

REPORT

OF THE

THIRD ANNUAL CONVENTION

OF THE

American Inter-Seminary Missionary

ALLIANCE,

CHICAGO, ILLINOIS,

OCTOBER 26, 27, 28 AND 29,

1882
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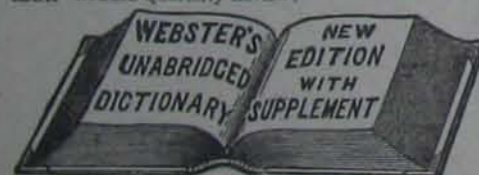
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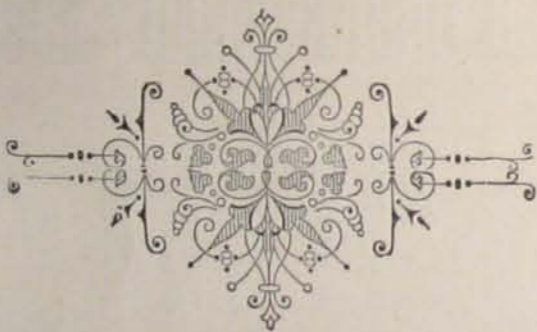
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COMMITTEES FOR 1882-83.

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- F. A. POTTER, Hamilton Seminary; Baptist, Hamilton, N. Y.
- C. A. R. JANVIER, Princeton Seminary; Presbyterian, Princeton, N. J.
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- F. H. DU VERNET, Wycliff Seminary; Protestant Episcopal, Toronto, Ontario.
- C. B. ALLEN, JR., *Ex-Officio*, Union Seminary; Baptist, Morgan Park Illinois.
-

CORRESPONDENCE AND PUBLICATION COMMITTEE.

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- SIDNEY STRONG, Oberlin Seminary; Congregational, Oberlin, Ohio.
- W. W. SMITH, Drew Seminary; Methodist Episcopal, Madison, N. J.
- W. H. P. FAUNCE, Newton Seminary; Baptist, Newton Center, Mass.
- J. C. SMITH, Knox College; Canada Presbyterian, Toronto; Canada.
- L. L. TAYLOR, *Ex-Officio*, New Brunswick Seminary; Reformed Dutch, New Brunswick, N. J.

JOURNAL OF PROCEEDINGS
OF THE
THIRD ANNUAL CONVENTION
OF THE
AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

THURSDAY, October 26, 1882.

Pursuant to announcement, the delegates assembled in Lower Farwell Hall at 10 o'clock A. M. An hour or more was spent in social intercourse, after which a twenty minutes' devotional meeting was held. Appropriate Scriptures were read and prayer offered by the leader, Mr. W. A. Service, of Auburn (Presbyterian). This was followed by a most interesting season of prayer, the burden of request being that the presence and power of the Holy Spirit might be manifest in all the coming sessions of the Convention.

Adjourned.

The Convention was again called to order at 2:30 P. M., Mr. C. B. Allen, Jr., of Morgan Park, (Baptist) in the chair. After the singing of a hymn, the Scriptures were read and a prayer offered by the Rev. T. J. Lamont, pastor of Re-union Presbyterian Church, Chicago.

The address of welcome was given by the Rev. George C. Lorimer, D. D., pastor of Immanuel Baptist Church, Chicago.

Owing to illness in his family, the address of Rev. Herrick Johnson, D. D., which was to have followed that of Dr. Lorimer was postponed until a later date.

The Convention was then addressed by Rev. J. F. Smith, D. D., of Turkey, and Rev. Thomas Craven, of India.

The audience having retired, the Convention went into executive session, Mr. Clark, of Crozer (Baptist), in the chair.

Messrs. Samuel Plantz, of Boston University (Methodist), F. S. Houser of Heidelberg University (German Reform) and I. T. Hott



of Union Biblical Institute (United Brethren), were appointed Permanent Secretaries.

Messrs. Wilson Denney, of Chicago (Congregational), and W. E. Hoy, of Lancaster (Reformed), were appointed Enrollment Committee.

Adjourned.

The Convention re-assembled at the First Congregational Church at 7:30 P. M., Mr. Price, of Oberlin (Congregational) in the chair.

The exercises were opened by the Rev. Samuel Ives Curtiss, of the Chicago Congregational Seminary. The Rev. T. Edwin Brown, D. D., of Providence, R. I., was then introduced, and addressed the audience on the theme, *The Necessity of Missions to the Life of the Church*.

The audience dismissed, the Convention held an executive session for the purpose of hearing a report from the Enrollment Committee.

Adjourned.

FRIDAY, October 27, 1882.

Convention called to order in Farwell Hall, at 9 o'clock, A. M., Mr. Wieman, of Lane (Presbyterian) in the chair. Fifteen minutes were given to devotional exercises. The following telegram was read:

"To the Chairman of Convention of the Inter-Seminary Missionary Alliance: Yale University and churches of New Haven assembled in union meeting send greetings. See 1 Thess., v, 23-25, and 2 Cor., xiii, 13, 14.

NOAH PORTER, Chairman."

Referred to Correspondence and Publication Committee.

Mr. Donald Grant, of Rochester (Baptist), read a paper on the subject, *Romish Aggressiveness in the West—How shall it be met?*

On motion, the fifteen minutes allowed for discussion on this paper were given to Bishop McNamara, of the Apostolic Catholic Church.

Mr. D. B. Schneder, of Lancaster (Reformed), read a paper on *Methods of Developing Missionary Interest in Colleges*, whereupon a lively discussion ensued.

Executive session. Mr. Butrick, of Rochester (Baptist), offered a resolution to the effect that "the thanks of the convention be extended to Bishop McNamara for his interesting remarks and for his courtesy in answering the questions of delegates." Carried.

Mr. Taylor, of the Correspondence and Publication Committee, reported the following response to the telegram of President Porter, of Yale:

"The American Inter-Seminary Missionary Alliance, in session at Chicago, return thanks and greetings to Yale University and churches of New Haven."

The following telegram was ordered to be sent to the American Missionary Association in session at Cleveland, Ohio:

"The American Inter-Seminary Missionary Alliance, in session at Chicago, sends greetings, and prays for the Master's blessing upon your deliberations. See Deut., i, 8, and Matt., xxviii, 19, 20."

The Convention then adjourned.

Called to order at 2 o'clock P. M., Mr. Newton Donaldson, of Western (Presb.), in the Chair. Twenty minutes' devotional exercises.

Mr. F. P. Witherspoon, of Cumberland University (Cumb. Presb.), read a paper on "*The Motives for Accepting the Call to Mission Work*," and was followed by several gentlemen in a discussion of the theme.

Mr. F. L. Houghton, of Andover (Cong.), read a paper on the question, "*Why should the American Church Undertake Evangelical Work in the Romish and Protestant Countries of Europe?*"

Discussions. Executive session.

J. H. Bausman, of Allegheny (Presb.); J. T. Cole, of Virginia (P. E.); A. E. Thompson, of Oberlin (Cong.); D. D. MacLaurin, of Hamilton (Bapt.); W. H. W. Rees, of Garrett (M. E.), were elected Committee of Bills and Overtures.

The Committee of Enrollment reported the list of Delegates. (Published on another page.)

Mr. Wishard introduced a resolution that the Alliance send a Delegate bearing fraternal greetings to the next international convention of the Young Men's Christian Association, at Milwaukee, Wis., the Delegate to be nominated by the Committee of Bills and Overtures. Adopted.

Adjourned.

At 7:30 P. M., the Convention was called to order in Grace M. E. Church, Mr. Albert, of Yale, presiding. Prayer offered and Scriptures read by Rev. Dr. Fawcett, pastor of the church.

The audience was addressed by Rev. S. A. Ort, D. D., of Springfield, Ohio, whose theme was "*Jesus Only*."

After the audience were dismissed, the delegates remained to engage in a short season of prayer and song, Mr. Fletcher, of Morgan Park (Bapt.), leading the exercises.

SATURDAY, October 28, 1882.

The Convention was called to order by Mr. McKnight, of Vanderbilt University, and the usual time was given to devotional exercises.

A paper on the theme, "*How shall the best talent of our College and Theological Seminaries be secured for Missionary Work?*" was read by Mr. B. D. Gray, of Louisville (So. Bapt.), and the reading followed by spirited discussions.

Mr. N. W. Clark read a paper on "*The Urgency of immediate work among the Freedmen*," which was followed by spirited discussions.

The following telegram was received and read:

"Auburn Seminary sends greeting. We pray a double portion of God's spirit may be with you. See Eph., III, 16, 17.

Adjourned.

The delegates having re-assembled, the Convention was called to order at 2:30 P. M., Mr. Mulford, of New Brunswick, in the chair. Mr. Taylor read a request from Union Seminary, of Virginia, asking the prayers of the Convention for Mr. James F. Johnson, soon to depart to the foreign field.

At the conclusion of the devotional exercises, Mr. C. B. Riggs, of Lane (Pres.), read a paper on "*Mission Work in South America*." Remarks by the delegates.

Executive Session. Committee on Bills and Overtures brought in a majority report in favor of New Haven as the next place of meeting. A minority of the committee presented a report favoring Hartford. Toronto, Canada, and Boston, Mass., were also placed in nomination by their respective delegates. The choice of the Convention finally lighted upon Hartford.

The following gentlemen were elected Convention Committee for 1883: C. S. Lane, Hartford (Cong.), Chairman; F. A. Potter, Hamilton (Bapt.); C. A. R. Janvier, Princeton (Presb.); W. L. Hood, Boston Univ. (M. E.); F. H. DuVernet, Wycliffe (Epis.); C. B. Allen, Jr., Morgan Park (Bapt.). *Ex-officio*.

The following gentlemen were chosen as Committees of Correspondence and Publications for 1883: Charles H. Dickinson, Yale (Cong.), Chairman; Sidney Strong, Oberlin (Cong.); W. W. Smith, Drew (M. E.); W. H. P. Faunce, Newton Centre, (Bapt.); J. C. Smith, Knox (Canada Presb.); L. L. Taylor, New Brunswick, (Ref.). *Ex-officio*.

Mr. Lowrie, of Princeton, was appointed Delegate of the Alliance to the next meeting of the Y. M. C. A. Convention at Milwaukee, Wis.

Committee of Correspondence and Publication presented their report, which was adopted.

Committee on Resolutions reported as follows:

We, the members of the Inter-Seminary Missionary Alliance in the city of Chicago, assembled in the year of our Lord 1882, fellow-servants of the Lord Jesus Christ, who, being very God of very God, humbled Himself to bring the Gospel of great joy to our sin-cursed race, sheep of one flock, though of many folds, soldiers of one commander-in-chief, though of many camps, holding one Bible, animated by the hope of one final home, our Father's house, do heartily resolve:

That we believe this annual gathering to be in the spirit of the last order of the Captain of our salvation, "Preach the Gospel to

every creature," and of that almost last petition to the Father, "that they may all be one as Thou, Father, art in me and I in Thee; that the world may know that Thou hast sent me;" and that therefore we expect for it a future as fruitful as its past has been, and wish it a hearty "God speed" at its re-unions in coming years.

2. That the words of our brothers who have given to these themes careful and prayerful thinking; the spontaneous utterances of others under the impulse of increasing knowledge; the contact with those who think the missionary's commission a boon to be begged of the Lord; the Macedonian cry of workers from the field whom our eyes have seen; advancing civilization looking for its pioneers in Christ's best-trained servants; the successes of the passing years; the failing voices of the aged and the exhausted, and the solitary calling to young men who are strong, and above all, the unconditional mandate of our King, combine to resolve us, losing our lives in Christ, to lose them somewhere for Christ, and to seek with a holy ambition and emulation a place beneath His standard in the very forefront of the fight.

3. That being fully alive to the perils which surround each succeeding convention as the years go on, the tendency to survive from its first grand aim, namely, to meet with and obtain, by the employment of every means granted us, the spirit of Jesus for missionary work anywhere and always, the tendency to become merely social, secular and thus unfruitful. We solemnly promise to make it a frequent petition in our several missionary gatherings, that those who shape the policy and direct the affairs of this Convention year by year, feeling as they do the weight of their responsibilities, and ready to cry, "Who is sufficient for these things?" may receive a double portion of the spirit of our common Lord.

4. That we extend to all missionaries, our countrymen and their native coworkers, and also to our fellow theological students of missionary lands, the right hand of fellowship, and bid them pray for us while we say, God forbid that we should sin against God in ceasing to pray for them.

5. That with hearty gratitude we thank our brothers of the Young Men's Christian Association for their generosity and good will in giving us the freedom of their rooms, and take this opportunity as, by God's grace, future ministers of the Gospel of Jesus Christ, to signify our thorough sympathy with these brother-workers in their faithful and successful labors for the evangelization of the masses, and to recognize in them a band of Christian laymen worthy the noble title of missionaries at home.

6. That we express our appreciation of the cordial interest and self-denying effort of those who have opened their homes for our enter-

tainment, and their churches for our use; to those whose brains and hearts have been so much and so long occupied with the preparations for this gathering; to those who from the midst of the whirl of a pastor's life have taken time to think for and address us; to the veterans in the missionary corps who have spoken their wise and weighty words; to our fellow students who have employed the precious moments of student life in preparing papers for us; and the visitors among us; to our Western brothers who have received us with a Western welcome, and contributed by every means in their power to our comfort and pleasure; and finally, that we reverently thank our Heavenly Father that in His Providence the day has come when the needs of the world's field are seen to be so urgent that His young servants, forgetting all differences of church symbol and order, unite to plan for the relief of their sin-stricken and perishing fellow-men.

BUTLER, Chicago Congregational.
BURDETT, Newton Centre.
LOWRIE, Princeton (Chairman).

Adjourned.

Convention met at Jefferson Park Congregational Church, Mr. Curtis, of Union, in the chair. The audience was addressed by the Rev. C. H. Payne, D. D., on "*The Nature of His Work—Missionary's Encouragement.*"

Executive Session. It was resolved, that the Convention Committee hereafter recommend the next place of meeting, the recommendation to be submitted at the first regular session of each convention.

Adjourned.

SUNDAY, October 29, 1882.
The Convention met at 3:30 P. M., at Christ Reformed Episcopal Church, Mr. Mutch, of Toronto, in the chair.

The audience was addressed by Rev. Herrick Johnson, D. D., on "*Personal Consecration—The Work of the Holy Spirit.*"

A devotional meeting of unusual interest was held after the audience was dismissed.

Adjourned.

At 7:30 P. M., the delegates and a large audience assembled at Immanuel Baptist Church, and were addressed by Rev. C. D. Hartmanft, D. D., of Hartford, Conn., on "*The Doctrine of our Lord Concerning the Extension of the Kingdom of God.*"

A farewell consecration meeting was held at the conclusion of the regular services, presided by Mr. Minton, of Allegheny.

Adjourned to meet at Hartford, Conn.

Address of Welcome.

GEO. C. LORRIMER, D. D., CHICAGO.

Brethren:

By the favor of the committee having in charge the arrangements for the meetings which begin to-day, I have been assigned the grateful task of speaking the welcome which Chicago Christians of all denominations extend to the members of the Inter-Seminary Missionary Alliance. With pleasure I have accepted this responsibility, and come to you on "hospitable thoughts intent," only hoping, what to me seems hopeless, that my words may in some measure express the warmth and sincerity of the greeting that awaits you here. Not uninfluenced by the apostles admonition—"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares"—we salute you and open wide the portals of our homes and churches; and though we may not entertain angels unawares, and do not expect them in your persons to emerge from our theological schools, we shall confidently look for bright-winged angel-thoughts and heavenly inspirations to accompany your brief sojourn in our city, enriching and enobling our common Christian life.

How marked and impressive the contrast between this quiet, modest gathering, and the tumultuous and stormful march of the wild Soudan prophet. Both are in one sense alike—they are missionary bodies—and yet in every other respect how different. Both are dominated by a great idea—the conquest of the world to a religious faith, which, they believe, is destined to sovereignty—but how far removed from each other are the creeds they advocate, the temper they display, and the means they employ. While I am speaking, the false prophet, Senoussi-el-Mehdi, with multitudes of half-savage fanatics, having defeated the soldiers of Egypt in several bloody battles, has reared his standard before Khartoum, if it does not already waive above it, and proclaims a holy war for the revival of Islamism. Egypt trembles at his approach, Morocco and Algeria are agitated, and European governments, interested in these countries, wonder into what new evil his movements may grow.

Newspapers eagerly chronicle the steps of his progress, and I do not suppose that any figure before the public is more conspicuous than his, or excites more inquiry and alarm. It is a long way from the Soudan to Chicago, and the moral distance is equally great that separates the warlike missionary hordes which thunder there, from the peaceful missionary students, with their friends and sympathizers who gather here. The Crescent, as it is lifted up by bloody hands in the Soudan, is the symbol of whirlwinds and the day of doom to the civilized world; while the Cross, as it is upborne by the thoughtful and cultivated youth of this assembly stands for enlightenment, advancement and brotherhood. Few beyond the circle of this city may ever know of this meeting, and yet I dare assert that it is a sublimer spectacle than is presented by the followers of the fanatical prophet, and one infinitely nobler in the sight of God and angels; for here we have the conquest proposed of all nations, a conquest carried on by moral means, by means which leave neither desolation nor dismay in their track; and which is sought, not for the glory of the conquerors, but for the good of the conquered.

The movements of this false prophet, if not a marvel, are to me a sign. They warn us that Christianity cannot expect to triumph in foreign lands unopposed, and without a conflict. It is idle to suppose that tribes and peoples wedded to an ancient faith, will abandon it without a struggle. Where fierce armies may not be marshaled in its defense, cruel persecutions and bitter antagonisms will arise and render wretched the convert's life. In my possession I hold a letter from Miss Haswell, dated Moulmen, September 1, 1882, giving account of several interesting conversions, all of which being accompanied by outrages and suffering. No mercy shown to the young believers, and everything done to render their existence miserable by relatives and companions. It will be so in other parts of the world. We cannot anticipate what form such opposition will eventually take, nor how fierce and prolonged it may be. We may certainly assume that it is no time to fold our hands, satisfied with former successes, relying on old methods, and complacently expecting that a few missionaries and a very few million of dollars will overcome all obstacles and subdue the enemies of our sacred faith. No! there must be new methods and new forces brought to bear on this herculean task. The missionary spirit must revive in Christianity as it has in Mohammedanism, and there must be a more unreserved consecration to this cause than has been witnessed since the apostolic era.

It is because they believe that the Inter-Seminary Alliance, which I have the honor to greet to-day, looks in this direction, that its reception among Christians of this city is so general and so hearty.

They are glad to have the thought of the young, especially of those preparing for the ministry, directed to and centered in the missionary problem. The movement is one that calls for enterprise, energy and enthusiasm, qualities that are the special endowments of the young, and without which large success in any arduous undertaking is next to impossible. Whatever of aggressiveness is developed in our times, and whatever new strategic combinations are effected, will doubtless spring from the mind and heart of those whose youthful vigor indisposes them to rely on the crutches of their sires. Therefore, it is an auspicious sign that annual gatherings of this character should be held, and that brethren who are yet pursuing their studies, and whose future is as yet undetermined, should have the needs of the foreign field brought before them, and its claims pressed earnestly on their conscience. Among other advantages flowing from such meetings, must be in the near future a closer union of missionary forces both at home and abroad. Here are representatives from the theological seminaries of the various denominations, and here are learned men from the schools and pulpits of these denominations assembled in the interest of a common cause, and animated by a common desire to promote its triumph. It were contrary to what we know of such assemblies to suppose that they do not harbingers and promote the harmonious co-operation, if not the consolidation, of the means and agencies which seek the world's evangelization. There seems to be a tendency in our day for races which have been separated into tribes to come together, and for religions which have been broken into sects to recombine. You remember the excitement caused by the brilliant young Russian General, whose untimely death his nation now deploras, by his appeal to the various branches of the Slavic race, and his urgent advocacy of a Slavonian league. Nor can you be ignorant of the fact that great parties into which Islamism has been divided are coming into a kind of fellowship which forebodes a new development of power. Personally, I believe, that the English-speaking nations are likewise inevitably bound to recognize their common origin, and the ties of blood, of tradition and of religion which join them to each other, and that they will be compelled by circumstances to act together in many a political, social and religious issue of the coming years. Such a confederacy, whether organic or sympathetic, the world will see in the near future, and from it will derive lasting benefits. At the same time, the denominations of Christendom must coalesce, and must work in closer fellowship than they have since that great segregating movement called the "Reformation." Then will the conflict with heathen systems deepen into one tremendous struggle, the results of which cannot be doubtful. These expectations I found upon the tendency toward union which I

have noticed, and which all the fierce antagonism of bigotry cannot arrest, and of which this Inter-Seminary Alliance is an unequivocal sign. And because it is thus a herald of approaching unity, and an important link in the chain of events which shall lead to it, is its presence among us so highly appreciated and prized.

Our hospitable feelings are likewise roused by this meeting, as it offers, in this materialistic age, the spectacle of many young men of more than ordinary attainments, devoting themselves to a pursuit which holds out no promise of gain, and which may reward their toil with privations and sufferings. Novalis says, "Philosophy will bake no bread, but it gives us our souls; it gives us heaven; it gives us knowledge of those grand truths which concern us as immortal beings." This is truer of religion, and especially of religious service. He who devotes himself to it may often be without bread, but he gains his own soul, and the souls of others likewise. But in our day, and especially in such cities as this, where everything is measured by a money standard, we have few instances of consecration to the higher and more spiritual pursuit. Even our religious life is fearfully secularized, and Christians invoke the favors of their idol, money, for the gratification of their tastes and appetites, and rarely, and then only meagerly, for promotion of culture or piety. It cannot then fail of being advantageous to have among us a body of men, and the representatives of a still larger body of men, who know little and care less for the selfish, sordid and shriveled existence which the majority of communities insist on regarding as so eminently befitting humanity. They are a wholesome rebuke to us, and may influence us to form juster and fairer conceptions of life. It was a grand sight which Europe witnessed when 30,000 students came afoot from all quarters to Paris to listen to the sublime teachings of Abelard. They had to endure many privations, they had to submit to inconveniences, and they had to be exposed to dangers, but they thirsted for knowledge. They prized knowledge more than ease, or safety, or comfort. Europe felt the influence of their example, and could not but admire their choice. So to thoughtful souls it is an impressive sight that the students in our seminaries should be inquiring, and should come up here to inquire, not how to save their lives, but how to lose them for Christ and humanity. Surely the very thought of such a spirit on their part should elevate our ideas of Christian obligation, and should lead us to ask in what way we, too, can give ourselves an offering and a sacrifice of a sweet-smelling savour to God. It is said that among the Burmese the gong is often employed to call a passing pilgrim, on his way with an offering to some distant shrine, to carry thither a similar gift from a worshiper who is unable to leave his home. So this missionary alliance meeting is a gong, which we believe will

sound musically and sweetly, which calls our people to present themselves with all that they have on the altar of service, and which will remind many of them of their duty to send to other lands some portion of the money which otherwise, their heirs will probably squander on vice and infamy.

For these reasons, the welcome which we would under ordinary circumstances extend to you as Christian brethren, is intensified and broadened. We rejoice to greet you as disciples, but especially as disciples who count not their lives dear. The gladiators who, on entering the arena saluted the Emperor, and who elicited the exclamation, "*Ave, Cæsar imperator! morituri te salutant!*" were greeted with applause by the eager multitude; but surely those who are ready to sacrifice everything for the world's salvation, and of whom it may be said, "Hail Christ, King, dying, they salute thee!" should be received not simply with windy demonstrations, but by tender offices, and not only be welcomed to our homes but to our hearts. Such a welcome I bring you this afternoon—but as

"It must appear in other ways than words,
Therefore I scant this breathing courtesy."



Remarks of Rev. Dr. Smith, of Massilon, Turkey.

Dr. Smith said he returned to America, after nineteen years in missionary work in Turkey, to speak of what the heralds of the Cross were doing in that land of Mohammed. He referred to Mohammed as a man unlike Guiteau in imagining himself a prophet from God. The followers of this false prophet gathered in their churches regularly, and were devoted in their worship, but they knew nothing of that Christ who died for their salvation.

Turkey was the land of woman's degradation. When the missionaries went there, it was a land on which the shadow of heathen darkness rested, as surely as upon any heathen land on the globe. The people soon became interested in the Bible, and men and women and children crowded about the missionaries, and into the schools to learn to read the story of Christ themselves. There were now 300 schools, with more than 15,000 pupils in them; and in all these schools the Bible was taught. If a line were drawn from Constantinople to Bagdad, a distance of 1,200 miles, and the results of the missionaries were shown along that line, there would be found a Christian family at every half mile, and a Christian Church at every twelfth mile. It was natural for the young men in the seminaries to feel that when they had finished their education they should go to some well-established church in the Eastern or Middle States, or to a promising field in the West. This was natural, but not supernatural. Whoever was born to this work of Christ, whether from cultivated Europe or heathen Africa, became a child of God and a brother of Christ, and not a natural man. He then had the spirit of his Master, and was ready to go to the work that offered to his hands. It should be God's work first, and our own individual comforts afterward. He said, if Chicago with her 600,000 people, and Illinois, with a population of 3,000,000, were in heathen lands, instead of the army of ministers and Christian workers, there would be but five teachers to take care of the whole field. Three of these would be located in Chicago, and there would be a theological seminary there. The other two would be in the southern and central part of the State, to look after the evangelization of all the rest of the people.

