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REPORT

OF THE

Twelfth Annual Convention

OF THE

American

Inter-Seminary

Missionary Alliance.

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NASHVILLE, TENN.

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OCTOBER 22-25,

1891.



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1890-91.

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Baptist Union Seminary.

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PITTSBURGH:

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1892.



## EDITORIAL NOTE.

We regret to state that we are obliged to omit the address of welcome delivered by Dr. W. F. Tillet, Dean of Vanderbilt University, but we were unable, after *much* effort, to procure the address in MS.

The *fine* address of R. E. Speer, at our closing meeting, is also omitted for the above reason. It was very inspiring.

There are some other deficiencies in our printed report, arising from the unsatisfactory information obtainable from the different Seminaries, and from the seeming lack of co-operation of the Seminaries with our committee. "We have done the best we could."

R. E. McCLURE, Publisher.

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## HISTORICAL NOTE.

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

"The movement of which the present convention is an outcome, originated about a year ago among the students of the Theological Seminary at Princeton, and sprang from a desire for some 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 9, 1880, at which twenty-two delegates, representing twelve seminaries, were present. Other seminaries sent letters approving the general plan. This preliminary Conference adopted a resolution to hold an Inter-Seminary Convention for the discussion of themes bearing on the relation which we are to sustain to the work of Foreign and Home Missions, whether we labor as missionaries abroad or as pastors at home. An Executive Committee was appointed, with authority to make all necessary arrangements for the holding of such a Convention, to which it was also instructed to make its report. It is at the call of this committee that the present convention is assembled."

The following have been the places of meeting:

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

## TWELFTH ANNUAL MEETING

OF THE

## Inter-Seminary Missionary Alliance,

NASHVILLE, TENN.

FIRST DAY, OCT. 22, 1891.

MORNING SESSION.

As announced on the program the Alliance met in the McKendree Church, at 10 o'clock, for an informal reception of delegates.

11:00 A. M. Meeting called to order by Mr. F. S. Brockman, Vanderbilt University, Chairman of Executive Committee. Hymn "I Love to Tell the Story" was sung. Isa. xlix. was read. Mr. R. E. Speer, of Princeton, led in prayer, followed by singing of "Draw Me Nearer."

The Chairman made some announcements, and gave notice that the three minute reports from the seminaries would be given in the afternoon, instead of the address by Mr. J. C. White.

The Executive Committee, through the Chairman, nominated for permanent secretaries, Frank W. Davis, Bangor, Me. (Cong.); F. H. Shedd, Lane, Cincinnati, O. (Pres.); W. R. Potter, Clarksville, Tenn. (Pres. South); who were elected.

The Chairman also announced the following committees:

*Nominating Committee*:—A. Vosburg, Auburn, N. Y. (Pres.); L. J. Motschman, Wittenberg, O. (Luth.); A. G. Hastings, Xenia, O.; P. M. Camp, Union Biblical, Dayton, O. (U. B.); Chas. Eaton, Newton Center, Mass. (Bapt.).



*Enrollment Committee*:—Osgood Cook, Vanderbilt University (Meth.); R. B. Smith, Morgan Park, Chicago (Bapt.).

Dr. W. F. Tillet, Dean of the Theological Faculty of Vanderbilt University, delivered the address of welcome. Hymn "Christ for the World We Sing" was sung, and the meeting was dismissed with benediction by Rev. W. R. Lambuth, of Japan.

#### AFTERNOON SESSION.

2:30. Meeting called to order by J. H. Haslan, of Crozier Seminary, Chester, Pa. Hymn "Take the Name of Jesus With You" was sung. The leader read a portion of Luke x., and the time was spent in prayer and singing.

3:00. At 3:00 o'clock Mr. G. H. Flint, of Yale, chairman for the afternoon, announced hymn, "I Love thy Kingdom, Lord."

Mr. W. H. Milton, of Virginia Theological Seminary, then read a paper on "Obstacles to Christianity in Japan." Discussion was opened by Mr. W. A. Goodwin, Virginia Theological Seminary, F. Okamoto, from Tokio, Japan, now in Lane Theological Seminary, Y. Yoshioka, from Kobe, Japan, now in Vanderbilt University, Rev. W. R. Lambuth, missionary to Japan, took part in the discussion. Hymn "Just as I Am" was sung.

4:00. As announced in the morning, the three minute reports from the seminaries were called for. Twenty-two seminaries reported—the remainder to be heard later.

5:00. Announcements were made by Chairman Brockman and the meeting was dismissed with the benediction by Rev. F. P. Turner.

#### EVENING SESSION.

7:30. Meeting opened with singing by Vanderbilt Glee Club. Mr. I. W. Merrifield, of Morgan Park, Ill., conducted the opening exercises, and introduced Rev. S. A. Ort, D. D., President of Wittenberg College, Springfield, O., who delivered the address of the evening on "The Need of the Church in the Present Age." At the close of the address the Glee Club sang another selection, and announcements were made. The Doxology was sung and the meeting was dismissed with benediction by Dr. Ort.

### SECOND DAY, OCT. 23, 1891.

#### MORNING SESSION.

9:00. Meeting was called to order by Mr. C. B. Antisdel, Morgan Park, Ill. A hymn was sung, and the leader read the second Psalm and offered prayer. The time was spent in prayer and praise.

9:30. Mr. G. Lee, of McCormick Theological Seminary, Chicago, chairman for the morning, announced the hymn, "Come Thou, Almighty King," which was sung. Mr. E. R. Atwater, of Oberlin, then read a paper on "What Preparation Shall Our Boards Require of the Foreign Missionary?" At the close of the paper "Stand Up, Stand Up for Jesus" was sung.

10:00. Discussion was opened by Mr. M. A. Breed, of Oberlin: participated in by Rev. H. P. Breach, China, Rev. H. G. Underwood, Korea, and Mr. I. N. Merrifield, Morgan Park, Ill. "Hail to the Brightness of Zion's Glad Morning!" was sung.

10:30. Rev. Walter R. Lambuth, of Japan, delivered an address on "The Evangelization of the World."

At the close of the address "Ye Servants of God, Your Master Proclaim" was sung.

The Rev. H. G. Underwood, of Korea, then delivered the address which was on the program for 4 P. M., on "Mission Work in Korea."

Rev. W. R. Lambuth reported the destruction by fire and storm of the buildings of a boarding school and kindergarten in Japan, and asked prayer for the lady in charge of those schools.

After announcements "God Be With You Till We Meet Again" was sung, and the session was closed with prayer and benediction by Mr. Lambuth.

#### AFTERNOON SESSION.

2:30. Meeting was called to order by Mr. W. J. Ford, of Hamilton, who read a portion of John xii. and offered prayer. "More Love to Thee" was sung, and time was spent in prayer and praise.

3:00. Mr. Jos. F. Folsom, chairman for the afternoon, announced the hymn, "There is a Land of Pure Delight."



A paper on "The Problem of City Evangelization" was read by Mr. Chas. E. Eaton, of Newton. Discussion participated in by Rev. J. N. Armstrong, assistant pastor of Pine Street Presbyterian Church, Harrisburg, Pa., and by Messrs. Martin, of Union, Montgomery, of Garrett Biblical, Shedd, of Law, Adams, of McCormick, and the Chairman.

4:30. After singing "Praise the Saviour, All Ye Nations," Rev. H. P. Beach, of China, spoke for twenty minutes on the work of that country.

4:30. The Executive Committee recommended Auburn, N. Y., as the place for the meeting of the Alliance in 1892. This recommendation was adopted.

"Take the Name of Jesus With You" was sung, and the meeting dismissed with benediction by Rev. H. P. Beach.

#### EVENING SESSION.

7:00. Meeting opened by an organ voluntary and singing. Mr. Farrell sang a solo. Mr. M. A. Breed, of Oberlin, conducted the opening exercises, and introduced Rev. Hugh Price Hughes, of London, who delivered an address on "Social Christianity." At the close of the address Mr. Hughes was presented a floral tribute by the W. C. T. U. of Nashville.

After the announcements "How Firm a Foundation" was sung, and the meeting dismissed with benediction by Rev. S. A. Steel, D. D., of Nashville.

#### THIRD DAY, OCT. 24, 1891.

##### MORNING SESSION.

9:00. Devotional service. Mr. J. W. Robertson, leader, offered prayer and read Isa. lv. "Sweet Hour of Prayer" was sung and time spent in prayer and praise.

9:30. Mr. R. B. Perina, of Auburn, in the chair. The subject, "How Can the Church be Stimulated to Perform Its Duty in Supporting Missions?" which was to have been presented in a paper by a delegate from Drew Theological Seminary, was thrown open for discussion, the Drew delegate failing to appear. Mr. I. N. Merrifield, of Morgan Park, began the discussion by

presenting a scheme for the evangelization of Africa. Treston, of Chicago Theological Seminary, Brockman, of Vanderbilt, Milton, of Virginia Theological, Newell, of Princeton, Stewart, of Xenia, Tate, of McCormick, Lee, of McCormick, and Campbell, of Union, also took part in the discussion. "Work, for the Night is Coming" was sung.

Moved by W. T. Goodwin, of Virginia Theological Seminary, that a committee of five be appointed to consider the advisability of collecting a Theological Library for Japan. Carried. Appointment of committee was left with the nominating committee.

10:30. Rev. S. A. Steel, D. D., delivered an address on "The Evangelization of the Negro in the South." At its close "Come Thou, Almighty King" was sung.

Mr. F. Martyn, of Union, representing the *Inter-Seminarian*, the new theological magazine, spoke a few minutes in behalf of that paper.

11:30. The convention went into business session, Mr. F. S. Brockman in the chair. Invitations were extended to the Alliance to visit Roger Williams College, Central Tennessee College and Fisk University.

"Rock of Ages" was sung, and the minutes of the first day were called for. Moved to adopt the minutes session by session. The minutes of the first two sessions were adopted, and the secretaries given time to prepare the remainder.

The nominating committee reported, and it was voted that the report on each committee be acted upon separately.

Committee on Correspondence and Publication: W. S. Sigmund, Wittenberg; G. G. Johnson, Colgate; Thos. Semmes, Virginia Theological; Samuel Bascees, Vanderbilt; — Mattox, McCormick.

Report adopted.

Committee on Resolutions: C. S. Williams, Princeton; G. H. Flint, Yale; J. E. Wishart, Allegheny (U. P.); J. H. Haslam, Crozer; G. S. Montgomery, Garrett Biblical.

Report adopted.

Committee on Library for Japan: W. A. Goodwin, Virginia Theological; W. R. Newell, Princeton; E. H. Hawkins,



Vanderbilt; J. G. Newman, Union; B. C. Preston, Chicago Theological.

Report adopted.

Moved that Executive Committee be chosen from the seminaries here represented. Voted.

The business session was carried over till afternoon.

The Doxology was sung and the session closed with prayer by Mr. F. S. Brockman.

#### AFTERNOON SESSION.

2:30. Devotional meeting. Leader, Mr. J. N. Hyde, McCormick. "What a Friend We Have in Jesus" was sung.

Selections from Romans viii. 26, 27, Ephesians iii. 13 were read, and time was spent in prayer and praise.

3:00. Mr. J. D. Campbell took the chair and announced hymn, "Come, Holy Spirit, Heavenly Dove."

Mr. R. E. Speer, Princeton, read a paper on "Prayer and Missions." Discussion of paper opened by Mr. C. S. Williams, of Princeton.

Mr. Breed, of Oberlin, suggested that the remainder of the time be spent in prayer. Suggestion was followed.

4:00. Business Session. F. S. Brockman in the chair, who opened the session with prayer. The remainder of the minutes, up to the afternoon of the third day, were read and adopted.

The Correspondence and Publication Committee reported. Report adopted.

Mr. M. A. Breed reported for the Executive Committee. His report was adopted, except the resolutions, which were adopted one by one.

Moved by T. Okamoto, of Lane, that between the hours of seven and eight o'clock A. M., for one week special prayer be made for the evangelization of the world. Carried.

"Saviour, More Than Life to Me" was sung.

The Nominating Committee reported as Executive Committee for the following year, Mr. W. D. Crockett, Auburn; Mr. John Strong, Rochester; Mr. S. N. Naylor, Boston; Mr. G. H. Flint, Yale; Mr. F. S. Schultz, Gettysburg.

Report adopted.

Committee on Resolutions reported, first, a resolution that

the secretary of the Alliance send a request to the commissioners of the World's Fair asking that the gates be closed on Sunday. Adopted.

Committee on Library for Japan reported, and report was adopted.

Moved that reports of seminaries that were not already heard be handed to enrollment committee without being read.

After a few prayers meeting was dismissed with benediction by Rev. W. A. Goodwin.

#### EVENING SESSION.

7:30. Meeting opened by singing, reading of Scripture and prayer.

Another hymn was sung, and the chairman introduced Bishop W. A. Wilson, of Baltimore, Md., who gave the address of the evening. The meeting was dismissed with the benediction.

### FOURTH DAY, SUNDAY, OCT. 25, 1891.

#### MORNING SESSION.

9:00. Consecration meeting, Mr. R. E. Speer, Princeton, leader. A hymn was sung. The leader read a passage of Scripture, and made some earnest remarks on the necessity of nearness to Christ, confession of sin and reconsecration. The time was spent in short prayers.

#### AFTERNOON SESSION.

3:00. Meeting called to order by Mr. W. D. Reynolds, Union, Va. After the opening exercises, Rev. H. P. Beach, of China, was introduced, and delivered an address on "The Need of Missionary Work in China." After singing another hymn the audience was dismissed with the benediction.

#### EVENING SESSION.

7:00. The opening exercises consisted of the singing of a hymn, reading of Scripture by Mr. R. E. Speer, of Princeton, and prayer by Mr. C. S. Williams, of Princeton.



Mr. R. E. Speer then delivered an address on "The Great Call to Foreign Missions."

9:00. Farewell Meeting.

Mr. R. E. Speer, of Princeton, was leader. Short talks were made by Mr. Hume, of Korea, now in Vanderbilt, as a word from another land; by Rev. H. P. Beach, of China, on "Why I Became a Foreign Missionary"; by Mr. G. Lee, of McCormick, on "What We Should Leave"; by Mr. M. A. Breed, of Oberlin, on "What We Should Take"; by Mr. F. H. Shedd, of Lane, on "The Spiritual Needs of Seminaries." At the call of the leader many gave reasons why they purpose going to particular fields.

A number gave their impressions of the Alliance. In the name of the Alliance the leader repeated the substance of the Resolution of Thanks, especially thanking the people of Nashville for their hospitality. He then spoke a few earnest words of farewell to the members of the Alliance, and the meeting was closed by repeating the Lord's Prayer in concert.

General Secretaries, { FRANK W. DAVIS, Bangor,  
F. H. SHEDD, Lane,  
W. R. POTTER, Clarksville.

## ADDRESSES.

### *"The Obstacles to Christianity in Japan."*

BY WM. H. MILTON, ALEXANDRIA, VA.

The Christendom of the Nineteenth Century is the witness of a miracle in the history of the nations. A nation, just emerged from the semi-barbarism of twenty-five centuries, stands robed with the full splendor of Modern Civilization. Literature, philosophy, and science,—the results of the best thought of the world; the latest systems of law, medicine, education and polity,—the gradual outgrowth of centuries of war and peace; the telegraph, telephone, electric light, architecture,—the best fruits of Western science; all these are entering, or have already been assimilated into the national life of Japan within a period of 30 years. The Western nations who have come into possession of these things through the slow evolution of centuries, behold with amazement a nation apparently born at once.

But to the student of Japan and its people, this fine garment is only the covering of the filthy rags of its old barbarism. New Japan is but Old Japan decked out in a new garb. The creating and sustaining power of the civilization which she has adopted is absent. In the words of a learned Japanese professor in his memorial on Christianity, "Without the religion of Christ, the Japanese are plucking only the showy leaves, while they neglect the root of the civilization of Christendom." The glittering veneer of external civilization will be of little avail, unless it have the regenerating and vivifying influence of Christianity to sustain it. New Japan is doomed to fall in the presence of an aggressive and superior Western civilization, unless it is leavened by a deeper spiritual influence than that of Shintoism and Buddhism.

And yet, Christianity of one creed or another has not been wanting in efforts for the conversion of Japan. Three centuries ago Roman Christianity laid a firm grip upon the whole island. After one century's work, however, it was eradicated so thoroughly, that its existence was only historical, and its influence on the national character and ethics was absolutely nil. Again, a few years ago on the introduction of Western civilization, it bade fair to take a yet stronger hold on the



hearts of Japan's millions. The Gospel message was listened to eagerly by every cult, class, age and sex. And though the attitude of the Japanese has changed as suddenly as it was assumed, yet the progress of the religion of Christ is still equal to, or even greater than, that which it is making in any other heathen country.

But this is not the point to which we address ourselves. It is rather found in the question. Why has the advancement of Christianity been so slow, compared with that of civilization? Paley is quoted as having said that when he was a college tutor, he found it easy to make his pupils understand the solution of a thing; the difficulty was to make them alive to the difficulty. It is so with the Christian Church. Inspired by consecrated zeal, and a firm reliance on God's promises of aid and guidance, its representatives do not fairly estimate the difficulties which they will encounter. The consequence of this is discouragement and perhaps failure, when unexpected obstacles arise.

Two questions, then, present themselves for the earnest consideration of the Church or individual interested in the conversion of Japan's millions.

First. What are the obstacles to the steady advance of Christianity and the consequent evangelization of Japan?

Secondly. How are they to be met and overcome?

The obstacles to the work in Japan are two classes. Those raised by forces working from *within*, the result of native life, thought or prejudice; and those which are the product of forces from *without*, and which have come from a contact with the world to which she has so lately opened her doors.

I. Let us take the first class of obstacles. Those which are results of national traits of character.

First and strongest of these is the extreme conservatism of the Japanese.

Love of country is said to be the strongest and most ineradicable trait of the national character. This trait, which on account of its strength, is almost unique in the Japanese, has its source in Shinto, or Shintoism, the ancient religion of Japan. This religion teaches that the Mikado is the descendant and representative of the gods, who created the heavens and earth (Japan.) It has no code of morals, nor accurately defined system of ethics or belief. The divine descent of the Mikado is its chief tenet. Its principles are summed up in three commandments, the substance of which is obedience and love to the gods, the Mikado and country. The dogma of the divine descent of the Mikado is now almost universally rejected. The shrines and tem-

ples of Shinto receive within their doors as nominal worshipers only the ignorant and unthinking.

And yet through these great forces, patriotism and national conservatism, its creatures, it exerts a greater influence than either the Buddhism or Confucianism which have superseded it. Dr. Griffis in his "Mikado's Empire" says: "The student of this people and their unique history can never understand them or their national life unless he measures the mightiness of the force, and recognizes the place of the throne and the Mikado in the minds and hearts of its people."

But this is not all. The national patriotism shows itself in a tendency to conserve not only their form of government, but all things Japanese,—customs, laws, feelings, religion, equality with, if not superiority to, all the nations of the world. This seems a strong statement, when it is remembered that only a few years ago Japan adopted bodily the Western civilization. But it is easily explained when we are told that these things are no longer looked upon as foreign. They have become Japanese. The ruling principle of Japan just now, seems to be, whatever is not Japanese must be made so; whatever can not be so metamorphosed, or at least of temporary benefit, must be excluded.

Having adopted what she considered the best fruits of Western civilization into her national life, she claimed equality with, and demanded to be admitted into, the comity of Western nations. Christianity traces the severest blow to her present progress to the answer she received to this demand. The refusal by the powers of Europe and the United States to allow treaty revision and admit Japan into the comity of nations, is the cause of the now universal opposition to foreigners, and foreign things, amongst which Christianity is included. America and all missionaries were in favor of treaty revision, but most foreigners, especially the merchant class, bitterly opposed it.

Under the old treaty laws, which still exist, no foreigner is amenable to the Japanese courts. Whatever offense a foreigner may be guilty of, he must be brought before the consular court of his own nation and there tried. And it is a known fact that the offender rarely receives his just dues.

Another feature of the old treaty is the tariff. Japan is compelled to take whatever duty on foreign importations into her own ports that the Western nations choose to give her, while at the same time they fix their own rate of customs on Japanese goods entering their ports.

The Japanese rightly consider this an insult to their national dignity and bitterly resent it. The same spirit which was aroused in them in the 16th century and caused them to blot out the very existence of Jesuitism in their land, is showing itself now. Foreigners, foreign



dress, foreign customs, and foreign religions are no longer received with open arms. Christianity no longer finds the ready hearing she at first experienced. Who will blame Japan? And yet until treaty revision is secured the anti-foreign agitation will continue, and Christianity will meet a serious obstruction to its onward march.

Another outcome of the same national pride and independence, which may prove a serious obstacle in the way of successful establishment of the Christian Church in Japan, is the desire amongst converts of all branches of the Church to take the part of principals in the work while the missionaries stand only in the position of guests and helpers.

A Bishop of the Methodist Mission, meeting grave opposition at a conference from some of the native converts of the Mission, and seeing that there was considerable dissatisfaction with the method proposed by him for some work in hand, rose and said that if any one thought that he could fill his position better than he, he would like him to undertake it. Imagine his astonishment, when two or three young converts arose, and offered to undertake the weighty responsibility of the Episcopate.

The better side of this spirit is aptly described by a missionary to China lately visiting Japan. Says he: "The Christians there are largely in a very independent frame of mind regarding the forms in which Christianity has been presented to them, as not suited to their requirements; and they are resolved to form a system of their own, dispensing with their foreign teachers as much as possible, and doing things as they think best." Or, as summed up by another: "Frank deference to the elder Christendom, with a steady progress toward spiritual independence for ourselves."

This spirit if subject to the guidance of experienced foreign missionaries may prove a power in the building up and strengthening of a Japanese Church. Otherwise, it cannot but be the source of error and the final overthrow of an orthodox Christianity.

The Congregational and Methodist Missions, and the "Japanese Church of Christ," composed of Presbyterian and Reformed Missions, realizing this fact and that any attempt to coerce the Japanese would only result in disaster, are giving the Japanese the lead, while the foreigners occupy the position of advisers and helpers. As the result of the last synod of the Japanese Church of Christ, the Apostles' creed was presented and adopted by the Japanese as their standard of faith.

Bishop Hare, of the Episcopal Church of America, in his late visit, instituted the same policy in the "Japanese Church" founded by the Protestant Episcopal Mission. So far this policy has formed a most satisfactory solution of the problem in hand.

It may be objected that the next obstacle which I shall present is not in the strictest sense a hindrance to missionary work. And yet, if not, it is certainly a serious obstacle to the planting of the religion of Jesus Christ in the life of this nation. I mean the condition of the women in Japan.

It may well be said that the elevation of the Japanese woman will be one of the first fruits of Christianity. True. But is it not true in a grander sense that in Christianizing the women, the time when the whole nation will be evangelized will be hastened a hundred fold? The home is the fountain of national life. A pure source will insure a pure stream. No fact so clearly shows that barbarism still holds its sway in Japan as the condition of its women. Though her position is to be envied in comparison with the neighboring nations of the East, it is such as could never allow her to hasten by her influence the acceptance of Christianity, and its companion and creature, civilization. Says Dr. Griffis: "The importance of the new education of Japanese girls to their country cannot be overestimated, the revolution through which the nation is passing requires completion. The work of the government must be done in their homes. The foundations of society are there, and as the home is, so will the state be in every land. All governments, in their various forms, are but households of larger growth. Given a complete knowledge of the average household in any land, and the real government is easily known and understood. The new civilization will never take root in Japan until planted and cultivated in the homes, and to secure that end the thorough education of woman is an absolute necessity." He further adds: "Only the spiritual morality, and above all, the chastity taught by Jesus Christ, can ever give the Japanese a home life; and therefore a national life, like ours. Of all the branches of missionary labor in Japan, none, it seems to me, is of greater importance or more hopeful of sure results, permanent and far reaching in its influence, than the work of Christian women for the women in Japan." This is from one who has made the present and past history, and future prospects of Japan almost a life study.

Manifestly, one of the greatest needs of the work is more missionary endeavor in this direction. Male missionaries have not the access to the homes of the Japanese that women have. The difference of sex throws a restraint upon the Japanese women, which it is hard to realize in our land. The great need and call is for consecrated Christian women to carry on the work of conversion, and especially of education of her own sex, that native workers may be sent forth to the work of conversion of the women of Japan—a work so much needed in the present state of opposition to foreigners. The missions of all churches



are calling for funds and workers for the establishment and conduct of female schools. Shall the home Church be deaf to the call?

Buddhism, which may be said to be the religion of the people, is thrown upon its resources as never before, in its contest with Christianity for the possession of Japan. Though it must finally fall before the religion of Christ, it is erecting obstacles, which it will require the best energies of the Church to surmount.

The Buddhism of the past sunk its roots deep into the heart and life of Japan. Its introduction dates back to the 6th century A. D. With it came all the civilization which Japan enjoyed for nine centuries. Coming as it did when the Japanese were thirsting for something more certain, tangible and satisfying to the soul than the empty cult of Shinto, it landed upon virgin soil. No creed could have been more acceptable to the Japanese, than that which Buddhism offered. Living under the conditions that barbarism always imposes upon its children, the glorious promises of eternal life made by Christ would have produced no answering thrill in the Japanese heart, perhaps only pain. But the promise of successive births into higher states of existence and a final absorption into the Nirvana of nothingness, as a reward, offset by a threat of continuous births in lower and lower stages, to those rejecting it, had a deep and lasting influence upon the Japanese.

Its greatest power now is its historic past on Japanese soil. For years its adherents, though numbering 10,000,000, have been only nominal. The religion of Buddha has ceased to stir the heart and mould the lives of the people. They merely yield themselves unwilling subjects to the extortion of the priests, and perform the perfunctory rites only because they look upon Buddhism as Japanese.

The Buddhist priests of the present day, seeing this, are endeavoring to strengthen their position. They are waking up to the fact that Christianity has been feeding on their ranks. In consequence numerous Buddhist societies have been formed for the purpose of opposing its inroads. Abusive tracts are being freely circulated against it. The doctrines and ethics of Christianity are being adopted by the Buddhists, and inculcated into their system, even to the giving up of some of their fundamental doctrines. Christian organizations have their counterparts in the system of the parasite Buddhism. For example, when it suits their ends, they designate their temples as churches; they have adopted the distinctly Christian custom of preaching; one of their societies is called the "Young Men's Buddhist Association." They have a strong point in being able to point to Roman Christianity as an evidence of the likeness of Christianity to

Buddhism. For them, both as to methods, ritual and results, it is but a Buddhism in which Christ is substituted for Buddha.

An instance of the system of parasitism which is being carried on by the Buddhists, is an article lately appearing in the columns of a Japanese Buddhist newspaper, advising the Buddhist priests to give up their licentious ways, live pure lives, and copy the methods of the Christians, or else in a few years there would not be an honest Buddhist in Japan.

Still, these instances are an evidence of the hold Christian principles are taking upon Japanese life, and of the aggressive Christian work of the missionaries in causing such a mighty force as Buddhism to fortify its position. Buddhism has sounded the first knell of its doom in Japan.

The present political crisis is presenting an aspect which is retarding the rapid progress of Christianity in Japan.

The adoption of a new constitution by Japan in 1868 has divided the people into political parties which are as thick as leaves in the forest. Every prominent politician has a following with a big name to it.

The consequence of this absorbing interest in politics is, that of late many of the leading men of the country who would have been glad to listen to the Christian teacher, now devote themselves to the study of political economy and the affairs of the government.

This extreme interest in politics, however, is not confined to the men of experience and ripe judgment. It were better for Japan if it were so. On the contrary the most active politicians of the country are its youth from fourteen to twenty.

The worst feature of this agitation is, that the drift is strong on the side of the conservative party, which advocates a return to the old feudal system. This party, of which the meddling youths are a strong factor, are using the utmost diligence, by persuasion and coercion, to rule the minds and wills of the people. Christian missionaries await with anxiety the result of this political struggle.

II. Let us pass to the second class of obstacles. Those which are the result of external forces. It has been said of the troubles, preliminary to the expulsion of Christianity from Japan in the 16th century, which troubles had their source in papal tyranny, that Christianity received her severest wounds in the house of her friends. Sad to say, it is so of the present crisis in Japan. It will be readily acknowledged that this assertion was partly confirmed in the refusal of treaty revision by Christendom. It is still further confirmed—

In the example of the grossly licentious lives of foreigners on Japanese soil; and again by the inconsistent lives of the nominal



Christians of the West, or, far more, by the failure of the masses of Christendom to make any profession at all.

To the Japanese who is primarily occupied with questions of morals and practice, the effect means everything, and the cause is practically an abstraction. "The acts of Christian nations and the lives of Christian men are regarded as a more faithful commentary on the Law of Sinai and the Sermon on the Mount than that which is put upon them by the missionaries."

The idea formed by the mass of the Japanese people of the effect of the Christian religion upon its followers can only be formed by what they see of the lives of the few resident missionaries, and the greater number of its mixed foreign population, many of whom lead lives that they would not dare to lead in their own countries.

In addition, the students who are sent to England, Germany and America return and tell their countrymen what they see in these enlightened nations of Christendom. Hard, indeed, that such obstructions should be thrown in the way of Christianity by the children whom she has brought forth and nurtured.

There is another serious hindrance to the growth of Christianity which is born in the house of its friends, or at least its children. It is the infidelity, rationalism, and heterodox Christianity which have arrayed themselves against the pure gospel of Christ.

