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REPORT

OF THE

FIFTEENTH ANNUAL CONVENTION

OF THE

AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE,

SPRINGFIELD, OHIO,

NOVEMBER 1-4,

1894.

CINCINNATI, O.

ELM STREET PRINTING CO., 176 AND 178 ELM STREET.

1895.

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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 resolutions were 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, O.
1887—Alexandria, Va.	

JOURNAL OF PROCEEDINGS

OF THE

FIFTEENTH ANNUAL CONVENTION

OF THE

American Inter-Seminary Missionary Alliance,

SPRINGFIELD, OHIO.

FIRST DAY.

THURSDAY, NOVEMBER 1, 1894.

AFTERNOON SESSION.

The Fifteenth Annual Convention of the Alliance was opened at 3 P.M., in the First Lutheran Church, with Mr. H. S. Lawrence, of Wittenberg, in the chair. After singing "All Hail the Power of Jesus' Name," John xv. was read, and prayer offered by the chairman.

3:15 P.M. The Executive Committee reported, through its chairman, Mr. H. S. Lawrence, of Wittenberg Seminary, nominating Mr. Frank Fox, of the University of Chicago, as permanent chairman of the Convention. Mr. Fox was elected. The Committee then nominated the following committees: Committee of Enrollment, Mr. J. D. Simon, Wittenberg; Nominating Committee, Huber Ferguson, Allegheny Seminary, chairman; A. T. Bishop, Newton; C. H. Reidesil, Heidelberg Reformed in the United States; E. A. Bess, Lane Seminary; L. A. Townsend, University of Chicago; Secretaries of the Convention, R. P. D. Bennett, Princeton; T. R. Morris, Colgate; M. A. Summers, University of Chicago. Chairman Fox took the chair, and made a short address.

3:30 P.M. Paper: "Resume of Mission News for the Past Year," by Mr. George E. Jackson, Auburn Seminary.

4:00 P.M. Address: "The Introduction of Christianity into Europe and its Lessons," by Rev. James Brand, D.D., Oberlin. Prayer by M. A. Summers, University of Chicago.

5:00 P.M. A welcome reception was tendered the delegates by the ladies in the Sabbath-school room of the First Lutheran Church. Short addresses were made by the pastor, Rev. Simon, and Dr. Breckenridge, of Wittenberg Seminary.

EVENING SESSION.

7:30 P.M. After singing of hymn, "Onward, Christian Soldiers," followed addresses by Rev. S. A. Ort, D.D., LL.D., of Wittenberg Seminary, and Rev. George H. Fullerton, in behalf of members of the city. Mr. Bright sang very effectively "The Ninety and Nine," after which followed an address by Rev. Harlan K. Fenner, D.D. Notices, singing and benediction.

SECOND DAY.

FRIDAY, November 2, 1894.

MORNING SESSION.

9:00 A.M. Devotional exercises, led by J. J. D. Hall, Virginia Theological Seminary. Hymn: "More love to Thee, O Christ." Scripture lesson, Acts ii. Prayer by G. E. Jackson, Auburn, and J. A. Barnes, of Princeton. Notices by Chairman Fox. Notice of change in programme.

9:30 A.M. Paper: "Lessons from the Life of David Brainerd," by W. Y. Jones, McCormick Theological Seminary. Address: "The Foreign Missionary's Call," by Rev. George William Knox, D.D. Hymn: "Nearer the Cross."

11:00 A.M. Business session. Reports were received from the following Seminaries, reporting through their chairmen: Newton, Rochester, English Department; Rochester, German Department; University of Chicago, Andover, Bangor, Chicago Theo-

logical Seminary, Hartford Theological Seminary, Yale Divinity, Virginia Theological, Gettysburg, Cumberland University, Auburn Theological, Lane Theological, McCormick Theological, Princeton Theological Seminary, Union Theological, Western Theological, Union of Hampden Sidney. Reports were here postponed until afternoon session. Hymn: "Saviour, more than life to me."

AFTERNOON SESSION.

2:30 P.M. Song service, led by Rev. Charles L. Work, D.D., Cincinnati. Scripture: Jonah iii. and Hebrews xi. Remarks by the leader on the "Pilgrim Idea" of our life.

3:00 P.M. Paper: "The Needs of the West," by T. W. McDonald, Cumberland University. Miss Schaefer, a missionary to the Mormons, spoke of her work and its results. Discussion, followed by an address by D. Willard Lyon, on "The Volunteer Movement." Singing.

4:00 P.M. Paper: "Relation of Home Pastor to Foreign Missions," by G. H. Dubbink, Reformed Seminary, Holland, Michigan.

4:30 P.M. Dr. Knox on the "Difficulties Encountered by Missionaries." Notices. Nominating Committee reported, nominating as Committee on Resolutions: N. C. Shirey, Lane Theological Seminary; H. H. Stutson, Chicago University; E. P. Schueler, Wittenberg. Singing. Closing prayer by Mr. Turner.

EVENING SESSION.

7:30 P.M. Singing and prayer, followed by address, by D. Willard Lyon, "Prayer in Missions." Mr. Bright then sang "Here I am, send me."

8:00 P.M. Dr. Knox spoke on the "Present Crisis in the East." Notices. Correspondence read. Singing: "In the Cross of Christ I glory." Benediction by Rev. Dornblaser.

THIRD DAY.

SATURDAY, NOVEMBER 3, 1894.

MORNING SESSION.

7:30 A.M. Devotional exercises, led by A. Binkhorst, Yale Divinity. Hymn: "Laborers of Christ, arise." Scripture lesson, 2 Kings, i: 2. Numerous prayers.

8:00 A.M. Paper: "Higher Education in the Foreign Field," by Fred K. Ellsworth, Bangor Seminary. Singing and announcements.

8:30 A.M. Paper: "Industrial Missions," by Jacob Speicher, Rochester German Department. Singing.

9:00 A.M. Address: "City Mission Work," by Rev. Joseph Emery, for forty-two years a city missionary in Cincinnati. Hymn: "Christ received sinful men." Then followed a season of earnest prayer for mission work in cities.

10:00 A.M. Business session. The Nominating Committee reported as follows:

As Executive Committee for 1895-1896: E. O. Keen, Lancaster, German Reformed; Marion J. Kline, Gettysburg, Evangelical Lutheran; R. D. Merrill, Union, Presbyterian; L. A. Turner, Chicago Theological, Congregational; E. B. Dolan, Newton, Baptist; H. S. Lawrence, Wittenberg, Evangelical Lutheran, *ex-officio*.

As Committee on Correspondence, Benoni Bates, Lancaster, German Reformed; J. M. Phillippi, Dayton, United Brethren; J. S. Alfriend, Virginia, Episcopal; D. S. Hibberd, Princeton, Presbyterian; *ex-officio*, A. E. Renn, Wittenberg, Evangelical Lutheran.

As Committee on Resolutions, N. C. Shirey, Lane, Presbyterian; H. H. Stutson, Chicago Theological, Congregational; E. P. Schuler, Wittenberg, Evangelical Lutheran.

It was moved and seconded that the report of the Nominating Committee be accepted as read. Carried.

The hearing of reports from Seminaries was continued. The following Seminaries reported: Colgate, Wittenberg, Allegheny, Xenia, Western, Heidelberg, Lancaster, Union Biblical, Vanderbilt.

The Executive Committee then reported as follows: (See Reports.)

Moved and seconded that the section relative to finances be accepted. Carried.

Moved that the section relative to the next year's Convention be accepted. Carried.

Moved and seconded that the section relative to Mr. Adams be accepted.

Moved and seconded to lay this on the table till the evening session. Carried.

EVENING SESSION.

7:30 P.M. Devotional exercises, led by Chairman Fox. Hymn: "Rescue the Perishing." Prayer by Dr. Gotwald. After some announcements by the chairman, there was a business session, in which the subject of sending Mr. Adams as an Educational Secretary came up. Mr. George E. Jackson demanded, on behalf of Auburn, a vote by Seminaries. Mr. F. K. Ellsworth also made the demand for Bangor. A vote by Seminaries showed 11 ayes and 13 nays, eleven not voting. Motion lost.

Mr. L. A. Townsend, of Chicago Theological, then moved that Mr. J. E. Adams be secured by the Alliance to act as its Traveling Secretary, for the purpose of stimulating missionary study in our Theological Seminaries. Furthermore, that the Alliance pledge itself to raise the necessary \$700 to make this possible. Seconded by Hamilton, of McCormick. A motion to lay the matter on the table till the close of the session was carried.

The Committee on Resolutions reported as follows: (See Reports.)

The Report was adopted.

8:30 P.M. Hymn: "Showers of Blessing." Address by Rev. Charles L. Work, D.D., Cincinnati, Ohio.

9:15 P.M. Adjourned business session. Motion made that vote be taken by Seminaries, but not *representatively*. Carried.

Vote taken showed 66 ayes and 32 nays. Motion carried. Singing of "Old Hundred," followed by closing prayer by W. Y. Jones.

FOURTH DAY.

SUNDAY, NOVEMBER 4, 1894.

AFTERNOON SESSION.

3:00 P.M. Devotional exercises, led by Chairman Fox. Singing. Scripture lesson, Matthew v. Prayer by Dr. Work. Mr. H. H. Stutson delivered an address on the "Field of South India."

3:30 P.M. Address: "Why go to Africa?" by Mr. Miller, of Africa.

4:00 P.M. Address: "Egypt; its Past and Present," by Howard Gladius, an Egyptian convert.

4:30 P.M. Mr. Townsend, of Chicago Theological, offered the following:

Moved that a committee of five be appointed by the chair to draw up resolutions expressing the sentiment of the Alliance, and its determination to "rest not from its labors" till the awful vice of the exportation of fire-arms, gunpowder and rum be renounced by our beautiful land, the United States.

The following committee was appointed: L. A. Townsend, Chicago Theological; T. R. Ellsworth, Bangor; G. E. Jackson, Auburn; J. J. D. Hall, Virginia, Hampden Sidney; Mr. Jacob Miller, United Brethren Seminary, Dayton.

Subscriptions were then taken in behalf of the work of Mr. J. E. Adams. Total amount contributed, \$249.

EVENING SESSION—HELD IN CITY HALL AUDITORIUM.

7:30 P.M. Devotional exercises, led by Mr. Henry K. Boyer, Chicago Union. Scripture lesson, read by Dr. Ort, of the Wittenberg Seminary, Isaiah xxxv. Solo by Mr. Bright. Prayer by

Rev. Simon, after which Mr. Townsend, chairman of Committee on second set of resolutions, reported, which report was adopted.

8:15 A. M. Address: "The Thirsting Christ," by Dr. Johnston, of Chicago. Solo by Mr. Bright: "Where are the Reapers?"

9:00 P. M. D. Willard Lyon spoke on the need of funds, and a collection was taken on behalf of Mr. Adams' work. Amount collected, \$24.67. Hymn: "Bringing in the Sheaves," after which D. Willard Lyon took charge of the farewell testimony meeting. There were many earnest testimonies, after which Mr. Bright sang, "The Way of the Cross," the congregation joining in the chorus. A message was read from Dr. H. H. Jessup, Missionary in Turkey.

Mr. D. Willard Lyon made a short farewell address, after which, hands being joined, the farewell hymn, "Blest be the tie that binds," was sung, and the Convention was formally adjourned by Chairman Frank Fox. Benediction, Dr. Johnson.

R. P. D. BENNETT,
F. R. MORRIS,
M. A. SUMMERS,

Secretaries of the Convention.

REPORTS.

REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee respectfully submits the following report:

At the call of the chairman, all but one of the Committee met at Springfield, Ohio, on March 6, 1894. The session was opened with prayer. It was decided to hold the Fifteenth Convention of the Alliance on November 1-4, 1894.

The condition of the treasury was reported by the retiring chairman, Mr. A. L. McClelland. The balance in the treasury amounted to \$22.05. Unpaid bills amounting to \$375 were handed over to Mr. H. S. Lawrence, the new chairman. These accounts were audited and found correct.

During the present year there have been received \$457.86. There have been paid out \$365.18, mostly on the unpaid bills of last year; and there are still outstanding bills to the amount of \$95. Several Seminaries have not yet paid up their dues, and the Committee earnestly desire those who are delinquent to settle up.

A detailed financial report of the Alliance will appear in the printed report of this Convention; but at present we feel safe in saying that the expenses will be less than those of last year. The bill for printing, which was over \$30 last year, has been reduced this year by the use of the mimeograph to the small sum of \$6.85.

The Student Volunteer Movement having nominated Mr. D. Willard Lyon to be the official representative of the Alliance on the Executive Committee of the Student Volunteer Movement, your Committee ratified this nomination.

Your Committee recommends that the next Convention of the Alliance be held at Lancaster Theological Seminary, Lancaster, Pa.

Your Committee recommends that Mr. J. E. Adams be secured to act as the Traveling Secretary of the Alliance, with the object in view of stimulating missionary study among the Seminaries; that the Executive Committee of the Alliance be authorized to plan the raising of \$700 for the support of this work; and that these funds, and the plans for Mr. Adams' tour, be placed in the hands of our official representative on the Executive

Committee of the Student Volunteer Movement, who shall give a full report of these funds to the Executive Committee of the Alliance.

H. S. LAWRENCE,
D. R. GORDON,
A. L. COWELL,
Executive Committee.

REPORT OF COMMITTEE ON RESOLUTIONS.

Resolved, That as a Convention we record our sense of gratitude to Almighty God for the privilege of assembling in Fifteenth Annual Session.

Resolved, That we rejoice in the indication of a universal awakening of the Church of Jesus Christ to the duty of missions, and that we are especially gratified by the reports from the Seminaries of the land showing that the students are generally engaged in systematic and intelligent study of the great problem of missions in all its phases.

Resolved, That we earnestly commend to the Seminaries of the land the zealous prosecution of this work of education in missions, by the establishment of chairs of missions or lectureship, or, where this is impossible, by the formation of classes for specific study in course, and by all other means which will minister to the great end in view.

Resolved, That we urge God's people to pray that the Father may overrule the war now in progress in the Orient to the signal extension of His cause among the people of the two great nations engaged; also to pray that the Soudan, the great unoccupied field of the world, may be opened speedily to mission work.

Resolved, That while we regret that Church Boards have been unable to extend their work this year, owing to the financial stringency, we rejoice that new and larger plans are being formed for the future, and we pray that the Church may provide the funds necessary not only to accomplish these plans, but also to send forth the many men and women who have volunteered for the foreign service.

Resolved, That the foreign work demands first-class men, and that we urge upon Church Boards of Foreign Missions the selection of only those men who are physically, mentally and spiritually best equipped for the fields to which they go.

Resolved, That we recognize city missions and home missions as integral parts of the great cause which we represent, and pledge the hearty interest and co-operation of the Alliance in these Departments of missionary effort.

Resolved, That some practical and definite effort should be made by the officers of the Alliance during the coming year to extend the work of the

Alliance to many Seminaries not now enrolled, and that District Alliances should be formed wherever practicable.

Resolved, That the sincere thanks of this Convention are due and are hereby tendered to the Faculty and students of Wittenberg Theological Seminary for their unsparing efforts on our behalf; to the citizens of Springfield for our kindly reception, and to the pastor and members of the First Lutheran Church for so kindly offering to us their house of worship as a place in which to convene. Our thanks are also due to the Y. M. C. A. of Wittenberg College for the reception of welcome tendered us, and to the railroad officers for the favors granted, and to the city authorities who granted us the City Hall for the farewell meeting of the Convention.

N. C. SHIREY,
E. P. SCHUELER,
H. H. STUTSEN,
Committee.

REPORT OF COMMITTEE ON EXPORTATION OF FIREARMS, GUN- POWDER AND RUM.

WHEREAS, We, the members of this Alliance, have considered the enormity of the crime of the exportation of firearms, gunpowder and rum into heathen lands, and, whereas, we deem this a most powerful offset to missionary labors, be it

Resolved 1. That we hereby express our unqualified condemnation of the traffic.

2. That we arouse the Seminaries represented in the Alliance to more energetic and practical efforts for securing its abolition.

3. That we recommend that the Committee on Programme give the subject a place for discussion at the meeting of the Alliance at Lancaster, Pa., in 1895.

4. That our Traveling Secretary, Mr. J. E. Adams, be instructed to assist in arousing the sentiment of the Seminaries and to collect such suggestions for prosecuting the work as may be offered.

L. A. TOWNSEND,
J. J. D. HALL,
GEO. E. JACKSON,
F. K. ELLSWORTH,
JACOB MILLER, JR.

ADDRESSES.

I.

ADDRESS OF WELCOME.

S. A. ORT, D. D., LL.D., PRESIDENT WITTENBERG COLLEGE.

My Young Friends:

We are glad that you are here. We are pleased to look into your faces, to take you by the hand and to have you among us. We welcome you to Springfield and the hospitality of Christian hearts. Our hope is that you will find your stay among us both pleasant and profitable. The pleasure and the profit of our meeting together, enjoying a few days association and exchanging views pertaining to the great practical characteristic of the Gospel, will surely be mutual.

May I not say that we have been eager for some while to have your convention, and have looked forward with increasing interest to the present hour? You are a body of young men, Christian young men; more than that, a body of Christian young men who are called of God to engage in the greatest undertaking to which the human soul can devote its powers. On this account we esteem you most highly, and at the same time praise the Great Head of the Church that through the Holy Spirit He has persuaded so many young men of vigorous mind and warm heart in our day to dedicate their life to the ministry of the Word.

You come on the stage of public action in a time of much unrest and severe struggle. Eminent men a few years ago tried to comfort and encourage the embryonic preachers of that time with assurance that the period of religious conflict had almost closed, and that they were about to enter into a peaceful inheritance. What these distinguished teachers doubtless intended to say, and wished so to be understood, is that the form of religious struggle, peculiar to their day, had run its course. The oppositions to our Christianity are always substantially the same, but their modes vary from generation to generation. Now it is a coarse, vulgar Infidelity, then a refined, cultured, Skepticism; now it is Deism, then Rationalism; now Pantheism, then Agrarianism. In the present hour more especially the questions raised are: How much of this we call the Bible

is divine thought and how much human? What portions, if any, have been communicated in such manner that in their case no error can be allowed? Or shall we estimate the Bible out and out a human production, containing much that is wise, useful, uplifting, but which it remains for the reason of man to separate from the foolish, worthless and degrading, as the thrasher sifts the wheat from the chaff? Or again. What are the contents of this Book? Are they wise deductions from past experiences, or intuitions of man's higher intellectual power? Or are they originally communications from God through personal agency? Furthermore, are the facts recorded in this Book such as belong to a natural order of things, or are they pre-eminently supernatural? Who is the Christ of the Gospels? Merely a man most highly endowed, who succeeded better in doing right and good than any member of the human race has done, and whose teachings are the insights of genius which always possesses in greater or less degree the divine afflatus? Or is the Christ of the New Testament veritably God manifest in the flesh, a real incarnation, through which exists and only can exist the person who is the unity of a true human and divine nature? This, at last, my young friends, is the central, final, crucial question. The religion of Jesus is what he is in the essence of his existence. If He is really and truly the incarnation of God, then He is the supremest revelation of the Divine Being, both of the truth as it pertains to the eternal life of this being and as it is involved in the right relation of man to this being, and how this relation can be secured even by sinful men. In the light of this conviction there is no more reason why the Apostle Paul should be a great historical reality than Moses, and no more necessity why the former should be inspired than the latter. In the mighty work of redemption the incarnate son of God, Jesus Christ, is the center. Toward Him the historic movement of the Old Testament times distinctly tends, and in Him gloriously culminates. Out of Him crucified on Calvary proceeds the evolution of succeeding ages which will find its consummation at last in the Crucified One, seated on the right hand of God, clothed with all power and ineffable glory. Jesus Christ comprehends in himself all epochs, even the entire history of the redemptive drama. In consequence he has as much need for man like Moses in the beginnings of historic Israel as he has for the Apostle Paul in the beginnings of Christianity. Not only so, but his agents in one dispensation will be inspired men of God as surely as they are in another. This means that the Old Testament as the record of inspired revelation stands or falls with the New, and that the New Testament stands or falls with the Old. It needs to be observed that if Jesus is not the Christ, the incarnate Son of God, then he does not comprehend all times and events in the history of redemption.

He marks only a certain stage of the process; is not in fact the redemption itself, but merely an example of it, and is in no way himself necessary to the existence of either Abraham, Moses or Isaiah. These would have been, might have been, had the historic Christ not appeared—men of renowned faith and piety toward God, whom even the New Testament applauds. If this be so, why might not a man like Paul have been without the historic Jesus? Is this historical consequent dependent absolutely on the immediate historical antecedent? Some of its accidents no doubt are, but of the essential Paul, the man of faith and most ardent piety, it must be answered, *no*.

Refined human thought, however, is pleased to say that while the historic Christ is simply the member of a series, the richest blossom of the evolutionary plant, nevertheless there is the true, eternal, all-comprehensive Christ, the ideal Christ, without whom the worthies of the Old and New Testament times would have been impossible, and without whom Jesus of Nazareth could not have figured as the regenerator of his age. This ideal, be it noted, however, exists only as subjective conception, and not in its absolute perfectness as objective reality. Jesus of Nazareth is merely the highest approximation which any one can reach. He is not himself the perfect realization of the Christ in idea—only its best approximate expression so far as the individual is concerned. Hence the historic Christ is inferior to the ideal Christ. I need not apprise you that this theory, now so elegantly exhibited in some quarters, and becoming strangely influential in the teaching of some schools and the preaching of some pulpits, is the Judaistic conception of the Messiah. Jesus of Nazareth is not the Messiah. This is an ideal which can be attained in its fullness, not by the individual, but by the class. Israel is the Messiah, not a man called Jesus. Likewise to-day we are told that humanity at the goal of perfection is the Christ. Faultless union with God in love; this is the sublime idea, which is our true Messiah, and which the human race is energizing itself to be. When the day of perfect attainment is at hand, then will the eternal, all-comprehensive Christ have found a true historic reality.

This is the Christ of a one-sided humanitarianism now exhibited as the best religion of the world. A system whose Saviour exists in idea, and is becoming, with the progress of the race, more and more real, and finally will gain fullest expression in a perfected humanity. The vice of this theory is to be found in the sly assumption that the best, most perfect, is to be found in quantity, and not in quality. The ideal Christ is more the Christ of quantity than of quality. The historic Christ, the Christ of the New Testament and of the Evangelical Church, is determined in His per-

son by quality, Son of God and son of man, true divine nature and true human nature.

Much ado has, during the past year, been made over the parliament of religions. This was an expedient devised for the purpose of winning, in the first place, the wise heathen, and then their peoples from the opposition to Christianity and from their religious ways to the Gospel in its methods by showing them in how many points the religion of Jesus agreed with their religions. The desired result of the Convention seems to have been unsatisfactory, because these innocent heathen, when they returned home, informed their people that on visiting America and attending the great Symposium at Chicago, they learned that the Americans were tired of their religion; had, in short, discarded it, and called a convention of the religionists of the world in order to ascertain which one of all the other beliefs would be the most serviceable. At bottom of this device of a parliament may there not be discerned the thought of that ideal Christ which every religion of heathendom possesses, and the exhibition of which, on a great public platform, would show Christianity and all other religions to be in essence one? They all have the same Christ in idea. And does not this explain the fact that the real, historic Christ was kept much in the back ground, and a defective humanitarianism paraded before the curious multitude?

In your day, I venture to say, the struggle will be, as it always has been, concerning Jesus of Nazareth. Is He the Christ, the Son of the living God, or is the Christ yet to be, and will He come only as the finished result of a long process of development?

The side of these questions on which you range yourselves will determine the Gospel that you will preach and toil to give to the perishing of earth. If you choose the ideal Christ as one whom you will teach and labor to have realized, then your Christianity becomes a scheme of saving men by human deed. Or have you chosen Jesus of Nazareth, the Word made flesh, the glory of the only begotten of the Father, full of grace and truth, as the Christ of God, who alone is mighty to save, then the Gospel which you will preach and carry to the ends of the earth will be that glorious proclamation of saving love which teaches all men that the just shall live by faith—a penitent trust in the Christ who is, and on the cross of Calvary atoned for the sin of man, who rose from the dead, ascended far above all principality and power, up to the right hand of God, and there lives to-day, the Lord of lords and King of kings, able to save unto the uttermost all that will come unto God.

And may I not fairly ask. What other Gospel than that of the New Testament, whose Christ is the eternal Son of God in human likeness, are

you moved to preach to the miserable of this earth? None. Do you suppose that were the Christianity you espoused the religion of the ideal Christ, that you would be in this Convention aflame with missionary zeal? What has a one-sided humanitarianism ever done? What sacrifices has it ever made, and what agencies has it ever set on foot to give the Gospel of life and salvation to those walking in darkness and the shadow of death? Where are its missions to-day, where its missionaries? Who have in heathendom this very hour 60,000 workers for God, and are giving \$14,000,000 a year to evangelize the world? They who believe in the historic Christ, true God and true man.

Do you wish to catch more fully the spirit of missions, then sit down and study the Christ of history. Study Him in His person, in His life, in His sayings, in His deeds. Behold Him as the missionary of heaven to this earth, sent of God the Father to seek and save the prodigal man, and I am sure that if you so do, you will be moved by the Divine spirit as never before to go out and publish to perishing souls what a great Saviour is this Jesus who was born at Bethlehem and crucified on Mt. Calvary, great not in wisdom alone, but for us poor sinners especially in power.

I leave off as I began. We welcome you cheerfully, heartily. May the Lord bless you and keep you.

II.

ADDRESS OF WELCOME.

REV. GEO. H. FULLERTON, DD.

In behalf of the "Ministerial Association of Springfield" I extend to the "American Inter-Seminary Missionary Alliance" a most cordial welcome to our city.

Our united parish is this city of thirty-five thousand souls. We have twenty-nine evangelical Protestant churches of different denominations endeavoring to do the Lord's work in this field, divided as follows: Four Baptist, one Christian, two Congregational, one Disciples of Christ, two Episcopalian, six Lutheran, seven Methodist, one Methodist Protestant, three Presbyterian, one United Presbyterian, one United Brethren. Our total membership is about eight thousand. This number does not include the children of our homes and Sabbath-schools, who, by parental consecration and by covenant right and baptism, belong to the Church, but have not yet entered into its full communion. In close fellowship with our Churches are such organizations as the following, which receive nearly all their support from us: The Griffith City Mission; the Deaconess' Hom

the Y. M. C. A., with nearly twelve hundred members; and almost every Church has a Christian Endeavor or Epworth League or Baptist Union, or similar organization for its youth. Of course we all have Sabbath schools, and try to keep them near our hearts. As additional fields of labor, though not under church control specifically, I might name our Associated Charities and Industrial School work, our City Hospital and Infirmary. At the latter place we sustain preaching every two weeks. It is a matter of interest to us, and may be to you, as bearing upon our benevolent if not religious opportunities for usefulness, that three of the principal benevolent orders of the day, viz: the Masons, the Knights of Pythias and the Odd Fellows, have recently established their State homes for their orphans and infirm in our city, and have begun the erection of extensive buildings; and I must not close my enumeration without naming our public schools, which are as good as the best, and are under pronounced Christian influence; our Springfield Female Seminary; and last, but not least, Wittenberg College and Theological Seminary, which, though Lutheran in their denominational control, we yet love to patronize and all feel glad to call our own.

We are heartily united as pastors and Churches in the evangelization of our field. You will have to tarry long with us and seek unfrequented places to hear the words, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." While loyal to our peculiar denominations and of firm conviction that any of the other Churches could be better spared than our own, yet we keep "the unity of the spirit in the bond of peace," with earnest endeavor and, we believe, with unusual success.

We believe fully in Missions—City Missions, Home Missions, Foreign Missions. We do not know where Home Missions break off and Foreign Missions begin. We do not know of a parallel of latitude or longitude which is beyond the reach of our Lord's command, "Go ye into all the world and preach the gospel to every creature," excepting where it may run into an uninhabited land. We are represented in distinctively Foreign Mission work by the following persons: Rev. George E. Albright, in Japan; Rev. William E. Fay and wife and Miss Louisa E. Fay in Africa. These four are from the Congregational Churches. Miss Henrietta Ogden has represented our Methodist Churches in Mexico, but is now at home. Mr. Samuel C. Kinsinger has recently been ordained in the Lutheran Church and is on his way to India. And Miss Jessie Dunlap represents our Presbyterian Churches in Northern India. We confess that we have not half the number we should have in the field, and that we are not doing half as much as we ought to support those who are busy with the harvest. We not infrequently feel as pastors that we would like to be foreign mis-

sionaries and get away from long-plowed ground into virgin soil. There is not one of us who has not looked over into Macedonia and listened for a call. We rejoice in your opportunities, young brethren, and pray God to direct you where to put in your plowshares or sickles. We have seen great things in the missions of the nineteenth century, but believe that you are going to see far greater things in the missions of the twentieth century. We hand over the work we can not do to you, willing that you should increase while we decrease. We have no question about the final conquest of the world for Christ. We are all working toward an absolute certainty, for have not great voices in heaven, where they live in the eternal present tense, been heard already saying, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever?"

Thanking you for your coming, and praying that we may be comforted together by our mutual faith and zeal, I conclude the welcome which I have been asked to offer you in a representative way.

III.

AMBASSADORS OF THE KING.

REV. HARLAN K. FENNER, DD.

The man who reads the history of modern times, and ponders as he reads, will rise a seer of splendid vision, or a prophet of shadowy despair. His place will be determined by his relation to the mightiest personalty that has influenced the movements of the superior civilizations.

The man whose deity is his own reason, whose moral law is his conscience, and whose end for living is personal gratification, may easily become the spokesman for despair; but that man whose God is the incarnated Christ, whose code of morals is the Gospel, and whose aim in life is the restoring of man to unity with deity, may well shout for joy when he beholds in vision that which is possible by a divine evolution from modern forces and conditions.

That view of modern times which takes no account of God, has in it colors of a depressing power, and in its vista flames the fires of a vesuvian overthrow. Civilization must perish where there is no divine force leavening and renewing. History brings forth its facts to prove that all nations will be cast into hell which forget God. Are we living in a civilization whose history will be little more than a revision of that of Assyria and Babylon?

In that seething mass of humanity which forms our modern civilization—upheaving, plunging—are there no forces acting save those which owe

origin to human or material nature? If this is the true *status*, then our prophet reasonably may sing in the minor key and quote his stanzas from that philosophy which confronted Paul on the streets of Athens, and mocked at him in the court of Areopagus.

The present speaker is no precentor for such lamentations; his music is toned to another key, and his verses would throb with the spirit of hope which made the angelic anthem so grand, as it woke the echoes of Judean hills, when the infinite One enswathed himself in human clay.