The Necessity of Missions to the Life of the Church.

AN HISTORICAL ADDRESS BY T. EDWIN BROWN, D. D., PROVIDENCE, R. I.

It is probably the year 43 of the Christian era. In Antioch, the Syrian capital and the third metropolis of the world, certain Cypriots and Cyrenians, driven by persecution from Judea, are preaching the Gospel of Christ. The news of their success brings down Barnabas from Jerusalem. He comes to inspect. He remains to labor, pausing only long enough amid his toils to secure the assistance of Saul of Tarsus. Under the leadership of these men, the work increases in power. Court and basilica, temple and synagogue, circus and market, villa and hovel feel its influence. From feasts and revels, and idolatrous worships, once familiar faces are now conspicuous by their absence. The Nazarenes are marked men. It becomes evident that this new teaching, means not only new theology, new philosophy, new religion, but new morals, new characters, new lives, and that the source of this new and transforming movement is Christ. Him the preachers proclaim; on Him the converts believe; to His grace and His authority they refer their changed modes of action. And the wits of Antioch say to each other, with a laugh and a sneer, ho! these men who shun our revelries and idolatries, and whose lives almost shame us out of our vices, talk of Christ, pray to Christ, confess that they follow Christ; they are Christ's men—Christians. "The disciples were at Antioch first called Christians;" significant name, even though meant for a stinging and impertinent sobriquet: significant of the fact that the Christians, the Church at Antioch, were living Christians, a living church, living by the life presence within them of the living Christ.

It is the spring of the year 45. The leaders of the church at Antioch are gathered for prayer. Barnabas and Simeon, Lucius, Manaen and Saul are counselling about the possibility of carrying out the Lord's commission to evangelize all nations. Saul especially is feeling a new pressure of that Damascus promise of his Master, "Behold, I will send thee far hence among the Gentiles." Saul and the church have alike great interests at stake. Alike they realize the seriousness of the present crisis. They pray. God answers; the Holy Spirit directs, impels, consecrates. Barnabas and Saul are, by the prayers and benedictions of the church, designated and sent away to the missionary work. Surely, it is not a merely accidental coincidence that, in Antioch, where the disciples were first called Christians, the first distinctively missionary movement of Christianity should have arisen. Christianity had, indeed, been missionary

from the beginning. Peter, at Pentecost and at Joppa; Philip, in Samaria and on the road to Gaza; the host of the disciples scattered abroad by persecution had all been missionary workers. But not until a church had arisen so distinguished in all its features alike from Judaism and heathenism as to win for itself the distinctively Christian name could there be a church which, harassed by no dangers without, disturbed by no discords within, should be so moved by the word and spirit of Christ, the wants of men, and the ardor of one of its most trusted leaders, as to pray and plan for missions, and to give up its best and most needed workers to the untried and hazardous enterprise of conquering the world for Christ. Only by the sending forth of Saul and Barnabas could the church express the meaning and the music of its spiritual life.

It is the year 47. Saul has returned from his tour, the great mission fever uncured by the stones of Lystra burning more insatiate than ever in his heart. During many months of travel and toil, he has been witness to the power of the Gospel over heathen lives. He has discerned more and more clearly that the Gospel is a fact wholly independent of Judaism. He has felt, as he had not felt before, that to impose a Jewish yoke on Gentile necks would be to thrust an impassable barrier between the heathen and Christ. These are the convictions with which he goes to Jerusalem to resist the demand made for the submission of the Gentiles to Jewish ritual. These are the truths he advocates in private talk and public speech. He tells his missionary experience, refers to his converts, introduces Titus. He insists that a Gentile can become a Christian without becoming a Jew. Even Paul had not yet apprehended the full truth that Christ has freed Jew and Gentile alike from bondage to ritual law. The letter of the Jerusalem Conference did not contain the full truth as to Christian freedom. But a great victory on behalf of that freedom had been won, and through the Samaritan revival, the conversion of Cornelius and the founding of the Antioch Church, all missionary movements, had prepared the way for that result, the chief element in the victorious forces was the successful labor of the missionaries sent out from Antioch. Their experience had enlarged their own minds. The telling of that experience carried conviction to the minds of their brethren. Under the Providence of God, the work of Christian missions was the instrument for tearing the swaddling-bands from the life of the infant church, and for giving scope to the movement of the Christ life that was in her. Then, as in a dawning light, and afterward in the clearer light of a larger missionary experience, then it was, as Mr. Martineau affirms, that "this traveled ambassador of Jesus Christ snatched Christianity from the hands of a local faction and turned it to a universal faith."

Thus, in the heart of a living church, a church so living that its members were the first called Christians, was born with the missionary passion, issuing in missionary work. Thus, from that work sprang the principle and policy which set the church free for a new development of life within, and opened to her the possibility of unlimited increase without.

This threefold cord of historic fact, Christian life begetting Christian activity, and Christian activity resulting in a larger life is of itself a proof of our assigned theme, "Missions a necessity to the life of the church." Proof? You do not ask for proof, but illustration rather. To state the theme is to prove it. Rightly analyzed, its terms are identical. It is as much as to say, "Living, a necessity of living." For what is the church? What is her life? What are missions?

In simplest terms a church is a company of Christian believers, organized by the spirit of Christ, under the law of Christ, for the purpose of executing the will of Christ. In the terms of our theme the church is the sum of that historic life which in successive ages has represented Christianity among men. The life of the church primarily, and as a casual force, is the spirit of Christ dwelling in the units—the individual believers, and in the sum of those units—the church. Secondly, and as an effect, and in the terms of our theme the life of the church is the manifestation of the causal life, in the apprehension of Christian truth, in the growth of spiritual affections, in the enlargement of divine affinities, in the outgoing in benevolent activities of Christian principles, in the fulfillment in moral conduct of Christian law.

Every kind of life has its own fundamental law, in obedience to which the life is organized. The growth of the life is the expression of that law, and by as much as the life grows by the expression and in the direction of its fundamental law, by so much it increases its capacity for better expression and larger growth. The fundamental law of Christian, of church life, symbolized and most completely fulfilled in the life and cross of Christ, is sacrifice for others, serviceableness, helpfulness, the strong bearing the burdens of the weak, the living of men and communities not to be ministered unto, but to minister. Growth in the line of this law is the only true growth, life in this line the only true life of the church, for this is the growth and the life in her of the spirit of Christ.

Christian missions are efforts to tell men of Christ and of the message and the salvation which he brings to them. The distance of the effort from the center of movement is not the essential thing in missions. Loving self-devotement to the work of telling the Gospel story to those who need to hear it is the essential thing. But

distance from the central light may involve greatest need, appealing to greatest love, and demanding greatest sacrifice on the part of those supplying the need.

The relation of missionary spirit and effort to the life of the church is clearly a necessary relation. It is effort in the direction of the fundamental law of Christian life. It is growth in the line of that law. It is, hence, atmosphere, nourishment, movement for the promotion of larger and more symmetrical life. The finest flower, the ripest fruit, the highest expression of the law of self-denying and serviceable love, it holds the seeds of the best possibilities for the future. Our theme indicates itself viewed *a priori* from the standpoint of Christian philosophy. Can it be vindicated viewed *a posteriori* from the standpoint of Christian history?

We need only allude to the fact that Christianity had its origin in a mission. God sent His Son to save the world, to tell the glad tidings of His love to men. With what love the Christ came, with what tenderness and grace He told His story, from what a distance He came, to what depths He stooped, how incessantly He toiled, at what a cost He continually gave Himself to the uttermost, you and I full well know. He was Jesus and Christ, Savior and Messiah, Redeemer and Missionary, all in one. At once the Teacher and the Truth, the Herald and the Gospel, the Apostle and the Apostolic Message. The Baptism in the Jordan was the consecration to a missionary life. The Temptation in the Wilderness was a school training in true missionary methods. The Cross was the altar of the first missionary martyrdom, and the law, the measure the inspiration of all subsequent missionary heroism. For if, as an American preacher has said, the heroism of missions is in their combination of ideality, magnanimity and bravery, surely never was an ideal so sublime, conceived by a heart so noble and toiled for by a courage so unfaltering, as is represented in the living, teaching, journeying, suffering, dying Christ, the Chief Missionary, the Sent One of God. What His missionary spirit and labors signify as a force in the life of His Church, all its history is proof, for without that spirit there would be no church. In the age called Apostolic, immediately succeeding the resurrection and ascension of the Lord, all Christian disciples were missionaries. Wherever the violence of persecution scattered them, wherever the demands of business or friendship carried them, they preached the Gospel of the Christ. They recognized the authority of the Lord's command, and understood its meaning, Go, preach; go, teach all nations; go, make disciples; go, herald the news to every creature. He had said it. They were striving to obey. The fire that blazed in their hearts could not be confined. It shot forth in flaming tongues of effort and sacrifice and speech. Circumstances

combined with love to make the whole church a missionary corps. Then, too, there were men, Christ moved, apart from the exigencies of persecution and travel. Laying no great stress upon the traditional stories as to the labors of Andrew and his fellow apostles, one great figure fills our vision, the figure so clearly painted for us by inspiration, that of the man Paul, called by Christ, commissioned by Antioch, sealed by the Holy Ghost, pre-eminently the Apostle of the Gentiles he had become infused with the truth that for him to live was Christ. He could be tempted by no charms of wealth or ease or pleasure or power. He could be terrified by no danger from scourge or stones or scaffold. Standing in synagogue or market place, in court or acropolis, this was the prayer of his heart:

"Give me a voice, a cry and a complaining;
Oh, let my sound be stormy in their ears!
Throat that would shout, but cannot stay for straining;
Eyes that would weep, but cannot wait for tears.
Quick, in a moment, infinite, forever,
Send an arousal better than I pray:
Give me a grace upon the faint endeavor,
Souls for my hire and Pentecost to-day!"

He gathered about him a band of companions inoculated with his own spirit. He flashed the torch of truth in the great centers of political, commercial and intellectual activity; in Antioch, Ephesus, Athens, Corinth, Rome, and among the barbarians of Lystra, Galatia and Melita. His progress, as one has said, could be traced "by the fall of idol temples, the plantation of Christian Churches, the trophies of ransomed human souls." And are we not to believe that the spirit of the man was stamped upon the churches which he founded; that the Philippians did hold forth the Word of Life, the Galatians do good unto all men as they had opportunity, the Romans send preachers to those who could not hear without one, the Thessalonians sound forth the word of the Lord, and the Corinthians, with increasing faith, enlarge Paul abundantly, to preach the Gospel in the regions beyond them? And is it not true, by the testimony of both Christian and heathen writers, that, in spite of all drawbacks, the churches of this period were distinguished by a beneficence that knew no limit, by a prayerfulness that was continuous, by a morality separated by a gulf from the envyings, lyings, uncleannesses, covetings, that had previously characterized them, by a brotherly kindness that constrains a Roman and a heathen, living soon after Paul's day, to exclaim with admiration, "See how these Christians love one another!"

At the opening of the second century, we find Pliny writing to Trajan concerning Christians. "That the number of culprits is become so great as to call forth serious consultation; the contagion of their superstition having spread not only through cities, but even in

villages and the country." Toward the middle of the century, Justin Martyr affirms that "not a nation, either of Greek or of any other name, even of those who wander in tribes, could be found in which prayers did not ascend to God in the name of the Crucified."

At the opening of the third century, Tertullian testifies as to the progress of the Gospel in Docia, Germany, Scythia, Sarmatia, Spain and Britain, and hurls his defiance in the teeth of the Roman emperor in words like these: "We are a people of yesterday, and yet we have filled every place belonging to you. Cities, islands, castles, owns, assemblies, your very camp, your tribes, companies, palace, senate, forum." Meanwhile the church had been beaten by the pitiless hail of persecutions. It had hidden in catacombs, it had fled to deserts. Upon it, by monsters like Nero and Commodus, by philosophers, like Aurelius, by statesmen, like Trajan and Diocletian, had been let loose every engine of cruelty, hate and destruction. Claws of lions, teeth of tigers, horns of bulls, swords of gladiators, spears of soldiers, axes of lictors, flaming faggots, pincers, chairs and beds of fiery iron. Thousands were slaughtered, but other thousands rose to take their places. Christianity could not be slain. And when it ascended the throne of empire in the person of Constantine, there was hardly a country of the known and accessible world where the light had not shone, converts been gained, and churches planted. How had all this been accomplished, in the face of philosophy, custom, prejudice, government, selfishness, persecution, sin? How had the Gospel won, not slaves, laborers and artisans alone, but "orators, rhetoricians, lawyers, philosophers, patricians, nobles, statesmen" as well? "Without doubt," as Uhlhorn declares, "without doubt, by means of inspiration." The Apostolic spirit had not departed, when John the aged and the saintly, fell asleep at Ephesus. We read of Andronicus and Aristarchus, of Crescens, Marcus, Sylvanus and Trojinius, of Pantæus, Pothinus and Iranæus, of Dionysius, Maternus and Clemens; of labors in India, Bactria, Gaul, Germany; of churches founded in Toulouse, Lyons, Paris, Torz, Arles, Narbonne; in Cologne, Trives and Mentz, and in the British Isles; of the translation of the Scriptures into Latin, Syriac, Ethiopic and Egyptian.

During these centuries, the missionary church was a living church, increasing not only in numbers, but in spiritual power. In spite of controversies among bishops, and the falling away of the weak and the hypocritical, there was on the whole a constant endeavor to realize the ideal of the Christian life. Even some of the leading heresies of the age, were, in their beginning, not the signs of a spiritual vitality, protesting against and seeking to extirpate the virus with which the surrounding and embraced heathenism had inoculated, the church. Christians as a rule, were diligent in prayer, devout in worship,

faithful in studying the Scriptures, generous in their benefactions. They obeyed the laws, maintained purity, honored marriage, denounced divorce, treated slaves with kindness, prayed for their enemies, made home beautiful with domestic graces, ransomed captives, provided for the care of the poor, the sick, the old, the widow and orphan, and when the fear of pestilence had slain the natural instincts of heathen affection, they were ready to lay down their lives, that they might minister to the dying and bury the dead. So end three centuries of great missionary activity and a coincident spiritual vitality.

The fourth century opens. Maximin and Sicinius are defeated and Constantine is sole emperor. In his so-called conversion, the empire surrenders to the Galilean. But it is a victory that brings little blessing to the vanquished, and much evil to the victors. From the age of Constantine a period of degeneracy set in, which continued for nearly two hundred years, and which sowed the seeds of almost ineradicable evil for many generations. Christian belief and Christian morality alike declined. There was a genuine revival of paganism, which made the apostate Julian a possibility and a fact, and which continued long after he had ceased, in the interest of Jupiter and Venus, to sway the imperial scepter. Temples, sacrifices, games, festivals, re-assert their hold upon the imagination. Pagan vices are again indulged in. Life begins to run back into old Pagan channels.

The church too was at war with herself. Athanasius and Arius, Nestorius and Cyril, Augustine and Pelagius, Leo and Eutyches, with their followers, abuse, anathematize and persecute each other. Not Athanasius and Augustine with their logic, not Jerome with his piety and his learning, not Chrysostom with a golden-mouthed eloquence, which brought all Antioch to his feet, could arrest the fatal flood of moral and spiritual deterioration. With this decline of spiritual life came a decline of missionary enthusiasm. From this age, through many generations, the church, as a whole, ceased to be missionary. Missionary movements became sporadic, local, individual. The external organization was more concerned for orthodoxy, ritual, politics, prelatical power, than for piety and practical Christian endeavor. Yet life was not quite extinct. Exiled bishops and clergy and their flocks, orthodox and Arian and Nestorian alike, deprived of their sees, their benefices and their homes, became missionaries, and so by the wrath of man the truth of Christ was spread. There were, moreover, men moved by the true Gospel motive. Amid the dreary records of controversies and councils, of persecutions and exiles, of depositions and restorations, and the dark record of the giving way of Gospel morality before the revived on-

set of Pagan vice, it is refreshing to read such stories as that of Ulphilas in the fourth century, Roman by blood, Goth by birth, a Christian by grace, a missionary by choice, who won many of his countrymen to the truth, trained them in arts of peace, gave them the Bible in their own barbarous tongue, and earned for himself the title of the Moses of his race; or of Frumentius in Abyssinia, or of Abraham in Edessa, or of Gregory, the enlightener, in Armenia; or of Chrystom, at the opening of the fifth century, moved by the example of Ulphilas, establishing at Constantinople a school for the training of Gothic missionaries, and even when in exile, directing missionary movements; or of Valentius, preaching Christ from his hermit cell amid the passes of the Tyrol, and Severinus, dispensing Christian charities, proclaiming salvation, and winning multitudes to a life of faith and the practice of Christian virtues along the banks of the Inn and the Danube; or of Patrick the Scot, going as a Christian conqueror to the Ireland where he had served as a slave, rejoicing to give up his parents and his life, if he might, even in his rude way, be thought worthy to teach the truth to the nations, inventing an alphabet for his people, building churches and founding monasteries, which became centers of Christian learning and sources of Christian light for Europe and the world.

Men such as these kept the blood of Christianity pulsing, however feebly, through the arteries of the church. I do not forget that this age was the age of Athanasius and Basil, of Augustine and Ambrose, and Jerome, the age of the great Councils of Nicaea, of Constantinople and of Ephesus, the age when the standard symbols were formulated concerning the nature and personalities of God, and Christ and man. But neither the Nicene nor the Augustinian symbols saved the church from moral decline. Far be it from me, in such a presence as this, to depreciate in the slightest degree the value of the study, the teaching, the preaching, of a Christian, Scriptural theology, the queenliest of sciences, or to seem even remotely to belittle the worth of accurate definitions, authoritative symbols, logical creeds. They are all essential to a true Christian vitality. But they are the brain of that vitality, not its heart, its lungs, its blood. Vast as is the debt which the church owes to her great theologians, a yet vaster debt is due to her greater missionaries. For these have expressed what can never be so well expressed as in living, suffering, serviceable deed, that central symbol and central law of Christianity, the life, the Spirit, the Cross of the Crucified. That the church so bravely survived the disasters of that age, is due, in part, to the fact, that as a symptom of her decay, her missionary workers were relatively so few. That she survived at all, is due in part to the fact, that as a symptom of the life which yet remained in her, those workers were actually so many.

The world is convulsed with the death throes of its old and the birth pangs of its new life. Portents of the coming storm have already swept in fierce blasts from the North. At length the tempest bursts in the full power of barbaric invasion, and the old Roman empire, so long the mistress, the enlightener, the oppressor, the civilizer and the corrupter of the nation, totters to its fall. New and old races, new and old customs, new and old religious faiths and rites, are mingled in a seething mass. Who shall conquer these invaders for Christ and organize these hordes of barbarous, Druidical pagans into orderly Christian societies? For, though many of the barbarians brought with them a reverence for the Christian faith, and, like a few of the Gothic tribes, even the germs of Christian life, the majority were heathen.

God was preparing His workers to do His work. We can not stop to trace the origin of the monastic orders, or to portray in detail how to escape from the awful vices of heathen society, and from the hollowness of much that was called Christian, and from the frightful calamities attendant upon imperial persecution. Multitudes had fled to caves in the desert; of how monastic institutions sprang up and multiplied in Egypt and Palestine, in Sinai and Syria, in Persia and Mesopotamia; of how the monastic principle originated in a misreading of Christ's law; of how Athanasius propagated the movement in Rome and the West; of how, at the end of the fifth century, as Montalembert tells us, monasticism "had occupied one by one all the provinces of the Roman empire, and encamped upon the frontier to await and win the barbarians." Through ages of history, monasticism furnishes the best illustration of the relation of missions to the life of the Church, for, through many ages, the monasteries, especially in their western type, were the real Christian churches, and through these same ages, the missionary workers came forth from the monasteries. For what were the monasteries but an extreme manifestation of the fundamental law of Christian life, the law of sacrifice? An exaggeration to be sure, a misconception, a caricature, yet an exaggeration often so beautiful, a misconception so inevitable, a caricature so dead in earnest, and all so naturally the outgrowth of the conditions of the times, that no serious man can feel the wish to ridicule them. They were true Christian churches, I affirm. The spirit of Christ was in them. They trained men to love to prayerfulness, to philanthropy, to charity, to endure hardship as good soldiers of Jesus Christ. Although religious contemplation, rather than religious action, was the motive of their origin, it could not but happen that when demand and opportunity conspired with love to Christ and the spirit of self-denial for His sake, these men of the monasteries should respond to

the call to go forth as the heralds of the Christ. The monasteries were the true churches. In whatever wildernesses they were planted, cities sprang up, the arts flourished, order was established, civilization advanced. They gave to the church scholars like Jerome, Bede and Alcuin; Christian hymn writers like the Bernards and Thomas of Celano; reforming Popes like Gregory the Great and Hildebrand; theologians like Athanasius, Augustine and Anselm; preachers like Chrysostom, Dominic, and Tauler; Pietists like Eckart and Thomas à Kempis; missionary heroes like Columba and Columbanus, Austin and Aidan, Boniface and Francis of Assisi. The spirit of missions and true religious life went hand in hand in the history of the golden days of these orders. Where that spirit was active, the life was healthful. When that spirit waned, the life declined and the order became corrupt. When that spirit was extinct, the order died, and some other, with a better mission activity, and a larger, purer life, took its place.

It was a great day for Scotland when, in 562, Columba, an Irish monk, went forth from one of the monasteries that Patrick had founded, and with twelve companions sailing in a huge boat of osier covered with hide, along a rocky, sullen and forbidding coast, and landing on the islet of Iona, reared, of the branches of trees, the modest monastery whose light was to fill the whole land. It was a great day for Gaul and Southern Germany when, in 589, Columbanus, another Celtic monk from Ulster, burning with desire to preach the Gospel to the pagan tribes on the continent, landed in Gaul and established his Christian colonies at Auegray and Suxeuil, at Fontaines and Bregezz. It was a great day for England, her early British Christians driven into the mountain fastnesses of Wales by the ferocity of her Saxon conquerors, when, in 596, Gregory, the great preacher, theologian, musician, reformer, himself a Benedictine monk, flaming with desire for the conversion of the fair-haired race whose enslaved representatives, as the tradition goes, he had seen in a Roman market-place, sent Austin the monk to consummate the Christian purpose he had so long cherished in his heart, and who, but for the almost violent interference of his friends, would have made him the sent missionary instead of the sending Pope. It was a great day for all Germany when, in 719, Boniface, an Englishman, felled, near Giesmar in Upper Hesse, the ancient oak of Thor, the thunder god, and from its splintered fragments built a Christian oratory, and, during a long and laborious life, so taught and preached and traveled and organized and consolidated the companies of his fellow-laborers as to win the title of the Apostle of Germany and the father of its Christian civilization. It was a great day for the fierce tribes of Denmark and Sweden, those dreaded tigers of the

sea, over whose fleet in the harbor Charlemagne had wept in sight of of his courtiers at thought of the evil of which these ships were the bearers, when, in 826, Anskar, a monk of Corbey, was chosen to accompany a converted native prince on an embassy of Christian good will to the barbarians of those northern kingdoms. Time and your patience would alike fail should I describe at length how Aidan, the Ionian monk, hearing in answer to his protest against ill-advised missionary methods, the question of his brethren, such as has come to many a man as the call of God, "will you go?" did go, and reared again the trailing standard of Christ in England; of Amandius and Eligius of Emmeren, and Wilfred and Willibrond in Friesland and Pomerania, in the seventh century; of the missionary college at Utrecht; of the labors of Gregory, Lindger and Willehad, in Germany, in the eighth century; and of Cyril and Methodius in Moravia in the ninth century. These were centuries of missionary endeavor. It was the spirit of missions and the labors of missionary workers bred to loving self-denial by their monastic training, that under all the repressing influences of dead ritual, image worship, saint worship, increasing papal despotism, the devastations and upheavals of constant war, kept the flame of piety brightly burning. Contrast this period with the centuries that immediately preceded and followed it, and you will find that the Christianity that taught men the arts of peace, that ennobled womanhood, that repressed vice, that denounced slavery and cruelty, that rebuked the sins of kings, the assumptions of popes, the ignorance, incapacity and corruption of too many of the clergy, was the missionary Christianity, in which was best expressed the enthusiasm and the self-devotement to noble aims which characterized the best monastic life. It is significant, too, as related to the largest historic life of the Church, that the countries in which the reformation of the sixteenth century secured a permanent foothold were all those countries, Ireland alone excepted, in which the seeds of Christianity were planted and nurtured by monastic missionary zeal. Surely these characteristically missionary institutions were in their missionary days not merely the hiding-places, they were rather the nurseries, the training-schools, the fruitful sources of much that was best and noblest in the Christian life of the ages and the lands they blessed with their self-denying toils.