The books of Darwin, Huxley and Herbert Spencer are sown broadcast through the land. Their disciples occupy professors' chairs in the principal Japanese universities. The Japanese, hungry for knowledge, fills himself with the husks of quasi-science and Philosophy, or German rationalism, and every form and shade of heterodox Christianity.

And why, I ask? Is it because the teachings of Christianity are less attractive or true, or because the followers of Christ are less zealous than the followers of a corrupted knowledge?

Surely not the former. The truths of our religion are as true and potent now as they proved themselves to be in their triumph over the human error of the early centuries of the Church's history.

It must be found in the latter. Those to whom the Gospel commission is given, cannot be faithful in their treatment of its call. The teachers of false philosophy and infidelity spring up at every step of the advance of the religion of Christ; the Christian Church hears the call from Japan for funds to build colleges and churches, and to support the men, who though few are giving themselves to the cause of missions, and there seems to be in many cases no adequate answer.

In marked contrast to the copious infidel literature, which is so freely circulated in Japan, is the call by one of the missions for means to

furnish a library of necessary text-books for a Japanese school of Theology. As yet no answer to the appeal.

Can the Church expect success, when the easy removal of an obstacle is made possible for her, and she neglects to furnish the means?

And now, though the obstacles which present themselves are many and formidable, the power is great. I realize that I am reading an unpopular paper. It is he who sounds the note of victory who receives the ready ear and is eagerly heeded.

But, brethren, in the Lord's army the note of victory is but the echo of the note of alarm. The promise of Jehovah to Israel, "One man of you shall chase a thousand," is just as much the promise of Christ to his Church. But the Christian Church and individual must be willing instruments of the Spirit of power which is promised. Though the power is divine, the agency is human. If the forces of Christianity are as aggressive in their efforts as the powers of evil, the standard of the Cross will be as firmly planted in Japan as in any nation of Christendom. On with the standard, then! Let our motto in this, as in every work for Christ, be, "Excelsior!" Let our war-cry be, "God with us!" and our watch-word, "Japan for Christ in this generation!"

#### Address.

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MY CHRISTIAN BRETHREN: I have been thinking some while what I would say to-night. I find myself before a Missionary Conference. The object is to talk of missions; to stir a deeper, heartier enthusiasm in the great work of converting the world to Jesus Christ; to enlist workers, and to contribute something toward helping push forward on a large scale the vast undertaking of the gospel. God's agency for this enterprise is the Christian Church. He founded her, organized and commissioned her to go out and preach the gospel to every creature. She has marched through eighteen centuries in the fulfillment of this mission. She is here to-day, but hundreds of millions still number the heathen population of the globe. What does she need to move forward to speedy success and final triumph? You say, energy, activity, zeal, devotion, consecration, push, pluck, and power. True. But is there not something back of these, underneath them, their source, without which the Christian Church would be a cipher among the agencies of human history? What is this something? My answer is my speech.

We are living in the closing years of the nineteenth century—a



century of busiest activity, of unequalled enterprise, of unparalleled progress, of wonderful achievement; a century which has phases of thought, scientific, philosophical and theological, and tendencies of movement peculiar to itself. In our time there is many a stepping from the old paths. New lines of thought and belief are drawn by human speculation. Men are pushing their investigations into every field of knowledge. They are making a resurvey of the whole territory of intelligence. They are testing the conclusions of their predecessors. They are thinking over again in the boldest manner the problem of man: whence he is; what he is; and whither he is going. They are vigorously discussing the existence of God: who He is, and how related to the universe; whether knowable or unknowable; whether He is the fixed law of a natural world, or a personal being who has revealed Himself in a supernatural way to man. They are citing the religion of Jesus to the test of criticism and bar of reason, and, under the claim of highest certainty, are passing judgment on its origin, whether from beneath or from above. They are seeking in nature and in the power of the human mind the substantial good, the eternal portion of the soul. With all this, a restless, dissatisfied spirit everywhere prevails. On the one hand the people are not content with the teachings of skepticism. They do not find in the practice of these the satisfaction which they crave. Neither, on the other, do they get in the doctrinal propositions or formal statements of divine truth, that rest of soul and deep assurance of union with God, which are the special promise of the gospel. In its living the age is largely sensuous. The earthborn spirit excites its energy, governs its conduct, and directs its activity. Under the influence of sheer naturalism the impulse is to seek the temporal as the only solid good; the chiefest aim is to live and be sensuously happy. Nothing is judged worth any care, save that which helps to make man a satisfied animal. Religion, with its eternal concerns, is deemed an idle fancy, or superstition, or senseless something, which, when dressed in sensuous garb, may serve to entertain and give a momentary pleasure. True, the age talks much in one way and another about moral principle and spiritual truth. It familiarly uses such words as sin and righteousness, and gospel, and even salvation, but these are mere words of formal speech, repeated parrot-like, with no deep sense of the realities they express. Crime of every sort, wickedness, cunning and damnable, and every ungodliness of men are described to the public mind in a mode of address and by a kind of spectacle which reveal the absence of a tender conscience that hates all villainess and loves the pure. I do not mean to say that our time is worse than any period of the human past. By no means. This would be

an inconsiderate remark. But I do mean to say that in our day in this Western Continent, materialism, with all its sequences, wields a moulding power over the life of the people, over their thoughts, over their beliefs and over the course of their movement. And in addition, I mean to say that rationalism is beginning to show a dominating influence in many quarters, and is gradually moving forward to a more extensive sway over the religious views and faith of the multitudes.

Two tendencies are clearly discernible in the Evangelical Church. One is the endeavor to substitute the form of the Christian life, for the life itself, or the expression of Christian sentiment for the truth in the sentiment. Emphasis is placed on the phenomenal, and, hence, a phase of phenomenalism is presented as the best attraction to an outside world to frequent the house of prayer, and to the inside world it is exhibited as the most acceptable way of worshiping Almighty God and being devoutly Christian. This is formalism. It may be simply intellectual, or it may be chiefly esthetic. Christian piety and true godliness are in substance neither one nor the other, though in their formal manifestation both are involved. The Christian religion necessarily has its forms. Every kind of life has a mode or modes of expression. Likewise the Christian. That there are forms of doctrine and forms of worship, this is not strange or foreign to the spirit of the Gospel. Not in the least. A living Christianity could not exist without producing and developing them. They inseparably go with the Christian life, and with its true development truly grow. But when little stress is laid on the inner life, and the outward form is taken as its equivalent, then Christian service ceases to be a worship of God in spirit and truth, and becomes an artificial method for meeting the obligations of a religious profession. This is the easy practice for a lukewarm church, and is popular with the natural man.

The other tendency is to substitute human invention for the power of divine truth. The theory is, that the preaching of the Gospel must be adapted to the sensuous taste of the day, instead of being directed to the conscience of the people. This is an age eager for show, greedy for entertainment, fond of physical excitement, intensely delighted by the extravagant. The preaching, hence, that will crowd the church and make the popular preacher, is anything that in word, or manner, or speech, under the semblance of Gospel truth, will beget a sensation. This is the way to lead guilty sinners to Christ and edify believers, and is commonly known as sensationalism.

And now in the face of these tendencies, with naturalism ruling the energies of the masses, and rationalism beginning to reveal its presence in growing strength, what needs to be done? In order to main-



tain the truth of the Gospel in our time, to win the fight of a true Christianity and be indeed a glorious power for Christ, what is necessary? Answer: A clear, deep, practical apprehension of the evangelical principle,—the just shall live by faith.

I. This is the vital principle of the Gospel. It is not a mere doctrine, that which is worked out by thinking, and given definite limit and logical form; but it is a fact revealed in Christian consciousness, and is a reality known primarily in experience. It, hence, precedes dogma, and is conditional for the framing and development of religious truth into a system of well-defined statement. As a doctrine, justifying faith stands with other doctrines in certain logical order, and is, therefore, one among many, a subject for the belief and examination of the intellectual understanding. But as a principle, justifying faith is before the mental conception, the formal exhibition of saving truth, and that according to which the construction is made. It is the light in which the spiritual understanding moves and acts.

And this is the essential principle of the Gospel; it is the Gospel. For the great Apostle pointedly declares that the Gospel is the power of God unto salvation to every one that believeth. Abstract this principle, or make it subordinate, or calculate it to be a part only of the body of doctrine, and you thereby either set aside entirely, or push far into the background, the divine plan for the recovery of sinful man. What is this plan? Salvation by faith in a crucified Jesus.

Again, justifying faith is the unifying principle of the Christian Church. The Church is the body of Christ. It is not a human association, but is a divine institution. It owes its origin to the working of supernatural power, and not to the invention or wisdom of human thought. The ground of its existence is precisely that which binds the individual believer to Christ; and this is justifying faith. While this principle answers for the existence of the body of Christ, it at the same time secures the unity of the Church. We are one in Christ; but this oneness in Christ is only gained through justifying faith. True unity, otherwise, is impossible. As Paul says: "There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism."

Again, justifying faith is the principle of Protestantism. The high standpoint of the sixteenth century against the Papal Church was the claim of rights and freedom for the individual man. Romanism, by imitation of the heathen view, insisted that the individual, as individual simply, had no rights of freedom other than that membership in the church afforded him. His conscience was bound by the authority of the Papacy, and his own judgment altogether suppressed.

The Christian idea of man, that he is a personal being and as such designed for personal fellowship with God, Romanism repudiated, and instead treated him as a mere tool, suitable for the accomplishment of its ambitious designs. Against this despotic hierarchy, Protestantism planted itself, and was the champion of the individual rights and freedom of the Christian man. It stoutly denied that any mediator is allowable between the sinner and Jesus Christ, and maintained the precious truth that communion with God is both immediate and personal. These are the fundamental thoughts of Protestantism, and find their inspiration solely in the principle of justification by faith. Aside from this principle, it is plainly observable that the great movement of the sixteenth century never could have taken place. No agency among men existed, or has since appeared, which could have withstood the arrogant assumption of Rome and made both possible and actual these modern times. Scholasticism with its hair-splitting distinctions and philosophic propositions was absolutely incompetent. In its view, man at best is only an intellectual machine, built to manufacture abstract thought and solve logical riddles. It failed to apprehend the human creature in his true being, a person capable of a living union with God, and thus destined for an eternal fellowship with his Maker. It dwelt in the region of abstraction, aside from the real, active world of mankind; and, hence, about its disputes and fights over hard points in logic, the Papal Church was unconcerned. Romanism well knew that, from such quarter, no successful resistance could be made against its high presentations and enormous demands. Its realm was in the sphere of the real, the practical, where men and women act their part in the drama of every day living. On this stage scholasticism never came, and hence, for aught it might think or do, the papal hierarchy could go on from age to age with undisputed sway over the hearts and consciences of men. Only when Protestantism, begotten and nerved by the principle of a living Gospel appeared on the scene, did Rome find a mighty antagonist, and one before whom it went down in defeat. Then it was that the doors of the papal prison-house were broken up, and an enslaved humanity was led forth into the world where man can act according to the motions of his own conscience; where his right of private judgment is unquestioned; and where he knows himself to be a creature of noblest dignity and priceless worth.

Again, justifying faith is the fundamental principle of evangelical religion. This principle embraces two sides, the person believing and the object believed. These are not subordinate one to the other, but co-ordinate. There is for one thing the truth in Christianity, and for



another the realization of this truth in the heart: the content of the Gospel and the appropriation of this content. Christ is not only in us and with us, but He is for us. Evangelical religion in the first place recognizes that the source and cause of salvation are entirely outside the individual sinner. An historic Christ is necessary, a Jesus who is the propitiation for sin, the vicarious sacrifice, the one Mediator between God and man, the living Redeemer, the Reconciler. At the same time, Evangelical religion observes that Christ with all His treasures of grace can be to me life and salvation only when I appropriate Him as He offers Himself to my soul. Merely to view His agony in the garden and His sufferings on the cross, as a remedial transaction, will not avail. God in Christ has made provision for my eternal redemption. This stands the central fact of human history, and will everlastingly abide the chiefest of historical verities. Nothing I may do or be, through all the ages, can in the least affect its independent reality. But I am a personal being, and, hence, free to live in harmonious union with God or in endless separation. Christ, with everything He is, presents Himself to me as the all-sufficient One, through whom and in whom I can have my life in God. It remains for me to receive Him, not the merely formal announcement or doctrine concerning Him, not any impersonal statement or proposition, but Christ Himself, the personal Jesus, though once crucified and buried, yet now risen and alive for ever more. When, therefore, by personal faith, a faith which involves all the powers of my soul, knowing, feeling and willing, I appropriate the contents of the Gospel, there is present in my consciousness the testimony of the Holy Ghost in my heart, that my sins are forgiven, and I know myself to have peace with God. Now I can appreciate what the Apostle says, when he declares, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." This illustrates the principle of justifying faith which is the fundamental principle of evangelical religion.

There was one thing above all others about which the Apostle Paul was tremendously in earnest; namely the salvation of his soul. In the terrible experience through which he passed, he awoke to the deepest sense of his need of Christ, and finally of the truth as it is in Jesus. Consequently Christ was to him everything. Wherever Christ is, there is for him life and salvation. In whatever Christ is, that is to him most precious. Nothing is of any real value to his soul, if Christ be not truly present. Christ must be present, the real living Christ, or else everything fails. Without the actual presence of the real, living Christ, the word is powerless. If this has any

value, if it means anything, Christ Himself must be there. This is real presence and just that kind of real presence without which the Word could possess no saving efficacy. It is not the formal word that saves, but Christ who is in the Word, truly, in the entirety of His being, personally.

Faith rests entirely in the present Christ who offers Himself to the soul its only life and hope. And this Christ it finds in the Gospel, and He is there as the unspeakable Gift of God, to be appropriated by a personal act of the soul, not in the form of mere intellectual assent, but by a confiding trust of the heart. The righteousness which is of faith speaketh on this wise: "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

This was the teaching of the Apostle Paul and his colleagues; this was evangelical religion in their day; this was the religion of those men who in after days were burning, shining lights in their generation; and this is the religion that will live on from age to age, winning thousands and millions into the true and living way of peace,—the evangelical religion whose vital principle is:—The just shall live by faith.

II. It now remains to be observed, that a clear, practical apprehension of justifying faith is necessary for the Christian Church to-day, because it is only by this principle that the truth in Christianity can be known with certainty. Two forms of human thought are extant. One looks outward and fixes sole attention on the natural; the other directs its vision inward, and recognizes supreme authority and the determiner of all certainty to be the intellectual. The first knows only nature to be real existence. Beyond this the human mind cannot go. Natural law produces everything which is,—the stars, the world, man and human history with all its strange and startling facts. This law is fixed, unchangeable. No outside or superior power could anywhere, or at any time, along the course of natural development, thrust in its energy, and modify or change the facts of nature and life of man. A union, hence, of natural with supernatural cannot occur. The miracle of incarnation is absolutely impossible. Jesus of Nazareth, like every individual of the human race, is only the product of material force. Christianity, the revelation of the eternal personal God, is made to vanish in the idle dreaming of an



unsettled brain. The only religion given a weary, struggling humanity, is that which says, "Obey the laws of nature; otherwise, take the consequences,"—a religion without love, without hope, without faith, whose only teaching is, "Eat, drink and be merry, for to-morrow we die." This is naturalism, a kind of thinking in present times powerful and widely influential. It reaches every sphere and grade of human life, and is the master spirit in the busy movements, the toils and struggles of a restless, disappointed humanity. It sports itself not only in an un-Christian world, but also wields increasing power over the practical life of the Church, and mars the faith of many. It blurs the distinction between evangelical religion and worldliness, substitutes the ways and methods of the natural man for the plain, efficient means of a divine Christianity, and calls man to the seeking of his destiny by appeals to his sensuous nature or esthetic taste, instead of by a pungent preaching of the truth concerning sin to his conscience, and salvation by faith in a Crucified Redeemer to his soul. According to this scheme, nothing is certain except that which is determined by the fixed and final law of a natural world.

The other form of popular thought in its ultimate result is one with naturalism, just as materialism and idealism finally strike hands in pantheism. But rationalism recognizes chiefly the subject of human knowledge, and, in the solution of the question of certainty, points to reason as supreme authority. To a physical world with its fixed laws, mind is superior. Reason has power of oversight and insight for all phenomena of material existence, and, hence, is competent to know their truth. More than this, it is able on account of its constitution to look up through and beyond the natural universe to the supernatural, and recognize him as an eternal, omnipotent, benevolent deity. This is the power of intuition, in the light of which every truth in its fundamental reality must be tried and settled. Whatever reason in the exercise of its intuitive energy cannot know, is not truth for man; in short, is not truth at all. Mention a scheme of redemption, and rationalism says, The natural powers of man alone are sufficient for the attainment of his chiefest good. Nothing pertains to his life which can prevent the ultimate reaching of his moral destiny. Sin is a sheer circumstance or accident, or at worst a misfortune, which can be easily remedied by a proper culture. Speak of the Christian religion as a revelation of the eternal God in Jesus Christ, and the New Testament as the Scripture of this revelation, and rationalism says, This is a human book, and the religion of a genius. A miracle of knowledge is impossible. Inspiration, which arises from contact between the divine and human, is inconceivable.

There is but one kind of inspiration, and that is the kind which distinguishes the wise and great from the common herd of mankind,—the enthusiasm of genius.

Rationalism poses itself before the world as the only hope of man. It points him to a religion whose God is the human reason, whom he must implicitly trust, and to whose authority he must reverently bow; a religion in which conscience is kept far in the background, and sin is made to appear simply as an unfavorable power, over which, by-and-by, through his own sufficiency, man will gain completest victory; a religion whose center is the intellect, and whose bulwarks are the forms of logical thought. Here truth is tested like precious metal in the crucible, and here is given the highest assurance that can ever be found in human experience. It would be idle to close our eyes against the fact that various phases of the rationalistic spirit are manifesting themselves in the thought and life of the present generation. Everywhere almost, in school and church, in individual and social belief, their presence is manifest. Not abruptly, suddenly, or in extremest form, does this spirit immediately exhibit its powers; but quietly, slowly, with plausible speech, it gains for itself a place in thought and belief. At length boldly and with radical demand, it insists that the old paths be forsaken, and that Christianity, the religion of miracle and grace, be given up. What it has produced is well known—empty pews, deserted churches, pulpits turned into platforms, where every question under heaven is discussed except *that one* about which the human soul has always been most deeply concerned, "How can man be just before God?" and a people uneasy, seeking rest and finding none, reckless, miserable; these are facts which attest the products of this Christless spirit. What it has produced in a former generation and in a foreign land, it will repeat in our day and on this Western continent. In fact, its working is already manifest, and the legitimate fruits are apparent. Men are running to and fro, asking, "What can I believe? Where is the truth which satisfies? The creeds are insufficient. We have thought them through in careful manner, but they do not give us what we want,—peace, satisfaction." The common people go up to the house of God and listen for a message from heaven to their weary sin-burdened souls, a message of love, of sympathy, of gracious tenderness, but the sermon is an address to their heads, or sense of the beautiful, or appetite for entertainment, and moves at wide distance from both conscience and heart; its chiefest aim seems to be to make church members rather than persuade perishing sinners to become like Jesus of Nazareth, and incite believers to a more unreserved dedication of their whole life to the service of a loving and most lovable God. No



wonder the plaintive cry comes up from every side, What ails thee, O Zion? and men in boisterous manner talk about the decay of the Church, the decline of Protestantism and the failure of Christianity. Reason is usurping the throne of Christ and rejecting the witness of the Holy Ghost in the heart to forgiveness of sin, peace with God and assurance of eternal life.

And now here is sensuous thought with its wide-spread influence on the one hand, and on the other hand the intellectual powers of man as supreme authority and sufficiency, energizing themselves to supplant the Gospel of an incarnate Redeemer, rob the world of a divine revelation and leave man without a heaven-inspired chart, to steer his bark as best he can on a storm-tossed sea to the heaven of eternal rest. What can be done to defeat these unfriendly powers and vindicate the Gospel of the Crucified Nazarene? How shall the truth in Christianity be verified for this generation? By argument? By the power of logic? Does this give certainty, that kind of certainty to which clings not the slightest doubt, and is the assurance of a present, living reality? What is the sphere of logic? To settle the truth in a proposition, or to determine its form and relation to other propositions? Does it deal in any way with the thing itself, or only with the conception of the thing? Evidently the latter. True, it produces the conviction of certainty, but this is a conviction which pertains to the forms of thought and is solely for the intellectual understanding. The faith it generates is mere historical belief, which finds its limits altogether within the compass of formal thought. If inquiry be pushed beyond the forms themselves to their contents, and the demand be made to verify the truth in these, the human understanding knows no other method than that which answers for the certainty of the forms.

When, therefore, the highest ground of assurance is centered in the logical understanding, the forms of truth and the truth itself are confounded with each other; that is, the truth is the form and the form is the truth. Under this conception, formal Christianity and the truth in Christianity are one and the same, and, hence, certainty for first is certainty for the second. But this means that the only faith necessary to assurance of salvation is the belief of the intellect. In this case, the chiefest stress will be laid on logical propositions, and the utmost care be given to dogmatic statement. Great, massive systems of Christian thought will be developed. The historical evidences for the truth of the sacred Scriptures will be marshalled in exact order and powerful array, and every proof be furnished, necessary to convince the understanding of the natural man. But though convinced, he is still the natural man. His only belief is that which he refers to

the force of logic. With his intellect he knows the facts and declarations of the Scriptures, but he is yet a stranger to the saving power of the Gospel. But this is the very heart of the Gospel, Christ Jesus who is mighty to save. This is the truth, the precious, joyful truth which lies beyond the reach of the natural understanding, and in its reality never can be known by any sort of mental operation. It must be experienced in the heart, through the witness of the Holy Ghost, by a faith which not merely accepts the formal Scriptures as authentic and credible, but far beyond this appropriates the saving content of the sacred Word, the living, personal Jesus, who offers Himself in this Word to the lost soul, its life and salvation. The certainty which transcends every form of doubt and which abides the irrepressible conviction that the Christ of the Gospel is the all-sufficient Savior, arises out of a real contact of the living, personal Word with the human soul. In this contact the heart knows Jesus, the real, personal Jesus, and not simply an impersonal statement. The formal Scriptures, the record of divine revelation, point out the way, but Jesus is the way; they give an account of the truth, but Jesus is the truth; they describe the life, but Jesus, and He only, is the life. Contact with the record is, hence, not enough. The soul and Christ must *verily come together*, if the great and precious truth in Christianity would be known, and a clear assurance of peace with God through the Holy Ghost would ever be a fact of personal experience. But this real contact between Christ and the human heart can only be realized through the faith which confidently receives, appropriates the Jesus who offers Himself to the soul, its eternal portion and highest good. In the language of Luther, "God must witness to me in my heart that this is God's Word, else it is not determined. Through the apostles God originally had that same Word preached, and He still has it preached. But if even the Archangel Gabriel were to proclaim it from heaven, it would not help me. I must have God's own word. I will hear what God says. Men indeed may preach the word to me, but God alone can put it in the heart. He must speak it in the heart, or else nothing results from it. This word is certain, and though all the world should speak against it, yet I know that it is not otherwise. Who decides me in this? Not man, but the truth alone which is so certain that no man can deny it." Also with the Apostle Paul we say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." It must, however, be clearly noted that this persuasion of the Apostle Paul differs widely from that assurance which only holds that the doctrines of Holy Scriptures are true. The former is assurance of justification and the adoption of the individual, wit-



nessed in the heart by the Holy Spirit. The latter is a conviction produced by an inference of the cause from the effects. The procedure is on this wise: Holy Scripture possesses converting, saving power, "The changed heart knows that the effect of Scripture is good; hence, the cause is divine; in other words, inspiration of Scripture is true." This kind of assurance plainly substitutes the means of grace, word and sacrament, for the living God, and is secure in the possession of pure doctrine.

Here is certainty of having a creed, but absence of an experience in the inner life of what the creed describes. Here is possession of dogmatic formulæ, but ignorance of vital qualities denoted by the formulæ. This is the orthodoxy of two centuries ago, the orthodoxy which staked everything on the assurance of doctrine as the ultimate ground of defense, dared natural reason to combat and at last was worsted in the fight. Scholastic orthodoxy was one-sided. It recognized chiefly the formal Scriptures and depreciated the testimony of the Holy Ghost in the heart to forgiveness of sin; and this was its weakness. When confronted by rationalism with its high claims for the natural man and its rejection of the saving contents of the Gospel, a crucified Jesus, scholastic orthodoxy had no stronger defense than the assurance of logic. In the fierce struggle which occurred this could not avail, and utter defeat was the inevitable result. The same was true of Pietistic fanaticism. It likewise was partial. It neglected the formal Scriptures as the Word of God, and, hence, had no fixed, invariable authority and rule for Christian faith and practice. It found assurance solely in an inner sentiment, which in itself was both variable and uncertain. When called upon by rationalism to answer for the hope it professed, it could only respond in extravagant speech and wild exclamation, and was forced at last to surrender to the foe of sacred Scripture and inner experience of salvation. Justifying faith, on the contrary, lays hold of the truth in the formal Scriptures and in the creed, and makes this its own possession. It knows for itself immediately through the witness of the Holy Ghost what is the Word, and what is not. It knows the living power of the Gospel to be indeed the power of God unto salvation, and that through the Christ, whom it receives, it has true peace and clear assurance of eternal life. Justifying faith has the testimony to the truth in Christianity in itself, with itself, a present fact of conscious experience, and with this most certain of all convictions, personal assurance, it is able to meet every denial of miracle, whether it be miracle of knowledge or miracle of life. To rationalism it gives the irrepressible answer: I know these Scriptures are the Word of God, because God Himself has spoken their truth in my ear; and to natur-

alism it triumphantly replies, I know that Jesus of Nazareth is God manifest in the flesh, because He has revealed Himself to me as both the wisdom and the power of God, in whom is life and light, joy and peace.

III. And now the mission of the Christian Church to-day is, as it always has been, to witness to the truth as it is in Jesus. But how can it be a competent witness? Simply by manufacturing doctrinal propositions and holding them up before the world as the exhibition of the truth in Christianity? Or by merely pointing to the creed as the description of Gospel doctrine, which, if a man have, he is possessor of the treasures of grace? Is this living testimony? Can any one testify, personally, to facts of consciousness without experience? Can he otherwise know them to be true, and, especially, know them to be true for *himself*? Assuredly not. No one can witness to anything except that which has been revealed as fact in his consciousness. Who is it that can say, "I know that my Redeemer liveth," but he who by the eye of faith has seen the risen Jesus, and to whom God through the Holy Ghost has testified, "This is my beloved Son, in whom I am well pleased"? Who is it to-day is certain that the Nazarene, crucified eighteen hundred years ago, is the Lamb of God that taketh away the sins of the world, but he who with all his soul has looked on the man of sorrows, and to whose troubled heart, in consequence, the divine spirit said, "Peace, be still"? Personal assurance, certainty through experience in consciousness by appropriating faith,—this is the absolute qualification of a witness for the truth. Observe the Apostle Paul. Did he stake the certainty of what he preached on the testimony of others, approved by his intellectual belief, that is, by the faith of logic? What is his own answer? "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles; and last of all, he was seen of me, as one born out of due season." Yet more, hear him on the stairway in Jerusalem before his enemies; he is relating his conversion and call to the Apostleship: "When I was come nigh unto Damascus about noon suddenly there shone from heaven a great light round about me; and I fell unto the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? and he said unto me, I am Jesus of Nazareth whom thou persecutest. And they that were with



me saw indeed the light, but they heard not the voice of him that spoke to me. And afterward Ananias came unto me and said, The God of our fathers hath chosen thee that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth; for thou shalt be a witness unto all men of what thou hast seen and heard." But it may be said, this applies merely to the apostleship. Does it? In the 16th century there was a great witness to the truth in Christianity. Did he base his testimony on the words of the fathers, on the sayings of the apostles, or, if you please, on the formal Scriptures? How was he qualified to be a witness? Was it by having and knowing the creeds of the Church? Was it by repeating mechanical prayers, and convincing his understanding that the interpretations and decisions of the councils were true? No; nothing of the kind. He had the creeds; he had the teachings of the fathers; and, in the ritual of the Church, he had portions of the Gospel, but still he was not able to testify to the gracious truth in the creed and in the Gospel. Up to the day when an aged monk, who himself knew, pointed Martin Luther to the creed which says, "I believe in the forgiveness of sins," and said to him, "Thou must believe not only in the forgiveness of David's and Peter's sin; the testimony of the Holy Ghost in thine heart is, Thy sins are forgiven thee,"—up to this day, Martin Luther was *utterly* incompetent to witness to the saving grace of God in Jesus Christ. But when by the faith of his soul he received the gracious promise of the Gospel, *then* was he able to stand up before cardinals and popes, before kings and emperors, before an assembled world, and say, *This* is the Word of God. He too had seen that Just One, and heard the voice of his mouth, and thereby was qualified to be a witness unto all men of the truth in the creed and in the Gospel.

And now what is requisite that the Christian Church to-day can testify to the truth in Christ? What will qualify her to be a witness to the reality of the divine promise of life and salvation? She has a confession and an explanation of this confession. This confession is acknowledged to be a correct exhibition of the fundamental doctrines of sacred Scripture.