The civilization awaiting the coming preacher is intensely interesting; it is burning with enthusiasm, it is fierce with antagonisms, it is proud with prosperity, it is restless with reckless teachings, it is permeated with the spirit of secularity, and is groping, somewhat blindly, for a safe and true leader. We of to-day, as well as you of to-morrow, are personally concerned about that section of this modern civilization which throbs in nervous anxiety upon this western continent, largely within the limits of the temperate zone—the zone of national power and achievement in the world's history.

The civilization of America is wonderfully complex, and finds no historical development that can form comparison. It has received formative material from almost every nation on the earth, and is a partial legatee of every century for two thousand years. This civilization is not completed, it is essentially in the becoming state. Unnumbered forces are at work, the crystalization is yet to be. In this forming condition of national society the man of God sees moving the power of one who combined man and God in an inseparable unity. He was present when this land emerged from the horizon of the mysterious West; he was with the company that "moored their bark on the wild New England shore," he was recognized when the heroic colonies were welded into an infant nation, he has never been absent from America in all its history.

The national life of all modern European people finds many of its roots running back into a dark heathenism, but the civilization of this western land never was heathen. It was reserved for Christ, it was dedicated to Christ, to Christ at last it shall belong.

The Christian seer beholds in the unsteady swaying of the people, not the premonition of a dark overthrow, but the vigorous movements of a life which will culminate in the elimination of the last factor of evil, and will develop a society of just men made perfect. The Christian philosopher, contemplating the great problem of America, soon discovers that it involve chiefly the question of relationship, viz.: the relation of man to God, and the relation of God to man. This student of society is fully convinced that the Gospel has the only true solution of the problem, and he is bold n

his declaration that the proper and true adjustment of relationships can never be made without Christianity.

Those schemes of social economy which have been tried, aside from the plan of Christianity, have been aimed at a satisfactory adjustment of man to man, and in almost every instance have failed. The system of the evangelical reformed says, put "man into the true relation to his God, and the social relation will be a consequent product." The bringing of man into this true, normal relation to his God is the supreme work of the ministry. Man is a rebellious sinner, he is hostile to the King, his spirit of action has created an emergency in which he stands in danger of an eternal banishment. God, in His mercy, provides for this emergency by sending forth His Son as an ambassador, who seeks to restore man to unity with God on terms generously made by the King, omnipotent and eternal. When the mission of Christ on earth was finished, He committed this supreme work to His apostles and their successors. "As the Father hath sent me," the Master said, "even so send I you." The chief apostle to the Gentiles expressed this specific and kingly idea of the Gospel ministry when writing to the Corinthians. "We are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." (2. Cor. 5:20).

This is the eternal truth and duty in the ministerial office. The preacher is the King's ambassador. There is a hostility in every heart that is not self-surrendered to God; the preacher coming from the side of God is to persuade men to be reconciled on terms provided and declared by the King. The treaty of peace is to be made a personal matter between God and the individual by the mediation of the ambassador. This view of the ministry needs an emphatic presentation.

We are living in a time when organization is looked upon as the great factor in spiritual conquest. The Church is prolific with societies, alliances, leagues, unions, fraternities, guilds and so on, just as long as one wheel can be fitted into another. To a certain degree these may be helpful in supplying conditions for the ambassador's specific work, but they can not do the work of the ministry. The ambassadorial function is supreme, must be distinctive, must be prime. It is the pole of all religious activities. There may be a thousand out-running lines of work, but like the meridians which encircle the globe, they must converge to and meet at the pole.

I am ready, with an enthusiasm that has not lost the fervency of youth, to emblazon on every ensign of the Church,

AMERICA FOR CHRIST,

but at the same time I am not forgetful that more than a score of years, in

the very heart of this conquest, has taught me that men and women are won for Christ, conquered for the King, when the preacher, as an ambassador, treats with them as individuals for a reconciliation to God.

Organization may furnish ways for the development of the won subject, but the winning remains largely in the hands of the King's ambassadors. The spiritual conquest of America depends more upon the ministry than upon any one, or any combination of human appliances.

Send forth the equipped ambassadors—having knowledge of their mission and message, thrilling with the spirit of conquest and sacrificially loyal to their King—and the spiritual subjection of America will go forward speedily and surely.

With the equipment which the seminaries furnish I have little to do at this speaking; my concern is with the ambassador as he enters upon, or is already engrossed with his specific work. This servant of the King, for effectiveness, must have some personal qualifications that touch him and God immediately. Some of these will now be emphasized.

I. *The effective ambassador has a hearty confidence in his royal birth.*

He believes that God is not only his King, but also his Father. He appears before men not simply as a man, but as a man of royal blood and royal endowments. In administering the office of an ambassador he has no fears respecting his own relation to the King. "God, whose I am and whom I serve," is the confident expression that is always present in his heart. The true ambassador is born of God, is born from above, is a child of the King, is an heir of heavenly royalty. He believes that he belongs to the aristocracy of righteousness, he claims to possess a patent on a divine nobility that marks him a different man from him who is a child of Satan. This confidence in his royal birth is no mother for pride, haughtiness, insolence or selfishness, but is the feeding source of a becoming humility. Being vitalized by the blood of a superior nobility, being permeated by an affection that is divine, like his royal Father, he yearns, with a constraining love, for those in sin that they may be born into the rights and privileges of the heavenly royalty. With a common basis in human nature, he feels for his rebellious brother, but conscious of a divine relationship, he knows that they are not one in spirit, aim and hope. This consciousness of a difference between him and the unsubdued, and the knowledge that the advantage is on his side, crowds the royal son to appeal in hearty words to the unsaved that he may become reconciled.

The Ambassador-in-chief, the man of Galilee, while he was tender, humble, gentle, and mingled with men of every rank, never for one moment forgot that he was of royal kinship. His lowliness of life gave him a fine field in which to manifest his princely endowments. They were seen

in the nobility of his spirit, in the broadness of his charity, in the tenderness of his sympathy, in the richness of his favor and in the mightiness of his uplifting power. The human Ambassador, who now carries forward his Master's mission, should feel the meaning of his royal birth and should act as becomes one so highly favored.

Personally conscious of his celestial connections, and believing heartily in his divine heirship, he will execute the duties of his imperial office, always manifesting the attributes of a true royalty. His manner, his words, his deeds will show the spirit of nobility. Like his Master, he will have broadness in charity, richness in sympathy, tenderness in feeling, heartiness in love and earnestness in action. He enjoys this spending of self; he can afford it—he is the heir of the King. Without pride he holds himself aloof from that which contaminates; without absorbing evil, he ministers sympathetic help to the vile; without being exclusive, he avoids all companionships that are not becoming the child of a King; without the spirit of arrogance, he passes by all in life that may spot his robes, mar his character, curtail his influence or hinder the progress of his specific work. Confident of his spiritual birth, confident of his royal sonship, confident of his celestial heirship, the ambassador has within his being a personal force that will give power and effective energy wherever may be his special sphere of action.

II. *The effective ambassador has a hearty confidence in the validity of his commission and function from the royal court.*

Every preacher must settle to his own satisfaction the question, "Am I sent?" Many motives may be discovered entering into the final decision by which he accepted his mission, but chief—*facile princeps*—among these must be the hearty conviction that he was called and sent forth on his royal work. "Separate me, Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed." (Acts xiii: 2-3.) Into the empire of the Cæsars they went believing intensely in their direct personal call to the work of an ambassador and that their commissions gave them an ambassadorial function.

Paul, in presenting himself and work to the world, was careful to bring to view that he was not in his position by self-choosing, but by an immediate call from God. The sending forth by the Church at Antioch was something, but the impulsion of the Holy Ghost was more. The blessing of brotherhood at Antioch was desirable, but the baptism of the Holy Ghost was indispensable. It was a matter of comfort to know that in Syria a loving congregation followed his tour with their prayers, but it was a matter of strength to Paul when, in Corinth, he heard his King speak to him

directly. "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city." (Acts xviii: 9-10.)

The first verse of that wonderful letter to the Romans is a splendid specimen of a lofty self-consciousness, subdued by the spirit of obedience, when the mighty Master and his work come to view. "Paul"—what a throwing to the front of his own personality, as if he were supreme; then quickly he tones down what might seem pride by stating his humble relation to the Master—"a bond slave of Jesus Christ,"—then, feeling the force of his commission, he adds—"called to be an apostle (a sent one) separated unto the Gospel of God."

The modern ambassador, who, with Paul, is personally satisfied with the genuineness of his call, and has accepted its rights and privileges, will go forth to his work with a strength that will make him nobly indifferent to the criticisms and hostility of the world and prepare himself to command the respect of those who seek the higher things in life. He has with him the constant fellowship of the Divine One; he looks not to man, men or organizations, for strength, because he well knows that his position as a sent one carries with it the provision for all needed supplies. He furthermore accepts and exercises the ambassadorial function which his commission guarantees.

The preacher is not a priest, offering sacrifices at the altar; he is not simply a herald, crying out a royal proclamation; he is an ambassador, having not only the authority to declare the will of the King, but also the power of executing a treaty. His specific business is not to say simply to the rebel, There is reconciliation provided; but he must be ready to say, I am commissioned to offer you terms of restoration and enter into an agreement with you, in Christ's stead, which shall stand accepted at the celestial court; therefore I beseech you, be reconciled to God. In this he exercises a specific function of his office. He is sent to do that which Christ would do were he corporeally present among men. This can not be construed as Romish, because its limits are the absolute terms of the commission, while Romanism is a spiritual usurpation, a virtual dethronement of God and an arrogant assumption of divine prerogatives.

This age will not be satisfied with mere declarations, nor with the exercise of service forms. "What dost thou work?" "What assurance canst thou give?" are the piercing interrogations that try the soul of the minister of Christ. He must find part of his answer in what he is himself; he must rest in part upon the conviction that he is sent from God, and he must assert his belief that he has an ambassadorial function in which he can both declare and seal a covenant between God and men. Christ said:

"He that receiveth you receiveth me." Again: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

The preacher that is strong in the Lord, and commands by his strength the attention of men, believes that he is called to preach salvation in Christ, and that he is commissioned to lay the divine seal of reconciliation upon the head of the reconciled one in the name of the Father, Son and Holy Ghost. The ambassador must proclaim the conditions of his mission in hearty confidence, and with the same hearty confidence assure men that the covenant of reconciliation standeth sure, both now and evermore.

III. *The effective ambassador has a hearty confidence in the power of his message of reconciliation.*

The preacher has a message for guilty men; its conditions were made without his advice, and were divinely endowed. Within the limits of this message he finds the orders by which he moves, and in them he believes is lodged a royal power. When he approaches man he brings to bear some personal influence, but in the message he offers a heavenly energy. The writer of the Book of Romans said that the Gospel was "the power of God." This is the belief of the true ambassador, and he confidently offers man this power as enabling him to pass into the reconciled state.

The preacher in his own name has no restorative power, nor can any aggregation of regenerated men produce one spark of the royal life; his message is the medium of communication with the source of all spiritual power; by it his King gives spiritual life and energy.

The effective ambassador believes that when he unfolds the Gospel, he is offering men, not merely sentences embodying fine thoughts, lofty ideals and brilliant morals, but that he presents to them the King himself. "I am the truth," said the Master; when the preacher proclaims the truth he is offering to man the Master himself. The message is the incorporated King. Furthermore, the ambassador presents the message just as the King gave it. He proclaims the message, not what he thinks of it; the message, not his opinion concerning the terms of the message. The culprit in prison cares little for the opinion of the officer who brings the pardon, but he is nervously anxious to hear the pardon in the words of his King.

The preacher may study philosophy, science, politics, literature, history and social economy, but when he comes to attempt the reconciliation of man these mental forces must drop into inferior places, while the message of the King holds the supreme place.

"What have you from the King," shouts the multitude. Shall the ambassador answer by thrusting forth his thinking upon the message? *How* the King planned it, *how* he produced it, *how* its various parts are related,

how inspiration filled it, *how* there seem to be slight errors in its statements, *how* he guesses at the divine philosophy that underlies it, and *how* it might be improved by accenting its human element and whispering its divine constituent? No! No!! Let the preacher proclaim the Gospel of life as the power of God, believing that in it is divine force, and that it will subdue the rebellious heart. Let his comments upon that message be in the nature of enlightenment, not such expositions as are equivalent to substitutions, apologies, additions or subtractions. Give the message complete, not in fragments that have no special vitality.

The analyst places the grain of wheat upon his table, and with his knife separates it into parts, he subjects it to the action of his chemicals, discovering the elements inherent, and possibly determining its forces and their relations, but when he is through, that which remains of the grain is fit neither for growth nor food. The farmer takes the grain in its entirety; he knows little of its elements and relations, but of this he is sure, within is the germ of a new life; with full confidence he flings it to the becoming environments of nature and patiently awaits the golden harvest. "The seed is the word," said the great Sower, and nowhere does he commend the scattering of the distorted remains—the debris of a series of intellectual chemics. "Preach the preaching that I bid thee," said the King to his servant when sending him to Nineveh.

At his choosing the preacher may convert his study into a laboratory for dissecting and analyzing his message, but for the glory of God and the comfort of the people, we beg him to keep the product of his knives, acids and mortars in the cupboards, thoroughly disinfected; when he stands in the pulpit, when he addresses men as an ambassador of the King, we earnestly plead with him to herald a whole Gospel, give men the Word, with the divine germ undisturbed.

It is proper, desirable, necessary that the preacher knows how to analyze his message, to study carefully the relation of parts, to understand the great unity of thought and doctrine that is imbedded in it, but when he comes to deal with men, let him preach a complete, living Gospel, believing it to be the power of God unto salvation, and assured that all his study and discovery can not add one jot to its power, nor all his criticism subtract one tittle from its vitality. Let him give men the will of the King in its pristine form, and let this be done with a confidence that will predispose men to give him a respectful hearing. The preacher whose manner betrays timidity, whose expositions show doubt, whose persuasions lack positiveness, whose appeals have no ring of certainty, and whose whole bearing declares the absence of a sacrificial loyalty, is an ambassador whose work

among men will be weak, and he will poorly fill the high office, which was to gather souls and fit them as subjects for the King.

Young men of God, it is with genuine pleasure that I hasten, for a few hours, from the exacting and abundant duties of a home mission field to emphasize some ideas that need be known if this land is to be won for Christ. No grander work offers itself than that which opens to the home missionary. Within it lies possibilities that must effect the history of the world unto the end of time. The enthusiastic prophet of the age says: "As goes America, so goes the world." Accepting his prediction as truth, we must admit the serious importance of winning this great people for Christ and His cause. In a sense it may be truthfully said that America is a product, but in a larger and truer sense it may be said that America is a creator, whose life, thought and action will determine the destiny of millions unborn, and whose influence will mold men into paragons of perfection or monsters of deformity.

In this future making of America lies your sphere. The work is appalling in magnitude, its demands are exacting, it is exhausting in its duties, but withal it is most glorious in possible results. Go into the field with the burning desire of a conqueror; complete your equipment as fully as the armory of the schools can supply; gather about you all the helpful appliances you can command; but never forget that in winning the world for Christ there is not a more powerful human instrument than the personal character of the ambassador. God's call has separated him from the ordinary rank, God's commission has been delivered to him, and to him has been committed the message of God, living with power divine. What the ambassador is, what he believes, what he does, combine to make him a mighty human force among men. The home missionary, as he travels the broad acres of the West, as he climbs the mountains of the East, as he tramps the rickety stairways of miserable tenements, or plunges into the dim cellars of dingy store-houses, as he tenderly crosses the thresholds of the cottages of the poor, or more boldly walks the halls of the affluent, must go as the qualified ambassador of the King. Men try him before they try his message; they trust him before they trust his Master; they surrender to him before they surrender to the King; men to-day touch the ambassador first, and by him are led to the cross to be enrolled for the service of the King—now and forevermore.

America for Christ? Then there must be an enthusiasm for CHRIST—an all-consuming love that burns in every nerve of the ambassador's being.

America for Christ? Then must there be an enthusiasm for man, a forceful energy that drives the ambassador into any rank of life if there he may find a rebellious son of the King.

America for Christ, means the world regenerated, the kingdom set up, and the return of the King. You can have no higher ambition than that of having a large place in this royal conquest.

IV.

RESUME OF MISSIONARY NEWS OF THE PAST YEAR.

GEO. E. JACKSON, AUBURN SEMINARY.

We find, in a review of mission work for a single year, that there is usually so little that differentiates it from the year preceding as to make it unwise to attempt any detailed account of the work.

The greatest question relative to the work of missions, during the past year, has been one of finances. Notwithstanding the great financial stringency, I think there has been no retrenchment in the work in the foreign field, yet some of the Mission Boards have refused to undertake the support of any more laborers. There has been a marked decrease in the receipts of nearly all the Boards as compared with the year '92-'93. The London Missionary Society closed the year's work in June with a large debt. The leading Boards of the American Churches report large deficiencies in their funds. I think, however, that we may take the action of the American Board at their recent meeting as representative of the needs and purposes of the leading Boards of America. The dictum of that Board, in the face of a debt of \$116,000 was: "There must be no falling back; we must go forward." So we find that the question which is perplexing the Boards to-day is not, "Shall we withdraw support?" but, "How can we secure support?" It seems to be a time when God is especially testing the faith of his workers at home. As the ultimate result, however, depends upon the Churches of America, may not the men and women for whom Christ died see their privilege, and give as God has given to them! Almost all of our Mission Boards now are assuming great financial responsibilities, and are looking to the Churches for relief. There is almost a home crisis, and unless the pressure upon the Boards is relieved, the work in the foreign field must suffer. It is, therefore, more than ever incumbent upon the pastors of this country, not only to study the needs of the Boards, but also to force their demands upon the people. The Mission Boards of nearly all the denominations in this country are to-day standing between a negligent and unfaithful constituency and a world of benighted people. The men who compose our Boards are, many of them, assuming large personal responsibilities; and in these times, when they are showing themselves men of heart and consecration, may they be freed from the

senseless calumny of being mere tax-gatherers and money dispensers. The need of means is great and the call is loud. From a financial point of view the outlook is discouraging.

The work of evangelizing the world, however, is not man's work, but Christ's. Christ is the great Superintendent of the whole work. "As my Father hath sent me, even so send I you." Being sent by Christ, we are dependent upon Christ. So, if there is in Christ's work that which seems to us to be failure or inefficiency, let us wait to see his purpose and receive whatever discipline he has designed for us. To all those interested in Missions, the past year seems to be one of reconsecration and a return to the great Superintendent's office for instructions. The key-work of the great Missionary Assembly for the year—The Volunteer Convention—was: "The endowment of the Holy Ghost for service." The year has been one of spiritual preparation for greater work. One has said: "The mathematics of God are not those of men." Perhaps we who love the mathematics that deals with numbers might most naturally look for the real progress or retrograde in the work for the year in the number of new mission posts established or old ones relinquished; or else in the amount of increase or decrease in the funds dedicated to the work. But rather, if we desire to see the real accomplishments or failures of the year, we must look at the preparation, the movements and tendencies that are going to influence all future work.

The first significant event of the year is the World's Parliament of Religions. One year ago we were not far enough away from this Assembly, in point of time, to view it in its true perspective; so we may claim whatever instruction or influence came from it as belonging to our past year's consideration. At first, the Parliament was viewed with apprehensions of evil effects by the more conservative of the evangelical faith; but now those who are far-seeing have settled down to the conviction that it was not only of momentous significance, but that it has taught us many valuable lessons. Such an assembly of the representatives of the great religions of the world is not possible in any but a Christian land. The word charity, which is strange to all but the Christian's vocabulary, was the bond of peace which held together the adherents of so many different cults. Says Emilie Castelar: "The logical deduction from all that happened on that notable occasion is: that all the religions there assembled found a common ground in Christianity." The leading altar in that Pantheon was not dedicated to the "unknown God." Rather, the *Man*, the *Savior*, Jesus Christ, overshadowed that convention with his powerful influence.

By this Parliament the confidence of every Christian has been deepened in the honest, fair and exalted claims of his Master upon the whole

world as his inheritance. By this assembly, Christianity has been set in a fair light before the world. It has honestly shown itself as the only principle of regeneration for all mankind. It is not dependent upon any power to awe into belief. It is not dependent for influence in its ability to shroud its teachings in mystery and give them the odor of having come from the caves of monasteries or the shelves of catacombs. Gibbon, describing the methods of warfare of one of the Northern tribes, says: "Their shields are black; their bodies are painted black; they choose for their combat the darkest hour of the night." Before Christianity was a religion of absolute faith, it thus waged its warfare; but now it invites the scrutiny of the profoundest scholars, and challenges the best thought and most thorough research. Then why do we need fear the result of being seen by the pagan? or why deplore the possibility of his wrongly formed opinions? Ours is a religion of light, and we need not fear the powers of darkness.

The Parliament has taught us that we can not expect any sudden or extended conversion of heathendom to Christianity. We have learned from the months of its very propagators the popular and practical phases of their religion. Theirs, like ours, is inwrought into their manners of life and into their personal character. We have seen that no wave of popularism can sweep the dark hulk out upon the calm waters of the kingdom. We have learned anew the divinely enunciated truth, "The kingdom of God cometh not by observation." It must come by the patient, persistent and penetrating teaching of the fundamentals of the Christian faith. The conversions of Constantine and Charlemagne did much to nationalize the religion of the Christians; but, because of this, there is existent to-day the Papal power, "exalting itself above all that is called God." Perhaps we would have a purer Christianity to-day had the world's conquest for Christ been, at all points, against fagot and sword. The work of the missionaries must be educative. It is rather a tribute to wisdom than a rebuke to efficiency, when the Hindu lawyer, Gaudhi, remarks that "when the early missionaries found it impossible to convert the people to a religion for which they can not possibly have any sympathy, most of them wisely abandoned their efforts and betook themselves to a more laudable undertaking—the education of the masses."

In this Congress we have seen the bigotry of the priesthood of India and Japan—a bigotry born not of an intelligent conviction of the superiority of their religion, but of ignorantly magnifying the moral and ethical aspects of their faith. This bigotry is to be met and subdued by presenting to them a noble and lofty faith, that really incarnates itself in a pure and holy manhood and womanhood. And it is true that the Buddhist priests, who came from Japan to this Congress of Religions, returned to their na-

tive land with the startling news that the people of the Western nations had lost confidence in the religion of Jesus, and went about sowing their falsehoods broadcast. But it is also true that, by that very means, Christ is being preached. The Congress of Religions, through its popular idea, and through the persons of the very representatives of the heathen religions, has and is spreading abroad the name of Jesus. And at this critical time, when the nations of the Orient are truly losing confidence in their faiths, what could be more opportune than to have the name of Jesus, by whatever means, brought to every human being on the globe? The question of to-day is not, "Shall we have a religion at all?" but, "What religion shall we have?" Aristotle's "political animal" is more truly a religious animal, and the human race stands in no immediate or ultimate danger of skepticism. The devil's weapon of offense is not doubt, but difference. And the pre-eminent position accorded to Christianity by this Congress is but a faint foreshadowing of that universal sway which Christ is destined to have over the world's thought, affections and purposes.

As we turn now to consider the especial movements and developments on the field, we find that within the past year or so there has been a marked change in the attitude of Mohammedan and Buddhist religions toward the Christian nations of the world. Hitherto they have been content to enthrall in the bonds of ignorance and superstition the peoples of the East, but now they have themselves turned missionary and are planning the evangelization of the world to their faiths. This is to be regarded as one of the hopeful signs of the past year's development. It shows that the great, huge beast of heathenism has been disturbed in his lair. And to go out to make battle against the hosts of light is to be pierced and stricken. The real motive of their activity is one of defense, rather than a desire for propagation. They feel that, in some way, the power of the Christian religion must be repulsed. In their own strongholds they are aroused and on the alert.

Buddhists in Japan and India are adopting the forms of the Christian religion, in order to further their work. They are organizing young people's societies and young men's associations. They are railing loud against the Christian religion. An incident in Japan illustrates the attitude of the followers of Buddha to Christianity. A priest, after holding a series of Buddhist meetings, challenged a Christian preacher to a controversy. With a sword in hand, he declared, "I will put away Christianity." Having taken a copy of the Bible and violently throwing it on the floor, he stamped on it with his feet, declaring that thus the teaching of all its adherents should be treated. It may be risked as an observation universally applicable, that, when a religion must appeal to force to exterminate opposers and to propa-

gate itself, it has not only lost all claims to respect, but at once reveals its inervant weakness as a moral power in men's lives. There is a popular decline in the power of Buddhism. We may not yet see it in numbers, but, because of its own falsehood, it is doomed.

The relation in which Christianity is standing to-day to Buddhism, is similar to that in which Christianity stood toward the old Paganism of Greece and Rome. The glory of the old has passed away, and has left nothing but the hollow shell in which it lived. Though there may be Julians to rashly endeavor to reinstate the old gods, yet the religion of Buddha is destined to soon give way to the conquering and unconquerable power of the Nazarene.

Mohammedism has grown even more bitter in opposition to Christianity than has Buddhism. In the person of the Sultan of Turkey, she has as her instrument of oppression and persecution an imperious and bigoted monarch. The past year has witnessed most bitter treatment of Christians in the Turkish realm. The Sultan, like a "dwarfish thief," seems to feel the robes of royalty hang loosely about him. He feels that the religion of Mohammed, and the perpetuity of his realm are inseparably connected in destiny. So the movements of the Sultan have behind them the hatred of a religious persecutor. He has adopted the most violent measures for suppressing the influence of Christ in Turkey. Many Christians have received the martyr's crown in that land, and many are now dying in the Turkish prisons. Christians are arrested upon the slightest suspicion of teaching anything against the government. The outrage which was last year perpetrated, in arresting the professors of Anatolia College, has this year been repeated in Central Turkey College. Just before the time for the college to begin its work the professors were arrested, and are now languishing in the dens, which the Turk dignifies by calling *prisons*. Every effort is being made to suppress all educational institutions in the empire where the work is carried on by Christians. The study of universal history is prohibited, because the text-books say something derogatory to the Sultan and the Koran. The study of chemistry has been prohibited because of the use of the formula for water. The ingenious Sultan wisely interprets that H_2 stands for Hamid the Second, and O is zero; so his logic tells him that the Christians are teaching that the Sultan, whose name is Hamid the Second, is zero. What can Christians expect from a monarch of such ignorance and bigotry.

An Armenian, a theological student in this country, told me that there are but two things possible to hope for Turkey; one, that God would turn their hearts to the truth; or that the enlightened governments of the world would unite in overthrowing the government of the Sultan, and give the people their natural liberties. If we were thrown back completely upon human

resources for furthering the work of Christ in Turkey, the outlook would indeed be disheartening. But may we not hope for the God of history to repeat himself in this land that is mother of our faith? The flame of Christianity which Nero, and Domitian, and Aurelius, thought to quench with martyr's blood, was driven into a deeper soil, to burn itself along the roots of men's being, until it was ready to burst forth and inflame the Roman world. May not the blood of the martyrs of Turkey prove the seed of a more powerful church?

At the present time, perhaps, Japan is the greatest center of missionary interest. There is a wave of nationalism sweeping over Japan, with its natural corollary of an anti-foreign movement. She is becoming proud and vain, and is ambitious to rank alongside of the great powers of the West. The government is in the hands of young men, most of whom have been educated in Europe or America. Dr. George Knox, speaking before the commencement of the Korean war, said: "In Japan patriotism is a religion. The most fervid excitement in the time of our civil war was not greater than the excitement in Japan now." As a government of young men they have become intoxicated with their prosperity and success. They are so thoroughly Japanese that whatever is of foreign origin must be thoroughly assimilated to their national character or must be cast off. With this condition in governmental affairs, we can readily see what must be the fate of the Church.

The Japanese, who believe the Mikado to be a son of heaven, fear Christianity; on the one hand, because of its tendency to lower respect for their Emperor, for Christ is taught as "no respecter of persons;" on the other hand, Japan does not care to lose the impulse to a higher civilization and the lofty moral ideals which Christianity can give her. Consequently there is a strong tendency to nationalize the Church. This is seen within as well as without the Church of Japan. The shameful suspension of Naomi Tamusi from the ministry by the Presbyterian Church in Japan, for the offence of telling the truth in America about some of their customs, shows how the Church has become jealous of everything that is Japanese.

There is also a tendency to a Japanese theology. The miraculous and redemptory elements of the Gospel are being neglected, while the ethical phases of Christ's teaching are being emphasized. Everywhere the bonds of affiliation between the Church and State are being strengthened, and it may be that we shall soon see in Japan another Constantine. Christianity in Japan seems to be in a similar condition to the Emperor Decius, when elected to the Roman throne. He was offered the alternative of death or the purple. If the purity of the faith can be maintained, this seems to be the most expedient way of evangelizing Japan. Says a certain writer:

"In order to Christianize Japan it is necessary to Japanize Christianity." This condition of affairs in Japan demands that the work of the missionaries in that country be to develop Japanese preachers, who shall be able to carry the responsibility of ecclesiastical affairs.

That which is demanding the attention of missionaries in Japan, is also the burning question in every field. "The most important problem of missions," says Dr. Brewster, "is the raising up of a native ministry." One of the most significant features of the work throughout the entire field of missions is the felt need of a more direct effort to train native workers to take the place of the foreign missionaries. As Rev. Bunker, of Burmah, expresses it, "Hereafter the missionary will not be merely an evangelist, but the trainer of evangelists. Our successors demand a change of missionary methods, and we must emphasize, as never before, the training of a native instrumentality for our work."

Do we not here see developing Christ's idea of His Church and its methods? "The little leaven leaveneth the whole lump." The source of real power and progress must be: Christ in the Church of Japan, and Christ in the Church of Burmah, and India, and China and Africa. It must be the Church native to their own country that is going to be the centre of power and influence in molding the heathen nations to Christian ideals. The missionaries have learned, within the past year, more than ever before, that it is impossible to impose upon the heathen an American or a European civilization, at the same time they receive the Gospel. The flexibility of the forms of Christianity is so being recognized that it is not deemed necessary to change the general customs of the people in order for them to be members of the kingdom.

In China and Korea we notice no special events in the year's work; yet at present much missionary interest is centered in these countries. The China-Japan war makes the present a time of crisis for these countries. The defeat of China in the present war means that China must no longer live in the past. Her face must be turned from the age of Confucius to look upon her actual condition and needs in the present. The lesson which this war is of necessity teaching China, is the greatest that she has ever learned. Though the natural condition of the Chinese is more conservative and stupid than that of the Japanese, yet China will as surely be a most fruitful soil for western ideas. As the chief factor of western civilization is Christianity, we have the promise that China will soon be turning her attention, as a nation, to the claims and promises of Jesus.

In Korea, the outlook is most promising. That land of degradation, with its consequent despair, is being surveyed for a greater contest than that now being there waged. Lately an itinerant mission has been organized, the

object of which is to spread abroad the knowledge of Christ. It is inter-denominational, and the desire is to bring Christ to every person in Korea. The spirit of the mission seems to be shown in the words of the director: "If only Christ be preached, by whomsoever it be, let us rejoice." China and Korea are offering Christian people the most promising mission fields in the world.

