Many others went forth at different times. Some were never heard from. Others after great perils reached their destination, and pursued their work through many difficulties and dangers. John de Corvino writes in 1305: "I have not for twelve years received any intelligence, either from the



court of Rome, or from our own order, and I am entirely ignorant of the state of affairs in the west. I have learned to read and to write in the Tartar language, and have translated into that tongue the whole of the New Testament and the Psalter. Altogether I have baptized 5,000 persons."

For nearly a century these heroic men continued their work. Nor did they desist until they were driven away from China by the rising power of the Ming dynasty. No trace of their labors remained.

But the Christian Church did not give over the conversion of China. God showed his people another way to reach that distant land, by the passage around the Cape of Good Hope. In the later years of the Ming dynasty, the same which had driven the missionaries out of China, they returned to their work by way of Macao and Canton. The Jesuits with the Dominicans and Franciscans entered the country with renewed zeal and commenced those labors which now extend to every part of the empire, and are resulting in the permanent establishment of the Roman Church in this land. Their example of zeal and patient endurance in this great work is worthy of all praise.

In the present period of their labors, beginning in 1579, they have met with frequent and violent persecutions, have been hunted down like wild beasts, driven out of the empire, their property confiscated and their converts scattered. But they have always returned with renewed zeal, until they have attained their present security and enlargement.

If the Nestorian Church was crippled by the Mohammedan power and rendered unable to continue its missionary labors, God has brought into the field the various branches of the Protestant Church from Europe, America and Australia, having the European civilization and, protected by the influence of western nations. The Greek Church also is represented in Peking. It has its own translation of the New Testament in Chinese, and its Christian literature. Very likely its operations will be confined to the Chinese on the long frontier between China and Russia.

These new forces are designed for continued patient endeavor. This is the language of God's providence. It should be the spirit of His Church. Let the time of this service be "until He comes;" the work, the bearing the testimony of Jesus, with all its wonderful transformations of heart and life, of society and civilization; the spirit, that of patience which endures all things, which no discouragements in laborers or in labor, no indifference, opposition, persecutions, can disturb the patience of Jesus Christ.

There are, it is said, in the side of a hill west of Peking eight caves,

in which are found 2,730 stone tablets. Upon these tablets are inscribed in Chinese portions of the Buddhist classics to the amount of more than two and a half million of characters or words, each character being cut in the rock. They amount in all to about thirty-two New Testaments, as the New Testament is translated into Chinese. The work of inscription was commenced about the year 620 A. D. by a Buddhist priest. His successors carried it forward for five generations. Then, after an interval of more than two centuries, it was completed in A. D. 1058.

What endurance! What patient toil! What work in the dark! If these ignorant priests could thus labor on, generation after generation, in gloomy caverns of the earth, to inscribe on stone character by character so many tomes of heathen classics, which after all contain only the dark surmises of unenlightened reason in regard to the great problems of human existence, what patience ought those to exercise who are the instruments of the Holy Ghost to inscribe the law of the eternal God and the Gospel of salvation by Jesus Christ upon the consciences and hearts of the Chinese people. This is work in the light, work for the years of eternity, work full of glory to God and blessing to our fellow men. Let it be done, however many centuries it may require of labor and suffering.

To this word of patient endurance I add a message of *renewed personal consecration to the Lord Jesus Christ for his service in evangelizing the nations.*

The tendency of all human enterprises is to decay and loss of vitality. So has it been with the false religions of the world, including that mixture of the true and false, so adroitly made in Islam. There are those who think the same of Christianity, and of the missionary work of the Christian Church. It has been suggested by some that three generations only were required in order that the fires should burn low. A pious writer in a review says: "It has been of late anxiously asked to what may we look to maintain the spirit of self-sacrifice and consecration in the churches now that the age of martyrdom is so long passed, and the missionary career, through the easy communication of the nations, and the spread of civilized surroundings, has ceased to demand life offerings that are heroic." The idea of the writer evidently is that the missionary work no longer requires any especial self-denial.

We frankly acknowledge that there is danger in this direction. It is felt by missionaries in the field. They are tempted to indulge in an undue degree in the comforts and luxuries of life, to shrink from hardships and exposures, and to neglect those things in their surroundings which might render them more efficient in winning souls to Christ.



And is not this danger also experienced by those who send forth and support these laborers? Must they not live in the same spirit as their missionaries? Must not the army abroad and its friends at home be of one mind? Can an easy-going Church send forth men to endure hardness? Can self-indulgent, pleasure-seeking Christians send forth self-denying, devoted laborers, burning with love for their fellow men, and untiring in efforts for their salvation? How far should we think it wise to introduce into the infant churches in China, India and Japan card playing, dancing parties, and other amusements such as are not uncommon among Christians who give to missions? How far can we introduce safely into the native agency ministerial vacations with hunting and fishing and other diversions?

Such questions might be indefinitely multiplied. They demand careful consideration. The earnest Christian will not put them aside at hearing the cry of "Asceticism." He will remember his call to discipleship by his blessed Master; the self-denial and the cross, as well as the easy yoke and light burden. Whether a missionary abroad or a supporter of missions at home, he will feel bound to see to it that the salt lose not its savor. It is the sacred duty of all engaged in the work to kindle anew the flame of our devotion at the fountain-head of Christian love; to remember what our blessed Lord has done for us; to remember also the lives of His holy Apostles; to recall among those who have preceded us in missionary work, whether in China or in other lands, whether in our own or other branches of the Church, whether in earlier centuries or in recent years, those who in their lives and labors have been most like to our Divine Master, breathed most of His spirit, and to follow, as God may help us, their example. It is for us to show to unbelievers by lives like theirs that there are other forces in Christianity than those which operate in religions of human invention; forces by which ever and anon fresh life and power are infused into Christians and their work; new enterprises are inaugurated; patience, zeal, fidelity and self-denial are maintained in the old, so that while other religions fail and die away the Christian religion will flourish to the end of time and its missions will be carried forward until the whole world is converted.