And is this all that is necessary in order to be a true witness for those great spiritual realities to which Paul and Luther testified? Is it simply enough for the Church to quote her confession to silence rationalism and naturalism, and be a competent testifier to the truths of the kingdom of heaven? Was this the kind of witness Luther was? Did he merely set up the creeds and explanations of the theologians of the Church against the Papacy? Did these determine for him that certainty of divine truth which all the powers of men and

devils could not withstand? The very heart of the Gospel is in the confession. But who knows this? The natural man? No. The Church? Certainly. But how does the Church know the deep things of God? There is but one answer. By spiritual discernment, and this is the discernment of appropriating faith. Who can call Jesus Lord with a clear certainty of all that this means? The logical understanding, the natural reason? Never. Neither understanding nor reason can give the slightest testimony. "No man can call Jesus Lord, but by the Holy Ghost." This witness of the Holy Ghost in his soul, secured by faith, and this only, is his testimony to the eternal verity of God's word. What is it then will qualify the Christian Church in this 19th century to be a witness before all the world to the truth of her doctrine? Is it a subscription to so much dogmatic statement and logical distinction? Is it her creed, her symbolical books? Is it any kind of impersonal assurance of doctrine? The creed, the formulated statement of doctrine, the truth in this, is the precise thing to be verified and witnessed by the Church. It is not the creed witnessing to the Church, but it must be the Church witnessing to the truth in the creed, not on the ground of mere intellectual assurance, but by that conviction of certainty which the witness of the Holy Ghost in the heart alone can produce. What is it then will qualify the Church to stand up before this generation and give invincible testimony to the truth in Christianity? Beyond all question this: a deep, practical apprehension of the fundamental principle of Evangelical religion and the Gospel—the just shall live by faith.

In conclusion such an apprehension is also necessary to secure the true life and power of the Church. And what is this life? Evidently no other than the life of Christ. This is a peculiar life. There is nothing like it in heaven or on earth. It is not the life of pure deity, neither is it simply human life. It is the life that wells up with perpetual freshness from the union of the divine and human natures, the life of God manifest in the flesh. This is the true life of the Church, because Christ is the vine and believers are the branches; He is the head, and the Church is His body. Hence, the people of His kingdom are fitly styled a peculiar people. It is, moreover, a pure life, clear as crystal. Jesus can always stand up before the universe and challenge the detection of the slightest taint of corruption. "Which of you convinceth me of sin?" Besides, it is a holy life. Its energies without the smallest exception are constantly exercised in the realization of the highest good; hence, the true life of the Church is without spot or wrinkle or any such thing, both holy and without blemish. But the vital question is: How does the Church become the possessor of this life and grow in the realization



of its fullness? What secures it to the body of Christ? There is only one answer: the principle of justifying faith. It is impossible that anything else could produce and keep it ever fresh in the experience of the people of God. No kind of machinery, whether intellectual or esthetic, no species of formalism or fanaticism can either awaken or perpetuate this life in the individual heart or in the Church. Unless the Holy Ghost, through a faith which appropriates Christ, generates this life in the soul, it must forever remain dead in sin, and the Church be without a true vital energy. This life is not carnal or sensuous or ecclesiastical, but pre-eminently spiritual; and He who is the spirit of life alone can awaken, preserve and superintend its development. And what wins His regenerating and sanctifying presence in the soul? Is it ecclesiasticism? Is it form of any kind, or external show? Or genuflections, or physical energizing? Or the sheer absence of all these? I know with one voice we all reply, Faith! That faith which receives Christ as He offers Himself in word and sacrament. A living Christ and a living faith, always means a living church.

Do you ask for illustration? Run over the history of Christianity. Begin with apostolic times; see what a glorious life the Church exhibits—truly a life in Christ. Observe it in the centuries immediately following; how like that in Jesus, simple, pure, holy; it wins even from the heathen mind words of highest praise and friendly witness. But by-and-by faith declines; the worldly spirit enters, supplants the spirit of God; then ceremonies are multiplied; form is substituted for the substance; mere ritual becomes the chief feature of divine service; the preaching of the Gospel is generally omitted; ecclesiasticism begins its reign; and the Church of God is known among men as the great hierarchy, whose life is carnal, sensuous and sinful. Finally it is learned the just shall live by faith; the Gospel is again preached, and the people are pointed to Jesus Christ for life and salvation. They believe the promise of God and become conscious of a new life. The church of apostolic days revives. Yes, beyond all contradiction, wherever and whenever there has been a clear, deep, practical apprehension of the principle of justifying faith, then and there can be found the living Church. And wherever this principle has been subordinated to some form of legalism, whether it be that of Romanism or orthodoxism, there the true life of the Church has either been bound or suppressed.

Cast your eye over the Christendom of to-day. Among what people do you observe an exhibition of the real spirit of the Gospel? Is it among those who lay stress on minor concerns, on the indifferent things? Those who subordinate the weightier matters and rest satis-

fied with the assurance of doctrine? Are these the people who with any zeal or energy or enterprise are living an active Christianity? No. But the people who deeply apprehend the vital nature of justifying faith, like the early Christians and the Church in the 15th century,—these are the people who display true Christian zeal, self-sacrifice, energy and enterprise. They may be most positive in their claim for pure doctrine, but it is a claim not founded on the deduction of the logical intellect, but on the insight of saving faith. They may emphasize the pure word and maintain that this alone dare be confessed, but this pure word they have learned, not in the school of Aristotle, but with believing hearts at the feet of Jesus. Such a people exists to-day, and on these Western shores. They exhibit marvelous activity, astonishing growth, and under the impulse of the missionary spirit they are toiling earnestly to teach the pure Gospel to a perishing world. Such a Gospel, known by faith through the Holy Ghost, the lost race of Adam needs to possess.

This principle of justifying faith, it must be observed, also, secures the true power of the Church. Christ is this power, the living, personal Christ, not any impersonal doctrine concerning Him, nor forms of worship, however elaborate and well ordered, nor the emptiness and extravagance of ecclesiastical and pulpit sensationalism. Neither is culture or wealth, but Christ, to whom has been given all power in heaven and on earth. He is the might of God, that irrepressible power which has delivered the sinful captive, set the prisoner of Satan free, preserved and maintained the Church of God through eighteen centuries of revolution and warfare, and presents her to the world to-day, like an agile youth, strong to run the race for eternal destiny. And this glorious power the Church can have as her possession only through justifying faith. Are there signs of decay anywhere? Are there indications of failure? Does the Church in this generation before the world, the flesh, and the devil, appear to be weak? Does she fail to reach and win the masses? There is but one explanation. Instead of seeking a deep apprehension of the principle of justifying faith, and living under the inspiration of this apprehension, she interposes human means and methods between a sinful world and Christ. She puts her trust in man's device, and foolishly imagines that she is rich and increased with goods and has need of nothing, while she is naked and miserable and poor. Under the impulse of the ecclesiastical spirit, she may be intensely active in extending her sway, expend millions in making converts to her standard, and proudly boast to her people, "Give me your treasures of silver and gold, and to-morrow I will convert the world." Such a church will one day decline and sink into decay. But the church



that by a living faith ever more appropriates Christ, will grow in strength and be the possessor of that almighty power, the power of Christ, which drives back and overturns the whole kingdom of darkness, and ultimately will win the whole world to Jesus of Nazareth, and fill the earth with the glory of God. This is the Church which I behold "fair as the moon, clear as the sun, and terrible as an army with banners." This is the Church which no power of man or devil can crush, and which will go on through tribulation, through peril and against sword, with renewing strength, and with ever freshening vigor. And when at last the old heavens shall be rolled together as a scroll and the elements shall melt with fervent heat, this is the Church that will survive and emerge from the awful scenes of that day triumphant in her career, glorious in her apparel, leaning on her beloved.

My brethren, you are going out to preach the Gospel to a perishing world. Some of you are going to Japan, some to China, some to India, some to Africa, some to the isles of the sea; but know this, that the only religion which will win a prodigal world back to God is the religion whose Gospel is, The just shall live by faith. If this faith be your inspiration and your might, you will prove yourselves workmen who need not be ashamed, and will show yourselves men who serve their generation. "This is the victory which overcometh the world, even our faith."

FRIDAY, OCT. 23, 1891.

Mr. Lee, of McCormick Seminary, Chicago, Chairman.

9:00 A. M. Devotional Exercises.

9:30 A. M. Paper "What Preparation shall our Boards Require of the Foreign Missionary." E. R. Atwater, Oberlin, O.

**"What Preparation Shall Our Boards Require of the Foreign Missionary?" \***

BY E. R. ATWATER, OBERLIN, OHIO.

There are at least three distinct lines of preparation which should be required of the foreign missionary: first, spiritual; second, business; third, intellectual.

These three qualifications are of almost equal value and no one of them can be at all dispensed with—useless, one without the others.

\* The term "missionary" as used in this paper is restricted to the well understood meaning of "an ordained minister." This paper does not discuss the appointment of lay workers or assistant missionaries.

First, then, as to the spiritual preparation to be required of the foreign missionary.

No man who has not walked with God, who is not anchored by a continued experience of indwelling of the Holy Spirit in his heart, of its peace and of its power should be permitted to enter upon this work. For he must ever be a source of spiritual power. His work can be done only by "the demonstration of the spirit." He is to be a channel of God's life and light to the dead and darkened hearts among whom he takes his place. He can receive from his fellow-laborers and the souls whom he has won only a limited supply of comfort, uplifting and inspiration for his spiritual conflicts, protracted as they often are, through so many laborious years. He must, in order to keep heart and win his immortal souls, feel supporting him "the everlasting arms." He must be completely united with Christ and with the Father.

It is probable that every Missionary Board carefully examines along this line, asking also after the candidate's practical experience in the Sunday School, or Y. M. C. A., or Christian Endeavor, or Pastoral work.

Some such work lies at every one's door, and activity in it in years past must reasonably be expected of every worthy candidate.

This spiritual preparation cannot fail to manifest itself in the manner of one's application to the Board for appointment. They, and so can every one else feel the intensity of your consecration and longing for the work in every line you pen.

If you have received a call from God, if it is settled in your mind that your work is to be in "the inmost region of the shadow of death," in the midst of the houses of cruelty and degradation and sin, God will open the way. Your consecration will be recognized, it will be met with joy, your work will find you out.

Complete consecration and an unquenchable desire to give the gospel to the perishing is wanted and demanded, and ought to be demanded of every one who applies for this work. With such a heart every obstacle may be overcome, languages acquired, savage breasts melted, and even limited educational advantages made to go a long, long ways.

In the second place, some business qualifications ought to be required. By this we mean that a man ought to possess an ability to work with others and a willingness to yield in questions of management for the sake of the harmony of the mission. He ought, therefore, to have the reputation of having been a dutiful son, a brotherly brother and a peaceable neighbor in years past. He ought to be one who knows the value of a dollar and what a day's work is; one who is always



alive to the situation, not a procrastinator nor an inefficient, but rather a man of energy, push and endurance.

So Paul in his last known letter admonishes Timothy, "Suffer hardship with me as a good soldier of Jesus Christ."

The boards ought to require as much as Paul does of the "bishops" of his day, when he says: "The bishop, therefore, must be without reproach, temperate, sober-minded, orderly, not quarrelsome over wine, no striker, (i. e., not ready with a blow,) but gentle, not contentious, no lover of money; one that ruleth well his own house, (If a man knoweth not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil." And again, "If any *provideth not for his own*, and especially his own household, he hath denied the faith, and is worse than an unbeliever."

The innumerable practical difficulties, business transactions within the mission and with the sending Board, questions of ways and means, dealings with the natives, the payment of wages, the organization of new churches, the appointment of helpers, the distribution of forces, and a thousand and one questions of equal importance, certainly call for men of business capacity, and of sanctified wisdom and common sense. It can scarcely be questioned, therefore, that every one should give good evidence of industry, tact and business ways in order to be accepted.

And now as to one's intellectual preparation. There certainly has never yet been a case of one's being rejected because his intellectual training was too thorough. The question is altogether, what is the *minimum* that can reasonably be accepted? How little discipline in the schools is the least that can be tolerated in a foreign missionary?

This question, probably, will never receive more than proximate answers, any more than one can in the other cases demand absolutely so much and no less consecration or business ability before a candidate be received. There are, however, several considerations why, as a general rule, only those of college and seminary training should be sent.

1st. Most of the Boards do not yet have means sufficient to send large numbers of men to the same field, so that the work may be *subdivided*, but are still compelled to send those who can turn their hand not only to business and manual labor, whenever necessary, but who can translate the Scriptures, prepare a literature, establish schools and train a native ministry. And all this is in addition to the mere acquisition of the language, in many instances a by no means insignificant task.

As long, then, as the number of missionaries in each station is so

restricted as it still is in most places, such a requirement as a college and seminary training, and that of a thorough character, would seem to be necessary.

For instance, Rev. Geo. Turner left England in 1840 to work in the New Hebrides Islands. But on account of the fierce hostility of the natives from which he scarcely escaped with his life, he returned to Samoa. There he was greatly prospered, a training school became imperatively needed and was founded by him in 1844.

For thirty-nine years Dr. Turner was the head and front of that institution. During that period nearly 900 men and 600 women passed under his care and are now dispersed far and wide over the islands of the South Pacific in missionary labors. This is but an instance among scores, perhaps hundreds, of labors of like magnitude or equal responsibility throughout the missionary world.

Such work is not a peculiar thing in missionary labors. It is the rule. Wherever a mission is started, the school is one of the first things to be entered upon, and soon the native pastors are pressing forward to receive their instruction.

Poor, inadequate, one-sided, superficial teaching is as injurious there as anywhere, perhaps more so, since there are not the corrective influences in the surroundings to give the natives a well balanced view.

It would seem as unwise to place an untrained man at the head of such institutions in heathen lands, from which are to go forth scores and hundreds to preach and teach and live for Christ, as to do so for any institution of learning in this country. Every reason why college and seminary professors in any land should be college bred men would be also a sufficient reason why only such men should be appointed as missionaries, seeing that as a general thing the average missionary has that kind of work to do.

If, however, it is in any case absolutely impossible for a man, otherwise well qualified spiritually and practically, to receive full collegiate and seminary instruction, the rule ought most rigidly to be enforced, that no man be permitted to go and undertake such responsibilities who can not give a clear presentation of the larger doctrines of the Christian faith. Otherwise will not such an one be but a blind leader of the blind?

In regard to the truths of Christianity and their difficulties, Paul affirms to Timothy, "And without controversy great is the mystery of godliness"; he exhorts him to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, holding a straight course in the word of truth." Peter, speaking of Paul's letters, says, "Wherein are some things hard to be understood, which



the *ignorant* and unsteadfast wrest as they do also the other scriptures to their own destruction." Again Peter urges, "For this cause adding on your part all diligence, in your faith supply virtue, and in your virtue, knowledge. \* \* \* For he that lacketh these things is blind." This "knowledge" of which he speaks is just what we understand by the term as commonly used. It is a clear perception of the facts and truths of Christianity and of their relation.

Paul affirms that every bishop should be "*apt to teach*," and again, "the Lord's servant must not strive but be gentle towards all, *apt to teach*," meaning by the expression just what we do, when we ask for good teachers in our schools and colleges.

If, then, Paul demanded such qualifications of every elder in every church, shall we send to the foreign field at great expense men upon whom the training of teachers devolves almost immediately, and who have, with all their earnestness, but a hazy knowledge of the principles of Christianity, the greatest and most profound system ever contemplated by the human mind?

There is a vigorous word in the fifth chapter of Hebrews on this point, showing what that writer thought of the *necessity of training* in order to understand the Christian doctrine. Speaking of the priesthood of Melchisedek, he says, "Of whom we have many things to say and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God, and are become such as have need of milk and not of solid food. For every one that partaketh of milk is without experience of the word (*i. e.*, of the doctrine or teaching) of righteousness; for he is a babe. But solid food is for full grown (*i. e.*, developed) men, even those who by reason of use have their senses (or faculties) exercised to discern good and evil."

Is it not evident that the writer to the Hebrews thought that training, schooling, a thorough-going course of instruction in Christian doctrine was necessary to the producing of a full-grown Christian, not to speak of one who was aspiring to be a teacher of others.

And there are numerous other passages in Scripture which go to show that if one has not a thorough course in these things, and a good grasp of them, too, he is yet a babe, and has no right to ask to be sent, and no Board ought to send him until he has received such training in some seminary or Bible school under competent instruction.

Such preparation, then, we conceive to be necessary, so long as the Boards have not the means to send any larger numbers to their respective fields, and so long as such responsibilities, almost of necessity, devolve upon the average missionary in these fields.

But let us suppose that a much larger number could be sent to each field, so that the work should be considerably sub-divided, so that the work of teaching, preaching, manual labor and business management should be largely separated. What then?

Does it seem probable that the responsibilities of the situation will be so much diminished that college and seminary training can be dispensed with for the ordained missionary as a general thing? Can we conceive of so many ordained missionaries being sent that there will no longer rest on each one a large measure of responsibility in leadership, instruction, discipline and scholarly work of many kinds? "Like people, like priest." Undisciplined men, imperfect methods, and imperfect results.

The very best preparation afforded by college and seminary will not more than properly discipline, strengthen, enlighten, and establish one for the word and the work required of him in every mission field.

It was not intended to include in this discussion the preparation of a medical missionary or a lay worker, but a moment's attention to this subject will illustrate what preparation ought to be demanded of the ordained missionary.

Suppose a man offers himself to a Board as a medical missionary. They examine him. They ask him where he has studied. "Never has attended a medical school." "What doctor have you been reading under?" "Never had any opportunity in that line." "You surely have read by yourself sufficiently to pass a thorough examination?" "No. The fact is I have never taken time to prepare myself along this line, but I am a first class carpenter, and I thought I might be of service to your Board as a medical missionary, because there is such a call for them, but since you seem so particular, it may be well to study medicine a little, before I go."

Is this case not paralleled exactly by the man who offers himself to-day in the face of all the pressing questions, theological, social, governmental, economic, executive, that confront every missionary in every mission station on the globe, and who has not received as thorough a training as our Christian schools and seminaries have to furnish?

Though the man may be one of several missionaries when first sent, and may lean heavily on his senior members for a time, yet changes—sickness, death—may soon leave him without this support and entirely unable to do the work devolving upon him.

The question may still be asked by some one, May there not be men who, in spite of all deficiencies in training, are called to do some special work, and called by the Holy Spirit? Called to go without any



scholarly training whatever? Yes, it is conceivable. But let every such an one understand that it is not an ordinary call. It is a call indicated by special tokens, and not general. It is a call so specially indicated by tokens of divine guidance that the Board to whom he applies easily perceives it, or if not he may freely venture to go entirely unaided. But of the majority thorough preparation ought to be demanded.

It is well to notice the historical argument for this. As a writer declares: "The necessity of catechetical instruction arises from the nature of the Christian religion. The apostles were commanded to disciple all nations and then baptize them, and this, since a disciple is a believer, and a believer must know what and upon whom he believes, is essentially a process of teaching. Accordingly, we find that the earliest Christian document outside the New Testament, the so-called Teaching of the Twelve Apostles, is a system of duties which are to be taught to candidates before baptism, *i. e.*, substantially, a catechism. As the Christian Church emerges into the light of history after the apostolic period, we find at once a regular and somewhat formal system of catechetical instruction." This soon developed into the great training schools or seminaries in Alexandria, Antioch, Ephesus, and other places. The ministry was soon a trained body of men: At certain periods the clergy were the only educated class in Europe. And in general the verdict of history is that the Church must maintain high scholarship along with true piety, or its candlestick will be removed out of its place.

That a tailor may cut his cloth well, he must provide a good pair of shears. Each part of the shears must be well sharpened, and the two pieces must be exactly fitted together. If either requisite is neglected the cloth will be mangled, the progress will be slow, and the result a botch and disfigurement.

The proper understanding of our own glorious Christian religion, of its philosophy, sociology, history, ethics, dogmatics, and life is the one part of the shears, and the thorough appreciation of the philosophy, life, standpoint, history and religion of that people to which the missionary goes is the other side of the pair. Let them be riveted together by the gift of the Holy Spirit, and by our love for souls, and under the divine guidance we may fitly prepare a multitude of His followers in every nation with white garments pure and clean, without spot or wrinkle or any such thing, unto the praise of His glory.

10:00 A. M. Discussion of paper opened by M. A. Breed, Oberlin, O.

10:30 A. M.

### Address.

REV. WALTER R. LAMBUTH, JAPAN.

I wish your prayerful attention to what I shall say this morning, praying God's blessing may be upon it and that new resolutions may come into our lives to pray more and do more for this work that is committed into our hands. I shall say in the first place, that I will begin with this beautiful text, which illuminates this whole subject—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—and I would impress upon your minds to-day that this world is to be evangelized within our generation. This has been the object of Christianity from its earliest moments until this hour, and this is the crisis of opportunity. This is an hour, a supreme hour for action. God has been moving upon the nations of the earth, breaking down walls and opening doors and lifting off gates, until the prayer of the preceding century and the prayer of this century has been answered most royally and generously. We do not now have to pray that these countries may be opened. We can stand now and see them with the walls down and the nations of the earth ready for evangelization. God has been moving upon them.

The movement which took place in India is the earliest link in the chain, and led on finally to the complete opening up of this field in the fall of 1859, and now thousands are brought to Christ every year in that great empire. Coming to China we find a wonderful missionary sitting outside the walls and saying, "When will you open, you must open," and the walls still stood—but the missionaries sat down under the walls ten, twenty years, and until one and two decades had passed, before God laid his hand upon the Chinese empire, and a most wonderful revolution has taken place; and now missionaries are protected in their rights and have the privilege of traveling at will through that empire.

And now to Japan. Three lines I shall draw towards the empires of the rising sun—three providential lines in the earlier years before Japan was opened. First, to a party of Japanese on their voyage to some port, when they were struck by a violent storm, and all their number with the exception of three or four sailors were lost. These sailors made their way to the coast of China. The next line to Dr. Williams, who was then stationed outside the walls of China, learning the language and preparing to enter when the walls should be opened. He taught these Japanese sailors the story of the gospel, and all the time prayed that God might give him the opportunity to



return these men to Japan with the Gospel. And the next to Commodore Perry, who later on was sent at the head of a fleet to the coast of Japan. He went over to China and found Dr. Williams, and they returned to Japan and there begun the work. They found that the gates were lifted off their hinges and Japan open to the civilized world. I cannot go into details to any extent. Many Chinese scholars came to Japan and became the teachers of the Japanese in Chinese classical literature. Schools were established and men were sent to Great Britain, there to study their institutions, to adopt them, to transplant them, and they have now become part of Japanese life. Great progress has been made in medicine and surgery, and old methods have been done away with, and now capital operations are performed by Japanese surgeons. God has not only touched this nation in this way, but in other ways. Their attitude towards Christian races has changed, and if there is truth they want to know that truth, and understand it and appropriate it, and now we find them to-day reading our New Testament and endeavoring to find out what is the truth. They want to improve Japan, and if there is a better religion they will let the old go and take the new; nor is this a desire for that which is absolutely new; it does not indicate a desire for change, or fickleness. They are a people of strong fibre. In illustration of that: In the Western islands of Japan there once arose a terrible persecution, and hundreds of men died rather than recant, died rather than give up their religion. We find this tenacity of purpose in the Japanese, and it is in our favor. The Japanese statesmen are beginning to see it—they wish to preserve that which was good in the old Japanese religion, and take that which is good in the new, and we can facilitate this. Among them I have seen the most steadfast Christians. Let me illustrate: I went to the town of \_\_\_\_\_ and preached, and one young man came forward for baptism. One of his friends came to me and said, "That young man will be expelled from his family and home to-morrow, if you baptize him." I talked with the young man and he said he was prepared for it. He said, "I believe that Jesus Christ is the Son of God, and I want to follow in his footsteps." I baptized him, and the next day he was expelled from his home. He was fed by other young men in the town and given a shelter. I left that place, and when I returned I found that he had gone back to his family, and was then held by them in a state of captivity, and was being given some medicine which was affecting his health. I said to him, "You are being slowly poisoned." He said, "I know it, and I must go elsewhere." I found him a place three hundred miles from there as a servant. All through his trying experiences he has been firm and true, and he has never been willing

to return to his old life. Another case: A young man came into our prayer-meeting one night. He said: "My father came back from G———; he is a soldier, and he said to me, I will kill you if you don't renounce Jesus Christ. I prayed to God for help, and my mother dragged me into the next room, and I am so glad I didn't renounce my Savior." He was disowned by his father and expelled from his home. He found a place in a stable, where he fed cattle and cleaned out the stalls for his food—and every opportunity he had he sat down by some man and read his New Testament to him, trying to lead others to Christ. He has been a faithful Christian ever since, holding on to his faith in Christ and ever and anon returning to his home simply to pray for his father and mother, that they might be brought to Christ. But I wish to say that there is opportunity for the entrance of the Gospel of Jesus Christ. The people want it. One or two instances of this I can give. I went to a place one night and preached Jesus Christ crucified to save sinners. A man came to me and said: "I heard you preach. O! I believe that Jesus is Lord of the world. But I don't come to profess religion; my mother is a Buddhist, and I stand by her, but I want you to come to my town thirty miles from here. The people are now going back to the early form of religion, and I want you to come now and preach to them." The next morning two men came that lived ten or twelve miles from there. They said, "We will pay all your expenses and give you a welcome to our town if you will come." The missionaries are finding that throughout these islands that people have been willing for them to come, and anxious for them to come and tell them the truth—tell them about Christ. They want to know something about these things. They are changing from Buddhism to Shintoism and are ready for something better. Verily this is a divinely prepared day and hour, a supreme hour, a crisis.

Again, we have Agnosticism prevailing in many parts of Japan; a large majority of the teachers in the government schools have been Agnostics and Materialists. This is led on to a movement on the part of some New York business men, Christian men, to send young men from our colleges to take their places as teachers of the language.

There are in all about fourteen or fifteen missionaries throughout the empire, upon the different islands. I am personally acquainted with quite a number of them, and I desire to honor them and to say that these men have commanded the respect of all, and have done a power of good in the empire, and I pray God that a good many more such men may go out to do this kind of work in Japan at this great time of need. God has thus moved upon Japan.

Let us look at Africa. Livingstone and hundreds of others have



been praying for several decades, until the recent treaty, that Africa might be opened. Livingstone died on the thirtieth night of April, 1872, praying no doubt his last prayer for Africa, which was the burden of his thought and his life. O! How wonderfully God has moved upon Africa since that man's prayers ascended to His throne on high.

Most wonderful things have taken place since Stanley first entered upon his journey to the heart of the dark continent. It is a very remarkable fact that Henry Stanley in the beginning, though an adventurer, should have felt that in some measure the mantle of Livingstone had fallen upon him. When he had reached the center of Africa he stopped in a village where he found that the inhabitants were anxious to learn about God. He sat down with them and translated the Gospel according to St. Luke. If I see this aright God has moved in a very mysterious way. Years ago thousands of these people had been brought to these United States, and now they are being equipped for work in Africa, side by side with us. God is working these great events, and bringing them to bear upon this fierce and uncivilized nation.

God is moving also upon the Anglo-Saxon race, the Anglo-Saxon being the civilizer and wealth producer of the human race. For this reason we find that the civilization of the world is largely in his hands, and God is equipping him with powers for this great work, *the evangelization of the world.*

These wonderful movements that are taking place in Japan, in China, in Africa, and in India, indicate to us that this is an hour of unparalleled opportunity. Two hundred and seventy million in India, three hundred and fifty in China and her dependencies open for evangelization, and Japan with forty million, and Africa with one hundred million, and Soudan—that one great strip of territory of three thousand miles, and not one single Christian there. Unparalleled opportunity, wonderful opening, God-given, and we are God-prepared for it.

This is an hour for action, and we have come here for action. We must see to it at home that we are prepared for action in the foreign field. I would suggest that we look to the establishment of missionary lectureships in our colleges, where lectures may be delivered in courses of three or five. That missionary libraries be accumulated and these books studied as never before. That missionary literature begin to abound in every land; this literature is now held in our hands—it is not in the hands of the people—therefore, I would suggest that we sow leaflets or tracts everywhere. That we encourage people to read them, and impress upon them that as they read that they pray that God should move upon them and upon those who are

representing them in the foreign field. We must create a conviction, and we must give to the people an opportunity for action. We can do much by writing for the daily press. Thousands are daily devouring anything out of a daily newspaper. I see no reason why this could not be done. I see no reason why we could not write upon these great movements in Africa, China, and Japan. These articles can be so written that they will be glad to receive them, and we could reach hundreds of people in this way that cannot be reached in any other way.

There are two classes of men needed in missionary work, the Christian missionary and the medical missionary. I would like to see more medical men preparing and getting ready to go out to work with the missionaries.

In many places missionaries are over-lapping each other in their efforts—in good spirit truly, but they should be spreading out and cutting up their territory. I would also suggest the establishment of sanitariums on foreign fields. It is almost death to men who come from America to those climates. Sanitariums could be established in the higher parts of the countries, and they would not be compelled to return to their homes to recover their health, but could be quickly recovered there.

But, my dear brothers, above all and through all, we must have the endowment of power from on high, or our plans and our enterprises will fail. We must have men and women endowed with power from on high, or we will fail. We must pray God to take us into his hands and work this thing out. We must pray that God may move upon us and endow us with his spirit, and when we have come into touch with God we shall then be in condition to go out and come into touch with poor, feeble, human souls, and raise them up in Jesus' name.

11:30 A. M.

#### Address.

REV. H. G. UNDERWOOD, KOREA.