Within the past year there has been a direct effort made to bring the Gospel into the unoccupied fields. Thibet, the hermit nation of the East, which hitherto has been sealed against all Christian influence, seems to be opening. Miss Taylor, the missionary heroine of Thibet, accomplished a journey to within a few miles of the seat of the Grand Laama. Coming back to England, she organized a missionary band, which, on February 16, 1894, sailed for the boundaries of Thibet, there to study the language of that people and to be ready for the opportune moment when God shall open the doors. Since May, the first British subjects have been permitted residence in Thibet, in accordance with a treaty between that country and the British-Indian Government.

Perhaps the largest unoccupied field to-day is the great Soudan. But it is interesting to know that a band of young men of Union Theological Seminary have pledged themselves to the work in the Soudan.

In thus taking a general survey of the most significant features of missionary events for the past year, we find much to be encouraging. Indeed, no one can follow the progress of missions for a year and be pessimistic. Though the reports from the field often be accounts of Satan's triumphs, yet they have beneath them an undercurrent of hope. No one will deny, when considering the environment of the missionaries, in any field, but that they have much about them for discouragement; yet who ever heard of a missionary being discouraged? We read their letters from every country, and though they paint the horrors of the world's condition, yet every word is filled with the spirit of confidence in the Master's power and purpose. The long years of waiting for a single bud of promise, in the work of Judson, and Carey, and Livingstone, and Paton, are the speechless periods of inspiration to every missionary of Christ. Most truly are foreign missions "saved by hope." The religion of the missionaries, and of those interested in missions, is essentially one of hope. We live not in the past nor in the present, but in the future. Ultimate results are the beacon lights. May we, as we look on the past, not dwell there, but rather may we turn toward the great work itself. The past year in many particulars seems unfruitful, but in general it has been the greatest in the history of missions. Never could we more truthfully than now, sing that war psalm of missions:

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking,
To penitential tears;
Each breeze that sweeps the ocean,
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

V.

INTRODUCTION OF CHRISTIANITY INTO EUROPE, AND ITS LESSONS.

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The greatest event in the apostolical age was the passage of Paul from Asia to Europe. No other event since that day has equaled it in importance to the Kingdom of Christ. Paul had been led by a special divine guidance through Asia Minor to the shore of the *Ægean* sea. This special interposition of God must have awakened in the Apostle's mind such questions as these: What is the divine plan for the evangelization of the world? Where is it God's will that I should go? When he reached Troas, therefore, he must have been in a somewhat uncertain, and yet in a highly spiritual frame of mind. Perhaps his soul was moved somewhat, by the fact that he was now on the ground of great historic events. He was within sight of the plain of Troy, made immortal by the genius of Homer. "Not far off," says Stanley, "Xerxes, sitting on a marble throne, reviewed three million Asiatics, with whom he hoped to bring Europe to her feet. Beyond that narrow strait lay Greece and Rome, the centers from which issued the learning, the commerce, and the armies which ruled the world." But it was not these thoughts which prepared the Apostle's mind for the Macedonian cry. The hedging up of his way in Asia, his own desire to throw himself with this gospel of hope upon these great centers of influence and power, and the view he now has across the Hellespont where he beholds the shores of Europe, all must have combined to open his soul to the suggestion of the divine plan. Accordingly, as he lay asleep in Troas, with the murmur of the *Ægean* sea in his ears, a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him and saying: "*Come over into Macedonia and help us,*" and when he had seen the vision, "straight

way," says Luke, "we sought to go forth into Macedonia, concluding that God had called us to preach the Gospel unto them."

The most momentous hour in the history of any country, is when Christianity lands upon its shores. But the great moment when Christ was carried over from Asia into Europe, was more than the crisis of a nation. It was the introduction of Christianity into the most active, intelligent, aggressive and advanced races then on the face of the earth, with whom the future of the Church was to be entrusted, and through whom, as its doctrines spread around the world, it was ultimately to be carried back to Asia itself. Who then can measure the importance to humanity of that night, in that seaport town, when the Macedonian phantom appeared to the apostle, Paul? Who can estimate the significance of that movement when those four missionaries, Paul and Silas, and Timothy, joined at Troas by Luke, who afterwards wrote the history of the mission, embarked in a merchant vessel and sailed north westward across the *Ægean* sea to Macedonia? There was a wonderful providence in the movement of the Gospel westward rather than eastward. In the words of an English writer, "It might have gone eastward, it might have penetrated into Arabia, it might have visited the wandering tribes of Central Asia, and piercing its way down through the passes of the Himalayas, reared its temples on the banks of the Ganges, the Indus and the Godavery. It might have traveled farther east, to deliver the swarming millions of China from the cold secularism of Confucius. Had it done so missionaries from India and Japan might have been coming to England at the present day, to tell the story of the cross. But Providence conferred on Europe a blessed priority, and the fate of a continent was decided when Paul crossed the *Ægean*."

When the keel of that little ship touched the strand at Neapolis, ideas had landed there which were to revolutionize the Roman Empire and change the history of the race. It is not quite correct to say that the sixteenth chapter of Acts describes the very first introduction of Christianity into Europe, for there seem to have been individual Christians at Rome long before this time. But this was the first formal entrance, the first deliberate and recorded missionary effort to Christianize Europe. Macedonia was morally the soundest section of the decaying Roman Empire, and hence the best place to begin. Landing at Neapolis, these four men, with no missionary society behind them to keep them from starvation, proceeded individually to Phillipi, following the Roman Military Road, and arriving there about the middle of the week. Here they began their work, but what an insignificant beginning! Not being much of a commercial city, Phillipi had not many Jews, and consequently no Jewish synagogue, but only a temporary "*proseucha*," or house of prayer, outside the city. After secur-

ing lodgings and looking about them for the means of support, Sabbath morning comes, and they begin the evangelization of Europe, with a few women as their audience. Their plan was only to stop at the great cities along the Roman Road leading from east to west. In each of these they proposed to start a little society of believers, stay with them till they were established in the faith, or till they were driven out; then, leaving one of their number to work on in a quiet way and hold the fort, the others would move on.

Thus scourged and driven out of Phillippi, they go to Thessalonica, from there to Berea, establishing a church in each place, and thence to Athens and Corinth, and finally back to Asia. It looked like a very insignificant thing that was done—five cities visited, four little bands of believers organized with a precarious existence, in the midst of that world of frowning and overshadowing heathenism; and yet this, with a revisitation of the Apostle to these places a few years later, and the final arrival of Paul at Rome, a little later still, was the beginning of the Christian Church in Europe—the greatest event, with the exception of the advent of Christ himself, that ever befel the nations of the earth. The importance of this movement lies not in the fact that the churches multiplied more rapidly in Europe than in Asia, but in the fact that in Europe rather than in Asia, were to be found in the providence of God, *the true missionary nations*.

After crossing the Hellespont, the course of Christianity was through Macedonia, along the Roman turnpike, to the Adriatic, over into Italy, from Italy to Spain and Gaul, from Gaul to Britain, from Britain to the world. Thessalonica became the first great bulwark of Christianity for the East, holding up the torch of truth to the successive tribes of the North, who overspread the country from the Danube to the Ægean sea. Rome, after the arrival of Paul, became the center of light to the West.

Thus, within thirty years after the death of Christ—that is, within the lifetime of the Apostle, there were churches in Jerusalem, in Samaria, in Cessarea, in all Syria; churches in Antioch, Ephesus, Galatia, Sardis, Laodicea, in all the towns on the coast, and through Lesser Asia, in Phillippi, Thessalonica, Berea, Corinth; in the chief cities of the islands and mainland of Greece, in Roma, in Alexandria, and in the western Roman colonies. About forty years after the death of Paul, Pliny laments the deadness of the old religion and the vigor of the new, which he “had vainly attempted to eradicate,” and says “it had not only affected the cities but spread into the country towns.

I.—Now, the practical question arises: Are the difficulties in the way of the Christianization of India and China to-day any greater than those which lay in the way of converting the Roman Empire in the first century?

Is there anything more staggering to Christian faith in undertaking to evangelize the three hundred million of the Chinese Empire than Paul had to meet in the Roman Empire? Such a question must be answered in the negative.

(1). Leaving out of the account the power to work miracles, which was exercised by the Apostles themselves for some thirty years after the crucifixion, the problem is the same, human nature is the same, and the converting power is the same. In China, probably, as Gibbon says it was in Persia, the power to resist Christianity may be greater than in the Roman Empire, in the single direction of a more perfectly organized priesthood; but this is far more than counterbalanced by the advantage we have to-day in the absence of brute force, which heathenism enlisted against the early disciples. The mighty momentum of Christian civilization which lies behind every missionary in our day, makes bloody persecutions and martyrdoms practically impossible. There never can be such barbaric conduct towards Christians in China as early Christians encountered at the very climax of pagan culture at Rome.

(2). Again the awful weight and pressure of heathenism, the terrible mental and spiritual inertia, and the overshadowing magnitude of the undertaking, which our brethren in the heart of the Chinese Empire to-day, feel to be such a burden on their spirit, is after all no greater than that which Paul felt in Thessalonica or Rome.

The small and discouraging beginnings which missionaries are now making, are precisely the same as those which Paul and Silas made in Macedonia. The selfishness and darkness which the Gospel has to conquer now, is the same in the Empire of China as it was in that of Rome. Indeed the past fifty years of missions have been far more fruitful and encouraging than a similar period in the first century. Paul's eyes never beheld such a marked result of his labors as the missionaries have seen in north China this very year.

(3). It is claimed that the propagation of Christianity in the first century was greatly helped by the fact that the old heathen religions were losing their hold and really dying out; that spiritually the Greeks and Romans were in a transitional state. This is doubtless true, but the same may be said of China and India to-day. We shall not be far from the truth if we say that all heathenism is in a transitional state in every country. Heathen religions have no permanent foundations to build upon. Max Muller tells us that the Hindus do not now claim divine origin for the Vedas as they once did. Their foundation is crumbling away. They are in a transitional state like the Romans. He says that the only religions of the world that are essentially aggressive or missionary in their character are

Christianity, Buddhism and Mohammedism. Brahmanism is dead or dying. So with all other religions that are not essentially *missionary in spirit*. The truth is that human nature, human needs, human systems, as related to the Gospel, are practically the same in all ages. Christ, and Christ alone, meets and satisfies the deepest wants of the soul, and as long as that is true, as long as there is a want of the human soul and Christ fills it, so long Christ will conquer all opposition.

We must bear in mind that a Gospel that could conquer the Pagan Empire of Rome, with its absolute intolerance, its brute violence, its ferocious cruelty, its military and governmental prestige, its intellectual pride, its sword and flame and fagot, dominating the world, can conquer all nations in every age. "Greater is he that is in you than he that is in the world." But it is said that the Roman Emperor himself was converted, and that brought the empire to the feet of Christ. Yes, and that is just what we must expect in China. Paul's victories, to be sure, were among the poor and lowly. That was the fact for a long, long period. The great ones of earth are likely to be reached by slow degrees. God has his own way of working. But when the great man of China is reached, as he will be some time, just as the great man of Rome was reached, when the revered emperor of 300,000,000 shall be touched by the Spirit of God, there will be a sudden upheaval of the old foundations of superstition. Pentecostal times have not yet passed away. The promise is that the spirit shall be poured out in the "last days."

When the Holy Ghost came like a mighty rushing wind, Peter stood up and said, "Being by the right hand of God exalted, and having received the promise of the Spirit, Christ hath shed forth this, which ye see and hear."

In precisely the same spirit missionaries have stood up at Toungh Cho and Peking during the past year, and said, "Christ being exalted by the right hand of God, and having received the promise of the Spirit hath shed forth this which ye see and hear." It is no presumption to say that the children are already born who will see the Emperor conquered by the cross, and Christianity ascending the Chinese throne. The great thing for Christians now is to be imbued with the faith and patience of Paul, and abide God's time. Our eyes may not witness, as Paul's did not witness, the glad day of such a transformation in an empire like China, but blessed is the man who has the heart to wait and work on, laying foundations and putting in array the moral forces, by which at last "a nation may be born in a day."

II.—Let us look now at two or three of the characteristics of Paul, the pioneer missionary, at this point of his history.

(1). Notice first of all his attitude of heart toward the providences of God at the time he entered Europe. The great question of his future course in God's service was then weighing heavily on the Apostle's mind. His own preference would have kept him in Asia. After that was forbidden to him by the Holy Spirit, he still, while on the way to Troas, would have turned northward to Bithynia, but again he was providentially hindered. God was baffling his little designs that he might lead him into a more fruitful and stupendous undertaking. Accordingly, at the opportune moment, when his mind was exercised by previous providences, the Macedonian cry was heard. The cry was imperative. He felt it was the voice of God, and now came Paul's sublime submission, the abandonment of his own plans as to his life work, and acquiescence in God's plan. You say he was disappointed, but the sense of being thwarted in his own preferences was lost in the keen and restful sense of being radically at one with God. The land to which he was called was unknown to him. The desperate struggle of Christianity with a hostile heathen world to other eyes looked hopeless, but not to him. He knew not what a day would bring forth, except that "bonds and imprisonment awaited him." But his heart was open to God's call. He knew that God was wiser than he was, and loved lost men more than he did, and so he followed with sublime courage, with hope, with alacrity, with calm assurance, the voice of the Spirit. There was the secret of his life. He was now profoundly conscious of being in the line of God's plan, and that is the tower of strength to every man, and no man, however anxious to do good in his own way, can ever have any permanent assurance of peace or success till he comes to that.

(2). Notice the faith of Paul. It was not mere human courage, it was a faith born of God, a faith and a hopefulness and joyfulness which could have come only from the certainty of possessing in the Gospel a divine power, able to cope with all earthly forces, an assurance which sprang from a personal relation to Christ, which led him to exclaim, that "the foolishness of God is wiser than men and the weakness of God is stronger than men." Indeed, as Ulhorn remarks, "Christianity from the beginning bore within itself the consciousness of universal dominion and the full assurance of victory over all the forces of the world."

Nothing can surpass the sublime audacity of faith and hopefulness for mankind exhibited by those who came with the story of Christ into that hell of rotting heathenism, the Roman Empire. The greatest men had become abject. Simonides, Seneca and Pliny had concluded that the "aim of philosophy was to teach men to despise life." But Paul and the Christian fathers announced a Gospel of hope. The empire felt it like the first thrill of returning life to a putrifying corpse. The pessimism of unbelief

among the cultured, the despair of decaying philosophies and idolatries, gave place to good tidings of great joy. In the presence of that truth, the blackened gulf-stream of history, pouring down to death and to doom, was reversed. The dominion of sin, with its blight and its woe, and its fear and its despair, was broken, not for Rome only, but for the nations.

We are not surprised, therefore, when we see this consecrated man following the "heavenly vision," going from city to city of the heathen world, supporting himself with his own hands, rejected, imprisoned, beaten, lacerated, bleeding, stoned, slandered, forsaken, and yet standing up in the royalty and sublimity of his faith and saying to the sneering world, "I am not ashamed of the Gospel of Christ."

(3). The grand fact in the life of this man was simply this: He was willing to let God control him, both as to the field and the manner of his work. No Christian life is wholly true till that is the fact. And God did settle it on that decisive principle, which holds good in every age, viz.: that a man should work where there is greatest need, and where, in the end, he can produce the greatest results. God saw that the cry of Macedonia meant the cry of Europe and the cry of the world, for spiritual revival. Paul's oneness with God opened his eyes to the same fact. Paul was a tent-maker and Luke was a doctor, but they did not infer that it was the tents or medicines, but Christ, that Europe needed. Carrying Christ across the Hellespont they carried everything that was good.

The suggestions to Christian men and women from such a theme are at once instructive and inspiring.

It seems to me the measureless privilege of sharing in the introduction of Christianity into *any* country where Christ is not known, the privilege of making this century still more like the first, and even better in missionary zeal and heroic self-denial for humanity, ought to make the blood of youth to tingle. There is but one way to do it. Keep the heart open to the call of God. Go when and where he points the way, whatever it may cost. If Paul had shut his heart to that call at Troas, his life would have been a failure and the men of Macedonia would have risen up against him at the judgment. The same is true of all who resist the divine call. This lost world must have great heroic souls to meet the wrongs of earth now, as in the days of Paul. Shall Christ ask for heroes in vain? The men at the front in almost every mission field, overworked and disheartened, are crying for help. Is that cry to be unheeded?

I remember the afternoon of the second day at Gettysburg, when an orderly came galloping up to Hancock at the left center, with a cry for help at the wheat field. Instantly the order was given: "*First brigade, left face; forward, double quick, march!*" And after a breathless run, we were at the

wheat field. And terrible was the need. The ranks of the third corps, overwhelmed by numbers, broken and bleeding, were falling back in disorder, and the foe were coming up from the opposite side of the field. They were driven back, and the wheatfield saved forever to the American flag. Would to God some such instant and swift movement could be made to-day to relieve or sustain the forces at the front in the army of the Lord, in this greater Gettysburg. True honor and true success in life are always connected with the call of God. "Honor!" you say, "But did not David Livingstone die in obscurity in an African kraal?" Yes, but he died on his knees for Africa, and God has given him one of the highest places in history.

To the eye of pagan Rome, Paul's life was a failure. He died in obscurity and was laid in an unknown grave. Yes, but his name will be embalmed in human hearts when that of Alexander shall be forgotten. It is not the man himself, but the eternal *cause* with which he becomes identified which immortalizes human life. While Rome was scourging and putting this man to shameful death, God was writing his history more glorious than that of Cæsar. It may seem visionary now, but the day may come when kings and queens of China shall name their children after these missionaries who brought the Gospel to their shores and led their ancestors to Christ. However that may be, no man's life can be a failure which is identified with the Kingdom of God. The only danger of failure lies in refusing to hear God's call. Listen, then, to the inner voice. Welcome the Macedonian cry. How pathetic it is! "Come over and help us." It is the voice of the sick of all the earth for a physician, the voice of the ignorant for a teacher, the voice of the sorrowing and sin-laden for a Saviour. "*Come over and help us.*"

I adjure you to remember Christ's words: "Take heed how ye hear." For after all, it is not to relieve the men at the front that help is wanted. They are God's heroes. But it is to save the dark-minded and sad-hearted millions whose inarticulate cry is going up to God, day and night, "like an infant crying in the dark, and with no language but a cry." It is to save the people.

"When wilt thou save the people?

O God of Mercy, when?

The people, Lord, the people;

Not thrones and crowns, but men!

God save the people, thine they are,

Thy children, as Thine angels fair;

From vice, oppression and despair,

God save the people."

VI.

THE FOREIGN MISSIONARY'S CALL.

REV. GEO. M. KNOX, D.D., MISSIONARY TO JAPAN.

The great response of the Church to the foreign missionary call is inspiring. As the world opens to the missionary, the Church sends him forth. As in apostolic times, so now, the word is "everywhere," no land too distant, no difficulties or labors too great. The Church's uprising is its answer to the charge of unbelief. Faith is proved by obedience, and nowhere are faith and obedience more tested than on the foreign field.

Foreign missions are of faith. By faith the missionary obeys Him who is invisible, and goes forth, not knowing where he goes. He goes to an unknown land, an unknown people, an unknown work, and the results of his life of toil are, for the most part, to the world unknown.

So the world derides the task. The young missionary is made sadly aware of this when he goes on the steamer in San Francisco, bound for the Orient. He has exchanged the admiration and sympathy of the Church and missionary meeting for coldness, even for open hostility. He finds himself one of a sect which is everywhere spoken against, and to his astonishment that he is counted as belonging to the offscouring of creation. Or, if accepted as a friend, he is made to understand that it is for himself, and in spite of his profession.

Doubtless there are reasons for this, and the missionary has been not wholly blameless; but the chief cause is this—even the nominally Christian world is not friendly to the work; for this work appeals not to a profession of Christ's name, but to the living faith and love. Only when these constitute the impelling force can Christ be proclaimed among the nations. No wonder that so many are indifferent or hostile; the true wonder is that the Church gives its money by millions, and its sons and daughters by thousands, to this work, which is by faith and unto faith.

The uprising of the Church is the living demonstration of its faith in our Lord, and the loud call to the work reaches ten thousand youthful hearts. The great companies of the young are enlisting for the war, and we are attempting to win the whole world for Christ. Great as is the present effort, it is only the beginning of that which is to come.

The greatness of the response makes it the most imperative that we study earnestly the problem. The command of Christ is not to a fanatical disre-

gard of prudence and experience, but to the wisest use of the means he has entrusted to his Church.

Especially should the missionary volunteer understand the nature of his work, and study to know the true meaning of the call. The increasing magnitude of the work demands increased care on the part of the leaders, and the serious nature of his response demands that each volunteer understand why he respond.

The foreign missionary's call is sometimes so expressed that a mistaken notion of the work arises, with resulting disappointment to the missionary and injury to the work. The facts and the conditions of service should be known and the call be stated in its true terms.

1. The call is not stated justly when it is found in the comparative small number of missionaries abroad, proportionately to the immense population, and the large number of ministers at home in a relatively small population. The two kinds of work differ. Missionaries should not and can not do the work of the pastors. The missionary is the apostle, sent as Christ's representative. He is to lay the foundations, and when, like the great missionary apostle, he has ordained faithful men, he is to pass on and repeat the work. The "native," well trained and tried, is far more efficient as a pastor than any "foreigner" can be. The "native" is even more efficient as evangelist to the "masses." The foreign missionary is not to be pastor, nor does he preach the Gospel to every creature. His work is done when he has founded the Church, trained and ordained faithful men, and has the assurance that the Church is ready to go forward with its task. This means that the "call" is not so much for a multitude as for a comparatively small body of choice men. Not all the Christians, not even all the prophets in Antioch, were chosen by the Spirit as foreign missionaries, but Barnabas and Saul.

2. The immense numbers of the evangelized do not constitute the "call." "Why be content with a parish of a few hundreds at home, when abroad you may have a parish with a million souls?" But no missionary has a parish of a million. He may have a parish smaller than the smallest at home. Many a missionary has achieved large success, and yet, in strictness, his parish has been contained in a single class-room. One's parish is composed of those touched by his influence. He may pass through miles of crowded streets, and find his parish in some remote suburb, in some dingy and single room. The limitations subjective and objective are many. Indeed, the vastness of the throngs may itself benumb and paralyze. The missionary who, for the first time, saw the crowds in a great Oriental city, spoke for others beside himself as he said, "A missionary is either an apostle or a fool; and I am not an apostle." The density of the mass increases the labor of making an opening.

Younger missionaries sometimes feel that the older men already occupy the ground, and wonder wherefore they were sent. In any given population there is a natural limit to the number of missionaries who can work to the best advantage, and too many missionaries hinder almost as much as too few.

3. The call is not to great and especial hardship and self-denial, except on certain fields. This must be frankly admitted. The missionary goes by luxurious car and steamer, and in his home is surrounded by all needed comforts. Man for man, field for field, there is not more self-denial in material things than in the pastorate and home mission work. Self-denial there is, and room enough for consecration, but for the most part, the heroic period is passed. The question of the wisdom of our present system may be open to debate, but the fact is undoubted. For my part, I do not believe in self-imposed ascetism, but I should be loathe to believe that the comforts of life would hold back any follower of our Lord from any field, however hard, to which the Lord said "Go."

4. First among the true reasons is our Lord's command. That command includes the people at home, but likewise those abroad. It does not mean at home or abroad, a merely verbal repetition of any form of sound words. But whatever it means in substance, in extent it explicitly includes "all nations." Some must go to foreign parts, why not I?

5. The need is greater abroad. Only in a few localities are there missionaries enough. Few missions are adequately manned and equipped. Conservative men, in most lands, join in the appeal for reinforcements. The work is broad and varied. Schools are to be maintained; hospitals and medical work must be carried on; a literature must be created; a ministry must be trained; congregations must be gathered; churches must be organized, and to the poor the Gospel must be preached. A great variety of gifts and a great force of men are needed. Many a missionary has earnestly and prayerfully decided that he can best serve his Master by work not directly religious; by so living that prejudice may be overcome; by proving the value of Christianity by faithfulness in "secular" tasks; by studying the native literature and religions; by teaching English and the ordinary branches of study; by attending to the business interests of the mission. With its varying demands and circumstances, an adequate force of men and women, carefully chosen and well equipped, is essential to success. A somewhat larger proportion of our earnest Christians might well choose the foreign field because of its great need. The greatness of the multitudes appeals to every Christian heart. Travel through the interminable villages of Japan, coast along the seaboard of China, or ascend its rivers, cross the mighty plains of India, and then consider how few are the laborers and how unending the harvest? In how few places are the "natives" in any wise ready

to carry on the work? Shall we not pray the Lord of the harvest to send forth laborers? Shall we not say, "Here I am, Lord, send me."

6. The student for the Christian ministry must face the question of service abroad. The general condition, the actual situation forces it upon him, and the great need of the nations constitutes a general call. Let none disregard it except for cause. Each must study his own capacities, and the specific demands of the various foreign fields, and of the work at home. "Where can I best serve my Lord?" is the question, a question more difficult, more complicated, with more unknown factors, as it involves foreign lands, but to be answered on the same great principles as the question between competing fields at home. Some men make the mistake of their lives as they remain in the United States, and other men are as mistaken in going to the foreign field. When a man finds that he is mistaken in choosing the pastorate, for example, he has no hesitation in exchanging his place for the position of editor or teacher. When a man mistakenly goes to the foreign field, he should be as ready to return to some other place where he can better serve his Lord. Sometimes men feel that their work is done in a particular field at home, and, equally, men may feel that their usefulness is exhausted as foreign missionaries. Often, too, providential circumstances take successful missionaries from their work.

In a word, the foreign missionary's work is a part of the one great work of the Church. His work is of faith, and its rewards are for the most part the rewards of faith and hope; so is it with all church work. His call is to consecration, to self-sacrifice, to obedience to our Lord's last command; so is the call of every Christian. His call is mediated by circumstances, by personal adaptation, by common sense, by the advice of friends; so is the call that comes to every follower of Christ. As the work of the ministry is not to be distinguished from the work of the layman as "sacred" but as the work of every Christian is "sacred" no matter how "secular" may be its form; so the work of the foreign missionary is not to be distinguished as "sacred," as "consecrated," or as essentially peculiar when compared with the work of ministers and laymen at home. The purpose is one, the work is one, and the spirit is one.

So the call should be definite, specific, with the same attempt at adaptation as in the choice of fields at home. The various fields differ greatly, and the specific calls for one year may differ from those of the next. Missionaries and boards study the fields and make known their requests. Ministers and professors can aid in making the call definite and personal as they find men fitted for the place. When a school wants a teacher or a college a professor, when a mission wants a man to care for its business interests, or when in the providence of God many men are needed for the direct preaching of

the Gospel, the same care should be exercised in the choice, in making out the "call" as in similar instances at home. The old idea was that men offered themselves, to go "anywhere," and for life. The new idea, born of long experience and costly experiments, is that adaptation is of prime importance, and that men are to go where they can best serve the Master.

7. The foreign missionary call is not to the idle, the careless, the dull, the ignorant, the man who "can not get on at home." No man has a true call who is not ready for a life of strenuous endeavor, who has not some true contribution to make towards the building of the Church. It is not true that anyone will do for a foreign missionary. The work demands our best; if we can not give it, let us not give at all. It is not an easy thing to be a successful missionary, and the men should be picked. One incompetent may undo the work of a whole mission.

Consider, the missionary is not in the midst of a sympathetic community, but the Church's representative in a hostile land. He is watched, criticised, reported. He is the living Bible. The community judges his message by himself. He belongs to a small band surrounded by men ready to find fault. An error, an evil deed, lives long, and the whole community of missionaries suffers for years because of the wrong doing of some one man or woman. The decks of steamers resound to the story of missionary misdeeds, and the grain of truth in the scandals make the more telling the bushels of chaff. One may undo in an hour the work of his brethren during long years.

But the missionary calling requires far more than correctness of deportment. Strong intellectual effort is essential to success. There is the language to be mastered, and in no perfunctory manner. To speak the language in an Oriental land requires years of hard work. A man may soon pick up a little, and some men are satisfied with a very little, but to speak with freedom, fluency, and acceptance; to master not only the spoken language, but to become familiar with the literature of the people, this means years of persevering work. A man should be ready to give his best time and strength for years, five years will not be too long, and at the end of such a period will be aware how much remains to be done. Many a man has given more time and strength to his Japanese and Chinese than to all his linguistic studies in college and seminary, and has still felt himself very far from mastery.

For the preaching of the Gospel is not the repetition of a formula. It is not the enunciation of a theory. It is not the proclamation of a law or message. The love of God in Christ is high as heaven and wide as the universe. Paul knew only Christ and him crucified, but the great epistles which set forth the gospel to the gentiles requires study, meditation, careful thought. There is danger that we make the foolishness of preaching synonymous with

the preaching of foolishness; and never is the danger greater than when we speak in a strange tongue to strange men.

There is a theory of missions which pays small heed to this, but disregarding the history of the Church and the lessons of experiences, supposes that a given number of men can preach the Gospel to the world in a given number of years. It is as reasonable a theory as the Roman, that the application of water to unconscious brows can save the soul. It substitutes a mere sound in the ears for the entrance of God's word which giveth light. It puts a superstitious sacramentarianism for the evangelical ministry of the Word.

For it is not enough that the missionary speaks with propriety and mastery of the language. He must fit his words to his hearers, and to this end will need all patience, perseverance, wisdom and grace. What is the simplest proclamation we may use? "God so loved the world that he gave his only . . . begotten son." But in China, the missionaries for fifty years have contended over the word for "God," and are not yet agreed. The very word is a stumbling block, and neither eloquence nor zeal will suffice if we use false terms. Asia is pervaded by Pantheism. God, in our theological sense, is not known. He is not creator, saviour, father, but a power not ourselves, which makes for righteousness, or the all-comprehending. It is here a little and there a little, line upon line, precept upon precept, with a repetition and a patience learned in the Book of God, wherein the education of the race is recorded, no haste. The proclamation of the truth to crowds loses much of its importance as we come to learn how little is understood of the message, and the missionary more and more prizes the little company in some upper room, or the conversation with some individual like Nicodemus or the woman at Jacob's well.

Nor must it be forgotten that the missionary to the East goes to nations with great histories, philosophies and systems of their own. Let not the word "heathen" mislead. The missionary is not a superior being to whom all will listen humbly. He may well have as much to learn as to teach and may speak to men who have pondered deeply upon the deep things of the universe. Let him not underestimate his hearers but see to it that he give them ever his best and highest.