Just here I cannot omit to mention a new movement in connection with the Church Mission society, which is the largest and one of the oldest mission societies in the Protestant Church. It is the formation of a Mid-China Evangelistic Mission on the general principle of the China Inland Mission, and under the lead of one who has been a member of that mission. Lay missionaries, men and women, will be sent out, yet they will be so associated with ordained men that the ordinances of the Church will be duly administered. Chinese houses, Chinese clothes,

Chinese food, so far as may be, dwellings in different localities, with a central resort for health and rest, Evangelistic work and Christ-like lives, such is the general outline of the plan. The society furnishes the house accommodations. It is thought that an income of two hundred and fifty dollars per annum would enable one to support himself in this mission. In the call for laborers spiritual qualifications are paramount. Though college and university education is not undervalued, yet this is not insisted on. "The best college training," says one of their number, "for the interior of China is to live for a time at home in one little room on a back street. Eat plain boiled rice, bread and vegetables. In the morning commune with God, and study, *especially your Bible*. In the afternoon go out angling for men. Make a point of systematic visiting and individual conversations. In the evening throw yourself heartily into God's work, always being careful to take the lowest place. . . . *Keep on doing this*. Those who do not get tired will prove themselves to be splendidly trained collegians. Those who *give up*, however bright they may be, are not trained enough for Inland China.

"The qualification is a Christlike spirit, humble, patient, persevering, loving. The Missionary Society will gladly entertain offers of service from both men and women of this stamp."

There is in such language, no doubt, something of youthful enthusiasm. But it is genuine and most precious. Wise is that society which draws to itself young men and young women of this sort, and assists them to go forward in their work. It would be a great mistake to turn away from them, and refuse their offer of service. They love the Church in which they were born and nurtured. Why should they need to apply to other Churches to send them out? This new movement is not intended to supplant the older and long-established methods of mission work. These have their value and the greatest value. Such new efforts do not antagonize, but depend upon and supplement the old. For one I rejoice to know that so venerable and highly esteemed an organization as the Church Missionary Society is entering upon such a line of effort. Not only may great good be hoped for by the direct labors of this self-denying band of men and women, but the influence of their lives will extend to all associated with them in that Society both at home and abroad. Other of the older missionary societies may see their way to follow this lead, and thus many new forces be called in to assist in this great work.

We can never forget that in the college of the Apostles, who were made chief organs of the Holy Ghost in setting up the kingdom of God on earth, the training was Christian work under the eye and instruction



of the Master; and we must beware of exalting human learning and discipline to an undue place in selecting the men who are to be witnesses for Christ among the Gentiles. What is needed is a discreet application to our own times and circumstances, of the principles involved, with unwavering faith in the continued presence of the Holy Ghost, and in His power to make the preaching of Christ efficacious.

#### THE RELATIONS OF GOD AND MAN TO MISSIONARY WORK—A STUDY.

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Christ alone can save this world, but Christ can't save this world alone. These two propositions contain the entire philosophy of Christian missions. Those who have considered the problem of the world's salvation but casually are persuaded, as they fix their look upon the intricacies of the problem, its varied ramifications, the long series of generations through which the present condition of affairs has been developed, and see how thoroughly sin seems entrenched in human nature that the problem cannot have a successful solution. The more careful student, who takes a wider sweep in vision and considers the infinite forces at work and the heart's need for and adaptation to righteousness, has reached the conclusion that a successful solution will require the infinite wisdom, power and love of Almighty God.

That Christ has pledged Himself to the world's salvation is the guarantee that the world's salvation will be realized. That God, infinite in power and limitless in resources, has in the condescension of His grace, called men to be laborers together with Him, and has limited Himself to human co-operation in the solution of this problem, accounts for the apparent tardiness in its solution.

In this problem there are three factors: The Christ, the agents through which Christ proposes to accomplish the work, and the world which is to be wrought into conformity to the divine purpose. The second and third of these factors, viz., the conditions of the different parts of the world field and the agents or agencies working in these fields are manifestly variable.

The first factor, the Christ, is infinite in wisdom, boundless in resources, everywhere present and of unchanging purpose; but having limited Himself to the co-operation of human agents, the world's salva-

tion resolves itself into the simple question of the faithfulness of the agents.

In all our thinking upon this subject we should keep well to the fore these fundamental facts, the problem is God's "according to the eternal purpose which He purposed in Christ Jesus." But we are called to be "laborers together with Him," and He waits upon human co-operation.

So far as my knowledge goes, there is no case recorded where an individual has realized conversion without the antecedent co-operation of another individual with God. This is the divine method. When God would arrest Saul of Tarsus and transform him by the renewing of his nature into the divine likeness, that "chosen vessel" whose giant strides down the centuries have been leading human progress, who of all men has done most towards transforming human character into the likeness of God, He sent the Christ on a special mission to arrest him on his way to Damascus, but would not complete his conversion without the interposition of a human agent. The Lord specially revealed to Annanias his commission, and said: "Go into the street called straight to the house of Judas and inquire for one called Saul of Tarsus, for behold he prayeth." Annanias, like some men of the present day, attempted to offset the divine purpose by retailing to God some gossip he had heard, saying: "Lord, I have heard from many of this man how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief priests to bind all that call upon Thy name." But, God having limited Himself to human co-operation, condescended in the majesty of His love to argue the question with Annanias, and assured him that this Saul was a chosen vessel, that He had anticipated his going, and revealed unto Saul that one should come and minister to his need. The excellency was of God, for when Annanias went into his presence he simply said: "Brother Saul, the Lord Jesus hath sent me that thou mightest receive thy sight," voicing a mere statement of fact, but a statement of fact which had in it the potentiality of divine purpose and was omnipotent to relieve his blindness and bring him to where the reception of the Holy Ghost was natural unto him.

