

AMERICAN  
INTER-SEMINARY

MISSIONARY

ALLIANCE.

BOSTON, MASS.

October 25th, 26th, 27th and 28th,

1888.

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JOURNAL OF PROCEEDINGS  
OF THE  
NINTH ANNUAL CONVENTION  
OF THE  
American Inter-Seminary Missionary  
ALLIANCE,  
BOSTON, - MASSACHUSETTS.

FIRST DAY.

Thursday, October 25, 1888.

MORNING SESSION.

The Alliance held its first meeting in the vestry of the Park street church, at 11 o'clock. W. A. Mansell, chairman of the Executive Committee, called the meeting to order. After singing "All hail the power of Jesus' name," the chairman read the following lists of nominations:

*Secretaries*:—George P. Eastman, of Yale; Lloyd E. Coblentz, of Lancaster; A. E. Craig, of Garrett.

*Enrollment Committee*:—J. M. Work, of Lane; E. J. Harper, of Vanderbilt.

*Chairman for the Afternoon*:—McMillan, of Princeton.

*Leader of the Devotional Meeting*:—Byron Palmer, of Boston.

*Nominating Committee*:—J. E. Gosline, of Cobb Divinity School; J. Kruidenier, Xenia; G. W. Taft, of Rochester; P. F. Price, of Hampden-Sydney; W. S. Phillips, of Westminster.

On motion these nominations were accepted by acclamation, and the session adjourned.

AFTERNOON SESSION.

The devotional meeting at 3 o'clock was led by Byron Palmer, of Boston.

Kinley McMillan, of Princeton, the chairman of the afternoon, introduced President Warren of Boston University, who gave the Address of Welcome.



After singing "How firm a foundation," the audience listened to a paper by Mr. E. L. DeYoe, of Gettysburg, on "Commerce and Foreign Missions."

Before proceeding to the discussion the motion was made and carried that each speaker be allowed to speak but once and that he be limited to three minutes.

The discussion was carried on by Grant, of Rochester; DeYoe; Dr. Hamlin, of Constantinople; Holton, of Yale; Dr. Barnum, of Turkey; Mr. Mateer, of China; Stample, of Drew; Judd, of Drew; Gow, of Newton; Kelley, of Princeton; and Durand, of the International Medical Missionary Society.

At its close the chairman of the executive committee made some announcements, after which the session was adjourned.

#### EVENING SESSION.

The meeting was opened by Brother Mansell. Rev. Dr. Steele offered the prayer and Rev. Mr. Mateer read the Scripture.

After the usual announcements, the Rev. J. T. McCrory, of Pittsburg, Penn., delivered the address; subject:—"The Crisis of the World." The quartette of the Boston school rendered a selection. The benediction was pronounced by Dr. Steele.

### SECOND DAY.

Friday, October 26, 1888.

#### MORNING SESSION.

The Alliance was opened by devotional exercises led by Mr. J. L. Kilbon, of Hartford.

Mr. George Hooker, of Yale, was elected chairman of the session.

The Nominating Committee presented the following report:

*Committee on Resolutions:*—T. B. Collins, of Morgan Park; E. P. Holton, of Yale; J. W. Morris, of Alexandria; C. A. Killie, of Princeton; E. J. Harper, of Vanderbilt.

This report was adopted.

The order of the day was then taken up, and Brother W. A. Jones, of Western Seminary, read the paper prepared by E. S. Brownlee on—"The Importance of Establishing Christian Colleges in Foreign Mission Fields." Mr. Brownlee was unable to be present because of sickness.

At the close of the paper, it was moved and carried that Dr. Hamlin, of Robert College, be given ten minutes to discuss the theme of the paper. At the close of the ten minutes his time was extended ten minutes. He gave a brief account of the effect of Robert college on the national life, especially in Bulgaria.

Dr. H. M. Barnum, of Harpoot, then discussed the question.

M. D. Delchoff, of Drew, a Bulgarian, next spoke, followed by Garabed of Asia Minor.

At 11:30 the reports from the seminaries were taken up.

At 12 M. the announcement was made that the remainder would be postponed until after the afternoon paper.

A telegram was then read from the Missionary Society at Lebanon, Tenn. "The Missionary Society of Cumberland University sends greetings of brotherly love, praying God's presence on your endeavors to extend the Master's kingdom. Our society is flourishing—semi-monthly meetings—thirty-seven active members. Read Eph. 3:4-21.

By vote of the Alliance, the Committee on Resolutions was instructed to respond to this telegram.

The Executive Committee then reported their decision as to the place for the next meeting. They recommended that the invitation from the four seminaries in Chicago be accepted. This recommendation was adopted by the Alliance.

Dr. Gregg, of Park Street Church, in which the Alliance was holding its meetings, was then introduced and gave a very friendly and pleasing welcome. He had been unable to be present at the opening session because of a railroad delay.

#### AFTERNOON SESSION.

The devotional meeting at 3 P. M. was under the leadership of J. W. Morris, of Virginia.

At 3:30 Mr. Mansell announced that an additional meeting would be held at 9:30 Sunday evening, which would be the farewell meeting of the Alliance.

S. M. Zwemer, of New Brunswick, was appointed chairman for the afternoon.

The Committee on Resolutions reported the response to the telegram of congratulations from Cumberland. The resolution was adopted.

The paper of the afternoon was read by Sherman W. Brown, of Andover; subject—"The Evangelization of the Foreign Population in our Western Cities."

At its close, Rev. Wm. G. Puddefoot, of Boston, was allowed ten minutes, which was subsequently increased to twenty.

As every one knows who has ever heard this gentleman speak, his talk cannot be reported. "It would be necessary to put Puddefoot himself into the report."

DeYoe, of Gettysburg, took part in the discussion.

At the close of the discussion, the reports from the seminaries were again taken up, but the time of each report was limited to two minutes.



The Question Drawer was opened at 5:15 P. M.

Rev. Mr. Mateer answered the first question,—“What opportunities are there in China?”

In reply to the question,—“To what extent should missionaries study medicine?”—Dr. Barnum said that ordained missionaries need spend little time over such studies. An elementary knowledge is sufficient.

A vote of thanks was passed to Dr. Gregg and others for their kindness in distributing certain pamphlets on “Inspiration” and other topics.

The announcement was made that twenty-seven seminaries reported 335 men pledged to home or foreign missions.

Adjourned.

#### EVENING SESSION.

The evening session was opened with the hymn, “Stand up, stand up, for Jesus.” Dr. Alden, of the A. B. C. F. M., offered prayer, and President Warren read the Scripture.

The B. U. Theological School quartette again favored the audience with a vocal selection.

Compt, of Drew, was announced as the leader of the devotional meeting Saturday A. M.

The Address of Rev. Herrick Johnson, D.D., was on the subject, “The Motives to Foreign Mission Work.”

After singing “Forward be our watch word,” the benediction was pronounced by Dr. Johnson.

### THIRD DAY.

Saturday, October 27, 1888.

#### MORNING SESSION.

The devotional meeting was led by Mr. E. E. Compt, of Drew.

Mr. G. P. Moore, of Chicago Congregational Seminary was elected chairman of the morning session.

The paper on “The Significance of the Crisis in Japan” was read by W. L. Curtis, of Oberlin.

#### DISCUSSION.

Rev. Dr. Griffin, of Boston, and Dr. N. G. Clark, of the American Board, were given ten minutes each.

They were followed by Rev. W. G. Kitchen, of Japan, Dr. D. C. Greene, of Japan, and Dr. Ashmore, of China.

At 11:30 the paper on “What of the Seed that has fallen on the Islands of the Sea?” was read by Chas. H. Dodd, of Hamilton.

His paper not being finished at the close of the half hour, his time was extended by vote of the Alliance.

Discussion. Adjournment.

#### AFTERNOON SESSION.

The devotional meeting was led by J. S. Williamson, of Bangor. After several announcements, W. S. Nevin, of Alleghany, was elected chairman for the afternoon.

The paper, “How far is it practicable for Seminaries and Colleges to support their own Missionaries?” was by Daniel E. Lorenz, of Union.

The discussion of the paper was carried on by Wolfe, of Union, Stonesifer, of Lancaster, Zwemer of New Brunswick, and Dr. Murdock. It was voted that the plan suggested by the paper be approved, and that it be referred to the Executive Committee with instructions to use the necessary means to carry it into execution.

Business.

The minutes of the meetings were read and approved.

The report of the Executive Committee was read and approved.

The report of the Correspondence and Publication Committee was read and approved.

The report of the Resolution Committee was adopted after laying on the table the second resolution proposed. The fourth resolution was adopted unanimously by a rising vote.

A recommendation from the same committee was also adopted that the Executive Committee be advised to collect the published proceedings of all the conventions of the Alliance from the beginning, and keep them on file for the use of the Alliance.

The report of the Treasurer was approved.

The report of the Nominating Committee was adopted.

The report of the Enrollment Committee was approved, but a vote was passed that the Enrollment Committee make an effort to obtain the lists from those seminaries which had not reported to it.

An amendment to the constitution was proposed, by Amos A. Parr, of Gettysburg, namely, that in Art. VI, Sec. I, cl. 3 the word December be stricken out and the word January inserted.

Two recommendations were offered by the chairman of the Publication and Correspondence Committee:

1. That the report of the Alliance be incorporated in the columns of some great, undenominational religious journal;
2. That such appropriation be made as will secure the immediate publication of the report of the Alliance in such journal.

It was voted that the recommendation of Mr. Ransom be referred to the Correspondence and Publication Committee, with instructions to report to the next convention a statement of the expense of such publication.

After singing a hymn, the session was adjourned.



## EVENING SESSION.

The Scripture was read by Dr. Broadbeck, of Boston. The prayer was offered by Rev. W. I. Haven.

The addresses of the evening were by Dr. Butler, of Newton; Rev. Dennis Osborne, a native of India; Dr. A. J. Gordon, of Boston, and Phillips Brooks, D.D., of Boston.

After the addresses an invitation was read from the Lancaster delegation to the seminaries in their district, to hold a district Alliance as soon as convenient.

The benediction was pronounced by Rev. J. T. McCrory, of Pittsburg.

Following the service in the church, a prayer and consecration meeting was held in the lecture room below. Mr. O'Brien, of Union, was the leader.

## FOURTH DAY.

Sunday, October 28, 1888.

## MORNING SESSION.

At 9 A. M. a consecration meeting was held, led by Mr. Wilder, of Union.

## AFTERNOON SESSION.

The meeting at 3:30 was opened by Bro. Mansell. After singing, prayer, and Scripture reading, addresses were given by Rev. W. G. Puddefoot and Rev. Mr. Mateer.

The meeting was closed with a hymn and prayer.

## EVENING SESSION.

The evening service was opened with a devotional meeting under the charge of Dr. Gregg.

H. M. Bell, of Alleghany, was chairman of the evening.

The quartette of the Park Street Church assisted in the services.

Addresses were made by Mr. J. S. Thompson, of Alleghany, and the Rev. Joseph Cook; the latter on "What is the Inspiration to Missionary work from the Possibilities of the Great Christian Empires of Earth."

Following these addresses, the impressions which the Alliance had made were given by many of the delegates in one minute speeches, followed by brief remarks from R. P. Wilder and the leader, Bro. Bell, of Alleghany.

The benediction was pronounced by Rev. Jos. Cook.

The farewell meeting of the delegates was held at 9:30, Bro. Mansell having charge.

It consisted of prayers and remarks by several of the brethren. 1 Jno. iii and Isa lxiii—the Scripture lesson.

During the meeting a paper was passed through the audience, for the names of those who expect to go to the foreign field unless God blocks the way.

Those who had signed this paper before this Alliance were asked to rise; forty-eight responded. Seven were found who signed during this Alliance meeting. There were sixty-four present who were expecting to go to the home or foreign field, making nine pledged to the home field.

After a prayer all joined hands and sang "Blest be the tie that binds," after which the Alliance was dismissed.

GEO. P. EASTMAN, (YALE),

LLOYD E. COBLENTZ, (LANCASTER),

A. E. CRAIG, (GARRETT),

*Secretaries.*



## ADDRESSES.

## I.

## ADDRESS OF WELCOME.

BY PRESIDENT W. F. WARREN, D. D., LL. D.

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

To me is assigned the pleasant duty of welcoming you to this goodly city and to the goodly fellowships which you have come hither to enjoy. There are many in whose name I must speak; and that I may begin with the least and proceed to the greater, you must allow me, first of all, to greet and welcome you in my own name as a brother in the kingdom and patience of Jesus Christ. And that you may know how genuinely glad I am to look in your faces, and may know the nature of the right which I feel I have to give you a personal welcome, I seem compelled to allude to a fact, of which under other circumstances I should be slow to speak in any public manner. The fact alluded to is, that early in my ministry, in response to what I believed a call of God, I surrendered a much loved Boston pulpit and went forth to do missionary service beyond the seas, among a people of different speech. It is true that the field was not beyond the bounds of Christendom; but before I could accept of it, I found it necessary to come to such terms with myself and with my Lord, as to feel entirely willing to face the natural probabilities of the vocation, and to take up a work which, so far as I could see, promised to be the work of the remainder of my life. I therefore know what the missionary does when he lays upon the altar, his country, his friends, his home and home ambitions, and home opportunities, and home delights, for the greater privilege of obedience to the Master's call. And now, because I know of this, I delight in you who are learning to look unflinchingly toward the same supreme test, and in the name of an elder brother, I take you to my heart and say: Welcome, blessed are ye that come in the name of the Lord.

Pardon this personal word. I have spoken it only in the hope that it may give to each of the other words I may speak, a deeper significance and a more genuine heartiness of meaning. And now, assuming a more representative character, I proceed to welcome you in the name of the officers and students of our Boston University School of Theology.

It will be of interest to you to learn that this school may properly be called a child of one notable missionary, and the grandchild of an-



other. The story of its origin is a most inspiring example of missionary devotion and zeal, but too long to be told at this time. Suffice it to say, that in the last century a sturdy young Scotchman, a graduate of the University of Edinburgh, was sent out by John Wesley as a missionary to the unevangelized regions of North America; and that in this chosen work his life was spent. His son, John Dempster, born in 1794, inherited the gifts and characteristic heroism of the father, and became a missionary, first in the wildernesses of Lower Canada, and later in those of South America. In consequence of broken health he returned from Buenos Ayres in 1842; but his spirit burned within him for the opportunity to train up other workers who should go into all the world and preach the gospel to every creature.

For five years, with tongue and pen, in public and in private, he pleaded, without ceasing, for the founding of a training school for the pastoral and missionary candidates of the Methodist Episcopal Church. In the face of indifference, and even of ridicule and opposition, he persevered. He took upon himself the burdens of a solicitor of gifts, traveling from state to state, and even in Great Britain, to glean the slender contributions which rendered possible the establishment of this school in Concord, New Hampshire, in the year 1847. Nor was success here in New England enough to satisfy his grand conception of the coming needs of his Church and country. In his thought he constructed a chain of like institutions to stretch across the vast unsettled spaces of the continent; the second was to be located in the vicinity of Chicago; the third a little below Omaha on the Missouri; the fourth upon the Pacific coast. To this last he hoped to give the closing years of his life, together with the sum of \$15,000, the accumulated results of his life-long economies.

It was a magnificent program, a master-piece of world-embracing faith. Providence permitted him to complete the part which related to New England, and to duplicate it at Evanston, a suburb of Chicago. But a month before he was to start for the Pacific coast to make sure of the founding of the last of his projected seminaries, the voice of the Master was heard, saying: It is enough; come up higher. Nor did his magnificent dream fail of accomplishment. Other hands have taken up his work, and the theological seminaries at Greencastle, Indiana, at Denver, Colorado, and at Los Angeles, California, have made this chain of Schools of the Prophets from the Atlantic to the Pacific more perfect and more potent than even he had dared to hope. Moreover, it has extended onward through Asia and Europe, and now engirdles the globe.

Such is the debt of our Boston Theological Seminary—such the debt of theological education in the Methodist Episcopal Church to one invalid missionary, the son of a missionary from Edinburgh University.

Nor has our school been unfaithful to her heritage of missionary zeal and hope and prayer. I am told that it has the honorable distinction of having been among American institutions, the very first to introduce and to maintain continuously annual courses of lectures in the theory and history and economics of Missions. These courses, often extending through the entire year, have borne abundant fruit. The school has sent missionaries to nearly every quarter of the globe. Many of them are to-day at their posts. In at least one graduating class, and that a large one, every member offered himself for missionary service without stipulation even as to field. What a blessed inspiration is diffused in school and church by such heroic action! But our past can not suffice us. And among the many reasons why we are glad to meet and greet you, this certainly is one, because we trust your words and prayers will contribute to make the missionary spirit of our institution richer and more fruitful than ever in the past.

I come now to greet and welcome you in the name of the pastors and churches of Boston and its suburbs. Their fraternal interest has provided you with this spacious, conveniently-located and historic auditorium; their cordial hospitalities you will experience in every place of entertainment.

To many of you it will seem like walking amid the historic sanctuaries of the Old World to visit the Old State House with its inestimably precious collections; the Old South Meeting House, the forum of Otis and Warren; to stand in Faneuil Hall, the world-famed "Cradle of Liberty;" to climb the Monument of Bunker Hill, and thank God for all it signifies; to seek out the Old North Steeple, from which shone out the signal light which started upon his midnight ride the immortal Paul Revere. We welcome you who come from newer portions of our country, to all the inspiring experiences of the patriot pilgrim as he comes for the first time to ground so hallowed. We also welcome you to our newer temples of religion, and patriotism, and art, and learning; but while we do this, we beg you to remember that among the proudest of our treasured memories as a Christian city are these: that here was the home of the pioneer of Indian missions, John Eliot; that here from its beginning has been the home of the pioneer of American foreign missionary societies, the American Board of Commissioners for Foreign Missions; and that from Boston wharves, there long went forth more missionaries to the dark continents of earth than from all other American ports taken together. It is in no boastful spirit that I allude to these facts; it is only to heighten, if I may, the enjoyment which as lovers of missions you may find in visiting this city of the fathers and fore-fathers of so much that makes our common country glorious.

In conclusion, I beg to say a word upon one point, the profound significance of which I have never seen alluded to in any reference to



your organization, or in any discussion of its possible influence. The point to which I refer is the probable influence of the Inter-Seminary Alliance upon the policy of the American churches in respect to the theory and practice of training the missionaries of the future. In Europe, as you may know, there are two theories upon this subject: the one that missionaries should be trained in the same institutions in which ordinary ministers are trained; the other that they should be educated in institutions apart from the home ministers;—seminaries founded and maintained for such work exclusively. The first of these theories is exemplified in the provisions—such as they are—of most European churches for theological and missionary education. The second has given rise to such institutions as the Basler Mission House in Basel, Switzerland, and the Augustine College at Canterbury, England. The question as to which of these is the preferable plan is one that should be carefully weighed by every Christian communion. For myself, after thirty years of observation and study, I feel no hesitancy whatever in pronouncing the attempt to train the missionaries of a church in isolation from those who are to be the home ministry of that church, an exceedingly grave mistake. I will not now take the time to give you the reasons which have led me to this conviction; but two or three suggestions may help your thought.

First, a weighty reason in favor of the co-education of the two branches of the ministry is found in the superior economy of such a policy. Both classes need substantially the same instruction. In founding a "Missionary College" it would be necessary to duplicate every chair existing in our theological seminaries. It would be necessary to have professors of Oriental and Sacred Philology, of Hermeneutics and Homiletics, of Sacred History and Church History, of Didactics and Ethics, of Ethnic Religions and Confessional Theologies, of Sacred Rhetoric and Church Polity. On the other hand, all special features of the "Missionary College," such as Missionary Lectures, Missionary Cabinets, Associations, Correspondence, etc., are needed in our schools for the training of the home ministry, in order to give the future pastors of the Church an intelligent interest in her foreign work. Uselessly to duplicate this immense apparatus of instruction would be an enormous waste of both men and means.

Second, an even more important reason for not separating our ministerial candidates in their professional studies is found in the mutual need which the two classes have of each other's acquaintance and influence. If trained in a common institution, a church's future missionaries will understand her future pastors, and the pastors, the missionaries. If educated apart, there will always be a liability to jealousy and misunderstanding. No pastor will be so earnest a supporter of missions as the one who has had systematic instruction in the theory and history of the work, and who has sat for months or years

upon the same seat with the very men for whose support he pleads. It is one thing to plead for a "cause" in the abstract, or for the unknown work of unknown men, but altogether another thing to plead for an integral part of our own church work, and for the support and encouragement of beloved classmates with whom we have taken sweet counsel in happy school days, and with whom we still stand in active correspondence.

Third, the co-instruction and inter-association here advocated are needed in order to ascertain and test in the best manner the aptitudes of students for home or foreign work. Many a zealous young brother, who under the advice of injudicious friends or the promptings of a warm heart, offers himself for the foreign service, will gradually discover, in the prosecution of philological and other studies, his lack of adaptation to work in a foreign tongue and, under arrangements like those we are advocating, will naturally find his proper place in the home field,—and this without that embarrassment to the Church, or sense of failure to himself, which would result, were he an accepted missionary candidate in a separate missionary college. Many another, of admirable fitness for the foreign work, but with convictions too immature to justify his offering himself for mission service, will come, under the influence of missionary instruction and association with those devoted prospectively to that work, to recognize his call and to accept his true destiny. Thus will both classes be benefited, and every man more readily find his appropriate field.

Cherishing such a view as to the true policy of the American churches in the training of their missionaries, I have felt a profound interest in the organization and in the history of the American Inter-Seminary Missionary Alliance. More than once, in recent years, have men with zeal in excess of discretion proposed the founding in America of distinct and separate colleges or seminaries for the education of foreign missionaries. Frequently they have spoken slightly of the spirit and instruction found in the ordinary theological seminary, urging their deficiency as a cogent reason for the adoption of their proposal. As soon as I heard of the organization of this Alliance, I rejoiced in spirit. I said in my heart: This is the needed thing. It is destined powerfully to contribute to the development of the narrow and provincial American theological seminary to its normal breadth. By the help of God, it is going to make the theological seminary as significant and powerful for the mission work, as it now is for the pastoral. Such I still believe is your mission. You have a far grander work than merely to recruit the ever thinning missionary ranks of your respective churches. You are to create a demand for an ampler, a more cosmopolitan instruction and training; you are to emphasize the inseparable unity of home work and foreign; you are to guard your respective churches from the constant peril of making the missionary



activity a fad, a by-play, an "enterprise"—a something apart from the essential life of the Church itself. I know not how better to conclude than with the earnest prayer that the great Head of the Church will cause this annual meeting, with all its brotherly conferences, to contribute to the strengthening of your organization, to the increase of its power, on one the hand over its members, on the other, over students and teachers, and the churches which they serve.

### The World Crisis.

ADDRESS BY REV. J. T. MC CROBY, PITTSBURG, PENN.

I am most happy, my young brethren beloved, to address you at this the first evening session of your ninth annual convention. It is, certainly, a most thrilling and suggestive sight to see these hundreds of candidates for the Gospel ministry gathered from all parts of our broad land to this historic city, to consult and confer together concerning the interests of Immanuel's kingdom. The growth of this Alliance is something phenomenal and is certainly one of the signs of the times. It is less than a dozen years since your speaker left the halls of the seminary, and yet he does not remember during his entire course to have heard such a movement even mentioned among the students. Yes, surely it is one of the signs of the times. And, as we gather here under the very shadow of that old Bunker Hill monument, may we not indulge the hope that a mightier revolution than was inaugurated in the political affairs of the world by the battle it commemorates, has already been inaugurated in the ideas and methods of world evangelization, partly, at least, through the instrumentality of this organization? In addressing you to-night I shall endeavor to stir up your pure minds by way of remembrance and inspire your earnest, consecrated hearts to greater zeal in the cause of our adorable King Jesus. No effort will be made to bring forward any new thing, though you are convened in this modern Athens, but rather, going back eighteen hundred and fifty years, and getting close to the man of Nazareth and catching up the words that fall from the gracious lips of that greatest of all teachers, I shall speak to you of the CRISIS OF THE WORLD.

Jesus is in Jerusalem. It is the first day of passion week. He is speaking to his disciples and others who are about him of the dreadful events of that sad week, and he shudders as he forecasts his own terrible sufferings, and in an agony of soul cries to his heavenly Father, when—listen! there is a sound; to some it rolls like thunder across the sky; to others it is as the voice of one of those heavenly powers speaking right down into their midst with some celestial message for this wonderful man. Jesus, however, recognized the voice of his Father.

He tells them who it is that speaks and why. This, he assures them, is a critical period in the history of the world; it was indeed *the* critical period—the world crisis. "This voice," said Jesus, "came not because of me but for your sakes. Now is the crisis of this world." There had been crises, there have been since, many of them. Crises in the physical world, crises in political, mental, moral and social life; crises of world-wide and universal moment; but now was *the* crisis of the world, the one critical event that gathered up into itself all the interests of time and of humanity and fixed eternal destinies. "Now," said Jesus—"NOW IS THE CRISIS OF THIS WORLD." What does this mean? We believe that at the time Jesus uttered this pregnant sentence there was developing a world crisis—the world crisis indeed—which stands alone among the significant events of history, and around which center interests that are world-wide in their sweep, and eternal. If you please, that was the battle of the war between the forces of good and evil. You know in every great contest for mastery there is one crucial point, one deciding battle—as Thermopylae or Waterloo or immortal Gettysburg. So, Jesus meant that in this mighty contest between the forces of good and evil the crisis was at hand, the moment of destiny had arrived, the question of ascendancy was to be settled; the battle of the ages was to be fought.

We need not stop here to discuss at any length the fact that two mighty forces are at war in this world. That fact is too plain for argument. A strange, sad, wearisome history, indeed, has been the history of our race. Need we wonder, if to some, who have not had the opportunities we enjoy of reading from the book of God's providences, that this world has seemed an insoluble enigma or even a tremendous blunder? It requires thought and a large and wide induction from facts to see that, as the poet sings—"thro' the ages one increasing purpose runs." Nor do we doubt that behind this increasing purpose is the wisdom and goodness and power of an infinite Father. And yet how dark and bitterly sad the history of these past six thousand years! From the fatal moment of that sad event in the garden of Eden where the mother of our race, yielding to the solicitations of an evil spirit, entertained a doubt of the goodness and integrity of God, from that moment the contest has been waging. And as we review the history of these sixty centuries or more, we are overwhelmed with sadness at the evidences of the awful power wielded by the forces of evil. Ah! what a record it is indeed—written in blood and all stained with tears, recording events of cruelty and crime that make one's brain reel and heart grow sick, as he reads the appalling tale. Look at it. It begins with murder, fratricidal murder, where the first-born son of human kind stains his guilty soul with his brother's blood. Then, as the race multiplies, it widens out until all parts of the habitable earth are made the theatre of the most awful and immoral villainies, until offended heaven, unable



longer to endure the sight, calls for floods from beneath and floods from above, and drowns the guilty race, and washes the world from its sickening, unutterable pollutions. Even then the evil did not cease. As the world was repopled, abominations abounded more and more among men. The very atmosphere seemed surcharged with a malignant moral malaria that infected every soul. Sin abounded; crime rankled; vice festered; lust, in bestial foulness and unblushing front, stalked abroad, and evil seemed to dominate the world. No wonder the vengeance of heaven was let loose again and again upon men, and tribes and cities and nations smitten with bolts of wrath, consuming them with fire from the skies, desolating countries with famine and pestilence and war, and literally stamping out of existence whole tribes and peoples under the terrible tread of quaking judgments for their intolerable crimes. Nor has this awful force of evil suspended for one moment, at any time, in any age or any clime, its dreadful operations. From the very beginning up till this solemn hour, it must be confessed, there has been a tremendous force that makes for wickedness, holdingsway in the world, and working awful and appalling evils among men. At the same time there has been always and everywhere evident in the march of events another force in direct and determined opposition to the evil. Sometimes, as has already been suggested, this power that opposes the evil and makes for righteousness has shown itself omnipotent in its manifestations of force in contending with sin and crime. It has, without a figure, hurled the red-hot thunder bolt out of the sky, has shaken the earth until it has trembled upon its everlasting foundations, till oceans have been upheaved and cities submerged and the whole face of nature changed. And yet it must be confessed that for the first four thousand years of our history the advantages were not so evidently on the side of goodness as to leave no doubt concerning the final outcome. It is true, indeed, that some even in those far-off times saw signs of certain and glorious triumph for the cause of truth. They wrote as though recording the history of a glorious reign of righteousness and peace, which, standing out against the dark background of those sorrowful ages, made a picture beautiful as a dream of the morning, sweet and fresh as a vision from some unfallen world. They sang, inspired poets did, in such lofty, thrilling strains of coming victory that their songs still start the pulse and warm the blood now after thousands of years. But, oh! these men had a telescope which brought into view an age and a world that were off many centuries in the future, and they sang of a triumph that is yet to be accomplished. What then? The contests during these first four thousand years—these forty dark and dreadful centuries—were but the skirmishing incident to the great struggle, the fore-runners of the pitched battle of the great campaign, the fighting that went before and prepared the way for the deciding battle of the war.