But have not men succeeded who have not been strong in intellect? Will not spiritual power bring success? Yes, assuredly. But it must be power, power that can overcome difficulties many and great, power that must manifest itself in spite of all obstacles. Nowhere is power of any kind more respected or more certain to accomplish much. But power it must be. Let no man flatter himself that he will atone for dullness or idleness by his spiritual power. It is not the fancied possession of such power nor

the dull commonplace of ordinary Christian life that will win success. He who can wrestle like a prince with God and man shall prevail, but this is not an easy thing.

The requirements are high, but the work is great. There are already dull, powerless, unintelligent, commonplace men enough in Asia, hundreds of millions of them. Let us not add to their number. They need to be moved and that means that we must send men of power. The work is exacting. It asks our very best. Let not the Church dare to send what it values not. The missionary spirit should so prevail the Church that the greatest care may be exercised in choice. Let there be ten candidates for every vacancy. Let the Church accept her calling, and in the name of Christ possess the world, and let her sons and daughters count it their highest honor and privilege to go be chosen to teach the nations of their Redeemer-Lord.

VII.

THE NEEDS OF THE WEST.

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As we look over the world to find the fields which are now calling for missionary effort, we can not help seeing that the Western part of our own country forms a field white unto the harvest.

There is always a need for home missions, but when we consider the influence of immigration, and remember that seventy-five per cent. of it is pouring into the formative West, we find many reasons why the Church should make a mighty effort to bring and keep this element under the influence of the Christian religion. Looking at the foreigners who form such a large population of the West, we find that the Chinese are by far the most numerous. Let us see what claims these foreigners have on the Christian people of America.

We shall notice four reasons why the American Church should work this field as it has never done:

1. In a double sense such a field as this is included in Christ's command. It includes both home and foreign missions. Considering this as a home mission field, the call is urgent. Jesus said, first Jerusalem, next Judea, afterward Samaria, and then the uttermost parts of the earth. And all the pleas that can be made for any home field can be made for this. But compare it with the foreign fields, and no work across the seas presents greater needs. Is it reasonable that we should send the Gospel to the Chinamen across the sea and fail to give it to his brother in our own land?

We should rather consider it a privilege to have a share in the evangelization of the oldest and most populous nation in the world without the necessity of crossing the seas. Heathen, as dark as any to be found in heathen lands, to be found at our very door-step; their children, born on our soil, are growing up in our midst. Besides this, the Chinese in California, placed in new surroundings, and being anxious to learn our language, are more susceptible to Gospel influences than in their own land. Thus we find that all the pleas that can be made for foreign work can be made for this. It was included when Christ said: "Go ye into all the world and preach the Gospel to every creature."

2. Notice the needs of these people. It is true these "strangers" came to our country with no higher motive than that of making money, but when we learn of their condition at home we can not blame them for this. They are said to underbid the white man in the labor market, and thus inflict a wrong upon the industrial classes; but if he takes lower wages than his Anglo-Saxon competitor, it is not because he wishes to do so, but he thinks it better to work cheaply than not work at all. Let this be as it may, thousands of Chinese are in our midst, and, as followers of Christ, we should instruct them in the saving truths of the Gospel. Instead of this they are often so treated as to give them little respect for the religion which we as a nation profess. Who knows but that God has brought these starving souls to our door that they may be fed at our hands? Let us see what Jen Hawk, a converted Chinaman, says on this point: "It is the burning desire of every Christian that the Chinamen may be turned to Christ before long, hoping the Flowery Kingdom will soon be changed to the kingdom of our Lord Jesus Christ. Now, unless these Chinamen that have already set their feet on American soil are treated more like men, and not like brutes, I am afraid that you can do very little with them about the religion of Jesus Christ. To knock a man down first, and then to try to give him a new religion, is a very difficult, if not an impossible, thing to do. Such outrageous and inhuman treatment as is constantly given to the Chinamen here, might be expected from the cannibals, or in the dark ages; but from enlightened America, the land of civilization, of culture, of freedom, and of Bibles, it is expected neither by the Chinamen themselves nor by the God of humanity." In the light of God's word, what is our duty toward these people?

3. Notice how the interest of Christian civilization in America is involved. There are, perhaps, one hundred and fifty thousand Chinese in the United States. In San Francisco alone there are over fifteen hundred native-born Chinese children, and these are, by birthright, citizens of the United States, born under her flag, and entitled to all the privileges which that citizenship guarantees.

These Chinese have come to stay, and as mob violence and unjust legislation have failed to drive them out in the past, so they will fail in the future. We may well ask whether this insweeping immigration is to foreignize us, or are we to Americanize it. What shall we do with the Chinamen? A question that baffles our wisest statesmen. Many things have been tried; only one is succeeding. "Christianity," says Dr. Southerland, "has been attempting in a quiet way, and on a small scale, to apply the principles of the Gospel of Jesus Christ to the solution of this international problem. . . . And enough has been accomplished to show that the Gospel can do what other forces have utterly failed to accomplish. It has transformed the heathen into a Christian, the alien into a citizen, disturbing elements in society into law-abiding members of the commonwealth. An agency that can do this is surely entitled to respectful consideration and a fair stage on which to try its experiment on a large scale."

We find numberless proofs of the fact that Christianity can transform the heathen into a Christian and the alien into a citizen. Rev. I. M. Condit, Superintendent of Presbyterian Chinese Missions in California, says, "I say the Chinese *can* and *do* become true disciples of Christ. I have seen them *live* and I have seen them *die* as Christians. If they did not, then Christianity is a sham and a delusion."

After giving several incidents of striking Christian integrity which came under his personal observation, he says, "There are many hundreds of Chinese in our land who are living humble, earnest, and consistent Christian lives."

The Chinese are slow to take a step forward, but having taken it, they never go back. Christian work among these people seems to be the only solution of this national problem, and those who spend their lives in leading these people to Christ, spend them in the service of their country.

4. Finally, notice the reflex influence of this work on China. How are the millions of China to be brought to Christ? Missionaries tell us that it is impossible for any foreigner to come in close touch with the masses of this country. They say that it is impossible for a foreigner to do the work of a pastor among them. This must be done by native workers. Thus a host of these native workers must be converted and trained before the work of winning the nation can really begin. So the question before us is, shall we go to China, and with everything against us, try to win and train this large band of workers? or shall we not take these, whom God has sent to our own land, where all is in our favor, win them to Christ, train the best workers of them in our schools, and send them back to save their countrymen?

If the prediction be true that the present war is to open wide the doors of China, and make it the greatest battle-ground of the near future, what

better can we be doing than pressing the work among the Chinese in America? It is admitted that when the Chinese are truly converted to Christianity, they are very desirous for the conversion of their native land. They will all give of their means, and many of them will give their lives to this work. There is a church in San Francisco of a little over three hundred members. One hundred and twenty-five of these are Chinese. Of the \$3,000 given to missions in one year by this church, the Chinese members gave \$2,000.

On the other hand, many of these people go back to their native land from time to time. Will it not have its effect on mission work there when they tell their friends that they have been in Christian (?) America for years and have never heard of Jesus Christ? And yet there are thousands in our land to-day who have never heard his name. Thus the needs of the West include the needs of Christ's cause, the needs of these "strangers," the needs of our country, and the needs of the heathen world.

VIII.

RELATION OF HOME PASTOR TO FOREIGN MISSIONS.

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It is a fact full of meaning, that after so many centuries since Christ gave the command to "teach all nations," we can still speak about "home" and "foreign" missions. For if these words had the meaning popularly assigned to them, viz.: that "home" missions means work among nominal Christians, and "foreign" missions work among the heathen—they tell us plainly that the Gospel leaven has not yet leavened the "whole lump," that the "dark places of the earth are [still] full of the habitations of cruelty," and that there is still a yawning gulf between heathendom and Christianity. Why is this so? Why does this fact stand out in bold relief? Could it not be otherwise?

From a glance at the history of the Church, an answer to these questions, we believe, is at hand. With due reverence for the "unsearchable judgments" of God, we believe that the conditions which we have mentioned exist, because the Church has not always done her duty, and this again was largely owing to the fact that the home pastor has understood his relation neither to the home nor to the foreign field. Too often, alas, has it been true what Milton once wrote concerning the bishops and pastors of his time: "Blind mouths! . . . The hungry sheep look up and are not fed." But whenever and wherever the pastor *did* understand this two-fold relation, the souls entrusted to his care experienced seasons of refreshing,

and they almost instinctively understood the saying of the "Lord of the harvest"—"*the field is the world*"—and they acted accordingly.

Our subject, then, is intensely practical; for a relation must be understood before it can be acted upon, and a duty must be seen before it can properly be done.

What, then, is the relation of the home pastor to foreign missions? Before giving a direct answer to this question, we desire to bring to notice two facts. First, all genuine Christian activity is *from within outward*. First the impulse, then the action; first the heart, then the hand. The kingdom of heaven should, indeed, be established everywhere, but let us not forget the words of Christ, "The kingdom of God is within you." The first duty of a sinner always is to "repent" and "believe in the Lord Jesus Christ," so that "righteousness, and peace, and joy in the Holy Ghost" may be found in his heart.

Christ seems to have recognized this truth when he charged his disciples not to depart from Jerusalem until they had received "power from on high," but after that they were to be his witnesses even to the uttermost part of the earth. For when the kingdom of God is really within us, we shall have spiritual energy and Christian activity. This is so in the individual, this is so in the Christian community, or home field. But this energy must be guided and controlled. It is sad to see physical and mental energy wasted, but it is sadder still to observe the waste of spiritual energy. And this will, doubtless, unless it is guided and controlled by some one contemplating to do so, *e. g.*, the home pastor. For the *pastor*, that is, the shepherd, should be competent to lead his flock.

The second fact which we wish to bring to notice is, *that God will always bless the faithful preaching of his word*. "The sword of the spirit, which is the word of God" is the great weapon in the hand of the pastor for establishing and extending the kingdom of heaven. For this we have the sure promise of God. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa 55: 10, 11; and this is still the case, for the Holy Ghost may be called the companion of the Gospel, and Christ's command to "go and teach all the nations" shines with the brightness of his promise to be with us always. And—we need not say—history corroborates this truth. Death is often spoken of as a great leveler. So is the Gospel. The king and the beggar; the monk in his lonely cell; the man who is continually before the public; the young and the old; the so-called moral and the vile; the

self-righteous Pharisee and the publican—these all, one by one, yield to the influence of the gospel, and become like little children in faith and humility. The home pastor has, thus, a most effectual weapon in the Word of God.

All Christian activity, then, is from within outward, and the preaching of the Gospel is the divinely appointed means to reach the heart and conscience of man. Applying these two facts to our subject, we shall find that the home pastor must first do his duty at home, and then look to the foreign field. He must first let the word of God speak *through* and *to* him, for we should never forget that the pastor's "home field" always includes his own heart. Let him, then, preach the Gospel—the *full* Gospel. Let him not give an uncertain sound. Let his people become acquainted with Sinai as well as Calvary; let them know the fact that the "*whole world* is guilty before God," as well as the fact that there is pardon at the cross; let the wicked know that "it is a fearful thing to fall into the hands of the living God," and let believers be assured that when their hour has come to die, they can peacefully say, "Father, in thy hands I commend my spirit," for our God is a "consuming fire" as well as "love." Let the home pastor first present these important truths, for then his hearers will be built up in their most holy faith. And to do this will require any amount of prayer, devotion, and watching on the part of the pastor. He will need the "whole armour of God," that having done all this, he may be able "to stand." But where these conditions are complied with Christ will become precious both to the pastor and to his people. And as they contemplate the Redeemer's work, the words, "What hast thou done for me?" will have some force. Then they will have some sense of how terrible the condition is of those who are "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. 2: 12. Then the love of Christ will constrain them to do *something*, and just here it becomes the pastor's duty and privilege to cause them and to help them to do the *right* thing. If we may reverently use the expression, the appetite for missions having been created, it is the pastor's duty to feed it. At this point it will become evident whether or not the home pastor understands his relation to foreign missions.

Philology teaches us that there is an intimate relation between *thanksgiving* and *thoughtgiving*. So also experience teaches us that there is a very intimate relation between *interest* and *intelligence*, and this is emphatically the case with our interest in foreign missions. We say without the least hesitation; that if the home pastor would interest his people in the cause of foreign missions, he must keep them well informed in regard to the foreign work.

For the sake of brevity and simplicity, we shall confine ourselves to two things which the pastor should constantly present to his people, viz.: The *duty* and the *need* of foreign missions.

First the duty. The command of Christ, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," must necessarily lie at the bottom of all missionary activity. Missionary activity is not a mere pastime of the Church, but a positive duty. This all-important truth should never be forgotten. This duty is always there. It can not be evaded. The Church can not shake off the responsibility which rests upon her even if she would, and this responsibility does not rest upon a few members of the Church, but upon all.

The first question to be asked is not, Are foreign missions a success? Is the work easy? or is it difficult? but the first as well as the last question to be asked is, Are foreign missions a duty? And there can be but one answer to this question, viz.: an emphatic *Yes*. And the home pastor should cause his people to understand this duty—to understand this *their* duty.

Again, the need of the foreign field should be well understood. The foreign field is always in need of our prayers, our material gifts, and laborers. The whole heathen world lies in darkness, for the name of Jesus is not known there. A modern poet has written about "The Light of Asia," but the true Light of Asia, as well as of all the world, is Jesus, and he alone. He is also the "way," and where he is not known, "they know not at what they stumble." He is also the "truth," and without him men are full of error and "their foolish heart is darkened." And, again, he has said, "I am . . . the life," and without this "life" there is death—spiritual and eternal. Such is the condition of the heathen world. Are our prayers needed?

And then think of the missionaries and the converts. The missionaries lack Christian fellowship. They stand, in a measure, alone. Those who have been, or are now, in the foreign field, tell us that they never appreciated the value and the blessedness of Christian fellowship until they were deprived of it. But more than this, in the place of Christian fellowship, they have the emptiness and the rottenness of heathendom. Emptiness—so that they have nothing to lean upon; rottenness—so that they have moral and spiritual degradation constantly before them. To the eye of the missionary, heathenism is still as corrupt as it was to the eye of the Apostle Paul when he wrote, "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boast-

ers, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."—Rom. 1: 29-31. The temptations of city life are great, but the temptations of missionary life are sometimes greater.

And then think of the converts. What has been said about the missionaries may also be said about them, and even more. They very often suffer the loss of friends, and endure ridicule and persecution, and above all there is the *influence of their former life*. Those of us who are trying to overcome what may be called character-sins, will understand what this means for the converts in the foreign field. We ask again, Are our prayers needed? Christian love and sympathy will readily furnish the answer. And the home pastor should see to it that the slumbering love and sympathy of his people is awakened by constantly presenting to their minds the condition of the foreign field, and the needs and temptations of the converts and the missionaries.

Again, there is need of our material gifts. It is written, "Men shall not live by bread alone," but this does not take away the fact that bread is, nevertheless, necessary. The *great* thing of foreign missions is to preach the Gospel, but to do this our missionaries stand in need of their "daily bread," of churches, of schools, of hospitals, etc. And all this requires money, even if it is hard-earned money. And, if possible, our material gifts should constantly increase, for our missions should not only live, but they should also grow. There is nothing so painful for a missionary as the fact that he must let opportunities pass by, because he does not have the means at his command to take advantage of them, and there should be nothing so painful for home Christians. But this condition will never be realized unless they are acquainted with the facts in the case.

And, again, there is the need of laborers. Now, as ever, "the harvest is great, but the laborers are few." Think of the world-wide field. At every pulsebeat, someone, somewhere, passes into eternity without having heard of Christ. And then think of the number of missionaries actually and urgently called for. Now, a man may have only a passing interest in foreign missions, even if the "love of God has been shed abroad," in his heart; but when he also feels the duty and sees the need of the foreign missionary cause, the call, "Come over and help us" becomes well-nigh irresistible. Men and women are not apt to yield themselves, and parents are not apt to encourage and yield their children to a cause of which they do not see the duty and the urgent necessity; but when their eyes have been opened to these facts, then his "people shall offer themselves willingly in the day of his power," and if the home pastor wishes to act in accordance

with the relation which he sustains to foreign missions, he must see to it that his people not only *may* know, but also that they *shall* know the duty of the Church to "teach all nations" and the need of the foreign field.

In the 30th chapter of I. Sam., we are told that David "made it a statute and an ordinance for Israel" that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." This is also a law in the kingdom of heaven. "The field is the world." Those who go abroad, and those who remain at home, *i. e.*, those who are sent and those who send, share alike in the victories of the foreign field; consequently, both share alike the responsibility of the work. And this we conceive to be the relation of the home pastor to foreign missions, *viz.*: that he is placed over those who "tarry by the stuff," and he must train, direct, and control his division of the army of the "Lord of hosts," so that his brethren who "go down to the battle" may have a full supply of all that they need.

That the home pastor may be enabled to do this, he must keep abreast with missionary intelligence *generally*, for he will find it impossible to follow the work in detail, with the exception perhaps, of the work connected with his own church denomination. If he has personal acquaintances in the foreign field, so much the better. For it is a great help if his people can know definitely for whom as well as for what they give and pray. Let the pastor and the people then be well informed. Let them read the literature of missions. Let them know "What God hath wrought," by such men as William Carey, Henry Martyn, David Livingstone, Adoniram Judson, John G. Paton, and scores of others.

Above all, let the home pastor be steadfast in this work. The heading of a certain advertisement reads thus: "Keeping everlastingly at it brings success." There is a lesson for the home pastor, and, in fact, for all of us.

But supposing the pastor has done all this, and still does not meet with success, what then? If such a thing as failure be possible, let him not be discouraged. *He*, at least, has understood his relation to foreign missions, and he has acted the part of a faithful watchman on the walls of Zion. And he may still be great in the kingdom of heaven, for success is not necessarily an index of a man's best work, and in the providence of God, another may reap what he has sown.

In conclusion we would say, let the prayer, "Thy kingdom come," be worn by us all as "a sign upon our hands, and as frontlets between our eyes;" and let us meanwhile always bear in mind that other sentiment, dear to every missionary's heart—*interest and intelligence, "now and forever, one and inseparable."*

IX.

THE FOREIGN MISSIONARY AT WORK.

REV. GEO. W. KNOX, D.D.

It has been suggested that the standard set in my address this morning was too high, and that men may be discouraged from offering themselves, and I am asked if the qualification demanded are not for missionaries to the great empires of the East, and if there are not fields where men of different character may be useful. And further, the question is asked if there are not fields where much physical hardship is a necessity still? Now I am not going to take back anything which I said this morning. On the contrary, some things I am about to say will still further enforce my general theme, but I gladly admit that I refer to the great civilized empires, and not to barbarous tribes; to work in the cities of Asia, and not to work in the jungles of Africa. No doubt missionaries from other fields would tell other tales, but my experience has been in Japan, and after some study, I have come to the conclusion that even in public speech one would better talk of what he knows than to discourse of things he has not seen nor understood. Of course there are fields widely different in conditions and requirements from those I describe, and in the wide world wide opportunity for diverse gifts; but let the diversity of fields be matched by the diversity of gifts. Let there be wisest selection, and not a wasteful survival only after a struggle for existence.

A friend of mine, born in Hawaii, went as missionary to the Caroline Islands, and after some study of the language, sought to gain the chief as a pupil. But his majesty, clad in a simple Edenic garb, pointed to some cocoanuts, fifty feet from the ground, the smooth trunk without a branch, and said: "I am thirsty; get me a cocoanut." "One of those?" said the surprised missionary, "Why I cannot climb that tree." "Cannot climb that tree," rejoined the chief, in high disdain, "and you wish to teach me!" Certainly a diversity of gifts is needed, and my contention is only this: Let him whose qualifications for missionary work are chiefly in his legs go where the cocoanut hangs high.

The missionary just arrived on his field finds the language awaiting, and no gift of tongues to help. He finds a house, arranges his household, gains some small acquaintance with his surroundings, and then goes to work. He makes rapid progress, studies five or six hours a day, and is altogether confident, from his success, that the older missionaries exaggerated the difficulties, or, perhaps, were somewhat dull men. He studies a year, and

begins to try his new gained powers, and finds that he does not know quite so much as he had thought. He settles down to work again, and by and by he begins to feel that he has not made a beginning yet. His task spreads out increasingly. With every advance the horizon recedes, and he begins to despair. He is sure that he at least should have stayed at home, and that he will never be of use. Such a time is critical, and if he does not lose heart, but keeps hard at work, at last he really does get on; he has enough for good and honest work. Perseverance is the main thing. Men of very different powers may all succeed, if they hold fast to their task, and make this their motto, "This one thing I do." The missionary turns from this at his peril. Let no urgency of present need, let no press of other work divert him. His best strength and time for years are for the language. If he turns aside, no matter why, he is sure to fail; and nothing is more discouraging than a missionary life if the language is not learned. It follows, of course, that men who are deficient in the power of acquiring languages have no call to the foreign field. Let them stay at home. Abroad they not only fail to do half work, but stand in the way of better men. They waste the money of the Church, and still worse, waste golden opportunity.

Often this long period of study seems wasted. The missionary longs to be at work; he longs for the gift of tongues. But by and by he sees that it is not so. While he studied the language he studied the people. He has begun to understand the nature of his work. Insensibly he finds his views have changed touching many things. He is sympathetic with phases of thought and life that at first seemed absurd. He begins to see what the apostle meant by being a Greek to the Greeks. He comes to perceive how the same essential Gospel may be presented in various ways, and how the emphasis upon the different doctrines varies in Christian and non-Christian lands. This knowledge of people, of conditions, of special needs, is as important as the knowledge of the language itself, and the long years of preparation were not lost. The gift of tongues would be a calamity, and many an experienced missionary is glad that he could not speak during his first period of raw ignorance. It is true there is danger that study may deaden evangelistic zeal. But this again enforces the lesson, the missionary should be a man of power, of true, deep spiritual power. He will need more than the enthusiasm of the great convention and missionary meeting if he is to glow with the love of souls through years of enforced silence, his mind meanwhile filled to the full with studies engrossing, enthralling, but quite apart from theologic themes.

When the language ceases to be the chief work, it always remains as work, and always asks some measure of strength and time, the missionary finds himself engaged in preaching or in teaching. I have not time to

speak of the latter, important as it is, but must confine myself to direct evangelistic work. And in this again the motto is, "everywhere, anywhere." He is not concerned whether the hearers are few or many. He preaches in any place available, and often finds preaching most successful when the congregation is just one.

In Japan we preached in the streets and parks, though not so often as in some other lands. The theatres were often hired, and the public halls. Sometimes the meeting would be in an inn; anywhere so that the crowd might gather and hear. The meetings are advertised, and the speaker will see his name and topic displayed in large, strange looking hieroglyphics. Generally the congregation listens with more or less attention and respect, some whiling away the time with the help of tea and pipes. Sometimes there is confusion, and the speaker has to hold his own against opposition, wordy or otherwise.

We talk about the fundamental doctrines of the Christian faith. There is little of formal argument, almost nothing, usually altogether nothing, of attack upon the native faiths. On the contrary, everything in them that is good and true is used, as schoolmasters leading to Christ. St. Paul's address on Mars Hill is the great model, and is often followed in spirit and substance. God as spirit, as creator, as redeemer; Christ as the revelation of God, as our Saviour; Christianity as supreme among religions, embodying all that is good in the others with a blessed message of its own; Christ as source of all that is best and highest in our age; man's need of salvation; these and such as these are the great themes. It is with the fundamentals that we deal, you see. And let no one say, therefore, it is an easy thing. The orientals have not been thoughtless on these themes, and he who would lead them to Christ must use all his powers. I am often asked, "Can you use in the United States the discourses prepared for the Japanese?" and my answer is, "Yes, after simplifying them." The fine discourse given last night by the president of the college would have been an admirable address for Japanese hearers. Our congregations at home, on Sundays, are somewhat impatient of careful and adequate discussion, but among educated Asiatics one may venture pretty far and find a somewhat receptive hearing. The missionary must be master of his subject, and able to present it. Pantheism, scepticism, unbelief in general, by no means yield so readily as we are led to suppose sometimes in our class-rooms at home, and we need statements of truth that shall arrest the attention of men indifferent or hostile.

Public meetings only begin the work. There are always invitations to those interested to remain, or to call upon the speakers, and when these invitations are accepted the public meeting has accomplished much. In pri-

vate the chief work is done. The inquiries are as varied as the men, and touch on every essential of natural and revealed religion. Sometimes they are captious, sometimes sincere, and the missionary is glad that in every way, and in response to every variety of question, urged by all kinds of motives, Christ is preached.

Here are specimens, asked by sincere men, earnest seekers after truth, men who had heard a series of discourses outlining the fundamental doctrines. "We are familiar with eastern philosophy, and have read something of western science. We find that your philosophers, like our own, are divided into differing schools and cannot agree on fundamental questions. Now, if after thousands of years in East and West, philosophers are still disagreed about our knowledge of the tangible, finite, visible, how can you teach so confidently of the spiritual, invisible, infinite?" * * * "We know that the Buddhist scriptures are unauthentic, and that the stories of his miracles are inventions. How can you substantiate the Christian scriptures and miracles?" * * * "We have come to believe in God, whose wisdom and power are shown by the countless stellar systems and the endless geological ages. You tell us that His son was born in Bethlehem, in a remote province of the Roman Empire. By what possible argument can so stupendous a claim be maintained?"

You need not be alarmed. I am not going to answer these questions here and now. It is only my purpose to give you a glimpse into the real missionary world, and to let you see that you are not called to a life of slothfulness.

But surely all men are not philosophers, even in the Orient? What of the rest? True all men are not philosophers, and the vast multitudes are in ignorance. They are indifferent, too. They know not and they care not. They listen with open-mouthed vacancy, not expecting to understand, and they are not disappointed. Hardly any gleam of the truth penetrates, save by line upon line, precept upon precept, here a little and there a little. More important still, the living message gains entrance where the spoken cannot go, and the influence of the holy life finds a way closed to all else. Patience, perseverance, the imitation of Christ and the manifestation of the spirit, these shall win the world to our Lord. I have only touched upon a few phases of my topic, but I shall stop. The message is one, but its expression is as varied as life, as the needs of humanity. No two missionaries report the same experience, and no form of earnest, faithful work is quite in vain. If the work is arduous and the requirements high, the rewards are great. It is not a sacrifice to be a missionary. In every way the work exceeds in interest work at home. It is not a sacrifice to enter into the labors of those who begin the building of the Church, to repeat, in our measure,

the history of the Apostolic Acts. It is not a sacrifice to preach our Lord where He has not been known. The work is not a sacrifice, but a joy, its own exceeding great reward. And if some visible results are won, if before our eyes the walls of the temple begin to rise, then may we well thank God that he has granted us the privilege of participation in so blessed, so glorious a work.

X.

THE KOREAN WAR AND ITS EFFECTS ON MISSIONS
IN THE FAR EAST.

REV. GEORGE W. KNOX, D.D.

Nothing less than the present war was required to teach Americans to distinguish the Japanese from the Chinese. One is constantly asked, Are the two peoples not one in origin and race? And the answer is, Two peoples could not well be more unlike. We know little of the origin of the Japanese, when and whence they came to their present home, and where the rest of their family stock may be found. But all we do know shows that at least they are not related to their neighbors, the Chinese. The languages in etymology, save for borrowed words and structure, are wholly different, and the two peoples in race characteristics are as much apart as their languages. China and Japan have held various relations ever since history in Japan began, for history began only with the coming of the Chinese civilization. For all the far-east China has been the middle kingdom, center and source of civilization. China has been the center, and the neighboring lands an outer fringe of states, each one receptive of the arts, philosophies, religions, systems of laws, which flowed out in unending stream. China to the far East was Israel, Greece and Rome.

So China was teacher and Japan pupil. China was originative and Japan receptive. Priding herself upon her own ethics, civilization and polity, which had remained little disturbed from time immemorial, China's conservatism hardened with succeeding centuries and milleniums. Japan, taught from abroad, and profoundly influenced by successive waves of foreign civilization, was never so intent upon the past, but remained alert, progressive, sensitive to new influences, ready to see and quick to adopt whatever should promise good. But with all its receptivity, Japan has never been a mere copyist. It has shown true originality in transforming its importations; it impressed its own character upon everything it adopted. The pupil, in most things, excels the teacher, and out of Chinese elements

has produced the art and civilization which have won Western hearts. For more than a thousand years the two empires have been more or less in contact. I do not know that the Japanese have repaid their debt of gratitude to China, or have contributed anything to the science or civilization of its neighbor. Often Japanese pirates ravished the coasts, and there are still in the South great mounds covering the remnants and debris of villages destroyed hundreds of years gone by. Three hundred years ago the Japanese invaded Korea, won quick success and overran the kingdom; met great Chinese armies not far from Pyong Yang, where the recent victories were won, and were slowly pushed back until at last only a precarious footing was maintained in the far South. Various questions arose between the empires about the islands of Loo Choo, most of all about Korea, but neither side pressed for a decision; neither side felt need for a decision; each did pretty much as it pleased, and time slipped away until the new era dawned. Korea has been a "buffer" state between the two, with unenviable results. What the Japanese did not destroy when they attacked, the Chinese took away when they defended, and the remainder—if one may find a remainder from zero—native officials devoured. The land suffered for centuries from a misgovernment indescribable.

Imagine three hundred years of Tammany Hall—Tammany Hall having free course and being glorified with no Dr. Parkhurst—and one may mirror faintly forth the misgovernment of Korea. So the land has gone from bad to worse and worse, until at last it was worthless, and existed only as a source of trouble to other folks. During this long period Korea hated Japan as invader, and revered China as protector. It had a shadowy and undefined relation to Japan on the one side, and an undefined but very substantial relation to China on the other. Finally it came to have certain dubious relations to Russia on the north.

When at last Japan was forced from its policy of seclusion and came in contact with our modern life, it was true to its history and national genius. With quick-sighted intelligence, it appreciated not only the superiority of Western civilization, but the exact political situation. To the natural desire for the best was added the perception that the national existence depended upon the adoption of modern methods and machines. A few lessons, the bombardment of a town or two, one or two defeats, sufficed, and Japan started upon that wonderful career of progress which has surprised the world. China looked on contemptuously. Japan aped the West and renounced the immemorial traditions of the East. It dared assert itself and walk in its own path, an upstart, inconsiderable folk, to be crushed at any time, were it worth the trouble. The Japanese came to know of this attitude, and the relations between the empires were not improved.

There were more tangible sources of trouble. In 1874-75 there was trouble over the killing of fifty-four Japanese subjects in Korea, and both sides prepared for war, but it was averted by the arbitration of the British minister and the payment by China of an indemnity. In 1878 Loo Choo made trouble. This little kingdom is a chain of islands stretching from Japan toward Formosa. These islands for centuries had paid tribute to both China and Japan, but now that was impossible. After fruitless negotiations, with General Grant as intermediary, no agreement was reached, and Japan took possession of the group. China postponed action, purposed to straighten out matters by and by, and put down another item in its account against Japan. But Korea proved to be the real offense. Its relations with China and Japan were involved, and it had no relations with other lands. In 1878 Japan made a treaty, on the basis of the independence of the kingdom. China outwardly agreed, but, as so often, played fast and loose, acknowledging Korea as independent, or asserting lordship as suited convenience. Other nations followed Japan's example and made treaties with Korea, but China kept up her policy of interference, underground or above.