When the Lord would manifest his work of grace to the treasurer of the Queen of Ethiopia, it was by the ministry of a human agent. Philip was down at Samaria. A marvelous work of grace was in progress there and the town was stirred to its depths, and this man, eager for the spread of the kingdom of God, exulting with divine joy because the recreating power of righteousness was manifesting itself in the redemption of the people, was called away when apparently there was an incoming tide of salvation. The Lord commanded him, "Arise and



go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." Strange commission. How the earnestness of his intense desire sought to tarry and see the flood tide of grace; but he went upon his mission, guided by the divine command. Note the conjunctions and the divine accuracy of the schedule upon which they were commanded to run. Philip's step would be accelerated by the eagerness of an expectant obedience, the eunuch driving from Jerusalem in his chariot moved with retarded gait because he was so profoundly interested in the study of the Word and given to such deep meditation upon its import. But the command was so timed that Philip's accelerated step and the eunuch's retarded progress caused them to meet at the exact moment when the eunuch's mental processes had brought him to a recognized difficulty and anxiety for instruction. Note further, at the proper time in their joint progress they came to water just when the eunuch was ready for baptism. The schedules of divine purpose provide for efficient conjunctions with infinite exactness.

This is the divine method, that no soul comes into the kingdom without the antecedent co-operation of another human soul with God. This brings responsibility home to every heart. May be the Lord has given you and me a mission and we have withheld that co-operative ministry upon which the accomplishment of his purpose waited.

Let us consider the relations of God and man to the success of missions as illustrated by a somewhat detailed study of one of the mission fields. It makes no difference to which we turn, every mission field reveals the result of human and divine co-operation. We have heard much to our instruction, much which has quickened our faith and zeal about China during the two days past. Let us, therefore, study the opening of mission work among the Chinese for a few moments and see what were the relations, human and divine, which contributed to its success.

On the 5th day of January, in the year 1782, in Butler's Green, Northumberland, England, there was a babe born. His birth was expected and desired, and the little one was greeted with strong and tender love as he came into that humble home. They named him Robert Morrison. His father was a Scotchman; his mother was a Northumbrian. So far as human eye could see there was nothing peculiar about the child. He passed through those varied experiences incident to childhood without evincing anything extraordinary, and at the proper time the little fellow was sent to school. It is recorded of him that "for sometime he showed great slowness in learning." So slow of learning was the lad that at the age of fourteen he was taken out of school and his father placed him in his factory, a last factory, that

Robert might be taught the trade with other boys. There he showed some evidence of wildness and not very much industry. Two years later, through the blessing of God, Robert Morrison was converted. Do you know what that means? He was changed. It does not mean any change, but changed into the likeness of God and made a partaker of the divine nature; so that from that time henceforth he loved the things which God loved and hated the things which God hated, he sought the things which God seeks and resisted the things which God resisted.

More, it meant a change of his active powers, an awakening of his dormant powers, a development of his possible powers, for there had come into him a new life. We see a change. Robert Morrison is found now with a book on his bench studying some difficult passage as his fingers are busily engaged with tools. He awoke to the fact that next to father and mother his best friend in this world was his pastor, and as scores and hundreds have done since and had done before, he made his pastor the man of his counsel and confidence. The pastor, with wisdom and patience born of divine love, guided his studies, helped him at the difficult points, and so talked with him about the broadening horizon before him that Robert Morrison was stimulated by the outlook upon life and his responsibility to God, to activity such as he never dreamed of as possible. He continued his studies until he was twenty, and in 1802 he offered himself for the work of the ministry and sought to prepare himself for its requirements by going away from home to the institutions which offered him the best facilities for study.

When in London one day he found himself in the British museum, and I shall not say there happened, for there are no happenings in the schedule of divine purpose, but his attention was arrested by some quaint old Chinese books that had a strange fascination for him. The more he looked upon them the more his interest was elicited, and as he thought about them he had more than a curiosity, an intense desire to know something about them. He borrowed from the Royal Society an old manuscript volume, which was an attempt at a Latin-Chinese dictionary. This was cumbrous, incomplete and very inaccurate, but it had a strange fascination for young Morrison. He procured paper, and not only studied it with great diligence, but he copied every line and stroke and point with untiring patience. May 27th, 1804, he offered himself to the London Missionary Society for work as a foreign missionary. After telling the story of his conversion, of his call to the ministry, and how he came to his conviction of duty to enter the foreign missionary work, he made this striking request, that God would station him in that part of the mission field where the difficulties were



the greatest and to all human appearances the most insurmountable. There was the sure precursor of achievement, the evidence of destiny and success. He who appreciates difficulty as evidencing the urgency of demand and forecasting success, who so estimates the importance of opportunity that he desires to be located at the point of greatest need, has a quality of soul so rare that no darkness can conceal him. He is treasured in the thought and purpose of God, from whom alone such a quality can emanate. This rare gift is coveted and respected by men, who recognize it as one of the highest and rarest principles of human nature.