We are in the dark ages of the church of the tenth and eleven centuries. Baronius writes: "There was no pilot to guide the helm; no captain to command the crew at the moment of greatest need." It was an age barren of all literature; Christianity was divorced from culture. There were schools and learned men; but they were in Arabia and Spain, where the crescent had supplanted

the cross. It was a grossly, materialistic, superstitious, semi-pelagian time. Men had come to believe that there is no possible communion between the human and the divine. Loosing the sense of God, and of a personal righteousness through Christ, they took refuge in purgatories, transubstantiations and relic worship. They enlarged the calendar of the saints. They made long pilgrimages. Mr. Matheson has said: "The real tragedy of this period was not its wars, not its crimes, not its brutalities, but its feverish, maddening struggles to find a passport into rest, without goodness and without God." The monasteries were corrupt. The secular priesthood was slothful, venal, ignorant. The papacy was characterized by vice, undisguised and unrefined. Never was there an age when the church was so dead; when her fundamental law of life was so nearly forgotten; when so many sought their own and so few the things of his brother and of Jesus Christ. Never was there an age when the missionary record is so barren. The only gleam of life and light comes from the long sleeping Eastern Church, from which Nestorian missionaries carried the Gospel into China, and, from a feeble movement in Norway, from the middle of the tenth to the middle of the eleventh century, and from the labors of Bruno, in Prussia, at the opening of the eleventh century. Aside from these, it was the sword and not the Gospel, that secured conquests to the church.

The close of the eleventh, and the whole of the twelfth, is a period, which, as Neander says, "marks the commencement of a new outpouring of the Holy Spirit." Hildebrand, while asserting the supremacy of the church over kings and nations, is, by his vigorous reforms, rendering the church worthy of the asserted supremacy. Preaching, long disused, takes again its rightful place in the training of the religious life. The preaching of the Crusades, a one-sided missionary movement, made military and secular by the conditions of the age, is accompanied also by the preaching of repentance. The monasteries are again sending forth their laborers. Men are reading the Scriptures for themselves. Religious societies, whose energies could be concentrated on the accomplishment of great movements, are everywhere springing up. Of this period, Neander writes: "Active benevolence, hospitality, sympathy with the sick and suffering, kindness and respect shown to pious ecclesiastics and monks, devout participation in prayer, and in all the ordinances considered as belonging to church life, zeal in the Christian education of children, such were the signs under which genuine piety exhibited itself, even among the laity." This was the era, when, by the labors of Otho and Vicelin, the Gospel secured an organized foothold in Poland and Pomerania, in Wendland, Prussia and Lithuania. This was the era, when Peter of Bruis, Henry of Cluny, and Peter Waldus, with their adherents,

were, by the study and circulation of the Scriptures, promoting these home missionary movements, which, through much that was vague and much that was erroneous, were leading multitudes into the light of a true spiritual faith. The very papacy caught the prevailing missionary enthusiasm. If the Pope could not himself be a missionary, he could be the sender forth of missionaries. The order of Dominic—terrible name—answered the Papal call. The Dominicans arose to show what a life of self-denial, and the earnest preaching of the Gospel might do for saving men. They lived to be persecutors. The spirit of their age made them inquisitors and tyrants, putting a sword in hands that dripped with the blood of slaughtered saints. The spirit of Christ made them missionaries. Under their labors and their lives, "the pagan ideal grew dim, and the Christian ideal of self-sacrifice resumed its sway." In nearly every nation of Europe and Asia, in many parts of Africa, they preached, and successfully, the Christ as they knew Him. Side by side with Dominic, arose his great rival, Francis of Assisi, a soul brave as a lion, gentle as a woman, Christ moved to his heroic work, sending a mission to the Moors, tending lepers in Gubbio, accompanying the Crusaders, that he might win the Mohammedans by a force mightier than the sword, and, so impressing his followers with his own earnest spirit, that they traversed wildernesses, crossed oceans and continents, stood before kings, languished in prisons, that they might bear witness to the truth; and, when a century later, the plague ravaged Europe, they stood fearlessly in the panic-stricken, pest-smitten cities, and, for love of Christ and humanity, laid 124,000 of their devoted bodies down to die. The missionary spirit of this age, especially as represented by the Dominican and Franciscan orders, made permanent and healthful marks upon the succeeding life of the church. In the thirteenth century, the spirit of God used the rehearsal of the life and labors of Francis, to inspire Raymund Lull to his unique missionary endeavor. He studies languages, and sciences, and writes books, that, by scientific argument, shall win the Mohammedan. He goes into Tunis, Cyprus, Majorica, Armenia, preaching Christ. He pleads with crusading kings for the adoption of Gospel methods of converting the Turk and the Infidel. He succeeds in establishing at the universities of Paris, Salamanca and Oxford, oriental professorships for the training of missionaries. In this century, John de Monte Corimo labored in Persia, India and China, with true missionary zeal and wisdom, "giving the people the Word of God in their own language, and encouraging them in the education of their children, and the training of native workers." It was out of the missionary spirit of the Dominicans and Franciscans, reacting against the dead ritualisms and assumptions of the papacy, that there arose in the fourteenth century those

spiritual societies within the church, longing for a larger Christian life, known as Spirituals, Brethren of the Free Spirit, Beghards, Brethren of the Common Lot. Tauler, the mystic preacher, and later, Thomas á Kempis, with his *Imitation of Christ*, were products of the same spirit. It went to England, and wrought in Wyckliff, raising up with him and through him a host of mendicant preachers, who carried the Bible into English homes, and impressed its precepts upon English hearts and lives. It spread to Bohemia, and, in the domestic missions of Militz and Matthias, and in the labors of Huss and Jerome, it transformed the entire spiritual and practical life of the people. In the fifteenth century, it sent Vincent Ferrer on missionary errands to Spain, France, Germany, England, Scotland and Ireland, and John de Capistrum to Saxony and Moravia. It combined with the intellectual renaissance which now swept over Europe to awaken spiritual discontent, aspiration, questionings, demands for reform. It was preparing the ground and ripening the seed for the incoming of a better Christian life, and found its greatest vent in Luther, the Augustinian monk, and the Protestant reformation of the sixteenth century.

While the reformation was advancing, a genuine Romanist revival was also in progress. In a subterranean chapel at Montmatre, near Paris, on the 15th of August, 1530, Loyola and his six companions had covenanted to renounce the world, for the purpose of preaching the Gospel. In this Jesuit order, it was the example and the labors of those who were seeking the souls of the heathen in China, Japan and India, and among the native races of North and South America that sustained the faith, and exalted the character of those who were teaching in universities, preaching in churches, intriguing at courts, hearing the confessions of princes and nobles. For the preacher and politician and confessor of to-day might be the missionary of to-morrow. Mischievous as were the methods and many of the principles of the Jesuits; dangerous as the order became both to religion and the State; fatal as has been the collapse of most of their missionary enterprises, let us not withhold from them the meed of praise, for the way in which, by their zeal and self-devotement, they expressed the law of Christian life. Nor from such an one as Francis Xavier, the man in whose heart was born the sentiment:

"Then why O blessed Jesus Christ—
Should I not love Thee well?
Not with the hope of winning heaven
Or of escaping hell;
Not for the sake of gaining ought;
Not seeking a reward,
But as Thyself hast loved me,
Oh! ever loving Lord,"

can we well withhold our warmest fellowship as with a true Christian and a true missionary. And to the missionary enthusiasm of the Jesuit order, even more than to arms and politics, does the Roman Church owe her recovery of much of the territory lost in the earlier years of the Reformation. The missionary revival was a religious revival. It set purer hearts to throbbing under papal and Episcopal vestments. It suppressed abuses, elevated morals, satisfied anxious consciences, accomplished a spiritual resurrection for the church.

Although the reformed churches were born from spiritual impulses imparted by the missionary enthusiasm of their great progenitors, although the reformation itself was but a great home mission movement for declaring to ignorant hearts the freely justifying gracious love of God in Christ Jesus, although the true missionary spirit lived in these Christians, yet their history for a long period was not characteristically missionary. The first Protestant foreign missionary was sent by Calvin from Geneva to accompany a French colony to Brazil led by one Villegagnon. But it was a speedy failure through the treachery of the colonial leader. We should not forget, in judging of the non-missionary character of the reformation times, that a vast amount of teaching needed to be done at home; that the dominion of the sea was in the hands of the Catholic powers; that the spiritual vitality of the church was of necessity chiefly expended in settling and defending its own beliefs. And yet, had the energies which were exerted in the angry contests of Calvinist with Lutheran, of each with Zwinglian, and of all against Rome, been exerted in the simple preaching of the Gospel of peace, who can question that the early faith which, as Cairns declares, was "not nursed on books of evidences, but on communion with a living Christ, and which "carried the Reformation through the Diet of Worms, the siege of Leyden, the Maria persecution and the wars of the League "might not have continued to be the unabated faith of Protestant Christendom, and her history have been a reproduction of the Apostolic rather than the Nicene age? But even in what may be called the dark ages of the post-reformation times, missionary activity was not quite extinct. At the close of the Sixteenth and the opening of the Seventeenth Century, Gustavus Adolphus was sending preachers and teachers to Lapland. A few years later the Dutch churches and the Dutch East India Company were promoting missions in Ceylon, Sumatra, Java, China and Japan. The settlement of New England has been well called a mission of Evangelical Colonization. The charter of the colonies enjoined the duty of Christianizing the native population. The original seal of the Massachusetts colony bore the figure of an Indian with the motto, "The Man of Macedonia." Eliot, his Indian

Bible and his Indian converts at Nonantum, Hill and Dorchester, the Mayhews and their native church at Martha's Vineyard, were both the fruit and the promoters of early Puritan revivals. Says Prof. Ladd in his history of Congregationalism, "We need not be surprised to find that the rise and fall of religious life in particular churches gives conditions to the increase or diminution of their interest in missions. The early life of the New England churches," he continues, "was vigorous and aggressive. Their interest in the propagation of the Gospel among surrounding Indians was correspondingly large. The revival of religious life in New England which marked the years about 1740, produced a new interest in the missions among the Indians, which showed itself in the self-denying toils of Brainerd." In 1701, William III of England, chartered the Society for the Propagation of the Gospel in Foreign Parts, whose formation, as Bishop Burton tells us, had been inspired by the example of the dissenters in North America. In 1698, Francke at Halle founded his great home missionary enterprise, the Orphan House and Bible Schools. In 1714, the Royal Mission College was established at Copenhagen. These three institutions combined to open India to Protestantism. Denmark gave the call and the commission. Halle provided the men. England aided in furnishing the means. Ziegenbald and Schultze, Fabricius and the heroic saintly Schwartz, whom all the world honored, and to whose memory the heathen Rajah of Tanjore, erected a monument, were the efficient heralds of the enterprise. In 1722, a band of from 300 to 600 exiles, driven from Bohemia and Moravia by persecution, stripped of all their possessions, found refuge on the estate of Count Nicholas de Zinzendorf at Berthelsdorf in Saxony. The ardent religious life in their hearts burned up to a missionary fever. Without power, without wealth, with no help but God, within nine years from the establishment of their colony they had sent missionaries to Greenland, St. Thomas, St. Croix, Surinam, to the North American Indians, to Tartary, Guiana, Ceylon, the Cape of Good Hope, and before Zinzendorf's death in 1761, had multiplied their numbers and spread their simple faith in Germany, Holland, Great Britain and North America, had set their spiritual impress upon John Wesley and Methodism, and had shown themselves to be so patient in tribulation, so instant in prayer, so resolute in self-denial, so dauntless against danger and defeat, so heroic in endeavor as to earn and merit the title of the advance guard and standard-bearers of the modern missionary enterprise.

It was a dark era of English Christian life; those early years of the eighteenth century, when the Society for the Propagation of the Gospel, sending its laborers not from English, but from German churches, was the sole representative of English missionary activity

The principles of Deism had saturated the church. Latent scepticism and indifferentism were prevalent. The Lord's day was desecrated. The clergy were neglectful of their duties; the universities had fallen into "moral and intellectual decrepitude." Among the dissenters, the doctrine of Arius, deepening into Socinianism, was widely spread. Addison declared, "that there was less appearance of religion in England than in any neighboring State or kingdom, Protestant or Catholic." But from over the seas come the tidings of Jonathan Edwards' wonderful revival movements, and Brainerd's touching missionary toils. William Law has written his "Serious Call." John Wesley, inspired by Thomas à Kempis and Law, has formed his Oxford Society. He has been, as a missionary, to Oglethorp's Georgian Colony. On his voyage, he has been inflamed with increased zeal, by contact with the Moravians. He has returned to England to join with Whitfield, and a host of others of kindred enthusiasm in missionary endeavor. In church and dissenting pulpits, in fields and streets, in lanes and market-places, in fair grounds, on race courses and in colonies, the Gospel is earnestly proclaimed. Opposition, threats, imprisonments, mobs, can do nothing to stay the spiritual flood. Methodism becomes a potent fact. All hail to her advent! A new religious life to England becomes a fact. The Wesleyan revival says, Mr. Seckey "exercised a profound and lasting influence upon the spirit of the established church, upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history." Methodism being essentially Christian, was essentially missionary. Her English origin was only a Home Mission Revival. As early as 1769, eleven missionaries were sent to plant American Methodism, and others but little later were dispatched to the East and West Indies. The day of modern missions is dawning. The Baptist Association of Nottingham in 1784 established the monthly meeting "to pray for a revival of genuine religion, and the extension of the Redeemer's kingdom throughout the earth." In 1791, at a meeting of the association, Fuller and Jutcliff fan the kindling sparks of missionary zeal. In 1797, William Carey demands that the Church of Christ should "Expect great things from God and attempt great things for God." The Baptist Missionary Society is born. The sun of modern missions has arisen on the world.

In America just emerging from the wreck of a war for independence, the condition of the churches was deplorable. Says one writing of the times: "The prospect for religious progress and improvement was almost cheerless. By public men in high stations infidelity was boldly avowed. In some places society, taking its tone from them, seemed hopelessly surrendered to the infidel and the

blasphemer." The General Assembly of the Presbyterian Church in 1798 said in its pastoral letter, "A dissolution of religious society seems to be threatened by the supineness and inattention of many ministers and professors of Christianity. But the religious and missionary impulse which England had received from America in the labors of Edwards and Brainerd was paid back a hundred fold. President Dwight stands in the pulpit of Yale College and with his ponderous logic demolishes the strongholds of French infidelity. In 1798, the Massachusetts Missionary Society is organized. In 1800, revivals sweep through the land. In 1801, Samuel J. Mills, a convert in the revival, reads in the *Connecticut Evangelical Magazine* reports of the work of the London and English Baptist Societies. In 1805, Griffin in his Assembly sermon at Philadelphia, entreats his hearers "not to let the blood of heathen millions be found on their skirts." In 1808, swearing each other to secrecy lest their motives should be impugned, Mills, Fisk, Richards, Seward and Rice sign a compact, written in cipher, which binds them together under Christ to a missionary life. On the 27th of June, 1810, the American Board of Commissioners for Foreign Missions is organized. On the 6th of February, 1812, in the old Tabernacle Church of Salem, Mass., Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall and Luther Rice are, by prayer and the laying on of hands, ordained as the first American missionaries to Asia. So the church separated and sent them away to the work whereunto the spirit of God had called them. Centuries of time and miles of distance stretched between Antioch in Syria and Salem in Massachusetts, between Barnabas and Saul and Newell and Judson. But the Holy Spirit of Christ, was yet, as He had been through all the intervening ages, a Spirit inspiring a living church to missionary activity and promoting by missionary activity the noblest life in the church. The sun of modern missions is climbing up the sky. All things are conspiring to further this development; continued religious revivals, science, invention, commerce, discovery, conditions of government, revolutions in thought, social ferments, the wars and peace of nations. "God is ordering all things in the interest of the kingdom of His church." How shall one tell of the missionary wonders of this glorious time? Of societies multiplying in America, England, Scotland and Wales, in Germany and Holland, in Switzerland, France, Sweden and Norway? Of the conquests for Christ made in India, Burmah, China, Japan, Turkey, Syria, Africa and the isles of the sea; of Tellegu revivals more than Pentecostal; of the Sandwich Island churches securing an independent existence and renewing their strength by missions to Micronesia; of the unstinted benevolence of converts from heathenism; of those marvelous individual enterprises like that of Louis

Harms in Germany, keeping up a constant flow of acting and reacting life between Africa and Hermannsburg; of the long roll-call of the hero worthies of the faith, like Carey and Newell, Martyn and Judson, Burns and Boardman, Murrison and Ward, Heber and Patterson, Duff, Moffatt and Livingstone, and of saintly women like Harriett Newell and the Judsons, and of a whole unnumbered host whose star-gemmed crowns are shining within the historic and the divine heavens; of the Scriptures studied and proclaimed in over two hundred languages; of barbarism transformed to civilization; of hoary heathenisms shaken; of over five hundred organized missions, where at 12,000 stations 40,000 laborers preach the Gospel of Christ in almost every spoken language to almost every tribe under the heavens, teaching 450,000 pupils in schools, and having an enrolled church membership of 860,000 souls?

What tongue can tell the greatness of the story? What mind can conceive the vastness of the work? The sun of modern missions has climbed far up the sky, and the world is filled with the splendor of its unclouded light!

And upon what marvels of progressing Christian life this sun of modern missions has been shining! It has seen the church, weighted with the vastness of the enterprise laid upon her hands, awakened to a new sense of dependence upon God, to a clearer recognition of the personality and power of the Holy Spirit, not so much as a theologic dogma, as a divine life, to renew, to uplift, to sanctify, to consecrate the Christian soul, and so has seen a church on its knees, with continuous, importunate, believing and prevailing prayerfulness. It has seen the stream of Christian benevolence opened, increasing from drops to rills, from rills to springs, from springs to fountains, from fountains to rivers, making the wilderness as Eden, not only promoting missions, but building up churches, endowing colleges, fostering charities, ameliorating woe, and causing all things to live wherever it swept in its gladdening course. It has seen the Judas hiss, "To what purpose is this waste?" growing fainter and more infrequent, and further removed from Christian observation, its utterers slinking, snake-like, from the light of this generous day, to coil amid the night and foulness of minds bat-winged with ignorance and mouldy with covetousness. It has seen a clear demonstration of the paradox uttered, early in the century, in defense of foreign missions, that "religion is a commodity of which the more we send abroad the more we keep at home." It has seen American churches that ranged themselves on the side of anti-missions, dwindling into inertness, insignificance and extinction, while the numerical advance of the missionary denominations has largely outrun the natural and immigrational increase of the population. This sun of modern mis-

sions has witnessed the promotion of Christian comfort and stability by missionary interest and prayerfulness, even as Andrew Fuller testifies, that when his people began to pray for the heathen, and to do what they could for their salvation, they ended their own laments and were lifted out of their own despondency. As when in mediæval times the cross of England, the oriflamme of France, and the standards of Germany, Italy and Spain floated side by side under the banner of the crusades, the crusaders gained the new conception and felt the new power not only of a separate national net but of a common European life, so has the sun of modern missions seen churches marshalled under different standards, with different leaders, marching along different roads, yet each with the same pre-eminent banner, moved by the same impulse, striving to reach the same goal, and feeling the blessed pressure of the cincturing cord of the love, the hope, the faith, the aim, the spirit, the Christ, the unity of a common Christian life. This sun of modern missions has witnessed prayers and efforts for the spread of Christianity abroad resulting in extensive revivals of religion at home. It has seen, just when the age most needed it, new and overwhelming evidence of the truth of the Gospel, in heroic missionary lives answering the Satanic sneer that all men are selfish, and that God is served only for gain, in proof of the adaptation of the Gospel to men of all races and conditions—African Bushmen and Hindoo Pundits—and of the power of the Gospel to transform savages, cannibals, monsters of cruelty, debauchery and vice, into clean, orderly, chaste, moral Christian believers. It has seen in Germany the tide of a devastating rationalism stayed and turned back by the breakwaters of missionary enthusiasm. It has seen the marvelous growth of Sunday schools, ragged schools, reform schools, societies for the promotion of the care of children, criminals, and animals, city missions, Bible and Tract Societies, organized charities, temperance reforms, Magdalen Asylums, Young Men's Christian Associations. It has seen the great advance in the careful study of the Bible. It has seen Christianity marching Westward; keeping pace with civilization and preceding it; dotting prairies with churches, and causing streams of life to flow through the wilderness, and springs of blessing to burst forth in the desert. It has seen the laity of the churches, men and women, assuming responsibility, engaging in toil, organizing work, and asserting their long neglected right to go everywhere, as did the early disciples, preaching the Word. It has seen the missionary resources of the church vastly increased by the uprising of the tact, the enthusiasm, the untiring patience, the unswerving faith of Christian womanhood, to do at home and abroad an organized work, impossible to men, and to send the thrill of new and increased spiritual impulse through all

spheres of church effort and life. It has seen the development of almost a new type of Christian character, combining earnestness without rashness, self-denial without asceticism, fidelity to conviction without bigotry, the head life of broadening knowledge and clear and simple doctrinal conception, the heart life of emotion and contemplation; the conscience life, making righteousness a personal quality, and striving for the adequate fulfillment in being and conduct of moral law; the hand life of active and benignant labor, united in the one large and rounded Christian life that characterizes modern christendom. It has witnessed, this sun of modern missions, the sounding forth of that grand and significant cry—Our country for Christ, for the sake of Christ, for the souls of our countrymen, for our country, for the world. It has witnessed, and is yet more clearly to witness, the passing of that cry into the grander and even more significant one—The whole, vast world for Christ, for the sake of souls, for the sake of modern civilization, for the sake of our country, the meeting-place of the nations, for the sake of a more densely peopled heaven, for the sake of the greater glory of God.

Do I make the claim that modern missions have been the cause of all this spiritual vigor of modern Christian life? I make no such claim. The great causal life, the Spirit of God, is back of missions. Yet, as now, so through all the ages, you may trace the life and test the present reality and the future promise of the life by the vigor or the stagnation of the mission blood that courses in the veins of the church. That missions are so often only a coincident manifestation rather than a cause is not an argument against, but rather for the truth of our theme. The force that shaped the mountain range has lifted up among the lower mountains one central peak, with broader base and loftier summit. That central peak, measuring the final strength of the whole uplifting impulse, dominates all the lesser peaks that cluster in its sublime shadow. It marks the uttermost power of the great upheaval that makes them what they are. So in the life of the church, the ranges of piety and prayer, of faith and benevolence, of devout worship, happy homes, honest markets, crowded schools, have been dominated and measured by the central mountain of missionary activity in every age, the supremest, sublimest, most heaven-reaching product and token of the upheaving causal life of the spirit of Christ. And yet more. If to live is to live, if growth is dependent upon obedience to the fundamental law of the life that organizes the growth, then may we affirm that missions are a necessity to the life of the church, as an instrumental cause. The sun of missions is not only a figure for a splendid truth, but stands for a fact. Even as the physical sunlight "forms the muscle, urges the blood, builds the brain," so the spirit of missions

and missionary endeavor, shining on the church as with Christ's own warmth and light, has, by the motives it has quickened, by the faculties it has exercised, by the facts it has evoked, by the inspiring lives it has called into being on the fields of its husbandry and its conflict, developed in the Christian prayerfulness and faith, benevolence and zeal, aroused the pulpit to eloquence and awakened Christians everywhere to new consecration and self-devotement.

God has decreed it; it is part of that "nature of things" by which "except a grain of wheat fall into the ground and die, it abideth alone;" it is wrought into the very structure of God's revelation, in Law and Psalm and Prophecy, in Gospel and Epistle and Apostolic history; it shines in the cross as it stands on Calvary, and as it moves, with conquering and attractive might, down through the long procession of the human ages; it is ingrained in Christian history, which can be best tracked, not through councils and synods, through hierarchies and papacies and national establishments, but through missionary epochs and missionary laborers; it is ordained in the supreme law of the Christian life—the law that no man liveth well who liveth for himself—that missions, the highest, most complete, most heroic expression of the spirit of Christ are, since he is the great causal life, as result and coincident manifestation and instrumental cause, necessary to the highest life of the Church.

My brethren of the Alliance, I thank you for the privilege and honor of this hour. I thank you for the compelled opportunity of the studies to which your invitation has called me. One pastor at least will pray more earnestly for a fresh missionary baptism upon himself and his people, because of the inspiration of this theme and this occasion. As I look into your eager faces, and know what errand has brought you hither, with what spirit you have come, and what impressions you will carry to your homes, I see a vision of the future which stirs my whole being. I see mission stations multiply, and fully and completely manned with workers, mission treasures repleted, missionary pastors in every pulpit, missionary hearts beating under all the garments that adorn the pews, missionary maps on every vestry wall, missionary classes in every Sunday school, missionary literature in every family, missionary contributions from every purse, Christian parents devoting their children, and churches and colleges offering their best and brightest sons and daughters for missionary work. God help you to make the vision a reality. May Andover and Princeton, Morgan Park and New Brunswick, Alexandria and Drew, be more than reproductions of the Ionas and Monte, Cassinos and Luxeuils of the olden time, out of which shall go not monks, but rounded Christian men, their manhood completed by the companionship of noble Christian women; men with

trained minds, earnest hearts, consecrated lives, who shall bear the torch of missions and the light of the Gospel through all America and to the ends of the earth.

To the churches of to-day, the heritage of the Christian ages has fallen. Upon her the long and continuous streams of influences and inspirations that flow through Paul and Irenaeus, Ulphilas and Patrick, Columba and Aiden, Boniface and Anskar, Vicelin and Francis of Assisi, Raymund Lull and Wyckliff, Xavier and John Eliot, Schwartz and Judson, have concentrated and culminated! But these glories of all Christian and heroic endeavor are gathered upon us, not to wreath us with an aureole of light, but to enwrap us with a garment of inciting flame. May God help us rightly to appreciate and to use our inheritance. May he give to all our churches, to every Christian, the true spirit of missions, that we may toil and pray, sacrifice and contribute for the salvation of the perishing, so that if we may not go as missionaries ourselves, we may lead missionary lives at home, and may lay the hands of love and faith and charity upon the heads of our more honored brothers whom we send away. So shall the Church pray in no mockery, but in earnest:

"Come then, and added to thy many crowns
Receive yet one, the crown of all the earth,
Thou, who alone art worthy,
Even so come Lord Jesus, come quickly."