There were many troubles; one can not stop to tell the story, but the city mob was hostile to Japan. There was an attack on the Japanese legation in Söul, and the minister, with his suite, had to fight his way to a seaport. Then followed negotiations, an indemnity, and the minister returned to Söul with several hundred soldiers as a guard. A little later the Chinese sent several thousand soldiers as a guard for their minister. In 1884 there was a revolution in the palace. The King asked the Japanese minister for his troops, and they went as a royal guard. But the city mob and the Chinese attacked the palace. After a little the King gave up the fight, and the Japanese returned to their legation, and again were forced to fight their way to the sea. So there were fresh negotiations, more indemnities and another return, this time a treaty with China being added to the treaty with Korea. And China continued to pull wires and direct from behind the scenes. Cases of offense continued to arise, and relations were strained all around. Indeed, Korea's position was not based on truth, and disaster could not but result. Last winter an insurrection began against the rapacious officials and all foreigners, especially the Japanese. With an inefficient government defense was impossible, and the rebels were soon at the capital. The Japanese prepared for defense, but they could not rest content with that. Korea, weak and misgoverned, independent now and subject to China then, was a menace to the East. It must be taught a lesson and be compelled to reform itself. To defeat the present rebels would be fruitless if the causes of the rebellion were left untouched. So Japan

turned to China and proposed a joint occupation and joint measures for reform. China refused. Then Japan undertook the task alone, telling China sharply to keep hands off. This China would not do, and the present war results.

I shall not stop to exhibit more precisely the other causes leading to the war, nor shall I attempt to pronounce judgment upon the moral questions involved. We are more concerned with the purposes and avowed aims of Japan. It is not a war of conquest. There was no purpose of adding to the national domain. The lust of conquest usually grows, no doubt, with victory, but reasons strong and prevailing forbid the indulgence of that lust. Should China be divided, Japan would not have the conquered to itself. England, France and Russia wait and watch. They will have their share. But Japan would have the Great Powers come no nearer. They are close enough. The Japanese are patriots before all else, and their patriotism is broad and knows well what best suits the East. As long as China and Korea cling to the past they are powerless—at the mercy of the West. Only mutual jealousy now prevents the Powers from dividing the far East, as already the nearer East. Then, farewell to national development; farewell to national life and greatness. China would become another India, Korea another Burmah, and Japan would stand alone, surrounded by mighty foes. Let Korea and China follow where Japan has led; let modern methods, machinery, science, civilization be adopted, and the three empires of the East will fear no league of western states. Such is Japan's high aim. The opportunity came in Korea. It was quickly seized. China stood in the way. China, too, must be taught, and only the deadly tuition of war would suffice for such a pupil. It is a contest of the nineteenth century against the twelfth, and, whatever our sympathies or prejudices, we must hope that Japan will win. The future of China depends upon such victory no less than the future of Japan.

What has all this to do with missions? Much, every way. The missionary soon finds how powerless he is as an individual before the cities walled up to heaven with ignorance, superstition and prejudice. He learns to rely on Providence, to watch the great movements among the nations, and to feel himself borne on by a tide directed by Him who turns the hearts of kings and peoples as the rivers of water are turned. So has it been in Japan. Thirty years ago it was thought the "most hopeless of mission fields," and a place where missionaries wasted time and money doing nothing. But there came a change, and the walls fell down, and the nation was ready for the Church of God.

China has seemed impregnable. Contented with its own philosophy and polity, it has despised all else. Foreigners at best understand only the

outside of the universe, but the Chinese sages have revealed its spiritual realities. Foreigners excel in mechanics, but Chinese in politeness, literature, and morals. Indeed, the foreigner is a barbarian, without manners or morals. He can not enter a room or leave it; he can not accept an invitation or decline it; he can not receive a present or give one; he can neither do nor leave undone anything properly; he does not know when he is insulted. Can such a man teach us? Does he gain converts? They are of the rabble. Does he establish hospitals and cure diseases? It is for some dark purpose of his own. Are there unmarried women "among" the missionaries? It is because the foreigner is too shameless to observe the commonest decency.

After years of labor, so do the *literati* express themselves, as we might speak of Mormon missionaries gaining their following in some remote suburb or from the slums. Converts, indeed, are gained. With individuals there is success; churches are organized, grow and prosper; but the great empire is untouched. To our eyes the great walls stand as strong as when attack began. What shall batter them down? Shall it be a Japanese army in Pekin? The Chinese have been so disdainful of Japan, and if this despised enemy can win such great and easy triumph, surely even China will learn the lesson; even China will, in its own measure and way, take the path which leads from darkness unto light. The walls must be battered down; if not now, then later; if not by Japan, then by some other power. China can not stand as now forever. And when the walls are gone; when even a breach is made, what a demand will be made upon the Church's powers; what a need for consideration, devotion, sacrifice! Think of China, with its four hundred millions, turning to the light. Think of it, wide open and ready for Gospel truth. That, indeed, will test the Church, and show its loyalty to Christ. Such results we hope for, not all at once, but in the course of years. We hope for it, we believe in it as we believe in Him who is to reign supreme in every land.

In Korea like results would follow, more surely and more speedily. Already the Church in Japan looks to it as its mission field and gains new enthusiasm. The Japanese will have peculiar qualifications for this work. They have long desired it, and if the door opens to them, then the Church in the United States should support them gladly in their enterprise.

And what of the effect on missions in Japan? One almost hesitates to guess. Mission history there has been exceptional from the start. The first converts were from the higher middle class—young men, patriots, scholars, fit to lead their countrymen. The Christians have maintained a high position in the Imperial Diet, even in the Imperial Ministry, in the university, as judges, editors, authors, orators—in all the higher walks of

life. A Church with such men can not long remain in dependence on the foreign missionary. Already the Japanese take the lead in the schools, in the churches, in ecclesiastical bodies, as pastors and evangelists. Already the missionary is in the second place; already the Church is well nigh wholly Japanese, and it resents the direction and guidance of the foreigner.

Now, if Japan wins glorious victory in its war, and with victory the recognition that it has place among the leading nations of the earth, with its added self-consciousness, its heightened self-confidence, in the Church as in the State, more self-assertion may follow. The Church may take upon itself the sole task of evangelizing Japan, and the work of foreigners be done. Is it ready for that step? Who can say? In my opinion, missionaries will be needed yet for years. Not a multitude of raw recruits, but a

few carefully chosen men—men who will deserve and command respect and influence. But whatever may be the effect of this war on this field or that, this at least we know: there will be demand for heroic, consecrated men. There will be no lack of service. The Church Militant sees no end of the strife as yet. It calls for recruits, ready to go where the Master bids, at home, abroad.

At the battle of Pyong Yang a bugler stood near an officer, where the fight was thickest. The officer turned and said: "Charge!" The bugler put his bugle to his lips, but, struck in the breast, fell wounded unto death. He strove to rise. "Lie still," his comrade said, "or you will die." He tried to place his bugle at his lips, and his comrade said again: "If you blow you die!" The bugler made another effort, raised himself, placed his bugle to his lips and blew, clear, sharp and loud, "Charge!" and fell back dead. The message of his death went back to the hero's home, but his father said: "We do not weep for our son. Every one must die. He might have died at home in a corner of this poor hut, mourned by a few friends. But he died in battle, obedient to the word of command, and approved by his superiors. It is not a grief to us that our son died gloriously for his country." This is the spirit of Japan!

And if such should be the spirit of every follower of our Lord, whether we live or die, whether in obscurity or before admiring crowds, what matters it if only we are in the path of duty, obedient to our Lord's command? And around us is the great cloud of witnesses, but not to them do we look, but unto Him who is the author and the perfecter of our faith, enthroned on the right hand of the Majesty on high.

XI.

HIGHER EDUCATION IN THE FOREIGN FIELD.

FRED. K. ELLSWORTH, BANGOR SEMINARY.

The question this paper is to bring before you is not so much the need of education as the extent to which education should be carried. Higher education, as related to foreign missions, does not admit of exact definition, but must, as it seems to me, be relatively determined by the needs of the people it is calculated to serve. To arrange a curriculum for all mission fields, and say, "We will educate by it and none other," is impracticable. It may be stated, as a general principle, I think, that the aim of higher education is, and ought to be, the training of leaders in the intellectual, moral, social and religious life of the people. This requires the grading and keeping our institutions of learning fully abreast, if possible, in advance, of all native schools. The great problem with the pioneers of our present missionary movement was how to gain a footing in countries where the masses were downtrodden and oppressed, where the first ray of Gospel light had not as yet penetrated. The problem confronting us is how to get out of these same countries after having penetrated them to the very heart, and there diffused the light that lighteth every man that cometh into the world. To prepare the way for the withdrawal of our missionaries, and at the same time insure permanent lodgment for Christian truth in every tribe and nation, is the function which higher education is to perform.

"The principle adopted in the Hawaiian Islands, and largely in Micronesia, and generally in the earlier missions of the American Board," says Dr. Clark, the retired Foreign Secretary, "was that all a Christian people owe to the unevangelized is simply instruction in the Gospel of Christ, and that all effort for education should be limited strictly to the training of native evangelists. The English language was not to be taught, only the vernacular, and in the native language no instruction in the arts or sciences was to be given, nothing beyond the reading of the Scriptures." This seems also to have been the policy pursued by most missionary societies in the early history of missions. In the Hawaiian Islands the work was once thought to be so far advanced as to warrant the withdrawal of the missionaries. But what is the condition of the natives in these islands to-day? What made it possible to restore the old heathen religion? Why were so many natives denied the right of franchise? The relapse of this people,

the restricted franchise under the present constitution, are commentaries on the old policy of education. Great and grand as were the life and work of these pioneers, as much as we rejoice in their achievements and honor their memory, we can but regret that they did not build, along with the religious, a broader and higher educational superstructure.

Looking back on the history of modern missions, we find that the conception of the work has been undergoing a gradual change. We are looking at this question from another point of view. The early methods employed by the several boards, which we have had occasion to criticise, grew out of a current belief that all were lost who had not heard of the historic Christ and accepted Him as both Saviour and Lord. Without raising here a question as to the correctness of this view, I think we can easily see how this idea, unduly emphasized, would naturally lead to one-sided effort and unsatisfying results. To-day we are looking at the heathen from a point which takes in the whole man, and brings within the compass of our thought and plan, his present as well as his future welfare. We find that the conception of the magnitude of this work has also changed. We no longer delude our faith, as did our fathers, with the hope of evangelizing the world in a few decades. We have undertaken a task which future generations must finish. These changes have introduced in recent times the question of a broader educational work in connection with foreign missions. We know it as the higher education, and, if we apprehend rightly, the end to be obtained is two-fold: First, to prepare the people to take up and carry forward the work whenever it shall seem expedient or become necessary to withdraw our missionaries from the foreign field. Secondly, to make the work self-supporting, and thus bring in a Christian civilization to mark the progress of the Gospel.

But it is asked by many, "Does higher education come properly within the sphere of missions?" Thirty years ago the answer would have been in the negative. There are some to-day who contend that it is neither our duty nor our right to establish and maintain the higher education in connection with our missions. It is, however, noticeable that this is not the view taken by those in the foreign field. In the October number of the *Missionary Herald*, Miss Abbott, of Bombay, writes: "The question is raised from time to time whether the American Board is justified in establishing and supporting missionary institutions for higher education." In reply she says: "If we had no high school, our Christian young people would have the choice between comparative ignorance, the going over to other missions, or the attending of the godless government schools, where the influence is strongly non-Christian." The Rev. E. P. Scott, of the M. E. Church, in a report for 1893, on the work in Northern India, heads one paragraph with

these words: "The greatest need in this district is efficient workers. The people perish for the lack of knowledge." F. F. Ellenwood, secretary of the Presbyterian Board, a man strongly conservative, in a recent address says: "That schools in which men shall be fitted for the middle grades of work constitute our chief hope for both the present and the future." In a paper presented October 11, 1894, by Dr. N. G. Clark, at the meeting of the American Board, in Madison, Wis., I find a historical statement of the way this question is being answered. Dr. Clark is reviewing his work in connection with the Board for twenty-nine years, and in referring to what had been accomplished along educational lines, he says: "The number of high schools and colleges for both sexes has increased more than nine-fold, from 15 to 144, and the number of pupils from 422 in 1865 to 7,841 in 1894, more than eighteen-fold, while the total number under instruction has increased from 8,817 to 50,406." I call attention to these figures, as they are reported by one in a position to speak with authority. It is fair to assume, I think, that other Boards are able to report an increase in somewhat the same ratio.

From the above testimony and facts, we cannot escape the conclusion that higher education does form a legitimate part of foreign missionary work. It certainly seems not only a duty to educate, but a necessity if we are to obtain the larger and more lasting results. Christianity from the first has fostered education, and has been its strong exponent. With it has gone the school and the college, the bulwark of modern civilization.

But let us consider some reasons, very closely connected with existing and coming needs of the foreign field, why higher education should form a part of mission work. There are now under the charge of the several missionary societies of the United States, 2,578 churches needing pastors; 5,600 schools needing teachers. The work is yet in its infancy. It has just begun. It must increase and enlarge in the coming years. But who are to be the workers? Where are they to be found? The good work must be maintained and carried forward to completion. Who will do it? Shall America continue to supply pastors and teachers, and increase the supply with the increasing number of churches and schools? Or shall native men and women be educated on the field to take charge of all the several departments of the work and carry it forward? The progress and increasing demands of missions require men skilled in the knowledge of men and of books; men of broad views, capable of seeing truth wherever it is found; men of keen judgment in the practical affairs of life. The pastors especially should be men free from superstition and prejudice, in touch and in sympathy with the best thought and life of the age, wise and patient in presenting the truth, kind and impartial in their treatment of men. The teachers should be able to impart their knowledge with clearness and success. This requires something

more than abstract or general acquaintance with the subject, something beyond the ability to read the Scripture in the vernacular, or training in the rudiments of education. We should think it an absurd policy for a school-board to take pupils from our primary and grammar schools and put them in charge of the same grades as teachers. Surely there would be small hope of progress if this method were pursued. But I see only three ways of avoiding this or a similar practice in the case of our mission schools. One is by sending foreign teachers to fill all these positions, which means, if the work is to go on successfully, an ever-increasing demand for men and money. Another is by educating natives in this country for pastors and teachers, which the several Boards now regard as a failure. The other is by establishing institutions of higher education on the field, where not only the pastor and teacher can be trained, but also the lawyer and doctor, the manufacturer and merchant. Certainly this is necessary if the preacher of the Gospel is to be followed by a Christian civilization.

Now what will be the effect if we do not educate native leaders? If we can rely on the testimony of history, simple conversion is not sufficient. Instead of being delivered from their heathen rites and practices, they will bring them into the Christian Church, and Christianity will become a name applied to heathen customs. To expect these people to pass by conversion and a partial knowledge of Scripture from the worship of objects of sense to that of a spiritual being, is to demand of them what God was two thousand years teaching the Jews. To expect the Gospel to operate in the conversion of souls and in the building up of character in places where the social and moral condition of the people is graphically described by Paul in the first chapter of Romans, without supplementing it with education, and giving them broader views of human life and its possibilities, is to put new wine in old wine skins.

But human depravity is not the only difficulty with which pastors and teachers must deal. They must deal with the philosophies and religions of the East. Where are the men to do this work? The policy of higher education says, educate natives. They can speak from experience. They know education, and they will make more efficient and practical workers than any we can send from this country. They have in their favor the command of the language, the stimulus of kindred ties, the sympathy of a common experience, all of which is natural to them, not to the foreigner. Secondly, the next thing to be obtained is to make the work self-supporting. Our missions are, for the most part, among the poorer classes. These have all they can do to get the necessities of life. The men are ignorant, and can only occupy positions already crowded with laborers. They know little or nothing of modern methods of work. They are still in ruts of past ages. The

higher education aims to change this. It seeks to open to them opportunities where they can command a better wage, and thus enable them to do something toward the support of their churches and schools. Let the man trained in one of our schools prove himself equally well qualified with those trained in the government school, and neither caste systems nor civil preferences can keep him from climbing to positions of influence and power. Another important thing to be considered in this connection, is the fact that the same work can be done cheaper by educated natives than by our own missionaries. "Three years ago, we in Greece," says a representative to the London Conference in 1888, "undertook to carry on the work which a society had been carrying on there for many years; and what they did for merely at an expense of ten thousand dollars we now are doing for three thousand dollars." The great cry of all our societies is economy. If we would economize, then educate. It is not economy in business to hold to an old custom when a better is at hand. Is it in missions? By no means. That only is true economy which prepares a people to be independent and do their own work. Without it we can never look forward to the withdrawal of our missionaries, nor lower by a single note our appeals for money. Educate, reach all classes, enrich them with the best knowledge of our time, inspire them with Christian ideals, and we need not fear for the future of Christianity. The time will soon come when we will no longer be needed on the foreign field to maintain the Christian church or the Christian school.

XII.

INDUSTRIAL MISSIONS.

JACOB SPEICHER, ROCHESTER GERMAN DEPARTMENT.

Our theme is a timely one. The discussion as to the necessity of industrial missions in foreign lands has become interesting. Shall the Church of God send not only missionaries to preach the Gospel, but also Christian mechanics to instruct converted natives in handicraft? Shall the Church of God establish and maintain industrial institutions?

It is essential that we define at the outset our conception of industrial missions. We define industrial missions as the establishment of institutions and work-shops, in which native Christians can earn their living and be trained in some branch of industry, by means of which the convert may become a useful member of his community and a valuable member to the native Christian Church. Now can the Church of God afford to give much attention to this undertaking? Have we as Christians an apostolic precedent for such missionary efforts? Is the undertaking in accordance with the spirit of the Word of God? Has the establishment of industrial missions in the

past shown that their existence has been prompted by the Holy Spirit? Or do they exist simply for material ends? These are questions that confront us at the very outset, and it is only just to say that there is a divided opinion among Christians as to the real worth of industrial missions. Regarded from a purely philanthropic point of view, industrial missions must be recommended very highly, and by many men, no doubt, they are even preferred to the plain preaching of the Gospel. But the position for us to take, as Christians, is not one of mere philanthropy; it must be a position broader, higher, and far more noble, namely, Christian philanthropy—the love of Christ for men. Christianity and real philanthropy can never clash. The Christian religion is the highest type of philanthropy. The greatest philanthropist that ever lived was Christ. Now does the establishment of industrial missions add to the extensive and intensive growth of Christ's kingdom? Are the methods employed in harmony with the principle of the Gospel of Christ? The answers to these questions will determine the worth or worthlessness of industrial missions. An ounce of fact is worth a pound of theory. And there are facts to which we can appeal. The facts are: The establishment of industrial missions at Lovedale by the Free Church of Scotland, the Kaffir institutions in Grahamstown, the manifold industrial establishments in India in connection with the Basle Missionary Society. These instances prove beyond a doubt that industrial missions do add to the extensive and intensive growth of the kingdom of God. I sincerely believe that industrial missions have cleared themselves from all misgivings and false charges of the past, and that they are certainly in harmony with the spirit of the Word of God. On the other hand, industrial missions, being human institutions, to aid in the furtherance of the Gospel of Christ, are liable to lead to gross perversions.

I. THE DEMAND FOR INDUSTRIAL MISSIONS.—We now consider the demand for industrial missions. The demand arose because of the destitute and wretched condition of many new converts on our mission fields. It is a well known fact that many new converts are ostracized by their kindred. Should these unfortunate men be left to themselves? Dr. Gracey, the distinguished Methodist investigator of the history and principles of missions, maintains, "that the Christian Church cannot afford to have these people pauperized." The Christian missionary is hampered in his work, simply because the prospects of the new convert are so unpromising. The establishment of industrial missions on such fields, it is thought, will solve this problem. Hundreds upon hundreds of new converts of the Methodist missions in northern India would become pauperized were it not for industrial missions which have been established there. The demand for industrial missions in Africa is even more imperative. The mode of life of the African

is of a very low type. Indolence and vice are the chief characteristics of the average African native. But when once the native is brought under the influence of the Holy Spirit, he immediately desires to become a better and more useful man. In Africa, as everywhere else, man is never open to the Truth except when under the influence of the Holy Spirit. Hereditary evils exert a powerful influence over the poor African Christian, but the influence of the Holy Spirit is infinitely more powerful than heredity and environment. Many missionaries are of the opinion that the time to impress these natives with the need and importance of industry and general usefulness is at the time of their conversion. Now unless there be an industrial mission or Christian institution of some kind near by, where this new life may be exercised and strengthened, the probabilities are that he will fall back into the old habits of slothfulness and sin. As human beings, we are largely the result of heredity and environment. As Christians, we are the result of the working of the Spirit of God within. Now while the Holy Spirit works within, we cannot ignore environment. By all means place the African convert in such surroundings as will give him opportunity to develop this divine life. This peculiar condition of the African convert constitutes a demand for industrial missions which we cannot ignore. Indeed it has been maintained that African missions can only hope to become successful in so far as the missionaries give attention to this kind of work. The more we consider the difficulties of the situation in Africa, the more we are inclined to agree with this opinion, namely, that mission work proper and industry must go together. Moreover, it has been demonstrated that when the native convert is placed in an industrial institution, or put to work in some way under Christian control, his development is remarkable. In a very short time he develops energy, self-reliance and true manhood. But there must be some method employed in bringing out this latent energy and power.

II. THE DESIGN OF INDUSTRIAL MISSIONS.—Let us now consider, in the second place, the design of industrial missions. The design of industrial missions is to meet the demands and even more. Not only is the purpose of industrial missions to train the natives to proficiency in certain handicrafts, but it aims to raise the moral condition of the natives as well. Idleness begets war and want; industry begets peace and plenty. The indolence of the natives is the curse of Africa. The soft climate and abundant vegetation make it very easy for the African to gain a livelihood, such as it is, steeped in crime and cruelty. The aim of industrial missions is to teach the Christian natives to use their time and talents to better advantage. The islanders on the New Hebrides were taught to dig their native arrow root and prepare it for exportation. A very humble industry, but it was the means of making

the mission on those islands to a large extent self-sustaining. The problem of developing self-sustaining churches in Africa may find its solution through this industrial method. Besides this, however, it is the purpose of industrial missions to place native converts in a position of usefulness which shall be appreciated by the tribes. The Christian natives must be taught the rudiments of several trades, such as carpentry, printing, tailoring. A few Christian native mechanics in each tribe would exert a powerful influence in their respective communities for the cause of Christ. The plan and purpose of industrial missions seek to develop the true Christian manhood of the native. The evangelization of their own country can not be entrusted into the hands of the natives until this type of manhood has attained its full growth in a large number of church members. But unless they are instructed, not only in spiritual things, but also in things regarding the practical affairs of life, the probabilities of Africa being won by Africans are not encouraging.

The purpose of industrial missions in Asia must, in the very nature of the case, be different. In countries like China, India and Japan, almost every person has some knowledge of a trade. The natives of these countries have a civilization of their own. Industrial missions, in the first instance, are not established to teach trades, but rather to aid the converts in making a living when excommunicated from their former social and business circles. As an illustration of this, we mention the industrial work the Basle Missionary Society is carrying on in India, namely, weaving in Malabar, tile making in Bombay, and shops of various kinds in Mangalore. With the introduction of industrial establishments in India, the caste system, it is hoped, will be ultimately destroyed. Heathen superstition, pride and caste can not forever prosper in the presence of Christian fidelity and fraternity. The truth must and will prevail. The effect of Christian ingenuity is making itself felt in every industry to which Christian industrial missions have paid attention, thus corroborating the words of the Apostle, "But Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." The design of industrial attempts upon our mission fields is not, as some supposed, to supersede the preaching of the Gospel, but rather to carry out its teachings in practical life. As sociology presents various problems for the Church of God to solve, both in Europe and America, so the condition of social life in Africa and Asia presents problems for which the Church of God must find some solution. In attempting to do this, however, the Church of God will necessarily encounter many difficulties which will seem at times to endanger the cause of missions.

III. THE DIFFICULTIES OF INDUSTRIAL MISSIONS.—Two kinds of difficulties have presented themselves in the establishment of industrial missions in the past—real and apparent difficulties. Apparent difficulties have been

numerous. I would not mention any of this class were it not that they obstruct the general acceptance and support of industrial missions on the part of Christian people. Objections have been made that the "Church of God can not afford to concern itself with material and industrial affairs." "The attempt to extend Christ's kingdom through secular methods is unbiblical." I find it very difficult to discriminate between spiritual and secular methods in the spreading of the Gospel. The secular method can be made intensely spiritual if used in the proper way. It is true that dangers may arise if these methods are not used in the proper way. The question of finance suggests a real difficulty. It is doubtful whether the missionary boards can afford to spend such large sums of money as the establishment of some industrial missions requires. At present the Church of God does not raise money enough to send one-half of the young men and women ready to go to any part of the globe to preach the Gospel. Our missionary boards cannot afford to forsake the Word of God and serve tables. The only way out of this difficulty is to go back to the apostolic method of solving similar problems. "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and wisdom, whom we may appoint over this business." A board of laymen, business men filled with the love of Christ, who know the ins and outs of commercial law and life, is what every missionary board needs as an auxiliary to push forward this modern work of serving tables in foreign lands. It is impossible for such missionaries as preach the Gospel to give much attention to the executive duties of industrial missions. Lay missionaries and mechanics, appointed by a board of laymen, should be sent to take charge of the establishments, and co-operate with the missionary. This is practically the method the Basle Missionary Society has adopted. They have an industrial commission, which has charge of all matters that appertain to this department of their work. It is needless to say that the work of this society has been pre-eminently successful.

IV. THE DANGERS ATTENDING INDUSTRIAL MISSIONS.—We now turn our attention to the dangers attending industrial missions. The first danger attending industrial missions is that they encourage the spirit of exclusiveness. The converted native, instead of living among his unregenerated friends, and letting his light shine among men in every-day life, now lives apart. True, the Christian native commands but little respect among his old friends after his conversion. We are well aware that he is despised and shamefully mistreated. But still, as a follower of Christ, his duty is to let his light shine before man, and not to be separated from the world. Except a man is ostracized so as to utterly prevent his making a living, his duty as a Christian is to suffer all ill-treatment for Christ's sake. I have my doubts as to the advisability of establishing industrial missions as places for refuge

except where men would otherwise be pauperized. The ever ready and constant willingness of our American Churches to supply native Christians with funds, or to insure them with daily bread, has proved to be one of the greatest dangers attending our missionary efforts. The charge may not be wholly unfounded, that the establishment of some industrial missions only fosters and encourages the spirit of helplessness and despondency among the natives.

I believe in the personal manifestation of the Holy Spirit in the heart of every believer. This manifestation insures power and wisdom to overcome all obstacles in every-day life, and to conquer in the end through faith in Christ.

Then there is a danger that the native church will look upon the development of industrial mission as an end in itself, instead of viewing it as a means to spread the Gospel of Christ. The dangers of materialism, accumulation of power and wealth in the Christian Church, has always been bought at the price of spirituality and holiness. We do not object to industrial missions in their proper place, but we doubt whether they are of such importance in many places as many persons would have us believe. There is a danger attending the establishment of industrial missions also in Africa. It is the tendency to Americanize the natives. Life in that climate can with great difficulty be conducted upon American principles. The natives need simply to acquire habits conducive to physical health, and helpful in building up a higher moral life. The Spirit of God will, in due time, teach the negro all things. He will work out for himself, by the aid of that holy power within, a civilization better adapted to himself and his surroundings than any set of missionaries or any influence of industrial missions could bring about. Brethren, let us give the Spirit of God a chance to work! Let us study to be quiet. Where there is growth there is change, and change involves crisis. The gradual but resistless spreading of the kingdom of God on earth involves a constant crisis. The greatest danger of the Church of God is in placing her trust in methods, instead of depending wholly on the power from on high. Industrial missions, however, not only have their dangers, but they have so much to commend them that we may now proceed to discuss the duty of the Christian Church toward industrial missions.

V. THE DUTY OF THE CHRISTIAN CHURCH TOWARD INDUSTRIAL MISSIONS.—We have now spoken of the imperative demand for industrial missions; we have given some attention to the design of this undertaking; we have seen that in founding such institutions the missionary authorities naturally meet with obstacles of various kinds; we have also noticed that there may even arise certain dangers to the cause of Christ in the establishment of these missions. Yet, after viewing the questions from all sides, we

must come to the conclusion that the establishment of these missions in many places is an imperative duty of the Church of Jesus Christ. This is so for the following reasons:

First, on the ground of our duty to humanity. One of the ends for which the Church of God has been established on earth undoubtedly is the elevating of men in social life. The Church of God, therefore, cannot afford to ignore the social questions of this or any other country. Industrial missions have justified their own existence by helping to solve the peculiar difficulties arising from establishing the Church of God in foreign lands. Hence it devolves upon the Church of God to do its duty toward her children, and for the benefit of those who are still in darkness. It is an act of benevolence. Of course industrial missions are but temporary understandings to meet temporary demands. They are not to be considered a peculiar power or influence in themselves, but only a method adopted by the Church to meet a temporary but none the less serious need.

Second, it is the duty of the Christian Church to establish this form of work, as it will place the convert in circumstances that will promote his spirituality. The Christian Church is naturally a conservative body. Her first duty is to watch over the spiritual welfare of her children. Every tendency which appears to threaten spirituality must receive disfavor from her. On the other hand, every honest effort made to advance the spiritual welfare of her children must be encouraged. The Christian Church has a rich history. No question of church policy can arise that has not been considered by the Church in the past ages. The problem of industrial missions is not a new one to the Christian Church. When the Germans were still barbarians, and England was still uncivilized, the missionary monks gave much attention to instructing their converts in different branches of handicraft and agriculture. Now, while they may not have made sufficient use of their spiritual opportunities, they certainly succeeded in making their influence felt in practical life. We learn from history. We can improve on the methods employed by the missionary monks. The chief work of the Church of God is not to civilize or educate, but to Christianize, to be the instrument in the regeneration of man, to bring mankind to God.

Third, it is the duty of the Christian Church to establish industrial missions, because such missions will greatly aid in furthering the kingdom of our Lord Jesus Christ.

Fellow-workers, all things are ours. Let us use every faculty for the glory of Christ. Let us press every good effort into the service of Christ. Christ himself became man. He went about not only to preach the Gospel, but to do good. Paul was willing to become all things unto all men, in order that he might save some. Let us pray that God will bless the industrial mis-

sions already founded, and also that God will put it into the hearts of Christians to establish new ones. So shall we help to bring the day when all the departments of human life in all the nations of the earth shall be religious, and the very bells on the horses shall be holiness unto the Lord.