It need not be said he was accepted. The committee proposed to send him to Africa, and the arrangements to send him were about completed when through some strange circumstances, which I need not detail, they assigned him to China. Robert Morrison accepted this as providential. It was certainly along the line of his heart's desire, for there was no other field on earth comparable with China in the difficulties which it offered. He undertook the mission with a clearly defined purpose to construct a grammar, to compile a dictionary and, to translate the Bible so that the Chinese could have access to the Word of God and Protestant missionaries could have access to the Chinese.

It is impossible for us to estimate the difficulties which confronted him in his work.

1st. The language. It was said there were sixty thousand characters in that mono-syllabic language. That is a mistake. By actual count there were only 24,235, and something over 20,000 variations of these. You and I know something of the difficulty of mastering twenty-six characters, at least if we have had experience with little ones and see how they become confused with some of them. I dare say I am speaking to persons this hour who cannot tell the difference between b and d except in their connections. But here was Robert Morrison undertaking to learn a language with more than 24,000 distinct characters, and with more than 20,000 variations. During the one hundred and forty years preceding, about five hundred Roman Catholic missionaries had been sent to and resided in China. One of their own chroniclers asserted that not one of them was ever able to use the language intelligibly to a Chinaman. A Jesuit missionary, finely cultured in philology, with an exact and extensive knowledge of linguistics studies, asserted that "the Chinese language was an invention of the devil to keep the Gospel out of China." Be this as it may, it never had been mastered, and it was confidently asserted it could not be mastered by a European.

2nd. The Chinese by law were prohibited under penalty of death from teaching a foreigner the language and from selling, bartering or giving a Chinese book to a foreigner.

3rd. No foreigner was permitted to reside in China unless he were actively engaged in mercantile pursuits, and then only in the port of Canton.

4th. The East India Company, by act of parliament, had charge of all matters pertaining to England and the English in Eastern Asia, and this company persistently and peremptorily refused to take a Christian missionary to Asia or permit an English missionary to reside there.

But these difficulties did not daunt the courage of Morrison. In him were a trinity of forces which combined and were inter-related in a unity of effect and of victory. Morrison had a great purpose, he had a great faith, he had a great God. A great God is necessary to a great faith. His great faith linked his great purpose to the great God and that made his success as certain as that high noon will follow earliest dawn.

Application was made to the East India Company to permit Morrison to go to China, India or any of the islands of the East in one of their vessels, and the permission was denied. They were offered large passage money and it was refused. Social influences were brought to bear upon the company and it resisted. Political influences were brought to bear and without effect. Moral suasion was used, but they peremptorily and persistently refused to permit him to go in any English vessel to China, India or any Island of the East. But this did not daunt his courage. God's plans have a wider sweep in their accomplishment than the thinking of men's minds. The world is broad and somewhere among its many forces is one waiting eager to serve His purpose.

Mr. Morrison sailed for New York, January 31st, 1807, and landed April 20th. While he was in the United States he received from Mr. Madison, Secretary of State, under President Jefferson, a letter of introduction to Mr. Carrington, the United States Consul at Canton, in which he asked him to do all he could, consistently with the interests he represented, to further the designs of the mission. Armed with that letter of introduction from the Secretary of State to the United States Consul he sailed from Philadelphia in the Trident and arrived in Canton, September 8th, 1807. The first difficulty was passed.

Mr. Carrington received him with great kindness, and he resided in his home for a considerable time under the protection of the American consul. Had it been known he was an English subject he would not have been permitted to remain a week, if indeed he had been allowed to land at all; but because he was residing in Mr. Carrington's home he was supposed to be an American and was secure. His in-



ability to reach China in an English vessel made it possible for him to remain when he did arrive. "All things work together for good to them who are called according to His purpose." But where could he find a teacher? There was not a European in all the world who knew the Chinese language. There was not a Chinaman among the hundreds of millions that knew any English save a little commercial English, and that is usually too inverted and ejaculatory to be of ready use for a theologian. But no difficulty can arise in the service of God which He has not anticipated.

In the year 1581, two hundred and twenty-six years before and two hundred and one years before Morrison was born, the Roman Catholic Church attempted to introduce the Roman Catholic religion into China and sent Matteo Ricci there for that purpose. This was not the first attempt. That had been made in 1293 with some success. The Nestorians had been quite successful in the seventh century. But in the year 1581 Matteo Ricci made the attempt to establish Roman Catholicism in China, which has been followed by continuous results. He introduced a gorgeous ritual, permitted ancestral worship, substituted for the idolatry which he found another form which appealed more subtly to human pride and so made considerable progress.

About the time Mr. Morrison was born some Catholic Priests at Peking took into their service a little boy whom they called Able Yun. They taught him with the greatest patience and exactness the Latin language. Think of it. At the two extremes of this earth, on opposite sides of the world, two boys, neither of whom had any knowledge of the existence of the other nor at that time of the existence of the country in which the other lived, Robert Morrison in England and Able Yun in China, were studying the Latin language and mastering it in its exactness and power. Able Yun was the only man in all the world who could have served the purpose of Robert Morrison in his attempt to master the Chinese language. He was a Roman Catholic in their mission at Peking, and Morrison was making his way through the United States to China but just at the time Morrison arrived at Canton Able Yun was sent down by the Roman Catholic Church to prosecute some missionary work in that city, and they met. Here was another schedule of divine Providence. The schedule to which we have referred upon which Philip and the eunuch ran was to the schedule upon which these were running, as the schedule of a suburban street railway to the schedule of a transcontinental express; both were divine, characterized by infinite exactness and functioned according to the divine purpose.