This crisis was precipitated by the coming of God's own and only-begotten Son in the flesh, in the person of Jesus of Nazareth, upon the arena of earthly conflict, and taking up the gage of battle on our behalf, and settling at last, and once for all, the question of rulership over all the forces of creation. That was the crisis. Then was fought the battle of the ages. All the forces engaged in that mighty conflict, so far as the cause of righteousness was concerned, were summed up in that one person, Jesus of Nazareth. The final contest had begun years before, after a fast of forty days in the wilderness, and had swept on over mountain and plain and even out on the tossing billows of the sea, but was concluded at Gethsemane and Gabbatha and Calvary. That battlefield was scarcely two miles in circumference. Beginning down in the lonely garden, in the dread midnight hour, when all the powers of darkness were hurled in deadly persistence against a lonely man, it swept around and up the mountain side, through the gates, and into the very heart of Jerusalem. There for weary hours was held a hand-to-hand contest, till at last when the sun had risen and was half way up the eastern sky, one side seemed to give way, and the battle, in mighty surges, swept out through the western gate to Calvary. The event was an agonized prayer, a shameful betrayal and arrest, desertion by his friends and the awful hiding of His Father's face, an arraignment before a most unrighteous tribunal, a travesty of justice in condemnation of immaculate innocence to crucifixion, a crowning with thorns, an unmerciful scourging that flayed the tender flesh from back and loins and death upon a cross amid curses and scoffs and ribald jeers, and strange sights and sounds, and darkness dire, and a world-convulsion. That was the crisis of this world. From that most cursed and most blessed moment, the future was secure—evil shall be overcome, goodness shall dominate this world; the powers of darkness are put to flight, and it is only a question of time, and that time fixed in the unchanging purposes of heaven, when the last vestiges of the devil's bad rule shall be swept from earth, and Christ shall reign supreme. There was the turn of the tide. From that moment all the forces of this world which had been hurled so persistently and successfully against righteousness were marshaled under a mighty leader, and turned against evil. Not that these forces were all at once and completely arrayed to fight, for all that was in them, on behalf of righteousness, but, that they were being swung into line, and such an organization of them was begun as could not fail in the end to produce a resistless force for good. Our meaning is that the social, political, educational, industrial, commercial and spiritual agencies of the world were given a new direction, and that finally they would all be marshaled under the banner of the cross as one grand and resistless army for the complete salvation and conquest of the world. It is true that just at this point we may encounter some serious objection. It is held by many that the world crisis of which



we speak did not embrace all human interests; that this contest between good and evil, while it involved politics and social life, and educational and industrial interests, was especially waged for souls; that while other things must be affected incidentally, they did not come definitely within the plan of salvation. Now it seems to me that we hold but half the faith of revelation, and clip the wings of the church's aspirations, and sever the cords of her energies the instant we concede that all these vast concerns, which, from the very nature of things, belong to human life and center in human society, are to be left under the dominion of the evil one. If I understand this revelation, that world crisis was world-wide in its sweep. The contest was not alone for soul mastery but *world* mastery. The redemption Jesus wrought was not soul redemption merely but world redemption. The divine purpose was not to snatch a soul here and there from amid this world-ruin but, by a mighty revolution that should reach to every concern of world-life, to extend the dominion of righteousness till it was all-embracing. It is a great and blessed thing, my young brethren, to go forth in Christ's name with the expectation of winning souls, but oh! it thrills me with unutterable hope and joy to realize that at the same time he is moving out to a world conquest, that shall yet restore the lost dominions to the eternal king, and place on that brow that was torn with thorns the crown of universal empire, and place in that hand that was pierced an universal scepter and wake the song that shall roll round the earth and fill the heavens: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Let us try to take in the length and breadth and the depth and height of this mighty enterprise. It is more than the conversion of souls. That would be worth all effort and sacrifice, it would seem, to bring a lost and doomed immortal out from under the curse up into right relations to its God, and fit it for a place in heaven before the throne; but it is more than that, vastly more, this work of ours, for it is to lift a race, a world, in all its vast concerns, and make it the kingdom of God. Without entering upon a formal discussion of this point I shall content myself and tax your patience with but a single incident, which shall be both argument and illustration, as it is both prophecy and history. Almost two and a half thousand years ago there reigned at Babylon a mighty sovereign, Nebuchadnezzar by name. We go back in thought across these twenty-five centuries and find ourselves in great Babylon, the most magnificent city of earth. We are in the palace. It is night. We pass the guards and enter the bed chamber of the sleeping king. There lies the man that rules the world; that head wears the crown of universal empire; that limp right hand sways a scepter which commands absolute obedience throughout one hundred and twenty and seven provinces. But see! the king starts; he dreams. He rises and sits half upright in his bed. His right hand clutches as for his scepter,

while his left hand is lifted to his head as though feeling for his crown. His brows contract with mighty thoughts that are crowding his brain, while his bosom heaves as though a whole cohort of terrors were tramping through his soul; he moans and is in agony, as a sovereign whose kingdom was dissolving and who saw his palace and his throne in ruins and himself dethroned, a crushed and conquered, helpless man. He awakes. He starts and stares and clasps his hands to his fevered brow as one awaking from a frightful dream. He calls his courtiers and bids them summon without delay all the wise men of Babylon. And now there is hurrying to and fro through all the streets of that glorious capital, the magicians, enchanters, sorcerers and Chaldeans are summoned to the palace, and bow themselves into the august presence of the mighty monarch. The king declares to them that he has had a dream, a dreadful dream, and demands that they tell him what it was and its interpretation, for it has escaped his memory. They ask to know the dream and promise to interpret it. But no, he cannot recall it. The thing has gone from him; and he rightly judges that if they can interpret dreams they should be able to tell the dream itself. He tells them they must give him both dream and interpretation, or die as a set of impostors. They protest; "the king demands an unheard of thing. No king had ever demanded the like." But Nebuchadnezzar is unrelenting and drives them from his presence under sentence of death. The decree has gone forth; "all the wise men of Babylon must die." Now among the wise men of Babylon were four young Hebrews, Daniel and his companions. As Arioch, the chief murderer of the king's guard goes about in preparation for this wholesale slaughter of the wise men, he meets Daniel on the street. These two men were fast friends. Daniel marked the expression of confusion and distress on the countenance of his friend Arioch, and inquired its cause and import. Having learned the frightful facts of the case, and getting a brief respite from the swift and murderous decree, he sought his fellows and with them invoked the interposition of heaven, and sought, and in a vision of the night, learned from God the dream and its interpretation. Then springing from his couch with a burst of thanksgiving and shout of joy, he repaired at once to the palace. He is hastily brought into the presence of the sleepless, agitated sovereign. With an ascription of all the honor of his knowledge and discovery to the God of heaven, he at once begins, "Thou, O king, sawest and beheld a great image,"—and the king's countenance lights up like the countenance of one who, lost in the darkness, gets the points of the compass by the first streaks of morning dawn. Daniel goes on. "This image, which was mighty, and whose brightness was excellent, stood before thee, and the aspect thereof was terrible." Then, as he describes the image with head of gold, and breast and arms of silver, the lower parts of the body and the thighs of brass, the legs of iron, the feet partly of iron and partly of clay, the



whole truth bursts upon the king and he may have interrupted the prophet with the exclamation: "It is my dream, it is my dream!" But his countenance is sobered as Daniel goes on to relate the other part of the vision, how a stone taken from the mountain that loomed up yonder in the distance, was hurled by an invisible hand, and smote this great image on its mongrel feet, and brought it with a crash to the earth, and then, with blow upon blow, ground the whole splendid figure to powder, made it, indeed, like the chaff of the summer threshing floor, till, scattered with the wind over all the face of the earth, no place was found for it; and how this marvelous stone increased in size as it went on in its process of demolition, until at the end it was a great mountain that filled the whole earth. What did it all mean? "Just this," Daniel said; "that great image represented the world powers," beginning with Nebuchadnezzar and coming down across the centuries for, we do not know, how many years. That stone, cut out of the mountain and hurled by an unseen hand, represented the kingdom of the Son of God which should be set up in this world, while the outcome meant the complete destruction of the world powers, which are opposed to the kingdom of righteousness on the earth, and the final and glorious triumph of the Lord Jesus Christ and his dominancy in the government of this world. This is the work which was fully inaugurated when Jesus on the cross brought to a crisis the mighty moral affairs of a disturbed universe. God declared then, as he has declared in a thousand other places in his revelation to men, that this world shall be delivered from the dominancy of sin and Satan, and restored to its allegiance to its only and rightful sovereign—the man Jesus Christ, the King of kings and Lord of lords. There is no doubt in my mind that the redemption of this world embraces all its vast and mighty concerns, and the crisis of which we speak was the turning point in all this world's affairs. And with what rapturous hope do we behold to-day the progress that is being made in bringing all the world forces into line and getting them fully equipped for the final struggle. Some may wonder why God put off that crisis for so many weary, dreadful centuries. "Even so, Father, for so it seemed good in thy sight," is our only answer. No doubt this mighty problem, which is being wrought out on this little corner of God's boundless universe, is a thing of larger proportions than we are wont to think. How wide its sweep is through the worlds; what classes and conditions of moral intelligences it involves; what its influence is on God's moral government, or how far it reaches back into the ages that are past—these are questions that may be discussed, but never can be settled here. But that it is to influence and fix the destiny of all moral creation in all God's limitless dominions for all eternity is settled beyond dispute. Truly, then, it was an event to fix the attention of heaven and earth and hell—that world crisis. It may, also, appear to some that the progress of the kingdom

of righteousness has been distressingly slow since that crisis in the world's affairs. But only God knows all the difficulties of the undertaking, as these stand related to other concerns of God's government, or the mighty and desperate character of the forces to be overcome. I doubt not, however, but that among these, both of our friends and of our foes, who can appreciate all that has been accomplished in this dreadful contest, since Jesus took his place at "the right hand of the majesty in the heavens" and began this final campaign against the powers of darkness, there is but one opinion, and that is, that as the centuries roll by, the utter and inevitable doom of the evil is hastening on with giant strides. Even to us it becomes plainer every day that righteousness is making glorious headway, and that complete victory may not be far off in the future. Consider a few of the facts in the case. See how, for example, the social forces are being marshaled on the Lord's side. While it is indeed true that, now and then, great surges of viciousness roll up on the shore from this restless sea of human life, and threaten to submerge the world in one fell deluge, desolation and destruction, they soon recede and are lost in the depths, while the steady, resistless current of reform and social progress sweeps in and on and on; and mightier far than the pull of the heavenly bodies on the tides of the sea is the influence of the Sun of Righteousness on the deep currents of social life. Sin and vice are losing caste everywhere in society, and are hiding their heads as ashamed, while virtue finds a glad welcome where once she was cursed and scorned. The names of those highest in the social world cannot make vice respectable or even tolerated, as the heir apparent to the mightiest modern earthly throne has learned within the past few years, to his everlasting shame, and to the joy and rejoicing of all lovers of virtue. Society is feeling to its profoundest depths and to its outmost rim, the influence of the leaven of righteousness, and ere long, if it please God, it will not tolerate what the Gospel condemns.

And who can calculate the progress in righteousness in the politics of the world in these eighteen Christian centuries,—or, for that matter, in the last century and a half? The highest possible attainment of civil society is self-government. Even in the millennial period there can be no advance upon this form of civil society. Now, this attainment has been made in one Christian nation of sixty millions of people and has passed the stage of experiment. The test of our form of government has been most severe, and warrants the conviction, expressed by our martyred Lincoln as he stood upon the red field of immortal Gettysburg, that free government never shall die out among men. Certainly much remains to be done to perfect the form in its application to the needs of society, and to bring it into complete harmony with the spirit of the Gospel of Christ, and to extend it over the whole world. This will yet be done. The leaven is at work in human society.



In every nation under heaven there is progress toward self-government, the highest possible attainment of civil society. What convulsions, upheavals, revolutions may yet shake or shatter the Old World governments we may not be able to foresee, or whether by silent and happy movements the changes shall be wrought that shall put the nations into line for the final battle against wrong; but one thing is certain—the hand that was nailed to the cross at that crisis of the world is swaying the destinies of the millions beyond the seas, and Jesus will yet swing them into line, and marshaled on the high table-land of self-government, they will prove a resistless force in the final assault on the citadel of unrighteousness. Truly, my brethren, our God is marching on. And what else may we say of the educational forces? Education got its impulse and inspiration from Christ and Christianity. There is, indeed, reason to lament the unhealthy and immoral character of some of our educational forces—vicious books, infidel or semi-infidel magazines and novels and even school-books, with many low-thoughted and immoral daily and weekly newspapers, including especially that most insidious and poisonous of all, the Sunday newspaper; and yet, here, as elsewhere, the trend is upward and onward. The great universities, the colleges and schools of every grade, with the best writers and lecturers and preachers, the real leaders of the world's thinking, are almost a unit for God and godliness. The Bible is becoming more and more, as the years roll by, the inspiration of the world's thinking. It is true, dear friends, that in the great throbbing brain and pulsing heart of humanity the throb and beat of the brain and heart of the Christ is felt more and more.

Now, if we add to this the Christian trend of the commercial and industrial world, what cheer and hope it gives us! May it not be affirmed that every movement of these mighty industrial forces is inclining more and more in directions favorable to the progress of the kingdom of Christ? The brawn and brain that is building up and giving direction to the tremendous industries of the world is coming more and more under the influence of righteousness. While there are lines of trade and commerce which exist only to curse and kill the race, and whose only excuse for existence is a greed that ought to shame even the devils themselves, still the great, broad, legitimate enterprises of the world, may and probably will flourish when Jesus sways the scepter of the nations and his truth dominates the enterprises of the earth. It need scarcely be mentioned that commerce has already proven herself to be a pioneer in the world's evangelization. Is it now a dream that inspires the hope that, in the not distant future, all the white sails that dot the seas of commerce, all the iron highways that girdle our continents, all the electric wires that stretch around the earth, making all the world one neighborhood and bringing the cities of states and continents into speaking distance, shall be but so many Christian agen-

cies, manned and operated with the distinct and definite purpose of bringing the whole world into complete and glad submission to Him whose right it is to reign? You may not think such a thing is likely to be, but there are prophecies thousands of years old which, without any violence of interpretation, give color to the hope, while the movements of the last fifty years greatly encourage it. To some, at least, it appears that the infinite Spirit which resides in and directs the movements of the Church has taken His place in the very center of all industrial and commercial forces and enterprises, and, like that grand Corliss engine of our Centennial exposition, is making God's power felt and His will obeyed through every belt and shaft and wheel and every single piece of the vast machinery of this grand world enterprise. Let it be borne in mind, now, that the only living and aggressive religion in the world is Christianity, and that religion of some sort has always been the dominant force in the world. Too often, alas! it has been a false religion, a religion of devils; but it has controlled mankind. If, then, the Christian religion is the only aggressive form of religion in the world; if its ideas are working in every form of life; if as leaven it is working its way throughout human society—is not the prospect for the future a glorious one indeed? Has not the crisis been passed? Are not all the forces of this world falling into line for the final conflict? May we not, going forth under the standard of the cross, shout our halleluiahs and prepare to celebrate our final triumph in the comparatively near future? However these queries may be answered, it appears to me there is but one thing for us to do, and this convention can help tremendously toward the doing of that one thing. We can take a more decided and aggressive attitude toward evil, and call the church to a more hopeful and enlarged view of its mission to the world.

Can we not go forth in these days "when men's hearts are failing them for fear, and for looking after those things that are coming on the earth," and with prophet voice cry out, Look up and lift up your heads, for your redemption draweth nigh? If God's word warrants the view of the Messianic world kingdom we have presented this evening, and if the crisis is past, let the church rise to the sublime demands of the hour. Let the glad tidings be spread abroad. Let our watchword be, the world for Christ. Let love for Jesus inspire us with the glory of God, and the good of humanity ever before our eyes. Let there be a complete consecration of all to this blessed and stupendous enterprise. Let us call for a mighty uprising of all the people of God. Let swifter messengers than ever answered the summons of patriotism call the truehearted to meet the emergency of Messiah's kingdom. Let the thrilling episode of Dawes and Revere be outdone by men whose souls are on fire with a loftier patriotism, in arousing a sleeping church to meet the call of the hour. Oh! if the church were only aroused.



Oh! if we could put from us, forever, all petty rivalries and ambitions and self-seeking, and live for humanity in living for Christ. And we must reach that plane of love and benevolence, or the world cannot be reclaimed; and if the world cannot be thus reclaimed, then the Gospel is a dream—then Jesus was a dreamer; then the grandest, noblest lives that have ever been lived were inspired by a delusion; then all the bright pictures of prophesy are but the unsubstantial fabric of a vision. But these things are real. This old Gospel is all true, every word of it. Benevolence shall yet drive out selfishness from the earth. Heaven is mightier than hell. Christ shall vanquish Belial. Let us lift high in this convention, and over the whole American church, the banner of the cross, and wave it as the one flag of sovereignty over all the governments and institutions of this world. Let us proclaim for all earth's affairs an independence of the despotism of the devil that shall shake the powers of darkness and find an echoing response in hallelujahs, from the thrones of light, of all the pure spirits of God's wide universe.

All hail the power of Jesus' name;  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of all.

I have somewhere seen related the following incident in connection with one of the battles of the war of the rebellion. An army was moving out on its first campaign to its first battle. The men had marched all day across tracts of burning sands and had waded many streams. Many had fallen out by the way—even horses had failed. They had cheered their weary march with army songs. But as evening draws on, completely worn out, they hear the boom of the cannon in their front—the battle is on. The men, unaccustomed to such hardships and such sounds, thinking of home, are completely discouraged and disheartened. The general and his officers note with alarm the state of the army. Something must be done to cheer these men. The general with a colonel comes riding rapidly up to one who was accustomed to lead the singing of the regiment, and cries out “for heaven's sake, sing something to cheer the boys.” But what could he sing? They had sung and grown weary of all their army songs. Coronation flashed upon his mind, and he began “All hail the power of Jesus' name.” With lightning speed it flew up and down the ranks, from regiment to regiment, till the entire army was singing that grand old song. It rose up into the heavens and it seemed as though the God of battles was marshaling the angels and sending them down the sky to fight his cause. Everything was instantly changed. The discouraged, disheartened felt an inspiration of new and mighty life swelling their veins. With dauntless and invincible courage they sprang forward to the dreadful conflict, and that evening won their first victory and crowned once more

the old flag with glory. Is the army of the Lord discouraged and disheartened by the hardships of the way? Let us, then, my brethren, in the faith of all the bright promises of the word of God, seeking the full manifestation of the divine power through the operations of His holy spirit, cheer on the lagging, trembling host by exalting that name, that is above every name, and calling upon all the world to put the crown of universal empire on his brow, and to place the scepter of all authority in his pierced right hand. Amen and amen.

### The Motives to Foreign Missionary Work.

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Motive is that which influences the choice, or moves the will. The motives to the work of foreign missions—What are they? Certainly not the associations of culture and refinement; not the gratification of literary or oratorical ambition; not love of one's home or country or church. These may enter more or less into the springs of our action as connected with work for Christ in our own land; and they do doubtless appeal to many in a subtle and potent way. But there is no room for them, and no possibility of their action, in persuading to heathen continents. Nor country, nor kindred, nor church, nor advantages of culture and comfort, put in their plea for the dark places of idolatry and superstition.

Even the *romance* of missions must now be dropped out of the enumeration of forces by which men are influenced. Once, this element of romance in going to distant and unknown populations had its place and power. There was a peculiar fascination, to some minds, in the very uncertainty and shadowy mystery of the foreign mission work. But in the full blaze of our modern exploration and research, with every island and continent opened and pierced, with limitless possibilities of inter-communication, with the nations joined in a kind of conversation club and talking with each other daily from all around the world, the romance of missions no longer plays upon the imagination and lures to service by its nameless charm.

What, then, are the great motives by which men are to be constrained to enter this wide and open door?

In praying the Lord of the harvest that He will send forth laborers into his harvest we are to use the means by which men may be influenced to go; just as in praying the Lord of salvation that He will rescue the perishing, we are to use the means by which men are to be saved. Hamilton's aphorism, “There is nothing great in this world but man, and nothing great in man but mind,” is true only because mind



is not a piece of putty, but endowed with that tremendous gift, freedom of will, and therefore self-elective of its courses, and constrained to nothing irrespective of choice and motive. It is in distinct recognition of this high endowment of your manhood, young brethren, that I array before you the Motives to Foreign Mission Work. I bow in joyful assent to the sovereignty of the Holy Spirit in separating Pauls and Barnabases to this work, while still I declare to you my solemn belief that your convictions are to be captured by rational methods. (It is, therefore, no perfunctory business to which I have consented, in responding to your call to speak to this convention. God forbid!) It were a huge indecency and a gross offense for one to play the pulpit rhetoric in an hour like this, and simply seek to invest the subject of missions with the charm of rhetorical art and graceful declamation. What I would like to secure, as spoil for the kingdom of God to-night, is a quiet, intelligent, thoughtful decision by a goodly number of you, that, God willing, you will go as heralds of the cross to some one of the dark suburbs of hell on pagan shores.

I. *Duty* is the first motive I name, urging to the world's evangelization. Christ has commanded it. This would seem to be the end of all question about it with loyal souls. Let me try to set before you, briefly God's will on this matter. Of Christ's speech I cite only the words of the Great Commission. Mark their clear and wide significance. "*All authority hath been given unto me in heaven and on earth. Go ye, therefore, and disciple all the nations. . . . And lo, I am with you all the days, even unto the end of the world.*" Note the irresistible logical sequence here. "*Go ye, therefore, and disciple all the nations.*" Why "therefore?" Because all power of rule or government in heaven and on earth hath been given unto me—therefore, go ye. And go not to one nation or two or ten, but to "*all the nations.*" And go, not simply to preach the Gospel, but to *disciple all the nations by preaching the Gospel.* And I, your almighty Lord, am with you "*all the days*"—days of darkness and of light, days when the enemy shall come in like a flood, days when Satan shall desire to have you—all the days, I am with you in your world-wide discipling unto the completion of the age, *the end of the world.* Could will of God be plainer? Could it have ampler warrant and base? Could it be tied to a more assuring and supporting promise?

Let me cite another irresistible logical sequence in proof of God's will on this matter. It occurs in Paul's epistle to the Romans. The apostle has just said, "There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him; for, Whosoever shall call upon the name of the Lord shall be saved." Mark that matchless premise, tied to that matchless promise: God makes no distinction between nations. The same Lord is Lord of all. And rich in mercy to all that call upon him. For, *it is written,*

Whosoever shall call upon the name of the Lord shall be saved. And now listen and see how this infallible word of God proceeds to fence us in to the will of God by this series of inescapable logical interrogatives. "How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Is God's will anywhere along that remarkable succession? Then it is everywhere, at every step of the blessed way. If his will is concerned in any part of the plan, it is concerned in the whole. If it is his will that men should be saved, it is not one whit the less his will that the means should be used to save them. If he would have the end, he would have the means. If he would have all men call upon him, he would have it made possible for all men to call upon him. The one thing that lies indisputably and everywhere along that track is *the will of God!* If his will is that they call, it is his will that they believe. If his will is that they believe, it is his will that they hear. If his will is that they hear, it is his will that they have preachers. If his will is that they have preachers, it is his will that they be sent. And if his will is that they be sent, it is his will THAT THEY GO!

Who? *You, and you, and you,* sitting here to-night and unable before God to name one consistent and abundant reason why you should *not* go to preach Christ to the millions on millions of the perishing that have never yet so much as even heard of him.

And now recall the record of the infant church at Jerusalem and Antioch, and hear the Holy Ghost saying, "Separate me Barnabas and Saul for the work whereunto I called them," and see that infant church with scarcely a day's march out of Judaism and idolatry, few in numbers, scant in resources, with a vast work to be done in Syria as the strategic center and base of Gospel operations, as the home of Christ, the cradle of the Gospel, the center of the known world, with much of this home-field still to be occupied—see that infant church, obedient to the voice of God, taking these two out of its little band of preachers of the Word, and with prayers and benedictions, sending them forth to carry the Gospel to the heathen world. It is as if the Pilgrim Fathers, after five or ten years of preaching Christ, should have taken some of their best and sent them right out into the heart of this continent, among the idolaters of the wilderness, to carry to them the Gospel. Thus we have this further lesson concerning God's will and foreign missions, viz., that *there can be no possible need at home, when it will not be the will of God that men should go abroad.*

And now think of the two who were thus picked out and expressly named by the Holy Ghost for the work of foreign missions—the very choicest of that little band of preachers—Barnabas, already eminent as a son of consolation, gifted of God and successful; and Paul, schol-



arly and profound, easily the foremost of them all in learning and native ability,—and thus see another aspect of the will of God on this matter: to wit, that the choicest of his jewels should be set in the diadem of missions; that there can be no son of consolation, however rare his gifts of eloquent and persuasive speech, and no mighty intellectual athlete, whatever his wealth of learning and logical power, too precious to be laid on God's altar in joyful consecration to work among the heathen.

And so, dear brethren, if Satan should now be busy setting any of you to wondering whether it is God's will that you, with your splendid ambitions and large promise, should throw yourselves away on idolaters, let this choice of Barnabas and Paul by the Holy Ghost suffice to stamp that suggestion as a lie of the devil.

I find another place where God's will on this matter is written large and clear—in *the book of His providence*. If it might have been pleaded in the past, that the nations were inaccessible and could not be reached—that their gates were shut—the plea is idle now. God has flung the gates wide open, and has cast up highways upon which the ransomed of the Lord may go with swift feet, and enter into every dark place of superstition and habitation of idolatry. And unless these marvelous events, by which in strange and unexpected ways the gates of the nations have been nailed open, are the freaks of chance or the results of blind, unreasoning law, here, too, we see the will of God as to foreign missions. This finger of Providence is an infallible index mark pointing straight to heathen shores. It should put the sense of oughtness in many young bosoms. It is as much a voice of God to this generation, as the cry from Macedonia was to Paul, when the Holy Spirit shut up his way to the right and the left, and hedged him in and sent him straight on west to Troas.

And now along with this word and deed and providence of God—the word that commands us to go and disciple all the nations; the deed that took two of the choicest of that scant stock of preachers in the infant church and sent them abroad; the providence that has broken every national barrier down—along with these, put the fact that in this country we have one minister to eight hundred souls, abroad one minister to a half-million; that here ministers are elbowing each other all across the continent from Plymouth Rock to the Golden Gate, while hardly a mission in the whole heathen world is more than half manned, and hundreds of millions of the heathen world have never so much as heard whether there be any Saviour; put these things together and tell me what you think the will of God is about this business of discipling the nations. Not his will to somebody, somewhere, in this or some other generation; but what you honestly think his will is to *you, here and now*, about going to the heathen world.

I know the suggestion that naturally, and I think properly, occurs in presenting these contrasts: that nations have quality as well as quantity. Undoubtedly they have. Souls are to be weighed as well as counted. We are to look at strategic value, centers of influence and active play of forces, as well as mere numbers, in determining where to place and push the work of evangelism. And as a terse and striking statement of the value of winning and keeping this country for Christ, I have for years been accustomed to quote approvingly the remark of Prof. Phelps, who once said, "If I were a missionary in Canton, it would be my first prayer every morning to pray for Home Missions in America, *for the sake of Canton!*" But I appeal to you, young brethren, whether, after all just and even generous allowance for this suggestion, the disproportion between the supply for the Foreign Field and the Home Field should be so fearful and stupendous.

We must have a care lest we press our notions of relative value too far, and thus vacate a clear and unchallengeable word of Scripture and make our God a liar; for God's word says, "There is no distinction between Jew and Greek; for the same Lord is Lord of all." Is the very same Lord our own Lord Jesus, Lord of all? And is he rich unto all that call upon him? So rich, that whosoever shall call upon him, shall be saved? If this be true, then, when every one in this Christian country may hear that blessed truth if he will, without another preacher being sent to tell it, can we let eight hundred millions in other nations remain ignorant of it and stay in their ignorance till they die, on the plea that nations are to be weighed as well as counted! How long is this to go on? How many generations more must come and go? How shall they hear without a preacher? And how shall they preach except they be sent? And how shall they be sent, except you, and young men like you, who have nothing to hinder your going, are willing to go? The appeal, now, is to conscience. *Duty* is the motive I here press. And duty is sublime. The sense of it is the imperial thing in a man's bosom. The word "ought" is the supreme word. It harnesses the passions. It grips the will. It rouses endeavor and puts steel into it. What great and mighty things spring from conscience! I ought; that is enough for a loyal heart. Christ commands it. It admits of no parleying. It is duty. I ought. I will.

Recall that strange direction of Christ to two of his disciples near Bethphage; "go your way into the village over against you; in the which as ye enter, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one ask you, 'Why loose ye the colt?' thus shall ye say, 'The Lord hath need of him.'" A wild errand indeed. To reason's view, a fool's. A strange village. A colt tied. Never ridden—loose him. If protest is made, say, the Lord hath need. Bring him. "Why, master! You in need of an ass on this triumph march? It is absurd. And look at the difficulties! It is



impossible!" Was this the disciples' answer? No. Not a word. No parleying. No hesitating. *Obedience.*

Yonder, in the continent over against you, is a soul tied. Yea, millions of them. Go and loose them. Bring them to Jesus—they have been promised to Him—the heathen millions. The Lord hath need of them for his last triumphal march, when the shout shall go up from ten thousand times ten thousand, and thousands of thousands. "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the king of glory shall come in." Go and loose them. Bring them to Jesus. Who, that is not absolutely barred from going abroad, can doubt what God's will is as to his going abroad? And shall a mortal man palter and pother with the will of God! Be swift to say, O expectant preachers of deliverance to the captives, "I ought. I will."

Duty is a royal thing. Obedience, it should be our joy to render, without one other consideration than that thus we do the will of God. We are in the way of the Master when on this road. He delighted to do his Father's will. His face was steadfastly set to go to Jerusalem. "I have a baptism to be baptized with, and how am I straightened until it be accomplished." There is something overtopping royalty in such a mood of soul. Duty, for duty's sake, through storm and tears and bitter anguish, through a broken heart and the hidings of the Father's face—this was divinely beautiful and the heroism of a God. If we are like Christ, we will be something like that in the posture we take toward this question of going to a foreign field.

But there are other motives to foreign mission work, besides this regal motive of duty. The conscience is not the only birth-place of incentive to toil among the heathen. God has not left us with a simple command.

II. A second constraining motive to missionary service is *the condition of the heathen world*. "Having no hope and without God" is the Biblical statement of the case.

The heathen are immortal and responsible and guilty. The one tremendous and awful fact in human history is the fact of guilt. Every one of the deathless millions is under condemnation. All have sinned, says the word of God. "They are all gone out of the way. There is none that doeth good. No, not so much as one." The heathen conscience, like the Christian conscience, bears witness to this truth of Scripture. For the conscience of every pagan is better than his character. He knows better than he practices. This is true of the race. There is no difference.

But in the large mercy of God a way has been provided for the pardon of the guilty, through Jesus Christ.

Is there any other way? The Bible does not know of any. On the contrary, with unmistakable definiteness and most solemn emphasis and painstaking repetition it declares that in none other, in none other

whatever, is there salvation. "Neither is there any other name under heaven that is given among men, wherein we must be saved."

There is, therefore, no hope for the heathen world outside the Gospel. We need not speculate about a possible attitude of heathen minds, and a possible faith of heathen hearts, groping in the darkness and feeling toward the light, justifying the hope that multitudes will thus be saved who have never heard of a Saviour.

Push the theory to its utmost justifiable limit, and grant the widest latitude of meaning to the word of Scripture, that "in every nation he that feareth God and worketh righteousness is acceptable to Him." The sad fact is that two thousand years' search discovers no large reality for this vision of hope. Missionaries who face the heathen world tell us that he that "feareth God" is not found in any numbers on heathen shores—the potential faith is not there. History knows only one Socrates and one Cornelius.

It is this hopeless bondage and doom of death on these perishing millions that makes a mighty motive for going to them to tell them of Jesus Christ. They are guilty and they are lost, these dying millions that crowd the heathen continents. "Having no hope and without God," is the Scriptural affirmation. It is true the lost are here also. But here there is not a soul that may not know, if he will, that the Lord is rich in mercy to all that call upon him; there the millions of the present generation can never hear the story, unless you and men like you make haste to tell them.

They are all under condemnation. They are going guilty to the judgment. Their guilt is not the same as the guilt of those who have heard the Gospel and rejected it, and therefore their judgment will not be the same. They will be judged by the light they have had and the law they have had. The measure of their responsibility will not be, by one jot or tittle, other than the measure of their opportunity. Their condemnation will be as their guilt—no less, no more. But who can think their guilt a trifle, in the light of that fearful description of their state in the first chapter of Romans. "These, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith." God's "everlasting power and divinity, since the creation of the world, are clearly seen through the things that are made, *that they may be without excuse.*" This is inspiration's solemn charge. It is written by the infallible finger of the Almighty. Who shall gainsay it? Who shall make apologies for the heathen and palliate their guilt, and dream of some uncovenanted mercy for them, when from the divine heart of mercy there come these solemn words,—"*without excuse.*"

And who can count their sin and condemnation trifles, in the light of Calvary! It was just such sin and condemnation—the sin of men by nature, a race without God, and the doom of death thus sealed, that



led to the atonement by Jesus Christ. The rejection of Jesus, the trampling under foot the blood of the Son of God, only *heightens* the loss. It does not originate it.

Calvary did not make hell. Hell led to Calvary. If men must reject Jesus before a theodicy can be constructed that will justify God in the death of the sinner, then either salvation by the cross is of debt and not of grace; or, there was nothing very serious to be saved from before the cross was lifted. With either alternative the Gospel is honey-combed with falsehood.

But the Son of Man came to seek and save that which was lost, lost already. The loss was there, deep, wide, eternal. To make redemption a necessity in order to justify perdition is putting effect for cause; is making antecedent wait on consequent; is having Christ die for men that God may be just in damning men.