Romish Aggressiveness in the West. How shall it be met?

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The desire of the Roman pontiff for universal sovereignty, and the belief that the visible church is essential to salvation, combine to make the Romish system aggressive. Before the untiring efforts of its adherents, the European nations one by one succumbed, and zealous Catholics are determined to make history repeat itself on the American continent. Its transportation to a foreign shore deprived Romanism of none of its aggressiveness, but gave it rather a field for its exercise.

As a preparation for the solution of the question before us, it is necessary to give an idea of the extent and nature of Romish aggressiveness, especially in the West. It is scarcely a century since the first Catholic Bishop in the United States was ordained. The Catholic population then numbered only 30,000. Since that time the

number of dioceses has increased from one to sixty-nine, and the Catholic population has doubled nearly eight times. Then the proportion of Catholics to the whole population was one to every one hundred and thirty-one. Now the proportion is one to seven. There are seven millions at present in the country. Of these between two and three millions are in the West. This increase in numbers is the product of four causes, "Immigration, annexation, multiplication of children and conversion of Protestants."

No less rapid has been the increase in wealth. In twenty years Catholic property rose in value sixfold. In 1850 it was nine million dollars; in 1870, sixty million. This property is of the best in the land. Their churches and chapels stand in the choicest sites; parochial schools and orphanages are in every diocese, while boarding-schools and seminaries are fast finding a place in the West. This property, like all church property, is free of taxation, and by means of heavy pew rents, and exorbitant charges for burial in consecrated ground, is made to yield an enormous revenue.

Here lies one source of Rome's aggressive power. Her vast resources make her independent. By means of her wealth she can educate her own children, and keep at work a host of devoted propagators of the faith. Three thousand priests cut loose from family relations, hundreds of religious women whose affections exist only for the church, scores of men belonging to the religious fraternities, bound soul and body to the interests of their faith, give to Rome aggressive power that is unparalleled.

The tracing of the nature of Romish aggressiveness is rendered difficult by the complexity of the Romish system. Its sphere is not politics, is not education, is not faith and morals, but it embraces all these. That Rome should tamper with civil and religious liberty, is regarded by many as a dream, and individual Catholics are anxious to make it so appear. Anciently, she was the enemy of all liberty and the parent of all oppression, but this is the nineteenth century. It is true she has deposed kings and emperors, laid cities and nations under interdict and crushed civil liberty by physical force. Her history we know reveals the horrid scenes of the Spanish inquisition, the butchery of the Waldenses, and the massacre of St. Bartholomew. But has not Rome changed? Rome herself shall give the reply—"Semper eadem et ubique,"—always and everywhere the same. This proud boast is essentially true. The spirit of the system is as it ever has been. From the utterances of the Vatican it can be established that Rome still clings to connection between Church and State; to the superiority of the ecclesiastical to the civil jurisdiction; to the right of the church to interfere in the discipline of schools, and to avail herself of force or any temporal power. Such principles set her

in direct antagonism to the institutions of a free country. It is, therefore, with no little solicitude, that we witness their acceptance by the Catholic millions of the land.

In accordance with these principles, Rome carries on an aggressive warfare against our civil institutions. Her hostile spirit is seen in the numerous attempts of the priests to carry out the schemes of the church, and, in the persecution of those who leave the Catholic faith, or oppose the system. The banding together of Romanists at elections, and the alliances which are made with politicians for the furtherance of their ends, are another development of the same principles. Sinking all other considerations, they vote only for the men who will support the measures of the church. The Canadian Guibord case, and that of the Oka Indians, are expressions of the same intolerant spirit; and, though such eruptions are rare, they indicate a subsoil of evil in which they are reared and have their nourishment. Rome's political power is not to be despised. Backed by enormous wealth, and supported by millions of devoted followers, she is making her influence felt in more ways than one in the life of the Commonwealth.

At present, her energies are directed against the public schools. Her policy has ever been to crush the intellect, and keep the people in ignorance. Wherever the sceptre of Rome is swayed, there ignorance reigns. Her ideal State is "that in which the few are educated and lead, and the many are trained to obedience." This ideal has been realized in Spain and Italy. Statistics reveal the appalling fact that seventy-five per cent of the people of these countries are destitute of the commonest branches of education. This is undoubtedly the natural outgrowth of Romanism. Contrast the Protestant and Catholic Cantons of Switzerland, Germany and Austria, the Provinces of Ontario and Quebec, this country and Mexico, and nothing will become more evident than the ruinous effect of Romanism on general intelligence. In this system, "ignorance is the mother of devotion," but, in this country, compulsory education threatens the mother's life. Our public schools lay the ax at the root of the Romish power. In them, Rome has seen the greatest danger. Her children are there brought side by side with the children of heretics, and this must not be. If the State compel her to educate her children, she will do it under the fostering care of the church. Hence, parochial schools have been everywhere established. In them, the Catholic youth can be kept free, while receiving his education, from the pernicious influences of the public schools. But many enlightened Catholics, recognizing the superiority of State institutions, have not patronized their own schools. Seeing this, the recent Milwaukee Convention resolved that a number of parochial schools, sufficient to

accommodate all Catholic children, be established, and that it be obligatory for all Catholics, to have their children educated in them.

These aggressive measures Rome carries still further. Not content with heaping discredit on the public schools, or with establishing others in opposition, she seeks to burden the State with the maintenance of her institutions. Parochial schools are no cheap luxury, and the aim of Rome is to secure their support from the public treasury.

These are samples of Romish aggressiveness. They reveal an alien institution in the midst of a free country seeking to control our civil institutions, thwarting our plans for the education of the masses, and opposing, with determined energy and tremendous power, everything that will not further her own policy of oppression.

This power is controlled by men who have no family ties and no interest in the country's prosperity; whose affections are centred in the Vatican; who are dependent for place and support upon an alien sovereign; and whose aim in all their varied activity is the establishment of Rome in America. Her influence is spreading in our Western land, sapping the foundations of liberty and casting a blight on faith and morals. The families of Protestants are in danger. The system is human and humanity loves it. Rome is a restless, intolerant power, fretful under every restraint, and never content till nations lie at her feet.

We now turn to the question, *How shall Romish aggressiveness be met?* It is a serious question. The forces of the enemy are thoroughly organized and subtle. The leaders are cunning and unscrupulous, and their followers stand ready, at a nod, to do their bidding. We have to contend with wealth, with ancestral pride, with the inclinations of the human heart. How shall we do it? For do it we must, or submit to have civil rights and religious liberties crushed by the onward march of Romanism. And *First in the region of Politics*. Here the bulwarks of her power are manifestly her accumulated wealth and the blind obedience of her followers. To lessen the power derived from her wealth, some would advise the taxation of her property. It is not, however, the amount of the property so much as the manner in which it is controlled that makes it so powerful in advancing Romish schemes. Formerly this property was in the hands of lay Trustees. These were appointed by the donors or persons for whose benefit the property existed. Now the "Trustee System" is abolished, and the whole power is merged in the bishops. They are made the owners of the property, and hand it to their successors as their heirs, although, in fact, they own not a dollar of all the value. Thus, property worth hundreds of thousands is controlled by ecclesiastics, whose sole aim is the extension of the

Romish Church. These men cannot be heartily loyal if they wished. Hence, the accumulation by them of so much wealth is a great evil. If that evil is to be removed, legislation must grapple with the matter. A partial remedy would be the re-establishment of the "Trustee System." It would put "the power of the purse" into the hands of the laity, and materially check the power of the bishops. It would teach the Catholic subject that he has rights, and the possession of rights in the temporalities of the church, would lead him to assert his rights in spiritual matters.

The ignorance of her followers is the next great source of Rome's political power. The uneducated mass cannot maintain itself against the tyranny and oppression of the educated few. Ignorance must inevitably sink into acquiescence to the will of intelligence as directed by priestcraft. The Romish leaders recognize the fact when they speak of the public school system as "full of danger" and as "threatening detriment to the church," when they call it a "holy and necessary purpose" to build and support the Catholic schools, and make it a sin which even penance cannot absolve, for a parent who, when such a school is at hand, sends a child elsewhere. This alarm of the Romish leaders is very suggestive. It shows that their "craft is in danger" and gives a solution to our problem in at least one direction. If free schools are detrimental to the progress of evil, they must be maintained. Let not a dollar of public money be granted to separate schools. If we give to one sectarian institution, why not to another, and if give to any we are on the highway to a union of Church and State, or the maintenance of innumerable sectarian institutions. Support free schools, free thought and a free press. Establish reading rooms, and public libraries. Make them accessible to the masses. Scatter abroad books, papers, periodicals, anything that will teach the Catholic citizen his rights, set him thinking for himself and make blind obedience unbearable. But we must not stop here. In the West are many aspiring souls who are thirsting for higher education. To them Rome holds out her attractions. She is "wiser in her generation than the children of light." The convents with their imposing exterior allure within their walls the children of Protestant and Catholic alike, and too frequently it happens that the child of Protestant parents leaves such an institution not only confirmed in education but confirmed in "the faith." The accessions which Romanism is receiving in this way call for the establishment of Protestant schools for higher education. We want schools of a higher grade, such as shall command the respect and confidence of Western Protestants, and remove from any aspiring youth the temptation to enter a Romish institution.

Accompanying these efforts there should be a thorough and continuous exposure of the Romish system. The general evil of the system is vaguely admitted, but its inherent viciousness is not known. Politicians on the score of religious toleration let it alone. Others from sheer indifference despise its power, wink at its evils, laugh at its absurdities and stand idly gazing at its yearly conquests. Nothing can better please the Romish leaders. They do not even care to make their success known. It devolves upon us, therefore, relentlessly to expose, through the pulpit, the platform and the press the "unfruitful works of darkness." Expose, I have said, the system, not necessarily its adherents. People may be better than their creed, but let the system itself be known. Let it be understood that it is corrupting politics, obstructing popular education leading to union of Church and State, keeping alive sectarian animosities, and in many cases crushing civil and religious liberty. Such a revelation could not fail to arrest Romish progress. It would attract the attention of politicians, would put Protestant parents on their guard, would show Romanism as it is, and stamp its advent amongst us as nothing short of a national calamity.

In the sphere of *faith* and *morals* more than in the realm of the State, Romish aggression is to be deplored. The spiritual evils are unmeasurable. In them all political evils strike root. Romanism dethrones Christ and obscures his salvation; makes ordinances a means of life and bishops dispensers of grace. It applies to a fallen and fallible man an attribute of God. For the one Mediator between God and man it gives scores of mediatorial priests, receives the confession of murderers, and winks at the crime for a part of the price. The whole system is an evasion of God's command, "Son, give me thine heart." Christianity is caricatured and adapted to the weak and wicked side of human nature. The system fosters superstition, its mainsprings are fear and ignorance. In all there is no love, no trust, no joy. The morality begotten of this system is like the system itself. Its morality is immoral, its piety impious. The confessional, indulgences and celibacy make foul blots on the history of the centuries. The idle and vicious youth of our towns and cities are largely Catholic. The countries lowest in the moral scale are Catholic. Contrast Italy, Austria, Spain and Mexico, with the Protestant countries, Scotland, England, America and Australia, and the effect of the system is apparent. "Name," said the statistician Seymour, "any Protestant country or city in Europe, and let its depths of vice and immorality be measured and named, and I will name a Roman Catholic country or city whose depths of vice and immorality are still lower." In the West as in the East, in San Francisco and Chicago as in New York, Romanism is fitting men

for the police station, the penitentiary and the pit. How is the spread of such a system to be met? We reply first, *by the sharp sword of history*. Rome has gained much by misrepresenting history. The dogma of infallibility was attained by wresting facts. It would have been impossible for Catholicism to have passed from its Patrician to its Tridentine, and thence to its Vatican type, without making the past speak falsely. But if Rome points triumphantly to tradition, arrogantly claiming for all her dogmas the sanction of antiquity, we are more than willing to meet her here. We are not afraid of true history. In its light, Rome is the cruel tyrant, "the woman drunk with the blood of the saints and martyrs of Jesus." Let her history be known that she may be deprived of the power to "deceive the nations." And here I would not omit to mention that Catholic publications should be met. These works are most insinuating, and circulating among the common people (as they now are by thousands) are calculated greatly to mislead. If they go unchallenged much harm will result.

Secondly, we meet the system by *exalting the Bible as the only rule of faith*. Rome makes "the word of God of none effect through her traditions." She admits the right of the church to change that word, and now the Pope declares himself "the only living teacher and rule of faith, and that all authority of divine scripture is derived from him." This lets down the bars for all the evils an evil man may choose to introduce. We must take our stand by the noble law of Zwingle "exclude everything from faith and the church that cannot be justified by Scripture." If we swerve from this principle we open our ranks to the enemy. Any one who reads the famous "Hammersmith discussion" may see this. Or study the Tractarian movement. The leaders of that movement were doubtless men of good intention and honest in their expressions. One of their fundamental principles was "no quarter with Rome," yet to Rome they went. Their position was untenable. They clung to a ritual which could not be supported by "thus saith the Lord," and it drove them irresistibly to Romanism. Ritualism is powerless before this giant. Rome is the center of gravity for all ritualism. We can never meet Romish aggressiveness by compromise. Too much is at stake. The sphere of compromise is nowhere within the realm of truth. We must sift the Catholic faith by the Word of God which "cannot be broken."

It is in these scales that this system is found wanting. Pope Peter is not in the Bible, life-giving sacraments, grace-dispensing bishops, merited salvation, and a special priesthood among believers, are nowhere found in the Word of God. The confessional, celibacy, indulgences, penance, are all unscriptural and

anti-scriptural. If the Romanist attempts to defend these inventions of man by appeals to tradition, we reject the evidence as insufficient, and ask for higher. But this right, which we claim for ourselves, we must also grant to others. If, therefore, we cling to any figment of our own; if, in every case, we are not prepared to appeal "to the law and to the testimony," we have forfeited our right to test the Catholic faith by that standard. Our position—the only tenable position for a Protestant in dealing with a Romanist—is indicated in the famous words of Augustine, "It avails not what I say, what you say, what he says, but what saith the Lord?" And, *let this word of God be disseminated amongst the Catholics in the West.* But here we are met by a difficulty. We claim, as the birthright of every man, the right to read God's Word. This Rome denies, and hides that Word from the people. How are these people to have the light of truth? We see no other way but for the colporteur to go from house to house, giving the Bible to all, no matter what reception may be given him. It is largely by the circulation of the Bible that Gospel truth is gaining ground in France, and being made known even under the shadow of the Vatican.

But the grand power to which Romanism must succumb is *the preaching of the Gospel*. Romanism has displaced the pulpit by the altar. Its errors can afford little preaching. But we have nothing to conceal. Jesus says, "Go preach!" Go proclaim! Tell of my sufferings and my love. Make known that "I came to bind up the broken-hearted, to preach deliverance to the captive, and the opening of the prison doors to them that are bound." "The Gospel is the power of God unto salvation to every one that believeth." Before its grand truths—grand in their unadorned simplicity—the idolatries of Greece and Rome gave way; the Romanism of Germany and England gave way, and the pagan systems of India and China are being slowly undermined. Convert the Romanist, and his system vanishes. The heart of the Catholic is empty. The "constraining love," the "joy unspeakable," the "peace that passeth understanding," it has never known. It yearns for something better than masses and priestly absolution. Something to cheer the heart, and remove the dark forebodings of the future. Preach the Gospel to the Catholic, and he will bless you for the boon.

We want men to do this work; men "after God's own heart;" reverent and truth-loving, who can sympathize with the down-trodden and out of the way. We need men who can preach to one soul, and visit the people in their homes and places of business. Here is the secret of the priest's success. He has practically no home but Rome. When he goes amongst a people, his sole aim is to bring them under the power of the church. We want men of single aim, who shall

identify themselves with the people amongst whom they labor; understand their habits; preach in their "own tongue," and strive to bring them unto subjection to Christ.

Where the Gospel has been preached there comes a necessity for something additional. The work should be made permanent. *Chapels, churches and schools for religious teaching* should be built. In them Christian effort will concentrate, and from them the Gospel will spread "to the regions beyond." These, then, are some of the means for meeting Romish aggressiveness. To human eyes they may seem "weak and contemptible," but *through God* they are "mighty to the pulling down of the strongholds of sin." And here, my brethren, is the secret of all our success—the *invincible power of an invisible God*. It is confiding in this power that we must go against this hoary and iniquitous system. If this power be wanting, means will avail nothing. We shall be like the sons of Eli shouting around the ark of the Lord, when God was not with them. Their shout was but the prelude of hastening defeat. But why should this power be wanting? Does not God hear prayer? Here, then, is that without which Romanism cannot be overthrown, attainable by praying souls. What is contained in that statement? There is here a cry for all the praying people of America, to beseech God for their Catholic fellow-citizens. Then what power would be ours? That power which moved so mysteriously on the walls of Jericho and razed them, should move upon the walls of Romish error and level them also. That power which moved upon "Parthians, and Medes, and Elamites" during the preaching of Peter, would move upon Romanists and make them responsive to the truth. Before this power, the system of him who "opposeth and exalteth himself above all that is called God," should totter and fall. Who can withstand the blast of Jehovah? "If God be for us, who can be against us?"

Methods of Developing Missionary Interest in Colleges.

D. B. SCHNEDER, LANCASTER SEMINARY (REFORMED).

Christo et Ecclesie is the motto inscribed by her founders on the seal of Harvard. *Christo et ecclesie* should be the motto inscribed on the seal, stamped on the teaching, and breathed forth in the life of every American college that has arisen since that venerable first one. For the idea embodied in that motto authenticates itself more powerfully than any other as being for these institutions the true one.

The most general and undisputed function of these institutions is to enhance man's welfare. Christ and His church are the head and embodiment of an economy of life among men known as Christianity. That Christianity has proved itself to be the highest civilizing power of the world. It has taken up the course of history into its own hand and is moulding it in accordance with its own high destiny; it has revived decaying civilizations; it has swept, like an irrigating stream, over the aridness of vast barbarisms, and called forth a wonderful glory of life; it has planted its inspiring symbol on every shore, made possible the reign of law and government, and become the soul of all that is truly humane in the society of man. And for these institutions to be true to man's temporal welfare is to determine themselves for Christ and His church.

That Christianity, moreover, has proved itself to be the one source of relief for man's spiritual needs; it is a new and redeeming life for fallen humanity; it is the sole sustaining power of virtue in the world, the only source of true peace in the heart, and the unique inspiration of unselfish love and devotion among men; and it is binding men back into real and blessed communion with Him who is the "desire of all nations." And for these institutions to be true to man's eternal good is to determine themselves for Christ and His church.

And the argument becomes more powerfully conclusive still in its application to these colleges as factors in the economy of our national life. All things unmistakably indicate that our land is charged with a great trust in the development of the world's life. Our natural resources are peculiarly bountiful; our large population is richly endowed with physical, mental and moral stamina; the achievements of the past in every conceivable sphere of activity as well as its experiences are our inheritance; we stand on a vantage ground of history far higher than any hitherto reached. And our trust is to push the development of the world's historical life far on toward its fixed goal. That goal is the redemption of the kingdom of humanity into the kingdom of God, or, in other words, the universal conquest of Christianity. Will, then, our colleges be loyal or disloyal, becomes the question? Will they be enhancing forces in the nation to the discharge of her high trust, or will they be retarding forces? And the importance of the question rises with the consideration of the untold weight of these colleges as factors in the national life—with the consideration that they have to do with life in its formative state, when the knowledge and the discipline of a liberal course of study impart a degree of personal power invariably higher than is common, and when the intellectual, moral and religious bias inevitably received in this very process will almost conclusively

determine this same power throughout life for weal or for woe; and with the further consideration that in these colleges are 60,000 students subject to such influence, 60,000 young men in process of becoming leaders in the affairs of Church and State, 60,000 minds constantly destined to become the future determining and moulding factor of our civilization. Yea, these American colleges are the source of the central stream of our historical life, and for them to lead the van in the solution of this, the nation's problem, is at once their glory, their duty, and the warrant of their existence; while, on the other hand, failure here involves them in a just condemnation and a righteous retribution. And if they will not incur this condemnation, if they will not be disloyal, but loyal to the nation in this most real and important sense, clearly and incontrovertibly, they must be true to the motto of the first American college. They must determine themselves for Christ and His church. If this were already so, then the problem presented by the theme of my paper would not exist, and it is only because it is not so that I stand before you this hour, and the best I can say, and what I do say with all the intensity of my soul is, *let it be so!*

Further, allow me to explain the significance of this injunction. For our American colleges to determine themselves for Christ and His church means more than mere Christian teaching in an external way. Far be it from me, indeed, to underrate, in the least, the importance of such teaching. It would be nothing short of wanton madness to leave our college population just at, to them, the most critical period of life without the direct restraining, quickening and redeeming influences of Christianity. All the ministrations of the Gospel should be exercised in the college community as in other communities, only, if possible, in a more perfect way. Full church organization should be maintained. The word should be preached, the sacraments administered, pastoral oversight faithfully carried out, prayer-meetings should be diligently held, and missionary meetings should be frequent and rich with information and life. But what I mean is that all these religious ministrations are of comparatively little determining force as standing divorced from the pre-determined function of the institution. And here is the vital point. The function of the college is the liberal culture of man determined for an ultimate end. That end may be an earthly one outside of man, which is, indeed, also unworthy and degrading, inasmuch as man is himself the crown of the world; or the end may be man himself absolutely, which with like wrong leads to his idolatrous deification. But for our colleges to determine themselves for Christ and His church means to determine their entire function as colleges for Christ and His church as the ultimate end of this function. This, too, neces-

sarily is the true end of culture. It is the synonym of a perfect manhood of the highest good. But to determine their entire function really and fully for Christ and His church, it is readily seen, is the height of using the sum of their unmeasured power directly toward the development of missionary interest and missionary zeal in those who are the subjects of their function.

Such determination of the function of the college means that this high end, namely, Christ and his church or Christianity, become the guiding principle, yea, the quickening life, *by* which their function is so determined; in other words, that Christianity becomes the general idea by which the culture of these colleges is ruled at every point. Just as in the cosmical order, the idea present already in dark chaos, present in all the manifold successive stages of inanimate and animate nature, present at last in fulfillment, is man, so in this process of culture the idea present in the beginning, throughout the superstructure, and in the completion must be Christianity. This is not placing culture in slavish subservience to Christianity. It is only giving it its true proportions and direction. It is placing it under the guidance of Him who said, "I am the light of the world; he that followeth me shall not walk in the darkness but shall have the light of life." That Christianity which first recognized the personality of man, which knows him in his true relations and in his final destiny, is capable of directing his culture rightly, normally, and that Christianity alone.

The idea present *in the beginning* must be Christianity. The avowed object of the institution must be to give a culture that is determiningly Christian; and the student must, at matriculation, be as clearly conscious that he is entering a Christian institution of learning as that he is entering a literary institution at all. Incalculably much depends upon this. Christianity, in this way, at once assumes its true dignity in the conception of the student, and goes far toward gaining over him a determining influence. Whereas, failure in this initiatory step on the part of the college relegates Christianity to a position where it comes to be regarded by the student as being disconnected with his success in the pursuit of his course of culture; and colleges failing here have recourse to all sorts of expedients, ranging from religious fanaticism to no religion in order to adjust the matter.

Moreover, the idea present *throughout the process* of culture must be Christianity, whereas the culture imparted is the resultant of all the influences of collegiate life, the reigning spirit of the college first of all must be Christian. This is of high importance. The influence of the reigning spirit of the college, silently, unobtrusively, yet powerfully at work, who can measure? *Vox populi, vox Dei* holds

strongly in principle here. And making this spirit Christian, to which many things contribute, a positive Christian character in all officers and instructors being of primal importance, must be a chief ambition of the college. Moreover, as emphasized before, there must exist in the college Christian worship and Christian ministrations. These must be broad and catholic, yet not to such an extent as to conflict with their efficiency. For the college being, as a rule, not bound by State control, in this matter, has no justification for accommodating itself to all forms of belief the moment such accommodation becomes adverse to the fullest, freest interests of Christianity itself, and here it is that Christian services as an integral part of the function of the college acquire their true force and meaning.

Again, the government of the college must be Christian. Thus alone can authority command that healthful respect and reverence that is due to it as coming from God, and thus alone also can those disciplinary difficulties be solved which now are so rife in our colleges, and which have induced a tendency toward the desperate and unmanly extreme of doing away with all exercise of proper disciplinary functions. And the course of instruction must be Christian. This in a deep sense requires a full and free communion with the whole domain of truth, essentially as it is embodied in that venerable curriculum of studies that has come down through the centuries. These studies, though having each a relative end in itself, yet must be so organized and so taught as to leave also a strong sense of incompleteness, and to find their true meaning and force only as they are related mutually as branches of and altogether to, the whole as a complete organism whose life is Christianity. As such the order of organization will be both in time and in rank, *through the intellect to the will*. That is to say, mathematics, for instance, and languages, which are predominantly intellectual studies, come first in the order of time. But as the course advances, these will gradually give way, and their more essential elements, together with the mental discipline and knowledge received from their study, will be carried forward to a stage where such branches as literature and history predominate.