George Thomas Staunton, the President of the Select Committee of the East Indian Company, secured this Roman Catholic Latin speaking

Chinaman from Peking, to whom had been taught the Latin language with such exactness, to be the teacher of the Protestant missionary. Morrison was familiar with the vulgate translation of the Bible and had the copy of the Latin-Chinese dictionary which he had made years before with such thoroughness. With divine thoughtfulness and infinite patience God goes before his humble servants and places in their pathway the conditions out of which they may realize success. Happy is he who appropriates his opportunities. But, mark you, they must be utilized. Once in the ages God made from nothing that which is, but never has He done it since. He who can make all things from nothing can make very much from very little, but usually the efficiency of the agent is determined by his faithfulness in the utilization of the opportunities which have preceded. Take those magnificent characters who down the centuries stand as the representatives of great movements, and who are they? Moses cultured in all the wisdom of the Egyptians. Paul at home among the philosophers and poets of Greece and with the prophets and priests of Jerusalem. Luther, Calvin, Wesley. Look where you please. God seeks to accumulate the material, and then blows upon it the Holy Ghost that the fire kindled in the accumulated material may manifest heat and power.

The second difficulty was overcome. Morrison had his teacher. Able Yun was not unmindful of the law that death should follow any attempt to teach the language to a foreigner, and he always carried poison concealed on his person by which he might have speedy death and escape the slow tortures to which he would have been subjected if he were detected.

Mr. Morrison moved out of the house of Mr. Carrington into a go-down. A cellar, narrow, dark and poorly ventilated, but it was the best he could get. He adopted the Chinese garb. Once about midnight he went out on the street to take a little exercise, when a mob gathered around him, threatening his life, and he was forced to return. In that little go-down he applied himself with persistence and energy. There he took his exercise, ate, slept and studied, but he made wonderful progress in the language. In a short time he commenced to issue tracts. These, having in them the spirit of the sermon on the mount, were assumed to be seriously antagonistic to the East India Company's agents. It is strange how mercantile and manufacturing interests as usually adjusted assume that any utterance of the teachings of Christ is a personal attack. The East India Company's employees said this cannot be permitted. The relations between China and foreigners will become strained beyond endurance. Morrison's close application, the dampness and darkness of the go-down and his unusual food had so under-



mind his constitution that his health was failing, his eyesight ready to give way and death or blindness seemed near at hand. Just at that time the government issued an edict that all foreigners not actually engaged in mercantile business must leave China, and Morrison had to go. But where? No emergency can arise in the divine service which God has not anticipated.

In the year 1516, two hundred and ninety-two years before, one Rafel Perestello, a Portugese, sailed along the east coast of Asia. His vessel was the first which ever floated a European flag in Chinese waters. He discovered the island of Macco. In 1537 the Portugese acquired the south end of Macco and there established a settlement. It was bluff, swept by the breezes of the sea, and the best sanitarium in Eastern Asia. The persecution of the East India Company's employees, the edict of China banishing all foreigners not engaged in commerce, and the nearby, healthful possession of the Portugese, only ninety miles away, lent themselves to the requirements of Morrison's impaired health. There in that sanitarium, with renewed energy and restored health, he made even more rapid progress in his mastery of the Chinese language. He translated and published portions of the Bible and continued to issue tracts. A circumstance occurred which gave Mr. Morrison considerable prominence. A Chinaman had been killed and some English sailors were accused of the murder. In the discussion with the Chinese Government Mr. Morrison won great applause for the exactness and comprehensiveness of his knowledge of the Mandarin and vulgar dialects. But the storm was gathering about him and dangers confronted him. The East India Company's employees and the Chinese were joined by the Portugese Roman Catholic Bishop, who issued an edict expelling him from Macco.

Mr. Morrison was engaged to be married. You are ready to ask where did he find a wife? He did not have to find one. If a man is looking out for the Lord, the Lord is looking out for him. Is it not written, "No good thing will be withheld from him that walketh uprightly?" And again, "Whoso findeth a wife, findeth a good thing and obtaineth favor of the Lord." When Adam needed a wife did not the Lord create one for him, and does not the Bible say: "He is no respecter of persons." There was a wife there for Morrison, the daughter of the English physician, and they were engaged to be married. The arrangements were made that on the evening after their marriage they should sail for the island of Penang, which was under the control of the Dutch, and remain there until it was favorable to return. His books were packed, his effects were all on board the vessel, but his departure was not in God's thought.

In the year 1708, one hundred and one years before the East India Company had been organized. By act of parliament, it was given charge of all England's affairs in Eastern Asia. That company had become immensely wealthy. It gave its president \$100,000 a year salary. Its power was almost absolute. It would brook no opposition; it dictated policies to governments. Its ramifications extended far out in every direction. Such were its varied, intricate and delicate relations with the Chinese Government, that it was continually embarrassed for want of a perfect understanding of their language and customs and a clear insight into their character. Morrison had acquired these more than any other living man. After his books had been packed and his effects had been stored away in the vessel, the very morning of his wedding day, the East India Company invited Mr. Morrison to become their interpreter. They urged him to accept the position. They offered him a salary of £500 (\$2,500) a year, and he consented to accommodate them. Thereafter he released the missionary society from his support. The third difficulty had disappeared, and he stood entrenched by the power of God, using the environment of the East India Company to secure his residence and material for his work. With these favorable conditions he was increasingly successful in his loved mission. He continued the translation of the Bible, and printed the various books from time to time. He pushed the construction of the grammar and compilation of the dictionary. He published the Catechism and continued to issue tracts.