I want to say a few things in regard to the way in which God has been opening up Korea. I want to mention one or two things that Brother Lambuth has spoken of. The gathering together of theological libraries and establishment of theological museums. I have been very much surprised to find that there is nothing of this kind here at all. It was considered a necessity in the seminary I came from. We had a library and a museum, and it was a great advantage to us.



Every man in our theological seminaries, if he is true to his God, if he is true to his Savior, must be a foreign missionary. Every one of them must go to the foreign field. If they are not ready to go, there is something wrong in our churches, there is something wrong in our seminaries. Let us stare the question straight in the face, and let us not blink. I have seen it, and you have seen it. Some of them refuse to face the question of foreign missions—and why? Because they would have to answer the question, Why don't I go? It hasn't been but a few years ago that I had to answer that question myself. Do you expect that God will open heaven? No, God to-day places the spectacle of a dying world before our eyes. Over one-half of the world still in utter darkness—calling to us to give to them the message of Christ Jesus.

Korea is the country that is nearest to my heart, but let us for one moment blot out the line between the home and the foreign field. In the United States we have one lay worker to every forty people, and we find only one missionary to every five hundred thousand in the foreign field. Let us realize the importance of the awful responsibility that rests upon us as Christians. Let us realize the awful responsibility or the awful privilege that is granted to us of giving the world the message of Christ. Let us not limit our efforts in this generation. It is possible that the world may be evangelized before the year 2000 rolls around. Let us be up and doing here at home and in the foreign field.

Shall a man to whom God has given the money pay more for his corner lot on which to build his palace than is given in one whole year to foreign missions? There is something wrong, O! yes. Will a man rob God? Yet they are robbing him—this whole nation. We want the members of our churches to realize the responsibility, nay the privilege, that has been given them. If the ministers will realize the responsibility, the church members will.

O! brothers, let us, each one of us, go down on our knees before our Master, before our God, and ask him to search our hearts. If there be any worldly way in us let us earnestly bow before God and ask God to show us what is right. Oftentimes when we are searching our hearts we do not know what is in them. When I was yet in college and not prepared to go out to the foreign field, I thought I had weighed the question carefully. I searched my heart and it said, you have other work to do; you are not yet prepared for this work. I believed honestly before God that I was weighing that question fairly. One day I was sitting in my room and God certainly moved my heart and showed me that I was standing back, because I was afraid of the hardships. I didn't know it, but I tell it to you to-day, that if any of

you are trying to push away something that God has called you to do and are trying to search your own hearts, God alone can search your hearts, and let us ask God to search them.

We had been told before we went out to work in other lands that Korea was a land into which it was almost death to go. It was the last country to break the seal. We were told how they had passed a law that it was death to any foreigner who was found on that coast, and naturally we expected that we would meet with hardships. We had no trouble in this way, but we were often hampered in our undertakings because we didn't have men enough. We found that the Roman Catholics had been before us and were already established there. Korea was opened to trade in 1882. The first missionary went out in the fall of 1884. During that time letter after letter had been sent by the Christians to send them the gospel, but the first missionary was not sent until the fall of 1884 and the first minister of the gospel until 1885. God in his providence knew that the awful plague would come to Korea in 1886. We knew that men were dying in that foreign city, but we did not realize the awful calamity. We saw where one hundred died in a day, and a few days after three hundred and fifty, and on until one thousand were dying daily in that one city of N——, and going down to their graves without ever having heard the news that Christ died to save them. Without ever receiving the message which Christians refused to send to them. Upon whose shoulders does the blame of these souls that have passed into utter darkness rest? Our shoulders, and no one else's.

We reached there in 1884 and in 1885 we gathered together in a watch night, ten of us in all, men and their wives, and two serving men, twelve in all. There we were alone, the burden was almost greater than we could stand, but God has said, "Lo! I am with you even unto the end," and we knew that God was on our side. Nothing had been said about what we would pray for, but the one burden of our hearts was that we might see one soul saved during the coming year. We hadn't been there a year yet; was it possible? God did bless us wonderfully, and on the 11th day of July, 1886, we baptized our first convert. You will see that it was God's doing. That man had been reading some books, and one of these books was "Foreign Lands and Religion." He read that the religion of Christ prevailed in all foreign countries and he thought it very strange that all foreign nations were Christian nations, and he wondered if all Christians were as good as those he had seen. He had seen them and knew personally something of their lives. He came to our room and said, "Let us become acquainted." I said, "What is your name and what do you want?" He said, "I would like very much to learn English



and find out something about this Christian religion." He didn't dare say more. He came back again and, finding no one there but our Korean attendant, carried off two books which were lying on the table. One was a translation of the gospel according to St. Luke and the other St. Matthew. He slipped these books in his sleeve and went home and sat up all night long reading them. He came back the next morning. All fear had gone, and he said, "I have read this, I want you to tell me more; it is good." We sat down and talked about Christ and what Christ had done, and I referred to several places in the books he had read, and he said, "O! I remember," and turned to the very passages. God led that man step by step. We used to take the Bible, and we would have little Bible readings together. He came around to our English services, and when the meeting was over, he said, "I couldn't understand anything, but I felt something that was there." He had felt the presence of God's spirit in that meeting. On the 11th day of July, 1886, he was baptized. At the close of the year 1886 we again met together, and the burden of our prayers was that we might bring more souls to Christ during the coming year. We couldn't have expected that we could do much in two years; but God heard our prayers, and in September, 1887, we were permitted to organize the first church with twenty-three members, and by 1888 we numbered, converts, with missionaries and teachers, over one hundred. This is the way in which God has been using us; this is the way God has been working through us, and we come here to tell you that the door is wide open to-day. Wherever we go in this country we have it still thrown up in our faces that Korea is not open to missionaries—"O! Government opposition!" I want to tell you that I have been North, South, East and West, all over the country preaching and on only one occasion have I met with any government opposition. I will tell you. Back in 1887 the king of Korea forbade all foreigners to preach there, and he sent for the American minister and asked him to use every effort to stop us. They told us that we had to stop, but we told them that our mouths could not be shut, that we had a message of undying love to men, and that we must give it. Opposition stopped right there.

On one occasion they had me arrested and thrown into jail on a slight pretense. As soon as Mr. S———, one of the most influential men there, heard of it, he came to me and asked me to excuse them. He then went and ordered my release.

On another occasion in the government school there was a man, a Christian, and he read and preached the Gospel to the students until they got a little church. Some of the other students went to the president and said, "We can't study with Christians." The

president said, "Your teacher is a Christian; is he any the worse for it?" They said, "No." The president then said, "Well, gentlemen, if you can't study with Christians you are at perfect liberty to leave the school."

On another occasion we were going to take a trip through the country preaching, and we were warned not to go, and one of our friends told us, "You will have to suffer for it." I said, "I can't stand back; we have to go; we have a message to give, and we must give it." After we came back we heard there had been a great deal of hard feeling brought about by our trip. A few days after this two large red cards were brought in. Two of the highest officials in the land called upon us. One was a member of the \_\_\_\_\_ family, and the other was a member of the C\_\_\_\_\_ family. They said they were sorry that we had taken the trip to the country, as it caused hard feeling. After talking awhile they asked us if we would take charge of the R\_\_\_\_\_ C\_\_\_\_\_ U\_\_\_\_\_.

I bring these facts home to you to-day to show that Korea is open to the Gospel. I want to call your attention to the number that are there—twenty-one Protestant English missionaries, men and their wives. There is not another country where there is as great a need of workers as there is in Korea, where the people are more ready for the Gospel than they are in Korea. There are three hundred and fifty cities in Korea with populations from ten thousand to one hundred thousand. God is saying to the Church to-day, be up and doing; the doorways stand open. The world is calling for the Gospel; the Christian church at home is holding it back. Upon our shoulders rests this awful responsibility. O! if we would but realize that before the year 2000 rolls around we might win the world for Christ.

There is a social upheaval going on in Korea to-day. Men are losing their faith in the old religions. They are coming to us to learn of Christ. O! I could tell you place after place where they are asking us for the Gospel. O! We bring it home to-day, and we want you to remember it.

What we want now is men. One gentleman said: "Mr. Underwood, I tell you what I will do. I will agree to support three missionaries in Korea. You get the men." I accepted the offer, but where are the men? We want the men. We can't find the men. This responsibility rests upon each one of us, and especially on the ministers. If every minister would preach one sermon each year on the subject of foreign missions; if he would preach his first sermon on going into a new church on this subject—preach a thrilling sermon—great good might be done. Let us, each one of us, realize the burden resting upon us. Let us take on us this great responsibility,



and realize that we can lead every soul upon this broad earth to Christ before the year 2000 rolls around.

2:30 P. M. Devotional exercises conducted by Mr. W. J. Ford, of Hamilton, N. Y. Mr. James F. Folsom, of Union Seminary, was the chairman of the afternoon.

3:00 P. M. Paper: "Problem of City Evangelization," read by Mr. Chas. E. Eaton, Newton.

### *The Problem of City Evangelization.*

BY CHARLES E. EATON.

The problem has three sides. Those who evangelize, those evangelized, and the way it is done. The first two are *science*, the last one *art*; the first two are theory; the last practice. The intrinsic conditions and external relations of the evangelist and his hearer determine the method of their approach. We hear much to-day about *methods* of Christian work. Yet with all our *method* the results are far from satisfactory. The fault is not in our method. It lies further back. We are ignorant of the forces against which we fight. We are trying to have the *art* before we get the *science*. Our practice is founded on no well defined theory. We are like a physician puzzling to know what to give a patient and how to apply his remedy before he understands the difference between mercury and mucilage, or knows whether the sick one has smallpox, typhoid, or tooth-ache. Primarily, the one thing needful in city evangelization to-day is not better or different or more *method*, but a profounder knowledge of the diseases and needs of city society, and a more scientific acquaintance with the remedies we possess.

For some years the social tide in America has been setting cityward. Great centres of population have been suddenly created in new places. This centralization of population has wrought profound changes in society. The city once more aims to be the state. The spirit of the age, intensely material and selfish, draws men together. At the same time by an unduly emphasized individualism it tends to isolate them one from the other. These great and rapid changes create great, new, and varying needs, to meet which the Church is almost at a loss. It is a time of experiment. So far, it seems, we have not been able to change or readjust our methods as rapidly as the need for changed methods has arisen. Especially is this true just now. Almost before an experiment can be formulated, certainly before it can gain anything like universal adoption, the conditions of society, which seem to demand such an experiment, change. Hence

we find the Church of Christ to-day buried beneath an army of committees and societies—societies with names so long that they die before the people get their title by heart. Societies struggling to subdue the ghost of some social ill which *had* a being yesterday, but which has taken a new form to-day. Societies of Christians *in* the Church; societies of Christians *outside* the Church; societies half in and half outside the Church, representing the aimless aim of men who are on the fence. All this is but the utterance of a desire, a deep evangelistic longing on the part of the Church to meet the world's new needs. Yet we still believe that the simple union of disciples left by Christ as our Church pattern should be able to meet even the varied and varying requirements of our advanced day. Our difficulties may lie in the fact that we do not know what society needs; or it may be we have machinery and do not understand its uses; or perhaps on both of these points there is room for large learning.

What is city evangelization? It is an attempt made by one set of men to bring certain influences to bear upon another set of men. What is its aim or purpose? We are accustomed to answer in a somewhat oratorical formula that the aim of city evangelization is "to regenerate and uplift *the masses*." But this is too general. As Christians and Christian ministers, we must carefully ask who are "*the masses*"? What do the masses need? Have we what they need? And last of all, What is the best practical way to meet their need?

First, *who are the masses?*

The masses in an average American city constitute a kind of social pot pourri—a most conglomerate and heterogeneous "mass" indeed. If by the masses we mean those who need evangelizing, our definition at once includes every class of citizen from the millionaire of Back Bay and Fifth avenue to the gutter snipe of the Bowery. It takes in the learned professor of the university and the professional bum of the down-town dive. The respectable middle-class citizen and the finished product of the brothel and bar-room. Twenty millions, or one-third of the people of these United States, never go to church. Of these a large proportion stay in cities of over 8,000 inhabitants. The masses, at whose regeneration we aim, must first be studied in classes.

The respectable man of means, who was respectably born in America, and respectably inherited his father's respectable fortune. This man, with all his latent powers for good, with his golden opportunities and high responsibilities, this man must be reached, for he is without Christ. He needs regenerating and uplifting.

The thoughtful, conservative, middle-class citizen, who is living



upon the husks of a hard morality, and hiding his own faults beneath the shadow of his neighbor's. Thousands of native born crowding into the mad rush for wealth, intoxicated with the siren song of chance, haunted by phantoms of political power, making wreck of life in their self-absorption—what do these need? What can we do for these?

The *foreign* elements in our cities demand even more careful attention. Hundreds of thousands of Europeans, unassimilated and ignorant, hang upon our city limits. In a late meeting of the Chicago Baptist Association it was stated that there are over one million foreigners and their children now living in the territory covered by the association, and 700,000 within the limits of the city proper. And in the year just past the Baptists had employed 16 missionaries to work among 11 different nationalities. These people constitute a most serious problem. They are largely the product of ignorance, pauperism, and vice. Their past has been spent under tutelage of priest and vassalage to landlord. With minds beclouded, bodies dwarfed, morals perverted, they crowd in upon us and we must place among them the leaven of regeneration, or they will place among us their deadly leaven of national degradation.

The pious Christian from Italy, with his monkey and battled music, whose last act there was to kiss the Pope's big ecclesiastical toe, and first here to hunt up the Mafia; the Irishman who prefers ward politics to work; who seeketh after whiskey rather than wisdom. The German with his pipe and beer and unholy Sabbath. The Scandinavian, the Chinaman, the Jew, the Greek, sojourners from Rome, and Frenchman from Quebec. A grand *American* reunion of Asia, Europe, and Africa. Honest men without work. Virtuous women struggling with desperate bravery to keep from starving and retain honor. Victims of vice, of passion, of greed, crowding the terrible sweater tenements of lower wards. The weak, the wicked, the homeless, the sick, the worthy, the worthless, orphans, widows, drunkards, gamblers, human wrecks from every clime, of every class, of both sexes, in every stage of disease and despair. *These are the masses.* This is the material upon which the Church must work. This is the harvest which awaits our sickle.

We find the moral sense of the masses blunted. Their perceptions of the spiritual dull. Their powers of attention exhausted by the fever and strain of our high-pressure life.

We believe it is our work to take this varied mass and make the hopeless hope; arouse the hard indifference to interest, place around men who are down helpful influences, in order that the seed planted within may not be choked by failure and despair. It is our work to

succor the poor who die spiritually *outside* the Church; to rescue the rich who die spiritually and respectably *inside* the Church; to break down the artificial barriers of social distinction, and endeavor to work out for our generation and our century the highest possible expression of man's universal brotherhood.

The problem of city evangelization means more just now than ever before. With the progress of the race social relations have become vastly complicated. The seat of social and moral disease is so hidden and vital. The diseases themselves so subtle; the work of effecting a cure so delicate, tedious, and exacting, that we would be in despair but for two facts, glorious facts. We *know* that all men *need Jesus Christ*, and that the Holy Spirit will surely guide us in every honest attempt at meeting that need.

Like Paul we are expected to touch *the world* in our generation, aggressively, practically and in a large degree successfully for Christ, and like him we must fight a personal hand to hand battle with men's sins and weaknesses and woes.

So we want a rescue mission for *business* men lost in the selfish respectability of their money-getting. A rescue mission for *professional* men alienated from Christ and his Church by prejudice arising from causes fancied and real. We must heal the sick, house the homeless, feed the hungry, clothe the naked, give thought to the thinker, education to the ignorant, friendship to the friendless, and spiritual food to all. In a word, we must prove to-day by actual practice and results that the gospel of Christ is the only panacea for all woes and weaknesses in all men, in every department and walk of life.

When we have studied the cities, come into heart touch with their social phases, learned the forces which have produced them, the spirit engendered by their peculiar life, the sources from which they draw their population and the peculiar needs and destructions of each class, *then* we shall be able to know what the masses need.

But suppose *we know* the needs of the masses. *Does the Christian Church possess now what this generation of Americans stand in deepest need of?* What have we? Looking over the ecclesiastical bill of fare offered by city pastors from week to week through the press, a stranger would infer that we have two kinds of stock in trade, representing a fusion or *confusion* of two ideas. We seem to have *bad* as well as good, and the world, honestly or not, looks upon our invitation to come to Christ as an invitation to accept our church life and churches just as they are, good, bad, and indifferent. Hence we may find it wise to attempt reorganization and regeneration *within* at the same time we are seeking readjustment *without*.



We have on hand a large stock of unregenerated church members. Now it is easily evident that the masses stand in small need of further acquaintance with these. This at once cuts out of our gross assets one large item which the world does not need and we do not want.

There is to-day in America a remarkable movement in evangelical churches towards elaborateness in worship. This grows out of at least two tendencies or desires. One to give a more full and appropriate expression to the spiritual life of men. The other to make the church service attractive to those not in the habit of attending church. This last deserves a careful examination.

For example, we have wrought wondrous changes in the *musical* portions of our worship and adopted methods which with considerable self-satisfaction we describe as "modern." Now, do the masses need our modern church music? I know this is dangerous ground, for it seems human to suppose that the ability to sing frees one from all obligations to God or man in the way of self-sacrifice, as well as atoning for a multitude of lesser faults. Of course we are all agreed as to the refining and uplifting influence of poetry, music, and art. They appeal to the æsthetic senses of man. They have their own purpose and their own place. But I submit that a modern church choir, whose members do not believe in God, who are neither Christian in name nor nature, who serve the devil and worship at the shrine of self-adulation; I submit that the music of such a choir, though they sing with the voice of angels, *adds nothing* to the Church of God which the masses need. The need of lost men and women is not to be pleased by an exhibition of difficult vocal gymnastics or thrilled by the faultless rendition of some grand oratorio, grand and inspiring though it be.

No, men need rather to come into vital communion and contact with *Christ*,—the Man, the Brother, the God. You say this music is intended to lead men to Christ; I answer that the blind cannot lead the blind, and if men find Jesus through such instrumentalities it will be no credit to such singers nor those who hired them.

Why not employ Ingersoll to invite infidels to Christ for a half hour before the sermon begins? If artistic singing, regardless of the Christian character of the singer, is intended to draw lovers of music to Christ, why not have a detachment of circus men to draw lovers of sport by giving a tight rope exhibition in the organ loft? Why not hire unconverted boxers to lead unconverted boxers to Christ by their superior boxing? Ah, men need the sweet songs of Zion when they are an expression of earnest personal experience and anxious solicitude for others. But the dying world is not helped materially or spiritually, or even æsthetically, by *hymn singing*, which is

the expression of a desire to earn fifty dollars a Sunday and become popular.

And much of the stuff *preached* to-day is not needed. I saw a subject for a Sunday sermon announced by the pastor of a city church—"Bible Flirts." Are the masses dying for want of Bible Flirts? Another city pastor announces with considerable eclat—"A sermon from an ass." *Competition*, I suppose, drove him to advertising.

Moreover, the Church of God advertises a large stock of choice ice cream and strawberry short cake which the unregenerated masses can have for twice as much as they pay elsewhere.

We possess also a rare *exclusiveness*, which may be natural but is not Christ-like. Also an ecclesiastical sociability which differs from all other kinds in being used but once a year at an annual "sociable," where it is served on ice to the neglected masses, along with muddy coffee and cold ham. Also a generous stock of chilly conventionality and insipid formalism, which at least should appeal to the world's inherent stupidity, if to nothing else.

All this is ours—a religious junk shop—but, thank God, I am able to believe we have something more.

And first of all, in spite of the human elements in our church life, *we have the man Christ Jesus. And the masses need him.* His marvellous personality abides in our midst. His life is our life. And in spite of human frailties and failures his overflowing love manifests itself again and again in his Church. And men are drawn to him by an irresistible impulse which grows out of their great need and the conviction that *he alone* is able to meet that need.

We have, moreover, on this glorious *positive* side a large nucleus of regenerated souls. And communion, fellowship, brotherhood with these the world is anxious for. Why? Because these hearts yearn for the salvation, the uplifting of their fellows. These are *loving* hearts—*Christian* hearts. These lives are living epistles—the incarnation of a self-sacrifice which is Christ-like. These have sympathy for the sorrowing, patience with the weak, and love for all. *These the masses need.*

And last of all, the Christian Church has just now within it the bursting seeds of a vast reformation. We are learning that constant church-going, sermon-hearing, and spiritual feasting, cannot possibly take the place of active personal work for Christ and his lost world. Side by side with an abnormal torpor we find a feverish and almost abnormal activity. The leaven is working. Out of the warrings of creeds and critics, out of the travail of soul, the anxiety, the turmoil of battle, the Church of God shall come forth triumphant, her white robes unstained, her fair brow unscarred, her vision infinitely clearer



and wider, her knowledge deeper, her love wiser and more divine. Regenerated, rebaptized, reattired, let the Bride of the Lamb arise, her sack cloth laid aside for the garment of praise. And then the masses will turn churchward because that will be Christward, and Christ is what they need.

And now we come to the last great practical question. *How to reach the masses.* How shall the evangelist approach and address his hearers? It is a mistake to ask this question until after we understand who the masses are, and know what we have to help them with. It were just as wise for a general to attack an enemy of whose actual strength and position he is in ignorance, as well as being ignorant of the size, fighting ability, equipment, and general condition of his own force. He would strike at random. And random would probably get struck. Successful mission work must be the expression of sanctified common sense and a sober and intelligent love for Christ and his lost world. Mission work which is purposeless—merely the result of spasmodic sentiment and involuntary sympathy—will be fruitless. To reach the masses we must first love them, for Christ's sake. Our *method* will be determined by intelligent and prayerful study of their needs and our ability to meet those needs.

So we see there are *two sides* to this very practical question, a fundamental or primary, and a temporary or secondary. At the same time we are helping the masses to a *temporary* way we should be attacking the *fundamental* conditions of society, which make the misery of the masses possible.

It is not the aim of this paper to discuss at all minutely the various practical schemes of mission and evangelistic work, but it is hoped that in the discussion which shall follow points may be taken up in detail, and suggestions offered.

It is evident that the masses will not come to us. We must go to them. The various temporary agencies now in use are familiar. Mission chapels, mission Sunday schools, rescue missions, homes and hospitals, coffee rooms, fresh air funds, colporteurs, city missionaries, the salvation army, open air preaching, personal hand to hand work from house to house, by pastors and people.

The rapid shifting of business and population in large cities makes the maintenance of church centres on the old sites a hard problem. The respectable population is continually moving in two directions, viz., *up town* and into the suburbs, leaving behind church buildings and poor people enough to fill them, but no money.

The growing tendency among city families to make their home in the suburbs augurs ill for the future of city churches.

Moreover, the question of church architecture is no unimportant

one. What kind of a building is best adapted for the requirements of our work? Shall we go in for a sort of combination eating-house, lodging hotel, gymnasium, library, concert hall, business house, and church proper? Or shall we try to stick to the old style of meeting house, although with no financial support behind it?

The inevitable question of practical charity is a perplexing one. How shall we assist the worthy without helping the unworthy, encouraging laziness or causing loss of self-respect?

The thousands among the respectable middle classes who never worship, read the Bible, or think of Christ—how are these to be aroused? Can it be done by making our standards of church membership so high, and our actual Christian life so Christ-like that even such complaisant self-righteousness as theirs is rudely aroused by comparison? Can we help non-churchgoers best by gathering their children into Sunday schools, and thus prepare the way as of old for a little child to lead them?

How shall the rich be brought to see that their nominal religion is *no religion*, and that with all their wealth and power, without Christ they are poor indeed?

How shall we reach the hordes of Roman Catholic heathens, foreign and native, which infest the slums?

Surely the Church of Jesus *never* found such difficulties nor such opportunities. All these problems have to do with the present, secondary, *temporary* side of city evangelization. But let us look a little further and examine for a moment the *fundamental* or *permanent* side of the question.

Of course we know that the present condition of the masses is a *result*, of which there must be a *cause* or *causes*. Now, why not deal with the *cause* as well as with the result? If we work to clothe men who are poor, why not work a little harder and find out and remove, if possible, the *causes* that make them poor?

Definite and familiar social agencies and conditions are responsible for nine-tenths of the crime and suffering of our cities. To solve the problem of city evangelization the Church as such must attack and destroy these agencies. Nothing short of this will do. No other work can be permanent. If the Christian Church would rise up (as it has the power to do) and crush out forever the saloon, the gambling hell, and the brothel from this continent, that very instant city evangelization would lose its most deadly foes and most profound problems.

It seems folly for us to forever man the pumps when it is within our power to caulk the leaks. The problem of city evangelization is produced, not by people being poor and wretched, but by the social



conditions and agencies which make them poor and wretched. To solve the problem permanently, we must remove those agencies, and change those conditions.

Do we seek for this, hope for it, pray for it? If so, the time must come, and come soon, when to the Christian what is morally right will always stand before what is politically prudent, and *justice for all* be the aim of Christian voters, rather than the temporary supremacy of faction.

If the rich are growing richer and the poor poorer, while both classes in consequence are becoming more and more alienated from each other and from Christ. Then it is imperative upon Christians, by every legitimate means, to endeavor to alter those unnatural conditions of society which make such alienation possible.

The direct work of Christians for the polluted is good. Some united and persistent attack upon the fundamental sources of this pollution is better. To-day the fountain of uncleanness lies *without* rather than *within* the unclean. The heart of the individual must be regenerated by the spirit of God, but the task of the Church is *to regenerate his surroundings*. Therefore, in this day for a Christian or a Christian minister to be ignorant of social science is a crime.

The true solution of the problem of city evangelization lies, then, in an awakening and revival of the Church itself. The old high wall between Church and world must be rebuilt or replaced. The power of the Church must lie wholly in the *quality* of its membership, not in their quantity.

Let us cease our wrangling over non-essentials. Why stop to accept or assault heresy, to canonize or condemn heretics, when the world needs Christ, and souls are dying in sin and want?

Let our financial strength be given to keeping the poor and saving the vicious rather than upon magnificent temples wherein to worship our own wooden respectability. Let us cease dreaming of a Bible which is human; of a Gospel which does not regenerate; of a Christ who does not redeem. Let us walk boldly out into the fierce tides of want and woe and wickedness, and lovingly, passionately, persistently, for Christ's sake, seek to save the lost. Let us have fearless preaching of the simple Gospel of salvation; higher standards of living and doing for church members, and a great heart-searching and universal crying after the power of the Holy Ghost.

Then, let this regenerated and more truly Christian life be boldly projected out into our social and political environment. Let us attack every agency, open and secret, which makes paupers and ruins souls. To be sure, these agencies lie at the very foundation of

our present social system, and the task is difficult. But God is with us.

Let artificial and pernicious distinctions melt away before the unifying power of love. No longer have chapel for the poor, cathedral for the rich; science for the learned, sentiment and slang for the ignorant. But a Luther's house and a brother's love for all.

Oh, Church of Christ, your first great need is to evangelize yourself. Rise up from the dust. Bow no more at the shrine of wealth and fashion. Cater no longer to the selfishness, the whims, the idle caprice of a thoughtless, Godless world. Speak out the old, sad truth that men are lost. Proclaim that Jesus died to save. Sound forth the name which is above every name. And before the precious name of Jesus men will bow, stricken by the spirit. The hungry will come to be fed, for they will find bread, not husks. Sinners will find a Redeemer and a refuge. Wisdom will come upon the Church to meet her new work in God's way, not man's, and the problem of city evangelization, complicated and far-reaching as it is, will have lost its terrors and perplexities.

CHARLES A. EATON.

The Chairman then said:

The subject which has just been presented to us is full of problems. It is not a subject which is narrowed down to any special thing, but it is a subject full of interesting problems, which it would be well for us to consider. The opening of this discussion will be by the Rev. J. N. Armstrong.

Mr. Armstrong then said:

I want to speak of one phase of this subject, in connection with the poor of our cities, that we have tried in our mission work in Harrisburg. I would like to present some of *our* methods used there. We cannot reach down to the poor and bring them up on an equal plane with us; we must come into personal contact with them, and by our Christian lives and by our example convert them.

We have in connection with our Sunday school a sewing school, to which the mothers of the children come once a week and sew for each other. They are very poor, and in that way we get them interested in the Church, and they become dissatisfied with their low condition; we get them started to coming, and after a while we get them into the church. I find that most of the poor people have been great sinners, and a great many of them have been Church workers in other cities at one time. Our Sunday school teachers visit the homes of the children once every two weeks, and come into personal contact with them.



It seems to be one of the difficulties of this problem to get Christians to work. It would be a benefit to themselves if we could get them interested. They would be better people. They must be got to work. We are not interested in anything unless we have something to do with it. It seems to be impossible to get poor people to come to a rich church. I would like to hear some suggestions from others on this subject.

Mr. Martin, of Union, New York, then said:

The most essential thing in this work is double ministry, ministry to the soul and to the body. We reach the soul through the body; this is the thing for us to remember. What is the Church anyway? It is the representative of Christ. It is to do His work in His spirit. It is doing His work for the soul, but is it carrying out Christ's ministry to the body?

We have as great poverty and ignorance in our cities as they have in England and elsewhere, and there is a great crisis present here. The first thing for us to do is to admit our responsibility in this matter. If we could confine the poor of our cities in certain localities, as they did the Indians, we might settle the question; but as this is not possible, we must distribute a certain proportion among the different churches. Let each church be responsible for its district. Let each church do all it can to draw the people in. Why not make the church an institution of innocent pleasure as a means of saving souls? And to this end I would have gymnasiums and billiards and base ball all under the supervision of and in connection with the churches. This, my brothers, would bring religion down from the clouds where we don't live to the earth where we do.