These latter, though largely intellectual, carry in themselves more of moral truth. It may be called the period of information relating to man, and it is important that the line of this information ever reach up to the present of the student. While history pictures the actions of man in the past and interprets them, there must also be a delineation of the present state of man, socially, politically and religiously, looking toward the widest sympathy of the student with humanity universally, and his elevation to a more general life.

Still farther on in the course, science will become predominant, while the results of former studies again become more or less sub-

servient to this. At this point, the present time perhaps, requires special effort to determine the course for Christianity. This must be done, not so much in the way of attempt at outward reconciliation between science and Christianity, as by instilling a firm conviction that science must ultimately be in deep harmony with Christianity in that spiritual world which the former shadows forth throughout, and by which it more and more challenges the moral nature or will of the student, until it in its turn gives way and becomes, with all that precedes, subservient to and finds its meaning in, philosophy. Here the student is confronted with the absolute ideas of the true, the beautiful and the good, as embodied in the studies of metaphysics, æsthetics and ethics. In this last stage, the practical intellectual becomes still more entirely perfunctory, while the overshadowing potencies of the world of absolute spiritual existence, become more direct, more inspiring, and of more overpowering force, lifting the student more and more out of the narrow and unfree into the broad, the universal, the free. But in this period of philosophical study again, as in a microcosm, the order of the whole course will repeat itself. Metaphysics and æsthetics which are predominantly purely intellectual, will stand first and find their meaning and completion in ethics, which addresses the will only, while the practical intellectual becomes a mere medium of communication. Not only, however, do these high philosophical branches of metaphysics and æsthetics bow at the shrine of ethics, but the whole curriculum of studies, including all their branches and departments, comes together in one stream of overwhelming power as ending in the good which now challenges the student directly. This good stands as being for him as he is for it, and therefore, as he is for the good, so is he for himself. The good exists in a right family, in a right state, in a right humanity, and absolutely in God, and in the degree in which his physical powers are developed; in the degree in which his mental powers are symmetrically cultured by communion with the whole domain of truth, and disciplined by the intellectual studies of the early stage of his first course of study; in the degree in which he knows man individually and generally as he appears in time through the historical and literary studies that follow; in the degree in which he knows him essentially and in his relations, through scientific studies; in the degree in which he himself has become a universal man by his communion with the absolute in philosophy; and in the degree finally in which he knows God through revelation; in that degree now is he able to determine himself for a right family, a right nation, a right humanity, and, what also includes these, to determine himself for God, and thus in the same degree, to realize his own highest good, the whole process looking to Christ, who, by His perfect

manhood, was able to give Himself a complete sacrifice to God, the absolute good, for humanity as a whole, and who thus realized His own highest glorification at the right hand on high, and the accumulated force of the student's whole course of study stands over him with the command of law, with the "Thou shalt" of Sinai, but pointing to the unselfing of himself, until in perfect love the "Thou shalt" becomes one with the "I will" of Gethsemane, and the will thus becomes free by that process indicated in the lines of Tennyson:

"Strong Son of God, Immortal love,
Our wills are ours to make them Thine;"

All along a course of study so moulded, the necessity for Christianity as a completion is felt more and more. But here now in the culmination in ethics, the feeling of need becomes intense. For while this study powerfully challenges the student for good, yet it endows him with no power to obey that challenge, but it leaves him impelled by the overwhelming stream of the whole curriculum of studies towards Christianity as the solution and goal. Such in broken outline is a course of collegiate instruction that is Christian. And just as the cosmical order, without man as completing crown, would be an abortion and a mockery, so a course of instruction thus determined, together with a Christian government, Christian ministrations, and a reigning Christian spirit, form a process of culture which the student who is at all in earnest will feel to be meaningless and wanton without a *culminating completion* in Christianity. All the influences of such a process will converge as rays to a powerful focus, which will not, indeed, kindle the Christian life, for that can alone come to be by a heavenly spark, but it will be far beyond all others the most potent human agency looking to that high result. And where such a life already exists, as is the case with a large proportion of students, this agency will cause a vigorous burning, it will awaken the Christian student to a lively sense of his high calling, leave his heart beating with the great heart of humanity; and the love of Christ constraining him to work, in whatever form it may be, for the spread of the Gospel in all lands, will be like sunshine to seed in a fertile soil.

For the system of ethics whose brightest principle, negatively, is the unselfing of the will, and positively, the love of Christ, teaches him that Christianity is essentially missionary, and that to become a Christian is to become in some providentially designated way a missionary. It teaches him that the church by failing to spread becomes a stagnant, poisonous pool, a "savor of death unto death," while her good and her life consist in pouring herself out for the evangelization of the world. It rightly leads him to regard the missionary cause to be the greatest of the world, and to look upon the missionary spirit as being in the highest sense rational and in

harmony with a perfect manhood. Being thus taught and being inspired by the christian life already in him, he will be constrained earnestly to inquire "Where in the line of forces that are solving the problem of the world's evangelization will the resultant of need in the ranks, combined with my own fitness, make me of most avail?" And whatever the answer be, even if it be a call to immediate work in the mission field itself, he will be least likely of any class of men to shrink, for at the time when he is under the influence of such teaching and such inspiration, he is a youth. Having not yet passed under the inevitable yoke of the fallen world's corruption, there still play in him largely the elements of his unfallen life. He sees with something of the original clearness, feels with something of the original vigor. He is conscious of his own individuality as at no other period of his life, is drawn toward the right, the genuine, the good, with a powerful love, and standing at the threshold of that one life only which he has before him with no second chance forever, he is prone to assign to it what he conceives to be its highest task. Deep is the truth of the lines written up in the hall of Marlborough College, England:

"So close is glory to our dust,
So near is God to man—
When duty whispers low 'Thou must'
The youth replies, 'I can.'"

Such is the culture of a college that is really determined for Christ and His church, and that such a process of culture is far beyond all approach the best and only normal way of developing missionary interest in colleges, who can deny? The untold influence which the college, by virtue of her being, wields over the youth that are hers, she alone can direct toward the high end before us. All influences foreign to the regular teaching and life of the college are necessarily spasmodic and superficial and weak, not having a rational basis in the mind of the student, they are ever liable to result now in wild fanaticism, now in cold apathy, and even such good results as do follow, are often neutralized by false unchristian systems of thought reigning in the institution, or stolen away by the chill hand of infidelity.

All the more deplorable is it then that the body of our American colleges are not surely and steadily true to their ancient motto. They have more or less drifted away from the idea of their founding. Many have given way before the utilitarian spirit of the age, and their whole life is pervaded and ruled by this false spirit. They step down from the unique and lofty pedestal of the American college, degrade the noble youths placed under their nursing, and choose to serve mammon rather than God. Others bow before the blighting

spirit of prevailing materialism and unbelief, and instill into the minds of their students a lingering poison that is unending in its contaminations; and still others, striving to pander to a surfeit of wealth that exists in an element of our population, offer a culture whose only end is that which will enable its recipients to lead more pleasurable and genteel lives. The one redeeming feature of these is that their ultimate influence is weak. Then, in order that the question before us may be met, let there be a requickening of colleges from Harvard down. Let them become thoroughly dedicated to Christianity in the way which I have endeavored to indicate. Let them become animated with a new life, and inspired by a right purpose.

To this end there must, in the first place, be on their part an awakening to their true function, and their eternal responsibility. They must be led to review and reconsider their entire system. They must be induced to take a look at their foundation, and brought face to face with the fact that there is something wrong there. They must be made keenly conscious of how widely they miss the mark that is set before them, and how criminal is their short coming.

But this awakening can come only through a demand from beyond themselves. And let this demand be made, and made with the utmost force. Let the State in all possible ways favor Christianity in her colleges, for by so doing, she favors her own deepest interests. Debarred as she is from making her public schools distinctively Christian, let her lessen the misfortune by fostering Christian colleges, which are the sources of influence for the lower schools. Let also the patronage of the college call for a culture that is Christian. As long as parents themselves will see nothing higher in education than sordid utility or worldly happiness, and choose to continue to tremble for their son's eternal welfare, they leave them at the college portal, so long will colleges certainly fail to rise to their true position, and above all, let the church under which these colleges, in the main, stand, labor and pray that these colleges be thoroughly Christian. For here lies her most important problem to-day. How to make the culture of these colleges the sound basis for true, enlightened Christianity and missionary zeal, as should be the case, is now more important to her future conquests than any other one thing. Let ministers create a general sentiment among their people in favor of true education. Let them also work directly toward the same end. Let trustees of colleges make devoted Christianity an important requisite in those whom they select to fill professors' chairs. Let the religious press not cease to advocate right culture, and let professors of theological seminaries, who are in a position to advise these colleges, call them to account for the fact, that of the whole number of young men now graduating from the schools of the three learned professions

in this country, about seventy-three per cent graduate in medicines, twenty-two per cent in law and five per cent in theology.

Such an awakening and such a demand upon our colleges, I urge as a step in the development of missionary interest, which, though somewhat indirect, is of paramount importance.

But while this method is surely directed toward a permanent solution of the problem before us, it is nevertheless a method that can not bear fruit in a day; years may be required for a full realization. Meanwhile the missionary field is white to the harvest, and the call for laborers is loud and pressing, students are the only hope for a favorable response, and any influence to enlist their interest in the work, though the influence be external and temporary, is yet infinitely better than no such influence. It is gravely incumbent therefore, upon all who are in a position where they can influence the student, to use their influence to the best possible advantage.

The first step here is the imparting of information. Information is the primary requisite to interest here as well as elsewhere. Under this head, a lecture or sermon on missions by a member of the faculty now and then during the year is of high importance. Then the faculty must avail themselves of returned missionaries and missionary secretaries. Another method is correspondence with sister colleges and foreign missionaries. Seminaries in contact with colleges have an important office to fulfill, and missionary books and periodicals are necessary. But in order that any of these methods may have their full effect, there must be organization. A monthly or weekly missionary meeting held in the college by seminary students may be made a powerful means. If rightly conducted, it will draw many of the most excellent college-students into its audiences. An organization among the college students themselves is in some respects even better. Little is needed to begin such an organization. The Young Men's Christian Association has extensively demonstrated how easily it is accomplished. And in such organizations can be many sub-organizations or committees for special ends. Personal effort on the part of professors and seminary students, and on the part of students among themselves must not be neglected. Another item that dare not be passed by is communication with those who have gone out from organizations here spoken of into the wide field. Such communications inspiring and impelling.

Such are a few of the external methods that are effective, and let them be employed as far as is possible. Make them powerful by ever invoking the more abounding presence of the Spirit. By all available natural and spiritual resources make them speedy means for the hastening of the day of the Lord. Then will they also, by their reflex influence, joined with direct effort to elevate our colleges, bring

on the time when these institutions shall become the source of the central stream of evangelization as they are now of history, when they shall have inscribed on their seal, stamped on their teaching and shall breathe forth in their lives the motto "*Christo et Ecclesiae*."

Mr. Schneder having concluded the reading of his paper, the following discussion ensued:

Mr. Greene, of Princeton, said that in the discussion of this subject, we make a premise that there is in all our colleges a source from which religious interest must flow. This source is in the Christian men among the faculty and students. If there be only two or three men in the college with hearts aglow with love for their lost brethren, and who keep the thought of the advancement of Christ's Kingdom ever before them, they may be the means of inspiring in many a noble young heart a missionary interest like to that which burns in their own. But such an interest as this we do not often find among the Christian men of faculties and bodies of students. In most cases it is but weak and transient. Still the best must be made of it, remembering that a great fire is often kindled by a very little matter. Then, too, let every Christian student live up to the high calling he professes; and let every Professor who has named the name of Christ allow the glorification of that name to be the highest knowledge in which he can instruct his pupils.

Mr. Warner, Chicago (Congregational), said that the gentleman who had just spoken had shown one source from which this interest may flow. There is another, and that was the alumni of these institutions. His own college is proud of her alumni, who stand to-day in the far front of mission work. We may look to the alumni to aid us in the development of personal interest and enthusiasm in this work, among college students. Write to them and let them write letters to their colleges, thus speaking to the hearts of those who are so intimately connected with them.

Systematic work among college associations is essential, by all means. But let it not be in a dead form. Let the thought be ever prominent among those interested in those societies that they are personally to engage in some part in carrying on the work of missions.

Mr. MacLaurin, of Hamilton (Baptist), heartily seconded the words of the gentlemen who preceded him. The college of which he had the honor to be a graduate had sent some eighty-six men into the Theological Seminary, many of whom are now working for Christ in the foreign field. For many years they had had in that college a society for the promotion of missionary interest. Their methods were somewhat similar to those which had already been

indicated. They hold a monthly meeting at which the Corresponding Secretary makes a report of the work being done in all mission fields, and reads letters from those alumni who are engaged in that work. The men who go from his seminary into mission fields are largely the men who have had their training missionary intelligence in this college society. He also thought the work of the Y. M. C. A. in his college had contributed much to the development of missionary interest therein.

Mr. Price, of Oberlin (Cong.), said that two of the reasons why there is not more missionary interest in colleges which struck him as being most prominent were these; either the cause is unworthy, or there is not a sufficient knowledge of the cause itself. He thought the latter must be the main one. The greatest ignorance—gross ignorance one might call it—prevails in our colleges in regard to the great work we were considering in this Convention. Only a short time ago, he told the wife of one of his professors that he was going as a missionary, and she said, "I shouldn't think you would want to throw away your education in that way." Let the nature and demands of the cause itself be brought before the students. In a lecture two years ago by one of his professors, these two points were made: *First*, The highest calling in which any man can engage is that of the Gospel ministry; and *Secondly*, The highest calling of the Gospel ministry is that to missionary labor. As a result of this presentation of these two points the "China Band" was organized, from which have gone forth a number of men to foreign fields. [Mr. P. then detailed methods pursued by the society in Oberlin.]

Mr. Wishard, College Secretary of the Y. M. C. A.—It had been the custom, he supposed, in nearly all our debating societies, to preface what we had to say by stating that "it is a very important question." He wished he knew how to say that this morning with such emphasis, that every theological student here would realize it, and would make up his mind that from this time forth he would do what he could for the development of missionary interest in his Alma Mater. He was glad that of late our colleges were beginning to lay hold of this subject of missions as they never did before. [Mr. W. then went on to say that this, he thought, was largely due to the influence of the missionary committees of the Y. M. C. A. He also explained something of their method. He urged as a reason why there should be an effort in the interest of missions made in colleges, that it is too often the case that in the seminary a man, having made up his mind that he doesn't want to go abroad, limits the Lord's call of him to national boundaries. College students have made no decisions and will give the question of missions a fairer hearing.]

The Motives for Accepting the Call to Mission Work.

F. P. WITHERSPOON, CUMBERLAND UNIVERSITY (CUMB. PRESB.).

A personal call to Mission Work, whether home or foreign, consists in a deep sense of obligation to engage in the work, induced by a contemplation of the condition of those without the Gospel, together with the confirmatory evidence of "personal qualification for the work and suitable opportunities of engaging in it." This impression is the result of the Holy Spirit's influence, enlightening the mind as to the course of duty. It is His own answer to the question, "Lord, what wilt thou have me to do?" There is no miraculous sign, but a deep conviction of the importance of the work, and that it is a duty to go personally to the needy field.

In a very important sense the motives to accept this call are the same as those by which one is influenced to engage in any other department of Christian work. There is an abiding sense of obligation to God. The commission, which is our authority to preach the gospel at all, binds us to preach it to all the world. Those who are called are the special instruments by which it must be done. He who realizes that he is called to the work, must feel that the obligations upon him are as great as those upon another to preach the word at home.

Duty always brings a present reward—subjective at least. There is more real enjoyment in the consciousness of having done one's whole duty than can reasonably be expected in the neglect of it. The self-approbation experienced, when laboring even under discouragements, and at the sacrifice of temporary conveniences, is in itself a great incentive to duty.

The pleasure one feels from the consciousness that he is the bearer of that truth which is God's great means by saving those to whom he goes is not the least motive for accepting the call. Whether or not any are ever saved without the word, we are sure that if we do not bear it to those who do not have it, the great mass of them will be lost. But the Gospel will save them. Here is a strong appeal to every one in whose heart there is love for the world and the Master; and he who has experienced the Master's call, can scarcely feel indifferent, especially when these perishing thousands are themselves calling to us from every quarter to send them the word of life.

Another motive which should influence one in accepting this call is to become a benefactor to those to whom he is sent. Heathen nations are in great moral and social degradation. False and polluting views of God lead to corrupt views of human life. Heathendom

means a prevalence of ignorance and corruption to a degree unknown in Christian lands. The gospel is the only means of cleansing and elevating them, and wherever it has gone it has always done so in proportion as it has been accepted by the people. It is said of one of the New Hebrides Islands that the first missionaries to it found the inhabitants so degraded that as they approached the miserable beings they could not suppress their emotions of loathing and disgust. Commerce, instead of uplifting had rather proved a hindrance. But through the labors of a few missionaries the whole island has undergone a complete transformation. Now few better examples of uprightness and purity can be found than among this people, for to-day that island is the home of an intelligent, peaceful Christian people. Nothing but Christianity has ever done such a work. "Commerce, science, modern civilization, infidelity, no one, or all of these combined, has ever put their hand on such a plague spot and healed it." This is but a confirmation of that great truth that the Bible is the only "*magna charta*" of freedom. "Ye shall know the truth, and the truth shall make you free." He, then, who accepts the call to become an active laborer among the heathen, or in the missionary field at home, becomes to the people the greatest benefactor.

Again, the demands for mission work are so imperative that he who is called to it cannot reasonably excuse himself for ignoring the call. There are 600,000,000 of people yet to hear of Christ. Darkness still covers the land, and gross darkness, the people. In Mexico, at our very doors, are 10,000,000 almost without the gospel. In the provinces in Western China, containing 5,000,000 of people, it is said no missionary has ever yet penetrated. Japan has a population of 33,000,000, and only a few thousand Christians.

A great deal has been said of the success of the gospel in the Sandwich Islands, but all their inhabitants could be placed in one of the great heathen cities of the East without very perceptibly increasing the population. In India, are the most important missions of the various societies of Europe and America, yet it is said that there is in that field but one missionary to every 400,000 souls. In many parts of Japan there is but one to 4,000,000. True, a great work has been done. Churches have been planted here and there by the toil and self-denial of a few determined missionaries, but the great work is now only fairly begun. From India, China, Japan, Persia and Africa comes the call for the word of life in such earnest tones of pleading as awaken in our hearts a deep sympathy for their helplessness, and an earnest prayer that others may be moved to respond to their cry for help. Can any one whom God has called to this work conscientiously excuse himself for refusing to go? Does he not find here sufficient inducements to say, "Here am I, send me?"

As if to encourage and urge forward every one called to the work, Divine Providence has opened the way to these fields for occupancy as never before. The Chinese are now prepared to accept Christianity, in addition to the religions they already possess. Mexico has recently opened her doors to missionaries. Already the cry for help, like that from Macedonia, has been heard. Nations are rapidly departing from the old superstitions. Barriers against the Gospel are being thrown down everywhere. We have been praying that the world might be open to us. God has granted our petitions. The honesty of these prayers is being tested. Shall we not prove our sincerity? Golden fields are inviting us from every quarter. It now remains for us to say whether these nations shall be converted to Christ. Should we ask for greater encouragement to enter upon the work? If in Divine Providence we have been called to it, should we not freely offer our lives as a sacrifice to the great cause?

If one has been called to go into the mission field, whether home or foreign, has he a right to suppose his service there will be acceptable while he ignores the call, whatever place he may fill in the church? Can he do anything that will compensate for his want of obedience in that which God commands? Perhaps Jonah would have been willing to preach in Tarshish, but he was commanded to go to Nineveh, and he must go. Paul felt a deep concern for his own people, and would no doubt have confined his labors to them, but God had appointed him to be an apostle to the Gentiles. Every sincere Christian has made a full dedication of himself to God, for all time, and should hold all he has and is at His disposal. When he realizes that he has been called to a special work, he should enter upon it without fear of consequences. Only when he thus pursues what he deems the course of duty can he reasonably expect the Divine approbation and blessing.

Again, however great the demands in other fields of labor may be, they are not of such importance, or so pressing, as to excuse any one who may be called to mission work for not accepting the call. The twelve could have made a strong plea for Judea, but, "Go into all the world," was the command. Even Paul must get quickly out of Jerusalem, for he was a chosen vessel to bear God's name before the Gentiles.

He who has called you or me to a special field will not be unmindful of the wants elsewhere. Is it not possible that the destitution of which we so often complain is, in some degree, the result of a want of interest and activity in mission work? Christianity is in its essence a missionary religion, and its greatest power is felt when it is going out to all the lost. He whose duty it is to bear it may be sure that nothing of the church's power and influence will be lost

at home by his absence, but, rather, his sacrifice and labor in the needy field will add to her spirituality and influence.

As an encouragement to the timid and wavering, the Savior has supplemented the commission with the promise, "I am with you alway." Wherever the Gospel is preached, Christ is there, not only as the guide and support of the missionary, but also to energize His word, and make it the power of God in the salvation of those who "sit in darkness and in the shadow of death." The seed which is sown will, in His own good time, produce the abundant harvest, for His "word shall not return unto Him void."

Already He has gone before us, and is preparing the hearts of the people to receive the Word. We are only called to become co-workers with Him in a work that shall make the wilderness and solitary places glad, and the desert rejoice and blossom as the rose.

Should not one who has been called to this work rather regard it a privilege than a sacrifice to accept the call? Ought any duty to God or our fellow-men to be considered a sacrifice? Surely the service of a Christian heart should be rendered with delight. Only when we can willingly forego the little comforts of life for Christ's sake have we the true spirit of Christianity. When we have done all, we have paid back only a small part of a great debt we owe to God, which we can never repay. And even that duty brings its own present reward, in that peace of mind which follows the consciousness of doing good, and that bright hope of a glorious destiny awaiting us. It is very natural that he who is called to mission work should sometimes falter for a moment, in view of dangers, sufferings and deprivations, but let it be only for a moment. All these are nothing when "compared with the glory which shall hereafter be revealed in us."

We have indicated some of the motives for accepting the call to mission work. Are they not sufficient to influence one whose heart is warm with holy love, and whose highest delight is to do the Divine will?

Who of us will heed the call?
 "Who will go and work to-day?
 Fields are white, the harvest waiting,
 Who will bear the sheaves away?
 Gladly take the task He gives you,
 Let His work your pleasure be;
 Answer quickly when He calleth,
 Here am I, O Lord, send me."

Mr. Bickenbach, of Union (Presbyterian). He thought that the gentleman struck the keynote of the whole situation in his opening sentence when he put forward the question of duty.

It is a matter of duty to self, to humanity and to God. The love of God exemplified in His life, and His will expressed in his words,

from the principle which should guide us in the contemplation of this subject.

Most of us knew how this matter of personal duty presented itself to the Senior Class at Union last year. He would like to give just a few statistics of the present Senior Class, gained by personal canvass.

Of a class of thirty-seven, nine are as yet undecided, three have expressed preference for city missions, one will enter the foreign field, three others are as yet undecided between foreign and home missions, while sixteen have expressed a decided preference for the home field.

Glancing at these figures, it would readily be seen that about 8 per cent for city missions, 10 per cent (probably) for foreign and 45 per cent for home missions, make 63 per cent decided for mission work. Of those remaining, 24 per cent have no decided preference. God grant that each one might be guided in the selection of their field by this question of duty—to self, to humanity and to God.

Mr. Porter, of Western (Presbyterian)—The paper discussed the real question about which we came to learn. We came not so much to hear statistics from mission fields as to make this question of going to those fields one of personal duty. The trouble is, men in our colleges and seminaries do not consider this question in relation to themselves individually. Is this important work? Has the Great Master called me to it? As for motive, He thought we had need of nothing more than the great command of Christ "which is posted yonder" [indicating a card on the wall], "Go ye into all the world and preach the Gospel to every creature." And there is another, "All nations shall serve Him." There are motives enough set forth in Christ's teachings, and the question we come to solve here to-day is, Will this work be ours? Whether it is ours to spread the Gospel? Whether, with all this knowledge and feeling we have, we will give an earnest and candid consideration to the question, "Is it mine to go?"

Mr. Eastham, missionary to Persia. "A Prussian General excusing himself for not moving forward with his troops, said he had ninety-nine reasons. The first was, he had no powder. And Frederick, I think it was, said that was sufficient. So we may make out ninety-nine reasons why we should go to mission fields, but, as we have just heard, there is one reason which is sufficient. For the last ten years I have been working among the Mohammedans. We are all more or less acquainted with the history of Mohammedanism; with the wonderful features which characterize that religion; with the marvelous power which it has exerted; with the life and energy which it has to-day. What is the secret of all this? There is just one word that explains it—ISLAM. What does that mean? It

means submission—total and unconditional submission to the will of God. God is God; man is His slave. God commands; man obeys.

There is no question of what man wants to do. It is simply the question of carrying out the will of God, no matter what it be. It is no wonder that Islamism has swept the East, has swept Africa, has swept Asia as it has. If ever our Christianity is to do what it ought to do; if ever to conquer the world for Christ, we must get where the Moslem is; we must give ourselves up wholly and unconditionally to do God's will, and leave the rest with Him.