In 1813 the Roman Catholic Bishop of Macco issued an anathema against any who communicated with Mr. Morrison, received any of his publications or supplied him with Chinese books. The Chinese Government became disturbed and issued an edict prohibiting the teaching of Christianity and expelled four Roman Catholics from the Empire. The East India Company was much exercised by this opposition pointing to and focalizing about Mr. Morrison, and warned him to desist from his Christian work or they would have to get some one else for his position. Mr. Morrison said he was there for that purpose; he could leave their service, but he would not compromise his mission. They could not find anyone else so capable to do their work, and they kept him in their employ until his death in 1834.

Opportunity is according to one's ability to serve. He who is in touch with God can take this world by the throat and make it swear allegiance unto him while he serves God's purpose. He who has that power which comes from utilizing the conditions which God places in the pathway of everyone of His servants will find his progress scheduled with divine exactness, enabling him to bring to need that which transforms it into success.



After eight years of faithful work Mr. Morrison had constructed the grammar. It was submitted to a committee of the East India Company, and they were so pleased with its simplicity, with its exactness and compass, that they asked the privilege of publishing it at their expense. They dared not publish it in China, but in China they had all the characters carefully engraved and sent the plates down to their agency in India, where they had it published. They did this not because the love of God was in their hearts, but to serve their selfish purpose. "He maketh even the wrath of men to praise Him," and the missionaries had a grammar ready for them, the East India Company maintaining Mr. Morrison while he prepared it.

At the expiration of four years more, November 25th, 1819, the entire Bible was ready for publication and the British and Foreign Bible Society published it at great cost. What a revelation it was to the world! The leading institutions of Europe vied with one another to honor Mr. Morrison. He had been buried with Christ in work. God gave him a resurrection in achievement. There is no resurrection without death. Unless we are so loyal to the task of God that we will follow it down into obscurity and oblivion, if need be, there can be no resurrection in the glory of achievement.

After four years more the dictionary was completed and submitted to the East India Company's committee. They studied it with carefulness, and they were so astonished at the marvelous display of patience, at the compass of the work, the accurate judgment and the exact balancing of words, that they said we will publish it at our expense if you will permit us to do so, and they were permitted to serve themselves in that way. They had all the plates engraved and sent to India. The book was printed there and brought back to China at a cost to them of \$60,000. God let them use their selfish greed to accumulate treasure for the advancement of his work, as he permitted the Israelites to spoil the Egyptians. God is not asleep. He knows where resources are and they are at His command. He touches them into co-operation when He finds a human agent so loyal to Him as to run on the schedule of divine purpose, and the conjunctions are adjusted with infinite exactness.

Mr. Morrison's mission was a complete success. England and America, the Roman Catholic Church and the East India Company, Portugal and far Carthay were all factors aiding his triumph. After his death there were less than seven Chinese converts in the world, but that was not his mission. Others could follow in the use of the appliances he had constructed, and the evangelization of China is progressing.

I have but touched here and there this thread which is being

woven into the marvelous history. I wish I might follow it, but I have talked longer than I proposed (of Chinese evangelization). Let me give you but one more incident, and I have done.

Rev. Sia Sek Ong, an elder of the Methodist Episcopal Church, a man like Christ in his spirit, was reporting recently to the Foochow Conference on the work of his district. One of his native pastors had said: "When Brother Sia was with us, he was severely persecuted." When Sia Sek Ong arose to give the representation of his district, he referred to different parts of it, and then said: "As brother so and so has said, there was a persecution. Sometime before the mob had gathered about the pastor and said: 'You must close this Jesus house and quit preaching the doctrine.' He told them he could not, but when the presiding elder comes appeal to him. When I was there they appealed to me. I told them I had been sent there by the Bishop and must stay till he removed me. Then the mob rushed upon me, threw me down in front of the chapel, trampled upon me, and nearly crushed the life out of me, when a few friends took me from beneath their feet from what appeared to be certain death. The people said: 'We will go to the Yaman, the judge, to have this matter adjusted.' They went there, and the justice listened to the case and said. 'I have nothing to do with it, it is your case,' then the mob rushed upon me again, threw me down and trampled upon me, but a few friends rallied and started with me to the pastor's house. Then the mob rallied the third time, they picked me up, more dead than alive, and carried me off towards the place where all the filth and refuse matter of the town was dumped, and threw me in, proposing to drown me; but I came to the surface and my friends helped me out, and in that condition they took me through the streets, hooted and laughed at, an object of scorn and contempt. They took me to the pastor's house and gave me a bath, and then I tried to put myself down to rest, every joint and muscle aching like a boil. Scarcely knowing how I could touch the couch there came into my head these thoughts: 'Blessed are ye when men persecute you and revile you and say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad.' And there came this thought—when they were trying to trample the life out of me I never felt resentful. I was simply praying, Jesus, help me to bear persecution so patiently that they may see Thy nature in me and be convinced of Thy power, and there came into my soul so much of heaven and such hallelujahs that all night through joy banished pain and I thanked God for my sufferings." He further said a change has come over my brethren all over the district. It used to be when these persecutions would come, they would come saying: Sia, how is it?



Did you get even with them? Has anybody been taken to prison and punished for having abused you? Whose properties have been confiscated? Who have been bamboozed? But now, when persecutions come, the brethren gather as they hear of it, and say: Brother Sia, did Jesus keep your soul sweet? Do you think that your patient, loving spirit brought conviction to any of your persecutors?