Make light, therefore, of the guilt of the heathen, palliate it, excuse it, insist, in the nomenclature of a new theology, that they can have a fair chance only through a distinct offer, and a possible acceptance or rejection of Jesus Christ, and you either whittle down the atonement to the dimensions of an ordinary martyrdom, or stamp it as a waste of value and a useless tragedy. You empty it of God, or make it a butchery! No! You cannot justify the anguish of Gethsemane and Calvary, nor account for the joy that sets a distant world of angelic beings vibrating with the pulsing tides every time a heathen repents, nor vindicate the terrific retributive imagery of Scripture, except as you allow the "sin" and "death" of the natural man a vast significance.

And the Son of God saw it, saw it all—the sin, the ruin, the dark despair and night of death. And it was this that helped bring him from the heights of heaven to the deeps of hell. It was this that so often moved him with compassion as he saw the multitude, as sheep without a shepherd—as a great harvest ripe and perishing. It was this, as well as duty, that set his face steadfastly toward Jerusalem. It was this that put such tender pathos on his lips, as he told how the shepherd sought his lost sheep—sought it until he found it, and then laid it upon his shoulders and bore it home, and calling his friends and neighbors, said: "Rejoice with me, for I have found my sheep which was lost."

"But none of the ransomed ever knew

How deep were the waters crossed:

Nor how dark was the night that the Lord passed through,

Ere he found his sheep that was lost.

Out in the desert he heard its cry,

Sick and helpless and ready to die."

"Out in the desert" do *you* not hear that cry, O young men of God? Not the cry of one, but of a great multitude, that no man has yet numbered, "sick and helpless and ready to die," out in the desert of India and China and the Dark Continent. "The Son of God in tears!" "And shall our cheeks be dry?" Does not the condition of the heathen world, as a motive to foreign mission work, tie itself to the command of God as a motive to foreign mission work? The glory of duty is one. The glory of compassion is another. I do not say that they are equal. But if duty is less sublime as an incentive to toil, because it is made to keep company with compassion for the lost, then a shadow is cast upon our Saviour. Ah, to feel both, deeply and movingly, is to be most Christlike.

I hold up to you, therefore, the condition of the heathen world, as well as the command of your Lord. See the sheep without a shepherd out on the mountains of sin, torn and bleeding and ready to perish. See the wide swaths of the ripened harvest go steadily down under the swing of a sickle that never stops, and for a granary that is not God's. And may the vision fill you and thrill you with a yearning and mighty sympathy for the lost millions, leading you in joyful surrender to say,

"Although the road be rough and steep,

I go to the desert to find Christ's sheep."

III. And now let me name and emphasize another motive that should have its place and power in constraining to foreign mission work—the *assurance of final and world-wide victory*. Hope is the radiant beam that has lighted many an otherwise unbroken night of dark despair.

Duty is sublime. But when its brow is sunlit with Hope, its joy is deepest and its courage best. Where Christ commands, there is but one thing left us—obedience. But where Christ graciously links with his command a most magnificent promise, there is another thing left us—*confidence of victory*. And this has kindled new fires in loyal hearts through all the ages. It helped our own leader fight his battles. We would not dare say this if inspiration had not put it on our lips. It is right out of God's word. Jesus, "for the joy that was set before him, endured the cross, despising the shame." That joy was the joy of foreseen victory. Doubtless He was stirred with the rapture of it as He turned to the Psalms and read the promise of His Father, "Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Doubtless He was helped to bear the travail of His sorrowful soul by the thought of it, as He caught from prophetic lips the words, "He shall see of the travail of his soul, and shall be satisfied." Doubtless He got stay and comfort from it when two men, Moses and Elias, foretokens and seals of His



redemptive victory, came out of heaven, and on the Mount of Transfiguration talked with Him of the deace which He should accomplish at Jerusalem. So that even our blessed Lord felt the stir of this mighty motive as He faced His foes and entered into His bitter baptism. And the same thing was given again and again to Paul for his inspiration and joy. Even his splendidly heroic soul needed the stimulus of assured success. It was at Corinth he had that vision of the night, when the Lord said, "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.*" Ah, it is God's blessed way to meet and help our human weakness with this blessed hope. So that when it is said, "This carrying the Gospel to the heathen is not a question of success or failure; we have no concern with results; ours is 'to do and die,' and let God take care of consequences"—the answer is, "God has been graciously pleased to take care of consequences by pledging to His battling host the mightiest successes that ever, by their sure prospect, thrilled human hearts."

From Genesis to Revelation is the breath of victory. The notes of an imperial triumph are struck all through the Scriptures. In Abraham and in his seed "all the nations of the earth" are to be blessed. "All the ends of the world" are to "remember and turn unto the Lord." The Gospel waters that just "trickle down" at the first from under the "door of the sanctuary," are to widen and deepen as they flow, unfed by any tributaries, but developed from their own inherent and exhaustless fountain fullness, until they become "waters to the ankles," "waters to the knees," "waters to the loins," and at last "waters to swim in, a river that cannot be passed over." And "deserts" are to "blossom" at the touch of these waters. And "dead seas" are to be "healed" by this all-healing flood. And "everything is to live whither the river cometh." "The earth is to be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The kingdom of God is like a grain of mustard seed, little at the first, but becoming greater than all herbs. The kingdom of God is like leaven, which a woman taketh and hideth in three measures of meal *till the whole is leavened*. And being asked by the Pharisees when the Kingdom of God cometh, our Lord answered, "Lo, the Kingdom of God is in the midst of you." It was there, already, put in the world; and not as a symbol of evil, a corrupting thing; meal is, not leavened by corrupting it. The Kingdom of God is for blessing not cursing, and it is to spread until it penetrates and assimilates the whole worldly mass into which it has been put. And then, as if to close this long chorus of triumphant and exultant faith with one last, clear, signal note of victory our Lord drops the metaphor of prophecy and parable, and ere He leaves the world, in plain, direct, and simple, yet profound and inspirational speech, in the majesty of an infinite command and in the courage of an infinite confi-

dence, He bids his disciples go and disciple all the nations, saying, "Lo, I am with you all the days, even unto the end of the world." It is as if all the notes of foreseen victory and all the strains of coming triumph that had burst out in song and story and prophecy and parable from Moses to Jesus had gathered their jubilant tides and poured them through this trumpet of the Great Commission. And there was room for them, room for them all, in these wide deep words. See how they open their spaces and let in all the incidents for the largest hope.

First, they make the thing commanded unmistakable: "Go and disciple the nations." *Discipling* is the thing commanded. And this thing is not some other thing. To disciple any one, in the Gospel sense, is to make him a Christian disciple—a follower of Jesus, a believer in his name, a hoper in his mercy, a learner at his feet. It is inclusive of "witness," but goes round about it and beyond it, and is far more. It is witness, and the results of witness; preaching, and the effects of preaching—conviction, conversion, rescue, transformation—slaves of Satan changed to sons of God.

But how far is the discipling to go? Not simply to one nation. Not to a few out of every nation. That is not the way this bold conquering order reads. But go and disciple all the nations. Make all the nations *Christian* nations, in fact as well as in name, so that the great bulk of their peoples shall be Christian. The encompassing command takes in the ends of the earth, not only as a field to be entered, but a field to be won. It means nothing less than a whole world full of believing sons and daughters of the Most High. It justifies every glowing prophetic figure. In it we see the wide spread seed of Abraham. In it we see the uttermost parts of the earth that are to be in Christ's possession. In it we see the ever deepening and widening waters of Ezekiel's vision. In it we see the wholly leavened meal of the parable. The discipling is to be as wide as the measureless sea, and as pervasive as the omnipresent light. What Christ commands to be done He gets done.

By *whom*? "Ye," my disciples. The discipling is to be done by disciples. God has put the treasure "in earthen vessels." It has pleased him, "by the foolishness of preaching" to save men. How shall the nations "hear without a preacher?" "Go YE!" It is a living ministry that is to do this world-wide discipling. Mark that. The agency is appointed and provided and in use; and the Lord has not arranged for any substitution.

With *what instrumentality* is this discipling to be done? With Gospel truth. The truth that has made us free is to make the world free. Concerning this point, as concerning every other, the Great Commission does not leave a hinge or loop to hang a doubt on. Go ye, disciple all the nations, *teaching them whatsoever I commanded you*. Just that, all that, only that. "Go ye into all the world and preach



the Gospel to the whole creation," is Mark's version. "Thus it is written, that the Christ should suffer and rise again, and that repentance and remission of sins should be preached in his name unto all the nations," is Luke's record, caught from Christ's own lips. The world-wide discipling is to be by the truth as it is in Jesus.

But where is the *power*? Well, the Great Commission is absolutely clear as to this point also. Go and disciple the nations; "for all authority, all power of government, has been given unto me in heaven and on earth." Heaven's armies are at the beck of our majestic leader. Everything on earth is under his potent sway.

What else could be added to establish Christ's commissioned host in a greater certainty and a deeper joy of victory? *His presence!* Is there nothing of his presence? There is *every thing* of his presence. "Lo, I am with you alway, even unto the end of the world." And right in the midst of his advancing and conquering legions these words of the Great Commission place Christ himself.

Ye men of God, why stand ye gazing up into heaven, as if they had taken your Lord away? He is here. He has not broken his word. He cannot break his word. He is here. And, I make bold to say, in a more widely, real, spiritual, blessed, personal, evidential way, than he could be if we saw him with our bodily eye. How many could see him with the bodily eye at any given time, if he were here in bodily form? As men are now conditioned, only the merest fraction of the millions on Earth who would willingly die for Him. And what is bodily contact compared with fellowship of spirit? What is the sight of the eye compared with the vision of the soul?

Recall what he said to his disciples just before he left them? "It is expedient for you that I go away." Why expedient? His body was in the way. It tied his kingdom to locality and visibility. And his kingdom was spiritual. Christ as to his body could be present in only one place. Christ, as to his body, kept men's senses wider awake than their souls. If he should go away, the spirit would come. And He, the blessed spirit of God, would take of the things of Christ, and show them to the disciples. And so they would have Christ back again, not in the person of the Holy Spirit—the Holy Spirit is not Christ—but they would have Christ back again in his own person—the Spiritual Christ. The Holy Spirit would witness to their spirit of a spiritual Christ; and this would be better and blessed far than the witness of hands and feet to the eye and the touch of a bodily Christ. "Thomas, because thou hast seen me, thou hast believed. Blessed are they,—more blessed are they—that have not seen and yet have believed." And so these disciples got far nearer Christ after he left them, than while he was with them. Hear Paul on this matter. "I live, and yet no longer I, but Christ liveth in me. And the life I live in the flesh, I live by the faith of the Son of God." So much was Christ with Paul

and in Paul's heart, that it seemed to him it was not so much he that lived, as Christ in him. Listen to one of his prayers: "This I pray that *Christ may dwell in your hearts* by faith, so that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and height and depth, and to know the love of Christ which passeth knowledge—that ye may be filled with all the fullness of God." Can this be possible to men and yet men think they have lost their Lord! No. Paul, and the men like Paul, that have helped turn the world upside down, that have gone everywhere triumphing in Christ Jesus, have had a good deal of Christ's blessed company, have been filled with something of his fullness, have had verified unto them this exceeding great promise; "Lo, I am with you always,"—a present Christ, an abiding Christ, a transforming Christ changing them into his own image from glory to glory; a *conquering* Christ; in the midst of, and at the head of his redeemed ones as they go forth at his command and under his leadership to disciple the nations. And until this thing commanded becomes a thing achieved, and prophecy passes on into history, and obedience issues in victory, the Almighty Lord is to be with his people.

But where then is the promise of his *coming*? Was it not told the disciples at Olivet just after the Ascension; "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven?" Is he not coming? Yes, blessed be God. He is coming, coming in the body—in his glorified body, "in the glory of his Father with the holy angels," "in the clouds with great power and glory," "suddenly," "like the lightning," to make an end of Satan and to take his people home. "Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming." "Then shall the *dead* in Christ rise first; and they which are *alive* at his coming, shall together with them be caught up in the clouds to meet the Lord in the air; and so shall they ever be with the Lord." But that coming will be at the consummation of the age; at the end of the world. It will be for resurrection, for judgment, the *Krisis*, for the vindication of the long, strange way of God, for complete investiture with glorified bodies of Christ's ransomed ones, and for their abysmal delight and rapture in exaltation and eternal glory; "to the end that unto principalities and powers in heavenly places may be known, by the church, the manifold wisdom of God."

Well may the church be looking and longing for such a coming—"the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." Well may she cry from her heart, Lord Jesus speed thy world-wide victories that thou mayest thus come and realize to a beholding universe the vision of the ages—the full apocalypse of the Lamb and the bride of the Lamb.



But that coming will be to celebrate redemption's victories—not to achieve them. That coming will not be for discipling the nations; for all the nations will have been disciplined. For the work of discipling the nations, Jesus is not *coming*; He is *here*! He so distinctly declares in commanding the work to be undertaken. "Lo, I am with you alway." And he is here, it is no presumption to say, in a better way than if He were here in the body—here, in a most real and precious and evidential way, in the reality and totality of his person, in the directest appeal to consciousness, spirit to spirit, the divine spiritual Christ to the believing soul, in the intimacy of a constant and transporting fellowship, so as to realize to his people an unmistakable and joyous consciousness of communion, unhindered by any intervening walls of flesh—fulfilling thus his blessed promise. "He that loveth me and keepeth my word shall be loved of my Father, and I will love him, and will come to him, and I will make my abode with him."

And this is the presence that is to continue while the church goes out to, and into, and through, and round about "the ends of the earth," and until all the nations are made in fact, what they are in prophecy, the heritage of the Lord. Jesus told us it was expedient that He in his visible and bodily form should go away, that the Spirit might come and begin the work of discipling the nations through the agency of the Church and the instrumentality of the truth. He tells us here in these last words, it is expedient that He in his visible and bodily form should *remain* away until the discipling of the nations is accomplished. Lo, I am with you all the days of world-winning, to the end of the age, and the completion of victory:—with you, not by my body, but what is far better than my body, by my real and true and essential person—spiritual indeed, but more real and vital and *personal* than any "*flesh*" could be, *however glorified*.

Thus does this Great Commission sweep the full compass of our necessity, and give us the ground for a most blessed hope. It commands the bringing all the nations in obedient and loving discipleship to the feet of their rightful Lord and King. What Christ commands He means to have done. It charges the disciples already made with this high mission and trust. Heaven is not to furnish any new agent. It names Gospel truth as the instrument to be employed. It is to be done by preaching the word. It puts all power in heaven and on earth in the hand of Jesus. Therefore, there will not be, and therefore there can not be, in all "the gates of death and hell," a successful power to the contrary; and it puts Jesus in the midst of His discipling host, never to leave them—*never to leave them, till the work is done!* I venture to say without a shadow of fear of successful challenge, here are all possible conditions given the Church of the living God, for the conviction of the absolute certainty of victory in her effort to bring this lost world to Christ.

And so, young brethren, you are undertaking no forlorn hope, as you face the heathen world and enter its darkness. You should go there at the command of the Master, if there were nothing else but the command to go; for duty to a loyal heart is an imperial thing. You should go there out of compassion for the lost, if so be by any means even a few of Christ's sheep might be found in the wide, waste desert and brought home. But I press you now with this always kindling and electric motive—the prospect of victory! Certainty of an immense harvest. The path may lead over rough places, but it is ablaze with God's promises. The difficulties may seem appalling, but your Almighty Lord is with you. The toil may be long, but this is God's way. His spiritual victories have never yet been achieved by sudden shocks and violences. *Growth, process*, is his law of redemption. He has a great while to do things in. Remember Abraham, and what peoples have become his seed. Remember the waters of prophetic vision, and how they grew and grew. Remember the leaven, and the gentle yet pervasive power of it. Cataclysms, thunderbolts, startling shocks, upheavals, earthquakes, are for *judgment*. Redemption's way, discipling nations, is by process. But by process that has only one issue. The nations of this world are pledged to Jesus Christ. If you go to the dying millions, you *are going to win*.

"Ten thousand times ten thousand  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light.  
'Tis finished, all is finished,  
Their fight with death and sin;  
Fling open wide the golden gates,  
And let the victors in."

How long first? I do not know. But one need only open his eyes to see that there are thick portents of a great shaking of the oriental nations. The skies over the old pagan empires of the East are shot through and through with tokens of a new day. He who goes there now will be in the swing of a mighty movement, and he will help make the new day a day of God.

Duty, compassion, victory, these three. How this matchless trinity of motives should clinch the conscience, stir the heart, tingle the young blood. And these three are not alone. Overshadowing them, underneath them, round about them, and mingling with them, is the *love of Christ*—that mighty love, that constrained Paul and kept him true, and made him feel as if he stood in Christ's stead, wherever and whenever he stood before a dying heathen to beseech him to be reconciled to God. And the soul's answer to this, that other motive, *love for Christ*, bathing and flooding duty so that it may have



something of Christ's own tenderness, giving to compassion an outreach and a mighty power of help; and making it impossible that victory should ever be thought of with any other purpose than to bring all the trophies won, and lay them in dear joy at Christ's feet.

But the three motives I have discussed, have special aspects to missions, and are thus distinctive.

The *ought of duty*, the thrill of *compassion*, the joy of *victory*. I bring them to you. I lay them on your hearts. I tempt you with them. I constrain you with them. Brethren, it almost seems to me that what you decide you will do with them will be deciding what you will do with Jesus.

### Commerce and Foreign Missions.

PAPER, BY E. LUTHER DE YOE, GETTYSBURG, PA.

This paper is not to consider any of the spiritual and eternal results of missions; but to draw attention to one of their secular relations. Commerce and foreign missions are instituted from very different motives and for the accomplishment of very different purposes. Commerce is selfish. It takes no thought of the future; but whatever expedient will cause the largest number of dollars to drop into its coffers to-day, is the expedient it adopts. The story of its work shows that it does not hold itself responsible to God, but to its ledger. To-day it may carry a cargo of cotton, to-morrow of Bibles, the next day of rum. Its ships are open for whatever will pay transportation, while it is a matter of indifference whether its commodities elevate, ennoble, save or destroy. When those engaged in commerce have been convinced it would be to their financial advantage to have Christian missionaries on the territory in which they were trading, they have offered free transportation and large inducements to secure the services they desired; when they have found missionaries lessened, even in a small degree, their profits, they have opposed missions with the ferocity of barbarians.

It was the East India Company, in its early history so helpful in scattering the light of God's blessed truth, that in 1793 persecuted Carey; in 1812 closed its doors against the noble Judson and Nott; insulted the grand effort of Robert Haladan, refused to admit a clause in its charter indicating its responsibility as a company formed under Christian privileges, and one of whose influential directors said: "The company would rather see a band of devils in India than a band of missionaries." While it is true that many noble Christian men have been connected with the company, the history I have sketched shows the gentle spirit of its work, and farther than that, the spirit of commercial enterprise. Missionaries have earnestly besought merchants from Christian countries not to send intoxicating liquors to certain mission fields; but the stream broadens and deepens. Every year we see more of the accursed stuff flowing into Africa, India and other missionary centers. During

the year 1885 over 10,000,000 gallons were sent by the United States, Netherlands, France, Great Britain and Germany into the Congo Free State alone. And about one and a half million gallons of this stream of liquid death came from the banner mission countries of the United States and England.

Almost every mission report contains some heart-rending account of the ruin that vices of civilized countries are working among the barbarous and half-civilized. Many Christian men, who do not divorce religion from business, walk through the halls of commerce, and exercise a beneficent influence in her deliberations. Yet their voice is so decidedly the minority that it is not too severe, especially in the light of such expressions as those used by Dr. Taylor and Dr. Pierson in the late London Conference, to say that the spirit that animates commerce is nothing else than the spirit of greed. No matter how we look at the subject, we cannot avoid the conclusion that in its direct efforts, the efforts that grow from its motives, the commerce of the Christian world bears to missions the relation only of an opponent. Against its deceptions, its infamous brothels, its gin, the missionary has to labor as arduously as against the religious prejudice of the heathen. If it is at all worth while to send long petitions to Congress or Parliament for the repression of the rum trade at home, or to ask for the protection of virtue in the social life about us, it is certainly worth while for the Christian world to ask its legislative bodies to restrict the propagation of evil that flows through the ships leaving its ports. So many of those who go beyond the seas to find fortune are unprincipled adventurers, that a definition of their privileges is a duty this country owes to itself and the rest of mankind.

This general method I have described is the method of commerce, in spite of the fact that it is a heavy debtor to missions. Its history shows that it is powerless for the production of the wealth it needs in its operations, until the Gospel teaches man his necessities and true relation to the things about him. The Gospel touches the heart and mind, and men for the first time find they are naked materially as well as spiritually. The soul renewed is what demands a body reclothed.

Rev. Lewis Grout, in his book "Zulu Land," presents a vivid illustration of this truth. He says: "The heathen portion of the people do not progress, no matter how many improvements of European civilization may exist about them; they till the same sterile tracts, use the same awkward implements, and do not take one step from their degradation until they become Christians. The Christian and heathen may then live side by side, the one in the condition described, the other with plows, wagons, houses, furniture, and constantly increasing demands for clocks, cloth, books and other things that commerce is glad to supply."

Dr. Seelye, of Amherst, says: "Civilization" (the foundation of



commerce) "is in an important sense a gift rather than acquisition, men do not gain it except as stimulated thereto by some incitement from above themselves; the labors and desires of the savage are both dependent upon some spiritual gift, which quickens his aspiration and calls forth his toil. Unless he has some help from without, some light and life from above to illumine him, the savage remains a savage, and without this all the blandishments of civilization with which he might be brought in contact, could no more win him to a better state than all the light and warmth of the sun could woo a desert into a fertile field." Everywhere among the Turks, Negroes, Indians we look in vain for upward tendencies before we see their spiritual and intellectual natures awakened. Religion must come with its life before the ships are asked to come with their cargoes.

Sixty years ago, before the gospel was carried to the Sandwich Islands, they had almost no commerce. Now, after about fifty years of the development of the gospel truth among them, they pay annually in commercial trade, at just one American port, over \$367,000, more than the whole work of evangelization among them cost for fifty years. Recent statistics give the imports of the island at \$1,175,492, and the exports at \$1,025,852. The trade between the United States and those islands, according to government records, amounted last year to more than \$5,500,000. A grand witness of the manner in which missionaries prepare the world for the merchants! And besides laying the foundation for commercial enterprise, missions are helpful to it in a large number of directions. The whole tendency of the Gospel is to bring man, civilized or savage, into a condition that is healthful to trade. The history of the Marshall Islands is a striking picture of its power to subdue violence and overcome dangers with which heathen ferocity threatened, and for years has seriously disturbed, the operations of commerce. Some of the very natives who helped to murder the crew of the *Waverly* and other trading vessels, after a few years were converted and became most useful protectors to the life and property of sailors and merchants. Dr. Thompson says: "In places once noted for piracy, hundreds of thousands of dollars have been sent home, saved from wrecks by Christian or converted natives." Places that have been abandoned by commercial men on account of the dishonesty and deceitfulness of the natives have been visited by missionaries, and through their teaching, habits have been corrected to such an extent that trading posts have been re-established, and the work of commerce opened with a renewed and trustworthy people. If any men in the world should be liberal in their support of missions, it is the men who are reaping this abundant financial harvest from soil prepared by the apostle of the cross. While, however, watching the motives and purposes of commerce we do not find much in it that is *calculated* to bring blessing upon mission enterprise, yet the incidental advantage that missions secure from

it is a testimony to the fact that every force in the world is Christ's, and that even movements put in operation by the wrath of man can be made to work out his praises. And it would be but a partial view of the subject not to look at some of the advantages that come even incidentally to missions from commercial enterprise. While missions can mark and have marked their own way across continents, while the necessity placed upon the Church to bring men to Christ will not permit any waiting for transportation, the world can allow no stopping on account of oceans or hesitating at the boundaries of deserts, while this same spirit has shown itself able to turn dialects into written languages, make grammars and lexicons where there were none, overcome prejudices of old religions, stubbornness of Mahometanism, perpetual fires of Parsee, castes of Buddha; yet the efforts of its laborers seem to attain their fullest effect, when the bearer of gospel light is accompanied by the boxes of merchandise and the activities that commerce gives.

Commerce *must* have missions. Missions can make a splendid use of commerce.

A large observer of mission work writes: "One of the greatest difficulties encountered in converting uncivilized peoples is to inspire them with wants calculated to excite their exertions in the production of wealth." Christian character is to be formed out-of-doors. It is not the result of knowing, but of *doing*. In its strength it is the production of the market rather than of the study. And commerce supplies just the incentives and necessitates just the activities that missions demand in this particular. Without its supplemental work religion droops; for commerce takes up the thoughts of religion and puts them into what they are intended to be—*deeds*. It is not the school for the origination of religious ideas, but the field for their application. It is not the lesson vocalized, but materialized. It is not so much thought as the "incarnation of thought." And as it increases the activities of a people in a hundred directions, so it increases their ability in a hundred directions, every one of which bears a valuable result in their religious life. Under its influence men become active, acute, inventive, not for its spheres only; but for every sphere in which they act, and for every subject in which they are brought in contact. It is a matter of universal experience—if a people can be made to think upon one subject, they can be made to think upon another. Let them become accurate and quick in discovering opportunities in trade, and they will have ability to be quick and accurate in discovering truth in religion. And what has a greater tendency to make men thoughtful than commerce? It compels vigilance on every side. Scarcely a thing we see or handle, but it asks us to make that thing contribute a greater advantage to the world of trade than it is now contributing. Climates, winds, waves, tides, gravity, stars have not given us anywhere near the power that we are yet to



secure from them. And the reward commerce offers for any new discovery from these things, excites men to keep their eyes open, their thoughts in motion. It develops a people busy in a thousand directions with possibilities of ever richer returns for their efforts. And this is what the Christian religion calls for—minds prepared in a school like this to analyze and discover. While we may go back and say that its activities are a necessary product of Christian teaching, that the school touched by the shadow of the church spire means the ship, yet every missionary has a deal of conscience money to place at the door of the *counting houses* of commerce. While he may receive numerous disadvantages from the traders in his community, he is ever to remember that he is under many obligations to the great cause the trader represents.

Through commerce a thousand things that are of the highest advantage to the mission cause have come into use. It was the instrument God took to tear the shackles off the printing press, and the agent that in His providence has since made that invention as free as the air and powerful as the light. Plows, hoes, nails, mills, factories, cities, farms, machines it wittingly or unwittingly holds out as its contribution to missionary labor. Commerce aids missions by conquering the antipathies of ignorance, dispelling prejudices and softening religious differences. Ghosts not only disappear from a dwelling when honest men live in them, but much of the monstrous in the character of strange peoples is gone when we come to know them. Distance far from lending enchantment is more frequently the breeder of hatred. The Christian and the Saracen are deadly enemies until the crusades rub them against each other, make them look each other in the face, then the Christian can knight the Christless crescent bearer, the Saracen can eat with the Christian dog, and even an English princess be offered by her brother as a wife for the Sultan's palace. (Gib. vol. v ; 105.) Commerce has rightly been called "the open eye." It looks into every portion of the globe, and is of great use to the missionary by telling that which it has seen. Indeed, the tables furnished to the world by merchants are the great repositories of knowledge that every mission board must consult. Through them we learn not only where to go; but with what preparations and hopes to start for any locality. It has been of great use to missions in the efforts it has made to have its own rights protected. It is so largely the means that forces a consideration of the rights of nations and the moral claims they have upon each other, that International Law may be said to be a direct outgrowth of its necessities.

Almost every missionary to-day, in India, China and many other places, urges his work as successfully as he does, because from the treaties formed by merchants has grown a wall of protection about himself.

Commerce is a great friend of peace, and is largely instrumental in preventing the interruptions with which discord and war disturb mission labor. It needs the metals for so many beneficent purposes that in God's providence it is a powerful factor in the turning of swords into pruning hooks. Its spirit for peace has cleared the world of many dangers, built forts and placed sentinels on almost every shore. It teaches nations to make concessions but beseeches them not to shed blood. It promotes missions by making evident everywhere it goes the superior wit and achievements of Christian civilization. No refinement in its kingdom can remain at home. Italy may develop grace, Germany strength, England acuteness. The genius of this enterprise touches each production and gives it the element of universality. It is no longer grace for Italy, strength for Germany; but grace, strength, wit for every nation. Through commerce "the fashions of our Bazaars and the thoughts of our schools walk the world." If it does give the same currency to lies as to truth, if the portfolio of lust, ideas of extravagance, false views of life, have passenger rights on the same ship that virtue has boarded, it must be remembered that righteousness always has supreme claims and will conquer the world if its friends are earnest for its triumph.

It is true the vices commerce introduces are almost innumerable. Every article it deals with sends a crowd of temptations into the mind of the one who handles the article.

Its teas can be mixed with leaves that never cast a shadow on an oriental plantation. Its sugars can be adulterated. Much that it calls wool can be gathered from the cotton fields of Georgia and Alabama. The stress, for position, that it places upon financial ability, architectural beauty, refinements, trappings cannot help but militate against integrity and virtue. Yet in the face of all these insinuating evils the missionary knows he carries the blessed truth that has never failed to be their master. The works of Hume, Voltaire, Ingersoll, may be placed, through its influence, in the hands of the heathen; but hard by them must come the knowledge that even these most studious attacks have not caused one stone in the citadel of Christianity to move or one grain of its power to fail.

So, notwithstanding all the evil introduced by commerce, commerce and missions are mutually dependent in many particulars. The happy sails carry the story of the cross much more rapidly than it could travel without them, and the cross makes a demand for the sails. Missions and commerce are not to be agents of different kingdoms; but powers used by the same Lord and Master for the conversion of the world.

It is the duty, however, and the most emphatic duty of Christians everywhere to do whatever they can to lessen the evils that attend commercial work.



The vices, introduced through it in so many places, call for the most earnest thought and protest of an assembly like this; on the principle that he who has a knowledge of an intended crime and power to prevent its execution becomes an accomplice of the criminal, if he allows the crime to be committed. Each one of us has some share of guilt in that which the opium curse brings, unless by our prayers and efforts we are doing what our peculiar circumstance will permit us to do to stop its awful course.

Just think! while 32,000 of the Chinese have been converted to Christ, 150,000,000 of them have been made victims of the opium pipe. Cannot this convention do something against this minister of sin? Some determine by their pens to keep the subject graphically before the Christian world; while others urge, through petitions or arguments, our legislative bodies to remember that Christianity is humanity and that we are not at all at ease while a people are languishing under this scourge of the oriental nations. Scarcely less awful was the decision that brought this calamity about, than that of the great international conference of '84 and '85 in Berlin, which decreed that the right to sell rum in Africa should be unrestricted.

Free rum in the Congo is one of the most inhuman steps Christendom has taken for the last half of this century. Says Mr. Hornaday: "Free rum in the Congo is rapidly assuming a gravity not even second to that of slavery. The African races have a natural passion for intoxicants and their climate is deadly to drinkers. So eagerly is rum sought, so precious is it held in many parts of Africa that it has become the currency of the country. For purposes of barter it has superseded cloth, gold and everything else." Let this picture of Dr. Emil Holut live before everyone as a constant reminder of the efforts that the duties of religion, the brotherhood of man say they should make to rescue the perishing children of the Dark Continent. In his "Seven Years in South Africa" he says: "As we wended our way down the slope, we came within view of another village. The mere sight of our wagons served to put its population into a state of extreme excitement. A whole crowd of men in tattered European clothes—followed by as many women and a swarm of naked children—came shouting eagerly toward us. They were nearly all provided with bottles, pots or cans and cried out for brandy, brandy."