Mr. Montgomery, of Garrett's Biblical Institute, Chicago, then said:

I am engaged in the city mission work in Chicago. The mission is located in the western part of that city.

I only want to emphasize one thing. That is the all importance of coming in contact with the poor people of this great city, coming into personal touch, becoming one of them, going down where they are and knowing what it is to be on their plane of life. Without this personal contact, I find it positively out of the way entirely to do successful work for God.

But I must say, and emphatically, redistrict our cities, divide them up, cut them in two, square them off, so that we may have each locality under the direct supervision of the Church. It is not necessary for us to use all these new inventions and appliances to save souls. We have promised to preach, to teach, to act according to the

Gospel of our Lord and Savior, Jesus Christ; and it is to this end that God has promised to save and bless us, and not to these things that the world has produced to bring our young men down to ruin.

Mr. J. E. Adams, of McCormick, Chicago, then said:

In the annual report of the Y. M. C. A. in our city, this question came up, and it was on this line that a paper was presented by a Christian young man, an earnest worker. He answered the question in his paper by saying that "he didn't know of one man that had been brought to Christ through that agency." I simply give you this as an instance; you may know of men who have been saved by such agencies.

But I do believe that the only thing we need is the Gospel of our Savior—that there is an intrinsic value and all-sufficient power in preaching the story of the cross.

If we can but give these young men a thirst for souls, that will keep them so close to the Master that they will never have an opportunity to get away.

4:00 P. M.

### Address.

BY REV. H. P. BEACH, CHINA.

MR. CHAIRMAN AND BROTHERS OF THE ALLIANCE: This is not an address, as you know no missionary will ever speak on the subject on which he is to deliver an address, so, therefore, I will make a few remarks.

I was present at the first meeting of the Alliance held in New Brunswick, N. J. You heard about that yesterday morning. That was a great benefit to me, just as this will be to you. But if certain things had been told me at that Alliance, I suppose I should have been saved a great deal of trouble.

Let me tell you two or three things about China. We think we know a great deal about it; we have heard a great deal about it. But what we know about them is about like what they know about us. If you could see a map in one of their principal geographical works you would positively laugh. It is a very symmetrical map and occupying all the centre of it is a great place called ———; ranged all around the edges in most symmetrical style are a series of islands, and there they have gotten in all their Western neighbors; they are all there in most precise order. If you should read a part of this book you would find that back over here is a race of people who labor under the disagreeable necessity of being very small—being so small that now and then a bird swoops down and carries off a man—and in order to prevent this they have to tie themselves together in bundles.



You know in China they carry people around in Sedan chairs; that costs money. But it is more convenient, especially if you lack this very necessary article, to have a hole bored through your body and let two men put a pole through it and carry you wherever you want to go.

There are a good many things about the Chinese that we all know. Everybody knows that they eat rats, everybody knows that they eat cats, and also polecats. I never had occasion to refuse cat or polecat or rat yet in all of my experience.

In the preparation for work in China many men are troubled over the difficulty of learning the language. But I assure you this is not such a bugbear after all. I know you have heard it is the hardest thing in the world, because it also requires a knowledge of Chinese characters. True, these characters look like crows' feet—why shouldn't they? The inventor of the language went out and saw the crows' tracks in the sand and went to work and constructed the language accordingly.

Out of the two hundred thousand words we find in our dictionary there are a great many that we don't know and never use. A literary man of the first degree is only able to write six thousand or not above eight thousand. The same way with the Chinese, you do not have to learn all the characters in the language, very few will be sufficient for all the work you would be obliged to do. You can learn to think in Chinese before you have been there two years. The language is easy. Don't be afraid of the language. If you can say four words you will get along all right, and after you learn a few words you will have no trouble in learning the others. Don't think that you can't learn Chinese; if you can learn Hebrew you can learn Chinese. But you must learn the Chinese character; learn these men, the Chinese nation. You have to know a great deal about them; if you do not you will be getting yourself into trouble all the time. I will illustrate: Fire broke out in a store there, and after a great deal of trouble it was put out without doing very much damage. One of my colleagues went up to the place and said to the owner: "Well, you had a pretty close escape here." The man said, "Don't you talk that way." Some weeks after that this same friend of mine on meeting this man again said, "When you had that fire up there you had a pretty close escape." And the man was on the point of striking him down when some one came up and interfered. They think the fire god must be propitiated, and you musn't speak about a fire; they think the fire god will hear you, and that in his anger he will visit them with calamity.

You have to look out for such things. I remember this case:

There was a Methodist brother came over there from New York; he had a great deal of money. One day he went out about one mile

and a half, and as he could not have his carriage to ride in, he bought a beautiful Sedan chair that a man offered for sale very cheap. I could not imagine how the thing could be sold for so little, as they were enormously high. We got ready to start and the portly New Yorker sat down in it. We noticed that we were received with a great deal of respect until he appeared in sight, and as soon as the people saw him they began to laugh. We did not know why a good Methodist brother should be laughed at in such a way. I asked one of the men, "Well, my friend, why are they laughing?" He said, "Why did that man come out in the Sedan chair?" I said, "What Sedan chair?" He said, "Why that new one; why did you let that man come in that chair? That is a spirit chair that is used in funerals, and the spirit is supposed to ride along with the body." They were laughing because they had never dreamed of a spirit being so fat and good looking.

I want to say that one of the best things that you can do is to study anthropology; not in a theological sense, however, as you get enough of that in the Seminaries. There are some very good books on that subject. One by Tyler is especially good. Read these books; they will prepare you for a great many things, and learn you a great many things that will be a great help to you when you go to that country.

Another thing is to learn the way of approach to the Chinaman's heart, and to the heathen heart in general. You are going to people who are beneath you. I have been with Chinamen that were supposed to wear white garments, and I didn't like the looks of these garments at all. I am talking about those gentlemen that you find over there who think that the sixth and seventh months are the only months to take baths in, and who are not very clean the rest of the year. But you must overlook all this, as you can't reach a Chinaman's heart until you get close to him. You must get down close to him.

When I was in San Francisco I was shown a room with twenty-four inmates. I myself have slept with 48 in the same bed; but I didn't care, it was all right. That was the best night's work I ever did. I was in a small town and could find lodging nowhere. I went into a small house and was shown one room, which contained a brick bed about ten feet long and a little table. It was a poor country place, and eight or ten of us had to sleep on this bed. One of these men is now a good worker in our Church, and two others have since been led to Christ. So you see it pays to get right down to them. Christ came to just such homes as these; he ministered to them and preached to them; he took them into his bosom. That is the way we must do in order to convert them; we must love them into the kingdom



of heaven. That is the way to do, live close to them, and you will be as Christ was in the world.

The Chairman of the Executive Committee then reported that they had decided to accept the invitation of the Auburn Theological Seminary, to meet at that place next year. This action on the part of the committee was ratified by the Convention.

7:00 P. M. Devotional exercises conducted by Rev. M. A. Breed, of Oberlin College, Ohio.

7:30 P. M.

### Address.

REV. HUGH PRICE HUGHES, A. M., LONDON.

MR. PRESIDENT AND BRETHREN: I have undertaken a journey of two thousand miles, which is rather alarming to anyone from a little inter-island like England. I could scarcely take a journey of that length there without dropping into the ocean. I have undertaken this journey of two thousand miles in order that I might have the honor and happiness of speaking in Nashville to-night. I have had to resist pressing invitations from the North, and am very much afraid that my fellow-countrymen in Canada will never forgive me for coming to Nashville instead of going to Toronto. But as my visit was especially to this great Republic, I resolved that whatever I did I must go South, and I must pay my respects to the Southern States. And if I have come here I have come here in the spirit expressed in such beautiful and Christ-like terms by that great Southern journalist, whose monument was unveiled this week in Atlanta. I echo from the bottom of my heart the sentiment of Mr. Grady, that loves and trusts Georgia alike with Massachusetts, and knows no South, no North, no East, no West. And may the day come when proud may be his countrymen as he was in uttering that great sentiment.

I understand that I am expected to speak on the subject of Social Christianity, and in doing so I naturally go back to John Wesley. I am the most old-fashioned Methodist preacher now living, and it is a great advantage to you only to be permitted to see what an old-fashioned preacher is. When John Wesley was yet a young man some wise rules were made by him which he never broke, and which produced a life-long impression upon him. They were to this effect: as a Christian, you must find companions or make them. Methodism has always been essentially social. Our hymns are social, our prayers are social, and our services are all social, and I am thankful to have never had in my personal experience greater proof of the great sociability and hospitality of Methodists, that these of which I and my

companions have been the recipients since we came to Nashville. Social Christianity is real Christianity, therefore, and I cannot imagine any kind of Christianity which is not social.

The movement with which I am connected has come to be called the "Forward Movement," but in order to prevent any anxiety in the minds of what we know in this country as eminently respectable saints, as well as in our country, I did my best to have the movement called the "Backward Movement," but I was not allowed to have my own way. It was called the "Forward Movement," but as a matter of fact it is a movement back to John Wesley; and perhaps I shall be able to persuade you before I am done that I am indeed a much more old-fashioned Methodist than any of you. Many people have asked me about my methods, and I always refer them to John Wesley's Journals, for there is not a single thing which we do that was not done by John Wesley and described in his journals.

By far the two most influential names in the religious world of the last two centuries, and especially in the English-speaking world, are John Newman, the great father of the High Church movement in England, and John Wesley. Anyone who wishes to understand the religious history, the political condition of my country (all the British Empire), and to some extent the United States, which has been largely influenced by English thought, he must study on the one hand the journals of John Wesley, and on the other hand the Apologia of John Newman. For the struggle between these two men is still going on in every English-speaking community to-day, and which will ultimately prevail. Thank God, these two great founders were agreed on the main point. They were agreed in their definition of personal religion. I read lately an account of some address upon the subject of "Personal Religion," and I noticed with great delight that the speaker emphasized the fact that personal religion is a living, personal faith in a living, personal Savior.

Both of these two great men were agreed on that fundamental question. John Newman in his Apologia especially states that real Christianity does not consist in a chain of thought in a man, but in such a change of heart as leads us to put a personal trust in a personal Savior. They were agreed in their definition of social Christianity; but when we begin to discuss the methods by which each of them worked to secure this result, we find the two men as wide apart as the poles, and when you come to compare them you find that they differed especially in three remarkable features. In the first place, the movement which John Newman originated was essentially politico-ecclesiastical. It was an attempt to resist the rising tide of liberalism which was creeping even into the University of Oxford. On the other



hand, John Wesley's movement was neither political nor ecclesiastical. It was essentially and absolutely spiritual. He did not wish to make a new creed or a new ecclesiastical organization.

We have engaged the sympathies of British Catholics and Episcopalians. To be able to grapple with the gigantic problems of heathenism, we must be prepared to stand shoulder to shoulder and act together. We cannot settle our theological differences, and I am prepared to admit that we will need the whole of eternity for this, and therefore I propose that we defer their solution until we get to the other shore, and in the meantime we shut up the saloons and fight the devil every way we can. (Applause.) I might have imagined that I was back in the old country. I am surprised that in so eminently respectable a place you can clap your hands. We should form an alliance offensive and defensive with every Christian man in our land.

The second striking difference is—if you will read Newman's *Apologia* you will find that he never quotes the Bible from beginning to end; he always refers to the fathers or the saints. On the other hand we find John Wesley did not go to the fathers, but he went to the Book of God. Anyone who studies Newman's writings will find that he was a doctrinaire, and devoted himself to abstract speculation, and that he formed his tenets in the study, and that he was so ignorant of men that as he himself confessed, he was not even acquainted with his own parishioners of St. Mary's at Oxford. He lived up in cloudland from beginning to end, and that is why he believed as he did.

John Wesley was the very first of scientific theologians, for he expressed absolutely the great Baconian doctrine of verification. From the days of Francis Bacon men of science have agreed that no theory, however plausible, is to be believed until you can verify it; until you can prove that it is in accord with all the facts. Some theologians ought to get into a balloon and go above the clouds and stay there. John Wesley came down to common life. As the result of his early training, if he saw that his theory was contradicted by fact, he gave up his theory, and he altered and modified and reconstructed his theory in order to bring it into harmony with fact. He came to America to convert the red Indians, and as he himself said, "I needed to be converted myself." He said with the simplicity of a child, If a man might know his sins forgiven he must give up his prejudices. He was always correcting his abstract conclusions in order to bring them into harmony with fact. John Wesley's theology was founded upon personal experience, and that is why it was so well adapted to the needs of all classes of men. I stand Sunday after Sunday in St.

James Hall in West London and preach to an audience composed of all kinds of people, from the steps of the throne to the gutter. I will venture to say that there are very few people in London who at one time or another have not been in St. James hall. Without the least alteration or addition I preach the *old, old* gospel that is built upon a foundation of rock, and the result is that all sorts and conditions of people are brought to Christ, and realize that He is their risen, living, and loving Savior; they learn to put their trust in Him, and become really ardent Christians. It was by preaching a living faith that Wesley was able to combat with and destroy infidelity, which was rife in England in his day, and thus he saved the nation from a revolution more bloody than that which desecrated France. In the first place he said, "The world is my parish." He believed in universal redemption. There are some ministers who talk about holding their own, as if they belonged to that narrow sect who believe that very few people are in the elect. Twelve years the majority of the English people were outside the Church. That is true in America to-day. I heard a minister of the Methodist Episcopal Church say the other day that five-sixths of the people in the Northern cities never go to a place of worship, and I believe him. And he said the reason was that five-sixths of the Methodists did nothing. My dear brethren, in every church that I have ever been connected with three-fourths of the people did nothing. It is true here; take the majority, the great majority are doing nothing, but they must be stirred up and aroused. We must make them realize that every individual member of the Church, according to his opportunity, should be working hard to bring the world to Christ. That they ought to be interested, and try and reach those on the outside; that for an idle Christian the Bible has no blessing.

John Wesley reached the masses of the people, and he was the first Englishman in modern history who ever reached the masses. The old monks alone exerted an influence equal to his. The Protestant Reformation was essentially a middle class movement. It did not reach the aristocracy, nor the peasants. It only reached those whom we call the middle class, the tradesmen, and the professional men, the very pillars of society, as Aristotle said long ago. It was a narrow and privileged movement. So that when John Wesley began his work the great mass of the poor were heathen. Neither the Established Church nor the old Dissenters had ever been able to reach the poor. The Congregationalists, a most thriving sect, were made up almost exclusively of the middle classes. Since Mr. Spurgeon arose, the English Baptists have reached some of the lower class, but very few. The only sect which has reached the lower classes is the



Methodists. The Salvation Army is nearly all Methodists. John Wesley reached the masses of the people; he was the first great democratic preacher of the English race, and he made modern England, and saved us from a revolution. John Wesley wielded a great and mighty power in England; he believed in Jesus Christ. He turned the thoughts of the masses into democratic channels, and to-day they are convinced that what is morally wrong can never be politically right. That is why John Bright and Gladstone have been able to appeal with overpowering effect to the masses of the people in any great crisis. They do not say, What does my political party say? They say, Is it right, or is it wrong? And when the nation is convinced that a thing is right, it does it. We owe all that to the fact that John Wesley preached to the poor.

But I am sorry to say that the Methodist Church had become respectable. We sat at the corners of pews, and sang hymns, not always altogether in tune, listened to prayers and sermons most gratifying to eminently respectable saints. Twenty years ago we were dying of respectability. I will illustrate this in the form of an anecdote: There was once two brothers; one had his hand in every thing in public affairs, in business; in fact nothing went on that he wasn't there; the other brother was quite the opposite, most conservative and cautious, hesitating to take any step lest it should be a false step. Finally this extremely cautious individual died, and some one on being asked what he died of, said, "I guess he died of self-respect." I am bound to say that twenty years ago the British Methodist Church was in great danger of dying of self-respect, and in the meantime the population was growing by leaps and bounds in all directions as it had never grown before. Many of our great sanctuaries that had once been crowded were empty because the eminently respectable people had either gone to heaven or to the suburbs. As soon as these tradesmen accumulated enough they went to the suburbs, far away from the scene of operation. The poor lived in the lower parts of the great cities, in hovels crowded together, as they do in the Northern States here. The reason was that they kept up the plans and methods which had succeeded forty years ago. We ought to use a little common sense in these things. Will the same things our grandfathers did suit us now? O my dear brethren, let us use as much common sense in religion as we do in politics, and we will soon make it difficult for the devil to live either in America or in England. John Wesley was willing to accept any change if he thought it would be useful; he even went against the settled prejudices of a dozen years, and permitted men to speak in pulpit. He said, "Church or no church, but the people must be saved." His

brother Charles was the other way; he wanted nothing new. On one occasion a layman got up to speak in conference. Charles called out, "John, John, if you let that man go on talking I will take my hat and leave the conference." John Wesley called out, "Give my brother Charles his hat, will you." That was his way of talking. We must be prepared to adapt ourselves to new environments. The secret of success in all Christian enterprises is summed up in the one word, adaptation. Nothing but a little sanctified common sense. Notice the definition of entire sanctification. "An anxious desire not to have your own way." This also applies to the pulpit. There is an eminent saint of my acquaintance who preaches for one hour and a half on that subject. I said to him, "My dear sir, why don't you split those admirable sermons, at least into two?" Yet he will preach for one and one-half hours to gentlemen that will not listen to him for that time. He never will be entirely sanctified until he goes down on his knees before God at the altar and confesses his sin and promises God that he never will preach at that length again. If he could save souls by preaching three hours let him do it.

We have no cut and dried plans. My business is to succeed. If you find your plans do not succeed alter them and improve them. There is an election between Jesus Christ and the devil, and I want to have "J. C." at the head of the pole, and if our methods do not succeed we must alter our methods. "The proof of the pudding is in the eating;" if we can get sinners converted, all right. I have one of the best brass bands in West London—I am simply going back to what they used to have in Old England. Suppose by excellent music I get a great crowd to hear the gospel. As long as these things are subordinated to the main result it is all right, whether what we do is old or new, whether it suits Mr. So-and-So or not. We sometimes see one or two rich men in a church who try to rule the church. What does it matter whether a man approves of what we do or not, so long as God does?

We must adopt new plans if we don't succeed. If I find any one of my plans don't succeed, I drop it like I would a hot potato, and say no more about it. But when you do succeed, go on. If some Christians would take as much trouble to succeed as they do to prove that they can succeed, it would be all right. It is a marvelous discovery which *we* have made, but which *you* will find true, that people have bodies as well as souls. I quite expect you to look very much surprised, for I believe there are a great many excellent Christians engaged in saving souls who have not had time to discover this fact. I find in dealing with men and women in London that I am not dealing with spirits but with human beings. This makes a great difference.



John Wesley had also found out this fact, for when he was eighty years old he had an orphanage for helpless children. A great many people think the idea originated by Gen. Booth is entirely new, but John Wesley had it more than a hundred years ago, and Booth is so far behind him that he can scarcely see him; in fact John Wesley was five hundred years ahead of his own time. He turned the vestry of the church into a work-shop in order that he might give men and women work, to save them from starvation. He believed that nothing desecrated the house of God which helped the cause of Christ.

At this point I wish to thank our good friends here, whose magnificent hospitality we have enjoyed, for the generous sum of money they have collected and placed in the hands of my colleague for the benefit of my mission. I can not tell you how our friends at home will appreciate this splendid donation. It will go to help carry on the good work in London in which we are engaged. I am afraid that the rest of you who have been left out in the cold in this matter might have a just grievance, so I would suggest that the baskets be passed around, and those who like can give something; at the same time there is no special need of money to carry on this great work in London, but it will be used for that purpose, and very much appreciated when I announce your kindness on the other side of the Atlantic. John Wesley at one time preached a great sermon on money, and a rich old farmer went to hear him. He divided his discourse into three heads. First head: Get all you can. Splendid, said the farmer. Second head: Save all you can. Magnificent, said the farmer. Third head: Give all you can. O dear me! said the farmer, he spoilt it all now. And John Wesley lived up to his creed. After obtaining \$300,000 from the sale of his books, an unprecedented sum at that time, he gave away every cent of that great sum to the cause of God and perishing humanity.

The great drift of population in modern times is toward the towns. The one thing that quite staggered me in America was that in New York, in Boston, and all the crowded centres you have all the social evils that exist in England. They are here, and you must destroy them or they will destroy you. The majority of the citizens upon whom the future of this country depends never go to a place of worship. This is no more a Christian republic than England is a Christian monarchy. We have never yet had a Christian nation, where the home policy was Christian, and the foreign policy was Christian, and everything was Christian; but I believe we will have some day. Let us live up to our duties, and the day will soon dawn when all the resources of civilization will be in our hands, and we shall be able to use them all to promote the happi-

ness of mankind. What we want, North, South, East and West, is a good old-fashioned Methodist revival. I know of no better definition of a Methodist revival than given by a half-witted crossing-sweeper in the great city of Leeds. He had only one-half a brain, but he used that for Christ. One Monday morning he was seen to be in a very excited state. There was a place there called the Bogot House, but it has long since been replaced by a larger and more modern building. A gentleman coming across the crossing that morning as usual gave him his two cents and asked, "What is the matter?" "O glory be to God," said the boy, "there is a revival in the Bogot House." "What do you mean?" asked the gentleman. "God is making new Methodists and mending the old ones." That is what we want everywhere. I use the word *methorist* in the ordinary sense, in the sense in which John Wesley defined it in his Dictionary, for he also produced a dictionary. He said a Methodist is a man who orders his life according to the method laid down in the New Testament. Live up to that and it will be well for you now and forever.

I have been much struck by the fact that you have the same problems that you must face here in America that we had in England, and that you are very much in the condition that we were twenty years ago. But your possibilities are immeasurably greater than ours have been, not only in London, but in England. But by God's might we have been able to attain great results, by simply adjusting and adapting ourselves to the situation. There is nothing else for you to do. I am more persuaded than ever that to a very great extent the destinies of civilization are in your hands. You must evangelize the masses of non-church goers in your cities, or they will heathenize you. This great Republic is founded on the Bible. All that is best and purest in your institutions you owe to your Christian forefathers. Be faithful to your magnanimous monitors, and resolve that whatever sacrifices it may involve on your own part you will never rest until the crowding millions of this great Republic recognize Christ as their Lord and Savior.

#### SATURDAY, OCT. 24.

Mr. Perine, of Auburn, N. Y., Chairman.

9:00 A. M. Devotional Exercises.

9:30 A. M. The Chairman announced that the paper on "How Can the Church be Stimulated to Perform Its Duty in Supporting Missions?" would not be presented in the form of a



paper, on account of the absence of Mr. Drew, but the subject would be opened for discussion. What we want is not so much a discussion as a presentation of those methods which have been carried on in our different seminaries. Let this subject be discussed in a manner that will do us the most good. Let us be much in prayer during the discussion.

The subject is now open before the Alliance.

Mr. Merrifield, of Morgan Park, Chicago, then said :

The Executive Committee have requested me to present to you one plan by which the world may possibly be evangelized. I think like Brother Hughes, when he said last evening, that in order to grapple with the great problem of heathenism, we must have new plans. So it appears to me in preparing to go into a new field of action we should have new plans. I think our plan will present itself favorably to all practical business minds, and I would like for you all to consider it and think it over carefully and take it back to your seminaries as a possible method of supporting missionaries upon the foreign field. This plan has the sanction of four of our leading societies; they have had it in contemplation for some time. It is a plan by which our American capitalists and our American churches and seminaries shall be brought into this great combat, and we bring it before you for your very careful consideration this morning.

The plan is, that our American churches and capitalists shall incorporate a stock company having a capital of not less than \$500,000. There shall be two boards, one a foreign board and the other a home board, who shall have the examination of men who present themselves for labor in the foreign field. The company shall be incorporated with this capital, which shall be expended according to the good judgment of these advisory boards.

The scene we have selected for our labors is in Central Africa, in the Congo District. We propose to send out five hundred men the first year; these men shall be divided into three classes. There will be fifty missionaries from our Seminaries and colleges, fifty medical men, and we want a large number of men who are skillful with their hands to go out there and make their homes there. We will purchase an ocean ship, and we find that it will cost at most \$250,000, and we will have it to bring back products and sell them.

We propose to establish two saw mills in order that this mahogany, which is abundant there, may be sawed up and taken to Liverpool and sold. If we can clear only five cents a foot we shall raise a large amount. We propose also to establish a cotton gin, in order that the cotton may be ginned and sent to market. We also will establish

other factories. Thus in a short while we will be able to realize the entire amount of money spent in the establishment of a colony there. It is possible to do this—it is very possible, and by God's help it shall be done.

We propose to place some eighty or one hundred families in each of these colonies. This is a most favored country, and right here is where missionaries are most needed to-day.

We believe that God will give us his blessing, and by his grace we shall accomplish great things. I desire that each of you shall report this method when you return home. Any suggestions you wish to make we will be glad to receive. May God bless our plan.

Mr. ———— then said :

Every great work must be carried on on some plan. This work of evangelization must be carried on on some plan, and I think it would be well to consider this plan.

Mr. ———— then said :

I would like to ask if the prospectus of this plan has been printed, so that we could take it back to our Seminaries.

Mr. Merrifield then said :

There is one in the process of being printed now, and a copy will be mailed to each of you.

Mr. ———— then said :

Have the subscriptions for stock in this company been taken? If not I would like for some one to explain about getting the money to carry it on.

Mr. Merrifield then said :

Notes have been made and signed by responsible parties for \$100 each, and they will be paid in cash before the first day of January, 1893. We have all reasonable promises that this money will be paid by that time. This plan will be in the hands of twenty or thirty of our leading men, and will succeed. The reason I like this plan is because it is something new, and is the product of great faith, and will take great faith to carry it out. Some may think this plan is not reasonable, but the more I think about it the more reasonable it seems. Can this money be raised? The Bible has told us, "That as our faith is, so shall it be unto us."

Mr. ———— then said :

I am very anxious that we should have a good many plans suggested this morning. I would like for us to have the plans presented which have been tried by the men in their own Seminaries. I don't think it would be well to confine ourselves to the discussion of this one particular plan. How much are our Seminaries giving to the



support of missions? Some have given \$1,000 in a year, some \$500, and some only \$25, and some have given little or nothing. I would like to hear from some of those who have given the larger sums. I would like to hear from Princeton, I think she gave \$1,000.

Mr. Campbell, of Union Seminary, N. Y., then said :

The scheme that has been presented is an old scheme, it has been tried in Africa. Colonists have been sent out to Africa to work there.

Union Seminary, New York, has done considerable in helping along missions, and I will tell the gentleman that asked how we raised the money. If we want to raise a certain amount we just tell them how much we want to raise and pass around the cards, and that is the way we get it. If you want a church to raise a certain amount just tell them, and they will raise it. The first year we raised \$300 for foreign missions, and the next year we went up to \$700, and so on.

Mr. Stuart, of the Virginia Theological Institute, then said :

I think we should rouse the Church to its duty in regard to missions, its duty in raising the money necessary to carry them on. The way to rouse the Church is to have every minister preach at least one missionary sermon a year to his congregation. So few do this. They ought to preach a strong missionary sermon full of life. We want to let the Church know ; let it know its duty, let each member see his own responsibility. One year we raised \$6,000 for foreign missions. On another occasion we raised \$1,500 in two months, just by letting the members of the church know their duty. If we could raise such a sum as this in so short a while, is it not possible for us to raise \$500,000? It lies in the hands of the students to raise the money.

Mr. Treston, of Chicago,———then said :

There is a great deal of trouble in getting the churches to work, but the fault lies with us. We find no difficulty in being heard by the churches; we can get audiences whenever we want them; the churches are ready to hear us. The reason we fail is simply because we have not laid the matter before them in the right light. The question is, "How can the churches be stimulated to perform their duty in regard to Foreign Missions?" I say the trouble lies with us, with you and me. We have talked foreignmissions; we have talked sympathy for the heathens. We have said everything but that Jesus Christ has left a command to evangelize the world. We should say, Jesus Christ has said this. Make them realize their duty before God is to help evangelize this world.

God is going to hold us accountable for our actions. The idea of a man who worships the Almighty God saying that we ought to use the

means the devil uses. God is not going to use any of the tools of the devil in this day.

First, let us get the Church of God face to face with Jesus Christ. First, let us unite the great world as one missionary field; there is no division. Jesus Christ considered the world as a field, and we must get all these lines obliterated.

The second thing is to get them to realize that they are personally responsible for the evangelization of the world,—not as a church, but personally responsible as individuals for the evangelization of the world. I don't believe that the world will be evangelized in this generation, or in any other generation, by the Church of God as it is to-day.

We must take our Bibles as our sole means for action, and make no compromises with the devil to bring souls to Christ. Simply take our Bibles and tell the truth, the whole truth of Christ.

Mr.———then said :

It seems to be the opinion of those who have spoken that it is the duty of the students to impress upon the churches their duty in this respect. I think the students need to look at the reports of colleges,—look at their own position on this question. Some of our colleges have reported \$10 per member, but most of them have reported \$5 per member. I think each of us ought to ask himself the question, "What am I doing for foreign missions?"

Mr. Goodwin, of Alexandria, Va., then said :

I move that a committee of five be appointed to consider the advisability of raising the money to purchase a library, to be placed at the disposition of the American Missionary Society for use in the work in Japan.