When Robert Morrison with his teacher was translating that passage: "When He shall appear we shall be like Him, for we shall see Him as He is," Able Yun laid down his brush and said: Mr. Morrison don't translate it so; no one will believe it. Mr. Morrison said the record is: "When He shall appear, we shall be like Him for we shall see Him as He is." No, no, said Able Yun, write it: When He shall appear the favored may stand afar off and see Him at a distance. No, said Mr. Morrison, the record is: "When He shall appear we shall be like Him, for we shall see Him as He is." No, said Able Yun, say the favored may touch the hem of His garment, but don't say that, no one will believe it. Put the record as it is, said Morrison, for the record is: "When He shall appear we shall be like Him, for we shall see Him as He is." And so it was translated into the celestial language. And they are like him, bearing and manifesting the spirit of Christ, and the 55,000 Protestant converts who have been gathered in China are but the foundation stones upon which there is to be erected the structure of a Christian kingdom. They are but the seed which is to bring a hundredfold into the garner of everlasting life. God changes not. The purpose of God runs on eternally. He hath purposed the salvation of this world, but has limited Himself to human co-operation. He is here calling you and me to be laborers together with Him, and whenever there is that faith which can be trusted, that courage which will not waver, that heroic spirit which will endure, God, who is no respecter of persons, will honor its possessor, calling him to larger usefulness. Joint heirship shall not be to Him a pittance throne from gracious hands. But as we are to be judged according to the deeds done in the body, the loyal can rejoice in having helped to cause the coming of His kingdom. Shall we respond? God and humanity must be one in the service. God and humanity shall be eternally inseparable in the glory.

## Financial Report of the Executive Committee,

1893-4.

1894.	<i>Dr.</i>	
Mar. 6.	To cash on hand, . . . . .	\$22 05
1895.		
Mar. 5.	To assessment on seminaries, . . . . .	563 91
		<u>\$585 96</u>
1894.	<i>Cr.</i>	
Mar. 6.	By A. L. Cowell, traveling expenses, Executive Committee, . . . . .	\$ 70
	By A. L. McClelland, traveling expenses, Executive Committee, . . . . .	19 50
	By A. L. McClelland, traveling expenses, Executive Committee, . . . . .	2 26
April 2.	By receipt book, . . . . .	10
" 6.	By H. S. Lawrence, traveling expenses, . . . . .	6 60
" 10.	By D. R. Gordon, traveling expenses, Executive Committee, . . . . .	1 10
" 13.	By stationery, . . . . .	4 25
" 13.	By stationery and postage, . . . . .	1 20
" 16.	By stamps, . . . . .	50
" 19.	By Elm St. Printing Co., . . . . .	80 00
" 23.	By A. L. McClelland, traveling expenses, . . . . .	4 74
" 28.	By S. G. Heckman, . . . . .	80
May 4.	By stamps, . . . . .	35
" 14.	By Elm St. Printing Co., . . . . .	125 00
June 8.	By Elm St. Printing Co., . . . . .	50 00
	By stamps, . . . . .	50
	By U. B. Publishing House, . . . . .	25 00
Sept. 24.	By stamps, . . . . .	1 00
" 29.	By dispatch, . . . . .	55
Oct. 2.	By dispatch, . . . . .	40
" 11.	By railroad fare, Chicago, . . . . .	5 75
" 16.	By dispatch, . . . . .	61



Oct.	16.	By stamps, . . . . .	\$ 1 50
"	17.	By dispatch, . . . . .	55
"	20.	By stamps, . . . . .	50
		By Trunk Line Association, . . . .	11 00
"	22.	By stationery, . . . . .	30
		By stamps, . . . . .	1 00
		By entertainment cards, . . . . .	1 25
"	23.	By dispatch, . . . . .	42
		By dispatch, . . . . .	86
"	24.	By dispatch, . . . . .	40
"	27.	By telegram, . . . . .	29
		By stamps, . . . . .	50
"	29.	By stamps, . . . . .	25
		By printing, . . . . .	5 00
"	31.	By printing, . . . . .	60
		By railroad guide, . . . . .	40
Nov.	2.	By dispatch, . . . . .	50
"	3.	By Howard Gladius, traveling expenses, .	5 00
		By Dr. G. W. Knox, traveling expenses, .	15 00
		By Rev. J. Emery, traveling expenses, .	2 75
		By Dr. H. A. Johnston, traveling expenses, .	13 00
		By Dr. C. L. Work, traveling expenses, .	7 00
		By dispatch, . . . . .	45
"	5.	By U. S. Greves, . . . . .	8 95
		By Expressman, . . . . .	40
		By A. E. Renn, traveling expenses, . . .	3 00
"	12.	By Elm St. Printing Co., . . . . .	39 75
Dec.	11.	By postage, Trans. Com., . . . . .	30
1895.			
Jan.	4.	By Dr. G. W. Knox, traveling expenses, .	32 00
"	30.	By postage, . . . . .	50
Feb.	27.	By Dr. H. K. Fenner, traveling expenses, .	9 40
		By Dr. J. Brand, traveling expenses, . . .	5 00
		By M. F. Newport, . . . . .	55
Mar.	5.	By A. E. Renn, Pub. Com., . . . . .	2 00
		By U. B. Publishing House, . . . . .	55 00
		By stenographer, . . . . .	5 00
			<hr/>
			\$561 28
Mar.	8.	By balance to E. O. Keen, . . . . .	24 68
			<hr/>
			\$585 96

H. S. LAWRENCE,  
Treasurer.

This report has been audited and approved by the Executive Committee.