"They had brought all manner of things to barter for spirits. One man held up a jackal's hide, another a goat skin, another home-made spoons and platters. As we attempted to drive on, their importunities waxed louder than ever. They caught hold of the bridles and pushed the oxen back, becoming ever more and more clamorous. We had almost to beat them off before they would allow us to proceed. Lazy, dirty, untruthful, living without a thought beyond the immediate present, capable of well nigh any crime for fire water." This is a picture

disgusting, degraded, sad enough to touch the heart of every man and woman, who has a grain of Christian pity or human sympathy to excite. Rum here destroys her thousands, but there her tens of thousands. Here its reign is held in check, but there its work is to be seen in its true and full developments. It is to the honor of the United States and England that they protested against this wrong. Let them never stop protesting, until a new conference shall wipe out the blot that the last gathering at Berlin stamped upon us. If the picture could only be painted vividly enough to rouse the churches of this country and Great Britain to the opposition this crime demands!

*God rules*, and this sin certainly has punishment somewhere in its train.

"If nothing is done," says Mr. Hornaday, "within twenty years the inhabitants of the Congo will be fatally injured." The churches must take the matter up, it is their business. "Inasmuch as ye have done it unto these, ye have done it unto me."

Commerce, while it can be a blessed hand-maid to missionary effort, and while, incidentally it is of great service in spreading the cause of Christ, yet in a large part of its operations, on account of the spirit of greed that dominates it, it is one of the formidable hinderances to the Gospel.

Its presence, however, is so inevitable, that, if there is one grand object for which the church should pray and labor, it is the conversion of this great enterprise, that the spirit of selfishness which has made it *mad* may be exorcised by the word of our Master, and that, clothed and in its right mind, it may sit at the feet of Jesus to learn his will, that over the oceans in its ships, that over the desert in its caravans may travel nothing that will bring degradation and sorrow, but telling the message of salvation it may be the harbinger and strengthener of the joy and peace and light of the kingdom of God.

### The Importance of Establishing Christian Colleges in Foreign Missionary Fields.

PAPER, BY EDMUND S. BROWNLEE, ALLEGHENY, PA.

A modern rival of Christ as a saviour of mankind is education, frequently called culture. This is no new saviour, for there have always been men who prefer philosophy to religion. In our time the belief in the power of education to be a saviour of mankind is very great. The first duty, we are told, is to cultivate ourselves. Self-reliance is the first virtue; the gratification of the mind the chief end of man. It is certainly true that whatever elevates human life and refines the mind, whatever enables us to enter into the treasures of art and literature should be commended and loved and praised. But when education puts itself forth as a saviour of the human soul it goes beyond its bound.



Education cannot cure sin, nor take the passion out of the human heart. The ancient Grecians gloried in their culture and perished in their sins. Culture does not believe in sin. To the cry of the soul seeking salvation, it turns an incredulous look. Personified in the beautiful and scholarly Hypatia, culture draws her classic robes around her, and refuses to be contaminated by the touch of her false sister Pelagia. Any system of religion, which disclaims any alliance with religion, can never purify and save those who have "Changed truth into a lie, and worshiped the creation more than the Creator." Intellectual culture is not so fine, so broad, so high without religion as with it. Hence, since the earliest day the church has sought to establish schools aiming to give a proper culture, and seeking to awaken, develop, stimulate, and direct the various powers of the human mind; to imbue the whole knowledge thus imparted with the spirit of true religion.

Says Dr. Noah Porter: "Christianity needs the college to improve its own spiritual quality, and enlarge its attractive power. For this reason the Christian college is an essential appendage to the Church, therefore should be emphatically Christian," etc. If the importance and usefulness of Christian colleges in this country is admitted, how imperative the necessity of establishing such institutions in those lands where the work of evangelization is only begun; and where an attempt is being made to establish Christianity on a firm basis. Colleges are needed, and indeed have been established in such a benighted land as Africa.

Educated men are demanded in such countries to do literary work, reduce unwritten tongues, to translate the Scriptures, to organize and direct, to build from the foundation the structure of Christian civilization.

The great field of missionary operation at present is among the civilized non-Christian nations; Persia, where the race had its origin, language its birth, and history its beginning, where in the Post-Apostolic days learned and dauntless missionaries went forth to preach and baptize in the name of Christ; a nation whose philosophy and religion furnish the seeds of many of the insidious and dangerous heresies that ruined the early Christian Church; India, whose people are doubtless the most acute and metaphysical of all races, whose literature so abounds in poetic effusions, and romantic legends as to captivate the fancy of many cultured Europeans and even convert to the faith of Buddha some who have gone to India as Christian Missionaries. Her ancient language—the Sanscrit—is the admiration of the student of Philology, is acknowledged to be the most copious, and certainly the most refined of any language living or dead. All this is but the glamor of heathenism. The Hindoos still grope in intellectual darkness, ignorant of "the Way, the Truth, and the Light," for both Brahminism and Mohammedanism hold the people in their seductive

and despotic sway. Both these religions have colleges aided by government grants. China is a country where letters are most highly honored and patronized, where the importance of generally instructing the people was acknowledged even before the time of Confucius. Education flourished in China when other nations of the world had no such system. It is said in the Book of Rites, 1200 B. C.: "That for the purpose of education among the ancients, villages had their schools, districts their academies, departments their colleges, principalities their universities." The hope of obtaining office and honor is the great stimulus to the pursuit of education in China. Their schools are still filled with students who remain in them sometimes to an advanced age, anxious to master the course of education prescribed by law. In fact, the Chinese seem to have advanced in education and to have attained the great needs of human government to as high a degree as it is possible for men to attain without the knowledge of Divine Revelation. "Notwithstanding the high opinion in which education is held and the general diffusion of knowledge," says Dr. [Prof.] Williams, "the defects of their educational system are very great. Considered in its best point of view, this system has effected all that it can in enlarging the understanding, purifying the heart and strengthening the minds of the people; but in none of these nor in any of the essential points at which sound education aims, has it accomplished half that is needed." Surely the church should not be outstripped by false religions in providing a system of higher education for the instruction of these people. Of equal importance is the establishment of Christian schools in papal and Mohammedan countries. Even Catholic nations seem to be weary of their schools and ready to adopt a system of education more liberal and thorough. This is not strange if we consider the illiteracy in those countries where the church of Rome has exclusive control. In Spain eighty per cent. of the people can neither read nor write, in Mexico ninety-three per cent. In Turkey, where Mohammedanism is the dominant religion, a leavening process is going on in society, removing the old prejudice against Protestant Christianity; there is a growing desire for books and periodical literature, a wonderful awakening of the popular mind in favor of female education (this doubtless because the Mohammedans are becoming alarmed at the influence of the Christian schools), and, in short, a widespread demand for the preaching and teaching of Evangelical truth.

At the close of the Turco-Russian war an intelligent and influential native said to one of the missionaries at Harpoot: "I don't know whether you are aware of the fact, but the eyes of the whole community are turned towards these schools. The people have just begun to understand that there are schools here. We who are grown up shall not be of much account; but the one hopeful sign for the future is this body of young men and boys whom you are training."



I. *In all these lands Christian colleges are necessary to carry forward the work begun in the mission schools among the young.* In these primary schools they are instructed in the Bible, an impression is made upon them, a ray of truth flashed upon their minds. How long is this impression to last, and this education to be kept up? Are these children in the formative period of life to be sent away from the mission school to enter the secular or Mohammedan schools? Can the Church permit this and be guiltless? Their Christian education must be continued. Native Christian young men are growing up rapidly. Many of them seek government positions. If Christianity cannot give them the higher education required to obtain such positions, they must seek it elsewhere. The result of secular education is to make them dissatisfied with their old religion and ideas, and to turn them into infidels and atheists. It is imperative, then, that there should be Christian colleges in which they can complete their education surrounded by Christian influences. And especially is this true of India where the British government, though no longer hostile to Christianity, yet supports a system of secular education which is in many ways inimical to Christianity; even the enemies of Christian colleges in India have been compelled to speak in praise of the thoroughness of the training given their students. In proportion to the number of students who stand the examination for the degrees conferred by the university at Calcutta it is gratifying to know that more Christian students are successful than any other class. This has a beneficial effect both mentally and morally, and it gives Christian education additional importance in the eyes of the natives.

II. *The importance of Christian schools in relation to female education in heathen lands must not be overlooked.* Women in all Pagan and Mohammedan countries are regarded as inferior to men, created only to be subservient to their wants and pleasures. In some countries they are regarded as a "necessary evil," and unworthy of the companionship of man. Such contempt of the female character, such opinions respecting the design of woman's creation are sanctioned by the Koran, whose doctrines command the belief and determine the practice of one hundred and seventy-five millions of the human race. The "Sacred Books" of Hindustan speak of women in the same contemptuous way. The Chinese share in the same contempt for the capacity of the female mind. The education of females in such lands is either naturally neglected, or is so superficial as to be valueless for the purpose of refining or elevating their condition. This is true of every rank where the Bible has not rescued women from degradation. This naturally arises from the contempt in which she is held. Whether her home be the palace or the hovel, she is alike ignorant. These unfortunate creatures truly live in the region and shadow of darkness. Few of these mothers can teach their children to read, or direct the infant mind to look up to its God in

prayer and praise. When the ray of light which the Gospel has brought to these despised and degraded women shall increase in intensity by the knowledge gained in mission schools and seminaries, then we may look for a rapid development of Christianity in Pagan and Mohammedan lands.

The Christian Church must educate her native young men and women. She needs all the native piety and talent she can command if she wishes to be successful in the great contest now being waged between the forces of light and darkness. It must be evident to any one who has studied the missionary problem that missionary work in the future is to be more and more an intellectual struggle. Unless we can bring to that struggle well disciplined mental forces, we shall lose our grasp of the work.

III. *Educated natives are needed to direct the social and political movements now taking place in the East.* Great changes have taken place of late years in heathen lands. Rulers are no longer intolerant of foreign intervention, new ideas are favorably undertaken, and new practices adopted. Japan has witnessed a complete transformation and the same process is at work in China. In Turkey, in Egypt, in India and Japan the government gives employment to Christian natives and appreciates their services. So dominant is the influence of Robert College in Bulgaria, that when the Bulgarian Alumni Association was proposed in 1881, Prince Alexander said he could not spare them all at once, else the wheels of the government would be stopped. If it be true, as Milton states, that the Scriptures

"Better teach

The solid rules of civilized government

In majestic, unaffected style,

Than all the oratory of Greece and Rome;

In them is plainest taught and easiest learned

What makes a nation great and keeps it so;

What ruins kingdoms and lays cities flat?"

then there is need for the establishment of schools where future statesmen shall be carefully instructed in the precepts of that Book which alone is the true guide of men and nations. What these nations, newly awakened from their long sleep of superstition and idolatry, need, is right leadership. It is the duty of the Christian Church to establish schools in such lands, which will equip men and women religiously and intellectually who will be moral and social leaders; leaders who can draw their people away from their foolishness, wickedness and superstition into the larger life that is possible for them.

Hindooism clings to caste still, because caste in turn supports it. If the missionaries by their preaching and teaching once undermine this wretched and repressive system, the whole religious edifice of India



will topple over. Already we can see signs of weakness in the structure. The political aspirations of the people are opposed to such a barrier to progress, and the evils of the system are apparent to the most intelligent natives. Imagine the effect produced on the mind of a Scotchman, when, on the banks of the Ganges, one of the subjects of Brahma—in deploring the unnatural institution of caste in alienating man from man, and in looking forward to the period in which knowledge, by its transforming power, would make the lowest type of man feel itself to be of the same species as the highest—suddenly gave utterance in an apparent ecstasy of delight to these characteristic lines:

“For all that and all that, its coming yet, for all that,  
That man to man, the world o’er, shall brothers be, for all that.”

Says Dr. Duff: “Like the laws which silently but with resistless power govern and move the material universe, these educational operations, which are of the nature and force of moral laws, will proceed upward until they terminate in effecting a universal change in the national life of India.”

IV. *The influence of Christian colleges on the literature of a country.* We are indebted to the Christian literature for much that delights, instructs, and elevates us. In advancing the cause of missions in foreign lands, literature is an important aid. Many of the heathen nations have a literature ancient and interesting, but in most instances lifeless and impure. The study of other languages in the Christian schools, especially the study of the English language, and the access to our treasures of poetry, philosophy and religion have had the effect in Bengal of enriching the vernacular language with words, and its barren literature with powerful and more spiritual ideas. “It laid the foundation of the Christian Church (writes Dr. Duff) in India broad and deep in the very mind and conscience of each new generation.”

The defects of Chinese literature are glaring. No treatise on the geography of foreign countries, no attractive narrative of travels is contained in it. It contains no account of the language, inhabitants or history of other governments. Works on natural history, medicine and physiology are few and useless. Their literature, like their great wall, is a stupendous monument of human patience and toil, and just as useless. New ideas, facts and motives must come to the Chinese from the outer world. The importance of such Christian schools as are already established is acknowledged by some of the leading Chinese themselves. The views of the more advanced members of the scholarly class in China are well stated in an essay by one of their number, Chang-lu-seng, a gentleman of wealth, title and rank. In discussing the question much agitated among the Chinese, that of the advantages and disadvantages of foreign intercourse, he concludes that the “advantages derived from foreign commerce are not sufficient to make amends for the evils to

which it has given rise. But the benefits we derive from the teachings of the missionaries are more than we can enumerate.” He then mentions the publications of the missionaries on scientific subjects, and closes the catalogue with this remark: “All these are the works of missionaries; they are well adapted to augment the knowledge and quicken the intellect of China. Their influence on our future will be unbounded.”

V. *The need of Christian colleges to train native ministers.* It is painfully apparent to any one who reads the missionaries' reports of the various denominations and the appeals of the foreign mission boards, that the supply of ministers to preach the gospel to the millions of the heathen world is lamentably small. What is the speediest and best way of reaching these millions of perishing humanity? Will not the establishment of Christian colleges furnish a supply of adequate Christian natives for the ministry? Missionaries have generally recognized that the value and perpetuity of their work depended on the training of competent native ministers. The best preacher is a thorough master of his own native tongue,—one who is familiar with its history, poetry, and traditions. A foreign preacher may have the ability, earnestness and eloquence of Apollos and yet be powerless to interest or move a heathen or oriental audience. The tones of the foreigner's voice fall cold and heavy on the ear of the native; whereas there is something in the tones of a countryman's voice which falls pleasantly on the ear, touches the heart and causes its tenderest chords to vibrate. Paul once silenced a mob of Asiatic Jews by his boldness and tact in making his defense in the vernacular of the Jews. “When they heard that he spake unto them in the Hebrew language they were the more quiet.” The Japanese language was once regarded as “harsh and unscriptural” by missionaries and Christian scholars. It remained for the native preacher to show how well it is adapted to the purpose of oratory, and its capacity for conveying the grand and impressive truths of the Gospel, so that the people gladly hear in their own tongue the “glad tidings of great joy.”

The eloquent Dr. Duff expresses himself on this subject in the following manner: “Some foreigners perhaps surmount the many and great obstacles which prevent successful address to the natives, but these successes form such exceptions to the general rule, they can scarcely be counted on in providing a national supply of preachers of the everlasting Gospel. The necessity of having recourse to native agents in the work is suggested with a potency that is resistless. They can withstand the blazing sun, they can locate themselves amid hamlets and villages, they can hold intercourse with their countrymen in ways and modes that we never can. And having a thousand advantages, besides, of knowing the feelings, the sentiments, the traditions, the associations, the habits, manners and customs, the trains of thought and



process of reasoning among the people, they can strike in with arguments, objections, illustrations and imagery which we could never conceive."

Light marks the path of Christianity. "The school-house beside the church," books and newspapers in the native languages, making known the power of the press, the habits of civilized life and of social order, introduced where but a few years before was only the darkness of superstition and every license to iniquity—these are the signs which mark the presence of the missionary of the cross. Wherever the Gospel has come with its quickening power, it has awakened a desire not only for the comforts and conveniences of life, but for intellectual development as well. The high schools, the colleges, and the theological seminaries which follow the planting of the church kindle in the minds of the people the pure and noble aspirations which Christianity alone of all religions can inspire.

Let us cherish the hope and breathe the prayer that the efforts of the Church in education will progress until all the cities and towns of heathen and pagan lands have the gospel minister and Christian teacher living among them; until their children are educated, their civil liberties guaranteed and understood, their literature purified, their condition in this world made brighter and happier by the full revelation of another made known to them.

### Evangelization of the Foreign Population in Our Western Cities.

PAPER, BY SHERMAN W. BROWN, ANDOVER, MASS.

The limited time allowed for the discussion of this theme will permit me to speak only in outlines and suggestions.

I. I invite you first to review with me the *extent of the field*. Our western states hold the keys of our future civilization. To show this, it is no longer necessary to produce statistics concerning their vast territory and marvelously increasing population. Comparisons of them to other countries, indicating these facts, have become too proverbial. If it be true that the character of the United States of the 20th century is to be moulded by influences finding their birth in our western states, much more is it true that the character of those states will be shaped by the political, intellectual and moral forces emanating from the cities within their borders. The city is the heart of civilization, from which pulsate influences flowing through all the arteries and penetrating all the veins of civilized life. Those influences vivify or infect the whole organism according as their source, the city, is pure or corrupt. Significant, therefore, is the fact, that, as the world grows older, the per cent. of the urban population always increases, and that this centralizing tendency was never in history so marked as in the past fifty years, and in no country so evident as in the western part of the United States.

According to the "Tenth Census," in the fifty years between 1830 and 1880, our whole population increased less than four fold, while our urban population increased thirteen fold. The proportion of our urban population was six times greater in 1880 than it was in 1800. This estimate applies to the nation at large, but in the case of our western cities the facts are still more striking. Duluth, Minneapolis, St. Paul, and Kansas City are urban mushrooms. Not alone because of this great and rapidly increasing proportion of urban population does the city direct the course of civilization. Here is the literary center which feeds the national mind, the press, perhaps carrying the truth, perhaps saturated with infidelity. In the city are controlled the mines, manufactories and railroads of the whole land. In the city we see at one glance the "glory and shame" of the nation, the magnificence and comfort of wealth and the squalor and wretchedness of poverty. Our western cities, then, will be the sources of those elements which will unite in this nation's progress or in its decay.

Of great import, therefore, is the pregnant fact that these western cities, which hold the destiny of our future civilization, are cities of foreigners. Says Mr. Loomis, "Few of us realize how far from being Anglo-Saxon either in race, tradition or religion are the cities of the United States."\* This is pre-eminently true in the case of the west. Between the Mississippi and the Pacific the proportion of foreigners is nearly three times as great as it is between the Mississippi and the Atlantic. Seventy-five per cent of the immigrants to this country go to the western states and territories. According to Dr. Strong's estimate, which seems a plausible one, our foreign population will number in 1900 not less than 43,000,000, of which 25,000,000 will be west of the Mississippi. So that allowing the increase of the entire population to be 350 per cent. between 1880 and 1900, two-thirds of the whole population of the west will be foreign. The danger from this foreign element comes not so much from its magnitude as from its concentration in the cities. Taken as a whole our western urban populations, though they may be American, yet are not Americanized. The language of other nations comes from their tongues; foreign blood courses in their veins. Seventy-eight per cent. of the population of St. Louis are foreign-born, or children of the first generation of foreign-born parents; eighty-one per cent. of Milwaukee, eighty-four per cent. of Detroit, eighty-three per cent. of Cleveland and in Chicago only eight persons out of every hundred are native Americans.† In this foreign element the Germans, Slavs and Scandinavians predominate. More than one-half of the foreign population in St. Louis, Cincinnati and Milwaukee are Germans. Chicago has chiefly Bohemians,

\*"Modern Cities" comprising a course of lectures delivered at Andover Theol. Sem., 1886, by Samuel Lane Loomis.

†Estimated from "Tenth Census."



Poles, Danes, Hollanders, Swedes, Norwegians, Russians and Swiss; Detroit has Poles; Cleveland, Bohemians, and Minneapolis, Scandinavians.

II. I now ask you to consider the dangers arising from this foreign population and threatening our Christian civilization. As preliminary to this, let us glance at the social position occupied by this foreign element. The populations of our cities may be divided into two classes, according as brain or muscle is the chief factor in their work, the business class and the labor class. The line of demarcation is not always distinct; some members of the labor class often use more intelligence than many of the business class. Yet as a whole the intellectual and social conditions of these two classes are totally different, and the contrast between them is every day growing greater. The members of the labor class have smaller incomes, dress more poorly, have less food and of poorer quality, live in smaller and less comfortable homes, have less books, read less newspapers and are therefore more ignorant and uncultured. In short, the labor class is the poor class and the business class is the rich. We hear the boast that America is free from those castes which fetter the society of other nations. That boast is false and misleading. Though we may dislike to acknowledge this social distinction, that it does exist in our cities cannot be denied. The workingman is not welcome in the society of the rich; he is not wanted there. Yet it is this labor class that forms the chief constituent of our urban populations. Its proportion of the whole city population is variously estimated all the way from one-half to four-fifths. The point we wish to emphasize is that this labor class which constitutes a large proportion of our urban population is, in the case of our western cities, almost identical with the foreign element. True, in the cities foreigners are to be found who are business men and native Americans are to be found who are workingmen, but these are rare exceptions. The great mass of those who perform the manual labor of these cities are foreigners and on the other hand the great mass of the foreigners are laboring men. It is a difficult matter to find day-laborers in our cities who do not speak with a brogue. Thus of the two social classes into which our western urban populations may be divided, the smaller, richer and more intellectual is chiefly native American, and the larger, poorer and more ignorant is principally foreign.

In considering the dangers arising from these conditions, we note, first, *Socialism*. The social distinction, to which we have referred, between the rich and the poor furnishes the best of soil for the growth of socialistic theories. Communism, in American cities, does not thrive among the native inhabitants, but always among the foreigners. "The International Workingmen's Association," "The Socialistic Labor Party," "The Black Hand" and the many other socialistic societies of less notoriety are organizations of foreigners, officers and all. The leaders of these

societies are crying to their followers, "Destroy the state! Away with religion! Abolish private property! Break up the family! Let free love and anarchy reign supreme!" A glorious Utopia would they give us! These are not visionary cries of alarm. A Herr Most, banished from Germany for blasphemous doctrines, receives hearty welcome from the foreigners in America, goes among his countrymen in the west, and becomes the editor of that infamous paper *Freiheit*, in which, with impunity, he may advocate his bloodthirsty measures of assassination as the only means of reform. The socialistic press of the character of *Freiheit*, *Die Fackel* and that venomous sheet, the *Arbeiter Zeitung* of Chicago is gaining large circulation. The editors and subscribers of these papers are mostly German, but all of them are foreigners. They tell us: "Religion, authority, and state are all carved out of the same piece of wood—to the devil with them all." Let the leaders of socialism in this country have their way, and our civilization will fall into the deepest barbarism. But as surely as there is a God in Heaven they will not have their way.

We next consider the dangers from the religious beliefs of these foreigners in our western cities. *Romanism* in the United States, like socialism, gains its support from the foreign population. Native Americans, who are Roman Catholics, are very rarely to be found. Statistics show that the progress or decline of the Catholic church in America corresponds to the increase or decrease of the foreign immigration. In 1800 only one person in fifty-three in the United States was a Roman Catholic; since that time has come a great influx of immigration, and to-day one person in every seven of our population is a Catholic. This power is centering in our western cities. Dr. Strong tells us that there were in 1880 in the territories eighteen times as many Catholics as Protestants. The adherents to Romanism in the west are chiefly Bohemians, Poles, Italians, French, Austrians and Belgians. These few statements are made to show the great power Roman Catholicism is gaining in the west. The hostile attitude which that power has assumed toward certain institutions of our country needs no discussion here. Nowhere is it better realized than in Boston. Says Rev. J. H. Warren, D. D., of California: "The Roman Catholic power is fast becoming an overwhelming evil." "They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools."\* Next to Romanism, *infidelity* is found among our western foreigners. The German socialistic press and many of the leading Bohemian newspapers, such as the *Morning Star* of Cleveland, teach the most venomous infidelity. These papers, being circulated among the Germans and Bohemians, who are the greatest readers among our foreigners, have more influence

\*Rev. E. P. Goodwin, D. D., before the Convention of the American Home Missionary Society, 1880.



than they would have with any other class. There are in the United States 400,000 Bohemians, of whom 25,000 are in Cleveland, 40,000 in Chicago, 14,000 in St. Louis, and most of the remainder in our north-western cities. Among this Bohemian population there is a large, secret infidel aid society, having about a hundred branches in fourteen states. Skepticism is taking deep root among large portions of the Slavs, French, and Roman Catholic Germans. Away from the influence of the Catholicism at home, and coming to a free country where there is religious toleration, they often throw off the yoke of the Romish church and become, not Protestants, but infidels. It is not claimed that infidelity is found only among foreigners, but that it is among the dangers with which they threaten our country. The only Protestant foreigners worthy of mention are the Scandinavians, and sixty-two per cent. of the Germans. But these, because of their national customs and regard for religion, have so little sympathy for American Protestantism, that reciprocity is not congenial. We see, then, that the foreign and native element of our urban populations are of different religions. The native element is, as a class, Protestant. The foreign element has a majority of Roman Catholics and a minority of infidels and nominal Protestants. That bond of union, found in true Christianity, linking together men of all stations is almost wholly wanting between the foreigner and the native American.

The last set of dangers we mention is, *intemperance and pauperism*. If you want to find foreigners in abundance, go to the drinking-saloons, the poorhouses and the prisons; if you want to find native Americans go to their homes, the lecture halls, reading-rooms and the churches. According to the "Tenth Census," one out of every 986 of the native-born population was a pauper, and one in every 291 of those of foreign birth; one out of every 938 of the native Americans was a criminal, and one in every 518 of the foreign born. These figures tell us that the chief factors in filling our almshouses and prisons are foreigners.

Says Rev. E. P. Goodwin: "Into these western communities the international societies and secret labor leagues and Jacobin clubs, and atheistic, infidel, rationalistic organizations of every name in the Old World, are continually emptying themselves. They are the natural reservoirs of whatever is uneasy, turbulent, antagonistic to either God or man among the populations across the sea. They are also the natural places of refuge for all in our own country who are soured by misfortune, misanthropic seekers of radical reforms, renegades, moral pariahs. They are hence, in the nature of things, a sort of hot-bed where every form of pestilent error is sure to be found and to come to quick fruitage. You can hardly find a group of ranchmen or miners from Colorado to the Pacific who will not have on their tongue's end the labor slang of Denis Kearney, the infidel ribaldry of Robert Ingersoll, the socialistic theories of Karl Marx."\*

\*Quoted in "Our Country" by Josiah Strong, p. 109.

Thus hastily have I glanced at some of the salient dangers from the foreign population of our western cities. It has become very evident that the Gospel of Jesus Christ should be and must be faithfully presented to these foreigners if they are to be saved from ruin and from plunging our cities into the deepest mire of immorality.

III. *Christianity must be brought to them.* True Christianity will elevate them socially, remove the distinction between the foreigner and the native caused by difference of religious belief, take away all that is harmful in socialism, remove intemperance and kill infidelity.

The truths of the Gospel must be taught them *in their own language*. There is no magic about the religion of Jesus Christ by which it can be brought to people in a language which they cannot understand. There are in the United States 1,250,000 Scandinavians, 400,000 Bohemians and nearly 700,000 Polanders, among whom there is special need of preaching their own tongue. In 1885, though there were a million Slavs in this country, there were only two Americans who could preach to them in their own language, Rev. E. A. Adams of Chicago, and Superintendent Schaufli of Cleveland, and there were only four native ministers. Because of this imperatively felt need for native evangelical workers, the Slavic Department of Oberlin, and the German and Scandinavian Departments of the Chicago Theological Seminaries, and similar departments in other seminaries represented here, have been opened. Faithful missionaries and Bible-readers, who know or are willing to learn the foreign tongue and devote their energies to this work, are wanted. Religious literature ought to be put into the hands of these foreigners. The Bohemians, Germans and many of the Scandinavians are fond of reading; yet there is but one Bohemian Christian newspaper in the United States, that published by Rev. E. A. Adams.

Yet to successfully bring the Gospel to these foreigners, something more is needed than ministers, missionaries and Christian literature. In my opinion the attitude which the city Protestant Church has assumed toward the foreign workingmen is radically wrong. The evils coming from them exist because of the failure of Christianity to put into practice its avowed principles. The masses in our western cities do not attend the Protestant church, though perhaps this could almost as truly be said in regard to the east. In 1880 there was in Chicago only one Protestant church to every 2,081 of its population, and in St. Louis one to every 2,800. In the whole United States one-fifth of the population are members of Protestant churches, but in Chicago only one-nineteenth and in Cincinnati only one-twenty-third, and it would be almost impossible to find one of that one-nineteenth or one-twenty-third who was a workingman. Owing to its social status this foreign element is almost completely ostracised from the American Protestant church. It is a patent fact, too obvious to deny, that not only are the poor not to be found in our city congregations, but they are not made welcome there.



I would not say they are not wanted by the pastor; I mean, they are not made welcome by the people in the pews. Those congregations are composed chiefly of people with money and good clothes. The usher receives the poorly-clad man with cold politeness, and gives him a back seat. If the back-seats are all full and he should be seated with a lady of fashion, he is greeted as an inferior being. Behold the Christian fellowship! Alas! has the Church forgot her mission? These are facts, terrible facts, literally occurring every Sunday, and they are felt in all their significance by the poor man. Christianity was intended for the poor as well as for the rich. The Great Head of the Church chose the condition of a poor man for his earthly life. Day-laborers were among his friends. Can the religion which he established have been so dealt with by his followers as to lose its power of ameliorating the poor man's condition? Not so in the Roman Catholic church. There, social barriers have been broken down. The poor man is not made to feel the stinging consciousness that he is on a lower social plane. Consequently the Romish church is pre-eminently the church of the working man. At every service the church is full and a large part of the congregation is composed of day-laborers. Should the inequalities in wealth and social standing be emphasised by the Roman Catholic church, the labor class would flee from it as they have done from the Protestant. The laborer feels that he is an intruder in the city Protestant church, and so he does not enter. There should not be a Christian church in the world in which any one, whatever his station, should not feel that he is welcome to join in the service. Another reason why the day-laborers are not to be found in the Protestant city churches is because they identify the Protestant christians with the capitalists. They see that those churches are maintained by persons of wealth, and consequently to them the Protestant city churches are the churches of the capitalists. But they hate the capitalist as their worst enemy, because the prosperity and wealth, which the capitalist represents, has, they think, been wrung from the toil of the poor man. Consequently they will have nothing to do with the capitalist's church. Its frescoed walls and stained windows, its carpets and cushions are for their enemies and not for them. The West especially emphasizes this social distinction. There the capitalist runs everything. He owns the immense herds of cattle, the vast stretches of grazing and farming lands, the mines and the mammoth railroads. The very first organization of western society is based upon the class distinction between the capitalist and the laborer, while in the east that distinction is the result of decades of social evolution. As long as the church bargains with wealth, what wonder that the poor immigrants in our western cities remain unevangelized! The poor must be made to feel that whatever social barriers there may be in the world, those barriers do not obtain within the church. He must be made to feel that the church is not the exclusive property of the capitalist, but the

poor man's church as well. This will occur when the churches come to realize that they are not social societies, but that their true mission is to "seek and to save the lost," to "be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." In settling this great question it becomes the duty of the church to preach especially to the poor, and to abandon every alliance with wealth or any social class which in any way fetters its power to ameliorate the poor man's condition.