Mr. Blodgett, missionary to China.—“I believe young men go into the mission fields from a variety of motives, all of them good. I speak of those who are true missionaries. If ever the Lord had a reluctant man to draw into the work, that man was myself. It was nearly thirteen years of long striving of the Spirit with my mind, before I offered myself to the American Board. I could find no excuse in my case which did not militate against my Christian profession. The general Ling Lung Tung made war on some neighboring tribes, and among a lot of prisoners, he saved one alive. Afterward he wished to send spies on a dangerous errand. He called for that man. “Will you go?” “Yes; I am your man; you saved my life; I will go.” Now, there is the foundation motive. Christ saved our lives. We will go.” [Mr. B. then spoke of some practical matters, e. g., health, etc.]

Mr. McKnight, of Vanderbilt (Southern Methodist).—“The field is the world.” If we are called to that field, what matters it where? Be ready to work when and where opportunity opens.

Mr. Fletcher, of Morgan Park (Baptist), said, that while Islam gives to Mohammed, the supposed prophet of God, slavish obedience to the will of Allah, our God asks not for slaves. He would not have us to go whipped to duty. He wants volunteers in His service who love the Master so that they are willing to endure the hardships of service and joy in suffering for Him. Love and duty are married in the hearts of those who have truly submitted to Him.

Mr. Clark, of Crozer (Baptist), thought of one prominent motive, which is, if we might so say, a selfish one. It is the hope of finding in this work, a full realization of God's blessing in our own hearts.

Mr. Bland, of Garrett Biblical (Methodist).—He thought that the idea of a separate call to the foreign field was a mischievous one. The field is the world. The question is, “Where am I most needed in that field?” He thought the need constituted a motive.

Mr. Chandler, of Princeton (Presbyterian), said he thought that, in view of the need, every man ought to consider that he already has a call to the mission field, unless there was something very important to prevent. The question should be, “Why should I not go?”

Why Should the American Churches Undertake Evangelistic Work in the Romish and Protestant Countries of Europe?

E. L. HOUGHTON, ANDOVER SEMINARY.

“A few days ago,” said a gentleman for ten years a missionary in Austria, “I met a Russian lady, the wife of an American gentleman living in this country. As soon as she knew that I was a missionary, and that my field of labor was in Austria, she exclaimed, ‘What, a missionary to Austria! That Christian country!’”

Is Europe a proper foreign mission field? And if so, is it the duty of American churches to engage themselves there? The answer even to the first of these questions is not to all minds a self-evident one. There are many members of American churches whose Christian character we should never think of doubting, and whose earnestness in the missionary cause is apparent to all, who very gravely doubt whether, while the demand for men and means in pagan lands so far exceeds the supply as it does to-day, any of the nominally Christian countries, even the Romish, are proper mission fields. Indeed, I do not think that the root of this doubt is generally any indifference to the missionary cause, but simply a failure to realize the religious and moral needs of these countries, especially just at present, and a failure to appreciate the immense addition to the available force for the evangelization of the world implied in the recovery of these highly civilized and gifted peoples to a living and aggressive Christianity.

It will be the purpose of this paper to show that the condition of Europe is such, both religiously and morally, as to make it not only a proper mission field, but one of particular need and particular promise, and furthermore, that there are some special reasons why American churches should engage in it.

(1.) *The religious condition of Europe.* (a) *Of Catholicism.* There is much that is bad about Catholicism in this country. It has in many ways shown itself the enemy of our free Christian civilization. Yet were the Catholicism of Europe like that in this country, with all its evils and imperfections, it might not be entirely plain, in my judgment, that, considering the need of the rest of the world, countries like Austria and Italy, France and Spain, ought to be made foreign mission fields. But European Catholicism is not like the American. Indeed, as has been said, the so-called Catholic Christianity of those countries is in reality neither Catholic nor Christian. It has degenerated almost universally into a system of base supersti-

tion, in which the object of worship is no longer God alone or chiefly, but the Virgin Mary and a host of saints. In many cases it is even worse. It is positive idolatry. The crucifixes and images of Madonna and saints which you will find confronting you everywhere in Catholic countries, in the churches, highways, and homes alike, are as really idols, and are regarded by a large proportion of the people in very much the same light, as are the images of Vishnu and Shiva by their Hindu worshippers. Catholics in this country have images and pictures in their churches and homes, but if you question them, they will generally tell you that they do not worship the image, but that which it represents, using the image simply as an aid to the imagination. But travelers in the Catholic countries of Europe tell us that they are very seldom able to apply this theory there. These people really pay idolatrous worship to their images of Christ, the Madonna and the saints.

They are without the Bible. Indeed, if it were not so, such a system of superstition and idolatry could not long be maintained. The priests know this, and, therefore, are determined on keeping the Bible away from the people so far as possible. They are told that it is an immoral book, an abominable book, and are forbidden to have anything to do with it. If they obtain copies from colporteurs, and the priests hear of it (and very little escapes their knowledge), they will be compelled, on pain of all the penalties the church can inflict, to give them up to be destroyed.

The Romish priests, besides imposing on their people the miserable travesty of Christianity I have partly described, and keeping them so far as possible from a knowledge of the Bible, are notoriously immoral. They have no regard for truth. They are often drunkards; and they are shamelessly licentious. The confessional is a den of infamy. It is often so in this country, but there it is indefinitely worse. What good influence could such men have on their people were their doctrines never so pure?

(b.) *Of Protestantism.* In Catholic countries the Protestants are but a mere handful. In France, they are about 700,000 in a population of 35,000,000, or one in fifty; in Austria, one in twelve; in Italy, about 60,000, or one in 400, and in Spain but 20,000, or scarcely one in 1,000. Until very recently the Protestantism of the continent of Europe, whether in countries mainly Catholic, or in Protestant strongholds like Germany (whose population is nevertheless nearly three-eighths Catholic), has been in anything but a hopeful state. The wave of rationalism started by Strauss, Baur, and their school, in the first half of the century, well-nigh carried everything before it. Twenty years ago, probably not one-tenth of the Protestant pastors of Germany held views which could have any just

claim to be called Christian. You know the deadening influence of rationalism upon Christianity. You know, that so far as adding any effective force to the cause of Christ is concerned, a rationalistic church might as well not be—and a great deal better. Such, in great part, are the Protestant churches of Europe to-day—*dead*. We rejoice to be able to see some signs that the tide is turning. There are many able champions of evangelical truth in Protestant Europe to-day. The number of theological students is increasing. In 1870, there were 1,536 in the German universities; last year, 2,384. Moreover, they are crowding the lecture-rooms of the evangelical universities, and leaving the rationalistic comparatively empty.

But it must not be forgotten that the Protestants of Europe have been under the deadening influence of this rationalism for a half century or more; that, under its influence they have largely ceased to be a church-going people; and that, in consequence, the efforts of the believing body among the ministry, still a minority over Europe as a whole, are at a great disadvantage. In short, making all due allowance for some bright exceptions, happily increasing in number, and not forgetting what is indicated by some efficient missionary work, both home and foreign, carried on by members of these churches, it does not seem to me unjust to say that the indigenous Protestantism of the continent of Europe is, as a whole, dead.

A degraded and idolatrous Catholicism and a dead Protestantism. You will think that I might better have spoken of the irreligious, than of the religious condition of Europe. It is true. For this degraded Catholicism and dead Protestantism has borne its legitimate fruit, and the continent of Europe, to-day, if judged by the attitude either of the mass of its people or of most of its leaders, is neither Catholic nor Protestant,—is not Christian at all, but *infidel*.

This infidelity is of a very thorough-going description. It is not like the infidelity of England or of this country. It is characterized by a zeal for propagandism quite in contrast with most systems of unbelief. It has even borrowed one of the church's most effective instruments for indoctrinating the masses,—the catechism. I cannot better illustrate the character of this unbelief, or free thought, as it styles itself, than by quoting a few questions and answers from one of these catechisms, by a French author, who has been very zealous in the propaganda of free thought. The emphasis is the author's own:

Q. What is God? A. God is an *expression*.

Q. What is the exact value of this expression? A. The exact value of the word *Nature*.

Q. What is Nature? A. It is the material world, and ALL is matter.

Then, after taking up specifically the question of the existence of God, and asserting that the learned have all been agreed in denying it, he goes on :

Q. How is it, then, that there are Gods? A. Because man has invented them.

Q. What is the soul? A. Nothing.

Q. What is the distinction between soul and body? A. It is a simple analytic process.

Q. What is generally understood by the word soul? A. Thought independent of matter.

Q. Can such independence exist? A. No; since everything belongs to the material order.

Q. What is man? A. Man is one of the most favored products of the earth; but Nature makes no more account of him than of the smallest insect. In consequence of his material conformation, he possesses a larger measure of intelligence than any other animal.

Q. The materiality of the soul, then, involving its negation, there is no future life? A. No!

No God, no soul, no future life, no moral law, the natural passions and propensities the only and proper guide for human conduct. This is free thought.

It is propagated not only by means of such catechisms spread broadcast among the people, but it is openly taught in the public schools also. In August last, at the distribution of prizes in the schools of the Nineteenth Arrondissement of Paris, two members of the Municipal Council were present and spoke to the pupils, their speeches being reported in full in the official city bulletin. M. Royer said: "You have been told that we wish to make schools without God. But you do not turn a leaf of your books without finding the name of a god—that is to say, of a man of genius, a benefactor of humanity, a hero. In this point of view, we are true pagans, for our gods are numerous. Their names are Voltaire, Rousseau, Molière, Racine, etc." M. Cattiaux said: "You were told a moment ago that we had driven God out of the schools. That is an error. One can drive out only what exists. Now, God does not exist. We have only suppressed some emblems." Consider what it means when such doctrines can be openly avowed in the public schools, and by those who have the care and direction of them.

Nor is this unbelief French alone. It is Continental. I have spoken of it as a fruit of the decay of faith; and so it is. But it is not the only fruit. Men do not come to believe theoretically that there is no moral law and no future life without practically believing it also, however often the reverse may be true. As has been said very forcibly: "Believing they shall die like dogs, they live much worse." There are

two other fruits of this decay of faith, which add very much to the need of evangelistic work in Europe. I refer to the wide-spread and gross immorality and to Socialism. The first affects all classes alike; the second more especially the poor—the artisans and laborers. I quote a few sentences from a letter of a New England gentleman, a layman, after a somewhat protracted stay in Prague, Austria, lately published in the *Missionary Herald*: "We mourn the lack of strict truthfulness in America. Here not one in ten pretends to tell the truth unless it suits his convenience for the moment. Many suicides and murders are reported in our papers. Here one seldom reads of them, simply because they are so frequent and so much a matter of course, that it is not considered worth while to mention them. One is shocked at the frequency of divorce in New England. Here people, at least a great part of them, do not take the trouble to marry at all. There is much of immorality in America. Here the young man of eighteen who is moral is looked upon as a curiosity. Occasionally there is an illegitimate birth among us, and the event is remarked upon far and near. What if there were millions of such in our country, so that the proportion of such births in some parishes should be ten to one? Yet that is the state of things here."

A word of Socialism. It bears different names in different countries. In Russia we know it as Nihilism; in France as Communism; but the thing is essentially the same. Its creed is the base materialism and animalism of free thought, which I have already described. Its avowed object is the total destruction of all existing governments and of the existing fabric of society. Of the methods which it is ready to employ to accomplish this object we have had a horrible illustration in the late assassination of the Czar of Russia. These terrible events are but the symptoms of the real disease, which is yet more terrible. The fact is, the continent of Europe is over a volcano. None know it better than her rulers. The fires of this volcano are the passions of men's hearts, unrestrained by belief in God, a future life, or a moral law, and lashed into fury by many real and fancied wrongs. The rulers of Europe are trying to prevent the threatened eruption by rigid police surveillance, by enacting more and more severely repressive laws and enforcing them by more and more bayonets. It will not avail. Such measures may delay the catastrophe, but they cannot prevent it, and it will only be the more terrible when it comes. The social upheaval that threatens Europe to-day can not be avoided by any external means. The root of the evil lies within men's hearts, and there must the remedy be applied; and you know, and I know, that there is one thing, and only one, that will quench these fierce, unrestrained fires in the hearts of men, and that is the Gospel of the crucified Savior.

Will this do it? If the case is so bad, is it not hopeless? You know a city called Paris. You know its reputation—that of the most splendid, gayest, wickedest and most utterly frivolous city in the world. Until recently, if you had been asked to name the spot of all the world where there was the least hope of success for evangelistic work of any kind, there is no place you would have been more likely to mention than Paris. There is a certain district in this city called Belleville—a district notorious for disorder and crime—the Five Points of Paris. In this district of Belleville they will show you a garden in which is a blackened wall. In the midst of the wild confusion of the reign of the Commune, twelve years ago, numbers of the priests of Paris were brought by the exasperated Communists into this garden, fastened to that wall, and shot. A little later, the Government troops burst into the city. Hundreds of the wretched Communists, both men and women, were shot down in the streets of the city. Hundreds more were carried off to execution or exile. Less than a year after this, in November, 1871, a single English Independent minister, with his brave wife, settled down in this same Belleville, amid these people, whose hands were still red with the slaughter of the Commune, and with trembling faith opened the doors of their first little mission hall. What is the result of eleven years? The one station has grown to thirty or more, scattered over all Paris. Others have come to hold up the hands of these two faithful workers. Belleville has become as quiet and orderly as any quarter of the city, or, probably, of any city. Instead of the wild notes of the Marseillaise, you will hear sweet Christian hymns, and hundreds have learned to know that there is a God and a Savior and a future life, and their present lives, in consequence, have become quiet, virtuous and upright—in a word, Christian. The work has spread beyond Paris, and the Gospel of Christ is doing in Lyons, Marseilles and other towns of France what it always does wherever it goes. I will not say that the success in all the fields of Europe has been so signal as this. Indeed, I doubt if in all the annals of modern mission, there is a more brilliant chapter than that which contains the story of the McAll mission to the workmen of Paris. But there has been success, and great success, in other fields, and there is no reason why mission work in any European field should be considered less encouraging than elsewhere.

Consider now for a moment what the evangelization of Europe—its recovery to a pure, living, aggressive Christianity, means. We pray for the conversion of India, and spend men and money to accomplish it, as we ought to do. But would the whole of India, if evangelized to-morrow, add as much to the effective force of the church of Christ in hastening the full coming of His kingdom as would

that of Austria? There is no heathen country you can name, not even China, with its 400,000,000, the evangelization of which would so much strengthen the church in its attack upon the rest of Satan's kingdom in the world as would that of France. If you were in Paris now, you would hear plans discussed for letting the waters of the Mediterranean into the great Sahara, and changing what is now a barren waste into a fertile region; of building railroads from Algiers into the heart of Africa. Imagine France all alive with an aggressive Christianity, and then think what her advance upon Africa would mean!

I have attempted to show you the great, terrible and pressing needs of Europe; the great advantages to the cause of missions throughout the world to be expected from its evangelization. I have left myself but scant space to give reasons why American churches in particular ought to have a part in this work. I have nothing to say of methods; whether we should send men from this country and establish independent churches, organize independent churches to be manned by natives of the countries, or work entirely through existing native agencies. These are questions purely of method, and do not concern our present purpose. But that the American churches should in some way have a part in this work, and a much larger part than they have yet taken, I affirm for these reasons:

1. We are able. Who doubts this? Who doubts that the churches of America could double or even treble their missionary contributions, and it would do them good?

2. The agencies now at work, native and foreign combined, do not by any means fill the field.

3. American aid, whether given in the form of men or money or both, is less liable to be suspected of having a political purpose than if coming from any other source whatever. America is known everywhere as the home of freedom. The people of Europe know, from sovereign to peasant, that Americans have no political interests or aims whatever on the continent of Europe.

In one word, the case is just this: The word of life has been given into our hands; Europe needs it; we are able to give it, in some respects better able than any one else. Therefore it is our duty to give it.

Mr. Hitchcock, of Chicago Cong., did not see why we should select Europe as being especially pious ourselves, but supposed we could not make an exception of Europe without making an exception to Christ's commission. He thought the Christian Church should not suffer that field to be surrendered to rationalism and ecclesiastical corruption.

Mr. Curtis, of Union (Presb.).—He thought any form of religion was better than no religion and any form of Christianity better than any form of any other religion. Romanism is a form of Christian religion which Europe has, and she is therefore better off than those countries which have no form of Christianity. Hence, he reasoned, we would better be devoting our attention to China, Japan, India and those other nations which were without any form of Christianity. If we must fight Romanism, we can find enough of that to do at home.

Mr. Edwards, of Western (Presb.), called attention to the Sabbath schools as another thing which distinguishes American from European Christianity. In this country are found Sabbath-schools in the remotest districts, where even churches were not yet found, and these schools thoroughly Protestant. They have schools in Europe, but on no such scale as in our country. If we export the products of American skill and invention into Europe, why not also our Sabbath-school system?

Mr. Clark, of Chicago (Cong.), suggested that by earnest effort made in such cities as Paris and Berlin, they might become centers from which new spiritual life should flow out through the continent as Christianity did in the early ages of the church from Rome.

Mr. Bracq, of Newton Centre (Baptist), differed from Brother Curtis, who had spoken of the Romish Church as a Christian Church. He thought that was like the boy who always spoke of a certain knife as "grandfather's knife," though the blade had been changed three times and the handle twice. Though the Catholic Church was once a Church of Christ, it has lost the power that saves souls.

He therefore believed that Catholic Europe needed evangelization as much as any country. The speaker then went on to speak of the work that is being done in his own country (France), the McAll work in Paris, and similar efforts in Rowbaix, Lyons, Marseilles, Toulon and St. Etienne. He referred delegates, for further particulars, to the journal of M. Reveillaud.

Mr. Hubbard, of Hartford (Congregational), thought none so deplorably dead as those who had a name to live and yet were dead. He feared that was the condition of Papal Europe. For the sake of our work in other lands, we ought to revive Europe, for the evil influence of nominal Christianity is one of the greatest hindrances to the work of vital Christianity among the heathen.

Mr. Charlton, of Cumberland University, said that one of the most successful ways of injuring a cause was to counterfeit it—Romanism was a counterfeit Christianity, and thus was a great injury to true Christianity—and from this he drew a reason for missionary work in Europe.

Remarks were also made by Mr. Burt, of Oberlin, and Mr. Marquis, of Western.

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

B. D. GRAY, SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

I suppose it is not meant that all the best talent should be secured for that work. That some of the best talent should go we should all readily agree; but it is equally important that some of the best talent stay at home. The tendency of the times indicates that much of the very best talent is needed in our home churches and schools. While we strengthen the outposts, let us not forget the citadel. But do not imagine I have any fear that an exodus of all, or even enough of our best talent is likely to be upon us. Let us, however, not go to extremes. With this explanation and caution, I come directly to the question, "How shall our best talent be secured for missionary work?" It would not be difficult to tell why it should be done. With every Christian who is well informed on the missionary work of the day, it is not so much a question *why*, but *how* it should be done. But "the *why*" is the very thing which a great many people do not realize. They consider it a waste and misfortune for our most talented young men to bury themselves in the darkness of heathenism. And not a few of such people have more than ordinary intelligence on matters in general. Indeed, many of our most talented young men themselves feel thus. Then, how are we to secure such men for missionary work? I answer first:

I. *Inform them on the great subject of missions.*

Information lies at the basis of all enterprises. The ignorant, urged on by superior leadership, may act for a time from blind impulse; but their action is based on excitement, and ceases with the occasion. All future action is dependent upon the same excitement, and the excitement must be greater each time, else there is no movement toward action. Now, the class of persons we wish to reach are not led by such impulse. They act from intelligent motives. They are men of reason, and the facts must be laid before them. Men such as we speak of must be informed on this matter, just as intelligent men must be informed on any subject before they will act.

1. And, first of all, let them be informed as to the *condition of the heathen*. Let them know the teaching of the Bible on this point. The heathen are in a lost condition. They are worshiping idols instead of God. The Gospel is their only hope; faith in Jesus Christ the only ground of their salvation. But faith comes by hear-

ing, and hearing by the Word of God. It is, therefore, the work of Christians to bear this Gospel to the dying. They must have it or perish, and let this be burned into the hearts of men. If it be not so, then let our forces be all kept at home, the mission fields be abandoned, the sacrifices of labor and life cease, the commission be torn from the Bible, and let us confine ourselves to our own shores; more, if ignorance be the plea, let us remove even what light we have at home. It is clear that such an argument destroys itself. Impress the perishing condition of millions upon our young men.

2. Point out the *difficulties* of the mission work. There are difficulties which only our best talent can meet. It would be suicidal to place our interests in some fields into any other than the hands of the best men we have. Our Christian principles need competent exponents and defenders at home. Assaults upon us here, where thousands watch with jealous care all along the line, are sometimes sorely felt.

But, look yonder on the mission field! Look at the varied types of thought we have to meet! On the one side, we have the astute intellect of the subtle Hindoo, who delights in metaphysical abstractions; hard by him, we have the Chinaman, less acute, indeed, but hardly less adroit and difficult of approach than his Hindoo neighbor. From this extreme on the one side, we meet with all grades of mind down to the lowest of the savages. And the low grade of the savages makes work among them more difficult, in many respects, than work among the most enlightened heathen. Now, this difficulty of the mission work must be impressed upon the very men who are able to meet it.

And let them know, too, that Christianity is regarded by the adherents of other religions about as we regard Buddhism and other heathen religions. Let them know that men are needed as missionaries who can teach Christianity as a system and defend it. Now there are useful missionaries who cannot fully do this, I grant, but we must have some who can. We need *systematic theologians* on the mission field.

An idea now current is that heathen missions must be carried on very largely by the converted heathen. This seems reasonable. Their presence on the field and acquaintance with the customs of the people make it a necessity. But they must be trained, and this training is the work of the missionary. Now place this before our most talented young men, and surely they will be greatly stirred if they can be made to realize it.

Then we need men of *rare scholarship*, that we may have the Bible and other books translated. Most of our work in the way of translation is the work of missionaries. The heathen, too, should

be in possession of a Christian literature, and who can supply it if the missionaries do not?

But our best talent does not consist altogether in scholarship. Men of *affairs*, men of *executive* ability are greatly needed. This can be impressed upon our men of talent by showing them what manifold and complex duties often rest upon the missionary. He must decide, and often solely on his own judgment, as to the propriety of beginning a new or abandoning an old station. He must have the wisdom to conceive plans and the executive force to insure their completion. His must be the comprehensive mind to grasp the situation of a whole country and set in operation all available forces to the best possible advantage.

From this outline of the difficulties, it appears that the missionary will in turn have to be preacher, pastor and theological instructor, author and evangelist, chief architect and head carpenter, and anything else the exigencies of the situation may require. I am persuaded that men who are worthy of the mission work, with such information before them, would be mightily impelled toward the lands of darkness.

3. Inform them as to the *encouragements* in the missionary work.

All men worthy of the name Christian desire to do good. For men impelled by such a motive no field on the whole presents more encouragements than the mission field. Let them know that the work of modern missions is the work of one century. Show them the colossal strides of the Gospel in its peaceful but powerful conquests in Heathendom. Show them Burmah as it was when Judson began his work and as it is now! Tell them the story of the Sandwich Islands, Tahiti, Japan and the Telugus. Inflammate their hearts by the recital of truth's triumphs in the isles of the sea and on every continent, where slaves have been made freemen, idolaters iconoclasts, and worshipers of the creature the worshipers of the Creator.

But how are we to reach them with this information? In different ways. Let missionary societies be formed in all our colleges, as well as seminaries, whose object shall be to keep pace with missionary operations. Give them access to books and periodicals, and discuss with them different phases of missionary work. Let the pulpit and press of our country speak out.

Do not forget, in the meantime, that the *masses* of the people, more than our men of best talent, are sorely in need of information as to the wants, difficulties and encouragement of the mission field. Oftentimes a man of talent, well informed on the mission question, with inclinations in that direction, is persuaded from such work by

his uninformed parishioners. Many of the people think it unwise for our best talent to be employed in Africa and China and India. They are not aware that ignorant missionaries are held in supreme contempt by the more intelligent heathen, though they might infer this from the attitude of worldly intelligence toward an ignorant ministry in our own country. Now, information must chase away their ignorance. And the methods for disseminating this information among the masses are quite similar to those for informing our best talent. Let books, tracts, newspapers, conventions, the pulpit—yes, all available means be laid under contribution to this grand work.

II. *Create in our best talent a greater spirit of sacrifice for missionary work.*

The difficulties of the work make sacrifices necessary, but its importance will justify the greatest self-denial. Gratitude to God for His great love should make sacrifice a joyous privilege to us. How could God manifest His love for us in a more striking way than he has done? Has He a gift more precious than His only begotten Son? Are any less worthy of His love than we? Could suffering be endured which Christ has not endured for us, "who His own self bare our sins in His own body on the tree?" "God commendeth His love toward us in that while we were yet sinners Christ died for us." Ah, if sacrifices be necessary, let them be endured cheerfully, for we can never pay the debt we owe.

But, further, an *ardent love* for the souls of men should be made a *reality* with our best talent. Missionary work should be, in the truest sense, a labor of love, and the hearts of men should overflow with abounding zeal for perishing souls. A man thoroughly imbued with a spirit of deep consecration counts it all joy to suffer hardship if he can thereby win souls.