E. O. KEEN, *Chairman*,  
R. D. MERRILL,  
M. J. KLINE,  
E. B. DOLAN.



## ROLL OF DELEGATES.

### BAPTIST.

*University of Chicago, Chicago, Ill.*

J. V. Aitchinson.

*Newton, Newton Centre, Mass.*

J. R. Slater.

*Columbia.*

A. D. Bennett,

O. D. Bennett,

D. H. Clare,

H. G. Gregg.

*Rochester, Rochester, N. Y.*

Geo. R. Varney,

Wm. Carey Newton,

G. A. Sheets.

*Rochester German, Rochester, N. Y.*

J. H. Pankratz.

### CONGREGATIONAL.

*Andover, Andover, Mass.*

E. C. Partridge.

*Chicago Theological, Chicago, Ill.*

F. B. Bridgman.

*Hartford, Hartford, Conn.*

John. E. Merrill,

H. S. Dunning.

*Yale Divinity School, New Haven, Conn.*

E. C. Wheeler,

W. M. Short.

### EPISCOPALIAN.

*Theological Seminary of Virginia, Alexandria, Va*

Wm. H. Laird, Jr.

### INTER-SEMINARY MISSIONARY ALLIANCE.

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#### EVANGELICAL LUTHERAN.

*Gettysburg, Gettysburg, Pa.*

H. M. Witman,

W. O. Ibach,

M. J. Kline,

W. F. Bare,

W. H. Ehrhart,

W. S. Oberholtzer,

H. B. Stock,

W. C. Heffner,

J. H. Harms,

G. C. Cromer,

M. J. Killian,

P. U. Koller,

A. J. Rudisile,

C. B. Cox,

G. M. Dieffenderfer.

*Wittenberg, Springfield, O.*

J. D. Simon.

#### METHODIST EPISCOPAL.

*Vanderbilt University, Nashville, Tenn.*

W. B. Nance.

#### MORAVIAN.

*Moravian Seminary, Bethlehem, Pa.*

Alfred Rymell,

W. N. Schwarze,

S. H. Rock.

#### PRESBYTERIAN.

*Auburn, Auburn, N. Y.*

W. B. McCallum,

H. C. Schuler.

*Lane, Cincinnati, O.*

Herbert S. Bigelow.

*McCormick, Chicago, Ill.*

J. F. Slagle,

M. P. McClure,

J. A. Smith.

*Princeton, Princeton, N. J.*

E. M. Calvin,

Charles R. Williamson,

H. W. Luce,

C. W. Harris,

W. H. Semple.

*Western, Allegheny, Pa.*

J. A. Kelso,

J. M. Travis,

W. M. Campbell,

Robert S. Calder,

Wm. F. McKee.



*Union Theological, Hampden Sidney, Va.*

J. L. Yandle.

*Union, New York, N. Y.*

E. E. Emhoff, E. C. Lobenstine,  
Fred. T. Steele, E. M. Bartlett.

## UNITED PRESBYTERIAN.

*Allegheny U. P., Allegheny, Pa.*

Thos. C. Pollock, Geo. A. Brown,  
O. H. Milligan.

*Xenia, Xenia, O.*

T. R. Aikin, R. W. Burnside.

## DUTCH REFORMED.

*New Brunswick, New Brunswick, N. J.*

F. J. Barny, H. B. Allen.

## GERMAN REFORMED.

*Heidelberg, Tiffin, O.*

A. C. Shuman.

*Lancaster, Lancaster, Pa.*

J. P. Bachman,	C. A. Hauser,
Benoni Bates,	M. L. Herbein,
J. C. Bolger,	T. C. Hesson,
John W. Buck,	R. R. Jones,
W. E. Bushong,	C. D. Kressley,
M. N. George,	E. D. Lantz,
F. C. Hullhorst,	J. A. Leuzinger,
E. O. Keen,	R. F. Main,
H. M. Klein,	C. F. McMann,
E. H. Laubach,	J. M. Mullan,
D. E. Master,	C. L. Oswald,
F. H. Moyer,	A. O. Reiter,
J. G. Rupp,	J. R. Stein,
C. D. Shaffer,	M. W. Schweitzer,
A. P. Stover,	Adolphus Walker,
J. N. Wagenhurst,	A. O. Bartholomew,
C. E. Wagner,	L. M. Fetterolf,
E. E. Weaver,	P. L. Gerhard,
D. J. Wolf,	E. M. Hartman,

J. F. Bair,	G. W. Hartman,
J. L. Barnhart,	T. G. Helm,
T. P. Bolliger,	P. S. Leinbach,
W. H. Brong,	G. R. Poetter,
C. A. Bushong,	W. W. Reese,
P. A. De Long,	C. J. Rhen,
T. W. Dickert,	A. E. Schadt,
M. M. Fryer,	J. E. Schaeffer,
W. G. Gerhard,	E. C. Seitz,
D. G. Glass,	G. E. Shaw,
W. C. E. Gutelius,	W. D. Stoyer,
W. S. Hartzel,	V. J. Tingler.

*Ursinus, Collegeville, Pa.*

Ross F. Wicks, W. A. Kline,  
Ernst Preuss, M. Samson.

## UNDENOMINATIONAL.

*Howard University, Washington, D. C.*

Robert Bagnall, Jr.

## UNITED BRETHREN.

*Union Biblical, Dayton, O.*

M. B. Spayd.

Cobb Divinity School, Lewiston, Me.; Bangor Theological, Bangor, Me.; Oberlin Theological, Oberlin, O.; Berkeley Divinity School, Middletown, Conn.; Cumberland University, Lebanon, Tenn.; German Theological, Bloomfield, N. J.; and Western Theological, Holland, Mich., were not represented at the convention.