The church should furnish the minister with paid lay assistants. He cannot depend upon the voluntary aid of laymen in his church for thorough and systematic work. This aid is a necessary auxiliary, but it is not systematic and steady. One minister can do enough preaching for his congregation, but he cannot do enough parish work among the poor and workingmen in the vicinity of his church. For this work he must have help. It is not necessary that these assistants be clergymen. They must be earnest Christian workers and, as well as the minister, hired and paid by the church. If in this way the pulpit instruction is supplemented by personal work, the power of the truth will reach the foreign element and large numbers of them will be induced to attend divine services who now never enter the church and whose best substitute for religious instruction is what they learn in the saloon.

Thus informally have I endeavored to present to you the *extent* of the field, the *dangers* from this foreign element and the *methods* which should be adopted for its evangelization. The work is great and it will be discussed in the future more than it has ever been in the past.

### The Significance of the Crisis in Japan.

PAPER, BY W. L. CURTIS, OBERLIN, O.

Long before the Roman Empire was established in the west, the populous isles of the Orient, comprising modern Japan, were inhabited by a people dwelling in the darkness of heathendom, with but little knowledge of other lands or communication with other peoples.

In other parts of the world there was constant change. Kingdoms rose and fell, empires grew and flourished in brief splendor and then sank into insignificance, revolutions overthrew established forms and customs in social, religious, and political life. Great men lived and wrought, died and were forgotten.

In Japan it was far different. There was but little change. Her history presents an unbroken line of sovereigns for more than two thousand five hundred years. In common with other Eastern people the Japanese worshiped their ancestors,—were constantly looking to the achievements of the past rather than to the possibilities of the future. Hence their religious beliefs, their social customs, and to a large extent their government, remained fixed and unchanging.



Thus through the centuries Japan slumbered on. The dawn of the Christian era, the darkness of the middle ages, the Reformation and awakening of Western Europe, the discovery and development of the New World, were alike unknown. But now, in the closing years of the nineteenth century, Japan has awakened to life and action. She perceives that other nations, long despised, have left her far behind; but with an energy remarkable in an Oriental people she is startling the world with her rapid strides toward the civilization of the west.

On the wonderful progress of Japan during the last quarter of a century I do not need to dwell. A brief mention of the successive steps of advancement will be sufficient. The strongest feudal system the world has known has been destroyed. Caste distinction has largely disappeared. The government has been strengthened by the abolition of the Shogunate, and restoration of the Mikado to his rightful place as the active head of the nation. A still further improvement will probably take place in 1890, in the establishment of a Parliament of two houses. A national army and navy have been organized. The police force is said to be the best in the world. Her educational system surpasses our own, after which it has been modeled. The postal service combines the best features of the American and the European systems. The public press, unknown twenty years ago, is now represented by five hundred daily, weekly and monthly periodicals. The adoption of the Roman alphabet, to replace the difficult characters in which the language is now written, is now earnestly advocated. The steamboat, railroad, telegraph and telephone are operated by native companies. In fine, all the achievements of modern science are called to aid Japan in her rapidly developing civilization. Change is constant. Every day brings fresh surprises. Every steamer that crosses the Pacific brings tidings of further advancement on the part of the new Japan.

The question naturally arises,—How is it that a nation so long dormant, a people so long in the darkness of a self-imposed isolation, when suddenly brought into the light of the nineteenth century, can so readily adapt itself to the new civilization? Perhaps the answer is found in the inherent character of the people themselves. The Japanese inherit minds well trained by an exacting system of education. The upper classes can boast of a longer line of educated ancestors than we. When our fathers were barbarians in Northern Europe, the Japanese were a semi-civilized race, and among them were scholars well versed in Oriental literature, the Analects of Confucius and the Thousand-character classics of China. An Imperial University and numerous provincial schools existed in Japan four hundred years before William the Conqueror led the Norman hosts into Britain.

Whatever effect this ancient learning may have had on the people of to-day, certain it is that the average Japanese possesses a mind capable of

grappling with and mastering the problems which modern science offers. One of our college presidents has stated that the finest mind with which it has ever been his privilege to come in contact was that of a young student from Japan. Such testimony is suggestive of the possibilities in store for a nation whose youth possess such minds.

It is the intention of Japan speedily to place herself among the foremost nations of the earth. Her young men are filled with this progressive spirit. Eagerly and intensely in earnest, they hesitate not to enter any field of investigation which may aid them in carrying out their purpose. Knowledge they crave, knowledge they will have, all that the world can give. This activity of thought, this restless spirit of inquiry, this persistency of investigation, this eagerness for knowledge will not cease, until Japan is counted as one of the most enlightened nations of the earth, and her scholars the peers of any in Europe or America.

The wide-spread intellectual activity permeating all classes, creates a demand for education never before paralleled in the world's history. They fully understand that a knowledge of English gives ready access to the storehouses of western science. This fact presents to the Christian missionary a wonderful field of opportunity. Its importance is fully realized by those already on the ground, and they are seeking to impress upon the Christians at home the imperative need of reinforcements to meet this demand for English teachers.

From all parts of Japan comes the same testimony on this point. Mr. Eby, of Tokyo, says: "There is a perfect furore for the acquisition of English, and the need for teachers puts into the hands of Christians the most potent factor to reach and mould the youth of the land." A missionary, of Kumamoto, in southern Japan writes: "The Christian schools are the most potent means of evangelization and enable the missionary to do effective work while engaged in acquiring the language." Another writing from Sendai, North Japan, says: "The grand opportunity now is in connection with the schools. Japan is bound to learn English. If the missionaries will teach it, they are welcome to teach Christianity at the same time, but if they do not, English will be taught largely by those who will give no Christian and no moral instruction in connection with it."

To meet this demand for teachers a new departure in missionary work has been undertaken, *viz*: The co-operation of the Young Men's Christian Association with the American Board in sending young men to teach English in the Government schools of Japan. This was first suggested by Mr. DeForest, and was warmly seconded by his associates at Sendai, where the wonderful results in connection with that school showed the advisability of some general effort in the same direction. In urging its necessity they said: "The needs of the hour seem to be impelling all the missions in the direction of educational work, and it



surely is wise to recognize the need and seize it as a God-given opportunity. The direct work of evangelization can be pushed most rapidly and planted most firmly in connection with it." The children and young people in the schools are the classes it is most important to reach, and which can be influenced most easily."

A noted Japanese has proposed that the one hundred thousand Buddhist priests which are now largely without employment shall be enlisted as school-teachers, after a special course of training in normal schools. The *Japan Mail* remarks that such a measure would more than compensate the Buddhists for the blow which they have received. There is no danger of this suggestion being carried out if the present opportunity is seized by the Christian world, and enough Christian teachers are at once provided, for English speaking teachers are preferred; but if they are not forthcoming, what may otherwise be done cannot be foreseen.

The fact that Japan is willing to employ Christian teachers and allow them to give Christian instruction in connection with their teaching, shows that already the government is beginning to look with favor upon the Christian religion. Of all the remarkable changes that have come to Japan, the most wonderful is the present attitude toward Christianity. Never at any time, in any land, was the religion of Christ more sincerely hated and despised than in Japan twenty years ago. So great was the opposition, that acceptance of the Christian faith was strictly forbidden. At one time it was an annual custom to drag through the streets of the cities a wooden cross, bearing an image of the crucified Saviour, to be trampled and spit upon with curses and execrations by young and old. Even the babes in arms were made to participate in this desecration, that they might grow up with a loathing for even the symbol of Christianity. As late as 1870 the Minister of Foreign Affairs said to the foreign ambassadors assembled: "We are glad to receive your railroads, your telegraphs, your steamboats, and all that your science can give, but there is one thing that we will never receive, and that is your religion. We will shun it as we would shun a contagious disease." This same man has lived to see not only the barriers to Christianity removed, but the religion actually favored and openly advocated by those in high official circles. He himself, a year ago, advised a friend to send his sons to Doshisha, the Christian training school at Kyoto, for the sake of its moral influence.

The government no longer opposes Christianity. Men high in rank are accepting the Christian faith. In one province the president, vice-president and a majority of the lesser officials are Christians. Gradually the light of the Gospel is permeating the great cities and penetrating to distant parts of the empire, but not without meeting with hindrances. The Prince of Darkness sees his realm invaded, and hastens with all the forces of evil to check the progress of Christianity.

Persecution, arising from the hostility of the conservative classes to all that is new or foreign, or incited by the priests of the heathen religions who see their power slipping from their hands, is at last giving way, and the people stand ready to hear the truth. But immediately new dangers arise. The minds susceptible to the truths of Christianity are just as open to anti-Christian ideas. While the missionary sows the good seed, the adversary is busy sowing tares. The soil is fertile for both. Which will yield the greater harvest? The country is being flooded with translations of atheistic writings by noted infidels and skeptics of Europe and America. The term *science* is a magic word to the Japanese, and all that is offered under that guise is seized with avidity. When they find so much of infidelity and skepticism in the works of prominent scientists, is it any wonder that their faith in Christianity is shaken? The danger is that having lost confidence in their old religions, they will feel that all religions are false. The government acknowledges that Japan is practically without a religion. A time came in the history of Rome when the ancient religions had lost their power over the people, and as there was nothing to replace them, the nation sank into a state of corruption, licentiousness and debauchery, and the fall of Rome was assured. History presents other similar examples. Shall it be repeated in Japan?

There is also a far more subtle and perhaps more dangerous attack which threatens the work in Japan. The very popularity of Christianity may prove a serious matter. Prominent newspapers are advocating the adoption of the new religion. Official favor is daily growing. Already there are rumors that soon an imperial edict will make Christianity the established state religion. But the motive for such action is an unworthy one. Those who advocate it are not Christians, nor do they desire Christianity for the sake of its transforming power in the life and character of the individual. They know nothing of this. With them it is an important step to be taken simply in order to win prestige in the eyes of the civilized world. They perceive that the most progressive nations of the earth are the Christian nations. They wish Japan to stand among the foremost, hence Japan must be Christian. Thus they argue, and rightly too, but they seem to think that the Emperor by his edict, as if waving a magic wand, can suddenly transform the millions of Japanese into Christians, and cause the news to go forth on the wings of the wind, "Japan is now a Christian nation." It is evident that a state religion, compelling strict observance of rites and ceremonies, in a spirit of cold formality, will prove more of a hindrance than a help to the spread of the Gospel of salvation. But in spite of these and other obstacles, the eye of faith sees tokens of bright promise for the future of Japan. Sixteen years ago there were but ten native Protestant Christians in that country. To-day there are



nearly twenty-five thousand. Such a ratio of increase continued in the future means the speedy triumph of Christianity in Japan.

A new factor is about to appear in the problem of the world's advancement. Into the closing scenes of the nineteenth century comes a new element. No longer are there unknown barbaric races to sweep over northern Europe. No longer are there new lands to explore. The work of the future will be to make the old new. The eyes of the western world are turned to the Orient, for there the first experiment is to be made in the transformation of old Japan into a modern civilized Christian nation.

Thirty-seven millions of people have cut loose from all that binds them to the past, and are emerging from the seclusion of ages to share in the world's work and the glories of the future. They stand ready to receive all that the world can give, to fit them for the place they are destined to hold. They assimilate with remarkable rapidity and wonderful success all the civilizing agencies brought within their reach. They grasp eagerly at all the achievements of science that can be adapted to their use. They send embassys of their learned men to study the political systems of western nations, to investigate the various departments of government—military and naval, methods of communication, and means of transportation. They examine educational systems and social customs, that they may select the best of all for Japan. In many of these things they already surpass the models from which they copied. They are told that the secret of the prosperity of western nations is the prevalence of the Christian religion. So, in spite of ancient prejudice, Christianity is to be put on trial in Japan. What the verdict shall be depends largely upon the Christians of America. Through the misrepresentations of the enemies of the Gospel will Japan reject it altogether? Or as a politic move to advance herself in the eyes of the world will she adopt a system of formalism, Christian only in name? Or shall the Gospel be preached in its truth and purity, by those whose hearts are kindled with devotion to the cause of Christ, and whose lives are consecrated to his service?

These are the questions awaiting an answer. This is the crisis in Japan.

*Now is the time to win Japan for Christ* is the cry that comes from every missionary in that land to-day. While Japan is in the formative state, while the young men and young women that are to make Japan for good or evil are within the reach of instruction, the work must be done. A single decade will decide what the future of Japan shall be. Is the church of Christ fully awake to the significance of this crisis? Do the young men and young women of America fully realize the importance of the hour? Are there not some who have "come to the kingdom for such a time as this?" Says one of the missionaries in Japan: "To occupy the fields open before us we must have more men and

women. If the churches at home could only see this,—the greatest opportunity ever within the reach of the church of Christ, of winning a nation of thirty-seven millions within this generation, they would send teachers, preachers and lay workers, until every city of twenty thousand inhabitants shall have a Christian Church backed by a Christian school."

New fields of opportunity are opening every day in Japan. There is seed to be sown where the gospel message has never been heard. There are harvests to be gathered where native Christians have carried the news of salvation. But where are the laborers to sow the seed and to gather the ripened fruits? There are many missionaries in Japan but the number is inadequate to the need. The work could be greatly enlarged if there were men to labor. There are still millions in Japan that have never heard the gospel. How long must they wait? More than any other heathen nation Japan is open to the preaching of the Gospel. Now is the time for work that will yield glorious results. Never in the history of missions has there been a grander opportunity.

There are three ways in which we may share in this work. Our prayers should ascend daily to the God of nations, that His blessing may rest upon those who are striving to make Japan a part of His kingdom on earth. We can give of the means that God has given us, freely and with willing hearts, feeling sure that in no way could our money accomplish greater good or bring us richer returns. Some of us can give ourselves; may God grant that many of the young men of our seminaries may feel that they are called to aid Japan in this her critical hour.

If the crisis is met, if the call is heeded and the demand for laborers responded to, and the means furnished for the further extension of the work, then it is no wild prophecy to say that the dawn of the twentieth century will see Japan a Christian nation able to carry on her own further evangelization and also sharing in the work of carrying the Gospel to other eastern countries.

Then, "the land of the rising sun" will be a phrase fraught with deeper meaning and more glorious significance. The "Sun of Righteousness will rise with healing in his beams" and from Japan as a new center of Christian activity will radiate the blessed truths of the Gospel. Along the islands that fringe the eastern continent, through the fertile valleys and inland plateaus of China, over the plains of Tartary and up through the wilds of the North, will go the Japanese missionary carrying the good news of salvation, and the light of Christian truth will speedily dispel the darkness and superstition that for ages has fettered the land of the Orient.



### What of the Seed that has fallen on the Islands of the Sea?

PAPER, BY CHAS. H. DODD, HAMILTON, N. Y.

"The annals of the Gospel in the islands of the sea," as one has said, "might be written in starlight."

This just and exalted claim, made chiefly for that ocean-world which fills the vast Pacific with light, belongs as truly to almost every Archipelago and solitary island of the universal sea. The story of the Cross in these miniature continents is one of such fascination, heroism, and triumph that Christianity has gained from it a new sanction, as though another age of apostolic vigor had burst upon the church.

Before the first century of Christian history had elapsed, "the isles afar off" began to bear their great and significant part in the missionary sweep of the Gospel around the world. Christianity has an independent and unbroken succession through the islands of the sea alone. It is a succession, too, of the pure truth and missionary zeal of the apostolic era.

The introduction of Christianity into the West is a question of mystery as to the means, but one of profound interest as to the results. It was believed by Clemens Romanus that Paul himself carried the word of life to the island home of our great race on his journey through Spain "to the extremest limit of the West." However that may be, it is certain that ecclesiastical usages of the Church in Asia Minor had become diffused in those parts of Britain to which the Roman conquest had not extended, long before the days of the monk Augustine. Whether the unobtrusive light-bearers to the isles of the West were apostles, or Roman soldiers who had touched the chief apostle in his chains, or Celtic princes, like the noble Caradoc, who had been subdued to the thralldom of the truth while they languished as captives in that same Roman prison, or some converted pioneers of commerce, the fact remains that a church was founded in those island-kingdoms which was historically Protestant and free, equipped with a full Gospel, never to be extinguished, and ever to be the mother of missions throughout the entire world. Its roll of island missionaries is touched with the indestructible light of fame. Saint Ninias, the revered apostle of the Pictish tribes; Succath, the shepherd-captive of the Clyde, who became the holy Saint Patrick of the "Isle of Saints;" and that youth of noble blood, Columba, whose missionary exile was begun on the island of Iona and consecrated to the establishment of schools and churches from the farthest Orkneys and Hebrides, south to where the famous Lindesfarne was called the "Second Iona." From that island-mission of Saint Patrick's zealous pupil, went forth those Schotten Evangelist teachers whose influence for four centuries was immeasurably felt over all Europe. The dark ages, indeed, were full of missionaries, who could trace their spiritual and intellectual lineage to the island church

of Columba. "In time the true apostolic succession was seen when from the least famous of those Schotten cloisters, that of Erfurth, there came Martin Luther." Tracing our way by another line of descending influences, it is but a step from the Celtic Patrick and Columba to the Saxon Boniface and Wickliffe, and but another step from them to the English Carey and the Celtic Duff.

But the little island of Iona became the mother of the great modern missionary enterprise, chiefly through two lines of succession. On the one hand, we may trace the way by the Schotten Erfurth and its Luther, through the scholar Grotius aiding the first Dutch missionaries in the Malay Archipelago; through Junius in Formosa and Baldeus in Ceylon performing the same distinguished services; through the heroic Baron von Welz, an apostle and martyr of missions at least a generation before his country became responsive to his great ideal, and find it culminating, at last, in the twofold kingly act of the Lutheran sovereign of Denmark, Frederick IV., who organized that first shining mission to India, on the coast of Tranquebar, which gave to missionary history the names of Swartz and Ziegenbalg, and who founded in Copenhagen the first school for missionary training. That noble response of a feeling Christian king was, at once, the culmination of the first and initial stage of missionary thought, and the beginning of a second and marvelous epoch of world-evangelization. From the humble training school of Copenhagen went forth, in 1721, that noble Norwegian pastor, Hans Egéde, to the poor Eskimos of Greenland.

On the other hand, it is still less difficult to trace the descent of the Celtic Columba's missionary zeal by the line of Wickliffe and Huss to that heroic band of *United Brethren*, their spiritual descendants, who had found a refuge on the friendly acres of the good Count Zinzendorf. From Hans Egéde to the Moravian nobleman there is but a single step, and then these two great historic lines of evangelical zeal come together and flow out along the splendid highway of missionary conquest in all the world. It was an event of great and tender interest which opened the way for the saintly pupil of Franke, and the adolescent founder of "The Order of the Grain of Mustard Seed," to become the gentle instrument of a work as heroic and wonderful as that which the Moravian brethren have accomplished. Zinzendorf was at the coronation of Frederick's successor, when he heard the pathetic story of Greenland's waning mission, and the touching recital of negro wrongs in the island of St. Thomas. Breaking away from the councils of princes, he hastened home to dedicate himself to thoughts of heathen need, and to scatter the whole Moravian church among the nations of the earth. When Dober, the humble Moravian potter, went to St. Thomas from the "Lord's Watch" in the Lusatian woods, the island missionary, Columba, had a true successor, and from that day the seed which had yielded its first harvests among the Celtic islands of the



west began to fall upon those waiting archipelagoes which crowd together in the great seas, and, from them, at last, to touch the remotest mainlands of the world.

There is another passage in the early missionary history of islands which is also of very deep interest. When the intrepid Captain Cook published his *Voyages Around the World*, the mystery and wonder of the Polynesian seas were for the first time made known. Not only were the adventurous enchanted by those thrilling chronicles of discovery, but more than one spirit of a finer sympathy was touched by their disclosures of human degradation and spiritual darkness. William Carey traced his first zeal for souls beyond the seas to those same seafaring tales, and when, at last, he had broken down the middle walls of partition between the Church and "all the world," it was to the islands of the sea that he turned his eager eyes. He had even selected for his future destiny Tahiti, the "Queen of the Pacific," when it was decided, providentially, that he should be honored as the apostolic successor of Ziegenbalg and Swartz in India. He went obediently to his immortal work, leaving to others the hopes cherished for Polynesia. It was one more fine example of

"—the famous might that lurks  
In reaction and recoil,"

when that Bengal mission of Carey cast out upon Polynesia its first ripe seeds of influence. The humble shoemaker's longing for Otaheite was fulfilled, when, in 1795, as Christlieb tells us, "venerable, gray-headed ministers from the English Church and dissenters fell weeping into each other's arms, in the chapel of Lady Huntingdon, and, clasping hands over all narrow denominational limits, founded the *London Missionary Society*." The same remarkable narrative which had aroused Carey, now directed this enthusiastic society to think lovingly of the poor cannibal races of the sea. As many as thirty men, six of whom bore their wives and children with them, sailed out of the Thames, August 10, 1796, in a vessel bearing the prophetically significant name of *Duff*. The ship was bound for Tahiti, and the men and women who sang their touching farewell hymns from its deck were following the heroic Moravian, Dober, that they might "glorify the name of the Lord God of Israel in the isles of the sea." So began the great London Missionary Society. Under its unflagging zeal the islands of all but the western Pacific have been turned to Christ. Its missions have spread out from Polynesia to India, China, Africa, Madagascar and the West Indies. The five missionaries of 1795 had increased to upwards of 150 in 1884, with more than 400 ordained natives, 4,500 native preachers, 90,000 communicants, native adherents to the number of a third of a million, and 110,000 boys and girls in their native schools. In the same year its annual income stood at the magnificent sum of £128,000.

When the first victories of the London society had been purchased by the perseverance of its faithful servants and proclaimed abroad, other organizations followed rapidly into the ocean world. The stupendous results of this missionary zeal among the islands of the sea, since the heart of Zinzendorf was moved to rescue the poor slaves of St. Thomas, are chiefly confined to the present century and can only be given approximately. The conditions and nature of the work preclude the possibility of obtaining accurate and timely summaries only from the more important fields; yet, as the result of careful estimates, it is believed that there are nearly *one million and a quarter of Christians* in the islands of the East and West Indies, Australasia, Polynesia, Micronesia and Melanesia, together with other scattered groups in the remoter seas. Dr. Smith, of Edinburgh, Scotland—the eminent missionary writer—estimated the total of native Christians throughout the world in 1884, to be fully 2,700,000. Of this number, 1,250,000 have been won to Christ from the gross darkness that has covered the seas alone. Add to this great number that other host to which the peaceful summons of death has come, the martyr-church of Madagascar, the victims of the hundred inter-tribal wars, and the 35,000 Christian Fijians who fell before the terrible epidemic of 1875, and then reflect that all this host of living and dead has been won in the century, still unfinished, since William Carey turned away from dreams of Tahiti to the awful trials that awaited him in India. With this brief summary the different fields in which the Gospel has had this century of triumphs, may now be passed in review.

I. The great Malayo-Indian Archipelago, the largest island cluster in the world, has been occupied by a nominally Christian nation long enough to have been turned into a stronghold of Gospel light; but it presents to-day, despite this fact, a spiritual destitution simply appalling. The blessing of India overflowed early upon this broken world of islands, and Carey's missionaries had begun the evangelization of Java, when the conquest of Lord Minto restored that island again to Holland. Once more the irresponsible Dutch held sway over the destiny of Java's thirty millions. "It deserves to be remarked," says one authority, "that Holland has not only been guilty of a shameful neglect of its Christian duty towards the natives of these its possessions, but has also, up to a recent date, shown favor to the Mohammedan religion." The Rev. Dr. Schreiber, Secretary of the *Rhenish Missionary Society*, said at the Mildmay Conference ten years ago, "Wherever in Dutch India a heathen population is in contact with Mohammedanism, the latter is steadily advancing." "In fact," another adds, in commenting on Dr. Schreiber's words, "Wherever the Dutch government extends there Mohammedanism is spreading." After two centuries and a half of Dutch rule in Java, there are only 12,000 native Christians and twenty-five mission stations. Among the 27,000,000 under the



Dutch flag in Netherlands India, there are only sixty-nine Dutch and German missionaries and twenty-four government "helpers." This scanty force is restricted to work only among nominal Christians. For the heathen and Mohammedan masses there is no official thought, and no opportunity is offered by which other nationalities might remedy the criminal indifference. Beside the small force of missionaries under government direction, the *Bremen* and *Berlin* societies have thirty-four representatives among the natives. They are scattered over the entire archipelago, and struggle against immense odds. There is but one American missionary in all Malaysia, and but one English mission. That is strongly maintained in Borneo by the *Propagation Society*. It has 1,600 native and Chinese communicants. The *Rhenish* mission among the fierce Baltas in Sumatra was started in 1861; to-day it has eleven stations, twenty-five missionaries, and about 5,000 baptized converts. The same society labors also among the Dyaks of Borneo, and has gathered 500 converts into native churches. The inauguration of this work, in 1859, was sealed by the sacrifice of seven of its missionaries. The crown of the Dutch missions, however, is on the peninsula, Minnahassa, in the Celebes. Out of a population of 114,000, 80,000 have been won to Christ and 200 churches organized. But it has been significantly remarked that "there is only one Minnahassa in the whole group." Twenty thousand nominal Christians and twenty-two schools on the Singie islands, under the *Gossner* society, complete the depressing total of the harvest in this vast ocean-world. A seminary for the training of evangelists at Depoke is justly, perhaps, regarded as significant of a better future. How sad is the state of the work when we reflect that there are 1,600,000 Protestant Christians among these islands! Buddhism, though hoary with centuries of influence, and entrenched in temples as magnificent as they were extensive, fell before the zeal of Moslem missionaries. A second conquest, yet more glorious, awaits the followers of Christ when they can match zeal with zeal. Ten years ago Dr. Schreiber appealed to all Christendom for aid among the 27,000,000 of Netherlands India. In all that time not one response has been made! Shall this vast archipelago be abandoned to the indifference of a Christian government as well as the thralldom of a religion which in itself is a greater curse than the paganism it supplants? In this connection it may be well, for the sake of convenience, to speak of the islands of Ceylon, Formosa, and Hainan. Ceylon is a field of surpassing interest, and all its missions report most gratifying results. The *Church* society has baptized 6,378 natives. During the past year 127 adults were received, and 273 candidates were ready for admission in February last. Three hundred and sixty-one native preachers and lay workers assist the missionaries in the work. The *Wesleyan* society reports 3,415 members in Ceylon, 1,124 probationers, and 10,683 native adherents. The *American Board* sustains

here, also, a mission of great promise. One hundred and twenty-seven were received in its fourteen churches last year. There are 1,343 communicants and 8,593 adherents under the charge of the thirteen American missionaries and 303 native workers.

The island of Formosa lies far up to the north of the Indian Archipelago. The *English Presbyterians* have maintained a work there since 1865. Five thousand native Christians were able last year to contribute \$2,000 for missionary evangelization. The *Canadian Presbyterians* have a mission and 3,000 converts in the north of the island. It is not only self-supporting, but has recently proposed to undertake the conversion of the Pescadore group. The Chinese governor, in organizing a college in Formosa, has chosen a missionary to inaugurate the undertaking. Such a step would have been regarded as a miracle even a generation ago.

In the great island of Hainan, off the south coast of China, is the newest of the *Presbyterian* missions. For the first time in the history of the Gospel, its people hear the welcome sound.

II. A rapid survey of the Australasian mission field now demands our attention.

While they were not the pioneers, the heroic Moravians have been true to that genius for Christly pity, which has ever distinguished them, in the work which they early undertook for the neglected Papuans. "Twenty years ago Englishmen who had traveled around the world insisted to me," says Christlieb, "that the native Australians were absolutely beyond reach of the Gospel and must first be educated up before they could understand its simplest truths. To-day this opinion is refuted by the Moravian missions in Gippsland, which have fine churches, clean houses, and one hundred and twenty-five baptized native Christians." This new faith in the spiritual capacity of these degraded Australian blacks was purchased for Christian missions by a heroism and patience which has never been rivalled, except by that other Moravian mission to the Tibetans. The Buddhists, themselves, relate the story of Moravian devotion among the Tibetans in language of surpassing praise. Says Dr. Smith, "We have stood by the now neglected graves of the brethren in the Nicobar islands, where many perished after even greater sufferings, than those of the Tibetan mission with none, not even a solitary convert, to close their eyes." It was such fidelity as this which rescued the Australian races from the hopelessness of missionary judgment. So laborious, however, has work among them been that it is still little more than a beginning. Yet notwithstanding the difficulty, the eastern half and the northwest and southwest corners of Australia have been brought quite generally under Christian influences. The advance made by those reached is simply marvelous. Schools among them are said to be quite up to the standard of village schools in Europe and America. The Moravians



went to the Papuans in 1850, and several years since their native schools at Ramahyuk received the highest prize offered by the government, over all the 1,200 colonial schools. Without civilization, previous to evangelization, they have now 300 schools with 1,500 scholars and several normal schools for higher training. The missionaries of the Hermannsburg society have recently penetrated to the dangerous interior of central Australia and founded there a hopeful settlement. The summary of all work on this island-continent which, but a few years ago, was a penal colony, shows a total of 2,000 native Papuan Christians and nearly a million nominal Protestants of all nationalities. In addition to native results, the great body of *Wesleyans* have 7,000 pastors and missionaries caring for 29,546 members and 110,242 native adherents in their missions among the islands of Samoa, Fiji, New Britain, Tonga, and in the Chinese settlements of New South Wales. Throughout Australasia itself there are 268,350 *Wesleyan* Christians.

The Papuans of South Australia are earnestly cared for by the *Presbyterian* church at Point Macleay, and the Anglican native schools in that field are having a significant success also.

The triumph of the Gospel in New Zealand has been set down as one of the miracles of missions. It has a story of thrilling interest. The cannibalism of the Maoris, the original inhabitants of the island, "has never been exceeded in atrocity." When the missionaries found them, their only religion was a system of devil-worship, too fearful for description. "Every child at birth was dedicated to some fierce spirit of evil." Their chief god was a devil of nameless infamy. Three laborers went out to these cannibals as early as 1814. Thither also, in 1821, Samuel Leigh conducted a missionary party of *Wesleyans*. The story of their trials is almost unprecedented in horror; but ten years of service resulted in the conversion of two of the greatest Maorian warriors. It was the signal for universal submission, and so greatly did the work increase that, in the two years following 1840, 3,300 were gathered into churches, and the spread of the printed Word exhausted an edition of 15,000 copies. In 1860, the *Wesleyan* church numbered 5,000, and 12,000 attended its public worship. The converted Maoris have been zealous missionaries. From the first, they were swept by a passion for sending out teachers to other dark islands. Their fierce, untamed and malevolent dispositions were so transformed by their deep and loyal faith, that they made the most gentle and patient messengers of the Gospel. When we think that this great work was done in a single generation, no parallel can be furnished to it. Destructive wars have reduced the Maoris to 30,000 persons, and they still wane. The *Church* society leads in the work among them, having 11,715 converts, 16 European missionaries, 27 native pastors, and 220 native teachers. The *Wesleyan*, *Propagation*, *Bremen* and *Hermannsburg* societies all

have stations in New Zealand with several thousand converts each among the natives.

It will not be inappropriate, for the sake of unity, to include New Guinea with Australasia. Here the work done calls for fervent rejoicing. Two missionaries, Messrs. Chalmers and Lawes, have performed for the native Papuans a service which has called forth the epithet, "illustrious," from the distinguished traveler, Lord Brassey.