XIII.

ADDRESS.—D. WILLARD LYON.

Mr. D. Willard Lyon, Educational Secretary of the Student Volunteer Movement for Foreign Missions, was then introduced. He spoke of his pleasure in being permitted to act as the representative of the child society (the Volunteer Movement) in bringing a report of its work to the parent organization (the American Inter-Seminary Missionary Alliance). He then told how the Alliance had furnished a member on the executive committee of the Volunteer Movement for seven years, had given eight out of the ten male traveling secretaries of the movement during its history, and had rallied large delegations of seminary men to the two conventions of the Volunteer Movement held at Detroit and Cleveland. He also told what the Volunteer Movement had done in the way of stimulating the missionary interest in the theological seminaries and thus in advancing the work of the Alliance.

Mr. Lyon then enumerated the three enlarged needs of the Volunteer Movement as it began to plan for the present year's work. (1) The need for extension. Large sections in the East, West and South had been left untouched by the Movement for several years. Several classes of institutions in the country as a whole had also been neglected, such as the medical schools, the ladies' seminaries and the theological schools. (2) The need for the deepening of missionary convictions in the minds of the students. More systematic, progressive and thorough missionary study was needed. (3) The need for the deepening of the spiritual life of the volunteers.

He then discussed the policy which had been adopted to meet these needs. (1) An enlarged traveling secretarial force. Three men had been employed instead of one, and a lady was, in addition, giving her whole time to the work of reaching the ladies' institutions of the country. (2) A new department, entitled the "Educational Department," to organize and promote systematic study on missions on the part of the students of America. (3) A special emphasis on the prayer-life of the Volunteers. A prayer-cycle had been prepared and the "morning watch" instituted.

At this point Mr. Lyon suggested the feasibility of the Alliance attempting an enlarged work also. He urged the need for some agency to emphasize systematic missionary instruction in our theological seminaries.

If the Church is to be awakened on missions, the pastor must do it. If the pastor is to become alive to his duty in this regard, he must be instructed in it while he is yet in his training period in the theological seminary. It is of the utmost importance that systematic missionary instruction be introduced into the curricula of these institutions where the leaders of the Church are trained.

Rev. James Edward Adams, a '94 graduate of McCormick Seminary, and under appointment as a missionary to Hainan, was suggested as a person well qualified to act as a special traveling secretary for the Alliance to agitate this matter among the theological seminaries. It was urged that the funds necessary for sending Mr. Adams out on such a tour be secured in the convention of the Alliance, and that the Alliance appoint him to be its traveling secretary.

Since we have not been able to give a full report of Mr. Lyon's address we gladly devote this space to the printing of a paper which Mr. Adams has prepared at the close of the first two months of his work as traveling secretary of the Alliance.

XIV

THE NEED OF THE SPECIFIC AND THOROUGH TRAINING OF THEOLOGICAL STUDENTS CONCERNING THE CHURCH'S MISSION- ARY WORK.

BY REV. JAMES EDWARD ADAMS,

Traveling Secretary for the American Inter-Seminary Missionary Alliance.

However old or young we may be, we are still students of the things which pertain to the advancement of the kingdom of God. Not only so, but we are at the same time stewards of these things, under an imperial obligation for their wise working out. This stewardship rests upon every member of the Church of Christ; but especially upon those whom He has called to positions of prominence and influence in His Church. The measure of the responsibility resting upon a servant of His is gauged by the possible influence of his position.

Christ has constituted and commissioned His Church for a specific work—to give the Gospel to the world. This purpose does not recognize any such artificial distinctions as city, home and foreign. It means the aggress.

sive work of the Church in extending the kingdom of Christ in the world; and covers every place where he does not reign. If the world is to be won for Him, it can be done upon no less a basis than that of a missionary Church. Nor did he intend that it should be; for it was for this purpose that the Church was organized.

The Theological Seminary is the fountain-head of the Church's spiritual and aggressive life. It is the mountain top. Streams of influence started there will determine the character of the rivers which water the plains of the Church below. The Seminary molds the ministry, and the ministry molds the Church. The character of the instruction there determines the character of the Church. Any agencies, therefore, instituted to shape the life of the Church to those ends which Christ has ordained for it, will find their most effectual, indeed their only certainly effectual, point of application in the curriculum of the theological seminaries.

THE DIVINE PURPOSE OF THE MINISTRY.—God has placed the minister of Christ in the Church for the sake of the Church's life and work. Whether we denominate him rector, minister, pastor or elder, we agree that in the individual congregation this office has divine sanction, and is an agency of God's own appointment for the upbuilding of the spiritual activities of that church. The Apostle Peter enjoins the elders, to feed the flock of God among them according unto God; and Paul commands those of the church at Ephesus to take heed to the flock over which the Holy Ghost hath made them overseers and to feed the Church of God which He purchased with His own blood. This does not mean to feed the flock what it wants, but to feed it what it needs, in order that it may become what He who owns it desires. As they turn aside from so feeding it, they become recreant in their stewardship. In fine, it is evident that God has set the pastor in the individual church to be His agent for making actual in the Church's life the ends for which he founded it.

THE DIVINE PURPOSE OF THE CHURCH.—The one objective work for which the Church exists is to give the Gospel to the world. The subjective end of eternal purity has been conditioned upon faithfulness to this purpose. The two have been indissolubly bound together. When Christ gave the great commission, He bound to it the great promise. Failure to fulfill the commission has always meant the withdrawal of His abiding presence in her life. The Church is to witness. The Holy Spirit is to make effectual that witness in the hearts of them who hear. The great commission is the charter of the Church; a setting forth of the only objective purpose, by virtue of which it claims a right to exist. The Christian is in the world for that purpose. He is placed in his lot because, under the full possibilities of that lot, he can there best serve that end.

Now, are these things true? Are these the standards for the pastor and the Church? Is this the divinely established norm for the Church, and the only standard given by our Lord for His ministry? Is it true that the Church is set in the world to give the Gospel to the world, and that all believers as a primary obligation are held under the great commission; and is it true that the Lord of the Church has set the ministry in His Church to make this divine purpose actual in the Church's life? If so, it is of vital importance to the life and work of the Church that the agencies in use for training the ministry to this end should be those best calculated to accomplish it. Failure here would mean failure in the essential end for which the Church exists. These agencies should be such as to make this not an abstract truth to the minister, but a conviction wrought into his very being, so that instead of possessing it, it would possess him and become the impelling motive and principle of his whole life's ministry. Only thus will it be possible to send to the fields the hosts of young men and women who are rising to this work. Only thus can it with certainty be made in fact *the work of the Church*.

THE PRESENT CONDITION OF THE CHURCH.—In the light of these standards the accompanying statistics are significant. Surely they point out clearly the line of obligation for the leaders of the Church of to-day. The data have been furnished by the secretaries of the respective denominational Boards. They have been confined to the foreign field for three reasons: 1. It is the largest portion of the Church's field of labor and represents the more purely missionary idea. 2. It is possible to obtain accurate data concerning the Church's work in the foreign field, while this is impossible if home missions is included. 3. These definite statistics of the one department will furnish a more reliable basis for estimating the Church's general missionary plane than the more general but less accurate data.

The total communicant membership of Protestant churches in the United States has been estimated at about thirteen millions. This table represents ten and a half millions, and that of denominations most strongly supporting foreign work. Now, let it be observed that among these denominations, which more than fairly represent Protestant Christianity, the average proportion of congregations which give anything at all to the work of evangelizing the world beyond our own borders is but seventy-five per cent. The average amount per communicant given the last year to this same work was forty-one cents. This does not include those denominations which have no foreign work. Also, so far as statistics can be obtained, for every dollar the average denomination gives to this work, it spends \$14.34 upon itself in the single item of local congregational expenses. In one of

Denomination.	Number of Churches in U. S.	Number of Churches Contributing to Foreign Missions Last Year.	Percent. of Churches Contributing.	Number of Communicants.	Amount Given to Foreign Missions Last Year.	Contribution per Communicant.	Item of Congregational Expenses in Home Church.	Amount for Congregational Expenses for Foreign Missions.	No. Ordained Ministers in U. S.	No. Ordained Foreign Missionaries among Heathen.	No. Ordained Ministers in U. S. for each Ordained Foreign Missionary.	No. of Communicants it Takes to Support One Ordained Foreign Missionary.
1. Baptist (North)	8,162	1,346	16%	800,000	\$485,000	\$0.61	\$6,518,388	\$13.44	9,000	159	57	5,031
2. Baptist (South)	17,346	1,346	8%	1,363,351	110,803	0.08	110,803	0.08	9,610	44	218	30,981
3. Ger. Baptist Breth.	650	158	24%	65,000	3,224	0.05	3,224	0.05	2,300	*1	575	65,000
4. Seventh Day Bap.	109	95	87%	9,500	4,500	0.47	42,831	9.52	135	3	45	3,167
5. Chris. Ch. (Dis)	7,246	1,806	25%	641,050	73,258	0.11	73,258	0.11	3,897	27	144	23,761
6. The Christians	1,711	255	15%	10,000	5,414	0.05	5,414	0.05	1,281	4	320	25,000
7. Congregational	5,140	3,061	60%	542,725	705,132	1.30	7,140,092	10.13	5,003	184	27	2,950
8. Evangelical Ass'n.	1,945	1,945	100%	100,000	26,700	0.27	705,000	26.40	870	18	48	5,555
9. Ev. Luth. (Gen S)	1,491	1,342	90%	169,689	56,993	0.34	1,258,475	22.08	1,088	10	109	16,969
10. Ev. Luth. (Gen. C.)	1,832	1,342	73%	315,658	16,981	0.05	16,981	0.05	1,094	8	137	39,457
11. M. E. (North)	24,535	23,000	94%	2,524,053	1,042,021	0.41	13,940,832	13.36	16,800	220	76	11,468
12. M. E. (South)	13,185	13,135	100%	1,345,210	244,735	0.18	2,286,791	9.35	5,487	46	119	29,224
13. Wesleyan Meth.	652	4	1%	15,106	4,000	0.26	4,000	0.26	300	2	150	7,553
14. Meth. Prot. Ch.	7,387	4,947	67%	170,000	14,088	0.08	14,088	0.08	1,500	7	214	24,286
15. Presb. (North)	2,713	1,640	60%	895,997	841,552	0.94	10,300,761	12.24	6,641	208	32	4,308
16. Presb. (South)	2,881	932	32%	199,167	137,336	0.69	1,500,650	10.92	1,319	47	28	4,238
17. Cumb. Presb.	939	769	82%	184,138	24,429	0.13	646,473	26.46	1,708	6	285	30,690
18. United Presb.	119	8	7%	104,058	112,314	1.08	1,167,191	10.39	833	28	30	3,716
19. Ref. Presb.	5,724	2,615	46%	570,000	19,250	1.97	109,084	5.67	109	5	22	1,957
20. Prot. Episc.	1,591	494	31%	216,436	238,102	0.42	238,102	0.42	4,300	88	49	6,477
21. Ref. Ch. in U. S.	589	494	84%	98,882	31,791	0.15	983,593	30.94	923	5	185	43,287
22. Ref. Ch. in Am.	4,207	4,000	95%	223,638	106,571	1.08	1,046,943	9.82	595	24	25	4,120
23. U. B. in Christ.					29,665	0.13	1,043,520	35.20	1,331	7	190	31,948
Totals and Ratios of Totals			75%	10,663,445	\$4,333,863	\$0.41		\$14.34	76,124	1,151	66	9,264

* Three more in Denmark and Sweden. † Eighty-four more in Europe. ‡ All having pastors. § About all.

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the largest denominations of the country, with a communicant membership of over a million, it was recently stated in the official report of a committee upon this subject that almost ninety-two per cent. of their members gave nothing to foreign missions. Of those whom the Church sends through her training schools and sets apart to be leaders of the Lord's hosts in this warfare, for every one whom she sends out to the forefront of the service, she keeps sixty-six at home to guard the base of supplies. And for each one of these trained men sent down into the pit of heathendom, it takes 9,264 of the communicant body to stand behind and "hold the ropes."

These facts are not given in derogation of the Bride of Christ. The purpose of Christ in His Church is being realized more and more. Yet these facts are very significant. They are the more so in view of what has been done in individual congregations and denominations where this purpose has been intelligently pressed, and where there have been pastors with profound convictions as to the essential missionary character of the Church. In one congregation, with a total annual expenditure of \$10,000 for congregational expenses, \$20,000 is given to foreign missions. In another well authenticated case, where there is a congregation of about 1,400, composed for the most part of men of very moderate means, \$21,000 is given to the same cause, and \$17,000 to other benevolences. In the Moravian Church, poor as it is in this world's goods, \$8.50 per communicant is given each year to this work. One out of every sixty of their membership is a foreign missionary; and they have almost three times as large a communicant membership among the natives on the foreign field as in the home churches. In view of the standards already set forth, these facts are of such deep significance as to compel students and stewards of the heritage of Christ to realize that it is not a theory, but an actual condition which confronts them. It is a condition which involves the obligations of their stewardship.

PRESENT CONDITION OF MINISTRY.—If we rise to examine the status of the ministry on this subject, we find that practically the same condition prevails; and this may be expected. The office of the minister is the divinely appointed agency for maintaining the true standards for the Church's life. Because it is of divine institution, it is sufficient for this end when properly manned. And if at any point in its life the Church fails, we may expect to find at least a partially casual condition in the ministry. In January of 1894, a conference was held in New York of representatives from the foreign mission boards of the various Protestant denominations in this country. The first topic considered was, "How to awaken and maintain an intelligent missionary spirit among the home churches." They were apparently unanimous in agreeing that the pastor was the key to the posi-

tion. Said the late Rev. J. O. Peck, D.D., of the Methodist Board: "In order that an intelligent interest may be awakened and maintained, there has got to be found a power to in some way move the average pastor as he has never yet been moved. There are pastors and pastors. There are some as grand men in the pastorate in their devotion to missions as we could ask, . . . but there is need of the average pastor being awakened out of comparative indifference, and awakened to the fact that he must lead the Church in giving to the cause of missions by so thoroughly imbuing his ministry and his work among the people with the spirit of missions, in personal conversation as well as public ministry, in prayer meeting as well as by annual missionary sermon, as that it shall permeate the whole Church. And it has got to come from the pastor. I have been told by men here this morning from other churches that it is the staggering thing how they shall get the pastors to realize their obligations and the needs of the work, and impress them upon the people."

Rev. C. H. Daniels, D.D., of the American Board, said: "We need to have swept away from our churches a great many false impressions; and one of these was illustrated in my own experience two or three weeks ago, when a prominent pastor at the head of a prominent church . . . asked me if I would preach on foreign missions in the morning and preach the Gospel in the evening. This same thing was pressed upon my mind by a pastor equally influential, who gave as the reason for not pressing the cause of missions more that there were so many themes before him that he did not have the time to step aside and preach on missions."

R. J. Willingham, of the Southern Baptist Board, said: "It has to be done, it seems to me, through the hearts and lives and teachings of the pastors. If we do not get thorough missionary pastors at the head of our churches, we never will succeed. It is so much so now that we can take the churches and say what their contributions will be by naming the pastors of those churches in ninety-nine cases out of a hundred. The question today is, How to get the pastors."

These three men represent the communicancy of three of the largest denominations in the country. While the *average* minister recognizes the cause as one of the beneficences of the Church, takes up his annual collection, and perhaps preaches his annual sermon, he is in no sense held by a profound conviction that he must permeate his whole ministry in all its relations with that same spirit of missions; and that he is set there in his Church to make that Church one company of the aggressive militant host which is to sweep the world for Christ. It is not a theory, it is a condition which confronts us; and it is a condition which involves the highest responsibilities of the stewards of the things of Christ. We do not say that as a

condition it is growing worse. It is rather growing better. Nevertheless it is a condition existent under the agencies now in use for the training of the ministry. The fact of its existence constitutes the necessity for the adaptation of the present agencies to its correction. No agencies can reach the heart of the problems which are directed toward the pastor in his isolated parish. To certainly have this die stamped upon him he must be reached while in his plastic period.

PRESENT STATUS OF INSTRUCTION ON MISSIONS IN THE SEMINARIES.—In the fall of '94, the American Inter-Seminary Missionary Alliance undertook to gather precise statistics from theological seminaries of our country concerning specific, systematic instruction in them upon the evangelistic mission or the Church in the world. This investigation covered fifty-one of our leading schools. In as many cases as possible the data were collected not only from the authorities, but also from student sources in order that the information might cover both points of view. Personal visits were made to eleven seminaries, and the subject studied in its local bearings. As a result, it was found that of the fifty-one seminaries, (1) none had individual chairs on missions; (2) six had the subject as an officially recognized integral part of a chair; (3) thirty-four reported the subject as unofficially included in the general instruction of some other chair, as of Church History, Practical Theology, etc.; and (4) out of thirty-four catalogues examined, eighteen made no mention of the subject in their printed course of study; one reported an optional course of several terms in the specific history of missions; and several had special endowed lecture courses for the occasional treatment of missionary themes. Under class (2), of the six, three either never have had, or have not now, the missionary part of the chair in actual operation; in the remaining three the average amount of time actually given to the subject is thirty-six hours for the seminary course. Under class (3), twelve state that they refer to what is given of the history of missions in the general instruction in Church History; nineteen reported as having it included in Practical Theology, and the average amount of time given to the subject was only eight lecture periods for the course. Out of the eleven institutions visited, in six where the instruction took this form, it was the almost unanimous opinion among the students that as a disciplinary training concerning the missionary character and work of the Church, calculated to affect the students' future ministry, its value was very small. Men in the senior classes confidently affirmed that there had been nothing on the subject of missions in the course until their attention was called to what work was done in this department. The actual status of comprehensive, scientific discipline on the subject of missions is well illustrated by the following case. One of the large seminaries

of the country is recognized as a strong missionary seminary in its church. The church is one which prides itself upon the thorough training of its ministry. Scarcely any place could be found more suited to a favorable test. In this seminary forty-eight of the senior class were canvassed upon the following questions:

"(1) In what foreign fields is our church at work?"

"(2) Where did Robert Morrison work, and what was the character of his great work on the field?"

"(3) Where did Alexander Duff work, and what was the character of his great work on the field?"

"(4) Where did William Carey work, and what was his great work on the field?"

Of the forty-eight, twenty-eight failed on all the four questions; thirty-four failed on the fields of the church; forty-five failed on Morrison; forty-six failed on Duff; and thirty-eight failed on Carey. One man who canvassed twenty-three of his classmates kept an account of separate parts of the same question. Of those twenty-three, twenty could not tell where Morrison labored; nineteen could not tell where Duff labored; and sixteen were unable to tell in what country Carey worked. No comment is necessary concerning the need of missionary instruction.

Not only has the specific discipline been of such a character as not to equip the pastor to train his church, but that it has also failed to lead the students to face the question of personal service in the mission field the following statistics amply prove: Forty-three of these seminaries in the last three years have graduated 4,452 students. Of these, 107, or slightly over two per cent., have gone to the foreign field. Investigation was made personally in eight of these institutions where 652 had been graduated, and forty-three had gone to the foreign field in the three years; and it was found that thirty-two of these had the purpose of becoming foreign missionaries before entering the seminary. Of the eleven who decided to become foreign missionaries after entering, nine were from a single seminary. In the other seven institutions, graduating in this time 488 students, but two arrived at their decision to be missionaries while in the seminary, or four-tenths of one per cent. of those who graduated.

It is only just to say that in most of these institutions the true place of missions is recognized. All the outside influences available are converged upon the students. Outside speakers, returned missionaries and Board Secretaries are brought in and heartily welcomed. Professors often turn aside from the regular instruction of their department to draw from it lessons in missionary service. Missionary movements among the students are indorsed and encouraged. Yet even this may have a vicious tendency, so far as

solving the problem of the Church is concerned, when it is made the principal factor in the seminary's missionary training. From its character as an outside or incidental influence it unconsciously confirms the student in the thought that missions is no essential part of his ministerial training.

WHAT DOES IT MEAN?—Grant that it is impossible to state fairly the actual condition of missionary instruction in the individual seminary in the form of bare statistics; grant that all such statistics must be taken with a measure of allowance; grant all that can reasonably be asked, and what do we still find? Simply this, that in the vast majority of the training schools of the ministry, there is in actual operation very little definite, systematic, comprehensive training concerning the essential missionary character and work of the church in the world; such specific training as shall be calculated to most certainly beget in the mass of the ministry the conviction and the equipment necessary to actualize this character in the Church's life.

It will be borne in mind that this investigation has been pursued in absolutely no spirit of antagonism to the training schools of the ministry. This is simply a problem which confronts the Church. It involves all equally as students of the things of Christ. It is not that the training of the schools is inefficient. They have been developed and are conducted by the best minds of the Church. It is that in this vital point their training is insufficient. It does not suffice as the actual conditions in the Church and ministry, existing under the present training, demonstrate. The point of weakness has been this: we have recognized the giving of the Gospel to the world as the essential end of the Church; we have recognized the necessity of a ministry, with deep convictions on this subject, but we have expected these convictions to be begotten by outside and incidental influences. We have largely depended upon the student himself, inferentially, to collect from the various other departments or his instruction the material necessary to his equipment along this line. What would we have thought of a seminary which pursued this policy along other fundamental lines? In order certainly to have a ministry sound in the faith, and so a Church strong in the Lord, we give the candidates three years of hard discipline in dogmatics. In order certainly to have a ministry able to defend the faith, and so a Church able to render a reason for its hope, we train them in Apologetics. In order certainly to have a ministry able to sound the depths of Holy Writ, and so a Church anchored in the Word, the students are drilled through the entire course in Hebrew and Greek. Is the certain accomplishment of the *essential end* for which the Church of Christ exists on earth of such minor importance that the training of her ministry to that end can be safely left to influences brought

in from outside the seminary or to incidental inferences drawn from the instruction within.

Even as we recognize in other departments that convictions of such a character as to have abiding power in the life of the ministry, and to certainly work their way out through the relations of the ministry into the life of the Church, must be given a foundation of *systematized* knowledge, so must we also recognize it in this department. *Never will the purpose for which the Church was founded be realized in her life until her ministry is specifically trained to this end.*

WHAT IS SUFFICIENT AND PRACTICABLE?—Any fair consideration of what is sufficient and practicable must keep in view three postulates which relate to the practical conditions of seminary life: (1) The financial question is probably the most grave of any which the majority of seminaries have to meet. In many seminaries this would be felt to be the principle obstacle. (2) The amount of time at the command of the student is not unlimited. The average theological student is pressed for time. (3) The material for study upon which the instruction in such a department should be based is in some important lines sadly deficient. Text-book literature upon the philosophy of missions is scarce.

Nevertheless, God does not put a primary obligation upon His Church and ministry and accompany it with impossible conditions. Freely granting the limiting conditions, it is quite possible to arrange a course calculated to accomplish the desired end. The following suggestions are offered as the result of this investigation:

1. *Objects of the instruction:* These are to instil into the student a deep, abiding conviction of the essential missionary character of the Church, and the purpose for which as a pastor he is to be placed in it; to equip him with the material, and suggest to him the best methods for working this out in the life of his church.

2. *Scope of the instruction:* The deepest and most abiding conviction is that which is based upon a systematized knowledge of underlying principles. A study of the philosophy of missions is primary and most essential. It is essential to secure the pastor's own steadfastness and for a successful work in his church. It is essential as a prerequisite to advantageous historical study. It might well include such themes as the nature and scope of Christ's kingdom; the office of the Church in redeeming the world; the vital connection of this work with its spiritual life; the obligations, motives and methods incumbent; the obstacles to be overcome; its varied fortunes and final triumph. Upon this foundation of the philosophy of missions naturally is built the study of its specific history and present condition, and

as the practical application of the whole, a missionary pastoral theology on methods developing the missionary church life.

3. *Character of the instruction:* An occasional lectureship can not be depended upon to accomplish the end. It is a valuable subsidiary agency. It is the constantly recurring pressure of required study and class-room work which most certainly begets the life-molding conviction. Optional courses do not accomplish the end. For those who most need the discipline will be those who do not take it. Required text-book recitation or class-room lecture with parallel reading is best calculated to certainly and thoroughly secure the objects desired.

4. *Time necessary for the instruction:* One hour a week, running through the three years of the course, or better still, two hours a week through the last two years would be amply sufficient. The founding of a separate chair would not be necessary, as it could be incorporated as an officially recognized department under some existing chair.

Christ has set His Church in the world to do a specific work. The ministry is the key to the Church. The theological seminary is the key to the ministry. As they who occupy a supremely strategic point of influence, upon those who shape the training in the theological seminaries rests the high privilege of determining the loyalty of the Church of Christ to our Lord's Great Commission. As stewards of Christ's heritage shall we not see to it that the agencies set here for this end are those calculated to most certainly accomplish it; and if at any time experience proves that they are not sufficient, modify and adapt until they shall be brought to the position of utmost efficiency? In this way shall the Spirit of God not be hindered, but have opened channels and free course through His Church, to do that for which He was sent into the world. Likewise also shall we discharge our own stewardship, and be able in the last great day to meet our Lord, having always sought first to do those things which please Him.

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XV

LESSONS FROM THE LIFE OF DAVID BRAINARD.

BY W. Y. JONES, MCCORMICK THEOLOGICAL SEMINARY.

It was John Wesley who once put this question to his conference: "What can be done in order to revive the work of God where it is decayed?" and he himself answered the question with these words: "Let every preacher read carefully over the life of David Brainard."

To one unacquainted with Brainard's history, there would, perhaps, come the impression from Wesley's counsel that the one whose work we consider at this hour had spent a long life in the service of his Lord; but how surprised he would be to learn that his life covered less than thirty years. The ministry of David Brainard was ended before he had reached the age at which the Master, whom he so humbly served, had entered His ministry. It is worth while, then, to inquire into the earlier years of one so precocious in bearing the maturer fruits of Christian life and service. He was born in the year 1718, in the State of Connecticut, of Puritan parents. Inheriting a weak constitution, ill-health predisposed him to melancholy. Early in life he was left an orphan. He was of a sad, self-examining disposition, and was convicted of sin when a lad of only seven or eight. Thoughts of death terrified him; he was much given to serious reflection, and says that when he went out into young and frolicking company he never came back with as good a conscience as he went. It made him afraid to come to the throne of grace.

Thus passed his life until about his nineteenth year. He now was yearning for a liberal education, and at the age of twenty commenced study in earnest, and gave himself up more earnestly to religious duties. In less than a year he read his Bible twice through, gave all possible attention to the preaching of the Gospel, spent all the time he could in secret prayer and self-examination. Lest he should forget the truths heard on the Sabbath, it was his custom to commit the discourse to memory and repeat it to himself when alone, and thus sometimes, even at midnight. One would think that such a man would certainly be given credit for a pious mind and a renewed heart, but Brainard was constantly accusing himself of self-righteousness, and said that he would have been surely lost had it not been that the mere grace of God prevented.

Early in his twenties David Brainard entered Yale College, carrying with him his deep religious nature, with all its intensity of conviction. During the time he spent at Yale a revival of spiritual interest was manifest among the students. Brainard's whole soul was in it. It gave him an opportunity to reach out and help others, and this was a consuming desire that set his very nature on fire. The piety of some in authority in the college was far below Brainard's high standard. In consequence of this, he made what was at least an incautious remark regarding the piety of one of the tutors. In time this reached the ears of the faculty, and because he would not retract and humble himself before the college, he was expelled. His expulsion from the college stung him severely, and cast a cloud over all the remainder of his life. Retiring, after his expulsion, again to private study, his religious life seems to have deepened, his devotions became to him a

great consolation, and he was hungering to give the Gospel to the heathen.

In due time Brainard entered the ministry, and it was his ambition to preach the Gospel to the Indians in the frontier provinces of New York, New Jersey and Pennsylvania. However, this spiritual melancholy, which so often attacked him, made him despair of ever enjoying the privilege. It was not until his twenty-fifth year that a way was opened for his mission to the Indians. The message, when it came, seemed almost too good to be true. It was the very work for which he had longed, but had almost dared to hope. Having consulted with his friends, that he might be sure that his heart had not deceived him in a desire for self glory, he went to New York city to consult with the ministers in charge concerning this special mission to the Indians. This was a pivotal time in his life, and begins the work that won for him the title of "Apostle to the American Indians." Brainard, on examination, acquitted himself with satisfaction to those planning the work, and he was speedily appointed. He was soon ready to commence his labors, and in spite of the severity of the winter season and the roadless plains before him, he starts on horseback, alone, for the wigwams of the Indians, near Albany, New York. He labored here for a year, amidst varied hardships, to be rewarded with little apparent success. Believing that these Indians could be better served by one who knew their language, he persuaded them to move to Stockbridge, where they were cared for by another missionary. This plan carried out, Brainard presented himself to his superiors, and told them of his willingness to be sent to other Indians.

Brainard was now sent to the Indians at the forks of the Delaware River. His health was in a wretched condition. He had many tempting offers from churches to settle down as a pastor, but declined them all. In the midst of a pouring rain he sets out on his journey, fording the Hudson River. He travels almost another one hundred miles through the wilderness. Once at his destination he "is instant in season and out of season" in preaching the Gospel. In weakness of body, when battling with disease on long missionary journeys, in hours of supplication alone with his God, he taught, by precept and example, the glory of a holy life. This constant waiting on God and faithful living before those heathen Indians were not to be without spiritual blessing. In the words of Brainard's biographer, there was such an outpouring of God's spirit as will stand on record as one of the most remarkable events in the history of Christian enterprise. This revival on the Susquehanna River was sudden in its appearance. "A surprising concern" fell upon the whole community. As Brainard preached about the love of God, holding up none of the terrors of the law, those conscience-convicted Indians shrieked in agony for their sins. They would gather about his horse, and holding the reins would drink in instruction as

they frantically cried out for mercy. Brainard says that there were not three in forty who were not so affected.

As has been said, Brainard had inherited a weak physical constitution. These years of privation, with only the primitive conveniences of Indian life, exposed often to inclement weather, undergoing the severest labor, both mental and physical, had well nigh consumed his vitality. Zeal for the work of the Lord had eaten him up before his life had reached a score and a half of years.

What are the lessons of his life? What gave him such marvelous influence with God and men? What is the secret of his power?

FIRST LESSON—*His conviction of the sinfulness of sin.* This is emphasized in his rigid self-examination. When but a child his sins terrified him and spoiled his taste for play. As his years increased so did his conviction of the awfulness of sin. He would sooner have taken a viper into his bosom than to have harbored sin in his heart for a single moment. One Sabbath morning during his twentieth year, when going about his secret duties, he had an unusual sense of his sinfulness, which he himself thus describes: "It pleased God to give me on a sudden such a sense of my danger and the wrath of God that I stood amazed. From the view I had of my sin and vileness, I was much distressed all that day, fearing the vengeance of God would overtake me. I was much dejected, kept much alone, and sometimes envied the beasts and the birds their happiness because they were not exposed to eternal misery, as I saw I was. And thus I lived from day to day, being frequently in great distress. Sometimes there appeared mountains before me to obstruct my hopes of mercy, and the work of conversion appeared so great that I thought I could never be the subject of it."