Information, as we have seen, must be given that we may know our duty; but it takes the impulsive power of love to excite us to the performance of that duty. Then present the subject of missions to our best men as a labor of love. Let their consecration be such that the wants of the heathen may be as rings upon their fingers, always in view; engraved upon their hearts, never to be erased; as the apple of the eye, regarded with tenderest care; as a loved treasure dearer than life. Let it be understood that the mission work needs consecrated piety, that men full of faith and the Holy Ghost are the only men who will succeed, and therefore the only men we want. Oh, for more piety, for more zeal, for more consecration, for more self-denial!

Suppose, then, that our most talented men have the needed information and the necessary consecration, is there anything else nec-

essary before we can, with good reason, expect them to undertake the mission work? I answer, yes.

In addition to this,

III. *We must guarantee their support.* It would be out of reason to expect their departure without such a guarantee, even though their hearts burn and bleed for the perishing millions. The laborer is worthy of his hire anywhere. Difficult and responsible fields at home are filled by men who are paid for their labors. It should be no less true with the mission field. Far be it from us to make merchandise of the Gospel. The financial question is a secondary consideration with the true minister, but it is a consideration. I take for granted that love for Christ and the souls of men is the consideration paramount to all others. But if you get good men, you must give good pay; and this is consistent with the highest type of piety. There is no conflict between the two thoughts.

Many are now perceiving that the romance of missionary life, with its varied sacrifices and thrilling adventures, is largely a thing of the past; but it is true, also, that sacrifices unknown to us at home have still to be endured by the missionary. It is a sore trial to leave the surroundings of home, the advantages of congenial society, and go into a far-off land. Let us not undervalue the noble spirit that prompts a man to do this. A refined, highly intelligent man, with the full sympathy of his people, could hardly be called upon to make a greater sacrifice than to go to an uncultured set of strangers far beyond the sea. If men are willing to go, pay them for their noble service.

It is a matter of fact that most of our missionaries are destitute of the pride that attends the possession of worldly riches. What if the missionary father and mother die? Where will come the bread to feed those orphaned mouths? Where the homes to receive those hapless and helpless children? We look with horror upon the treatment of heathen children by their parents, but how would the heathen regard the condition of those missionary orphans whose kindest providence would seemingly be their removal from this world? If we hope to get our men of best talent, we must not expect them to work on a pinching support, however earnest their devotion. Assure them of a support, and then, with better reason, we may expect them to go.

But the mere matter of financial support is not sufficient. Assure them further that they shall have our *prayers*, and the full *sympathy* of our *hearts*. Let them know that their hearts and ours swell with the same emotions. Tell them of their hardships, for they will be many, but let them know that they shall not bear them alone. Their object is not worldly gain, hence they must have that sympathy

which will be food to their souls. The bitter and sweet of their work will be borne and enjoyed, as they feel that we share and enjoy it with them. This was Paul's greatest comfort, and the Lord himself felt its wonderful power. As soon let us withhold our financial support as this strength of sympathy.

The discussion, as you have observed, has been directed specially to the *foreign* work; but the field is the world, and mission work in our own country in the States and Territories of the far West and Southwest differs only in degree and not in kind, from that in China, Yoruba and Brazil. The same points I have made with reference to the foreign field, will, therefore, in the main apply to the Home work—of course, with allowances made for the particular differences in the separate countries.

And now, with these points before us, we should make it our special duty to find out who are the best men in our colleges and seminaries. This will bring us to a searching examination of our own talents, which, by the help of God's spirit, let us make with honest purpose of heart.

To repeat: Show them that they ought to go by laying the information before them, make them willing to go by infusing into their hearts a greater spirit of consecration and self-sacrifice, make them able to go by pledging them a support, and before long we shall see much of the best talent in our colleges and theological seminaries secured for missionary work.

The following gentlemen took part in the discussion of Mr. Gray's paper: Mr. Butrick, Rochester (Baptist). He wished to emphasize the importance of *personal piety* in this connection. He thought this the characteristic essential to the man of true missionary spirit. There could be no real and efficient zeal without it.

Mr. Albert, of Yale (Congregationalist), spoke of the importance of the dissemination of fuller information among students—not consisting of statistics, but of that which would show the moral degradation of the fields. He also thought there was need for more of a spirit of personal consecration. He believed that efforts toward securing these two things, information and personal consecration, were what is needed to secure in turn the best talent of colleges and seminaries.

Mr. Elliott, of Allegheny, thought that as ministers of the Gospel we ought to do what *we* can toward securing this best talent for missions. One way to do this was, as pastors, to try to influence parents to give their sons to the ministry.

Mr. Gordon, of Princeton, said that it had been suggested that the object set forth in the paper might be secured by the establishment of a Chair of Missions in the seminaries.

Mr. Gillett, of Hartford, thought the end might be secured by laying more stress on the world-wide design of the Gospel.

Mr. Mutch, of Toronto, called attention to the false measure which is apt to be applied to the work of the minister, namely, the world's approbation. He believed this kept much of the best talent out of the field. For a man to go to a foreign field, the world regarded as burying himself from sight. Let young men be impressed with the thought that God will never lose sight of them, and that His approbation is the real thing for which they are to care.

Mr. Russell, of Allegheny, said that, as one means of securing the best talent for mission work, the Church must not relax her authority and influence over the educational institutions she has built and endowed. The tendency is for these institutions to become secularized, and just in proportion the Church is losing control. If the Church wants to keep her influence, let her be more forward in endowing them.

Mr. McNaugher, of Xenia, thought that young men should be led to see that there is demand for the best talent in mission fields; that the wrong impression, that inferior talent is sufficient for those fields, should be corrected.

Mr. Wolff, of Gettysburg, said that students should also be impressed with the truth that a call to the ministry does not mean simply a call to work in this country or that, but to work anywhere. Let the men of the best talent come into the seminary with this view, and more of them will be found ready to undertake missionary labor.

Mr. Minton, of Allegheny (Presbyterian), suggested that the theme would better have been: How shall *all* the talent be converted to the missionary spirit? We ought not to imply the holding back of anything. Nor ought we to entertain the conception that he only should have the missionary spirit who goes into the mission fields.

Remarks were also made by Messrs. Plantz, of Boston, Cole, of Alexandria, and Lawrence, of Yale.

The Urgency for Immediate Work among the Freedmen.

BY N. W. CLARK, DREW SEMINARY (METH.).

The history of the negro race reads like a romance. Ever since the day when Henry III of Portugal witnessed the first sale of African captives in the seaport town of Lagos, the black man has

been a conspicuous figure in some of the most important events of the world's history. The story of his wanderings and of his misfortunes touch the heart and awaken the sympathies of every one that "loves his fellow-men." The part which he has taken in the history of our own country is familiar to every school boy. When we think of the treatment which he has received from the government and the people, both before and since the war, we cannot help but feel a blush of shame for the nation and indignation against his persecutors. But there is no time for regret now. The past is history. Our duty is in the present and for the future.

The question has been frequently asked during the last twenty years, "What will be the future of the negro in America?" This is evidently a question of no little importance, not only to the Freedmen themselves, but even more to the whole nation of which they are citizens. According to the census of 1880, there are in the United States, six and a half millions of negroes. Six millions, or twelve-thirteenths of the whole number, are found in the recent slave States. The census also shows that the race is unusually prolific. During the last decade our colored population increased thirty-three per cent. If the same rate of increase continues during the next twenty years, the century will close with nearly eleven millions of these people in our midst. The people of the Northern States do not comprehend the numbers of the negroes that are found in the South. All the out-door manual labor is done by the Freedmen. The Superintendent of public instruction in Florida says that "not more than ten bales of cotton out of five thousand bales are the result of white manual labor." The great laboring class is composed almost exclusively of negroes. They make up one-third of the entire population of the Southern States.

Among these people there are many centers of moral power. They are eminently religious in their tendencies. Their conceptions of religious truth are exceedingly crude, and their manifestations of religious emotion often painfully grotesque, yet their religion is their most striking characteristic. Another prominent trait is their desire to better their condition in life. Most of them are trying to accumulate property, and large numbers of the the rising generation are eager to obtain an education. They are looking for light, longing for the dawn of a brighter and better day. Some years ago the State of South Carolina desired to place an emblematic painting in the State house at Columbia. Jefferson Davis was requested to act upon a committee to criticise the sketches for the picture. The design most favorably received, represented the North by various mechanical implements, the West by a prairie and plow, and the South by a cotton bale with a negro upon it fast asleep. When Mr. Davis

saw it he said: "Gentlemen, this will never do; what will become of the South when the negro wakes up?" The time of which Jefferson Davis spoke in jest is upon us in earnest. The colored man is waking up from the slumber in which he has lain so long, to a consciousness of the responsibilities that are upon him, and the possibilities that are before him. He is beginning to realize what it means to be a citizen, and he is longing for intellectual and spiritual freedom, without which liberty is but a name. He knows the sweet consciousness which lives in the breast of a freeman; he is waiting to "know the truth" which shall make him a freeman in Christ Jesus. It rests with the people of the United States, with the church of God in America, to lift up this down-trodden race, to teach them how to be strong, to lead them through the wilderness of ignorance and superstition in which they are wandering, into the Promised Land of Christian citizenship, where all alike may find peace and plenty.

But how shall these results be accomplished? How shall the Freedman become a Christian citizen? The answer has always been the same: he can be lifted up to a Christian civilization only by a Christian education. He needs such an education to fit him to rightly perform the duties of citizenship. The negro is a voter, and he must be educated. He must be, for the same reason that every voter must be educated. Ignorance is the great enemy of popular government. It furnishes opportunity for intimidation, deception and fraud, and is the chief source of all the corruption in our politics. The uneducated class in our large cities is forcing into prominent public positions men who are utterly unfit to serve the interests of the people. It is currently reported that one of the great political parties in the city of New York has just nominated for the office of County Clerk, a man who is not able to write his own name. Ignorance endangers every public interest. It increases the number of paupers; it fosters the spirit of communism; it breeds strife between capital and labor; it multiplies crime. It is stated by a good authority that in South Carolina, where 58 per cent of the people ten years of age and over cannot read or write, there were more homicides in 1878 than in the midst of a population of 6,000,000 in States where the illiterates are comparatively few. If Mr. Freeman were aware of this fact, he would doubtless think it very fortunate that the illiterates were killing each other off so rapidly. During his recent visit to this country he suggested that it might be as well, perhaps, and would aid us greatly in our self-government, if every Irishman would kill a negro and then get hanged for it. Fortunately for the industries, to say nothing of the morals of the community, there is little danger that the suggestion will be carried

into effect. Many of our greatest statesmen have foreseen the perils of widespread illiteracy, and have often dwelt upon the importance of universal education. President Madison said: "A popular government without popular information, or the means of acquiring it, is but a prologue to a farce or tragedy, or perhaps to both. Knowledge will forever govern ignorance, and a people who mean to be their own governors must arm themselves with the power which knowledge gives." President Garfield said in his inaugural; "All the constitutional power of the nation and of the States, and all the volunteer forces of the people should be summoned to meet this danger by the saving influence of universal education." These words echo the sentiment of the wisest and best of the nation. Why is it, then, that comparatively little effort has thus far been put forth for the removal of the evil? It is time that something was done. Every day of delay only increases the difficulty of meeting the danger. The facts demand action. That action, if it is rightly directed, will first remove the primary cause for the alarming proportions of illiteracy in our country, viz., the lack of educational advantages among the Freedmen. That this is the chief cause, statistics abundantly prove. With one-third of the whole population of the nation, the South has three-fourths of all the illiterates. If you look at the official map of the United States Census for 1870, showing the illiteracy in the United States, you will see that there are large portions of each of the Southern States in which more than 50 per cent of those ten years of age and over can neither read nor write, and that in every one of the Coast States except Maryland, there are very considerable areas in which more than 60 per cent of the people, or three out of five persons, are unable to read or write. Of the two million voters in the country who cannot read their ballots, one million and a half are in the Southern States. According to the census of 1880, 76.56 per cent of the people at the South, more than three out of every four, are not able to write. These figures seem almost incredible, and are certainly alarming. But we must bear in mind that fully three-fourths of the white people of the South can read and write. This fact makes it evident that the dense masses of illiterates are due to the presence of the negroes. Judge Tourgee says that "of the colored adults, certainly not 10 per cent are able to read or write." The great field for labor, then, is among the freedmen. This class of our citizens ought to have the same advantages for education that are given to the white population. If this were the case, we should find the number of illiterates in the country largely diminished. We repeat the statement which has been already made, the negro must be educated.

Who will educate him? This is the question of the hour. One thing is certain, he cannot educate himself. He has not the means. Even if he had, he would not be likely to use it for this purpose. The desire for education is not sufficiently strong and universal among the colored people. An ignorant, or even a partially educated people never have a deep and general interest in education. Education is an exception to the law of supply and demand. The impulse of educational progress comes from without. The demand must be awakened by external agencies. We cannot expect the Freedman to secure his own education. He must have outside help. From whence is that help to come? The South cannot give it. Both individuals and States are already heavily in debt as a result of the war. They lost \$2,000,000,000 in the value of their slaves, and spent \$2,000,000,000 more in supporting their armies, besides the immense amounts that were lost by the destruction of property. Then, in addition to their own losses and debts, they have been compelled to pay, with us, the war debt which was contracted by the National Government in suppressing the rebellion, for which their most ardent prayers ascended, and in which their fathers and brothers fell. In consequence of these great financial burdens, they are hardly able to make adequate provision for the education of their own children, much less for the education of the children of those who but recently constituted a large portion of their wealth. It has been hoped that Congress would make an appropriation for the education of the Freedmen. It was proposed during the last session to appropriate \$10,000,000 annually for five years, to be distributed among the States and Territories in proportion to their illiteracy. But Congress adjourned without passing the law. There was plenty of time to pass the River and Harbor bill over the President's veto, but the bill for the education of the people must wait. When will our representatives learn that their chief concern ought to be, not for navigation, nor railroads, nor tariffs, but for the personal character and welfare of the people. The true object of all legislation and of all government is to make men, not money. When our Congressmen appreciate this principle as they ought, we may hope for sufficient appropriations for the education of the Freedmen. Meanwhile we must look elsewhere for help for the negro. And we can look with hope only toward one class of our citizens. The Christian men and women of the United States must carry on the work. The Church of God must lead. It always has led in the education and civilization of the people, and it must always continue to lead. The nation will follow where the whole body of Christian men and women lead the way. It is as true to-day as it was when Bacon wrote it, that "the great multiplication of virtues upon human

nature resteth upon societies well ordained and disciplined; for commonwealths and good governments do nourish virtue grown, but do not much mend the seeds."

We need only glance at the present condition of the work among the Freedmen to find that the various branches of the Church in the North, and the Christian philanthropists in them, have already done a grand work in the Southern States. The Northern churches have spent more than \$10,000,000 in this work since the war, and they are now supporting schools of the higher grade in which there are more than 15,000 students. The Peabody Educational Fund of \$3,000,000 has been of incalculable benefit in stimulating universal education. It gives aid only to free and graded schools, and thus encourages their organization. It helps those who are struggling to help themselves.

But all that has been done is insignificant in comparison with all that needs to be done. The present demands of the work deserve to be heeded. The one great, ever-present, all-pervading need is money. The lack of it is the great obstacle which blocks up the way to success in this, as in all missionary enterprises. The Peabody fund, great and valuable as it is, is entirely inadequate to meet the necessities of the work. The whole principle, only the interest of which is used, amounts to only one-half as much as the annual appropriation for schools in this State of Illinois. If the principal were distributed for the benefit of the needy children of the South, it would amount to less than \$1 per head. It is gratifying to hear of the recent munificent gift of Mr. Slater and of the liberal donations of other Christian men for the education of the Freedmen, but the work to be done will require a far greater amount than all that has yet been provided for it. The various societies connected with the churches need money to maintain the colleges, seminaries, normal and industrial schools which they have established. The principal aim of these schools is to provide competent preachers and teachers for the people.

Perhaps the chief object of the work of the Northern churches is the education of preachers of the Gospel. And surely there is great need for this work. A leading Colored pastor in Texas writes: "We have many pastors in Texas that cannot read plain print, scores that cannot write their names, and hundreds that cannot read intelligibly. Many of these blind guides are not only disseminating erroneous doctrines among the people that will take a half generation to eradicate, but are constantly ordaining and sending out other men more blind than themselves. Thus the evil seed of ignorance will be perpetuated." But many of these "shepherds of the flock" are not only unlettered, but positively immoral. Not a few of them use

intoxicating liquors freely and indulge in the grossest vices. There is also a surprising prevalence of superstition in many quarters. In a recent number of the *Southwestern Christian Advocate* we find the following: "Some three months ago the home of a certain clergyman in St. Mary's Parish was destroyed by fire, with nearly all of his household goods. While some of his neighbors were extending to him their sympathies, the poor man seemed to get comfort from one thought, viz., that 'the Hoodus had poisoned his house and his wife never did enjoy good health in it, and he hoped now to have a new house not poisoned by the Hoodus.' This clergyman is an ordained elder in his church, and has himself the oversight of four churches, but is a firm believer in the most degrading forms of African Hooduism, and his people frequently join in the Hoodu and Ebo dance." It will not be understood, of course, that all, or even a majority, of the colored preachers are either illiterate, immoral or superstitious, but the instances are sufficiently numerous to show the urgent need of proper education and training among the colored pastors.

Another of the great wants of the work in the South is well educated and well trained teachers. The President of one of the Freedmen's colleges in Mississippi says: "There are hundreds now teaching in Mississippi who could not estimate the value of a bale of cotton nor tell who is the Governor of their own State." The teachers for colored schools must be produced very largely from among the colored people themselves, and the agencies employed in training them are teachers' institutes and normal schools. The Peabody board is now using the greater portion of its fund in aid of these agencies in the work of educating teachers. But many more normal schools are needed, and the lack of money to support them is all that prevents their establishment.

Money is also needed to furnish industrial training. The old colored mechanics, who were taught trades by their masters while they were slaves, are gradually passing away, and very few of the young men are preparing to take their places. The reason is, that the white mechanics will not take them as apprentices, and the colored tradesmen have not capital enough to warrant them in employing assistants. The result will be, that white mechanics from the North and from Europe, will come in to supply the demand, and the colored men will be forced to do common labor at lower wages. Hence, the need of industrial schools to help the colored young men and women to become skilled artisans, so that they may occupy situations of usefulness and influence. A number of these schools have already been established, but hundreds are needed.

It has been possible, within the limits of their paper, to give but a brief statement of the general object, the present condition and the

present demands of the work among the Freedmen. But the facts which have been given, must have made evident to every mind the urgency of this work. This race which God has especially committed to our charge is calling loudly for help. We must give heed to their cry. Love for our country, love for humanity, love for God, all these impel us to hasten to their aid. As citizens of this great republic, it is our duty to help them up out of the depths where slavery held them so long; to open the way into that true liberty of mind and of heart of which they know so little. It is the mission of the United States to secure to every citizen liberty for individual development. Shall that mission be accomplished? The world is waiting for the answer. The Christian people of America must largely determine what that answer shall be. As laborers for God in the great field of the world, it is our duty to sow the seeds of Gospel truth in the hearts of these Freedmen. No other missionary work, either at home or abroad, deserves more earnest efforts or promises such immediate results. Ethiopia is stretching forth her hands unto God. Who will help to bring her to Him?

When the negro bishop of Hayti visited London, he preached in Westminster Abbey, and offered the following prayer:

"O Thou Saviour Christ, Son of the living God, who, when Thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japhet, on the day of Thy crucifixion, hadst Thy ponderous cross borne to Golgotha's summit by Simon, the Cyrenian, of the race of Ham: I pray Thee, O precious Saviour, remember that forlorn, despised and rejected race, whose son bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal kingdom, to distribute Thy crowns of everlasting glory."

The Saviour of the world will answer that prayer. God has not forgotten the negro. He is watching with peculiar tenderness over this unfortunate race. He will prepare them to do their part in hastening the coming of Christ's kingdom upon earth. He will bring them at last to enjoy the blessings of that kingdom in heaven to abide continually in the full light of the Sun of Righteousness, beneath whose beams all distinctions of color shall fade away forever.

Mr. Jackson, Colored City Missionary, said, in the outset, he was ready to exclaim, "God bless the American Board of Missions, and all the means that are being used for the elevation of the race I represent." As the paper was being read, he could hardly keep his seat. Speaking about reaching the masses of the people, educating and elevating them, it was a grand work, but we had not begun.

When we have traveled through the South and seen the degraded condition the negro is in to-day, the importance of the question and the difficulty of the problem will appear. You can do nothing with the older class of the negro race, as they are rooted and grounded in their ideas and superstitions.

The ballot in the hands of an ignorant class of people is dangerous. While we talk about sending missionaries to Africa, we have Africans right here in Chicago, both white and colored.

Mr. McLaren, of Princeton, said, if God has prepared a work for us, He has also prepared us for the work. If God has called us into Africa to preach His gospel, He will teach us the best method to deal with the African nature.

Mr. Walker, of Auburn, said he was a Southerner by birth, education and sentiment, and wished to say a few words on this question from a Southern standpoint. The work that we need among the freedmen is a conservative kind of work. You must enlist the sympathies of the white Southern people if you wish to do any good among the colored people. There is a warm feeling between the white race and their old slaves. A brother had said that the colored people are opposed to the white people in the South. If that had been the result of his observation, he had got into a place in the South where the white people are so much more degraded than the colored people that it is to them we need to send missionaries, not to the colored people. They are so degraded that the colored people themselves look down upon them.

Mr. L. G. Cline spoke of his experience with the colored people of the South, the prejudices of the white youth against the colored; recommended generous education of the colored youth as a safeguard of the Church and country.

Mr. Gurney, of the Chicago Baptist Union, spoke of a young lady, daughter of a colored washerwoman, who graduated from Michigan University last year. She stood well in her class. She was full of missionary zeal. The Presbyterian Board sent her to Africa, and she is doing grand work for God and humanity.

Mr. Clanton (colored), of New Orleans, was glad this question was up for consideration to-day. Spoke of the suffering condition and disadvantages under which his race is laboring. The freedmen need consecrated young men of the North to come down and teach them. Amid their darkness they are struggling up to the light reaching after life. Have much opposition to meet, and under the weight of all this must strive for an education. Was grateful to God that he was permitted to fit himself, even in a small way, to return and work for the amelioration of his race.

People of the South do not know the sympathy of the Northern

people for them. Go down and establish schools to educate them, and this shows sympathy to them in a substantial way.

Mr. Coile, of Lane Seminary, stated that the fact of his Southern birth did not prejudice him against the negro. He loved the colored man. Referred to the dangerous work done by godless politicians, in influencing the negro against his own best interests. The Church should match this zeal in leading them to the true way. Spoke also of the Romish Church in the South as an enemy to the best interests of the negro.

Mr. Mutch, of Knox College, Toronto, obtained the floor in favor of Mr. Clanton, that he might finish his remarks.

Mr. Clanton continued, speaking of the dangerous work of the Roman Catholic Church in the South.

Missions in South America.

C. B. RIGGS, LANE SEMINARY.

South America must be spoken of as a field *for* mission work, rather than as a field where as yet any great results have been accomplished. And this is true, notwithstanding the fact that *Euro-peans* had to do with the conquest and the settlement of the country, and with the shaping of its institutions.

During the weeks preceding the preparation of this paper, my mind was awake to various sources of information, and among others to that of the newspaper press. But from this source I could gather little. The fact impressed me, and I found myself asking, "Why is it that South America contributes so little to the general news of the world?" I could only answer with Prescott, that "a moral lethargy may *lock up* the faculties of a nation."

For three hundred years a moral lethargy has locked up the faculties, not of a nation only, but of a continent; and it is only of late years that this continent has begun to put forth vigorous signs of a returning life. Two causes may be assigned for this lethargy: Spanish civilization on the one hand, and the universal domination of the Church of Rome.

Our Great Teacher has said, "The meek shall inherit the earth." The converse must also be true, viz., that the avaricious, the selfish, the gold-seeking shall not inherit the earth; and for a demonstration of the latter proposition, I point you to the past and present condition of South America. Spanish *chivalry* has left no greater blot upon its honor than the conquest of Peru; and the *Papacy* has demonstrated its utter impotency in the work of evangelization.

Yet we shall find it of interest to note the salient points of mission work in both the earlier and more recent times.

In A. D. 1500, two years after Columbus had discovered the South American continent, Brazil was taken possession of by a Portuguese Admiral, who was soon followed by some Franciscan monks, most of whom, however, were killed by the Indians. Balboa follows in 1513 with the discovery of the Pacific Ocean from the mountains of Panama, who claimed for his master, the King of Castile, "all the broad continent and sunny isles washed by the waters of the Southern Ocean." He, too, was followed by the monks. But it was not until Pizarro, between 1531 and 1541, completed the conquest of Peru, that any great amount of missionary spirit was shown. The king stipulated with Pizarro that a certain number of ecclesiastics should accompany the expedition "for the purpose of giving counsel in the conquest of the country, and whose efforts were to be dedicated to the service and the conversion of the Indians." In 1534, after the fall of Cuzco, the capital of the Incas, Valverde, formerly the private chaplain of Pizarro, became Bishop of Cuzco, being confirmed in the office by the Pope. The Dominican and Benedictine monks, the Brethren of the Order of Mercy, and other missionaries busied themselves with the work of conversion. To their holy zeal, Prescott has paid a marked tribute. He says "They were many of them men of singular humility, who followed in the track of the conqueror to scatter the seeds of spiritual truth, and with disinterested zeal devoted themselves to the propagation of the Gospel. Thus did their pious labors prove them the true soldiers of the cross, and showed that the object so ostentatiously avowed of carrying its banner among heathen nations was not an empty vaunt."