New Guinea was annexed by Great Britain in 1885. The inhabitants are represented as in their "age of stone," and grossly sensual. However, Mr. Macfarlane, who has labored upon the island many years, speaks of them as the finest aboriginal race extant and connects them with an ancient Oriental civilization. The field is still new, the first missionary meeting on the island itself having been held in 1884. The Dutch are at work in the northwest, and in the southeast the *London* society is reaching the natives by means of the neighboring islands. At the central station on Murray island there is a training college with sixty students. Already eight native Papuans have been ordained to preach the Gospel among their countrymen of the mainland. Six years ago, when the Rev. George Brown landed in New Britain, several of his Fijian helpers were instantly assaulted and killed. When he left the island last year, 500 natives assembled to do him honor. Almost every church in the South Seas has sent missionary volunteers to New Guinea. When they leave home they have no hopes of ever seeing their friends again, but the volunteers are more than can be taken. Surely, under such zeal, this great isle will soon join its Polynesian sisters in extending the belt of light from the Pacific westward to the Indian seas.

III. As we turn from Australasia, still eastward, we find ourselves in that vast Archipelago where the Gospel has had its most magnificent triumphs since the Pentecostal Church was founded at Jerusalem. No language is adequate to describe either the gross darkness which once abode upon the fair island-world of Polynesia, or the splendor of the Cross as it shines upon it now. Worthy, indeed, is the story to be "written in starlight!"

The living hope of Carey and the dying wish of the Countess of Huntingdon united themselves in the *London Missionary Society*, which sounded, from the Georgian group, the first call to repentance that the benighted races had ever heard. We have already given the marvelous record which this great society has at present, after nearly a century of labor. The pioneer band numbered thirty souls, and entered upon years of terror and almost of despair. The first convert was Pomare, the young king. He soon followed the gift of himself by the offering of a great church on the island of Tahiti. His kingly zeal bore fruit, for, in 1813, the high priest of Eimeo publicly burned the venerable idols of his temple as a sign of his own surrender to the



new religion. The flame kindled by that broken shrine of paganism spread rapidly, and many kings and chiefs among the tribes bowed to the yoke of Christly service. In 1815, the death-blow to idolatry in the whole group was given when flaming temples everywhere heralded the conversion of thousands. From the Georgian islands, the western groups of Hervey, Samoa, Tokelan, and Ellice were sought and won, though not without years of service and an experience of sacrifices beyond all description. At present only on the Ellicean islands are any heathen to be found.

"Pomare, Queen of Tahiti and Moorea, died at seventy years of age," the author of *Orisis of Missions* tells us. "At her birth the missionaries had just come to the South Sea islands. Not one convert had been made. At her death, more than 300 islands were evangelized.

The progress of John Williams, the apostle of Polynesia, was one rapid career of conquest. Under his touch of transformation, churches were built among savage tribes, schools gathered up thousands of children, courts of justice were organized, laws were framed and executed by a hitherto lawless people, and trial by jury adopted where a universal vengeance had reigned supreme. Within one year after he landed at Raratonga, the whole Hervey group, numbering 7,000 persons, had thrown away its idols and was busy erecting a church six hundred feet long. He turned to the Samoan group and soon swept its entire population of 60,000 into Christian schools. This beautiful pioneer spirit among so many of these "jewels of the deep" is said to have reached unaided more than 300,000 heathen in three groups of islands alone. He represented the very energy of the Gospel itself in his sublime patience and unquenched zeal. In 1821 he landed at an island and left two native Christians among the noisy savages that thronged the shore. Eighteen months after, he touched at the same island, and was surrounded by thousands from whose lips resounded the cry, "*Good is the word of the Lord!*" After a life of incredible heroism he entered suddenly upon a martyr's reward among the cannibals of Erromango.

With Williams originated the idea of evangelizing the islands through trained natives,—"*a truly divine method,*" says Dr. Cust, "*and blessed beyond his utmost dreams.*" When the news of Williams' death reached Samoa the natives wept together in multitudes. So great has been the change since his precious life was laid down, that recently, when a monument to his memory was begun, the first stone was laid by a son of the man who slew him, and another son stood by to witness the touching act of expiation.

In the Samoan group, at present, 7,000 out of a population of 27,000 are members of the church, and there are 3,000 candidates for baptism. Two hundred native preachers are at work. Asking for money is entirely unknown, so eagerly do the people give to the Gos-

pel. Indeed, hundreds of the natives in Polynesia sacrifice their lives to carry the Gospel among the islands. Sixty from one church in the Hervey group have been killed while acting as missionaries.

To continue the survey, specially: The *Wesleyans* maintain a flourishing mission on the Tonga islands where there were, in 1879, 126 churches, 8,300 communicants, 122 schools with 5,000 scholars, and 27,000 attendants on worship.

Away to the northeast, in Polynesia proper, the *American Board* has created an independent Christian nation out of the race of savages which it found in 1820. A poor Hawaiian waif had drifted to American shores and was found weeping on the steps of Yale college. A noble teacher gave him lessons and taught him faith; but when ready to return to his degraded countrymen, he died. The story of his pathetic hopes went abroad and touched the hearts of thousands. The mission to Hawaii was born of that sympathy. The ship which bore the seventeen missionaries, among whom were three other Hawaiian youths, arrived to find the hand of Providence before them. A royal edict suspending all worship, had broken the sway of the idols, and the islands were waiting for another law. In 1824, the king's mother was baptized, and four years later there were 2,500 inquirers at one time. Seventeen hundred were baptized in a single day. In ten years, 27,000 additions to the churches had been made. One pastor alone has baptized 12,000 persons. Just thirty-three years from the landing of the brig *Thaddæus*, another vessel bearing seven native Hawaiians sailed out of Honolulu to bear the Gospel into Micronesia. It was the sign of that new civilization that had raised them up into a sense of world responsibility.

Seventy years ago human sacrifices and infant immolation were practiced as religious rites among a people now thoroughly Christian, for in 1863 the *American Board* turned over the work to the native "*Hawaiian Evangelical Association.*" They have maintained that independence, with occasional aid from American Christians. In 1886, there were 5,387 members, who raised \$28,142 for their work. Among the Hawaiian islands there are 22,000 Chinese. They have not been neglected by the people among whom they have found an asylum. Two strong churches have been organized among them. There is also a Chinese Young Men's Christian Association in Honolulu, with an elegant building for its use. The Hawaiians have contributed nearly a million of dollars for their work since their organization. Since 1849, ninety-five have been ordained ministers and not less than seventy-five have become missionaries in other parts of the world. They have also evangelized the neighboring Marquesas group, where there are many converts.

In Micronesia, the history of Hawaii is being repeated. Since 1852, when Messrs. Snow, Gulick and Sturges, with their wives and



two Hawaiian teachers, received a welcome from the wild and unclad people of Kusaie and Ponape, the *American Board* has evangelized more than thirty islands. In 1866, the first *Morning Star* began its rounds as the harbinger of a better day for the islands of the north-west Pacific. A vast work of evangelization has followed in its wake, and still extends itself. The reports of 1886 give a total in Micronesia of fifty-one wholly self-supporting churches with above 5,000 members and forty-four native laborers. Six high schools, also, are devoted to the training of native preachers.

As we turn to Melanesia, we enter once more into the circle of hallowed missionary associations. Here was obtained that splendid triumph of the Cross over the gross Fijians. Here also was seen the glorious success of the New Hebrides mission, whose prophetic foundations were laid by the immortal Duff. In and out of the harbors of this group, the gentle Bishop Patteson's ship passed from island to island, carrying those lads of "singular sweetness and ardent faith" from the training school on Norfolk island to and fro among the tribes. "I think of the islands and see them in my dreams," wrote that saintly man whose martyr-death shed such a lustre of spiritual glory over the history of Melanesia. When a "boat floated out from Nikapu containing his body, with a palm branch laid upon its five wounds," the sacrament of his death began to accomplish what the sacrifice of his life had nobly begun. Said the faithful native boy, who died defending his bishop: "*What God requires is Christian men; he does not require the work.*"

Fifty years ago, at Fiji, young girls were fattened for the cannibal markets. Now, out of a population of 120,000 all but one-seventh are said to attend the Wesleyan meetings, and the most of that seventh go elsewhere to divine worship. In the great church of Bau is a stone on which thousands of human victims were formerly slain in the heathen temple. It has been hollowed out slightly, and is now used as a baptismal font by the native Christians. Fifty years ago there was not a Christian in Fiji, now not one avowed heathen is to be found there. The *Wesleyan* native church numbers fully 27,000 members and sustains 3,500 native preachers.

The story of this "romance of missions" is great enough for many volumes. What a challenge it makes to the carping unbelief of the world! What a rebuke also to the inappreciation of all Christendom!

Now, as we cast up the results of our hasty survey of this great island-world, we find that there are fully 340,000 native Christians belonging to the Evangelical missions. And yet the needs of the field are tremendous still. There is an undertone of pathetic appeal in all the reports of the resident missionaries. A deep and terrible sense of continuing obstacles to the Gospel's fullest conquest breathes

through every letter that comes from the field. The French extension of control is proving itself to be an insuperable barrier to Protestant missions. Wherever they have obtained power, work languishes. The Rev. John Jones has recently been expelled from the Loyalty-group through Roman Catholic instigation. Mormon propagandists are scattered everywhere, and renegade Englishmen throttle the influence of missionaries at every step. The peril from intemperance was never so great, and the waning enthusiasm which often follows on establishment and success threatens to involve the prospects of future growth in a chilling indifference.

IV. We can only glance at the great work and thrilling history of the martyr church of Madagascar, whose story is said by one "to be without parallel, for pathos and consuming interest, in the history of the world." This continental island has long been called the "crown of the London Missionary Society." It promises to become a modern England to the neighboring Africa. Its history is so well known that it will be necessary only to indicate some particulars bearing upon the present condition of its missionary interests.

Thirty-five years of labor have borne fruit to a degree unparalleled. Truly the blood of Madagascar's martyred thousands has become the seed of her church! In fourteen years 700 Protestant churches have been built, making 1,200 in the island. The *London* society reports the astonishing number of 828 native ordained ministers, 4,395 native preachers, 61,000 church members, and 230,000 adherents. The *Society of Friends* has 33,000 adherents, of whom 19,500 assemble every Lord's Day in places of worship. It is estimated that there are fully 400,000 Christians in Madagascar. On the side of missionary education the same great success is apparent. There are nearly 1,200 mission schools with 102,747 pupils. It is to be remembered, too, that it is only twenty years since the idols were broken in Madagascar. Last year was distinguished in the annals of the new church of this great island by the completion of the whole Bible in Malagasy, upon the revision of which thirteen years of labor has been expended.

Madagascar, with its history of many persecutions, is still threatened by perils even graver than the past has witnessed. All its missions are still critical. Scarcely one-half its population is yet reached. England is cursing the child of her missionary adoption by the vast traffic in liquor which she has licensed. The record of crime in Madagascar has risen appallingly under the bane of intemperance. The French have opened again the traffic in human life, and hundreds of Malagasy slaves are shipped to French ports. Madagascar with her piteous history stretches out her hands to a civilized world asking for bread, and is given a stone!

To the north of Madagascar, lies the island of Mauritius, once the hospitable asylum from persecution of Adoniram Judson and his brave



wife. Here also was buried the young Harriet Newell, the story of whose heroic self-sacrifice has drawn tears from a million eyes and made many a missionary. It has been said by Dr. Bartlett that "the influence of that lonely grave in the Isle of France is greater than that of the world's great captain at St. Helena." The *Church* society has planted a strong and rapidly growing mission on this island of romantic and interesting history. Nearly 2,000 church members have already been received.

V. We hasten to complete our survey of the island-harvests of the world by speaking briefly of the West Indies and other scattered groups of islands in the western hemisphere.

The island of St. Thomas was put in lineal descent from the Celtic Iona, when, in 1732, two poor Moravian brethren left the Lusatian woods on a festal day, and, marching six hundred miles on foot, took miserable passage to the West Indies, where they entered the slave-fields as slaves themselves for Christ's sake. Within a hundred years 13,500 converts had been won through the humble planting of Christly sacrifice which those two men made. That mission planted the Gospel (—the emancipating) power of 800,000 slaves. The same Gospel, embodied in the mission enterprises especially of English churches, is to-day rescuing the new civilization of the British West Indies from disaster and ruin. It is carrying forward a vast educational work, and raising public opinion to a height worthy the great power to which these islands are subject. Twelve hundred schools with 80,000 attendance is a result obtained entirely by Christian missions. Among 2,000,000 Protestants in this archipelago, there are 410,000 missionary converts. The Moravians have 36,000 members and a theological seminary in Jamaica. The *Propagation* society reports 30,000 communicants, the *Wesleyans* about 45,000, with 159,000 adherents, the *English Baptist* 27,839, and other societies, followings of several thousands each. The *Southern Baptists*, of our own country, have sustained a mission in Cuba which is characterized by writers as "one of the most remarkable works of modern missions." Two years from the founding of their first church 1,100 had been baptized. Seventeen missionaries, nine of whom are natives, have sustained this great work. Its founder and present head, Rev. A. J. Diaz, is known in the West Indies as the "Cuban Paul." Eight thousand persons are reported by him as having recently applied for admission to the churches.

There are missions of power and progress in the Balearic islands sustained by the *Wesleyans*, and the Aleutian islands under *Presbyterian* care.

We must close by further reference only to that marvelous work going on among the Falkland islands, and on the desolate coast lines of Tierra del Fuego. Side by side with the evangelization of the Papuans of Australia must be placed that of the degraded Pesherehs

of the wild "Land of Fire" which lies on the southernmost confines of the globe. Their story is inseparable from that of the hero-missionary, Allen Gardiner, whose wanderings over seas and across continents are infinitely pathetic. Hoping to reach, by a southern direction, the tenants of the Andes and the fierce nomads of the Pampas, he went three times to the brutal Fuegian savages. Imprisoned, at last, on their wild island, "for the word of God and the testimony of Jesus," he finally perished of starvation with his entire missionary band; but not until he had carved upon the rocks above his head the words: "*My soul, wait thou only upon the Lord, for my expectation is from Him.*" Those words inspired the continuance of the work and underlie its touching success. Mr. Darwin, called by Dr. Cust, "one of the gentlest and wisest of heathen," when "he saw the inhabitants of Tierra del Fuego, declared that their intellectual improvement was beyond the efforts of man; but he lived to replace that hasty opinion by the following: 'The lesson of the missionary is the enchanter's wand.'" From the day he saw the salvation of the Pesherehs, Darwin became an annual subscriber to missions!

Such, then, is the story of the seed that has fallen on the islands of the sea. It has disclosed the actual salvability of the most degraded types of human nature, and furnished, in the splendid conquests of the Gospel over barbarian and heathen darkness, a new credential for our divine religion.

### "How Far Is it Practicable for Seminaries and Colleges to Support their own Missionaries."

PAPER, BY DANIEL E. LORENZ, UNION, N. Y. CITY.

Our American schools of learning contain in a crystallized form the intellectual and religious hope of the nation. It is Divine guidance that has led the Church to exercise special effort and solicitude in their behalf. The work of the Young Men's Christian Association in colleges is one of the religious miracles of the century. Such mighty influences for Christianity as Mr. Moody's Summer School at Northfield, and the students' movement recently started by Mr. Drummond need no comment. The marvelous missionary spirit, which has mustered nearly three thousand college volunteers for the foreign field into the service of the Master, will pass into the history of the Christian church as an eventful epoch second only to the Pentecostal showers of the apostolic time. Three years ago, ninety-nine ministers out of every hundred would have declared it an impossibility that so large a number of students would have enough consecration and zeal to be even *willing* to go. When shall we learn the mighty truth that nothing is impossible with God? Everything for the glory of His name, inspired and directed by the Holy Spirit, is not only possible but becomes our imperative duty.



Such a spirit should vitalize the consideration of the question, ought the seminaries and colleges have a share in the support of missionaries? A few important reasons makes an affirmative answer irresistible.

I. It would give the subject of missions a more prominent and respected place in college and seminary work.

II. No factor is so potent as the personal one, this having full play when a college has its own representative in the field, receiving from him personal letters of information and encouragement.

III. It would awaken a more aggressive and enthusiastic interest in those who contribute, upon the principle that nothing interests a man so much as that in which he has a part.

IV. The effect would be educative. By some unfortunate, yet generally understood code of Christian giving, college students are not expected to contribute to the finances of the Church. Their own church at home naturally excuses them, and the college church which they attend, has, as a rule, little financial claim upon them. This inaction extends beyond the college into the professional course, and as the beginnings of professional life are not as a rule characterized by rich financial harvests, the inevitable result is that those who eventually shall be the leaders and examples in church work, will have narrow and dwarfed views of Christian giving.

V. Without making any extravagant estimates, there could, with fair effort, be placed and supported in the field during the next few years at least eighty or a hundred more men than would otherwise be sent.

It is a matter of profound satisfaction to know that this movement is not wholly theoretical and experimental. A number of seminaries and colleges of various sizes and financial conditions are already in full swing. This report, which may echo to a small extent the reports given yesterday, gives a brief survey of what has been accomplished.

There are several of the smaller seminaries which have done most nobly. In Xenia (United Presbyterian), twenty students with three members of the faculty subscribed \$368 a year for ten years. Their man is to go to India or Egypt. Allegheny (United Presbyterian) with forty-two students raised \$530, and combining with Grove City college with \$250, and Westminster with \$500, they send out J. H. Martin to India. We need not be surprised that the Secretary of their Board writes that the influence of this is felt throughout the Church, and that as the immediate result of the movement in Allegheny, the young men in one of the churches in Pittsburg have raised \$1,200 for the support of a missionary, in addition to their usual church dues. Union Seminary, at Hampden-Sidney, Va., as a result of the enthusiasm caught at the meeting of the Alliance, at Alexandria, has raised \$625, mainly from the seminary students. They send their missionary to China. Alexandria is especially

entitled to credit as it is neither large nor wealthy, yet its forty students pledged \$700 for a number of years. Any seminary with a faint heart will do well to study the consecration and missionary enthusiasm of such seminaries as these. Rutgers Seminary, with the aid of the college, and \$250 from Hope College (Mich.), raised \$780, and is to send L. R. Scudder to India. Princeton was the first Seminary to complete its canvass, raising \$850, and now has provided for a permanent fund of \$1,000 a year. They have sent Hugh Taylor to Siam. The Reformed Seminary at Lancaster, Pa., with twenty-nine students, has combined with Franklin and Marshall Colleges and secured \$500 toward the support of a missionary. You will remember the splendid report from Oberlin, given yesterday, that it has raised \$1,000 for this same purpose. As the writer has had special opportunity of knowing the inside facts, an interesting bit of history in connection with Union Seminary may be pardoned. In 1879 the matter of contributions to the cause of missions was first broached and \$88 were collected. Even in 1885 only the sum of \$102 was secured, which, however, was increased last year to \$450. As an after-thought, the subject of supporting a missionary was suggested, but at first it found little favor. To show that the opinion of the faculty need not always be final, our faculty, with but two exceptions, had a number of objections to offer. But after a strong pull the full amount was subscribed by the students alone, making a total of \$1,150 for the year. The second year often marks a reaction, but the simple presentation of the plan a few weeks ago before the students, of whom fifty-five were new-comers, without any canvassing at all, brought an immediate return of \$748, every dollar of which was afterwards pledged for five years. In addition to this, \$190 were subscribed to the general fund. The fair deduction of all this is, that what students *have* done is not a criterion of what they may be expected to do if their interest and sense of duty are aroused. Union has already sent her missionary, F. E. Hoskins, to Syria.

In taking up the results accomplished in the colleges, it will hardly be necessary to apologize because so much attention is given to them. This paper contemplates not only the spread of this movement among the seminaries, but among the whole rank and file of educational institutions. The greatest hope, therefore, lies in the colleges, yet it is in the power of the seminaries in this Alliance to insure the success of this movement among the colleges, both because almost every college in this country is represented by influential students in our seminaries, and because denominational colleges will naturally follow the lead of their seminaries. Hence a glance at what colleges have done will be in order. Queens, in Canada, took the initiative in this whole movement and last year raised \$3,000; but as the bulk of this came from individuals and churches outside of the college, it can scarcely be said to be strictly a college matter. Knox,



Toronto, has raised \$1,425, and her missionary, Mr. Goforth, is already in China. Their history in a nut-shell is, "they enthused a few, discussed the matter in the college paper, circulated missionary literature, and when they struck the blow, there was little opposition. 90 to 95 per cent. of the students and even some of the alumni contributed." University College, Toronto, expects to raise \$500 for eight years, and at last accounts was very near success. At Princeton College, although but little had been previously said, the occasion of the farewell meeting to Mr. John N. Forman was used to present the claims of this question to the students. Within two days \$1,500 was subscribed. This year they have arranged for a permanent fund of \$1,000 for five years. This, as is the case with all the others which have begun this work, has stirred up a great missionary interest; many who had hitherto shown little interest in Christian work giving liberally. Their missionary, Mr. Forman, is already in India. Only this term the students of Wooster University, Ohio, have secured over \$600 for this purpose, and each student giving the amount pledged each year while remaining in college; the latest news from Brown University is to the effect that \$700 a year have been subscribed for a number of years. Grove City College, Penn., is a splendid ideal for undenominational colleges, dividing the \$750 which it raised among seminaries and colleges of three different denominations to aid them in sending out their missionaries.

These seminaries and colleges form but a few of the great network of institutions throughout the land. It would naturally be felt that to enlist all these, there should be co-operative action for mutual help and encouragement. Local and isolated action can never have permanent or far-reaching results. In order to judge the possibility of united and general action from a *practical* rather than a purely theoretical point of view, the writer last April sent a letter containing a plan for co-operative action to 280 colleges and 50 seminaries. Special thanks are due Mr. R. P. Wilder for important suggestions, as well as to the volunteer band of Union Seminary for providing nearly half the money required to print and send out the circular. The plan suggested in the letter is herewith presented in an abridged form for your consideration, and if may be, for your approval. The official sanction of this Alliance would give the plan much weight and dignity, and would hasten its speedy acceptance by the seminaries and colleges. The fact that it has in view a wide and comprehensive organization will account for its seeming elaborateness. It can, however, easily be simplified for the primary stages of the work. For the sake of brevity, the word "college" is often used where all institutions are included. A brief adaptation as it applies to this Alliance will be suggested later on. The plan reads as follows:

I. Each state should have a state missionary committee, com-

posed of one member from every school of learning in the state which has Young Men's Christian Associations (or in seminaries some other form of organized Christian work), and which agrees to raise money for the support in whole or in part of a foreign missionary or Young Men's Christian Association secretary. This state committee should elect from their number an executive committee of from two to five active men, who shall have charge of detail work.

II. The annual meeting of this state committee and of its executive committee should be held at the time and place of the state convention of the Young Men's Christian Association. This assumes that all the members of this committee will be delegates from their college to the convention. Other meetings of the executive committee may be held as the work may require.

III. The special work of the state committee at its annual meeting should be to discuss questions relating to the work, as well as to consider the colleges of the state individually, and on the two-fold basis of the proportion of Christian students and their approximate individual expenses, it should *suggest* to each college its proportionate share of money to be raised. The estimate should be based upon the facts presented by some *representative student* from each of such colleges.

IV. The Young Men's Christian Association of each college should take up the estimate suggested by the state committee, and after public consideration the Association should decide upon its adoption by a vote of its members. If a favorable vote is given, they should then pledge themselves to raise the amount, pushing the canvass to a successful close as rapidly as possible. Entire freedom of judgment and conscience should be given to each college to decide to raise a greater or less amount, the *fact of taking action* giving it a place upon the state committee.

V. The state executive committee should be composed of young men of special ability and energy, as well as of marked missionary enthusiasm, selected from colleges in different sections of the state. It will be the duty of each member of this committee to arouse missionary interest in his own and neighboring colleges by public meetings, to be present and advocate the estimate of the state committee when presented at these colleges, and, if necessary, help in pushing the canvass.

VI. An effort should be made by the state committee to secure from friends outside of the colleges, a fund sufficient to pay the necessary railroad expenses of the executive committee, so that this extra burden may not fall upon the colleges. This money should not be used, however, to pay the expenses of the committee as delegates to the Young Men's Christian Association State Convention, this being provided for in the usual way.



VII. There should be in each college a special missionary committee, whose duty it should be to canvass for and secure the full pledged amount at the beginning of each college year, make the collections, select the candidate to be sent out, and whatever other matters need attention, all their action being brought before the association for adoption. This committee should consist of two men each from the Senior and Junior classes, and one each from the Sophomore and Freshman. In the case of special departments, as the Preparatory, for instance, such department should also have a representative. In the case of seminaries, it may be added that the plan of having two members from each of the three classes has been found satisfactory at Union Seminary.

VIII. Each college (and this section should be carefully noted) should send out its missionary under the auspices of the Missionary Board of the denomination which controls the college. The candidate selected by the college as missionary will be subject to the approval of this board. In the case of colleges too small to support a missionary, two schools of the same denomination in any state or neighboring states, should unite in providing for one. When this is impracticable, the money can be put into the hands of the Denominational Board to be used in helping to pay the expenses of a man whom they are about to send out.

IX. If possible, the missionary to be sent out by any college should be a graduate of the college, who is finishing a seminary or medical course. When none such is available, the support of a graduate already in the field or some other missionary suggested by the board is advised.

X. The system of support should be at least upon the basis of four years, each student upon entering the college pledging himself to give not less than a certain amount yearly while he is in college. Having put this plan upon a four year basis, the only thing needful to perpetuate it *ad infinitum*, is to have the incoming students make up the deficit left by the outgoing Senior class.

XI. Payments of subscriptions can best be made *weekly* by the systematic plan of giving. If the matter is presented to the students in an emphatic way, there will be few students who will not feel able to make an offering of *ten cents a week*. But if 200 students give but ten cents a week for the forty college weeks, the sum total will amount to \$800, so that no college of more than 200 students ought to feel unable to support a missionary.

XII. Special questions, as for instance, whether the faculty should be asked to contribute, or in co-educational colleges what share the young women should have in the movement, may be left to the discretion of each college.

In reply to a number of questions inclosed in this letter, a great

deal of information was elicited, much of which would be interesting, but the barest resumé is possible here. Returns were received from 127 colleges and academies,—not including seminaries, which will receive separate attention. These have an average attendance of 23,058 students, and an active Young Men's Christian Association membership of 5,747 with 682 volunteers for the foreign field. In addition to those colleges heretofore mentioned, twenty-two report aggregate missionary collections of \$1,425.

In regard to the co-operative plan just presented, twenty-five thought that it would be feasible in their college, including such as Bowdoin, Cornell which estimates 400 givers, Southern Illinois Normal, University of Illinois, Madison University, Olivet College (Mich.), where President Butterfield is much interested and will push the matter, Park, (Mo.), Shurtleff, (Ills.), which is planning to support a missionary in connection with some neighboring college, University of North Carolina, Vanderbilt, (Tenn.), and Washington and Lee, (Va.)

In addition to these there are twenty-six more who are not prepared to say that the plan would be feasible, and yet would like to co-operate with other colleges in trying to make a success of it. These include Dartmouth, Illinois College, Lafayette, University of Minnesota, Syracuse, which estimates 150 to 200 givers, University of Vermont, University of Virginia, and the University of Wisconsin, which estimates 300 givers. Then there are fifteen more, notably Williams and Hillsdale, the latter hoping to furnish a missionary this Fall in some way, which speak hopefully though not definitely as to what share they might be able to take. This makes a total of sixty-six from whom something more or less extensive might be expected. It must be remembered, however, that these estimates do not represent the feeling of all the students, but is merely the opinion of the president or secretary of the college Young Men's Christian Association, after consultation with half a dozen of the leading students, and hence cannot be accepted as final; some being possibly too hopeful in view of the sanguine temperament of the writers and his advisers, and the majority too faint-hearted, in view of what seems the greatness of the undertaking. Harvard and the University of Rochester were among the larger colleges giving no encouragement, while Yale, Amherst, Oberlin and a few other leading colleges were not heard from. A hopeful prophecy of success lies in the fact that almost without exception the Young Men's Christian Association state secretaries of California, Indiana, Michigan, New York, Ohio, Virginia and Wisconsin send letters of unqualified approval and proffers of their influence and assistance.

But to what extent can this plan be applied to the seminaries in the Alliance? Of course some of the seminaries will desire to act in connection with the colleges of their own state or denomination, yet they should also be included in a general missionary committee in



this Alliance composed of one member from each of the seminaries where a missionary is supported either in whole or in part, this committee to be increased by a representative from the seminaries which shall take up the work in the future. Such a committee can be immediately formed, including Princeton, Alexandria, Allegheny U. P., Union Seminary of Virginia, Xenia, Reformed Seminary at Lancaster, Pa., Rutgers, Oberlin, and Union, of New York. That others will undoubtedly be added next year, and that such a work can be successful to a very large extent can be readily seen from the following bird's eye view of the seminaries not yet mentioned from whom word was received.

Auburn (Presbyterian), with fifty-three students and six volunteers, thinks that all the students will give to such an enterprise, and hopes to succeed. It raised \$71 for missions last year. Chicago (Congregational) with 100 students, will also co-operate. Missionary collections, \$150. (Crozer Baptist), with fifty students and two volunteers, thinks that all would help, and so it may be classed among the hopeful ones. Collections \$100. Drew (Methodist), with 100 students and ten volunteers, thinks all will give, and hopes to support a missionary. Hartford (Congregational), with thirty-five students and ten volunteers, thinks all will be interested, and it will co-operate. Missionary contributions, \$236. Gettysburg (Lutheran), with forty-six students, thinks that in connection with the college at least \$500 can be raised. Boston (Methodist) expressed its strong hope that it might be able to begin this work, while Western (Presbyterian), of Allegheny, reports that its Senior class has subscribed \$200 and they will push the matter. Yale, with 116 students, opposes the idea, because the majority of theological students are poor, and as many are receiving help from educational boards, it would almost seem like a misappropriation of funds. There is no time in the narrow limits of this paper for the consideration of objections in detail, but it may be said in reply to this reasonable plea that students should treat this matter as part of their necessary expenses. Students nearly always manage to have money left for sight-seeing and social demands, why should not at least one or two per cent. of the total sum of their necessary expenses be given to the Lord's work? After all, if the help that beneficiary students receive is borrowed money, it is their own and they have full right to use a small proportion of it in this way; if it is an unconditioned gift from the Board, they cannot but feel that it comes from the Lord and meet that a tithe of it be brought into His "storehouse."

The financial side of the missionary question in our schools of learning is not the only one. Greater than that, and joining hand in hand with it, must go the work of enlisting and organizing volunteer bands. As the capsheaf to the remarkable work of Messrs. Forman and Wilder, a year or two ago, there met in an informal way this summer at Mr.

Moody's school at Northfield, a sort of Advisory Board composed of such men as Mr. McWilliams of Brooklyn, Mr. Elbert B. Monroe of New York and others, to use means of conserving, increasing and perpetuating this volunteer movement. They have already engaged Mr. Wilder to make the tour of colleges during this year to organize the volunteers into bands for mutual helpfulness and growth, and expect to employ an executive secretary to attend to the correspondence and office details. Whether the expenses of this board, amounting to perhaps \$4,000 annually, should be supplied by friends of the cause, or whether the money contributed by undenominational schools to missions should be applied in this way, is an open question. Against the latter alternative is the fact that such funds could be devoted to the China Inland Mission which is undenominational, or in paying the expenses of Christian teachers to Japan. Be that decided as it may, a consultation with Messrs. Ober and Mott, the International College secretaries, left no question in the mind of the writer that the only way to hope for permanent and wide-spread financial results is to develop and foster the volunteer interest. Thus the whole scheme will be complete. A Central Advisory Board of representative men of different denominations for general supervision, giving thought to financial as well as volunteer interests, a state committee to further the interests in each state, as well as a local committee in each college—this will make a complete organization, which, under God, will accomplish a great work.