As many another unhappy man, he constantly trembled lest he might not be among the elect, and said as he meditated on God's sovereignty he shuddered as "a poor, trembling creature to venture off some high precipice." Moments would come when, to use his own expressive language, he enjoyed "unspeakable glory," soon to be followed by deep dejection.

It was after Brainard had been licensed and had yearned to work among the Indians that we find this entry in his journal: "I had in a great measure lost my hopes of God sending me among the heathen afar off and of seeing them flock home to Christ. I saw so much of my own hellish violence that I appeared to myself worse than any devil. I wondered that God would let me live, and I wondered that the people did not stone me, much more that they should ever hear me preach."

When the committee in charge of the work among the Indians were examining Brainard as to his fitness for the work, they were impressed with his

humility and consecration. Notice how differently he himself was impressed, as is shown by the record in his journal for that day: "I had the most abasing thoughts of myself I think I ever had. I thought myself the worst wretch that ever lived. It hurt me and pained my very heart that anybody should show me any respect. Alas! one thought how sadly they are deceived in me. How miserably they would be disappointed if they knew my inside! Oh, my heart!"

In common with godly men like Augustine, Thomas A. Kempis, and Henry Martyr, in the best moments of his life David Brainard was conscious of his utter unworthiness, and yearned to be filled with God's Holy Spirit.

SECOND LESSON—*His yearning for the ingathering of souls.* His ambition was to save men. His zeal was manifest in the revival at Yale, when he made the incautious remark that he was a "thorn in the flesh" to the day of his death.

When the way opened up for Brainard to go as a missionary to the Indians, it found him in possession of property inherited from his father's estate. Counselling in his own mind what would do most to win lost men, he gave his estate to educate a godly young man for the ministry, and turning his back upon the comforts of civilization, he set his face toward the wigwams of the Indians. As some one had said, he felt that if he meant to catch fish, he must stand in the stream. With a love for study and strongly attached to his friends he gave up all and lived among the Indians as one of them. He made himself interested in their temporal welfare that he might insure their eternal welfare. He was made all things to the poor red man that he might save him to Jesus Christ. The Indian understood that Brainard did not seek his, but him.

Brainard's first missionary work near Albany, to human eyes, had not been successful, and when he had returned to his acquaintances in the East, pressure was brought upon him to accept a church and settle down to regular pastoral work. The offers were tempting. The positions were those that his taste and education fitted him to fill. His physical health was a complete wreck. One would have supposed that failing strength would have led him to care for his health, but instead of making an attempt to save his life he, with what seems almost insane rashness, pressed forward that he might lose his life for Jesus Christ, only to find his life in the souls of poor Indians, born into the kingdom of God and thousands of Christian lives, ever since. Kindled into a white heat by his burning zeal, David Brainard realized that he was not his own and that every power of body or soul was to be used sacredly for his Master. He lived to serve his God.

THIRD LESSON—*His Faith in Prayer.* It can truly be said of him that prayer was his vital breath. When a mere boy, afflicted by an accusing

conscience and overwhelmed with melancholy, he found relief in secret prayer. Like his Master, he spent hours in solitude with God. His deep sense of sin and his zeal to lead men to Christ grew more intense as his years increased, likewise did his faith in prayer grip him the tighter.

It was not long after his first mission to the Indians that he wrote in his journal, "I have no comfort of any kind but what I have in God." He adds that his abode there is in a most lonesome wilderness, with but a single person near him who could speak English; without a fellow Christian to whom he could lay open his spiritual sorrows or with whom he might pray; with poor diet, his bed a bundle of straw; labor hard and little to encourage; other whites threatening to drive the Indians from their homes and hating him because he preaches to them. After all this catalogue of discouragements, listen to the sentence with which he closes the entry: "But what makes all my difficulties grievous to be borne is that *God hides His face from me.*" How like Brainard's Saviour, when in his terrible agony, he cried out: "My God! my God! why hast thou forsaken me?" Oh! for such a crucifying of self that nothing shall be so terrible as the hiding of God's face!

Night after night Brainard would leave his gloomy quarters and would wander about talking, moaning and praying. The prospect of the conversion of the Indians seemed as dark as Egyptian darkness, but the grand purpose of Brainard's work supported him by day and haunted him by night. His heart went out for his poor Indians as he preached the gospel to them, and at midnight he could be heard pleading with God to save their souls.

One Saturday evening when Brainard had spent some time in the woods in meditation and self-examination, on returning to the encampment, he heard that an idolatrous feast was to be held on the Sabbath. It pained his heart. He must do what he could to prevent it. Just like him, you will say. He besought God in prayer. That night was spent in strong crying out to God. When he rose he could scarcely stand on his feet because of exhaustion; perspiration stood on his forehead, he had cried out to God until his voice had failed and for a time it seemed to him that even nature was giving away. Do you wonder that when the next day he found the Indians engaged in their idolatrous revelings he was able to persuade them to give up their heathen rites, and sitting quietly about him they listened to the story of a Saviour's love. Wesley, in an outburst of eloquence, once said: "Give me a hundred men, I ask for no more, who know nothing but Christ and hate nothing but sin, and with that one hundred men I will set this world on fire." David Brainard was that sort of a man. What might not God do with one hundred like David Brainard!

Dr. A. J. Gordon does not hesitate to declare that David Brainard was the fountain head of nineteenth century missions. The journal of Brainard went across the sea and determined William Carey to be a missionary, and its blessed influence has been widening and deepening ever since. What a fruitage for a life of less years than some of us have already seen? And what sort of a life was Brainard's? A life of lowliest humility that loathed sin; a life of self-sacrifice that poured out itself to save souls; a life of prayer that always yearned after God. For David Brainard to live was for Christ to live. For David Brainard was crucified with Christ, nevertheless he lived, yet not David Brainard, but Christ lived in him, and the life that he lived in the flesh, he lived by the faith of the son of God that loved him and gave Himself for him.

XVI.

AFRICA.

BY REV. JACOB MILLER, JR.

When I was asked by the committee to address this convention I felt like declining, but now I am glad to have the privilege of talking to you. I believe that Africa has not received the attention during this convention she ought to have received. Africa presents to us to-day an appalling picture. Although there are more than thirty missionary societies operating in Africa, and although there are sixteen missionary ships plying on her coasts and in her rivers and lakes, and while the converts to Christianity are increasing at the rate of twenty-five thousand every year, yet the great mass of the people of Africa are still groping in midnight darkness. But I shall confine my remarks this afternoon to "Why we should go to Africa."

1. Because Africa has been and is yet most cruelly treated and wronged. The cruel slave trade of a hundred years ago gradually depopulated the coast districts, and sent its expeditions far into the interior, marking their path with death and destruction, the awfulness of which no tongue can describe. Along the west coast and for a hundred miles inland the effect of the atrocious traffic can be seen. Here even now the people live in small villages and towns with scarcely any industry, reeking out a miserable existence. But there is a greater evil perpetrated on Africa today than even the slave trade, horrible as it was, and that is the rum traffic. Freetown, the nearest seaport to the mission where we labored, receives annually two hundred thousand gallons of rum as her share of the vile, soul-destroying stream which is steadily poured into the dark continent. It precedes the missionary to the inland towns. I have seen towns two hundred miles in the in-

recline in their hammocks contentedly smoking their pipes. And for all their toil they receive not even a smile, but are beaten and kicked on the least provocation. And again, if you could see the awful bodily suffering of those people, in consequence of their degraded lives, I am sure you would say that, if for nothing else than to relieve their physical suffering, we should go to their rescue.

5. If you believe in industrial missions Africa offers the best facilities. First, because of its virgin soil; second, its eternal summer; third, all the tropical fruits are readily grown there and it is the land of flowers, and, touched by the hand of industry and honest toil, Africa will become the paradise of the world.

6. The last reason I will name is, because they have been redeemed by the precious blood of Christ. "God so loved the world that He gave his only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." How, then, shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? Dr. Brant said in his excellent paper "that men should work where there is the greatest need and where they can hope to produce the most for God." If this is true, then many who are arranging to stay at home should be getting ready to go to Africa. The Macedonian cry for help comes to us from every part of the Dark Continent, and millions are dying without Christ. But some draw the color line and say, "I will not give my life for the negro race." But if you are not willing to go to Africa, if God wants you there, you are not fit to go anywhere. Others say, "it is an unhealthy climate, and I do not believe that God requires me to go to such a sickly place." How do you know that God does not require you to go to Africa? Is Africa not included in the Great Commission? 'Tis true many have died there, and many more will die ere Africa is evangelized, but are we not to take the world for Christ? What if the Union soldiers in 1860 had advanced the same arguments, and had not answered the call of Lincoln to go to the unhealthy South and fight for their country? We would not be the greatest, grandest and freest people under the sun to-day. As for myself, I shall be satisfied to have Ethiopians for stars in my crown. Again we hear the plea on every hand, "there is so much to do here at home." To be sure there is plenty of work here to do, but there is vastly more need for consecrated work in the Dark Continent. We have in this country seventy-eight thousand ordained ministers and over forty thousand lay preachers, besides all the other multiplied agencies for Christian work,

while in Africa there are millions yet unreached. I close with words that have never ceased to ring in my ears since the first time I heard them:

"And, oh! when they in God's presence stand
With you at that great day,
When every native of every land
To judgment is called away."

Say! Say! Can you stand in God's presence then and remember that cry, "Oh, come! We are dying! We know no Saviour's name!" Will you plead the excuse? Will it not be vain? Will it weigh with God, though it did with man? "There is so much to do at home."

XVII.

THE THIRSTING CHRIST.

HOWARD AGNEW JOHNSTON, D. D., Pastor Forty-First Street Presbyterian Church, Chicago.

It was the world's crisis hour. It was the pivot point in human history. The moral forces of the universe were concentrated about the cross of Calvary, while he who hung upon that cross was holding in his pierced hand the destiny of our fallen race. He was conscious of the vital issues at stake. He knew that the adversary of men's souls was making the fiercest possible attacks upon his integrity of character, his purity of thought, his fidelity to duty, his complete consecration to the truth and to God. He knew the world would find its victory over sin through him if he were faithful; and he was faithful. He took this nature of ours through the conditions of temptation and sin in the earth, and laid it on the altar of the cross spotless and pure. Not one iota of integrity had been yielded to sin, not one atom of the holiness of his character had been fractured, not one point of the pure heart had been touched with the slightest taint of contamination. It was this that made that great day spent on the hill of Golgotha the epoch-making day of the ages.

Doubtless you have tried to imagine that scene which marked the unspeakable tragedy that was enacted that day on Calvary's brow. You have tried to imagine those six hours of agony—long, dreary hours of indescribable anguish. You have realized that the dying Christ was carrying upon His breaking heart a sorrow of soul which rendered His physical suffering, excruciating as that must have been, relatively insignificant; and you have felt that those utterances which fell from His lips, breaking that awful si-

recline in their hammocks contentedly smoking their pipes. And for all their toil they receive not even a smile, but are beaten and kicked on the least provocation. And again, if you could see the awful bodily suffering of those people, in consequence of their degraded lives, I am sure you would say that, if for nothing else than to relieve their physical suffering, we should go to their rescue.

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ence, must carry in them a meaning that reaches past the moment into all the years. It is to one of those utterances that I ask your earnest, prayerful attention now. It was toward the end of the severe ordeal, just after that cry of the forsaken revealed the fathomless depths of the travail of His soul, that he uttered the words: "I thirst."

Brethren, I doubt not that if you had been standing there at the foot of the cross that day, and had heard that cry from the lips of your Lord, and had believed in Him then as you do now, you would have leaped up in the earnest desire to do something to quench that thirst; you would have hastened with swift feet to secure the cooling draught, and with trembling hands and tearful eyes you would have rejoiced to press it to those burning lips. Oh, yes, I am sure we think we would have done that. But, brethren, let us not be too hasty to avow it. Let us measure carefully the allegiance of our souls; for the one thought which I desire to press upon your hearts and minds at this moment is the thought that the Lord Jesus Christ, our blessed Saviour, is still speaking from that cross of suffering and shame, that cross of glory and victory, and is still saying to me and to you: "I thirst! I thirst!" We think we would have hastened to His cross then. Are we ready to hasten to his cross now? This is the thought I have brought you at this closing hour of this precious season that we have spent upon the mount together. Is it not one that may well stir our souls, quicken our aspirations, intensify our zeal, purify our hearts, concentrate our energies, crystalize our purposes, until the consecration that shall mark this hour shall be the most genuine and most complete that we have ever known?

I would have you take these words of Christ as expressing to our thought His ceaseless yearning, His absorbing desire for souls, priceless, immortal souls. It was this that led Him to empty Himself of His glory at the throne of heaven and come to win us back from sin unto God. We are told that one day He shall see of the travail of His soul and shall be satisfied. But, brethren, that day has not yet come. He is not yet satisfied. Still He cries in pleading tones from His cross: "I thirst! I thirst!" That cross is not planted on Calvary to-day. We can not hasten to it there. But it is to be found in the heart of every lost soul in this earth that is longing for the blessed salvation of God which is waiting for them in Jesus Christ. Shall we hasten to that cross to-day brethren? Christ is there to-day, saying: "Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me."

1. We shall be helped toward it by trying to appreciate something of Christ's grief because of the blight of sin in human lives. I think most

people have tasted something of the fellowship of Christ's suffering in this experience without perhaps appreciating the fact. You have thought of David, bowed with grief, sobbing out of a broken heart his profound lament: "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" But have you never seen just such grief in these days? I know of a home where the joy has been turned into ashes because a son and brother has come to be branded as a criminal in the eyes of all men. I know of a widowed mother who is being killed by inches by the cruel selfishness and sinful shame of an only daughter. I know of a wife and children who are suffering grief many times more terrible than the bereavement of death because a husband and father has turned his back upon the obligations which bind him to love and fidelity in that home by all the laws of God and men. Yea, I know of a home where the heart of it is torn out and bleeding because the wife and mother has cut the ties that bound her there as an angel of light and has gone out into the blackness of night. Oh, brethren, as I have looked into those weeping eyes and have clasped those hands that tremble with the convulsive pain of grief, and have seen the white faces pinched with the sorrow that words could not express, this is the thought which has overwhelmed my soul, "If the sin of *just one* soul can cause such sorrow as this, oh, what must be the grief which our Saviour knew as He said His soul was sorrowful unto death! We must try to measure it as best we can.

2. Then we shall be helped further by trying to appreciate something of Christ's personal effort to win souls. You will remember how He sat one day at the well of Sychar weary and athirst, but how He forgot His physical thirst as He found a thirsting soul longing for salvation, and found His meat and drink in leading that soul to know Him, and rejoice in His salvation. So it was ever with Him. We could not imagine Him ever once losing an offered opportunity to win a soul. I desire to relate to you an incident which I believe will help us at this point. I have it from the lips of the man himself of whom I am to speak, and who lives in my own State of Illinois. Some years ago this gentleman was stopped on the street by an acquaintance, who said to him: "Mr. R., how long have we known each other?" After a moment's deliberation he replied that he thought it was about fifteen years. "Well, Mr. R., I believe you profess to be a Christian?" "Yes, sir," was the reply. "Mr. R., do you really believe that if I should die to-day, without accepting Jesus Christ as my Saviour, my soul would be lost?" The sudden question startled him, but Mr. R. said he was bound to believe that it would be so. But the friend replied "Well, you may think you believe it, but I do not believe that you really

do believe it. Why, sir, you and I have walked these streets together; we have sat at the same table; we have talked about almost every subject under heaven, and yet you have never once so much as uttered one syllable to show that you had any concern for my soul. You may imagine that you are interested in my soul's welfare, but I do not believe it." In shame and humility Mr. R. confessed that he had neglected many an offered opportunity to say something of his hope in Christ to the souls that were near to him. Then he asked his friend what had happened to arouse him concerning his soul's welfare. He replied in substance as follows: "Yesterday, as I sat in the car at the station at Chicago, a gentleman came in and asked to share my seat, and began a conversation which was something like this: 'Pleasant day.' 'Yes, very pleasant.' 'Fine crops reported.' 'So I understand.' 'We ought to be very thankful to the good Lord for all his blessings.' 'Why, yes, I suppose we ought.' 'My friend, are you a Christian?' 'Well, really, I—I think the Church is a good thing, but I never gave very much thought to the subject.' 'My friend, as a sensible man, do you think it wise to go on in life without giving earnest thought to this subject?' 'No, I can't say that I do.' 'My friend, I would like to pray with you.' 'Why, really, I don't know that I would object, if we ever met in a proper place for prayer.' 'Oh, we will never get a better place than this. Put your head right down here back of this seat.' And, Mr. R., before I realized it, he had drawn me down to his side and was praying for the salvation of my soul, praying that God would lead me to see the truth as it is in Christ, giving me no peace until I found it in Christ. I never heard such a prayer as that, and I shall never forget it. Suddenly the brakeman called out the name of a station, and he said: 'I must get out here. Good-by. Remember, now is the accepted time—now is the day of salvation.' He was leaving the car when I realized that I did not know his name, and hurrying after him I called to him, as he stepped to the platform: 'Sir, will you kindly give me your name?' He answered: 'My name is D. L. Moody.' Mr. R." the friend continued, "there is one man in the world who is interested in the salvation of my soul. I have no reason to think any one in this town is concerned about it. But I am going to Chicago to find Mr. Moody and settle this matter." But Mr. R. was too much of a Christian to permit his friend to go away until he had helped him, and before they separated the friend had given his heart to Jesus Christ. Brethren, that incident has been a powerful sermon to me for years. It has led me to speak to many a soul whom I would have passed by; so many times I have found them wondering why I had not spoken sooner. How is it with you? Are there those who touch

your lives every day who could say that you never revealed a real interest in their souls? If so, brethren, if so, I beseech you to see to it that not another week shall pass without something being done to show them that you have within you something of Christ's longing for souls which impelled you to speak unto them.

3. There is another thought which, to my mind, is a great incentive to fidelity in this blessed service. It is the thought of Christ's joy over the salvation of souls. By so much as we come into fellowship with His grief, because of sin, will we come into fellowship with His joy, because of salvation. It was for this joy that was set before Him that He endured the cross, despising the shame. It is this that is to satisfy His soul. My sin added something to that grief; but, blessed truth, my service may add something to that joy! Not only so, but the more I can add to Christ's joy, the more joy I come to possess myself. What is Christ's joy? It is the joy of knowing that He has done something to save an immortal soul from sin unto eternal life. And you may know something of that same joy, my brother. If you ever have tasted it, you know that nothing else in all this world can for a moment compare with it. It brings not only gladness, but strength as well, for nothing so fixes your faith in Jesus Christ as to discover that somehow His saving truth has gone through you and touched some other soul to save it unto God. This, my brethren, is the blessed work to which the thirsting Christ is calling us. We understand His thought about it and about us when we read that the spirit and the bride are to say, come. And that he that heareth, is to say, come. And that he that is athirst is to come, and that whosoever will, may take of the water of life freely. You see what this means. The church of the redeemed is the body of Christ quickened by the Divine Spirit, and we are hands and feet and lips to Christ, who is the head. Verily, brethren, Christ can go to dying souls only as we run for Him, and witness for Him everywhere, even to the uttermost part of the earth. We think we would have run for Him to His cross on Calvary. Oh, brethren, are we not ready to run for Him today, to His cross as it is being lifted up in the dark places of the earth, wherever that call may summon us? Oh, shall we not be ready to say, in the words of the prophet Isaiah: "Here am I; send me, send me." You know of the custom that prevailed in the Scottish highlands, when the chieftain of a clan desired to gather his warriors about him in any emergency. He would make a rude cross of pieces of wood and put it in the flame, and then quench the flame in blood, and, handing this fiery cross to his trusted henchman, would command him to hasten with swift feet to the nearest hamlet, and he, in turn, would give it to another, and thus, in a remarkably short time, that herald-cross was borne over the mountains and

through the valleys to every dwelling place inhabited by the clan. And wherever that cross went men sprang forth to obey its summons, the routine task was left unfinished, and the loyal followers rallied to their chieftain's standard. The man who paid no heed to that fiery cross was thenceforth branded as a traitor.

Oh, my brethren, the Lord Jesus Christ has taken His cross and baptized it in His own precious blood, the price of our redemption, and He has handed it to His trusted followers, with the command to hasten with swift feet to the uttermost part of the earth, and to disciple all nations unto himself. I know you purpose, by God's grace, to pay heed to that command of Christ. To do this to the utmost of our best, fullest consecration is to live the most blessed life possible to man. And then, when the fellowship of His suffering and His service is followed by the fellowship of His glory, we shall know something of the fullness of His joy, as we join in that multitude from every kingdom and tongue and people and nation, who ascribe endless praises unto the Lord of our salvation.

XVIII.

ADDRESS.

REV. C. L. WORK, D. D.

MAT. XXVIII: 19—"Go ye therefore and teach all nations."

If the Church would know the magnitude of God's requirement, she can find it in this and similar texts. We are at once introduced in this text of Scripture to a requirement which involves mission work. We may well stand appalled in the presence of that which God requires at our hands. It may seem strange that mortal men should in any sense become responsible for the bringing of the world to Christ and the believing in of the latter day of glory. But such is the case. To see this we have only to read the solemn charges given by God to His prophets of olden time. "His blood will I require at thy hand" was a familiar expression to the Hebrew prophet. We ought to feel an interest in this work commensurate with the gravity of the divine requirement. To aid and develop our interest in this matter, let us inquire as to sources of power in mission work. To be sure the Spirit of God is the source of all power, but what are the apparent human conditions under which He works?

1. Large *ideas* and *thoughts* upon the subject of missions will be found to be essential to success, and hence sources of power. I once knew a minister who, in a meeting of the board of trustees of a certain college, proposed

the raising of an endowment fund of \$5,000, when the matter was under discussion! His proposition was simply ridiculous. It showed that nothing great could be expected from that man, because his thought, the source of voluntary action, was too small to give birth to any great movement, at least in the line of college endowments. Are we not too little in our thoughts and plans and ideas many times with regard to God's work? I sometimes think that God is compelled to simply turn away from us on this account, and wait until we grow larger in plan, thought or idea. We are so little in these as to unfit us for God's service. Our ideas and plans ought to be as large as God's revealed will on the subject of missions. Dr. Duff says: "The chief end for which the church ought to exist, the chief end for which individual Christians ought to live, is the evangelization or conversion of the world."—*Duff's Pamphlet*, p. 90. This idea is much broader and earlier than the New Testament dispensation. If we be not careful we will read into the Old Testament a meaning that God himself never placed there. World-wide vision does not begin simply with the New Testament. We read in Psalm lxxvii. the following words: "God be merciful unto us and bless us, and cause his face to shine upon us." But does the Psalmist stop there? No, he goes on: "That Thy way may be known; Thy saving health among all nations." Even in the days of the Psalmist the *world* idea was regnant in connection with God's cause. The idea seemed to be a reception of blessing at the hand of God, and then a *world-wide* distribution of the same. The world-wide missionary idea permeates the whole Bible—not the New Testament alone. We, however, are told very plainly in the New Testament that "the field is the world." It never was any less than the world. We are also told to "go into all the world." "Ye are the light of the world," "the salt of the earth," are expressions of Holy Writ. But let us have one more Old Testament passage. I refer to the voice of the Redeemer from the page of prophecy: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. lxi: 1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness and all Kings Thy glory."—Isa. lxii: 1, 2. The vision is not here limited to the

Jews, but the *Gentiles* and all *Kings* are included. It was from this passage that Christ read in the synagogue (Luke iv.: 18,) and then he added: "This day is this Scripture fulfilled in your ears."—Luke iv.: 21. Thus we have it stated in almost so many words by the Divine Head of the Church that the Spirit, speaking through the lips of the prophets, addressed or included the world. We can not reach the conversion of the world without a great work. We can not have a great work without a great plan. We can not have a great plan without *great thought*. Where men think greatly they will plan greatly. Where they plan greatly they will work greatly. When they work greatly the world will be brought to Christ. The difference between an ox-cart and a steam engine—between a flatboat and an ocean steamer—is the difference between men's thoughts. So the difference between missionary work and no missionary work, or a good grade and a bad grade of this same work, is the measure and difference between thought and no thought, or good thought and poor thought, or large thought and small thought. Many portions of God's Church must go and dream with Peter on the housetop until God again lets down the sheet knit at the four corners, before they will be fit to be sent to talk with and preach to the inquiring Cornelius and his household. Peter did better work after that vision than he ever did before it. His enlarged thought had no doubt a great influence upon both the quality and quantity of his consequent work for Christ. The point I wish plainly to make is this—the presence of large and broad thought is essential to creditable missionary work. The Church of Jesus Christ will not plan to bring the world to Christ till she has thought about the work. Thought is the matrix which gives shape and size to the plan. Many times we find ourselves in the condition of the widow of Zarephath—the oil ceases to run because *our thought as to the number of vessels has been too small*. The oil did not give out, but that widow's thought did. We are not straitened as to the oil, but always and only as to the vessels. Let us enlarge our thought as to the number of vessels required. Let me here call your attention to some results of enlarged idea and thought on the subject of Christian life and work. Those who witness the roll-call at the National Christian Endeavor Conventions for the first time will never forget the thrill of that moment. It is the roll-call of nations. Nothing greater, unless there should be thence a roll-call of the spheres, will be heard at the bar of God. China—present. England—present. Canada—present. America—present. Australia—present. Africa—present. And so on to the close of the list. I think I may say truly that under the influence of enlarged thought, and consequently larger plans, the missionary idea is gaining ground in my own Church. We shall not soon forget a communion service held last spring in that old church

from which so many ministers and missionaries have gone out. There sat at that communion table representatives of Germany, England, Ireland, Wales, Scotland, America, Italy, France and China! It was an embryonic assembly of the nations. We felt its thrill. The world is to be brought to Christ, but to accomplish this there must be large plan, and to have large plan there must be large thought. This will be a source of power in mission work. It is only through men and women of world-wide ideas that God can bring the world to himself. Let the *world idea* have a large place in our thoughts, our hymns, our sermons and our prayers.

2. A proper conception of the Great Commission will serve to awaken the energies of God's people, and render them powerful in the work of missions. The Lord Jesus Christ was the world's evangelist. He came to evangelize the whole world. If the Church is to properly represent her Great Head, then she must do just what He would have done had He remained in the flesh. The Church has no right to preach at all, except in accord with the terms of her commission. When Christ was about to leave the world he transferred his evangelistic functions to his Disciples or Church, to be by them exercised till time shall end or the world be brought to Christ. "All power is given unto me in heaven and in earth." "Go ye therefore and teach all nations." Do you suppose that if Christ had lived for the last eighteen hundred years, instead of dying on the cross as He did, He would not have preached His own Gospel in all lands ere this? How do we represent our Great Head? Are our skirts free from blood? Effort to the extent of the utmost of our ability is all that will excuse us. No one can realize all that lies at this point without some just sense of his obligation and a more or less full determination to meet it. Was it not a realization of his obligation which led Knox to cry out: "Give me Scotland, or I die?" We dare not either add to or subtract from our commission. It must stand in all its immensity.

3. I mention providential movements as a source of power in mission work and in all other forms of work as well. Sometimes God seems to surprise his people by setting on foot some movement which in its inception and manner of procedure is almost entirely superhuman. These movements are the meteorites of Christ's kingdom among men. They seem to originate and proceed independently of human law or thought as commonly understood. I may mention as among them the Young Men's Christian Association, the various providentially marked temperance movements and the organizations growing out of them, the Young People's Society of Christian Endeavor, the Volunteer Missionary movement among college students, the great revivals of 1730 and 1800, and the Salvation Army. Some of these

were providential in a more marked sense than others ; but all were more or less so, and each in its turn has brought the world nearer to Christ. These movements become the interpretation of the Divine mind or thought toward men none the less than when uttered in so many words. How our hearts burn within us when we contemplate some of these movements. In the great and providentially marked revival of 1800 there was such a proportionate number of people converted as would equal one and a half million conversions in our day. Cities, communities, and neighborhoods were brought under the influence of that revival as by an inexplicable and over-awing power. Out of that revival grew theological seminaries, colleges, academies and many church boards. Some of the most prominent theological seminaries in the Presbyterian Church grew directly out of that revival. Many times in the history of the Church has the hand of God been thrust into the affairs of men in many remarkably unique and man-belittling ways. Many times does the Church fight shy of these new movements, questioning their orthodoxy and propriety. Look at the Salvation Army moving up and down along the very flame-swept verge of the Valley of Gehenna, snatching souls as brands from the burning and placing them in the Redeemer's crown. The Church, in many quarters, has rushed madly up to the Saviour, crying: "We forbid him, because he followeth not us."—Mat. ix.: 38. But it has proven to be one of God's ways of bringing men to Himself. God surprised christendom in the Salvation Army, and by that surprise He blessed and brought the world nearer to Himself. Examine the Young People's movement and you will find truly wonderful results along the line of mission work. Here we find a mighty electric current of enthusiasm which is beginning to kindle its bright flames on mission fields. Many an ecclesiastical would-be Ben Franklin has been sent whirling, kite and key, heels over head, through the air, because of his tampering touch. This mighty cement is one of God's own originating. In the last decade the young men and women of this country have well-nigh settled one of the most serious missionary problems, to remain settled forever. We actually stand in the presence of a *wonder* that overreaches the wondrous element of the day of Pentecost. Many years ago William Carey arose in a meeting and urged the sending of missionaries to the heathen. An older man than Carey, and one supposed to be much wiser than he, said: "Sit down, young man. When God wants the heathen converted He will raise up men to do the work." Back in the thirties Dr. Duff, of India, stood before an Edinburgh assembly to plead for the cause of missions. He had worn out in the work in India. His plea was for more men for India. He fainted, and was carried off the platform. Returning in a few minutes, against the

protest of his friends, he said: "Fathers of Scotland, have you any more sons for India? . . . If there are no more young men to go, I will go back myself and lay my bones there, that the people may know that there is one man in Christian Britain ready to die for India." This story I have from an eye witness of the scene, Mrs. Dr. Cunningham, of Wheeling, W. Va.

Could Carey and Duff come back now, what condition of affairs would greet them? The cry used to be, "More men—more men." But the young people in the last ten years have well-nigh hushed that cry into eternal silence. Seven thousand young men and women in our various institutions of learning have said, "Here we are; send us." The Volunteer Movement may be as yet somewhat crude, and even indefinite as to results, but I believe that it will yet furnish the men and women who are to carry the Gospel to earth's remotest bounds. Soon there will be no more pleading for men and women before any assembly till Christ shall come in His glory. Wonder of wonders, coming to us like a breath from the hills of the Apocalypse! Let saints gaze upon it and be encouraged! Let infidels gaze upon it and tremble! This is God's work, and it is marvelous.