A vote was then taken by the chairman, which resulted in the motion being carried, and the committee was requested to name the five.

10:30 A. M.

**Address: "The Evangelization of the Negro in the South."**

REV. S. A. STEEL, D. D., NASHVILLE, TENN.

MR. PRESIDENT AND BROTHERS:—I feel that it is due to you and myself that I should say that I was notified of your desire that I should speak on this subject, only a few days ago; and I have been so overwhelmed with work that could not be put aside that I have had very little time to give to the consideration of the subject. It is very rarely that I allow myself to be persuaded into speaking on any



special subject on any special occasion, when I have not had ample time to prepare myself to edify. I have, therefore, contrary to my usual custom, put what I have to say down on paper.

A few years ago I was requested to name a suitable Southern man to speak on the negro before the American Missionary Association. I named a man of conspicuous ability, and he was duly invited by the society. He asked for thirty days time to consider the question, and at the end of that time declined the invitation. When I asked him the reason of his declination, he said, that the longer he studied the problem the darker it became, and that if he should go to New York and say what the South really believes and feels on this question, the whole North would denounce him; while if he said what the North wanted said, the whole South would denounce him. He, therefore, refused to attempt the perilous passage between the threatening Scylla and Charybdis of this tremendous problem.

It may have been an instance of where prudence was the better part of valor. But I doubt the correctness of his conclusion. For my part, I believe the time has fully come when the North and the South should understand and discuss calmly the reasons of the respective opinions which they may hold on this vital subject. I have myself been honored on several occasions with the privilege of presenting our Southern views on this subject to Northern audiences, and have been encouraged greatly to find that there is a large and intelligent North who are willing to hear kindly and to estimate fairly our Southern way of dealing with the negro problem. It is only by such honest and manly comparison of views that we can hope to reach the truth, to diminish the friction of the work, to abate the prejudices that hinder it, and to unite the American people in that practical co-operation of effort which is indispensable to success.

It is safe to say, gentlemen, that no topic discussed in your meeting surpasses this in real importance. It is a question of such magnitude and vital interest, not only to the people of the South and of the United States, but to mankind at large, that it deserves the best thought we can bestow upon it. The statesman who is concerned with the political problem of his government; the publicist who is concerned with his economical relations; the educator who is concerned with his enlightenment; the philanthropist who would ameliorate his social condition, and the Christian missionary who would bring him to Christ, should all welcome any light, from whatever source it may come, that will help them to reach wise conclusions about the negro.

I do not suppose that I can tell you anything new on this subject, but we are here for practical conference about the kingdom of our

Lord on earth, and I may, at least, hope to call your attention to certain facts about the negro in America, which must be given their proper place in our thinking, if we are to think rightly, and our thinking is to lead to any practical results.

The great question is, how can we best evangelize the negroes of the South? I answer: First, that whoever would aid in the evangelization of the negro must recognize the hand of God in his whole history in America. I think that anyone who studies that history will be forced to admit that we have made terrible mistakes in dealing with the negro in the past. They were mistakes which were perhaps natural and unavoidable. They grew out of the circumstances which surrounded us, and at the time we all thought that we were doing the best that could be done. But subsequent events has shown us that we were wrong, and the immense difficulty of this problem now is largely due to the errors of the past.

It was a great mistake to have brought the negro to America. It was not a mistake for the negro; it was the best thing that ever happened for him. But it was a mistake for America. The South, however, was not responsible for this mistake. We have sins enough to bear without shouldering any that do not belong to us; and this particular sin must lie at other doors. New England—whose voices of freedom have thrilled the world; whose every rock has been the shrine of liberty; whose sword of right has flashed defiance to oppression in every land, and lighted with its ray of hope the darkness of every dungeon around the globe—New England brought the negroes to America. The slave-ships that ravaged the coasts of Africa were built at her docks, and sailed from her ports; and the sons of sires who carved the paths of freedom with their swords forged the chains that bound the captive Ethiopian to his fate. And if New England, since that darker age, has offered up here tombs of noble lives on the bloody altar of war to retrieve the wrong, she should at least remember her share in it when sitting in judgment, on the question of slavery in the South.

The South did wrong to adopt and perpetuate the system of African slavery. She sinned against her own life. She sowed the dragon teeth, from which she has seen a harvest of fiery spears waving across her fair fields. She, too, has expiated the wrong in blood and ruin and woe. So surely, in the long run, does the violation of the fundamental moral order of the world work out its fatal retribution.

But if it was wrong for the North to capture the poor African in his native wilds and bring him here as a slave; and if it was wrong



for the South to receive and hold him in perpetual bondage, God overruled the wrong, and made it inure to the salvation of the slave. Slavery in the South undoubtedly had its abuses, but it was the mildest form of human slavery ever known. As a rule, the bond of affection between master and slave was one of the strongest social forces in our life; and many of us who lived and mingled from childhood with the slaves learned of the "horrors of slavery" from the fiery philippics of those who never saw a negro, and lived a thousand miles away. Slavery lifted the African savage into civilized manhood. In the school of southern slavery the naked sons of Guinea, to all appearances but a few removes from the baboons of their native jungles, learned the language, the manners, the habits, and the religion of civilized life. The Methodist Ecumenical Conference in Washington has been thrilled by the eloquent negro bishops and ministers who are members of that great body, and who are, perhaps, the most conspicuous examples of what Christianity has done for degraded heathen races. But these negroes are not the fruits of your devoted missionary toil in Africa: they are the product of American slavery. But for slavery in the South, those swarthy bishops in broadcloth, presiding over the great council of the Church, would have been filthy savages in the swamps of Africa to-day.

I am not defending slavery. I admit the wrong of it, and its incompatibility with the true moral order of the world; and rejoice that we are rid of the system. But I am demanding that, over against the condemnation of the South in the matter of slavery, and the irrational prejudice against the institution itself, there shall be set, in simple fairness, the benefits it conferred on the negro.

It was a great mistake to fight about the negro.

It is true the negro was only the occasion of the civil war. The North would never have gone to war to set him free, nor the South to keep him in slavery. Great principles of government lay underneath the struggle, so that it became on the part of the South a battle for constitutional liberty, and on that of the North a battle for the Union. Both were right from their respective standpoints. Both had a cause for which men might well be willing to die for victory. Both may mutually honor and respect each other now for the high-souled devotion to principle which was displayed on a hundred bloody fields. To both we rightly build lofty monuments to-day.

But in the crash of the conflict the chain of slavery was snapped asunder, and the change wrought in the economic, social, political and moral condition of the nation by the sudden liberation of four millions of slaves became the most potential fact of the mighty struggle. We adopted the most costly and brutal plan possible for getting

rid of slavery. A white man was killed for every adult negro set free, and four times the money value of the negro expended in the effort. The very existence of the government was put in jeopardy, and the seeds of deep-seated national evils sown by the spirit of strife that assumed the control of our destiny.

War is nearly always wrong. It grows out of our lusts. It belongs to a low order of civilization. It will, sooner or later, cease to be the method by which mankind adjust their differences. Had we allowed the moral and economical forces at work to solve the problem, American civilization would within a few decades have thrown aside the system of domestic slavery as an obsolete thing, just as we have thrown aside the old stage coach for the express train, because it is a far better thing for us.

Christianity, gentlemen, was aiming at the result and working it out when the convulsion of the civil war arrested the salutary process. In the South a strong religious sentiment was steadily at work to mitigate the severities of slavery, and it was steadily gaining ground. Christian masters provided religious instruction for their slaves. Devoted men toiled among them as missionaries, and gathered thousands of them into the Church. The moral effect of this salutary work was seen when the storm of war was raging in the fidelity of the slaves to their homes and masters in the South. We challenge the world for a parallel to the example. Remember that the freedom of the negro was hung on the victory of the North—his continuance in slavery on the victory of the South: yet such was the tie which Christianity had created between the master and his slave that he for the most part took the side of the South, cultivating the fields and shielding as far as he could its homes, while its sons were fighting in the bloody front of war. It shows the depth and value of the moral hold Christianity had acquired on the negroes of the South prior to the civil war, and what we might have expected it to do for them ultimately could we have muzzled the fanatical agitators who, impatient of the slow but pacific methods of the gospel, drew the sword of battle.

But the greatest of all our mistakes in dealing with this negro question was his enfranchisement. It was a stupendous folly, and a crime against civilization, to suddenly invest the African race in America with the political franchise of freedom. The white people of this country, sprung from one of the most vigorous and vital stocks of humanity, have taken centuries to reach their present stage of civilization. They have been trained for a thousand years in the school of freedom, and still the question of their ability to maintain republican government seems to be a problem by no means finally settled. Yet the negro, an immeasurably inferior race, and with no



experience whatever in self-government, was suddenly put into full possession of the political rights and privileges and powers of citizenship. It was like taking children into partnership to manage a vast business which required the wisest judgment and longest experience in order to success. The result was disastrous. Forced into a false position, entrusted with responsibilities he was totally unfit to discharge, the experiment of a negro ballot embittered the South far more than the fiery besom of war itself had done. It alienated the races from each other. It split them asunder. It arrayed them against each other. It put civilization itself in jeopardy. It made it necessary for the white people of the South to band together against the black people, and to condone any political corruption or resort to whatever revolutionary measures were necessary to prevent the negroes from obtaining political control.

To-day the unhappy result of this folly is seen in the constant irritation of the American public over this negro question. The fundamental law of the nation is in conflict with the higher law of self-preservation. While the South was prostrate and helpless from the bloody exhaustion of war, the victorious North put a weapon of terrible power in the hands of the negro. And now that the South has risen, and by sheer force of moral superiority, wrested that weapon from his hands, the North is forever provoked with what it considers injustice to the African race. Yet you might as well tell a man to stand and be shot as to tell the South to stand and let the negro rule.

Now whoever would labor for the elevation and evangelization of the negroes of the South must recognize the stern logic of these facts, and adjust himself to them. They are the result of our mistakes in the past, and while they enormously complicate the problem, we shall only make matters worse by ignoring them. So far as the ballot is concerned, if the experience of the past counts for anything, the negro will find it to his interest to let it alone, and address himself to the work of preparing himself for it. And certainly those who undertake to teach him should also avoid inciting him to the impossible exercise of political power. This may not be as some would like to have it, but I am stating facts that it will be folly to ignore, if we are in earnest to evangelize the negro. Where he lets politics alone he is steadily advancing, and will continue to advance; where he undertakes to enjoy his political rights, he stirs up those vital antagonisms that arrest his progress, and indefinitely postpone the day when he can exercise the power of the ballot with danger to civilized society. We must work on distinctively religious lines. If I seem to go out of my

way in discussing these points, I can only say that experience has taught me that the caution is needed.

In the next place, those who would help the negro must respect the sentiments of the South on this subject. However much they may differ as to the treatment which should be accorded the negro, they must be willing to concede to the people of the South some knowledge and conscience in their way of looking at this question. We know the negro, not as he appears in the pages of romancing reformers, or to the eyes of visionary tourists, who catch a glimpse of him in a hurried ride through the country; but from daily contact in all the relations of life. It is vastly more likely that knowledge derived from such practical acquaintance with the negro can be safely trusted in the estimative form of him, than that drawn from a theoretical view of his case.

Again, whoever would help the negro must seek to cultivate kindly relations with the whites. For a long time to come, if not forever, the two races must live side by side in this country. They have the same interests at stake. They are in the same boat. It is the highest unwisdom to set them against each other. The South cannot do without the negro, and it is safe to say that the negro would nowhere be so well off as he is in the South. The North would not stand what we do from him, easy as it is for it to lecture us on our duty. The negro's best friends are the people of the South, who understand him, and to whom he is at least an industrial necessity. Let the spirit of religion prevail, and rebuke the fanatical agitators who would stir up race prejudice.

Again, whoever would help the negro must labor for his moral and material welfare. Politics may come after awhile, but the great need of the negro now is education in the primary principles of Christian morality. Both nature and providence have fixed their place in the social system of the South, and it is on the plainest dictate of common sense and religion that they should be fitted to fill it.

Again, there should be a closer union between the whites and blacks in Christian work. Separate churches are a necessity; but the white churches should encourage and help the negroes. Their ministers should thoughtfully aid in every available way to encourage and aid the work among the blacks. More money should be expended in their religious instruction. It is infinitely more important for either a white man or a negro that he should be religious than that he should be educated. Education without religion only increases a man's capacity for suffering himself and for making others suffer. The negroes before the war were the happiest people in the world, well cared for by humane masters, whose interests it was to keep



them healthy and contented. They were free from responsibility and care. But there is no sadder sight on earth than an educated mind without the moral force of religion to restrain and direct its energy.

Again, we must be patient. We have made wonderful progress in the past. The negroes are learning to read and write, and many of them are becoming skilled laborers. They are acquiring property, and have all the rights that a white man has before the law. They are building better churches, and there is more life and power in them than ever before. A polite, well-bred negro has no trouble in getting along in this country. Where there is trouble it springs out of the aggressive insolence of men or women who thrust themselves into offensive attitudes. But this is a growing process. We cannot force it. It must go forward gradually. The readjustment of the relations which the white and black races have sustained to each other in America cannot be effected in a day. No one is fitted to help the negro who is not willing to work on in patient waiting for the natural ripening of this fruit.

May I call your attention for a moment to some of the considerations which press this work upon me with tremendous force? First, we ought to evangelize the negro because *he is a man*. He is a part of Adam's race. He is the object of the redeeming love of Christ. He is included in the covenant of the gospel, and entitled to all its benefits. He is as dear to God as the white men of Europe or the yellow sons of Asia. And if inferiority of position in the social system; if poverty, if ignorance, and moral need can create a higher claim for one class than another or the sympathy and efforts of the Christian world, surely the degradation and ignorance of the Southern negroes since the war appeal most powerfully to our hearts.

We ought to evangelize the negro for our own sakes. He is right here among us, and is here to stay for a long, long time. Seven millions of Africans in the South cry to us for the bread of life. Christianity alone can solve this negro problem. The politicians dealt with the matter after their fashion in 1861, and if they meddle with it they will only plunge us into terrible confusion again. As the negroes improve in education, in material welfare, in social position, they will become more and more restless under the inevitable limitations of their position; and we owe it to ourselves, to our children, to the land we love, and to the cause of human peace and progress everywhere, to bring the negroes of the South under the influence of Christianity.

Finally, we ought to evangelize the negroes, that they may in turn bring Africa to Christ. No man can look at the work for the negro in America without seeing Africa loom up behind it. The idea of the

wholesale return of the negroes to Africa is absurd; and as a method of solving this negro problem is not worthy a moment's thought. But the return of educated and consecrated negroes as missionaries to their fatherland is to be one of the greatest results of our work among the negroes of the South. It is not improbable that God is working out this vast end through the strange history of this race in America. It will be a happy, happy time when from the countless millions of the dark continent there shall arise the songs of Zion, and wide over its deserts redeemed by the faith and zeal of the spiritual children of our churches here there shall blossom the bright flower of Christian civilization. Gentlemen, the shortest route to Africa with the Gospel is by the way of the South.

There is great reason to be encouraged in this noble work. The enlightened policy of the Southern States in their generous provision for the education of the negroes, together with the splendid benefactions of the North, point to a steady progress in the mental elevation of the race. The negro is sharing, too, in the material prosperity of our country, acquiring property, building homes, and surrounding themselves more and more with the means of comfort. Their Churches are flourishing. They are a religious race. They take kindly to those who propose to teach them the way of life more perfectly. Let us hope that there shall go out from this great meeting of those who must soon stand in the front ranks of our militant and aggressive Christianity, a quickening influence in behalf of a wider, more practiced, and enthusiastic, policy for bringing the negroes of our sunny South to the knowledge of Jesus Christ.

2:30 P. M. Devotional exercises.

3:00 P. M. Paper: "Prayer and Missions" was read by Robt. E. Speer, Princeton.

### "Prayer and Missions."

ROBT. E. SPEER, PRINCETON.

Among the Jews there has been a saying, He prays not at all in whose prayers there is no mention of the kingdom of God, but the veil which remaineth untaken away in the reading of the Old Testament has hung like a pall over the living experience of this truth as well, and Jewish blindness finds its parallel in the Church's neglect of the voice which for centuries has been pleading, largely in vain, "Pray ye the Lord of the harvest to thrust forth laborers into His harvest. Eighteen long centuries of waiting, during which His kingdom has not come, are alike the evidence and the result of the absence



of expressed desire that the King and his kingdom should appear. Perhaps more so now than for years, and yet very little even to-day does the longing cry rise up, "Thy Kingdom Come," not only as an inner advent to hearts in Christendom, but over all the world. If the work of missions were purely a human enterprise, this neglect might be intelligible. But in a supernatural cause, resting on a supernatural charter, led on by an omnipotent Leader, with all His supernatural power pledged to its support on the condition of consecration and prayer on the part of its human agents, a neglect of prayer is a denial of the Lord's leadership and a willful limitation of success. For in all the missionary work of God, to take no wider ground, if there be any wider ground, all success and guidance are consequent only upon prayer.

It was so in the history of the early Church, whose development for years was almost wholly a story of missionary progress, with every step christened and crowned by prayer. The first and the last recorded apostolic acts after the ascension were prayers—the gathering in the upper chamber at Jerusalem, and John's cry from Patmos, "Even so, come, Lord Jesus." The disciples did not first of all take up the pen to preserve the memories of that priceless life, nor was the voice of the world's great need that had brought that life to earth strong enough to call away their thoughts. First of all they sought the Lord's feet in prayer, and in the still, Pentecostal hour the first mighty flood of missionary power rolled over the missionary band, manifesting its character, its meaning and its might in the converted thousands of that day. And not only did prayer secure the promised power but it converted and equipped the workers in the mission cause. It was in these days that they all continued with prayer and supplication, and after direct request for guidance that Matthias was chosen to fill the place of him who was guide to them that took Jesus. The seven deacons, Barnabas and Saul, after their separation to foreign service by the Holy Ghost; the elders chosen at the close of their first missionary journey,—none of these ventured over the threshold of their work without the preparation of prayer. And thereby it was in prayer that new departures were taken. Cornelius at Caesarea, and Simon Peter upon the house-top at Joppa, caught in prayer the commands that opened the door of faith to the Gentiles. Prayer formerly marked the inception of the first missionary tour, as it had brought the impulse of his life to the first great missionary, "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance \* \* and he said unto me, depart, for I will send thee far hence unto the Gentiles." And lastly it was to prayer that in time of need those

early workers invariably resorted. Peter kneels down by the death bed of Dorcas, when he would have the knowledge of the Gospel's power, already declared at the beautiful gate of the temple in Jerusalem, revealed at Joppa, by a manifest resurrection from the dead. Prayer made without ceasing of the Church unto God for him, opens Herod's dungeon doors and sets the apostle free. The Philippian prison shakes, the doors hang ajar, the prisoners' bonds burst a-under amid the midnight prayers of Silas and Paul. And on the last page of the record Publius' father's bloody flux departs in prayer. With everything thus begun, continued and ended in prayer; marking every emergency, guiding every progressive step, animating every act of wider obedience, is it any wonder that when the flames of missionary zeal and success sank away, it was because the fires of prayer had died low on the altars of devotion? Is there any other reason than this for the reiterated plea in the epistles of Paul, that the churches he had founded will labor together with him in prayer for the prosperity of the Gospel with them and with him and in all the world? No. The first two things in the early Church were prayer and missions, and the deepest alliance in the early Church was between missions and prayer.

And not only so, but whenever in subsequent centuries the Church has caught something of the spirit of those early days it has been manifested in a new devotion to missions and a revival of prayer. It must necessarily be so, for His spirit is a spirit of service and communion, of missions and prayer. And communion without service is a dream, and service without communion ashes. It is only, therefore, in accordance with a very general truth that we trace the foundation of our present missionary organizations to times of revival, which were also times of awakened prayer. Almost the first breathings of the modern missionary period were in 1723, when Robert Millar, Presbyterian minister in Paisley, published "The History of the Propagation of Christianity and the Overthrow of Paganism," in which he powerfully urged prayer as the first of nine means for "the conversion of the heathen world." In October, 1744, after some of the famous revivals of 1742, in the West country, a board of nineteen united in what they called, "a concert to promote more abundant application to a duty that is perpetually binding—prayer that our God's kingdom may come, joined with praises." In 1784, at a periodical meeting of the Northamptonshire Association of Baptist Ministers, on motion of John Sutcliff, a plan drawn up by John Ryland, Jr., was addressed to the churches, which urged, among other things, "Let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant



parts of the habitable globe, be the object of your most fervent requests." On this occasion Andrew Fuller preached his first printed sermon on "Working by Faith." Two years afterwards William Carey was baptized in the new by the same John Ryland, and ordained by Andrew Fuller to the ministry at Moulton village. It was out of all this prayer and revival Carey and his little board of Baptist ministers addressed themselves to the task of evangelizing the world. Further still, the London Missionary Society was founded in 1795, for non-Baptist churches, as the direct result of William Carey's work, itself also conceived by Dr. Bogue and Mr. Stephens and founded in prayer. Long before this, even in 1732, as the result of four years' prayer, the first Moravian missionaries went out from Herrabut. And lately, in 1806, a year full of missionary impulse in answer to prayer, came the famous prayer-meeting in the shadow of Greylock, of which Dr. Griffin, a president of Williams' College, said: "I have been in situations to know that from the councils formed in the sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, and the African School, under the care of the Synod of New York and New Jersey, besides all the impetus given to domestic missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres."

And not only has prayer played the supreme part in the formation of missionary agencies, but it has been at the bottom of all revivals in missionary work. The upheaval in the Training School at Kyote, Japan, March 16, 1883, whose influence has, perhaps, shaped the whole subsequent Christian development of Japan, the outpoured floods in the Home Star Mission among the Tebgus, the movement among the Mabrattos in India on the first Monday in January, 1833, the incidents of 1846 in Miss Fiske's school at Oroomiah, the work of Michaelis of the Gossner Society in Java, and the revival wave that swept over Turkey two years ago—all these had no sufficient explanation save that supplied by the power of definite and believing prayer.

Aye, and we may go a step farther than this, and assert that through men who knew how to pray has every new departure and development of missions, which has borne in any real sense the marks of God's leading, been effected. First of all, the occupation of new fields. It was the potency of prayer that demolished into dust the walls of Chinese seclusion. The beginning of the great work in Japan was traced to a little room where the missionaries met every day to pray. In 1770, seven years after the death of Frederick Borwisch, the first of the missionary triumvirate which had gone to Greenland to uphold the hands of Egede, John Beck wrote to Matthew Stoch, recalling

the history of their early life's work. "We three it was," he says, "who made that solemn vow, one with another, wholly to follow our Lord in this land. How many times we besought Him, with weeping, to grant us one son of this nation. But He stopped not at one. Those congregations which we have seen grow up from the beginning, how far do they exceed all our early prayers." Allen Goediver transfigured the initial steps of the work in Terra del Fuego with prayer. There is a paper written by him on his birthday, in which he says: "I pray that Thou wouldst graciously prepare a way for the entrance of Thy servants among the poor heathen of these islands, \* \* \* and should we even languish and die here, I beseech Thee to raise up others and to send forth laborers into this harvest." The translations of the Bible, which have gone on their errand under His blessing, have been made by men who knew how, to borrow Meserve's phrase, to advance upon their knees. Of course it has ever been through prayer that the missionaries have been secured, and it was thither, consequently, that Bishop Patterson resorted when he set apart George Sarowia, praying that "he might be but the first of a goodly band of Melanesian clergymen to carry the gospel to their people." This was the only source of missionary supply recognized by Christ—"Pray ye, therefore, the Lord of the harvest to thrust forth laborers into His harvest." And seeking them in any way which neglects the unceasing search of prayer is not the Lord's way. The first woman ever sent from America as a medical missionary declared her departure for the lightless lands to be the result of her early pastor's prayers. The day appointed by the Church Missionary Society in 1885 to pray for workers was anticipated, even the evening before the formal meeting, by one hundred graduates of the University Church, who dedicated themselves to the foreign missionary work, and declared themselves ready to go when their studies were completed. Before they called He answered, and while they were yet speaking He heard. God alone knows how, replying to prayer, He sent out the hundred workers asked by the China Inland Mission in 1887. David Temple and William Goodell went out to the foreign field from a little group of half a dozen who met for prayer around an old tree stump at Andover, eighty years ago. And if a clearer indication than these is needed of God's way of leading out His workers it is found in the words of Paton's parents to their son as he was deciding the question of his duty to the heathen, "When you were given to us, we laid you upon the altar, our first born, to be consecrated, if God saw fit, as a missionary of the cross; and it has been our constant prayer that you may be prepared, qualified and led to this very decision." If the Church must resort chiefly to prayer for



the missionary workers, workers and Church must labor together in prayer for the desired conversions; and foreign work as a rule has been least fruitful in such results where the Church has least lavished her prayers. Only the great cloud of witnesses who have been familiar with all the trials of God's missionaries from the day Paul was cast out for dead at Lystra to the sufferings caused by the last Chinese riots, know how many lives have been saved, how many dangers have been avoided, how many perils passed on the highway of prayer. The deliverances of 1839 in the Turkish Empire, and the preservation of faith among the bigots' flames of persecution at Uganda, were alike advantageously brought to the kingdom of God by prayer. There is no other way than this to fill the treasuries of mission boards and supply the means for an immensely widened work in the foreign field. Nor is this merely a Christian truth which no experience has ever proved. Pastor Gossner sent out into the foreign field 144 missionaries. Besides providing outfit and passage, he had never less than twenty missionaries dependent directly upon him for support. How he carried on this and his other Christian work, a sentence from the funeral address read over his grave will explain: "He prayed up the walls of a hospital and the heart of the nurses; he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands." "When I sent you without purse and scrip and shoes, lacked ye anything? and they said, nothing." It is the voice of Him to whom belong the silver and the gold, and the cattle on a thousand hills.

Another step in this connection we are tracing needs to be taken. The first thing in the life of the convert must be prayer. The mission that is not a training school of prayer may accomplish much in civilizing and enlightening, but it will be little of a spiritual power in its land. Nothing but the intimacy of communion and the answering strength involved in taking tuition under Him who is to teach men to pray, will ever hold the missionary convert in the midst of overwhelming temptations, or make him for God a man of spiritual power. Things were only, then, as in God's way they must be, when in the revivals of 1872, in Japan, students in the schools of Japan, and in the colleges of prayer, so besought God with tears in one of the meetings at Yokohama, that He would pour out His spirit on Japan as at Pentecost, that captains of men-of-war, English and American, who were present, remarked, "The prayers of these Japanese take the hearts out of us," and the first Japanese congregation of eleven converts sprang out of those prayers; or when the prime minister of the bloody queen of Madagascar, endeavoring to enforce her terrible

edicts against the Christians, was confronted by his own nephew's declaration, "I am a Christian, and if you will you may put me to death, for I must pray." Even more clearly than here can this alliance of prayer and missions be traced in the lives of individual missionaries. It may not be possible to judge of outward success; it is possible to know the measure of inward fidelity from the place which prayer occupies in the missionary's life, and yet, "I do desire to say, gravely and earnestly," says a missionary of the American Board, "that my missionary life has been successful so far as I have been prayerful, and non-successful so far as in prayerfulness I have been lax." Foremost among these prayer-souled men of missions stands David Brainerd. In his diary he writes, "God enabled me so to agonize in prayer that I was quite wet with perspiration, though in the shade and in the cool wind. My soul was drawn out very much from the world for multitudes of souls." And in 1747 he left a dying injunction for his beloved Christian Indians, that at the monthly missionary concert, which the year before had been recommended from Scotland, they should pray for "the conversion of the world." Such a man was John Hunt, with his death bed cry, "Oh, let me pray for Fiji, Lord save Fiji"; and Adoniram Judson, whose only testimony, after a long life of deep experience was, "I never was deeply interested in any object, I never prayed sincerely and earnestly for any thing but it came at some time—no matter how distant the day, somehow, in some shape, probably the last I should have devised—it came!" Dr. Goodell's appeal, "Let it be known, too, that more, apparently, can be done now by prayer than in any other way. Whoever prays most, helps most," was only an expression out of his own life. It was by prayer that Paton was led into the missionary service, by prayer he won the hearts of degraded men, by prayer he dug wells and found fresh water where others found none or salt, by prayer he checked the blood of the assassin, by prayer he locked the jaws of violence; we may be sure that it will be in the hush of prayer that he will fall asleep. From no other source than this could Mackay ever have gained strength for the life of unwearied, unmeasured usefulness he laid down at Uganda. Regarding his prayer, his companion, Ash, says, "Mackay's prayer was very childlike, full of simple trust and supplication. Very humble, very meek, very childlike, he was on his knees before God." How much David Livingstone prayed may be inferred from brief glimpses here and there in his journals, into the holy place in his life. He records on April 29, 1866, an answer to some prayers of his for influence on the mind of the heathen. He begins different years of his diaries with a prayer. Thus, Jan. 1, 1868, "Almighty Father, forgive the sins of the past year for thy Son's sake. Help me



to be made profitable during this year. If I am to die this year prepare me for it." He wrote prayers on his birthdays, too, as March 19, 1872, the next to the last of his birthdays, "My Jesus, my king, my life, my all, I again dedicate my whole self to thee. Accept me and grant, oh, gracious Father, that ere this year is gone, I may finish my task. In Jesus' name I ask it. Amen. So let it be. David Livingstone." And on the last birthday of all, "Let not Satan prevail over me, oh! my good Lord Jesus." And when the worn and wasted figure was found dead, it was in the attitude of prayer. Even in that lonely hour he had knelt down by his bedside at Ilola to commend, with one dying effort, the world's open soul to the Redeemer of the oppressed and the Savior of the lost. There are more martyrs than those who have poured out their blood or burned at the stake for Christ and His Church. They, too, are martyrs who have poured out their lives in service and their souls in the agony of prayer, that the Son of God and His kingdom would come. And as Sunday by Sunday a great branch of the Church sings those glorious words, "The noble army of martyrs praise Thee," it is simply the confident assertion that those who served Him here in the ministry of toil and prayer have taken up the ministry of praise in the land where His servants shall serve Him.