It is a reason for great congratulation that with the exception of the American Board, which takes issue on the ground of the poverty of students and a seeming misconception that the colleges are to work apart from the boards, all the boards heard from express themselves as heartily favoring and anxious to further the scheme. The Rev. Dr. J. O. Peek, representing his board, writes: "In behalf of the Methodist Episcopal Church we wish you God-speed. We have 125 young men and women already applying to us for work in the foreign field." Says the Rev. Dr. George Scholl of the Evangelical Lutheran Board, "There are few even among beneficiaries who could not spare *one cent a day* for this Christly work of Evangelizing the world." The Rev. Dr. J. B. Dales of the United Presbyterian Board writes: "The movement is truly a noble one. Only let it be fully brought before the students of our colleges and seminaries, and I am confident it will be heartily responded to." Letters of unqualified endorsement were also received from the Rev. Dr. H. M. Houston of the Presbyterian Board (South), the Rev. A. R. Bartholomew of the Reformed Board, the Rev. William McKee of the United Brethren Board, and the Rev. Dr. H. N. Cobb of the Dutch Reformed Board. In the Rev. Dr. Murdock's absence, the recording secretary of the Baptist Missionary Union sends a friendly though non-committal reply. The Presbyterian Board



(North) gave Union Seminary every encouragement and entered heartily into the idea.

In such a new and almost untried movement, the advice of experienced and judicious leaders of the Church is invaluable. The replies to the college letter, which was sent to a few of these, are full of inspiration for us to go forward. The Rev. Dr. Phillips Brooks (Episcopalian) writes: "The general plan for enlisting the interest of college men in missionary effort seems to me admirable." The Rev. Joseph Cook writes: "I have profound interest in the wonderful movement, and I most cordially unite with Dr. Schaff and others in commending the plan for the promotion of this providential enterprise in our colleges." The Rev. Dr. Washington Gladden (Congregational) says: "I will gladly do all I can to encourage the students of my own college to adopt it."

The Rev. Dr. Wayland Hoyt (Bapt.) writes: "It seems to me your plan is both feasible and admirable. It will cultivate the habit of religious giving in the students. It will invite greater interest in missionary endeavor." Says the Rev. Dr. John Hall (Pres.): "I have much sympathy for the missionary movement among students. Wisdom in managing, entire co-operation with existing boards, slowness in public announcements of results, and a spirit free from self and secular competition, these will all be needed and I trust God will give His aid and blessing." The Rev. Dr. R. S. McArthur (Bapt.) writes: "The idea commends itself alike to my sympathy and judgment." Says the Rev. Dr. A. J. Gordon (Bapt.): "I am delighted that the movement for college co-operation in the work of missions has been inaugurated. I can but think that it will give a new impulse to the missionary interest and zeal." Ex-Pres. James McCosh of Princeton responds: "I most heartily approve the plan. I think that the time is approaching when an Advisory Board should be formed (which idea has been incorporated in this paper) of persons representing various evangelical churches, to organize and combine the scattered energy so strong in our colleges and seminaries." Other warm endorsements were received from the Rev. Dr. A. T. Pierson, editor of the *Missionary Review*, the Rev. Dr. Phillip Schaff, of Union Seminary, the Rev. Dr. J. W. Hott, editor of the *Religious Telescope*, Miss Nettie Dunn, national secretary of the Young Women's Christian Association, and others. This paper can be brought to a close in no better way than to quote the ringing words of the Rev. Dr. Wm. M. Taylor: "I have much pleasure in saying that the movement which your letter contemplates has my warmest approval. Surely the Lord is in it all. The appeal of the young men themselves (the volunteers), which I saw in the last number of the *Missionary Herald*, is a thing unrivaled, I verily believe, in the history of the Church, and my conviction is that we are on the eve of such an advance in missionary activity as the world has

never seen. May God's Spirit be with you all to guide and stimulate and sustain." This prayer will find a ready echo in all our hearts. Would that the Divine prompting might arouse us to such zealous and whole-souled action, that it shall mightily result to God's praise, and the uplifting of men.



### Miscellaneous Addresses and Extracts.

DR. GRIFFIS. There is no instinctive opposition to Christianity in Japan. It was because politics had been mingled with religion that trouble arose. The revelation that Christianity can live without meddling with politics has changed their attitude.

In my opinion, there will never be any real danger that Christianity will be promulgated by edict as a State Religion. But all disabilities will soon be removed from it.

The idea is prevalent in Japan that it must get itself in position to be recognized by other nations on an equal footing. They are straining every nerve, not only to seem, but to be equal. Japan is different from China; it is more sensitive and therefore easily improved. Japan has a strong central government, and is like a young athlete ready for action, not a great boneless giant, as China might be called.

The danger to Japan does not come through the government. Japan never will go too fast, because the mass of the people are inert. The progress manifested is by the two millions of Samurai, the hereditary social class, which possesses a high degree of cultivation. Thirty-six millions of the people are still under the control of the Buddhist priests.

Here lies the danger. The Buddhist priests are men capable of getting and using all possible weapons for carrying on their system. They are receiving the best of training the world can give. Some of them are in the Oxford schools. They will try to corrupt Christianity and will succeed, unless we are careful to put in an army of workers to teach Christianity in its simplest and purest form. Pantheism is the great enemy, and they need a Christianity which will hold up the fundamental distinction between God and Nature most clearly. If you Christianize Japan, you have, generally speaking, all Asia at your feet.

DR. CLARK. The problem of missions in Japan is different from that in any other part of the globe. There nothing is asked of us except Christian teachers. Very little financial aid is required. In one school of 600 only a few ask for aid. They say: "Give us the teachers and we will look after the money." Mr. Neesima has recently been soliciting funds for schools. He obtained 40,000 yen, and among the contributors were two of the leading officials in the Japanese Government. \$41,000 was raised last year for the support of teachers and schools.

But the great want is men able to grapple with Buddhism, men able to command the respect and confidence of the highest class.

Because of the great demand for educational work, we have been obliged to turn aside from evangelistic work, though it is against

our wish to do so. For lack of men, we have even brought forward our women. Half a dozen are to-day doing the work of men. One woman alone is upholding Christianity in one province. She gathers from fifty to 100, or even 500, women about her to listen to her words, and on the outskirts will be found a large number of men.

Rise up! young men! and take the world for Christ. May it be a burden on your hearts, especially Japan. It is *now* for Japan, if we can double or treble our force. Otherwise we may have to wait fifty or 100 years.

MR. KITCHEN. I believe with Dr. Griffis that the danger to Christianity does not come from the probability of an imperial edict. Yet there is danger that Christianity, through diplomacy, will be unduly favored. The editor of the principal paper in Japan has swung around in favor of Christianity, probably for political reasons. The revision of the treaties was the thing long desired, and in a famous editorial, entitled, "The adoption of the Christian religion necessary," he takes the ground that Europe and America will probably refuse recognition until Japan is Christianized.

Now, everywhere the call is for Christian teachers. No young man of ability can go without a position in Japan.

The religious situation can be summed up about like this:

40,000,000 people.  
20,000, perhaps 25,000, baptized Christians.  
100,000 favorable to Christianity.  
1,000,000 easily accessible.  
20,000,000 occupy a neutral position.  
The rest bigoted Buddhists.  
300 Protestant religious teachers.

A great need is foreign teachers of Christianity; but a greater need is a native ministry. Native theological schools should be established and endowed. Before the close of the nineteenth century Japan will be nominally Christian without the help of an edict. The whole current is that way. Send men and money! Go as professors! Endow scholarships that the brightest young Japanese may be sent to this country. There are not over 300 theological students in Japan. Where are the religious teachers to come from? The character of Christianity in Japan will depend on the native ministry more than on the foreign teachers.

DR. D. C. GREENE, the oldest missionary in Japan of the A. B. C. F. M. I have seen all the aggressive work in Japan. I went in 1869 and it was not until 1873 that anything like aggressive public Christian work could be done. Then there were only about twenty who publicly acknowledged themselves Christians, now there are 25,000. When



Protestantism came in, there were 20,000 followers of Xavier, Catholics, but Christians in more than in name; they were ready to endure persecution for their religion. Very few lapsed from their religion and now they claim 70,000. Yet they feel discouraged. An extract from a Roman Catholic journal says, "The influence of the Protestants is increasing year by year. The Protestant missionaries are able to paralyze Roman Catholicism."

The missionaries of the A. B. C. F. M. have increased fifty per cent. within a short time and the other boards probably can show a like increase.

Nearly one half the Christians are outside the Samurai class which is one of the great hopes of Christianity. The majority of the executive committee of the legislature in a certain province are Christians, three out of five; and out of forty in the legislature, eight are Christians. There are some in the very highest ranks,—the first vice-minister of the department of justice; a professor in the Imperial University; the families of other professors, and some students.

We hope that before long Japan will be received into the family of Christian nations and be accorded all the rights and privileges which these nations accord to one another.

DR. ASHMORE, 41 years in China.—My heart is filled with the report from the Mt. Hermon boys. I had heard that that spirit was dying out, but as I have been talking with many of them, I find it still is strong.

The field; the men; the means; constitute our problem.

God opens the field,—He is doing it in China, India and Japan. We are told to lift up our eyes and see the field ripe for the harvest, that he that reapeth receiveth wages and gathereth fruit unto life eternal. When I went to China, people called it a hard field, then we had little to show for our labors; but we stood in the promise and worked on. But to-day, even in China, there is not a single missionary who is not gathering in his harvest. As a member of the kingdom of God I must work. Christ is king. Come forward and enroll yourselves as His soldiers.

NOTE:—The inspiring addresses, of Saturday evening, by Rev. Osborne, Drs. Butler, Gordon and Brooks, were unwritten, and so could not be obtained for publication.

## REPORTS.

### I.

#### Report of the Executive Committee.

The Executive Committee beg leave to present the following report:

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

The annual assessment was reduced from 30 cents to 25 cents per capita. This has been collected and a full account of all receipts and disbursements will be found in the Treasurer's report which will be presented to the succeeding Executive Committee for their auditing.

Noting the fact that the Correspondence and Publication and the Executive Committees have been almost without inter-communication in the past, and believing that the interests of the work require that the two committees work somewhat in unison, that each may know the progress the other has made in enlisting the interest and co-operation of new seminaries in the Alliance, we recommend that the Chairman of the Correspondence and Publication Committee communicate as frequently as possible with the Chairman of the Executive Committee stating what progress has been made in the direction of increasing the influence of the Alliance, and any other matter of interest to both committees.

We gratefully acknowledge the hand of God as seen in the marked growth and prosperity of the Alliance, and pray that His grace may be bestowed richly upon us and His blessing be continually with us.

W. A. MANSELL,  
H. H. BELL,  
C. C. TORREY,  
A. A. PARR,  
B. L. WHITMAN.



## II.

## Report of the Correspondence and Publication Committee for 1887-8.

I. Work. Correspondence has been held with more than sixty seminaries outside the Alliance. Reports of the last convention were furnished these seminaries and urgent appeals made to effect a union with the Alliance.

Reports were also furnished some of the Ministerial Associations, with a brief presentation of the interests of the Alliance.

More than a hundred reports were sent to prominent ministers of various denominations, to missionaries and to editors of leading church papers, together with letters calling attention to the Alliance and seeking co-operation in the furtherance of its aims.

II. Results. Two Seminaries have been enrolled. Expressions of sympathy and good will have been received from several institutions whose purse or other peculiarities of environment prevented union with the Alliance.

III. Recommendations. The Committee recommend the appropriation of fifty dollars for the distribution of reports and suitable missionary literature among seminaries (not enrolled), home and foreign missionaries, ministers, editors and others interested in the work.

IV. Thanks. To every one assisting us in our work we express, personally, and in behalf of the Alliance, our hearty thanks.

C. N. RANSOM,  
W. S. BATES,  
GEO. WALBERT,  
R. A. SMITH,  
W. H. LINDEMUTH.

## III.

## Treasurer's Report for 1887.

E. T. HELFENSTEIN IN ACCOUNT WITH AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

| 1887.    | DR.   |          |
|----------|---|----------|
| Jan. 21. | To Cash on Hand.....                        | \$383 53 |
| Mar. 25. | " Bates Theological Seminary.....           | 8 70     |
| " "      | " Bangor " ".....                           | 6 30     |
| " "      | " Gettysburg " ".....                       | 12 30    |
| " "      | " Auburn " ".....                           | 15 00    |
| " "      | " Xenia " ".....                            | 9 00     |
| " "      | " Allegheny, U.P. Theological Seminary..... | 11 10    |
| " "      | " New Brunswick " ".....                    | 6 30     |
| " 28.    | " Rochester.....                            | 25 80    |
| " 31.    | " Andover.....                              | 17 40    |
| April 5. | " Lancaster.....                            | 8 70     |
| " 6.     | " Alexandria.....                           | 12 30    |
| " 13.    | " Evanston.....                             | 35 70    |
| " "      | " Hartford.....                             | 13 80    |
| " "      | " Chicago McCormick.....                    | 30 60    |
| " 15.    | " " Cong'l.....                             | 27 30    |
| " "      | " Newton.....                               | 19 20    |
| " "      | " Allegheny, Western.....                   | 17 40    |
| " 26.    | " Dayton, O.....                            | 12 00    |
| " 27.    | " New Haven.....                            | 32 10    |
| " "      | " Princeton.....                            | 43 50    |
| " 28.    | " Crozer.....                               | 15 00    |
| " 30.    | " Hillsdale.....                            | 4 80     |
| May 2.   | " Morgan Park.....                          | 24 00    |
| " "      | " Westminster.....                          | 3 75     |
| " 13.    | " Hamilton.....                             | 15 00    |
| " "      | " Lane.....                                 | 12 55    |
| " 26.    | " Union, N. Y.....                          | 36 30    |
| June 3.  | " Oberlin.....                              | 15 00    |
| " 20.    | " Vanderbilt.....                           | 17 90    |
| Sept. 1. | " Union (Hamp. S.).....                     | 13 20    |
| Oct. 27. | " Drew.....                                 | 29 10    |
| " 28.    | " Cumberland.....                           | 7 30     |
|          |   | <hr/>    |
|          |   | \$941 93 |



| 1887.      |     | OR.                                  |       |          |
|------------|-----|--------------------------------------|-------|----------|
| Jan.       | 21. | By C. A. Clark, Traveling Expenses   | ----- | \$ 25 70 |
| "          | "   | " J. P. Tyler, " " " "               | ----- | 6 25     |
| "          | 22. | " L. H. Thayer, " " " "              | ----- | 21 80    |
| "          | "   | " G. W. Quick, " " " "               | ----- | 7 05     |
| "          | "   | " A. H. Evans, " " " "               | ----- | 14 73    |
| "          | 31. | " V. F. Partch, Distributing Reports | ----- | 50 00    |
| April      | 6.  | " Postage, J. P. T., Executive Com.  | ----- | 4 45     |
| "          | 16. | " " " " " "                          | ----- | 65       |
| June       | 2.  | " Paper and Postage " " " "          | ----- | 2 09     |
| Oct. 5-27. | "   | " " " " " "                          | ----- | 15 36    |
| "          | 29. | " Dr. Pierson, Traveling Expenses    | ----- | 10 00    |
| "          | "   | " Dr. Griffin, " " " "               | ----- | 30 00    |
| Nov.       | 4.  | " Rev. R. A. Goodwin, Trav. Expenses | ----- | 9 45     |
| "          | 7.  | " G. W. Quick, Trav. Ex., Exec. Com. | ----- | 6 55     |
| "          | 7.  | " F. E. Hoskins, " " " "             | ----- | 11 00    |
| "          | 7.  | " L. H. Thayer, " " " "              | ----- | 20 80    |
| "          | 7.  | " Dr. Ellis, " " " "                 | ----- | 5 00     |
| "          | 15. | " Geo. Green Sexton                  | ----- | 15 00    |
| "          | 21. | " R. Bell Son's Printing             | ----- | 10 75    |
| "          | 21. | " Ramsey & Son " "                   | ----- | 15 00    |
| Dec.       | 10. | " V. F. Partch, Cor. and Pub. Com.   | ----- | 100 00   |
| "          | 20. | " E. E. Helfenstein, Postage         | ----- | 25 00    |
|            |     |                                      |       | \$381 88 |
| Dec.       | 21. | " Balance in Treasury                | ----- | \$560 05 |
|            |     |                                      |       | \$941 93 |

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

W. A. MANSELL, Chairman,  
 AMOS A. PARR,  
 B. L. WHITMAN,  
 H. H. BELL.

## RESOLUTIONS.

## REPORT IV.

1. WHEREAS, In answer to prayer for a deeper spirit of consecration to missions among the seminary students of our country, the Lord has put it into the hearts of some of our brethren to hold district missionary alliances; and

WHEREAS, God has followed such meetings with rich spiritual blessings; therefore be it

*Resolved*, That this Alliance approve this movement, and earnestly recommend, wherever such district alliances are practicable, that they be founded, and that those who take charge of them pray and plan to make them deeply spiritual and personal.

\* 2. WHEREAS, The object of this Alliance is Missions, in the foreign and home fields; and

WHEREAS, God has so blessed the efforts of the past that those who stand ready to enter upon His work, at home or abroad, may now be numbered by hundreds and thousands; and

WHEREAS, The interests of this Alliance may best be advanced by those who are in hearty sympathy with its aims, therefore be it

*Resolved*, That in future sessions of the Alliance, the chairmen of all delegations, those selected to present papers to the Alliance, and to preside at its sessions, be selected, as far as practicable, from the number of those who look forward to personal work in the foreign and home fields.

Farther be it

*Resolved*, That the foregoing resolution be ordered printed on the second page of the cover of the report of this Alliance.

3. WHEREAS, We have heard with profound sorrow of the havoc that is being wrought in heathen lands, and especially in the Congo Free State, by the importation of alcoholic liquors; and

WHEREAS, The liquor traffic is the most demoralizing and besetting agent in our own country; and

WHEREAS, The indulgence in alcoholic beverages presents an immense barrier to the spread of the gospel and the salvation of the lost; therefore be it

*Resolved*, That it is the sense of this convention, representing thirty-four theological seminaries, and all the evangelical denominations in the United States, that it is the duty of our government to withdraw

\* Laid on the table.



legal sanction from every branch of this nefarious business, to outlaw the manufacture and sale of intoxicating beverages, their exportation, importation and transportation.

4. WHEREAS, This convention has been evidently blessed of God in the deepened conviction of the needs of the mission field, and the consecration of a larger number of men to the mission work, therefore be it

*Resolved*, That we express our gratitude to God for the working of His will in our hearts; that we renew our oath of allegiance to him, and that we desire the Holy Spirit's continued presence.

5. WHEREAS, The Boston University School of Theology, under whose auspices this convention is held, has extended us a hearty welcome; and

WHEREAS, The pastor and officers of the Park Street Church have kindly tendered us the use of their historic building; and

WHEREAS, The Executive Committee has acquitted itself so faithfully and well in the arduous duties imposed upon it; and

WHEREAS, The citizens of Boston have welcomed us to their homes, making us feel the warm heart-beats of love and fellowship; be it

*Resolved*, That this convention express its appreciation and gratitude for the efforts that have been put forth for our edification and entertainment.

6. *Resolved*, That this Alliance express its disapprobation of the following monstrous evils:

*First*, The opium traffic.

*Second*, The desecration of the Sabbath. And that we pledge ourselves to continually protest against and to do all in our power to prevent these evils.

[Signed:]

T. B. COLLINS,  
*Chairman Committee on Resolutions.*

# Roll of Seminaries and Statistics for 1888 and 1889.

| DENOMINATION.           | SEMINARY AND LOCATION.                   | In Course during 1887-8. | Class of 1888. | Class of 1888 to Foreign Field. | Class of 1888 to Home Field. | In Course of 1888-9. |
|-------------------------|--|--------------------------|----------------|---------------------------------|------------------------------|----------------------|
| 1 Baptist               | Baptist Union, Morgan Park, Ill.         | 90                       | 22             | 1                               |                              | 185                  |
| 2 Baptist               | Crozer, Chester, Pa.                     | 54                       | 13             |                                 | 3                            | 61                   |
| 3 Baptist               | Hamilton, Hamilton, N. Y.                | 48                       | 14             | 1                               | 2                            | 47                   |
| 4 Baptist               | Jeremiah Vardman, Liberty, Mo.           | 71                       | 3              | 1                               |                              | 72                   |
| 5 Baptist               | Newton, Newton Center, Mass.             | 60                       | 12             |                                 | 1                            | 69                   |
| 6 Baptist               | Normal and Theo. Inst., Selma, Ala.      |                          |                |                                 |                              |                      |
| 7 Baptist               | Rochester, Rochester, N. Y.              | 115                      | 23             |                                 |                              | 115                  |
| 8 Baptist, Free         | Bates, Lewiston, Me.                     | 30                       | 7              |                                 |                              | 26                   |
| 9 Baptist, Free         | Theo. Dpt. Hinsd. Col., Hinsdale, Mich.  | 35                       | 6              | 1                               | 3                            | 35                   |
| 10 Christian            | Oskaloosa College, Oskaloosa, Ia.        | 13                       |                |                                 |                              | 12                   |
| 11 Congregational       | Andover, Andover, Mass.                  | 47                       | 19             | 1                               | 2                            | 45                   |
| 12 Congregational       | Bangor, Bangor, Me.                      | 32                       | 8              |                                 | 8                            | 33                   |
| 13 Congregational       | Chicago, Chicago, Ill.                   | 115                      | 17             | 3                               | 4                            | 143                  |
| 14 Congregational       | Fisk University, Nashville, Tenn.        |                          |                |                                 |                              |                      |
| 15 Congregational       | German Congregational, Crete, Neb.       |                          |                |                                 |                              |                      |
| 16 Congregational       | Hartford, Hartford, Conn.                | 36                       | 8              | 2                               |                              | 40                   |
| 17 Congregational       | Oberlin, Oberlin, Ohio                   | 81                       | 15             | 5                               | 2                            | 100                  |
| 18 Congregational       | Pacific, Oakland, Cal.                   | 12                       | 5              |                                 | 3                            | 12                   |
| 19 Congregational       | Talladega, Talladega, Ala.               | 14                       |                |                                 |                              | 14                   |
| 20 Congregational       | Yale Divinity Sc'l, New Haven, Conn.     | 116                      | 29             | 2                               | 9                            | 132                  |
| 21 Episcopal, Protes't. | Bp. Payne Divinity Sc'l, Petersburg, Va. |                          |                |                                 |                              |                      |
| 22 Episcopal, Protes't. | Divinity School, Cambridge, Mass.        | 25                       | 6              |                                 | 3                            | 34                   |
| 23 Episcopal, Protes't. | Philadelphia, Philadelphia, Pa.          |                          |                |                                 |                              |                      |
| 24 Episcopal, Protes't. | Theo. Sem. of Virgi'a, Alexandria, Va.   |                          |                |                                 |                              |                      |
| 25 Lutheran, Evang.     | Gettysburg, Gettysburg, Pa.              | 47                       | 14             |                                 | 4                            | 50                   |
| 26 Lutheran, Evang.     | Hartwick, Otsego Co., N. Y.              |                          |                |                                 |                              |                      |
| 27 Lutheran, Evang.     | Missionary Institute, Selens Grove, Pa.  |                          |                |                                 |                              |                      |
| 28 Lutheran, Evang.     | Wittenberg, Springfield, O.              | 18                       |                |                                 |                              | 25                   |
| 29 Methodist Episcopal  | Bennett Greensboro, N. C.                |                          |                |                                 |                              |                      |
| 30 Methodist Episcopal  | Boston University, Boston, Mass.         | 116                      | 18             |                                 | 1                            | 130                  |
| 31 Methodist Episcopal  | Central College, Nashville, Tenn.        |                          |                |                                 |                              |                      |
| 32 Methodist Episcopal  | Gammon School of Theo., Atlanta, Ga.     |                          |                |                                 |                              |                      |
| 33 Methodist Episcopal  | Drew, Madison, N. J.                     | 110                      | 24             | 2                               |                              | 125                  |
| 34 Methodist Episcopal  | Garrett Biblical Inst., Evanston, Ill.   | 130                      | 34             | 2                               |                              | 159                  |
| 35 Methodist Episcopal  | New Orleans Univ., New Orleans, La.      |                          |                |                                 |                              |                      |
| 36 Methodist Epis'l So. | Vanderbilt Univer., Nashville, Tenn.     | 60                       | 7              |                                 | 1                            | 47                   |
| 37 Methodist, Protes't. | Westminster, Westminster, Md.            | 24                       | 2              | 1                               |                              | 17                   |
| 38 Moravian             | Moravian Seminary, Bethlehem, Pa.        |                          |                |                                 |                              |                      |
| 39 Presbyterian         | Auburn, Auburn, N. Y.                    | 54                       | 12             | 1                               |                              | 59                   |
| 40 Presbyterian         | German, Bloomfield, N. J.                | 14                       | 3              | 1                               |                              |                      |
| 41 Presbyterian         | Lane, Cincinnati, O.                     | 48                       | 19             | 1                               | 3                            | 48                   |
| 42 Presbyterian         | Lincoln University, Lincoln, Pa.         |                          |                |                                 |                              |                      |
| 43 Presbyterian         | McCormick, Chicago, Ill.                 | 115                      |                |                                 |                              |                      |
| 44 Presbyterian         | Princeton, Princeton, N. J.              | 152                      | 38             | 5                               |                              | 163                  |
| 45 Presbyterian         | Union, New York City, N. Y.              | 132                      | 33             | 1                               | 7                            | 128                  |
| 46 Presbyterian         | Western, Allegheny, Pa.                  | 70                       | 22             | 4                               | 2                            | 63                   |
| 47 Pres'n, Cumberland   | Cumberland Univer., Lebanon, Tenn.       | 30                       | 14             |                                 |                              | 42                   |
| 48 Pres'n, Reformed     | Reformed Presbyterian, Allegheny, Pa.    |                          |                |                                 |                              |                      |
| 49 Pres'n, Southern     | Union, Hampden-Sidney, Va.               | 59                       | 14             | 2                               | 12                           | 65                   |
| 50 Pres'n, United       | Allegheny, Allegheny, Pa.                | 48                       | 17             | 1                               | 3                            | 51                   |
| 51 Pres'n, United       | Xenia, Xenia, O.                         | 30                       | 10             | 1                               |                              | 28                   |
| 52 Reformed Dutch       | Ref'd D'h Sem., New Brunswick, N. J.     |                          |                |                                 |                              |                      |
| 53 Reformed             | Western Seminary, Holland, Mich.         |                          |                |                                 |                              |                      |
| 54 Reformed German      | Reformed Seminary, Lancaster, Pa.        | 21                       | 5              | 1                               | 1                            | 31                   |
| 55 Reformed German      | Heidelberg, Tiffin, O.                   | 17                       | 5              |                                 |                              | 11                   |
| 56 United Brethren      | Union Biblical Seminary, Dayton, O.      |                          |                |                                 |                              |                      |