What is to come next? God only knows, for it is beyond the power of man to think what the case requires. Let us pray God that these wonders may increase rapidly. They are the "nine leagued boots" of the millennium. Each one is a prophecy of success—a discouragement to our enemies and a source of power in all departments of church work. The cry has just about narrowed down to money, and I believe that before another decade passes we will find some solution of the money problem, and then the world will be the Lord's!

"Zion stands with hills surrounded;
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion! what a favored lot is thine."—Hymnal 649.

4. Intelligence is a source of power in mission work. A member of my own church (Miss E. S. Dickey) once taught a class of about a dozen poor working girls in a Philadelphia Sabbath school. She hit upon a plan by which to interest those girls in the work of missions. No word was spoken to them upon the subject of mission work directly. They were poor girls. It was found that each would contribute a small sum of money to a common fund; four missionary papers could be secured to be circulated among themselves. The papers were secured and read. Not much was said to them on the subject, but the girls read of the way in which others were toiling and suffering and giving. Finally they said to their teacher,

"Ought we not to be giving something?" That was the very point to which the teacher wished to bring them. Their teacher told them they ought to give something. "How much?" they asked. Their teacher replied: "It is not for me to say. The Bible says we are to give as the Lord hath prospered us." An envelope was secured, and each Sabbath day these poor girls quietly put into that envelope what they thought they could spare from their meager earnings. At the end of the year the contributions of the class were counted, and it was found that, poor and all as they were, they had contributed \$60 to missions, besides giving \$12 toward the repairs of the Sabbath school-room. The contributions of that class of poor working girls, under the *inspiring influence of information*, were actually more than those of many of our Presbyterian Churches collectively! Information will produce enthusiasm and warm the heart to the cause of missions.

Here we have magnificent results with a class of poor girls simply because their hearts had been touched by facts with which they had become acquainted through four missionary magazines, artfully placed in their hands by a wide-awake and faithful teacher. Information will awaken enthusiasm. There are facts in connection with missionary work which will stir the hearts of people. What we need is an intelligent zeal—an absorbing enthusiasm. One of General Booth's refined daughters is to-day walking the burning sands of India, wearing sandals and the native dress, that she may win souls for Christ.

Bishop H. W. Warren tells us that he saw a man take steerage passage on a Chinese steamer, that he might win the souls of the heathen to Christ. He saw a man who, for the same purpose, was keeping a beggars' retreat in Peking. In Herransburg, a small village in Hanover, Germany, there is a Lutheran Church which has made its impress upon the missionary world, though the village is so obscure as not to find place on the maps of our geographies or mention in our encyclopedias. It is inhabited by peasants of small means. The pastor's name was Louis Harms, a young man full of missionary zeal. The Church organized a missionary society and educated twelve of her own young men for foreign missionary work. Many days passed away after these young men had sailed for South Africa. Finally a rumor came to the home Church that the vessel had been wrecked and the boys drowned. What did the members of that Church do? They simply resolved that if the rumor should prove true, they would send out another vessel with more of their sons to work in the cause of missions. (*Herald and Presbyterian*, July 25, 1894—Dr. Happer.) It is such zeal and enthusiasm that will finally traverse all seas and continents for Christ's sake. But nothing but intelligence can give rise to it. Spread intelligence among the churches as a source of power in the work of missions.

5. The individual Church, *when properly equipped*, will be a source of power in the work of missions. What is a proper equipment for the individual Church? First of all, the pastor must be wide awake in the cause of missions. He is the leader of the flock, and he can not lead where he himself has not been. Second, I would have a missionary library well stocked with interesting books and papers on the subject. Let these books and papers be of the bright and cheerful kind, rather than gloomy and dispondent. We must carry on our mission work in the warm sunshine of the Book of Revelation rather than in the gloom of Lamentations. I would put into the library such books as Dr. John Paton's two volumes, written on his work in the New Hebrides. Third, I would labor to bring the individual church into personal contact with a wide-awake missionary in actual service on the field. Happy is that church who can point to some of its own members as missionary laborers in home and foreign lands. In such churches the pulse of missions beats the most lively. Fourth, I would have in every individual church a well organized missionary league, to include every member of the church, young and old, male and female, rich and poor. This need not interfere with any other body of workers already in the church. Contributions could go under the league to the cause designated by the donors, just as they do now. But the league could busy itself in getting all interested in the work and in securing a contribution from every member of the given church, an object which it is seriously hoped we may soon reach. The league could hold one meeting each quarter, designating the week during which its meeting is held as "missionary week." All meetings during this week, including the Sabbath and mid-week services, ought to be of a missionary character. These "missionary weeks" would be general rallying occasions, with great profit to ourselves and the cause of missions. The advantages of the league will be apparent at once.

- (1) A contribution from each member of a given church, at a set date, instead of leaving the work to the few, as it now is, would be one advantage.
- (2) It might be made to inject into the problem of mission work an element of business certainty in reference to the amount of funds, which element is now sadly lacking. Each member of a given league stands pledged for so much per quarter to one form or other of mission work, as he may choose. Thus the boards of a given church might be reasonably certain of the amount of money to be placed at their disposal during the year, and they could plan their work accordingly. Our boards are magnificently organized for business, but at the people's end of the line there is little or no business method employed. Many times our mission boards are in debt because people do not die fast enough and leave the legacies to these boards. This

is poor business and still poorer religion. What we need is machinery by which to reach the money of the living rather than to postpone work till some one dies and relinquishes his money to the Lord's work, because he can hold it no longer. We would hardly dare pray that raging fevers and fatal diseases might attack God's people for the sake of increasing revenue for missionary purposes. Let us not, then, depend too largely upon a source of revenue for whose increase, if we were to pray, we would be counted worse than the heathen himself!

We have, then, before us these five sources of power in the work of missions. (1) Large thought and ideas; (2) a just conception of the great commission; (3) providential movements; (4) intelligence; (5) a proper equipment of the individual church for the work. But I have not exhausted the list of sources of power in the work of missions. They are many. May God help us to see them and to use them to His honor and glory. Let the work go on until, under the brightness of Gospel light, darkness shall flee away and Christ shall come in his glory to claim his own.

XIX.

CITY MISSION WORK.

JOSEPH EMERY, Forty-two Years City Missionary in Cincinnati, O.

Brethren and Friends. Over fifty years ago David Naswith, a pious Scotchman living in London, was much distressed at the *moral degradation* of thousands of its people. After much prayer he enlisted five others to unite with him in efforts for their salvation. They formed a city mission, well-known as the *London City Mission*.

Four missionaries were appointed. The society has grown and prospered and now has 485 missionaries whose whole time is devoted to the spiritual and temporal good of the poor, the depraved and the neglected people of that great city. This movement soon spread to other cities, and crossing the Atlantic to our own shores was adopted by American cities. Our large cities are not only the center of *trade, manufactures, wealth and civilization*, but are composed of all sorts of people, some of the worst in the world and the most depraved, but blessed be to God, some of the *purest, best and most devoted* Christians are found in the large city. But how to "rescue the perishing and care for the dying" has been, and still is, a perplexing question.

After forty-two years of continuous labor in Cincinnati among the poor, the unfortunate, the depraved, the sick and the dying, permit me to make a

few suggestions on, (1) Necessary qualifications. (2) Work to be done. (3) How to do it. (4) The rewards.

Every man and woman entering on such work should be *entirely consecrated to Christ*. The loved Christ must constrain him to every good work, to elevate and improve and save his fellowmen. Whether man or woman, they must possess an *undying love* for the souls of men. They must believe in the Gospel's power to uplift and save the lost. "The Gospel of Christ is the power of God unto salvation to every one that believeth." The vilest sinners have been saved and have now become ministers of Christ to others. The grace which saved Saul of Tarsus and made him the glorious Paul the Apostle; that saved Jerry McAuley and made him the able servant of Christ to hundreds of depraved men and women, is able to save to the uttermost all who come to God through Christ.

Great *patience and perseverance* are necessary qualifications for success in mission work. He must bear insult and rebuffs without a murmur. The power of love is greater than the passion and ungodliness of the wicked.

Work to be done. Public institutions, such as hospitals, infirmaries, asylums, jails and such places should be visited. Always in love and with the precious Gospel truths many a man on the sick bed hails such visitors. Impressions are often made which turn him from darkness to light. The *homes*, where are sent the aged and infirm, should be cheered by the Gospel's joyful sound. And even the prisons are made better and the prisoners often saved by the everlasting Gospel.

Visiting families is an important method of promoting the kingdom of God. Tact, wisdom, piety and patience are all needful to make these visits profitable to the people. Some thirty years ago, as the writer was visiting an aged sick woman, he came down stairs and heard a great racket of harsh words. He knocked at the door and a woman opened it. He asked: "Does Jesus live here?" The astonished woman smiled, and said: "No, He don't live here." "Then I had better not come in." "Oh, yes! do come in, perhaps He will come with you." A drinking man sat by the fire and three or four children were there. I opened the Scriptures and spoke of Jesus and His love, and then prayed. That woman was converted, joined a Methodist church, and lived to see some of her children saved. All are dead, but she blessed God for that first visit.

Mission Sabbath Schools form an important factor in the work. A live Sabbath-school will *live and grow* almost anywhere. The superintendent needs to be an *earnest, wide awake, consecrated man*. He must love the scholars and seek their highest good. He should be *punctual, practical, patient, pious, and persevering*. There should be connected with it a preaching serv-

ice for parents and scholars, a prayer meeting every week, sewing-school and boys' brigade, temperance society, and many other things to interest both parents and scholars. Often these missions grow to be self-sustaining churches.

On the southeast coast of England stands a substantial light-house with this inscription: "To give Light and to save Life." Every mission school should bear in mind this inscription; it does give *light* to those in *darkness* and the shadow of death, and it does bring life and immortality to light through the Gospel. A single instance must suffice. A Sabbath school was planted where was no Gospel church in our city. A boy came, and was converted. Being the only boy in a large family, he brought his mother, then his father and two sisters; all are now members of the church and they are seeking to bring others. "Who hath despised the day of small things?"

REV. JOHNSTON MYERS, pastor of Ninth Street Baptist Church, Cincinnati, has succeeded in establishing six missions, all within a mile or three of the church. These schools are supplied by members of the church. The number of scholars in each is from 150 to 300, making an aggregate of over 2,000 taught every Sabbath afternoon in the truths of the Gospel. A prayer meeting is held during the week and a preaching service in each of the chapels. Hundreds of people have attended these services and scores have been converted. This work goes on all the year round. God has set his seal of blessing on this method of reaching the masses. Dr. Bell, of the English Lutheran Church, is successful in planting missions. And Dr. Lord, of the Central Christian Church, is doing the same, and has had a large tent opened for the preaching of the Gospel of Christ. Many conversions have occurred. God be praised for such men. May their number be increased a thousand fold. We need such missions all over our large cities; and we need consecrated men and women to carry them on with unfaltering vigor.

A *Temperance Society*, connected with the School, is of great value, teaching the young to avoid and abstain from all intoxicating liquors. The bane of society, the curse of families, and the great hindrance to the spread of the Gospel, is the use of strong drink. Let every child and person be persuaded to become total abstainers from all intoxicating liquors. Teach such truths as "Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise."

Open air preaching, especially in the summer months, has been signally blessed of God in the salvation of souls. The Son of God has set the example by preaching in a boat, in the fields, and by the mountain side.

Singing Gospel hymns attracts people of all kinds, and many neglecters of public worship are converted and saved. Have plenty of singing. One single instance out of many others must suffice. We were holding such a service near our Music Hall and sang the hymn, "Almost persuaded, Now to believe," &c. A young man, smoking a cigar, heard the song, threw away his cigar and was deeply affected. He requested us to sing it again. We did so. At the close he wished to hear more of these Gospel truths. He went to the Y. M. C. A. prayer-meetings and requested their prayers. He was converted and joined St. Paul's Methodist Church, studied for the ministry, became an earnest evangelist, and has preached the Gospel to tens of thousands, of whom hundreds have been saved. He is still a shining light, directing sinners to the "Lamb of God who taketh away the sin of the world." Surely one such conversion pays for a lifetime of service.

The rewards attending these missionary efforts are *sure*, they are *great*, and more than compensate for the expenditure of money, time, labor and self-sacrifice they require. What says the Word of God? "They that turn many to righteousness shall shine as the stars forever and ever." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." "They that sow in tears shall reap in joy." Christ Jesus says: "One soweth and another reapeth." "The field is the world; the reapers are the angels. Go ye into all the world, and preach the Gospel to every creature. Lo, I am with you always, even unto the end of the world." May we heed these precious words, and also the words of Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord."

FINANCIAL REPORT OF THE EXECUTIVE COMMITTEE, 1892.

1893.	Dr.	
Feb. 15.	To cash on hand.....	\$ 108 98
1894.		
Feb. 21.	To assessment on seminaries.....	591 55
Mar. 6.	To J. G. Scott, donated traveling expenses...	12 00
		————— \$712 53
1893.	Cr.	
Feb. 15.	By H. Y. Corey, trav. expenses, Ex. Com....	\$14 40
	By W. D. Crockett, trav. expenses, Ex. Com..	19 00
	By D. F. Boomershire, trav. exp. Ex. Com..	7 25
	By H. S. Lawrence, trav. exp. Ex. Com.....	31 00
	By J. G. Scott, trav. expenses Ex. Com.....	12 00
	By A. L. McClelland, trav. exp. Ex. Com...	4 55
	By tablet.....	10
Mar. 18.	By printing and stationery.....	7 25
	By postage.....	1 25
Apr. 1.	By exchange.....	15
Apr. 12.	By exchange.....	25
Apr. 14.	By publishing reports.....	120 00
	By W. S. Sigmund, trav. expenses.....	3 00
Apr. 15.	By postage.....	50
Apr. 29.	By freight.....	95
May 9.	By postage.....	43
May 23.	By publishing reports.....	7 80
June 13.	By publishing reports.....	100 00
Sept. 29.	By Trunk Line Association.....	11 00
Sept. 29.	By postage.....	1 00
Sept. 29.	By money order.....	10
Oct. 6.	By postage.....	2 00
Oct. 7.	By postage.....	45
Oct. 14.	By postage.....	1 00
Oct. 14.	By telegram.....	25
Oct. 17.	By telegram.....	44
Oct. 18.	By A. L. McClelland, trav. expenses, N. Y..	4 55
Oct. 18.	By telegram.....	25
Oct. 19.	By telegram.....	39

Oct. 20.	By telegram.....	\$ 25
Oct. 21.	By printing.....	8 50
Oct. 21.	By postage.....	50
Oct. 21.	By telegram.....	25
Oct. 24.	By postage.....	50
Oct. 25.	By stationery.....	15
Oct. 25.	By R. R. guide and ink.....	25
Oct. 26.	By drayage.....	1 00
	By Rev. S. L. Baldwin, trav. expenses.....	3 00
	By Bishop A. M. Randolph, trav. expenses...	15 00
	By telegram.....	25
Oct. 27.	By Rev. A. J. Gordon, trav. expenses.....	7 00
	By H. Y. Corey, trav. expenses.....	4 50
	By D. F. Boomershire, trav. expenses.....	8 08
	By H. S. Lawrence, trav. expenses.....	39 90
Oct. 28.	By postage.....	13
Oct. 28.	By J. G. Scott, trav. expenses.....	16 00
	By C. F. Goss, trav. expenses.....	2 00
	By R. A. Hume, trav. expenses.....	5 00
	By Robert Speer, trav. expenses.....	2 00
	By stationery.....	1 05
Oct. 30.	By H. P. Beach, trav. expenses.....	2 50
	By L. D. Wishard, trav. expenses.....	5 00
Oct. 31.	By drayage.....	1 00
	By organ pumper.....	2 00
	By printing.....	30 25
	By printing.....	2 25
	By telegram and express.....	75
	By stationery.....	35
Nov. 2.	By janitor of church.....	5 00
Nov. 3.	By postage.....	20
Nov. 3.	By W. S. Rainsford, trav. expenses.....	5 00
Nov. 6.	By A. P. Davis.....	3 20
Nov. 16.	By stenographer.....	7 70
Nov. 17.	By stenographer.....	13 17
Nov. 24.	By stenographer.....	15 40
Dec. 14.	By postage.....	14
Dec. 21.	By stenographer.....	6 00
1894.		
Jan. 4.	By U. B. Publishing House.....	61 25

Jan. 6.	By U. B. Publishing House	\$ 50 95
Jan. 6.	By check	10
Jan. 23.	By Henderson, type-writing	2 00
Feb. 21.	By express	65
Mar. 6.	J. G. Scott, trav. expenses Ex. Com.	12 00
		<hr/> \$690 48
Mar. 6.	By balance to H. S. Lawrence	22 05
		<hr/> \$712 53

A. L. McCLELLAND, *Treasurer.*

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

H. S. LAWRENCE, *Chairman.*

U. S. GREVES.

D. R. GORDON.

A. L. COWELL.

ROLL OF DELEGATES.

BAPTIST.

University of Chicago, Chicago, Ill.

HENRY R. BOYER, C. A. LEMON, W. A. WITKIN.
T. C. R. JACKSON, M. A. SUMMERS,

Colgate University, Hamilton, N. Y.

LOUIS H. BIGGS, FRANK R. MORRIS.

Newton, Newton Center, Mass.

A. T. BELKNAP.

Rochester, Rochester, N. Y.

FLOYD H. ADAMS, ALBERT EHROGOLT.

Rochester, Rochester, N. Y.—German Department.

GEORGE J. KLEPPEL, JACOB KRATT, JACOB SPEICHER.

CONGREGATIONAL.

Andover, Andover, Mass.

BERNARD G. MATTSON.

Bangor, Bangor, Me.

F. K. ELLSWORTH.

Chicago Theological, Chicago, Ill.

FRANK FOX, H. H. STUTSON, L. A. TOWNSEND.
L. A. TURNER,

Hartford, Hartford, Conn.

WILLIAM HAZEN, EDWARD P. KELLY.

Yale Divinity School, New Haven, Conn.

T. O. KRAUSE.

Vanderbilt, Nashville, Tenn.

J. L. CUNNINGHAM.

EPISCOPALIAN.

Theological Seminary of Virginia, Alexandria, Va.

J. D. HALL.

EVANGELICAL LUTHERAN.

Gettysburg, Gettysburg, Pa.

J. B. MARKWARD, ERNEST R. McCAULEY.

Wittenberg, Springfield, Ohio.

C. W. ANSCHUTZ,	O. D. BALTZLY,	GEORGE S. BRIGHT,
E. E. CAMPBELL,	J. L. DUCKWALL,	C. G. AUE,
W. E. BARTHOLOMEW,	L. A. BUSH,	C. E. DERR,
T. A. ESTELL,	J. H. FETTEROLF,	G. W. GETTER,
JOSEPH HEGENER,	S. T. HIMES,	O. C. KRAMER,
L. H. LARIMER,	H. S. LAWRENCE,	A. K. MUMMA,
F. T. PETERS,	A. E. RENN,	W. H. SCHROCK,
C. R. SHERCK,	J. D. SIMON,	C. E. GARDNER,
W. B. HARRIS,	G. H. HILLERMAN,	EZRA KELLER,
J. L. KUHLMAN,	C. U. LARRICK,	H. A. LEADER,
E. E. NEIBEL,	J. F. PETTICREW,	J. W. ROMICH,
E. P. SCHUELER,	H. B. SHROEDER,	D. F. THOMAS.
H. L. WILHELM,		

PRESBYTERIAN.

Auburn, Auburn, N. Y.

G. E. JACKSON, EDWARD C. PETRIE.

Lane, Cincinnati, Ohio.

A. R. ADDY,	HERBERT S. BIGELOW,	R. B. IRWIN,
A. T. M'LEAN,	T. G. STEVENSON,	E. A. BESS,
J. D. BAILEY,	W. H. KUSLING,	N. C. SHIREY,
V. A. VULBERT,	T. A. WALTER,	

McCormick, Chicago, Ill.

S. W. FINDLEY,	CHARLES R. HAMILTON,	T. O. JOHNSON,
R. T. LENINGTON,	W. Y. JONES,	D. W. LYON,
G. W. MARSHALL,	WILLIAM WESTWOOD,	G. W. WRIGHT.

Princeton, Princeton, N. J.

J. A. BARNES,	R. P. BENNETT,	A. A. HAMILTON,
D. G. HIBBARD.		

Western, Allegheny, Pa.

W. A. ATKISON,	D. BROWNLEE,	C. W. CHERRY,
PAUL GARDNER,	A. A. GIFFERT,	D. E. HEPLER,
A. W. LIGGITT,	M. D. McCLELLAND,	J. P. McDONALD,
G. WILLIS McFADDEN,	W. F. REHER,	G. E. SEHLBRIDE,
J. M. TRAVIS,	W. L. WILSON.	

Union Theological, Hamden Sidney, Va.

E. MAC DAVIS.

Union, New York, N. Y.

CARL H. DUDLEY, ROBERT D. MERRILL.

Cumberland, Lebanon, Tenn.

J. W. McDONALD.

UNITED PRESBYTERIAN.

Allegheny U. P., Allegheny, Pa.

HUBER FERGUSON,	W. L. McCLENAHAN,	G. A. SAWASH,
J. H. SPENCER.		

Xenia, Xenia, O.

R. AIKIN,	R. H. BARR,	PETER BROCK,
R. W. BURNSIDE,	J. P. COUNTRY,	H. N. CORNES,
B. E. DELHINS,	W. C. DAVIDS,	F. E. DEAN,
T. D. EDGAR,	HERBERT P. ESBY,	W. W. FERGUSON,
DAVID R. GORDON,	J. C. HAMILTON,	W. M. HOPPING,
S. V. KYLE,	M. W. LONMER,	S. M. McCONNELL,
S. W. McKELVEY,	G. W. McCracken,	J. H. MOREHEAD,
WILLIAM MURCHIE,	A. R. PAUL,	J. S. POLLOCK,
J. H. SANKY,	W. R. SAWHILL,	A. M. STEVENSON,
P. W. THOMPSON,	J. S. TUSSEY,	J. G. WEBSTER.

REFORMED.

Heidelberg, Tiffin, O.

FRED. W. HOFFMAN,	S. E. KLEPFENSTEIN,	C. H. RIEDESEL,
C. M. ROHEBAUGH.		

124 INTER-SEMINARY MISSIONARY ALLIANCE.

*Lancaster, Lancaster, Pa.*W. GLASE GERHARD,
HENRY H. RAUCK.

H. M. KLEIN,

REFORMED DUTCH.

Western, Holland, Mich.

WILLIAM MIEDEMA,

P. SWART,

G. H. DUBINK,
S. VANDERWERF.

UNITED BRETHREN.

Union Biblical, Dayton, O.

C. A. ALEXANDER,

D. BARSHINGER,

L. O. BLAKE,

C. BOHLEY,

J. B. BOVEY,

C. W. BREWBAKER,

E. O. BOEBNER,

R. R. BUTTERWICK,

A. L. COWELL,

J. A. ESPY,

D. S. ESHLEMAN,

S. D. FAUST,

W. G. FISHER,

J. A. GOHM,

H. C. KERNART,

J. B. KIRSCH,

KATIE A. KOONS,

C. W. KURTZ,

J. C. LIGHT,

E. E. McLAUGHLIN,

JACOB MILLER, JR.,

J. M. PHILLIPS,

J. M. PRICKETT,

M. M. RACHER,

C. W. REGARD,

B. L. ROSSRAUGH,

W. W. RYMER,

M. B. SHAYD,

D. N. SCARB,

A. J. WAGNER,

Geo. WAHL,

J. E. WARD,

A. B. WILSON,

O. M. WILSON.

Oberlin Seminary, Oberlin, O.; Cobb Divinity School, Lewiston, Me.; Berkeley Divinity School, Middletown, Conn.; Philadelphia Divinity School, Philadelphia, Pa.; Moravian Seminary, Bethlehem, Pa.; New Brunswick, New Brunswick, N. J., and Howard University, Washington, D. C., were not represented at the convention.

ROLL OF SEMINARIES AND STATISTICS FOR 1894-1895.

DENOMINATION.	NAME OF SEMINARY.	LOCATION.	Students 1893-1894.	Students 1894-1895.	Class of 1895.	Class of 1894.	Student Volunteers.	Have gone to Foreign Mission Field during last three years.	Went from '94.	Will likely go from '95.	Contributions to Foreign Missions 1893-1894.	Representative in Field, wholly or in part supported.	Missionary Books in Library.	Missionary Magazines
Baptist	Colgate Theological	Hamilton, New York	49	51	14	13	10	3	1	1	\$ 181 00	1	200	8
Baptist	Newton Theological	Newton Center, Mass.	71	79	18	25	6	7	1	1	75 00		262	12
Baptist	Rochester Theological	Rochester, New York	66	77	27	23	9	2	1	1	93 00		370	11
Baptist	Rochester, German Dep't.	Rochester, New York	30	29	6	11	2	2	1	1	125 00	1	318	10
Baptist	Unv of Chicago, Div Sch'l	Chicago, Illinois	218	295	62	30	30	10	1	3	250 00		300	6
Baptist, Freewill	Cobb Divinity School	Lewiston, Maine	71	52	17	27	2		2	1	200 00		700	
Congregational	Andover Theological	Andover, Massachusetts	49	55	15	7	3	2		1	43 00		375	4
Congregational	Bangor Theological	Bangor, Maine	157	140	18	13	1	3	1	2	350 00	1	350	6
Congregational	Chicago Theological	Chicago, Illinois	39	47	11	4	10	3		2			75	10
Methodist Episcopal	Vanderbilt	Nashville, Tennessee	54	51	12	9	5	6	3	1	145 00		830	3
Congregational	Hartford Theological	Hartford, Connecticut	119	116	38	33	13	10	2		42 00		3,000	50
Congregational	Oberlin Theological	Oberlin, Ohio	31	31	8	11	1			1	100 00		75	
Episcopalian	Yale Divinity School	New Haven, Connecticut	57	37	14	17	3	1		1	700 00	2		
Episcopalian	Berkeley Divinity School	Middletown, Connecticut	74	55	19	24	3	2	1	1	107 50	1	241	5
Lutheran	Gettysburg Theological	Gettysburg, Pennsylvania	39	40	13	11	6	1	1		200 00	1	100	3
Lutheran	Wittenberg Theological	Springfield, Ohio	36	35	13	9	6	1					100	2
Moravian	Moravian Theological	Bethlehem, Pennsylvania	39	35	18	17	8						60	1
Presbyterian, Cumb'd	Cumberland University	Lebanon, Tennessee	50	52	5	6		2	2					
Presbyterian, German	German Theological	Bloomfield, New Jersey	94	110	43	30	15	4	1	3	414 40		200	3
Presbyterian, North	Auburn Theological	Auburn, New York	17	27	8		5			2			100	5
Presbyterian, North	Lane Theological	Cincinnati, Ohio	211	203	64	56	34	21	4	11	635 00	1	250	8
Presbyterian, North	McCormick Theological	Chicago, Illinois	232	255	76	61	45	7	5	15	675 00	1	1,500	13
Presbyterian, North	Princeton Theological	Princeton, New Jersey	143	135	38	37	14	10	2	6	700 00	2	200	10
Presbyterian, North	Union Theological	New York, New York	96	97	33	28	11	6	2	1	1,050 00	1	800	10
Presbyterian, North	Western Theological	Allegheny, Pennsylvania	74	68	25	20	6	1			300 00		150	
Presbyterian, South	Union Theological	Hampden Sidney, Virginia	76	72	13	29	6	6		1	317 00	2	150	12
Presbyterian, United	Allegheny Theological	Allegheny, Pennsylvania	32	44	14	14	3	1		1	500 00	1	200	2
Presbyterian, United	Xenia Theological	Xenia, Ohio												
Reformed in America	New Brunswick Theo.	New Brunswick, N. J.	18	22	9	2	10			2			10	3
Reformed in America	Western Theological	Holland, Michigan	27	28	10	8	2	1	1	1	53 00		160	4
Ref. in United States	Heidelberg Theological	Tiffin, Ohio	62	63	19	24					65 00	1	66	5
Ref. in United States	Lancaster Theological	Lancaster, Pennsylvania	43		5								97	5
Undenominational	Howard University	Washington, D. C.	50	40	10	13	4	2		2	126 00		67	5
United Brethren	Union Biblical	Dayton, Ohio												

NOTE.--No reports received from Oberlin, Cobb, and New Brunswick.



COMMITTEES.

EXECUTIVE COMMITTEE, 1893-4.

H. S. LAWRENCE, *Chairman*, Wittenberg Seminary (Evangelical Lutheran).
D. R. GORDON, Xenia Seminary (United Presbyterian).
W. R. FARMER, Western Seminary (Presbyterian).
R. F. GOLDSBURY, Chicago Seminary (Congregational).
A. L. COWELL, Union Biblical Seminary (United Brethren).
A. L. MCCLELLAND, *Ex-officio*, Yale Divinity School (Congregational).

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1893-4.

A. E. RENN, *Chairman*, Wittenberg Seminary (Evangelical Lutheran).
W. L. VAN NUYS, Princeton Seminary (Presbyterian).
A. FLINT, Bangor Seminary (Congregational).
H. VANDER PLOEG, Western Seminary, Holland, Mich. (Reformed Church in America).
L. G. LUCKENBACH, Bethlehem Seminary (Moravian).
S. G. HECKMAN, *Ex-officio*, Yale Divinity School (Congregational).

EXECUTIVE COMMITTEE, 1894-5.

E. O. KEEN, *Chairman*, Lancaster Seminary (German Reformed).
MARION J. KLINE, Gettysburg Seminary (Evangelical Lutheran).
R. D. MERRILL, Union Seminary, New York (Presbyterian).
L. A. TURNER, Chicago Theological Seminary (Congregational).
E. B. DOLAN, Newton Seminary (Baptist).
H. S. LAWRENCE, *Ex-officio*, Wittenberg Seminary (Evangelical Lutheran).

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1894-5.

BENONI BATES, *Chairman*, Lancaster Seminary (German Reformed).
J. M. PHILLIPPI, Union Biblical Seminary (United Brethren).
J. S. ALFRIEND, Virginia Theological Seminary (Episcopalian).
D. S. HIBBERD, Princeton Theological Seminary (Presbyterian).
A. E. RENN, *Ex-officio*, Wittenberg Seminary (Evangelical Lutheran).

TRANSPORTATION COMMITTEE, 1893-4.

J. D. SIMON, Wittenberg Seminary (Evangelical Lutheran).

TRANSPORTATION COMMITTEE, 1894-5.

W. GLASE GERHARD, Lancaster Seminary (German Reformed).