The connection between prayer and missions has been traced thus over the whole field of missionary conditions, simply to show that every element in the missionary problem of to-day depends for its solution chiefly upon prayer. The assertion has been frequently made in past years, that with 20,000 men, properly qualified and distributed, the world could be evangelized in thirty years. And actually there is need of our immediate undaunted effort to secure 20,000 men. Neither, perhaps, can the world be evangelized without them, nor can they be secured without effort. But it is hopeless to endeavor to obtain them, and they would be worthless if obtained, unless the whole effort be inspired and permeated with prayer. "Thrust *thou* forth *thy* laborers into the harvest." Or with the world open and men offering, and treasuries depleted, the missionary agents of the Church may sometimes feel that the great need is a consecration of wealth to the world-wide service of Christ; and surely He does still plead that the tithes be brought into the store-house and His readiness to pour out a blessing tested therewith, but money is not the great need. The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad, because piety and

prayer have been shallow at home. "When I shall see Christians all over the world," said John Foster, "resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door." The condition and consequence of such prayers as this is a new out-pouring of the Holy Ghost. Nothing short of His own suggestion will prompt the necessary prayer to bring Him back again in power. Nothing short of His new out-pouring will ever solve the missionary problems of our day. The first call ever sent out for the annual week of prayer, came first from the mission field, and was designed to unite the whole Christian world in earnest prayer for the promised overflowing of the Spirit upon all nations; and yet year by year the idea has been practically ignored, so that on one occasion the advance call contained no allusion to the Holy Spirit at all. If it was not thoughtless, or worse, it may have been an unconscious manifestation of the same spirit which more than a century and a half ago, when the King of Denmark issued a letter ordering a petition for missions in India and Denmark to be introduced into the church prayers, quickly found expression in hostility and disobedience.

Considering the fearful consequences of it all, something like criminal negligence has marked for years the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer, or shall a change come, at least, over those branches of the Church represented here to-day? It will not avail to pass resolutions and form prayer alliances. For generations great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue evil; the kingdom of God moves faster, but slowly still, and prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men here this afternoon will enter the holy place of prayer, and become, from this day, men whose hearts God has touched with the prayer-passion, the history of His Church will be changed.

They aim to train men in our seminaries to preach. Are men taught to pray? The fact that we meet here as theological students, indicates that we have given ourselves to the ministry of the world; but have we given ourselves continually to prayer—prayer of earnestness, of faith, of heart-breaking anguish for His kingdom—prayer that gives Him no rest and takes none till He shall establish Jerusalem a praise in all the earth? By the wicked neglect of a life that misses the first things in prayer, and that never strains the heart strings of its devotion over the world, shall we virtually beseech Him: "Let not Thy kingdom come; stop Thou the Macedonian cry; close Thou the doors of access to the heathen; bind up the purse strings of



the Church, and palsy the feet of missionaries upon the threshold; let the world's millions go on to death, go on to death." Or, in lives that linger ceaselessly before the Lord, shall we pour out our souls in John Milton's sublime prayer: "The times and seasons pass along under Thy feet, and go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations above all their foregoing ages since Thou tookest the flesh, so Thou canst vouchsafe to us, the unworthy, as large a portion of Thy spirit as Thou pleasest; for who shall prejudice Thy all-governing voice? Seeing the power of Thy grace is not passed away with the primitive times, as bold and faithless men imagine, but Thy kingdom is now at hand, and thou, standing at the door, come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed." Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold and fine gold, more to be wanted than a great name, or apparent opportunities for large usefulness, of deeper significance than high intellectual attainment, or power of popular influence, is the gift I pray God may give to each one of us—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the kingdom of the Lord Jesus Christ.

3:30 P. M.—Discussion of paper opened by Mr. C. S. Williams, of Princeton, N. J., in the absence of Mr. Geo. B. VanDyke, of Princeton, who was to have opened the discussion.

I am sure it is very evident to all of you that we have been listening to the simple truth in regard to prayer and missions. But we are unwilling to leave this subject without talking it over among ourselves, and each one giving some experiences which have come under his own notice, in order that we may get the greatest amount of profit. I wish to present two or three lines of thought.

The paper just read has given us a broad exposition of the subject, and scarcely a passage of Scripture could be found to add its testimony to what our brother has given as to the power and use of prayer in the work of the Church. Every man and woman on the foreign field to-day will testify that he or she has been led there in direct answer to prayer. Overwhelming is their testimony as to the marvelous change worked by God in their hearts in times of this kind.

Also, as to their testimony concerning the vital connection between prayer here at home and success away out yonder in the

field: that God blesses their work in answer to the prayers of friends at home.

But further, it is also this power of prayer that is turning the hearts of young men towards the foreign field. It is this power that is checking the fury of the savage, thus enabling the Missionary of God to go all over the world. It is this power which is turning the desert into a pool of water and causing it to blossom like a rose. We see what God has done and is still doing. We know how this power has worked in our own personal lives during the last two years. In a few short months some of us will set out on our journey to take up the work of God in some place across the sea; and the success of that work and the salvation of thousands of souls depend almost wholly upon our power with God in offering up prayer. It should become a passion in our hearts. May we not indeed learn the great secret and obtain a great power with God as we turn ourselves toward the work of carrying out the Gospel? If any have failed in their undertaking or in making appeals to the heart of the savage it was because of their lack of faith. We must have the greatest faith to obtain power with God in prayer.

There is one other thing. The whole Church must be roused to pray. Before we go home to our seminaries and churches let us, each one of us, become imbued with the spirit of prayer and carry it with us home and make them partakers with us of this holy power. How can we accomplish this? Not by any resolutions. It must be done by the impulse of our own hearts. Let us unite in strong, passionate prayer, and the Holy Spirit will light, from our hearts, many a torch to carry the light to the whole world.

The Chairman then said:

I believe that if there are failures in our Church work, it will be because we fail to go to God in prayer. We must pray often.

Mr. Breen then said:

For myself I do not feel that we ought to continue this discussion, on account of the turn that has been given to the subject this evening. Let us unite our hearts in prayer, and give up this time to heartfelt, earnest prayer.

Several prayers were then made.

Mr. G. Yoshioko then offered the following resolution:

That every morning, between seven and eight o'clock, for a week, we bow in prayer for the evangelization of the world.

A vote was taken by the Chairman, which resulted in the resolution being adopted.



7:30 P. M.

*Address.*

BISHOP A. W. WILSON, BALTIMORE, MD.

It is my misfortune not to have been able to attend any of the sessions of your Convention; so I come without any of that preparation that is obtained by association and by careful consideration of all that has gone before. Sprung into your midst I have to speak to you from my own personal interest in a knowledge of the work to which our attention is called. It is highly probable that much that I shall say has already been said; for there are but few things new in the line of church work, and especially missionary effort, to be of interest at this late day. I can only begin with the foundations. The most remarkable feature of our gospel is that from the very beginning it aimed at universal diffusion and dominion. The first words, almost, of our Lord were on this point, as was also his last recorded address. In the passage which was read to you He gives a very distinct announcement of his purpose to have the testimony of Himself borne to all nations to the ends of the earth, as well as an ample provision to secure such a result. It is one of the most important features, because it is absolutely unique. There is no other system of thought or religion which sought such wide-spread prevalence, and aimed at so universal a diffusion. In all regions of thought men have always maintained an attitude of doubt and uncertainty as to the final outcome. No wise man will say concerning any system that is in vogue to-day that it will maintain its hold upon human life and thought a century hence. No wise man will insist that his special view, no matter whence obtained or how effective it may have been in his life or upon other lives and minds, will stand the test of ages. But there was an absolute assurance from the very outset that the gospel which Jesus Christ preached would last through all time, and be diffused among all peoples, and that it would find itself just as well adapted to the needs in the life of the more highly cultivated as in the lives of the ignorant and lowly, and that no class would be excluded from the revelation of its truth and power. As a matter of fact the whole aim of the ministry of the gospel, and I use the word ministry in the broadest sense, has been since that time to make effective these declarations and give assurance of their truth; and just in proportion as that ministry has been hampered by prejudice and doubt it has failed of its purpose. There was no question in the mind of any one of the apostles; there is not an expression of doubt in any apostolic utterance. There has been no indication of it at any period when the Church has been revived. In its first age its movement was *rapid, earnest, aggressive, powerful*, and when the period of its decline came on,

this character, and force, and power became rather a matter of tradition. The Reformation came, and at once it took on its old life and pursued its old course. John Wesley said, "The world is my parish." Wide-spread and far-reaching has been the influence of John Wesley's thought, and his purpose, and his personal attempt to carry out his convictions and realize his ideas. And every later movement inspired by an intense desire to realize the command of Christ has gone upon the same assumption and aim of comprehending within the grasp of the gospel the world of mankind.

There are some assumptions underlying all this. The gospel is the only sufficient revelation of God. It alone exhausts the contents of the Godhead. I speak positively. I use the strongest terms. There is no knowledge of God possible that is not conveyed to us in the gospel of Jesus Christ. I know perfectly well that men have talked about a supplementary knowledge in nature and through the agency of science, but in actual truth science is not in any true sense a revelation; it is simply the disclosure of some of God's methods of working. Science does not bring any attribute of God to our knowledge; it does not disclose God at all, or go in any measure beyond what we have of God in the gospel of His Son. In Him are hidden all the treasures of wisdom and of knowledge. In Christ we know all of God that can be known.

And it is the only sufficient revelation, because it provides the only adequate channel for the communication of the knowledge of God. It appeals to our affections. It leaves no part of our being without its proper nutriment and stimulus. And it is the only sufficient revelation, because it is the only revelation that is exactly suited to every form and condition of humanity. It has but little care for the environment. It appeals to what is fundamental in human nature and human character. It makes its appeal directly to the essential of the man, and when it has found this and applied itself to this, naturally everything that belongs to man comes under its scope and is controlled by it. There is nothing else in the history of human thought and religious thought that will bear a moment's comparison with the gospel in this characteristic of it. It is the only sufficient revelation of God, because it alone brings with it the power that renders us capable of receiving its lessons and appropriating them. There were two features in the lives of the Apostles that were unknown prior to their time in the history of the world. The one was, they came not to discuss questions of philosophy and religion, but they came to bear testimony. They came to speak of the things which they had seen and heard; that was the ground work of all their proceedings. The other was the peculiar spiritual power that was



constantly with them, and was exhibited whenever they did fully and faithfully bear their testimony.

I have sketched these features because they lie at the foundation of all this vast movement known as the missionary movement. We have come with no new methods, with no untried hypotheses by which we may hope to accomplish that which has never been accomplished in the world's history. We come with the simple, old gospel, with its untold power, with its world-wide claims, with its infinite reach out through the ages to come. Nothing else will ever take its place. It is sufficient in itself. It does not matter much through what channel it may be conveyed. I suppose that the Protestant works along all lines with perfect parallelism with his spirit in the gospel. I suppose there is nothing that is occurring that has not its relation to the movement of the gospel and its final purpose. I suppose that God intends that everything that is done shall be made to serve the purpose of the gospel, which was declared in the sacrifice of His only Son. It matters little whether you take the great problems of war, or of the State, or anything else that you please; you may depend upon it that God is using them to remove obstacles and to open up the way for fuller delivery of the gospel to men, and to serve the cause of Christ's kingdom. So it has always proven. We get afraid of the outcome of the scientific discussions of the day, but it is a very useless and groundless fear. It is simply one of the methods that God is using for the accomplishment of his purpose, for every science owes its present standing to-day, and power in the world, to the impulse which the gospel gave it. Where the gospel of Jesus Christ has not gone the word science is a mere dream, and there is no such thing known. Our knowledge of all the sciences, our progress in sociology and biology, and in other things—all of it has grown from impulses traced back directly to the gospel of the Son of God itself. I do say that the most potent factor and agency in this world's history to-day is the presence of the Spirit of God. To it we owe all that we know in science, everything that gives promise of complete development. Wherever Jesus Christ is set aside there is a distinct retrogression. These remarks are provable if you choose to take the trouble. They are sufficient as simply outlined statements here.

There is another thing to be considered in addition, not in addition so much as a mere corollary of what has been said. The gospel of Jesus Christ has the peculiar quality of making a man capable of receiving its revelations. You cannot say that of any other line of study. Without the gospel man is wholly incapable of attaining to a knowledge of God; he never has been able to attain to that knowledge.

But when he has been touched by the person of the Son of God, and thrilled by that vitalizing force, he is capable of taking in even the inspiration of God, and it becomes the constant force of his life. God is over all and through all and in all. And he recognizes the fact that the highest possible reach of his nature has been attained when he has been brought into communion with God through His Son, Jesus Christ. That is one of the features of our gospel. Take your commonplace, dull men—wooden men; they never would have looked up to the stars, they never would have pierced the vast space that lies out where God is hidden in the immensity of His nature; but now they talk as freely about God as though He was an inmate of their households, as though He were an intimate friend. They become transformed and inspired, and you hear them uttering language that would thrill the mind of a Cicero, and make Demosthenes rise to a loftier height of eloquence. It has lifted the man out of all his narrow conceptions of things. It has brought him into touch with God, and made him realize the manhood that is in him. Men say that a revolution has been effected in the man—he is something more than a creature, he is a man.

I will say more still: we cannot be in any situation in which we should be beyond the reach of this power of our gospel. The poor have the gospel preached to them, and when Jesus Christ spoke about poverty, it is such as you have never known. Such as we cannot find in this country. It is absolute destitution of everything that makes life worth living—without any of its joy, without any provision for the future. Jesus Christ saw men in this condition before Him, and as though he spoke out from the very throne of God and with the voice of God, he said, "The poor have the gospel preached to them." God's good tidings should be preached to the poor. He sent the gospel down to the very lowest strata of humanity; with the chill of death all through, and with the voice that wakes the dead, bade men come forth from their graves and live again. It does this, and now I say without the gospel we cannot do this.

It is the only gospel for the world, and if any man has this gospel for the world and refuses to give it to the world, he is criminal before God. I am most thoroughly sick and tired of that Christianity that is satisfied with the advantages and benefits occurring through its agency here at home, and never looking beyond to those to whom Christ promised his gospel. They want to make it out a lie, they want to pronounce his largest endeavor a complete failure. I say this promise is not a lie, and his endeavor is not beyond his power, and the power of his Church to accomplish; and it is by the might of his power which worketh in us, that the result is to be accomplished.



There is the groundwork of the whole business. You may say that you are kept back by claims of home and everything of that sort. That is the first impulse of the man, to make Christ as widely known as he deserves to be, and as the world needs him. It is the Christian instinct, you cannot root it out. It is the essential of our gospel. You can no more separate it from our gospel than you can separate Christ from it.

Let it stand as the highest and completest expression of the meaning of our gospel, and you may depend upon it it, is going to win its way, and that it will go on until we see it doing all that it proposes to do. There are multitudes of men I know to whom the gospel is a very common-place thing. They think it a very admirable arrangement for society. They regard the gospel as a sort of police system on the one side, and an ethical agency on the other; they are not willing to go further. They do not know anything about the glorious presence which fills this book, they care little about the knowledge of God, they dream nothing about the revelations of diviner influence in human conscience, and keeping themselves in this narrow limit, of course they never think of the gospel as world-wide, or of its provisions for this end. They are satisfied if they have a good home and a respectable church and a quiet neighborhood. They let God take care of the rest. Where a man comes into fellowship with Jesus Christ, he never will be contented with any such attitude or position. There is more than the missionaries report. The day is coming, and it is not far distant, when the power that is working slowly and unseen will break out; it may be in volcanic expression, and a nation shall be born in a day. A day when on the tides of divine influence and progressive movement the old faiths shall give way in a moment, and in their places shall come our gospel full-fledged and perfect in its expression and in its force. God only knows. But I know this, that if the children of the Son of God shall prove true to this trust, there will be a literal fulfillment of every word that God has spoken of His Son. I believe in Jesus Christ—I believe in the gospel of the Son of God—if I didn't I would throw up my commission, and let the world go to rot and death. But I believe, and because I believe I will say there can be no failure here. It is as sure of success as that God lives. A man is not only criminal, who, having the gospel as a deposit from God, refuses to deliver its message, but he has fallen back in the rear; and when the millennium comes he will find that he has not grown out of his babyhood, and has come nowhere within the measure of the stature of the fullness of Christ. We see full-grown men coddled and petted and nursed in the Church when they should be giving the fullness of their matured manhood to

the service of God. It is shameful, it is despicable. They forfeit my respect. We take too much trouble to keep men sometimes. I would rather let them go, and find out how worthless they are. When the time comes I do not want to be way back out of sight; I want to be in the vanguard, in the line ready to take my place with any enterprise that the Church shall be intrusted with by God. We shall thus fall into line with the best mind and heart of the Church in this undertaking for Christ.

All these things are just so many expressions of our gospel in its character and power. Everywhere you will find Christian men working along this highest line of endeavor—obeying the call of the gospel by pressing along these ways. Here in the South, you say, "We must recuperate from the losses of the war, and develop our resources. We cannot think of anything else, we want everything for home enterprise." To serve the purposes of God, empires have been torn down, fortunes have been broken down; so that the way might be opened for the gospel, and He can do it again, and He will do it. Just as surely as God lives, and has spoken these words of His Son, will He make all things converge upon this purpose. "As I live," saith the Lord, "every knee shall bow, every tongue confess that He is the Lord, to the glory of God the Father." He is going to carry it out to this last conclusion.

To the average person in this land figures mean very little, and statements about the extent of missionary work mean comparatively less. Statements, no matter how full of the movements of the gospel in these distant lands, conveyed to my mind no such idea as a single visit to the lands of missionary operation did. I began to have some conception of it. We have a little missionary station here, surrounded by masses of heathenism, working with all the force that the Spirit gives it. It stands, and slowly works its way. Its light glimmers out, and here and there one comes and walks in it. By and by the area enlarges, and multitudes are reached. In some places there are over one thousand a month coming to God. But the numbers reported will never give you any conception of the extent and character of the work that is done. No one can tell the whole effect of Christianity.

Now, sirs, I have about said my say. I thank God that I have seen men of almost every race under heaven moved by the power of the gospel of the Son of God. And by the help of God I hope to see it again. If you could see and feel, as I have felt, the blessedness of fellowship with Christ to those who have been brought out of heathenism, and understand how this gospel of ours has brought them peace; if you could see and feel this, I venture to say that new



resolutions would possess you, and you would never rest until this gospel, which is your glory, should become the world's heritage. John saw in his vision a great multitude that no man could number, out of every nation and kindred and tongue, gathered before the throne of God. We shall see them by and by, and among them we shall see the countless poor of earth, the despised and forsaken of men, those who seem to be the very outlaws of the universe. Out of their ranks shall come those who wear the crowns up yonder. When these resolutions possess you, you will know what the gospel means, and what it is worth. It is the gospel of the Son of God, who is Lord of all. It is the gospel for the world, and is the gospel for the poor. As such I commend it to you, and beseech you to take upon yourselves your added responsibility, and make everything that within you lies subservient to this purpose, to carry the gospel to every man and every woman upon the face of our earth.

### SUNDAY, OCTOBER 25.

3:00 P. M.

#### Address.

REV. H. P. BEACH, CHINA.

The other day I said a few words about China. Now, if I speak on China I do not want you to think that I think China is the world. It is no more so than Korea or any other country—for Jesus Christ sent men into the world to preach the gospel to every creature. I have been in Japan and seen the work there, which is the wonder of the age. No country in two decades has made the progress that Japan has; no other nation has made so great a progress in that length of time. It is simply marvelous. I just touched on the shores of Korea and saw how the Lord had put His seal upon the work there. More men have come into the Church there in the last few years than came into the Church in China in fifty years. Seeing these things I thanked God and took courage.

Now, when I say China, let China stand as the representative of the nations who are without the bread of life. It is a country of vast population, three hundred and fifty odd million people. I heard some one in Illinois say, "How shall we reach the masses?" We must go where the masses are. The masses are not in America; a few are here—about ten millions here—but the great masses are in heathen lands and the largest proportion of the mass is in the country which I stand here to represent to-day. I say it is the land of population; it is the land of great material. The gospel came to work wonders not only in

turning men into righteousness but to renew the whole environment.

I used to think that I had seen some very poor people here, but I never saw in America a single poor man or woman. You call them poor, but I never saw such abject poverty as there is in China. Over one-third of the people do not have enough to eat. The wife measures out the flour, and she knows just how many ounces each member of the family can have. One of them asked my native servant how many ounces I ate? He said, "We don't measure how many." "Well, how many plates does he eat?" He said, "Well, I don't know; he just eats as much as he wants." The man replied, "His happiness is great." They want to live a little better.

But the greatest difficulty is not the fact that they go hungry, that is not the greatest trouble. You go into a house where you will see perhaps ten or twelve persons in a little bare room—five children and a wife, a man and his family, living in a little room not any larger than that organ—and he is a Christian man and he don't want to live there. If sickness came to that family what would they do?

That is another difficulty, their knowledge of medicine is very meagre, but they think they know a great deal about it. Their knowledge of herbs is considerable, but when a man is sick they mix up all sorts of herbs, etc., and make him drink it. It is simply ridiculous. There is no insane asylum, and when a man is crazy they chain him to a brick bed and let him stay there.

The third difficulty is their educational system. You are perhaps surprised to hear this. They have colleges and schools of course, but I suppose there is hardly a man in China who can write the language. As a general thing they can only write their names,—if a man is a tradesman, or a business man of any kind, he knows how to write the names of the things he sells—perhaps he can write thirty characters, and very likely he can write no more. Well, I say, there is no wonder they do not know more; just consider how they get it. These boys whose parents have the money are sent to school. A book is given them and the lesson is repeated over to them by the teacher. They are made to memorize it, and in this way they go through the book and then take up another. It goes on this way for three years when they leave school. The trouble is that very few can stay longer than three years.

They do not think that a man can be what he pleases. They never look up to heaven and care anything about any god, they care nothing about it. They do not care to find out anything for them-



selves; they simply learn the same old things from one generation to another. They want to keep out western education. Their knowledge is simply the knowledge of hearsay. Let me illustrate:

On one occasion a man came to me and said he wanted to talk with me about Western astronomy. I took him over to see a friend who had taught astronomy. After a few remarks, he said, "I believe a good many things that you do—for instance, we didn't use to believe that the earth was a sphere, but we believe that now. But it is strange to me that you men of so much ability should come to such extraordinary conclusions, as the reason why the earth keeps its position. It is very simple: The earth is a great sphere, and is surrounded on all sides by a great volume of air, which, pressing with equal force on all parts of the earth, retains it in position—that is the way it is held in position." We said, "Well my friend, that is all very well. What argument can you give to support your theory?" "Why," he says, "you take a balloon and inflate it and place a ball inside. Now the pressure of the air in the balloon is the same on all sides of the ball, and it will take up its position exactly in the centre." We explained to him that this would not be the case, and he said, "I never tried it myself, but that is what they told me." That is one of the hardest points to overcome with them; their knowledge is simply the knowledge of hearsay, and they care nothing about finding out anything for themselves. They stick to their old notions and want to keep out Western education.

In regard to their religion. Confucionism,—it is a good ethical code. If I was not a believer in religion I would be a Confucionist. It is one of the most perfect, as well as beautiful codes. And there is not a single one of this sect who cannot repeat to you all of it; yet when you begin to talk to one of them about reason and judgment and living up to their code, they will laugh at you. They say a man cannot live up to that. There is a man there in the employ of the Government who said to me, "How can I live honestly. I only get \$600 a year; it costs me \$3,000 to support my office, and I want to make something." On one occasion, in rendering the Emperor a service which cost him \$300, he charged him \$300,000. There is no power in Confucionism to make a man lead an upright life. No religion, except that of Christ, contains the power to make a man live according to its teachings.

I am right in the midst of their temples; on one side is a temple, and over here on the other side is a great temple. I never saw more than two men worshiping in the temple. They can tell you the names of their gods; but, friends, they don't believe in them. They

don't care about them. When you get a nation that is perfectly indifferent in caring for God, you have struck the lowest notch of humanity. If we could but get them interested, but they don't care. Confucius set them the example, he cared little for the gods, he spoke little about them. They have gods, but they haven't God; I have spent hour after hour trying to get a man to grasp the simplest ideas about God. They have an expression, which, when translated, means: "Consider the heavens as Lord." They suppose that blue heaven is Lord.

You talk with a man about sin. After talking to him about it for hours he will say, "O! yes, I know; if a man gives you a silver cup and you say, 'I am a sinner, I am unworthy to accept that cup,' that is what you mean by sin." When you say, No, that is not right, he will say, "My brother was a perfect rascal, and he was not caught up with for a long time, but at last they found him out and arrested him—is that what you mean by a sinner?" As long as he was not caught up with they thought he was all right, but as soon as he was put in prison he was a sinner. They cannot realize what sin is; they do not know of any power that they are offending when they are doing these things which we call sin.

They haven't God, but they have a desire for better things. They long for better things. They have a character, which you will see in a great many places, on gates and doors, and such places. This character, when translated, means happiness. They use this because they long for happiness. God has implanted in them a desire for better things. When they begin to receive the truth of the gospel, the minute I see them I notice a change. Instead of those joyless features which they have, there is a new light in their faces. They are men who have a hope.

They want this gospel of ours. O! they want it, and they show capabilities of receiving it which would surprise you. Some have asked me if I ever had a friend among them, and I answered that the best friend I ever had was one of these Chinese. They are capable of bearing great suffering rather than give up their convictions. One of Brother Lambuth's friends, a little fellow only twenty-two years old, showed himself a hero. A certain book was published that was doing great injury. That young man said, "I know who published that book, and I will tell who did it." It happened to be a relative of his. But because he was a Christian he said, "I must bear the testimony." And that young fellow walked right to the execution block. That is the sort of men you get hold of. They are capable of development.



Just think of the souls that have gone out to eternity without ever having heard the name of Christ. I long for Jesus to be proclaimed to all the world. He has promised us the power, he has given us the power. What are we going to do with that power? Should Jesus Christ come down to earth, would he preach in McKendree church? Would he go to the slums of these great cities? I believe he would go out to these great fields. I don't believe that he would stop in America at all. I believe he would go where men most needed him. As, when he was on earth, he went out to the publicans and sinners, so to-day would he go to these heathen. We call him Savior, and he came to save, and he is Savior. There is one thing in the Chinese language: it is a character composed of two lines like a cross, thus (refers to picture of the character) this has four little black dots at the sides, and a little red dot up here. Now, the whole of this character means "to save." I look at these lines and they represent the cross, these dots the pierced hands and feet of our Savior as he was stretched on the cross, and this little red dot his bleeding heart.

O! brothers, are we going to go where Christ would go? Are you going to obey Christ's command in this generation? Are you going to carry his blessed gospel to these men sitting in darkness?

*List of Books on City Evangelization furnished by  
Rev. D. A. Reed, D. D.*

Upon the request of many members of the Alliance, Dr. Reed furnishes the following list of books as helpful in studying this subject:

"The Work in Cities and Among the Immigrant Population." American Home Missionary Society; 1884.

"The Religious Condition of New York City." New York: Baker & Taylor Co.; 1888.

"Evangelical Alliance Reports," (especially 1887.) New York: Baker & Taylor Co.

"Papers of the General Conference of Congregational Churches of Connecticut; 1884." Hartford: D. Mosely & Sons.

"Evangelization"—G. F. Pentecost, D. D. Boston and Chicago: Congregational Sabbath School and Publishing Society; 1886.

Proceedings of the Convention of Christian Workers of the United States and Canada. (Rev. John C. Collins, First National Bank Building, New Haven, Conn.)

"Discussions of the International Congress, Dec. 7-11, 1885." Cincinnati: Cranston & Stowe; 1886.

"Problems of a Great City"—Arnold White. London: Remington Co.

"These Fifty Years."

"The London City Mission."

Charities Register and Digest; 1891, (pages 1 to 918 only, on Relief.) (Introduction valuable.) London: Longman & Co.

"Pity for the Perishing"—G. H. Pike. London: James Clark & Co.; 1884.

"Beneath the Blue Sky"—Pike. Hodder & Stoughton; 1888.

"The Harvest of the City and the Workers of To-day"—Pearl Fisher. London: John F. Shaw & Co.

"Labor and Life of the People in London." (Only one issued, Vols. III.) London: Chas. Booth. Williams & Margate.

Lectures—Spurgeon. (2d series.) London: Paternoster Building: Passmore & Alabaster; 1887.

Lectures. "Open-Air Preaching."

"The Needs of Chicago"—C. F. Gates and Samuel Ives Curtis. Chicago Theological Seminary; 1883.

"Modern Cities"—Loomis.

"Socialism and Christianity"—A. J. F. Behrends, D. D. New York: Baker & Taylor Co.