## ROLL OF DELEGATES.

|                   |    |                  |    |                    |    |
|-------------------|----|------------------|----|--------------------|----|
| ADAMS, C. C.      | 44 | BOUSALL, G. H.   | 33 | COOPER, W. E.      | 5  |
| AGATE, H.         | 7  | BOWERMAN, L. S.  | 5  | COREY, C. W.       | 5  |
| ALBRIGHT, D. W.   | 54 | BOWMAN, M. E.    | 33 | CORLISS, BERTHA A. | 30 |
| ALEXANDER, M. H.  | 30 | BRADBURY, W.     | 5  | CORNWALL, S. A.    | 30 |
| ANDERSON, A. B.   | 3  | BRADFIELD, W. D. | 36 | CORSEN, F. H.      | 30 |
| ANDERSON, N. L.   | 44 | BRADLEY, W. H.   | 44 | CORWIN, W. H.      | 44 |
| ANNIN, W. A.      | 44 | BRAINARD, H. W.  | 16 | COUNT, E. E.       | 33 |
| ARBUCKLE, W. P.   | 30 | BROCK, G. H.     | 20 | COURAS, W. O.      | 45 |
| ARMES, A. H.      | 11 | BROOKS, F. L.    | 30 | COVINGTON, L. J.   | 30 |
| ATCHLEY, W. A.    | 5  | BROUK, M.        | 45 | COVINGTON, M. A.   | 30 |
| AUBIN, N. N.      | 5  | BROWN, C. H.     | 5  | COX, J. R.         | 5  |
| AYRES, G. F.      | 43 | BROWN, C. R.     | 30 | CRAIG, A. E.       | 34 |
| AYERS, S. G.      | 33 | BROWN, E. C.     | 12 | CRANKSHAW, B.      | 5  |
|                   |    | BROWN, J. R.     | 54 | CREDITT, W. A.     | 5  |
| BAILEY, H. L.     | 16 | BROWN, S. W.     | 11 | CROSBY, J. F.      | 11 |
| BARBER, J. E.     | 11 | BRYANT, J. B.    | 5  | CURNICK, P. C.     | 30 |
| BARCUS, W. E. E.  | 33 | BRYCE, W. E.     | 44 | CURNICK, T. R.     | 30 |
| BARSS, H.         | 5  | BUCHOLZ, H. C.   | 7  | CUMMINGS, C. W.    | 8  |
| BASMAJIAN, K. H.  | 2  | BUCKEY, J. H.    | 30 | CURTIS, A. H.      | 5  |
| BARTLETT, H. J.   | 5  | BUTLER, J. E.    | 13 | CURTIS, P.         | 8  |
| BAUDEEN, W. L.    | 8  | BUTZ, R. E.      | 54 | CURTIS, W. L.      | 17 |
| BANNERMAN, W. S.  | 44 |                  |    |                    |    |
| BAUM, F. N.       | 30 | CALDWELL, W.     | 44 | DAVIS, W. M.       | 8  |
| BEACH, J. E.      | 2  | CALKINS, H. R.   | 34 | DAWSON, R. S.      | 45 |
| BEEBE, W.         | 45 | CAMERON, A.      | 30 | DAY, C. H.         | 5  |
| BEEDE, A.         | 11 | CAMPBELL, B. O.  | 30 | DEARING, J. L.     | 5  |
| BEKNAP, J. F.     | 30 | CANTINE, J.      | 52 | DEBLOIS, H. K.     | 5  |
| BELL, E. A.       | 30 | CARHART, C.      | 45 | DE LARME, A. A.    | 2  |
| BELL, H. H.       | 50 | CATLETT, W. S.   | 2  | DELCHOFF, M. D.    | 33 |
| BELL, L. E.       | 30 | CASSIDY, W. M.   | 30 | DERR, E. T.        | 5  |
| BELL, R. T.       | 43 | CIVILL, A. T.    | 30 | DE YOE, E. L.      | 25 |
| BENNETT, A. A.    | 3  | CORR, L. A.      | 30 | DILWORTH, C. G.    | 7  |
| BENTLEY, H. D.    | 5  | CHAMBERLAIN, L.  | 52 | DINSMORE, J. E.    | 5  |
| BERGEN, G.        | 45 | CHANDLER, E. H.  | 11 | DOBSON, J. M.      | 30 |
| BERGSTROM, C. A.  | 11 | CHAPLIN, W. A.   | 30 | DODD, C. H.        | 3  |
| BERNREUTER, G.    | 30 | CHASE, A. L.     | 30 | DOLE, C. J.        | 17 |
| BERRY, G. R.      | 5  | CHEW, B. J.      | 30 | DODDS, R. J.       | 48 |
| BEYER, W. H.      | 33 | CHUNN, C. D.     | 20 | DORCHESTER, L. H.  | 30 |
| BICKLEY, G. H.    | 33 | CHURCH, C. N.    | 33 | DUKER, W. J.       | 52 |
| BLAKE, C. W.      | 44 | CLARK, EMILY L.  | 30 | DUPUY, E. H.       | 33 |
| BLOEMENDAL, R.    | 53 | CLANCY, J. V.    | 30 | DURAND, DR. C. S.  |    |
| BLOICE, J. A. D.  | 30 | CLAUSEN, C. A.   | 7  | DURAND, MRS. C. S. |    |
| BLOOMFIELD, G. J. | 12 | COBLENTZ, L. E.  | 54 | DUTAND, L. R.      | 5  |
| BOLSTER, G. H.    | 30 | COLLINS, T. B.   | 1  | DUVAL, F. G.       | 30 |
| BOROUGH, C. F.    | 12 | CONE, H.         | 41 |                    |    |
| BORTON, F.        | 30 | COMPTON, C. R.   | 44 | EASTMAN, G. P.     | 20 |
| BOSWELL, G. C.    | 33 | CONLEY, H. W.    | 12 | EATON, W. W.       | 33 |

|                    |    |                       |    |                   |    |
|--------------------|----|-----------------------|----|-------------------|----|
| ELLIS, F. H.       | 30 | HALL, J. C.           | 12 | KENNEDY, R. M.    | 44 |
| EVANS, D. A.       | 12 | HALL, A.              | 30 | KENWORTHY, —      | 44 |
| EVERETT, H. L.     | 5  | HAMBLE, S. W.         | 5  | KEPLER, C. O.     | 30 |
| EWING, A. H.       | 46 | HANKS, C. H.          | 30 | KERR, F. M.       | 45 |
|                    |    | HANNUM, W. T.         | 45 | KILBON, J. L.     | 16 |
| FARREN, W. A.      | 5  | HANSON, O.            | 3  | KILLEN, T. S.     | 44 |
| FENN —             | 39 | HARPER, E. J.         | 36 | KILLIE, C. A.     | 44 |
| FITZSIMONS, J. H.  | 44 | HARRIS, H. H.         | 5  | KING, R. A.       | 45 |
| FLETCHER, G. F.    | 5  | HARTSHORN, F. E.      | 30 | KINTER, W. A.     | 44 |
| FLOCKIN, L. F.     | 30 | HAVINGHORST, C. R.    | 30 | KINSOLVING, L. S. | 24 |
| FLYNN, G. H.       | 30 | HAVINGHORST, E. S.    | 30 | KLEIN, F. W.      | 5  |
| FOLSOM, J. E. R.   | 1  | HAWKINS, C. W.        | 33 | KLINGER, O. G.    | 25 |
| FORD, E. T.        | 20 | HEADLAND, I. T.       | 30 | KLOSE, W. H.      | 20 |
| FOWLER, D. F.      | 33 | HEIGHWAY, F. E.       | 30 | KNAPP, R.         | 33 |
| FRANKLYN, J. E.    | 33 | HEALY, G. W.          | 43 | KOYANO, K.        | 11 |
| FRASER, F. L.      | 44 | HENRY, A.             | 49 | KRUIDENIER, J.    | 51 |
| FREE, H. S.        | 30 | HERVEY, J. M.         | 30 |                   |    |
| FREEMAN, E.        | 30 | HERVEY, J. M.         | 50 | LAMMERS, B. W.    | 52 |
| FREEMAN, L.        | 30 | HILL, G. H.           | 46 | LAPP, C. E.       | 7  |
| FULTON, G. W.      | 43 | HILL, T. F.           | 46 | LAUFFER, F. E.    | 54 |
|                    |    | HILLMAN, J. L.        | 30 | LAURENCE, W. W.   | 50 |
| GAGE, S. W.        | 5  | HISS, E. R. A.        | 33 | LAWTON, R.        | 30 |
| GARDNER, T. B.     | 33 | HOLMES, C. E.         | 30 | LAY, C. W.        | 20 |
| GARRITT, J. C.     | 41 | HOLTON, E. P.         | 20 | LEWIS, C. F.      | 12 |
| GATES, E. L.       | 5  | HOOKE, G. E.          | 20 | LEWIS, J.         | 5  |
| GEISLER, J. N.     | 30 | HOULP, L. W.          | 40 | LEWIS, J. M.      | 30 |
| GEOGHEGAN, W. B.   | 30 | HOUSE, E. L.          | 30 | LEWIS, O. A.      | 30 |
| GIFFEN, E. M.      | 50 | HOWELL, D. U.         | 33 | LEWIS, T. S.      | 12 |
| GILBERT, W. S.     | 45 | HOWELL, W. G.         | 33 | LIGHTFOOT, J. T.  | 5  |
| GILLIS, B. C.      | 30 | HOWELL, J. W.         | 44 | LINTON, H.        | 44 |
| GLEICHMAN, F. C.   | 3  | HUCKLE, O.            | 30 | LIPSCOMB, E. P.   | 7  |
| GLENDENNING, G. W. | 30 | HULL, W. G.           | 33 | LOPEZ, J. M.      | 44 |
| GODDARD, G. A.     | 40 | HYDE, J. C.           | 5  | LORD, O. M.       | 30 |
| GOODHUE, I. W.     | 2  |                       |    | LORENZ, D. E.     | 45 |
| GOODSPEED, F. L.   | 30 | IRWIN, J. M.          | 43 | LORIMER, A. B.    | 5  |
| GOSLINE, J. E.     | 8  | IRVINE, S. L.         | 44 | LOUCKS, E. E.     | 7  |
| GOULD, L. T.       | 30 |                       |    | LOVELL, J. G.     | 45 |
| GOW, G. C.         | 5  | JACOT, H. L.          | 45 | LOWELL, A. L.     | 5  |
| GRAFTON, —         | 45 | JAMISON, J. F.        | 50 | LYLE, C. G.       | 46 |
| GRAHAM, H. T.      | 49 | JASON, W. C.          | 33 | LYNCH, J. R.      | 7  |
| GRANT, J.          | 7  | JEFFREY, F. E.        | 45 | LYNN, J. F.       | 45 |
| GREENE, B.         | 24 | JENNES, C. K.         | 30 |                   |    |
| GREEN, J. P.       | 44 | JESTER, E. A.         | 30 | MANNING, F. W.    | 11 |
| GREGG, H. H., JR.  | 43 | JEFFERS, E. M.        | 3  | MANSSELL, W. A.   | 30 |
| GRIFFIN, D. N.     | 30 | JOHNSON, F. P.        | 11 | MARBLE, F. E.     | 7  |
| GRIFFITHS, W.      | 20 | JONES, A. G.          | 8  | MARKEY, A. M.     | 30 |
| GROUT, ELLA J.     | 30 | JONES, W. A.          | 46 | MARQUIS, J. A.    | 46 |
| GROVER —           | 39 | JUDD, W. B.           | 33 | MARQUIS, J. L.    | 43 |
| GUNNISON, B.       | 5  | JUDSON, —             | 39 | MARTIN, S. E.     | 50 |
|                    |    |                       |    | MASON, R. C.      | 45 |
| HADLEY, C.         | 5  | KAMBOUROPOULOS, G. B. | 11 | MASSEY, L. H.     | 30 |
| HADLOCK, E. H.     | 30 |                       |    | MATHER, E. O.     | 30 |
| HALE, F. J.        | 30 | KEBBE, D. L.          | 20 | MATHEWS, N.       | 12 |
| HALE, W. C.        | 5  | KELLEY, A.            | 44 | MAUK, H. G.       | 11 |
| HALL, H. H.        | 5  | KENNGOTT, G. F.       | 11 | MAYES, G. G.      | 44 |
| HALL, M. L.        | 30 | KENNEDY, G. H.        | 33 | McAFEE, F.        | 30 |



|                   |    |                   |     |                   |    |
|-------------------|----|-------------------|-----|-------------------|----|
| McCAMMON, E. E.   | 30 | PFLUG, G.         | 40  | SHEPHERD, D. F.   | 44 |
| McLELLAN, B.      | 5  | PHELPS, P. T.     | 52  | SHEPARD, H. T.    | 11 |
| McCONNELL, S. J.  | 30 | PHILLIPS, E. W.   | 16  |                   |    |
| McDONALD, C. M.   | 45 | PHILLIPS, J. H.   | 33  | SHIELDS, W. F.    | 46 |
| McGINNIS, C. E.   | 44 | PHILLIPS, W. G.   | 44  | SISSON, G. A.     | 30 |
| McILWAINE, W. B.  | 44 | PHILLIPS, W. S.   | 37  | SLOAN, E. P.      | 46 |
| McKAY, O. R.      | 3  | PIERCE, C. C.     | 3   | SLOAN, T. W.      | 44 |
| McKINNON, D. G.   | 43 | PIERCE, E. N.     | 5   | SLOCUM, P. S.     | 30 |
| McLAREN, J. H.    | 12 | PIERCE, H.        | 30  | SMALL, E. E.      | 30 |
| McLEAN, J. T.     | 44 | PIERCE, U. G. B.  | 5   | SMITH, H. D.      | 33 |
| McMILLAN, K.      | 44 | PILLSBURY, J. P.  | 30  | SNODGRASS, E. N.  | 33 |
| McWILLIAMS        | 44 | PINCKNEY, A. C.   | 11  | SNYDER, H. G.     | 25 |
| MEESE, G. H.      | 30 | PINKHAM, H. W.    | 5   | SPARKS, J. D.     | 30 |
| MERRICK, F. W.    | 30 | PIXLEY, E. E.     | 33  | SPAULDING, C. E.  | 30 |
| MERRY, W. B. C.   | 5  | POLK, S.          | 44  | STACKPOLE, C. H.  | 30 |
| MICKEL, A. L.     | 33 | PONTON, M. M.     | 30  | STAFFORD, I. T.   | 33 |
| MILLER, H.        | 44 | POPE, J. T.       | 5   | STANCHEFF, V.     | 16 |
| MILLER, T. C.     | 45 | PORTER, E. H.     | 416 | ST. CLAIR, J. F.  | 34 |
| MILLER, W. H.     | 33 | PORTER, E. L.     | 50  | STEARLEY, W. R.   | 45 |
| MONTAGUE, L. J.   | 5  | POWELL, E. E.     | 30  | STEM, G. P.       | 54 |
| MOORE, G. P.      | 13 | PRATT, D. B.      | 45  | STEVENSON, J. V.  | 46 |
| MOORE, J. S.      | 44 | PRICE, P. F.      | 49  | STEWART, E. E.    | 7  |
| MOORE, J. W.      | 44 |                   |     | STOFFLET, S. E.   | 54 |
| MOORE, L. K.      | 33 | QUICK, G. W.      | 2   | STONESIFER, J. B. | 54 |
| MOOREHEAD, J. W.  | 44 | QUINBY, J. L.     | 11  | STOOPS, J. P.     | 45 |
| MORGAN, F. H.     | 30 |                   |     | STRONG, D. A.     | 20 |
| MORJICHIAN, W. A. | 30 | RADER, W.         | 11  | STRUTHERS, R. L.  | 16 |
| MORRIS, J. W.     | 24 | RAMSDELL, F. E.   | 11  | STUBLING, C. R.   | 49 |
| MORSE, L. D.      | 5  | RAMSDELL, T. J.   | 5   | SWEZEY, G. S.     | 44 |
| MORSE, M. W.      | 16 | RANKIN, H. P.     | 30  |                   |    |
| MYERS, C. R.      | 7  | RANSOM, C. N.     | 13  | TABLER, T. S.     | 30 |
|                   |    | RESNER, A. K.     | 13  | TAFT, G. W.       | 7  |
| NASON, J.         | 8  | RICE, F. N.       | 20  | TALMAGE, C. H.    | 30 |
| NEVIN, W. S.      | 50 | RICHARDS, G. W.   | 54  | TALMAGE, G. E.    | 52 |
| NEWLAND, J. H.    | 30 | RICHARDS, T. C.   | 16  | TARBILL, E. E.    | 30 |
| NICHOL, W. H.     | 50 | ROBERTS, J. H.    | 8   | TAYLOR, E. O.     | 5  |
| NICHOLS, J. T.    | 20 | ROBINSON, C. A.   | 11  | TAYLOR, R. H.     | 45 |
| NILSON, C. A.     | 13 | ROGERS, C. W.     | 8   | TAYLOR, T. H.     | 30 |
| NORRIS, G. S.     | 30 | ROOT, T. H.       | 20  | TEAGER, W. E.     | 33 |
| NORTON, G. B.     | 30 | ROWSE, W. A. C.   | 5   | TEWKSBURY, E. G.  | 16 |
| NUELSEN, J. L.    | 33 | RUSSEL, J. S.     | 5   | THAYER, G.        | 22 |
|                   |    |                   |     | THOMAS, W. P.     | 45 |
| OATES, L. A.      | 44 | SALESMAN, F. J.   | 5   | THOMSON, J. H.    | 44 |
| O'BRIEN, A. N.    | 45 | SANBORNE          | 39  | THOMSON, J. S.    | 48 |
| OSGOOD, R. T.     | 11 | SANDERSON, E.     | 5   | TILTON, R. J.     | 5  |
|                   |    | SANTIKIAN, H. K.  | 11  | TINKER, B. W.     | 30 |
| PACKARD, S. E.    | 5  | SAUNDERS, S. J.   | 20  | TODD, C. E.       | 30 |
| PAGE, H.          | 22 | SCHOOMKOFF, S. J. | 5   |                   |    |
| PALMER, B.        | 30 | SCOTT, J. F.      |     | TORREY, C. C.     | 11 |
| PALMER, S. S.     | 45 | SCOVELL, O. J.    | 43  | TORREN, A.        | 44 |
| PALMER, W. P.     | 5  | SCRIPPS, H. C.    | 30  | TROUT, W. W.      | 30 |
| PARKER, W. G.     | 44 | SEAGRAVE, A. E.   | 2   | TRUNNEL, S.       | 5  |
| PARR, A. A.       | 25 | SEARLS, A. M.     | 30  | TULLAR, C. E.     | 5  |
| PARSHLEY, W. B.   | 5  | SEVERANCE, C. M.  | 20  | TYLER, F. A.      | 30 |
| PERRY, H. F.      | 5  | SHAW, J. A.       | 5   |                   |    |
| PERRY, L.         | 30 | SHEAFF, R. L.     | 12  | UMBERGER, J. B.   | 25 |

|                  |    |                   |    |                  |    |
|------------------|----|-------------------|----|------------------|----|
| VAUGHN, H. R.    | 20 | WENK, R. E.       | 30 | WILSON, M. B.    | 30 |
| VAN BLARCON, G.  | 11 | WENK, W. F.       | 30 | WINNE, J. E.     | 52 |
| VOORHEES, O. M.  | 52 | WEST, J. N.       | 30 | WINSON, I.       | 8  |
|                  |    | WEST, J. P.       | 30 | WOLFE, A. D.     | 45 |
| WADSWORTH, A. L. | 5  | WHALEY, A. W.     | 30 | WOLFE, H. E.     | 30 |
| WAKEMAN, W. W.   | 5  | WHEAT, F. I.      | 30 | WOOD, J. D.      | 33 |
| WALDRON, J. M.   | 5  | WHEELER, F. F.    | 44 | WOOD, L. M.      | 30 |
| WALKER, R. P.    | 30 | WHITE, C. L.      | 5  | WOOD, W. A.      | 30 |
| WALLACE, F. H.   | 30 | WHITE, W. F.      | 16 | WOODS, J. H.     | 22 |
| WARD, J. W.      | 30 | WHITESIDE, T.     | 30 | WOODS, R. A.     | 11 |
| WARE, E. M.      | 43 | WHITMAN, B. L.    | 5  | WORK, J. M.      | 41 |
| WARREN, E. L.    | 11 | WILCOX, H. E.     | 30 | WRIGHT, R.       | 16 |
| WATERS, N. M.    | 30 | WILKINS, R. M.    | 30 |                  |    |
| WATHEN, J. M.    | 12 | WILLETTS, J. C.   | 30 | YOUNG, J. N.     | 44 |
| WEAVER, E. E.    | 44 | WILLEY, A. C.     | 33 | YOUNG, S. R.     | 45 |
| WEAVER, T. N.    | 46 | WILLIAMSON, J. S. | 12 |                  |    |
| WEBB, J. W.      | 30 | WILSON, C. P.     | 5  | ZIMMERMAN, F. A. | 30 |
| WELCH, P. M.     | 30 | WILSON, G. A.     | 30 | ZWEMER, S. N.    | 52 |

Institutions represented, 35.

Delegates in attendance, 505.

J. M. WORK, Lane.

E. J. HARPER, Vanderbilt.

Enrollment Committee.

\* Numbers indicate Seminary—refer to page 105.



## HISTORICAL NOTE.

[FROM THE LAST REPORT.]

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

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

The following have been the places of meeting:

|                                |                      |
|--------------------------------|----------------------|
| 1880.....                      | New Brunswick, N. J. |
| 1881.....                      | Allegheny, Pa.       |
| 1882.....                      | Chicago, Ill.        |
| 1883.....                      | Hartford, Conn.      |
| 1884.....                      | Princeton, N. J.     |
| 1885.....                      | Rochester, N. Y.     |
| 1886.....                      | Oberlin, O.          |
| 1887.....                      | Alexandria, Va.      |
| 1888.....                      | Boston, Mass.        |
| P. S.—1889, October 24-27..... | Chicago, Ill.        |

## LIST OF SUBJECTS.

## 1880—New Brunswick.

- "The Church Fundamentally a Missionary Society." Boston University.  
 "The Indifference of the Church to the World's Evangelization; its Cause and its Remedy." Allegheny Seminary.  
 "Secular Testimony to the Success of Missions." Oberlin Seminary.  
 "Scope for the Best and Most Diverse Talents and Culture in Missionary Work." New Brunswick Seminary.  
 "The Right Attitude of Young Men to Home Missionary Work." Crozer Seminary.  
 "Impulses Given to Missions by Theological Students." Union Seminary.  
 "The Present Claims of Foreign Missions on Young Men." Alexandria Seminary.  
 "What Constitutes a Call to Missionary Work?" Drew Seminary.

## 1881—Allegheny.

- "Apostolic Methods of Missionary Work." Vanderbilt University.  
 "Importance of Developing a Foreign Missionary Interest in Sabbath Schools." Xenia Seminary.  
 "The Present Peculiar Demands of the Home Field." Garrett Biblical Institute.  
 "The Best Methods of Meeting the Demands of the Home Field." Hartford Seminary.  
 "Christian Aggressiveness; the Church's Answer to Infidelity." Princeton Seminary.  
 "How may Every Theological Student be Brought to a Conscientious Consideration and Decision of the Missionary Question?" Newton Seminary.  
 "The Practice of Medicine; its Relation to Missionary Work." Boston University.

## 1882—Chicago.

- "Romish Aggressiveness in the West; How Shall it be Met?" Rochester Seminary.  
 "Methods of Developing Missionary Interest in Colleges." Lancaster Seminary.



"The Motive for Accepting the Call to Mission Work."

Cumberland University.

"Why should the American Church Undertake Evangelical Work in the Romish and Protestant Countries of Europe?"

Andover Seminary.

"How Shall the Best Talent of our Colleges and Theological Seminaries be Secured for Missionary Work?"

Louisville Seminary (So. Bap.)

"The Urgency of Immediate Work among the Freedmen."

Chicago Seminary.

"Mission Work in South America."

Lane Seminary.

#### 1883—Hartford.

"Lessons from the History of Missions."

Yale Divinity School.

"Moravian Missions."

Knox College.

"Departments of Foreign Missionary Work and their Requirements."

Garrett Biblical Institute.

"Needs and Methods of Western Frontier Work."

Hamilton Seminary.

"How to Arouse and Maintain Missionary Interest in the Churches."

Gettysburg Seminary.

#### 1884—Princeton.

"Pioneer Missions."

Crozer Seminary.

"Missions among the North American Indians."

Chicago Seminary.

"Denominationalism in Missions."

Boston University.

"Missions in Central Africa."

New Brunswick Seminary.

"Systematic Giving: its Relation to Missions."

Alexandria Seminary.

"The Missionary Outlook."

Union Seminary.

#### 1885—Rochester.

"Missionary Work in South America."

Hartford Seminary.

"Missionary Work among the Jews."

Drew Seminary.

"The Personal Call to the Mission Work."

Chicago Seminary.

"What does the Bible Teach Concerning Missions."

Morgan Park Seminary.

"Lessons from the Life of Dr. Alexander Duff."

Westminster Seminary.

#### 1886—Oberlin.

"The Missionary Outlook."

Allegheny Seminary (U. P.).

"Missions in Africa."

Lancaster Seminary (Reformed).

"Our Frontier as a Mission Field."

Yale Divinity School.

"How can we Best Promote Missionary Interest in our Colleges."

Wittenburg Seminary.

"China."

Vanderbilt University.

"Every Christian a Missionary."

Auburn Seminary.

"Why Should I go to the Foreign Field."

Newton Seminary.

#### 1887—Alexandria.

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

Rochester Seminary.

"Mission Work among the Indians."

Bates Seminary.

"What Headway is Christianity Making against Mohammedanism."

Bangor Seminary.

"Work of the Home Ministry for Foreign Missions."

Garrett Biblical Institute.

"The Urgency of the Call."

Princeton Seminary.

#### 1888—Boston.

"Commerce and Missions."

Gettysburg Seminary.

"Importance of Establishing Christian Colleges in Foreign Mission Fields."

Western Seminary.

"Evangelization of the Foreign Population in our Western Cities."

Andover Seminary.

"Significance of the Crisis in Japan."

Oberlin Seminary.

"What of the Seed that has Fallen on the Islands of the Sea."

Hamilton Seminary.

"How Far is it Practicable for Seminaries and Colleges to Support Their Own Missionaries?"

Union Seminary (Pres.).



## COMMITTEES, 1880-1889.

## EXECUTIVE COMMITTEE, 1880-1.

- H. C. Minton, *Chairman*, Western Seminary (Presbyterian).  
 W. J. Hunter, Crozer Seminary (Baptist).  
 J. D. Martin, Drew Seminary (Baptist).  
 H. D. Page, Alexandria Seminary (Protestant Episcopal).  
 G. T. Knott, Yale Divinity School (Congregational).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1880-1.

- G. S. Webster, *Chairman*, Union Seminary (Presbyterian).  
 C. L. Cheney, Baptist Union Seminary.  
 C. H. Percival, Andover Seminary (Congregational).  
 L. Kuhlman, Gettysburg Seminary (Lutheran German Synod).  
 A. Freeman, Boston University (Methodist).

## EXECUTIVE COMMITTEE, 1881-2.

- C. B. Allen, Jr., *Chairman*, Baptist Union Seminary.  
 W. A. Service, Auburn Seminary (Presbyterian).  
 C. M. Stuart, Garrett Biblical Institute (Methodist).  
 C. S. Nash, Hartford Seminary (Congregational).  
 Geo. S. Bowers, Gettysburg Seminary (Lutheran German Synod).  
 H. C. Minton, *Ex-Officio*, Western Seminary (Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1881-2.

- L. L. Taylor, *Chairman*, New Brunswick Seminary (Reformed Church in America).  
 W. H. Buttrick, Rochester Seminary (Baptist).  
 E. E. Aiken, Yale Divinity School (Congregational).  
 B. E. S. Ely, Jr., North-Western Seminary (Presbyterian).  
 D. D. Spencer, Drew Seminary (Methodist).  
 G. S. Webster, *Ex-Officio*, Union Seminary (Presbyterian).

## EXECUTIVE COMMITTEE, 1882-3.

- C. S. Lane, *Chairman*, Hartford Seminary (Congregational).  
 F. A. Potter, Hamilton Seminary (Baptist).  
 C. A. R. Jauvier, Princeton Seminary (Presbyterian).  
 W. S. Hood, Boston University (Methodist).  
 F. H. DuVernet, Wycliff Seminary (Protestant Episcopal).  
 C. B. Allen, Jr., *Ex-Officio*, Baptist Union Seminary.

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1882-3.

- C. H. Dickinson, *Chairman*, Yale Divinity School (Congregational).  
 Sidney Strong, Oberlin Seminary (Congregational).  
 W. W. Smith, Drew Seminary (Methodist).  
 W. H. Faunce, Newton Seminary (Baptist).  
 J. C. Smith, Knox Seminary (Canada Presbyterian).  
 L. L. Taylor, *Ex-Officio*, New Brunswick Seminary (Reformed Church in America).

## EXECUTIVE COMMITTEE, 1883-4.

- Richard Harlan, *Chairman*, Princeton Seminary (Presbyterian).  
 J. McG. Foster, Andover Seminary (Congregational).  
 F. N. Jewett, Rochester Seminary (Baptist).  
 R. A. George, Allegheny Seminary (United Presbyterian).  
 Julian Wadsworth, Drew Seminary (Methodist).  
 C. S. Lane, *Ex-Officio*, Hartford Seminary (Congregational).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1883-4.

- H. DuB. Mulford, *Chairman*, New Brunswick Seminary (Reformed Church in America).  
 W. H. Cline, Toronto Seminary (Baptist).  
 A. C. McGiffert, Union Seminary, New York (Presbyterian).  
 C. R. Ferner, Lancaster Seminary (Reformed Church in the United States).  
 D. G. DuBois, Garrett Biblical Institute (Methodist).  
 C. H. Dickinson, *Ex-Officio*, Yale Divinity School (Congregational).

## EXECUTIVE COMMITTEE, 1884-5.

- B. L. Herr, *Chairman*, Rochester Seminary (Baptist).  
 E. I. Bosworth, Oberlin Seminary (Congregational).  
 W. L. Notestein, Western Seminary (Presbyterian).  
 R. W. Miller, Lancaster Seminary (Reformed Church in the United States).  
 C. T. McDaniel, Gettysburg Seminary (Lutheran German Synod).  
 Richard Harlan, *Ex-Officio*, Princeton Seminary (Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1884-5.

- G. K. Fraser, *Chairman*, Auburn Seminary (Presbyterian).  
 R. A. Castleman, Alexandria Seminary (Protestant Episcopal).  
 Geo. H. Gamble, Baptist Union Seminary.  
 G. R. Hewitt, Hartford Seminary (Congregational).  
 W. N. Brewster, Boston University (Methodist).  
 H. DuB. Mulford, *Ex-Officio*, New Brunswick Seminary (Reformed Church in America).



## EXECUTIVE COMMITTEE, 1885-6.

C. A. Clark, *Chairman*, Oberlin Seminary (Congregational).  
 E. C. Dayton, Lane Seminary (Presbyterian).  
 Chas. Horswell, Garrett Biblical Institute (Methodist).  
 W. L. Swan, Hamilton Seminary (Baptist).  
 R. P. Miller, Union Biblical Seminary (United Brethren).  
 B. L. Herr, *Ex-Officio*, Rochester Seminary (Baptist).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1885-6.

J. W. Harsha, *Chairman*, Allegheny Seminary (United Presbyterian).  
 J. A. Eakin, Western Seminary (Presbyterian).  
 S. U. Mitman, Lancaster Seminary (Reformed Church in the United States).  
 G. G. Smeade, Alexandria Seminary (Protestant Episcopal).  
 W. E. Hull, Hartwick Seminary (Evangelical Lutheran).  
 G. K. Fraser, *Ex-Officio*, Auburn Seminary (Presbyterian).

## EXECUTIVE COMMITTEE, 1886-7.

J. P. Tyler, *Chairman*, Alexandria Seminary (Protestant Episcopal).  
 G. W. Quick, Crozer Seminary (Baptist).  
 L. H. Thayer, Yale Divinity School (Congregational).  
 Chas. Wyche, Vanderbilt University (Methodist Episcopal, South).  
 A. H. Evans, Union Seminary (Presbyterian).  
 C. A. Clark, *Ex-Officio*, Oberlin Seminary (Congregational).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1886-7.

V. F. Partch, *Chairman*, McCormick Seminary (Presbyterian).  
 G. B. Hopkins, Bates Seminary (Free Baptist).  
 J. S. Crawford, Xenia Seminary (United Presbyterian).  
 H. G. Buehler, Gettysburg Seminary (Lutheran German Synod).  
 Edward Saunier, Hamilton Seminary (Baptist).  
 J. W. Harsha, *Ex-Officio*, Allegheny Seminary (United Presbyterian).

## EXECUTIVE COMMITTEE, 1887-8.

W. A. Mansell, *Chairman*, Boston University (Methodist).  
 C. C. Torrey, Andover Seminary (Congregational).  
 H. H. Bell, Allegheny Seminary (United Presbyterian).  
 B. L. Whitman, Newton Seminary (Baptist).  
 Amos A. Parr, Gettysburg Seminary (Lutheran German Synod).  
 J. P. Tyler, *Ex-Officio*, Alexandria Seminary (Protestant Episcopal).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1887-8.

C. N. Ransom, *Chairman*, Chicago Seminary (Congregational).  
 W. S. Bates, Cumberland University (Cumberland Presbyterian).

Geo. Walbert, Lancaster Seminary (Reformed Church in the United States).

R. A. Smith, Baptist Union Seminary.  
 W. H. Lindemuth, Drew Seminary (Methodist).  
 V. F. Partch, *Ex-Officio*, McCormick Seminary (Presbyterian).

## EXECUTIVE COMMITTEE, 1888-9.

O. J. Scovell, *Chairman*, McCormick Seminary (Presbyterian).  
 F. E. Marble, Rochester Seminary (Baptist).  
 Chas. Hanna, Xenia Seminary (United Presbyterian).  
 Frank Scudder, New Brunswick Seminary (Reformed Church).  
 G. P. Moore, Chicago Seminary (Congregational).  
 W. A. Mansell, *Ex-Officio*, Boston University (Methodist).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1888-9.

C. O. Shirey, *Chairman*, Lane Seminary (Presbyterian).  
 H. Page, Divinity School (Protestant Episcopal).  
 E. H. Dupuy, Drew Seminary (Methodist Episcopal).  
 C. W. McAllister, Westminster Seminary (Methodist Protestant).  
 W. H. Miller, Drew Seminary (Methodist Episcopal).  
 C. N. Ransom, *Ex-Officio*, Chicago Seminary (Congregational).



## CONSTITUTION AND BY-LAWS

—OF—

## The American Inter-Seminary Missionary Alliance.

## CONSTITUTION.

## ARTICLE I.—NAME.

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

## ARTICLE II.—AIM.

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

## ARTICLE III.—MEMBERSHIP.

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

## ARTICLE IV.—METHODS.

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

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

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

## ARTICLE V.—REVENUE.

SECTION 1. There shall be levied, annually, upon each Seminary in this Alliance, a tax, proportionate to the number of students reported

as members of that Seminary, in the report of the last annual Convention of this Alliance. This sum may be raised in such a manner as each Seminary shall see fit.

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

## ARTICLE VI.—OFFICERS.

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

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

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

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

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

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

SEC. 2. *Correspondence and Publication Committee.*

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

*Clause 2.* This Committee shall remain in office from the time of its election until its financial report shall have been audited and ap-



proved, as hereinafter provided for. (Same note applies here as in Article VI, Section 1, Clause 1.)

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

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

#### ARTICLE VII.

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

#### BY-LAWS.

##### ARTICLE I.—OFFICERS.

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

##### SECTION 1. *President.*

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

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

##### SEC. 2. *Secretaries.*

*Clause 1.* Three Secretaries shall be chosen at the first business meeting of the Convention, who shall hold office throughout the time of the Convention.

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

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

#### ARTICLE II.—SUFFRAGE.

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

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

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

#### ARTICLE III.—COMMITTEES.

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

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

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

#### ARTICLE IV.—QUORUM.

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

#### ARTICLE V.

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