"Our Country"—Rev. Josiah Strong, D. D. New York: Baker & Taylor Co.

"Christian and Civic Economy of Large Towns"—Chalmers.

"The City, Its Sins and Sorrows"—Guthrie.

"The Man With the Book"—Weyland.

"Evangelistic Work"—Pierson.

"Uncle John Vassar."

History and Work of the McAll Mission.

History and Work of the Salvation Army.

Reports of the International Committee of the Young Men's Christian Association.



## REPORTS.

### *Report of the Executive Committee.*

The Executive Committee of the American Inter-Seminary Missionary Alliance respectfully submit this entire report of their work during the past year:

At a meeting held in Wesley Hall, Vanderbilt University, Feb. 5, 1891, all the members of the Executive Committee, with the exception of one, were present. The resignation of E. W. Winfield, chairman of the committee, was presented and accepted, and F. S. Brockman, of Vanderbilt University, elected to his place. The accounts of the Executive Committee for 1890 were examined and found correct, and the amount of \$342.90 placed in the hands of the committee by the retiring chairman. The fund necessary for the current expenses of the present Alliance was voted to be raised by a tax of 35 cents per capita on the members of the Alliance. This amount has been partially collected, and a complete account of its use can be found by consulting the treasurer's report, which will appear in the published minutes. In order to reach the Southern seminaries and bring them into the Alliance, it was decided to secure a list of the Southern schools and seminaries, and instruct the Correspondence Committee, together with Mr. N. C. Joson, of Drew, to open correspondence with them, and urge the advisability and advantage of having delegates at the meeting at Vanderbilt. The time and program of the present meeting of the Alliance was arranged at this meeting.

#### Recommendations of Executive Committee:

1. That the first Wednesday of April be set aside for special missionary exercises, that this day be observed by all seminaries connected with this Alliance, and that all exercises of the seminaries be devoted to discussions and prayers on missionary topics.
2. That Mr. R. E. Speer be elected the representative of the Alliance on the Executive Committee of the Volunteer Movement, and that if for any reason Mr. Speer should see fit to resign, that he be empowered to appoint his successor, subject to the approval of the Executive Committee.
3. We especially endorse the recommendation of last year that all the seminaries promptly collect and forward the Alliance assessment.

4. That seminaries desiring to entertain the Alliance, send in their invitation to the Executive Committee during the week previous to the convention.

5. That the constitution be so amended that a permanent chairman be elected to preside at all the meetings during the Alliance.

6. We recommend that the following program be observed on the first Wednesday of April:

8:30 A. M. Devotional meeting.

9:00 A. M. History, work, needs, prospects of Alliance.

10:00 A. M. Paper on China, Africa, India.

Discussion.

2:30 P. M. Devotional meeting.

3:00 P. M. Missionary address.

7:00 P. M. Returned missionaries or volunteers.

7. That as God has in His wise Providence granted our Alliance prosperity and rich blessings, therefore let us be thankful, and offer Him our gratitude, and pray that His grace may be continually poured out upon us and the Church at large, and that His salvation may be speedily carried to all the ends of the earth.

### *Report of Correspondence and Publication Committee. 1890-91.*

Your committee's report is necessarily brief, not that its labors are few, but that they are of such a character that a few words will tell of the work devolving upon the committee.

The chief aim of your committee has been to place the claims of the Alliance before the seminaries of our land which are not yet members of the Alliance. To reach this end, we have written letters, and sent reports to all the seminaries of which we could gain any information, urging them to elect delegates and join us at the Nashville convention. Some few seminaries have replied, asking further information; the majority, however, manifesting no interest.

Three institutions have applied and been admitted to the Alliance—the Presbyterian University of Clarksville, Tenn., Fisk University, of Nashville, Tenn., and Gammon Hall, Nashville, Tenn.

One seminary has reported its withdrawal from the Alliance—the Covenanter Seminary, of Allegheny City, Pa.

We recommend that all seminaries of this Alliance at once send to the chairman of our committee a full and accurate statistical report.



We recommend, second, that in order to "stimulate a more earnest missionary zeal in our ranks, and in order to keep the crying needs of the world before us, that each seminary of this Alliance assist in supporting a missionary in the foreign field, chosen, if possible, from the alumni of each institution.

WHEREAS, The observance of the Sabbath day in the presence of our foreign visitors at the Columbian Exposition may turn their attention to Christian worship among us, and may lead many of them to our churches to hear of Christ; therefore, be it

*Resolved*, 1. That we, the representatives of the American Theological Seminaries, being assembled in convention, do hereby respectfully request that the commissioners of said Exposition do not allow the Fair to be open on Sabbath.

2. That our Secretary be instructed to communicate this request to the commissioners of the Exposition.

[Signed,] CORRESPONDENCE AND PUBLICATION COMMITTEE.

### *Report of Library Committee.*

In view of the great need in Japan for Christian literature, and in order that we may to some extent counteract the deadly influence of infidel publications; we, your committee, appointed to consider the advisability of endeavoring to collect a library for Japan, and to suggest a scheme for so doing, beg leave to submit the following:

1. We consider that it is advisable for the American Inter-Seminary Missionary Alliance to endeavor to raise a library to aid in the missionary work in Japan.

2. As to means for accomplishing this purpose we would suggest the following:

First. That your committee appointed to consider this question be authorized to canvass or have canvassed our seminaries for theological or other religious books, or to procure such books in any way which may seem feasible.

Second. That the books be sent to some place hereafter to be designated by your committee.

Third. That these books be carefully examined to avoid the sending of anything controversial, or of any book which would hinder the spread of the pure gospel of Christ in Japan.

Fourth. That this library, when collected, be placed at the disposal of a committee of missionaries representing the different denominations working in Tokio, Japan, who shall decide how this library can best be used for the cause of Christ in Japan, and who shall take charge of it and direct its use.

[Signed,] W. A. GOODWIN, Vanderbilt Theological Seminary.  
J. G. NEWMAN, Union Seminary, N. Y. City.  
E. H. HAWKINS, Vanderbilt University Seminary.  
W. R. NEWELL, Princeton Seminary.  
BRYANT C. PRESTON, Princeton Seminary.

Adopted.

Nashville, Tenn., Oct. 24, 1891.



*Treasurer's Report for 1890.*

W. I. WISHART, TREASURER, IN ACCOUNT WITH AMERICAN INTER-  
SEMINARY ALLIANCE.

1890.	DR.		
	To cash on hand.....	\$262 67	
Mar. 10.	To Assessment Newton The. Ins .....	17 50	
" 12.	" " Drew for 1889.....	24 75	
" 24.	" " Boston Union .....	24 25	
" " "	" " Western, Holland, Mich....	3 10	
" " "	" " Hamilton.....	19 25	
" " "	" " Bates .....	2 80	
April 5.	" " Hosmer Hall .....	17 85	
" " "	" " Alexandria (Va. The. Sem.) ..	6 25	
" " "	" " Allegheny (U. P.) .....	14 35	
" " "	" " Hampden Sidney .....	10 50	
" " "	" " Garrett Biblical for 1889..	8 15	
" " "	" " Union Biblical, Dayton, O. ..	6 30	
" " "	" " Bloomfield, N. J. ....	4 20	
" 8.	" " Columbia, S. C. ....	7 00	
" 9.	" " Auburn .....	17 50	
" " "	" " Lane.....	10 50	
" " "	" " Rochester.....	18 55	
" 11.	" " Andover .....	16 00	
" 16.	" " Sale Reports for C. O. Shirey, 1889....	6 00	
" 24.	" " Assessment Princeton .....	50 45	
" 30.	" " Oberlin .....	27 65	
May 19.	" " Cong. Chicago .....	22 00	
Oct. 13.	" " Xenia .....	6 65	
" " "	" " New Brunswick.....	5 00	
" 23.	" " Union, N. Y. City .....	57 75	
" 24.	" " Gettysburg.....	21 70	
" " "	" " Garrett Biblical .....	30 00	
" " "	" " Morgan Park .....	37 00	
" " "	" " McCormick .....	42 15	
" " "	" " Drew .....	34 00	
" " "	" " Crozer .....	9 45	
" " "	" " Vanderbilt .....	14 00	
" " "	" " Allegheny (R. P.) .....	6 00	
Nov. 3.	" " Garrett Biblical .....	20 00	
" " "	" " Cambridge, Mass.....	11 90	
" " "	" " Wittenberg .....	5 60	
" 7.	" " Yale .....	35 00	
Dec. 4.	" " Western, Allegheny.....	27 30	
" " "	" " Lancaster .....	10 15	
" " "	" " Cumberl'd, Lebanon, Tenn ..	5 95	
" " "	" " Ent. Com. on expense of Ent. Com.....	17 50	
		<hr/>	\$994 67

1889.	CR.		
Dec. 28.	By travel Ex. O. J. Scovell .....	\$ 23 65	
" " "	" " " A. Pieters.....	25 00	
" " "	" " " P. B. Guernsey.....	20 00	
" " "	" " " S. T. Livingston.....	35 00	
1890.			
Jan. 20.	" Printing and Stationery .....	3 25	
" " "	" Postage .....	1 36	
Feb. 28.	" Bal. traveling expense O. J. Scovell....	3 65	
" " "	" Postage .....	1 35	
Aug. 26.	" Telegram.....	25	
Sept. 22.	" Postage and Stationery.....	2 82	
Oct. 4.	" Postage .....	1 00	
" 6.	" O. B. Sorber, Printing.....	3 00	
" " "	" Ogden & Co, " .....	9 35	
" " "	" Telegram .....	25	
" 24.	" Wayland Hoyt, traveling expense..	55 00	
" " "	" Traveling Ex., D. A. Reed.....	35 00	
" " "	" O. B. Sorber, Stenographer and trav. ex.	15 00	
" 25.	" Travel Ex., J. L. Hurlburt.....	15 00	
" " "	" " P. B. Guernsey .....	35 00	
" " "	" " S. T. Livingston.....	35 50	
" " "	" " A. Pieters.....	33 00	
" " "	" Ogden & Co., Printing.....	16 00	
Nov. 3.	" Postage .....	77 00	
" 4.	" J. A. Burnett, Trans. Com.....	3 56	
" " "	" Expense Ex. Com. and car fare .....	3 10	
" 6.	" O. B. Sorber, on reports.....	100 00	
" 17.	" Telegram.....	25	
Dec. 15.	" O. B. Sorber, bal. on reports.....	172 45	
" 19.	" Telegram.....	81	
1891.			
Jan. 5.	" Mailing Reports .....	1 15	
		<hr/>	\$651 77
Feb. 2.	" Balance to E. W. Winfield.....	342 90	
		<hr/>	\$994 67

This account has been audited and approved by the Executive  
Committee. Feb. 5, 1891.

[Signed,]

F. S. BROCKMAN,  
DEAN SMITH,  
G. C. SMITH,  
J. N. MERRIFIELD,  
*Executive Committee.*



*Report of the Committee on Resolutions.*

WHEREAS, It has pleased Almighty God, in His loving Providence, to grant to this Alliance another year of prosperous work; and

WHEREAS, He has brought us together in our annual Convention under such favorable auspices; therefore

*Resolved*, That we render most devout thanks to God for his continued favor, and for accepting and making efficient the efforts of our Alliance; and

*Resolved*, That we ask the prayers of God's people, that a still deeper and more intelligent interest in missions be awakened in the hearts of our young men.

WHEREAS, There is still a great lack of suitable (young) men for the mission work, and also a failure in the contributions of the churches to meet the increasing demands from the field, which, of necessity, limits and hinders the progress of the work; and

WHEREAS, Both the fewness of laborers and the failure to give more liberally, is due to the lack of knowledge and appreciation of the magnitude and importance of this, the greatest work of the Church of Christ; therefore

*Resolved*, That we use every effort to bring this need more prominently to the notice of our fellow-students, and of the pastors and churches with whom, in God's providence, we may come in contact.

WHEREAS, Many of the students in the seminaries are specially interested in the work of missions upon our frontier, and in the evangelization of our great cities; therefore

*Resolved*, That this part of the work continue to receive our sympathy, and to have a regular place in our deliberations and prayers.

WHEREAS, The work of the District Alliances is successful only as all the seminaries in the districts are reached and interested, and

WHEREAS, Many of the seminaries have not yet united with us in the work and the privileges of the Alliance, therefore

*Resolved*, 1st. That the plan recommended last year, in regard to the visiting deputations among the seminaries, be urged again upon the committees of the District Alliances having this matter in charge; and

2d, That a report of the District Alliance, concerning its work and the seminaries reached during the year, be annually rendered to the General Alliance.

WHEREAS, There is a tendency among our churches to draw our young men into the more inviting fields at home; and

WHEREAS, We have been impressed with the stronger claims and appeals of the foreign field and the frontier; therefore

*Resolved*, That we ask the secretaries of the Foreign and Home Boards to visit the seminaries for the purpose of presenting, as far as advisable, a definite and personal call to the students to this work.

*Resolved*, That we extend our sincere and hearty thanks to the churches and citizens of Nashville for their kind and abundant hospitality to us; to the McKendree Methodist Church and to the Y. M. C. A. for the use of their rooms and house of worship, so kindly opened to us; to the railroad officials who have made so large an attendance possible by reduced rates; to the Executive Committee for its unremitting labor in the arrangement and conduct of the Alliance, and their efforts to lift the Alliance into a higher plane of usefulness; and to the men who have so ably presented different subjects in addresses and papers to the Alliance.

C. S. WILLIAMS,

G. H. FLINT,

J. E. WISHART,

J. H. HASLEM,

MONTGOMERY,

Committee on Resolutions.



## Roll of Seminaries and Statistics for 1891-2.

DENOMINATION.	NAME OF SEMINARY.	LOCATION.	No. of students in attendance.	No. of students in Class of '91.	No. F. M. in Class of '91.	Am't of Contributions for Missions.	Amount per capita.	No. in Volunteer Band.
Presbyterian	S. W. Pres. Uni'ty	Clarksville, Tenn.	23	5	1			4
"	Lane.	Cincinnati Ohio.	28	19	1	\$ 387 00	\$ 7 74	2
"	Western Theo.	Allegheny, Pa.	83	20	1	500 00	6 20	8
"	Union Theo.	New York	147	52	4	956 65	5 20	19
"	Auburn Theo.	Auburn, N. Y.	55	16		434 00	8 10	12
"	McCormick Theo.	Chicago, Ill.						
"	Princeton Theo.	Princeton, N. J.	185	52	5	1044 70	6 00	30
United Pres.	Allegheny Theo.	Allegheny, Pa.	65	18	2	950 00	18 00	9
"	Xenia Theo.	Xenia, Ohio	44	10	1	435 00	11 50	
South. Pres.	Union Theo.	Hamp'n-Sid'y, Va.	65	21	5	300 00	4 50	10
Baptists	Crozer Theo.	Chester, Pa.	68	19	3	75 00	1 10	
"	Newton Theo.	Newton C., Mass.	86	18	3			
"	Rochester Theo.	Rochester, N. Y.	55	0	1	226 38	4 11	
"	Hamilton Theo.	Hamilton, N. Y.	46	14	5	300 00	7 00	10
"	Baptist Union	Morgan Park, Ill.	185	45		900 00	5 0	30
Congregat'nl	Yale Divinity Sch.	New Haven, Conn.	120	45	1	83 00	70	15
"	Oberlin Theo.	Oberlin, Ohio	100	27	3	100 00	1 00	50
"	Hartford Theo.	Hartford, Conn.	38	19	5	80 00	1 54	10
"	Bangor Theo.	Bangor, Me.	40	6				10
"	Chicago Theo.	Chicago, Ill.	115	49	4	350 00	2 00	14
Ud. Brethren	Union Biblical	Dayton, Ohio	52	13	2	102 25	2 13	13
German Ref.	Lancaster Theo.	Lancaster, Pa.	60	9		210 00	3 60	3
Methodist E.	Boston Theo.	Boston, Mass.	152	40	3			
"	Garrett Bib. Inst'n.	Evanston, Ill.	200	39	3	500 00	2 50	22
"	S. Vanderbilt Uni'ty	Nashville, Tenn.	70	6		750 00	10 50	12
Lutheran	Lutheran Theo.	Gettysburg, Pa.	67	20	1	205 00	4 00	
"	Wittenberg Theo.	Springfield, Ohio	24	6		250 00	10 00	7
Cumb'd Pres	Cumberland Uni'ty	Lebanon, Tenn.	31	16	1	183 60	3 50	14
Episcopalian	Virginia Theo.	Alexandria, Va.	69	13	4	500 00	7 00	2

NO STATISTICS RECEIVED FROM FOLLOWING:

Fisk University, Tennessee.  
Hoffman, Nashville, Tenn.  
Roger Williams, Nashville, Tenn.

## ROLL OF DELEGATES.

## SEMINARY.

## DELEGATES.

## Baptist.

Baptist Union, Morgan Park, Ill.....	C. B. Antisdel. J. N. Merrifield. R. B. Smith.
Crozer, Chester, Pa... ..	J. H. Haslem. Chas. A. Walker.
Hamilton, Hamilton, N. Y.....	William J. Ford.
Newton, Newton Centre, Mass.....	Chas. A. Eaton.
Rochester, Rochester, N. Y.....	Geo. J. Geis.
Roger Williams, Nashville, Tenn.....	W. E. Jackson. R. G. A. Sanford.

## Congregational.

Bangor, Bangor, Me.....	F. W. Davis.
Chicago, Chicago, Ill.....	J. P. Burling. H. E. Compton. C. L. Mills. B. C. Preston.
Hartford, Hartford, Conn.....	B. W. Labaree.
Oberlin, Oberlin, O.....	E. R. Atwater. M. A. Breed.
Yale Divinity School, New Haven, Conn...	C. A. Nelson. G. H. Flint.
Fisk University, Nashville, Tenn.....	C. H. Driskell. J. J. Scott. M. C. Turner.

## Evangelical Lutheran.

Gettysburg, Gettysburg, Pa.....	R. B. Perry.
Wittenburg, Springfield, O.....	L. J. Motschmann. G. C. Smith.

## Methodist Episcopal.

Boston University, Boston, Mass.....	C. Perley Tinker.
Garrett Biblical, Evanston, Ill.....	G. A. Brown. C. G. Mills. J. S. Montgomery. J. W. Robinson. Miss Fowler.



SEMINARY.	DELEGATES.
<i>Methodist Episcopal, South.</i>	
Vanderbilt University, Nashville, Tenn.....	W. H. Bates.
	J. S. Burcus.
	J. D. Belk.
	T. C. Betterton.
	E. S. Bettis.
	M. M. Black.
	W. D. Bradfield.
	C. Brooks.
	Thomas Carter.
	J. S. Chadwick.
	W. A. Christian.
	Osgood F. Cook.
	B. R. Downer.
	G. W. Dyer.
	R. A. Few.
	M. S. Gardner.
	M. E. Hardin.
	E. H. Hawkins.
	J. M. Hawley.
	J. R. Hunter.
	J. A. Lewis.
	Jeff. McCarn.
	D. M. McLeod.
	J. E. Mickler.
	J. R. Mood.
	W. B. Nance.
	W. White Newberry.
	W. Wisdom Newberry.
	J. W. Perry.
	N. Powell.
	W. B. Ricks.
	W. J. Roberts.
	J. W. Rowlett.
	C. W. Scarritt.
	A. F. Smith.
	Peter Stokes.
	J. W. Stovall.
	J. J. Stowe.
	C. A. Tague.
	A. M. Trawick.
	F. M. Thomas.
	Henry Trawick.
	J. L. Triplett.
	F. P. Turner.
	H. W. VanHook.
	W. Q. Vreeland.
	C. A. Warterfield.
	C. C. Washburn.
	W. D. Wendell.
	R. H. Wynn.
	S. F. Wynn.
	Y. Yoshioka.

SEMINARY.	DELEGATES.
<i>Presbyterian.</i>	
Auburn, Auburn, N. Y .....	Wm. D. Brockett.
	Robt. B. Perrine.
	Dean Smith.
	Arthur R. Vosburg.
Lane, Cincinnati, O.....	T. Okamoto.
	F. H. Shedd.
McCormick, Chicago, Ill.....	J. E. Adams.
	J. C. Faries.
	J. N. Hyde.
	D. W. Lyon.
	Graham Lee.
	H. P. Stevenson.
	L. B. Tate.
	T. B. Terhune.
Princeton, Princeton, N. J.....	Wm. R. Newell.
	Robt. E. Speer.
	C. S. Williams.
S. W. Presbyterian University, { Clarksville, Tenn. }	J. Bohannon.
	J. H. Cumpsten.
	B. H. Franklin.
	F. R. Graves.
	J. J. Hill.
	F. E. Maddox.
	W. R. Potter.
	J. D. Storment.
Union, New York City .....	C. D. Campbell.
	Jno. F. Folsom.
	F. Martyn.
	J. G. Newman.
Western, Allegheny, Pa.....	W. E. Allen.
	J. N. Armstrong.
	C. L. Chalfant.
	J. L. Lowes.
	S. W. Young.
Union, Columbia, S. C., Southern.....	P. P. Baird.
Union, Hampden Sidney, Va., Southern....	Cameron Johnson.
	John V. McCall.
	W. D. Reynolds.
<i>Cumberland Presbyterian.</i>	
Cumberland University, Lebanon, Tenn....	G. P. Baity.
	J. D. Caldwell.
	A. E. Carnahan.
	J. L. Childress.
	J. J. Dalton.
	R. C. Esill.
	L. D. Ewing.
	E. E. Hendrick.
	U. C. Howard.
	W. B. Holmes.
	A. B. Johnson.
	T. Z. King.
	K. H. Aelso.



## SEMINARY.

## DELEGATES.

*Cumberland Presbyterian, Continued.*

W. J. Lackey.  
A. S. Maddox.  
J. W. Mount.  
G. D. Mullendore.  
F. Z. Nesbitt.  
J. B. Nicholson.  
G. M. Oakley.  
M. A. Prater.  
J. T. Price.  
W. M. Reed.  
C. H. Reyburn.  
L. L. Rice.  
G. H. Silvens.  
G. E. Skaggs.  
H. C. Smith.  
W. S. Williams.  
E. M. Wright.  
T. N. Wylie.  
J. M. VanHorn.

*United Presbyterian.*

Allegheny, Allegheny, Pa ..... J. D. Barr.  
R. E. McClure.  
J. S. Swogger.  
J. E. Wishart.  
J. P. White.  
Xenia, Xenia, O ..... C. F. Crooks.  
R. A. Evans.  
A. G. Hastings.  
E. B. Stewart.

*Episcopal.*

Hoffman, Nashville, Tenn..... John Brown.  
C. B. Perry.  
Henry S. Hartley.  
Virginia Seminary, Alexandria, Va ..... W. A. Goodwin.  
Wm. A. Milton.

*Reformed German.*

Ref. Seminary of the U. S., Lancaster, Pa. Chas. E. Schaeffer.

*United Brethren.*

Union Biblical, Dayton, O ..... P. M. Caney.  
E. W. Hognshel.

## LIST OF SUBJECTS.

## 1880—New Brunswick.

"The Church Fundamentally a Missionary Society." Boston University.  
"The Indifference of the Church to the World's Evangelization; Its Cause and Remedy" Allegheny Seminary.  
"Secular Testimony to the Success of Missions." Oberlin Seminary.  
"Scope for the Best and Most Diverse Talents and Culture in 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 Mohammedism?"  
 Bangor Seminary.

- "Work of the Home Ministry for Foreign Missions."  
 Garrett Biblical Institute.  
 "The Urgency of the Call."  
 Princeton Seminary.

**1888—Boston.**

- "Commerce and Missions."  
 Gettysburg Seminary.  
 "Importance of Establishing Christian Colleges in Foreign Mission Fields."  
 Western Seminary.  
 "Evangelization of the Foreign Population in our Western Cities."  
 Andover Seminary.  
 "Significance of the Crisis in Japan."  
 Oberlin Seminary.  
 "What of the Seed that has Fallen on the Islands of the Sea?"  
 Hamilton Seminary.  
 "How Far is it Practical for Seminaries and Colleges to Support Their Own Missionaries?"  
 Union Seminary (Pres.)

**1889—Chicago.**

- "Missionary Motives."  
 Rochester Seminary.  
 "Neglected Fields."  
 Vanderbilt University.  
 "Denominational Comity in the Home Field."  
 Crozer Seminary.  
 "The Call for Lay Workers in the Foreign Field."  
 Union Biblical Seminary.  
 "The Worth and Work of Medical Missions."  
 International Medical Missionary Society.  
 "The Relation of Faith to Missionary Success."  
 Yale Divinity School.  
 "The Reflex Influence of Missions."  
 Lane Seminary.

**1890—Allegheny.**

- "The Prospects of Africa."  
 Boston University.  
 "The Student Volunteer Movement."  
 W. H. Cossum, Traveling Secretary.  
 "Nature and Demands of Frontier Work."  
 Baptist Union Seminary.  
 "Should Churches and Sabbath Schools Support Their Own Missionaries in the Foreign Field?"  
 McCormick Seminary.  
 "City Mission Work."  
 D. A. Reed, D. D., Springfield, Mass.  
 "The Prospective and Actual Pastor in His Relations to Missions."  
 Hampden-Sidney.  
 "The Circulation of the Bible as an Evangelizing Medium."  
 Hartford Seminary.

**1891—Nashville.**

- "The Obstacles to Christianity in Japan."  
 Virginia Theological Seminary.  
 "The Student's Volunteer Movement."  
 J. C. White, Traveling Secretary.  
 "What Preparations Shall Our Boards Require of the Foreign Missionary?"  
 Oberlin Seminary.  
 "Problem of City Evangelization."  
 Newton Seminary.  
 "How Can the Church Be Stimulated to Perform Its Duty in Supporting Missions?"  
 Drew Seminary.  
 "Prayer and Missions."  
 Princeton Seminary.



## COMMITTEES 1880-1891.

## 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., Northwestern 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. DuVerner, 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. I. 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).  
 D. 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).  
 George 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).

## EXECUTIVE COMMITTEE, 1889-90.

W. I. Wishart, *Chairman*, Allegheny (United Presbyterian).  
 P. B. Guernsey, Hamilton (Baptist).  
 S. T. Livingston, Hartford (Congregational).  
 H. H. Fout, Union Biblical (United Brethren).  
 A. Pieters, Western Seminary (Reformed Dutch).  
 O. J. Scovell, *Ex-Officio*, McCormick (Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1889-90.

O. B. Sarber, *Chairman*, Baptist Union Seminary (Baptist).  
 W. B. White, Columbia (Presbyterian).  
 D. F. Garland, Gettysburg (Lutheran).  
 E. H. Rawlings, Vanderbilt (Methodist).  
 J. L. Patton, Alexandria (Protestant Episcopal).  
 C. O. Shirey, *Ex-Officio*, Lane (Presbyterian).

## EXECUTIVE COMMITTEE, 1890-1.

E. W. Winfield, *Chairman*, Vanderbilt University (Methodist).  
 Dean Smith, Auburn Seminary (United Presbyterian).  
 M. A. Breed, Oberlin Seminary (Congregational).  
 G. C. Smith, Wittenburg Seminary (Evangelical Lutheran).  
 J. N. Merrifield, Baptist Union Seminary (Baptist).  
 W. I. Wishart, *Ex-Officio*, Allegheny Seminary (United Presbyterian).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1890-1.

R. E. McClure, *Chairman*, Allegheny Seminary (United Presbyterian).  
 H. M. Miller, Yale Seminary (Congregational).  
 D. S. Jenks, Newton Seminary (Baptist).  
 E. E. Moody, Cumberland Seminary (Cumberland Presbyterian).  
 Roll Walker, Boston University (Methodist).  
 O. B. Sarber, *Ex-Officio*, Baptist Union Seminary (Baptist).

## EXECUTIVE COMMITTEE, 1891-2.

W. D. Crockett, *Chairman*, Auburn (Presbyterian).  
 John Strong, Rochester (Baptist).  
 S. N. Naylor, Boston (Methodist Episcopal).  
 Z. S. Shultz, Gettysburg (Lutheran).  
 G. H. Flint, Yale (Congregational).  
 Fletcher Brockman, *Ex-Officio*, Vanderbilt (Methodist).

## CORRESPONDENCE AND PUBLICATION COMMITTEE, 1891-2.

W. S. Sigmund, *Chairman*, Wittenberg (Lutheran).  
 G. G. Johnston, Colgate (Baptist).  
 Thos. Semmes, Virginia Theological (Episcopalian).  
 Samuel Bascus, Vanderbilt (Methodist).  
 ————Mattox, McCormick (Presbyterian).



## 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 Committees of the preceding year, to present, at some time before the close of each Convention, an outline report of their work during the year and to give to their successors, before December 15th following, a detailed report, that such report may be audited by them, and be published in the next annual report of the Convention; in short, during its year of office, be the recognized and responsible representative and head of the Alliance.

SEC. 2. *Correspondence and Publication Committee.*

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

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

Clause 3. It shall be the duty of this Committee to collect from theological seminaries, to publish and 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 such 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 privilege of the floor, but having no vote.

ARTICLE III.—COMMITTEES.

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

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

SEC. 3. It shall be the duty of the Committee on Nominations to nominate a Committee on Resolutions, also to nominate the Executive



Committee and the Correspondence and Publication Committee, for the succeeding year, and to make such other nominations as shall from time to time be intrusted to it by the Convention.

ARTICLE IV.—QUORUM.

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

ARTICLE V.

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