One of their historians says: "In the beginning of the sixteenth century we find the proud fabric of the Catholic Church completely erected in South America. It possessed five archbishoprics, twenty-seven bishoprics, four hundred monasteries, and doctrines innumerable."

Yet, however commendable this missionary zeal may appear to be, we must confess that either it was overpowered by the cupidity and cruelty of the conquerors, or else that it aimed at merely superficial results, both of which are doubtless true.

But of one class of these missionaries we have yet to speak, viz., the Jesuits. Brazil was entered by them in 1549, and they rapidly extended their efforts over the whole continent. They spoke of nothing else but of converting infidels, and they opposed, to the extent of their power, the cruel measures of the conquerors.

In this, and in their sympathy for the poor, oppressed Indians,

and in the measures which they took to make converts of them, they stand out distinct from every other order.

It is not to be denied that even here, in this chapter of noble action, the ultimate purpose before them, which indeed could never be lost sight of, was the extension of their order; yet their zeal, their humanity, and their accomplished work, all appeal to us as worthy of our highest praise.

It was finally determined to concentrate their greatest efforts upon a single point. Paraguay was selected as this seat of empire, remote from European influence, a tract of country most extensive and fertile, and where the native tribes still followed their wild nomadic life, as yet unenslaved by the conquerors, though filled with hatred toward them. The Jesuits left a sufficient number of their order at their various stations throughout the continent to maintain their schools, colleges and commercial establishments; but their greatest energies were not expended on Paraguay. The Jesuit fathers penetrated into the country, and by degrees won the confidence of the Indians by their kindness, their sympathy, and their knowledge of the healing art, until finally some of them were prevailed on to renounce their wild, adventurous life, and to settle at the stations. These stations, at first a mere church and a home for the fathers, began to grow into villages, and the villages into towns, receiving the general name of Reductions.

The undertaking was difficult, and required unlimited patience, courage, wisdom and skill, but the Jesuits were equal to the task. One historian has said: "As early as the year 1632, the Jesuits possessed twenty Reductions, each containing a thousand families. Two Jesuits, the curate and the vicar, were appointed to the management of each Reduction, which they governed with absolute and unquestioned authority. They were the sovereigns, the friends, the physicians and the gods of those barbarians who consented to live in the Reductions. They partook of their labors, of their amusements, of their joys, of their sorrows. They visited daily every house in which lay a sick person, whom they served as the kindest nurse, and to whom they seemed to be ministering genii. By such conduct, they brought this primitive population to idolize them." This is certainly an interesting picture, and it is only to be deplored that the Jesuits in themselves were incapable of teaching these people pure religion as it is in Christ Jesus. The same historian says that it is an undeniable fact that they were taught little else than a series of "empty forms" and "superstitious observances," and that the worship which was rendered to God was little better than "a continual and motley masquerade." I have spoken thus much with respect to these missions of the Jesuits that you might form some conception

of the nature of the Roman Catholic influence, even at its best estate, that so early established itself over these people. Is it any wonder that a moral lethargy for 300 years has enchained the faculties of all, both captors and captives?

Passing now to Protestant missions, we find that Protestantism never was permitted to gain a foothold in South America in the early period.

One effort was made to evangelize Brazil, in 1555, by Admiral Coligny, of France. He planned a colony on the coast of Brazil as a refuge for persecuted Huguenots. Its site was near where the modern city of Rio de Janeiro now stands. But the Huguenots here met with as fierce treatment in their exile as at home. Persecution did its work. Many were put to death, some succeeded in returning to France, and others fled to the Indians.

Thus, with the exception of the two small provinces of British and Dutch Guiana, where Protestantism has been maintained in a weak way, little was ever undertaken for the *real evangelization* of the country until the era of modern missions set in.

Protestant missions were begun in South America in 1836, by the Methodist Episcopal Church South. After six years of labor their mission at Rio de Janeiro was abandoned. In 1855, a pious Scotch physician went to Rio and began an independent work of circulating the Bible and tracts and of preaching. Two independent churches are the result. The Moravians in Dutch Guiana, with 21,000 church members; the Propagation Society in British Guiana, with upwards of 3,000 members—or the half of the Indian population there—and the Wesleyans, with 4,200 members, bear witness to what may be done in behalf of the negro and Indian populations.

The name of Allan Gardiner is famous as the Apostle of missions in Chili and the Southern extremity of the continent.

In 1850, the American and Foreign Christian Union sent Dr. D. Trumbell to Chili, who took up his station at Valparaiso. He is still in Chili, the veteran missionary of that country, and is now assisted by five other ordained missionaries and their wives. The work has since been transferred to the Presbyterian Board of Foreign Missions. The Presbyterian Board also occupies the United States of Columbia and Brazil, and the Methodist Episcopal Church has a flourishing mission in Uruguay.

It is not my design, nor would it be possible at such a time as this, to give many statistics of the work of the different Boards in this country. So far as I know, there are but six missionary societies engaged in this work, and *many* parts of South America know *nothing* of missionary labor.

At some points, the work is exceedingly discouraging, on account of a bigoted priesthood, the ignorance of the people, and the low morals prevalent among all classes.

At other points, as notably in Brazil and Chili, a far more hopeful state of affairs exists. The people are learning to distrust the Papal power and religion. The mission schools are welcomed wherever established. Chili especially favors Protestant education, with its liberal ideas and religious liberty.

One of Chili's late Presidents openly advocated Protestant principles, and the general diffusion of the sacred Scriptures.

An incident may be mentioned of Dom Pedro, of Brazil, who visited one of the schools of the Presbyterian Board at Sao Paulo a few years ago. He expressed great satisfaction at the instruction given, and declared that were it not so strongly "propaganda," they might count on his hearty support. The school is one of the great levers of power in the evangelization of this country, and our missionaries every where lay hold of it.

In order correctly to measure the results accomplished in this field, we should call to mind its peculiar difficulties. I cannot better present these than in the words of Rev. Robert McLean, now a missionary in Chili. He says:

"When I look out upon my field of labor, I would fain shut myself up in my study for further preparation. Here (at Concepcion), are found the ablest men of the Church of Rome in this country. When one thinks of attempting to stand against the champions of the mystery of iniquity, with their scholastic subtleties, and other controversial equipments taken from the great armories of false philosophy and false theology, his own weakness presses home upon him. It is one thing to attack error surprised in the open field, and quite another thing to attack error behind fortifications, which it has been so many ages in building; fortifications for whose erection the great stones of the temple of God have been stolen, and hewn into shape."

But while the difficulties of this field of missions are so clearly presented to us, yet I say we have no reason to be discouraged. Should we *expect* anything different as to results? For South American missions, it is but the seed-sowing time. Our hopes of a bounteous harvest in the near future may well be quickened, when we read of twenty churches belonging to one Board in Brazil, and that many places are calling for the Gospel; that the schools are welcomed; that the civil governments are throwing off the yoke of the Papacy; that the spirit of liberal politics is strong, demanding liberty of conscience, and entire separation of Church and State. All these things indicate that a new era of progress is dawning upon South America, and they should spur us on to see to it, that one of

the chief factors in this onward movement, aye, if possible, the controlling factor, shall be a pure Christianity.

(II.) Let us now consider some of the motives that appeal to us to conquer this continent for Christ, with His pure Gospel.

First: One of those motives is derived from the possibilities of South America, as indicated by its physical features. Could the early conquerors of South America, Pizarro and his little band, have been acquainted with the geography of the country against which their adventures were directed, how this knowledge would have aided them. As Christians, we, too, shall be able to plan more wisely for the advance of the Kingdom of our Redeemer, if we thoughtfully consider the physical features of a country. One has well said: "What is physical geography, but the handwriting of our Father in the river systems, plateaus, mountain ranges and coasts."

And the same writer, speaking of the physical features of Brazil, further says: "Physical geographers, whether with a devout spirit or not, are but the interpreters of our Father's writing, when they call attention to the fact that the Old Hemisphere is so formed as to necessitate dispersion and separation of race, while the conformation of the New Hemisphere, on the contrary, makes aggregation inevitable." Or, in other words, the problem of immigration is a future problem of Brazil, as it already is with us in this country.

South America has an area of about 7,000,000 square miles of territory, and a population of 26,000,000. This is but four or five millions more than England has, without Scotland or Ireland. Yet South America has an area 137 times greater than that of England. What room for multitudes is there here? Who knows that the *Asiatic* problem will not be solved in South America. Dom Pedro is seeking to consummate arrangements by which Chinese immigration may be directed to Brazil. The Andes Mountains on the western border, and the trade winds from the Atlantic, freighted with abundant rains, temper the tropical climate, and render the great interior astonishingly fertile; while three great river systems provide for inter-communication, such as no other country can boast. All this points to a great future when once the right forces have been put to work. As one has said: "The physical foundations are appointed, but the *moral foundations* are out of joint or destroyed." "If the foundations (the moral foundations), are destroyed, what shall the righteous do?" As one of our brave missionaries has grandly said, "We must lay them again."

Another fact that should become a motive is its very position, being near and vitally joined to us in mutual interests, *not less* in morals than in commerce.

Paul in his second missionary tour came down to Troas. There

it was that he had the vision of the man of Macedonia, appealing to him to come over and help them. The vision was not of a man of Spain, or even Italy, but of Macedonia, the nearest country to him; and it was thither that he went, "assuredly gathering that the Lord had called him to preach the Gospel there."

I cannot but feel that the Christian Church has failed in its duty to South America. I would not that any less should be done for Africa, or any other heathen country than at present is done; but is it right that nearly every missionary society should be represented by missionaries in Africa, while six societies only, and some of them them very feebly, are working in behalf of South America.

A third motive should impel us to this great work; a deep conviction of South America's need of Christianity and the Bible.

One who was eminently able to speak of the Southern civilization, has characterized it as follows: "But though Spain gave to her American colonies the civilization of her most enterprising and glorious era, they have made scarcely a step of progress for two centuries. While the Puritan with his open Bible, his schools, and catechism, his married clergy and sacred family relation, has laid the foundations of one of the noblest nations in the world, a Spanish priesthood has enthralled these Papal States, hidden the Bible, opposed popular intelligence, narrowed and belittled all legislation, impeded true progress, and instead of lifting up society to higher degrees of purity, has blighted the public morals with its own celibate vices, ruling the simple native races with a twofold scepter of superstition and lust. Who can doubt that the Bible has produced the difference between our own Republic and all these Spanish States? What better argument for the spread of Protestantism could be presented than the mere spectacle of these unequal civilizations?"

While making these comparisons let us not forget to do it in all humility. "Freely ye have received, freely give," appeals to us as a fourth motive. In so far as we are better off than our South American brothers we should remember with Paul that it is "all of grace," and not of ourselves; it is because of the great inheritance which we have received from God through our forefathers.

Now, it is well for us right here to remember that our duty to evangelize South America, or any country, does not depend at all upon the difficulty of such work. Call to mind the disciples, as they went out on their great mission. What the difficulties were we cannot measure; yet no questions of difficulty were raised. They looked not at worldly motives either to inspire or to deter them. There had been wrought in their souls a deep and blessed experience, and from their Master they had received a command, "Go ye into all the world and preach my Gospel." They felt the power of the

love of Christ constraining them; they had a knowledge of the Son of God to give to men; this knowledge had lifted them into a new and glorious life, and by so doing had saved them from what they saw to be the worst of all evils, viz., sin in the human heart; and so being filled with this good news for a fallen race, they went forth willingly to proclaim Him who "hath brought life and immortality to light through the Gospel."

It is, then, in this spirit that we should contemplate our duty to South America. Already has the spirit of our Republican institutions gone thither. It is a significant fact that throughout the whole of the Western Hemisphere, with one exception, the influence is for popular government. Now, we know that if South America is ever to possess institutions that shall be *stable* like our own, either political, social, or commercial, it must also possess that which *underlies* our institutions, and without which our institutions could not long exist. I mean the Christianity of the Bible.

We should, therefore, be filled with a generous spirit toward this land, as we see her feebly stretching out her hands toward us for a better civilization. That is all of which as yet she feels the need. But we can see a need of which she is unconscious, and this need we should at once and most generously supply. Self-interest will give to her civilization; but only self-denial will give to her the Gospel.

What we do, we must do quickly. South America has been neglected already too long, and I would repeat again that we have no reason to be discouraged by reason of what appears to be the little work that has been done.

There is a lighthouse at the northern extremity of the British Isles which affords a fine illustration of the difficulties and of the ultimate success of this mission work. The foundations of this lighthouse could not be laid except in daylight, and in fair weather, and when the tide was at low ebb. Yet patience and skill triumphed at last; and when the surface of the sea once was reached, the work of erecting the superstructure went rapidly on.

Thus far the work in South America, both in the amount accomplished, and in the difficulty with which it has been done, may be compared to the laying of the foundations of this lighthouse. But at last the surface has been reached; the foundations can no more be swept away by the tide of papal hatred, and it now remains for the American Church to take up this work *anew*, and go to the help of those by whom the foundations have been so bravely laid.

Mr. McKnight, of Vanderbilt University, assured the Convention that the Southern Methodist Church had once more sent her missionary to Brazil, and with the most favorable results. If any

wish to go to South America, their transportation will be paid for them.

Mr. McLaren, of Princeton, felt called to this field of Brazil, and hoped that at least ten men from this Alliance would respond to this call.

Mr. Edwards, of Allegheny, felt that this claim appealed to our patriotism, and held that the principles of the Monroe doctrine should impel us to take possession of this field in advance of European missionaries, especially those of Rome.

Mr. McLean was in receipt of a communication from Brazil which represented that at least twenty men are wanted who will go at once into this promising field.

Mr. Janvier, of Princeton, was convinced that we ought not to regard the work of Catholic missionaries as in any sense meeting the demand of Brazil. The type of Catholicism in Brazil was bigoted and unchristian in the extreme.

Mr. Plantz, of Boston; Mr. Marquis, of Allegheny, and Mr. Shackwell, of India, also spoke.

The Nature of His Work, The Missionary's Encouragement.

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The romantic period of the missionary enterprise has passed. The glamour which gave to the missionary field its rosy tints in the early dawn no longer lends its charm to the scene, and the common light of high noon now rests upon the entire field.

The last quarter of the nineteenth century brings every land to our very doors, makes every man the wide world over our neighbor. It is impossible to view the missionary work of the church in the same light as in its initiatory period; it is impossible to conduct it longer under the inspiration of temporary impulses. Imagination has given place to facts; curiosity has ceased.

The question confronting the church at this day is: Shall the missionary enterprise go forward victoriously in the clearer light which advancing civilization and the stern facts of experience shed upon it? Shall principle supplant impulse? Shall reason reassure and strengthen faith? Can a sober, rational view of this work kindle and keep alive enthusiasm sufficient to send men with holy fervor to the field, and fill the treasury of the church with ample

means for the prosecution of its ever enlarging work? I believe that the answer to these questions is not doubtful. A calm and thoughtful consideration of the subject assigned to me this hour will satisfy us all, I think, that the church has undertaken no Utopian scheme, begun no enterprise incapable of enlisting the widest sympathy and the amplest support of intelligent and thinking men; but on the contrary an enterprise which will commend itself to the best minds of the age and command increasing sympathy and support the more intelligently it is studied. And I count myself happy in having an audience so well qualified by their general intelligence and unbiased minds to give patient attention and render impartial judgment to a question of such transcendent importance; an audience of such a representative character and commanding influence that its attitude toward this vital subject will affect the future triumphs of the church in such vast measure as no archangel can estimate.

We cannot but be reminded of one sad fact which gives solemnity to this hour and impressiveness to the subject under discussion—the fact that the brother who was originally designated to discuss this theme before you to-night, the Rev. Dr. Thomas Guard, has passed within the veil, and now views it from the loftier summit, and in the clearer light of the Heavenly Temple, where dwell the glorified saints whom we speak of as dead. The paralyzing hand of disease compelled him weeks ago to ask release from this engagement. A few days since, the summons to a higher life came suddenly, and the toils of time were quickly exchanged for the triumphs of eternity. No one can regret more than myself the sorrowful event which deprives you of the presence and inspiring words of this distinguished man. Himself a missionary, for many years, in South Africa, from his rich treasury of experience and marvelous fountains of eloquence he would, I doubt not, have charmed your ears and thrilled your hearts as I cannot hope to do.

But it is a lesson which every Christian worker cannot learn too soon, that he must *be himself and do his individual duty*, as God gives him ability and opportunity; and since illustrious workmen in God's church are falling on every hand, it becomes us to take up and urge forward the work without apology or delay and with increasing enthusiasm and vigor.

The theme assigned me for discussion to-night is a fruitful one, though specific in its form—

"The Nature of his Work, the Missionary's Encouragement."

Encouragements to missionary labor there certainly are, multiplied and various, viewed in whatever aspect of this inspiring work you choose to contemplate. We can only glance at a few of these encouragements, as seen from the standpoint of our present subject.

Yonder, across the sea, is a heathen people, walking, at best, amid the dark shadows of their imperfect institutions and debasing customs, and living lives far removed from any true ideal of rectitude and happiness. Is there any real incentive for a sober-minded man to trouble himself enough to go to such a people as a *missionary*, or to employ his scanty means, it may be, to send another to do missionary work among such?

Does it pay? Is there any urgent *necessity* for it? Are the *results* commensurate with the labor and means expended?

Look at the nature of the mission undertaken and behold the manifold encouragements.

Consider the—

I. Encouragements in *the nature of the truth* which the missionary proclaims.

He is the bearer of a new and gracious message. He is the teacher of a new and beneficent system of truth, the most unique and remarkable known to man, remarkable in its *source*, coming to man as a direct revelation from God and designed by God to be known and enjoyed by all men; remarkable in its *aim*, the perfection of the race and deliverance from the thralldom of sin; remarkable in its *characteristics*, differing as widely from all human systems as humanity differs from divinity; remarkable in the strange, *supernatural power* that accompanies its proclamation; remarkable in the *results* which follow.

Can any man fail to see the highest incentive to carry to his brother men such "*good tidings*" as the Gospel brings to the troubled hearts of men? Can any joy be greater than that of sounding in men's ears for the first time that matchless Name which has charmed the whole Christian world; that one only "Name under heaven given among men whereby we must be saved;" the name of Jesus. Can any *privilege*—let me not say *duty*—be greater than that which the church enjoys, in accordance with the parting words of the ascending Lord, of publishing "this Gospel of the Kingdom" as a "witness" in every land, to every man, that thus every man may know "*the truth as it is in Jesus*?" For the truth as taught and exemplified by Him is as unlike that uttered by other men as day is unlike night; as far transcending all other truth in value as the soul transcends the body, as eternity outweighs time.

Can any higher incentive be conceived than that of making known to men perishing in ignorance and darkness that which God has spoken by a supernatural voice, solemnly authenticated by miracles and attested by the cumulative evidence of many centuries? Spoken that men may feel His gracious presence and find His gracious help?

And this system of truth has as its *specific aim* the highest and worthiest that could appeal to a philanthropic nature—the *perfection of the individual character*. This end was clearly announced by St. Paul in addressing his recent converts from heathenism, "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man *perfect in Christ Jesus*."

And through the elevation and perfection of the individual is to come the elevation and perfection of society, the neighborhood, the nation, the world. All this is implied in giving to man the truth of Christianity and making him a Christian indeed.

And let it be emphasized that this is the *real end* of Christianity. It is not to make men pronounce a shibboleth, nor subscribe a creed, nor repeat a ritual, nor profess a faith. It is to make a man a *Christian*—not simply a Baptist, or Methodist, or Presbyterian, but a man honestly and uncompromisingly accepting Christ as Savior, Pattern, Master, Guide.

In this again lies the wide difference between Christianity and all other religions. It seeks not to make converts to a powerless form of unregenerating faith. Its sole and simple aim is to make high manhood, to transform character into purest and loftiest types. And every man quarried out of the rough mine of heathendom and fashioned into a form of moral beauty and Christ-likeness, is a work as far surpassing in greatness the masterpieces of Michael Angelo's genius as his "Moses" or "David" surpasses the school-boy's rudely-formed model of clay.

The perfect adaptation of Christianity to accomplish this high aim is apparent in the fact that it *meets all the deeper wants of man's nature*, appealing to the conscience and satisfying its demands; appealing to the heart, and meeting its imperious requirements for a worthy object of love and of worship; appealing to the mind by presenting a system of truth that satisfies reason and fills its ideal of highest excellence; appealing to his sense of weakness and helplessness by the proffer of all needed strength; appealing to the unvoiced but deeply-felt yearnings of the soul for an infinite and changeless Being in whom it may safely trust, and an endless future for the realization of its high hopes and measureless possibilities. All these wants are met in Christianity as only He who made man and provided the system designed for his wants and ills *can* meet them.

Nor are the aim and adaptation of Christianity in respect to society less marked than in respect to the individual. It is the only religion that inculcates the true doctrine of *individualism* and *socialism*, bridging the chasm between these too frequently antagonistic powers and bringing them into harmonious and mutually helpful relations. For Christianity gives both freedom to the individual and stability to

the social fabric, freedom from all bondage of body or mind or soul, from the tyranny of law and custom and usurped power and public opinion, and the reign of wrong in whatever name or form. And in doing this it does not strike down, but it strengthens the entire structure of society.

The missionary, then, has this constant inspiration and encouragement, looking at the helpless and hopeless condition of the heathen about him, and studying the nature and characteristics of the remedy which he brings them in Christianity, he is assured, beyond reasonable questioning that he is presenting to them that which meets the one supreme need of their natures, that the Gospel he preached is not only *a* truth, but *the* truth, without which they will forever miss the way to highest life; not only *a* good, but *the* good – the one only *summum bonum*, for which the troubled race of man is forever searching.

He knows, and the church ought more fully to realize and emphasize this fact, that of all the religions which have swayed the human race, Christianity alone has in it regenerating power and hope for humanity.

Modern scepticism is fond of discussing the eight or ten great religions of the world, and attempting to show that they all sprang from a common source, all hold much of truth in common, and all command great, if not indeed, equal respect. Admitting that no false religion ever existed that possessed no grain of truth among its chaff, it must not be forgotten that Christianity is the one only system of revelation that has come to man *divinely authenticated*; the one only system that can stand the ordeal of the testing centuries.

Christianity is the only *absolute* religion, standing alone and majestic in its individuality, borrowing nothing essential from any other religion than its legitimate antecedent, Judaism, of which it is the completion, and giving to all truth which it holds in common with other religions a *new* significance and power, like the breathing of life into a corpse.

Christianity is the only *perfect* religion, symmetrical in all its parts, wanting nothing for its completeness; perfect in its end, and in its adaptation of means to end, and manifesting weakness or imperfectness in no feature when taught and applied in accordance with the divine injunction. All other religions betray their human origin in their glaring imperfections and manifest incongruities and weaknesses.

Christianity is the only *universal* religion. All other religions are limited and partial, with signal want of adaptation for universal sway. The Christian religion is equally at home in every part of our globe, equally adapted to every country and nation and people and individual, equally triumphant wherever its teaching is received.

Its missionaries go with equal confidence and success to the hut of the Greenlander in the frozen North, and the Bushman or Hottentot of the torrid South; to the subtle disputant of the Orient, and the practical toiler of the Occident; to the student in the halls of learning. The philosopher absorbed in his speculations, and the cannibal of the South Sea Islands quenching his thirst with human blood.

Christianity is the only religion in harmony with the *progress* of the age. No other religion can stand the searching lights of the nineteenth century. So much has been said in recent years concerning science and religion, that one might suppose there was some ground of apprehension lest science should be found in antagonism with our Christian faith. Little or nothing has been said concerning the relations of science to *other* religions, whose favorable comparison with Christianity is so frequently paraded before us. What now are the real facts? Of all the great religions of mankind, Christianity alone comes out of the fiery furnace of modern science without the smell of fire upon its garments.

Almost every form of the old religions involves some worship of the elements. Science smites with destructive hand these false gods, and they dissolve before the very eyes of their discomfited worshippers. The solar spectrum brings us messages from distant worlds, revealing the unity of the universe and the undoubted unity of the Being who created it, and the whole system of polytheism crumbles into ruin. The microscope and telescope let in the flaming light of scientific truth upon the world's superstitions, and they lose their grasp upon the enlightened races of men. But amid all this crash of human systems and downfall of ancient religions, Christianity lifts her majestic form aloft and stands with calm brow and radiant face, unterrified and unmovable.

No record of geology or of history disproves the authority of her credentials. No swift-winged messenger from farthest star brings tidings that shroud in doubt her divine origin. On the contrary, the stars that sparkle on the brow of night, the rocks with fossilised histories long buried from the sight of men, the elements and forces that reign in earth and air, every voice of nature, every record of history, every discovery of science, all conspire to pay tribute to the heavenly origin and divine authority of our Holy Christian Faith.

And thus it is clear that the church in sending her messengers to heathen lands and the missionary in proclaiming his message of life may assure their hearts with the encouraging thought that they are publishing the only religion adapted to the human race in the present age; the only religion that is progressive and expansive,

organizing its forces and achieving its victories in all lands; the only religion that has in it the elements of final and universal triumph.

The encouragement that comes from such a truthful view of Christianity, as the one deepest want of the race and the one divinely provided remedy for its ills, is too little considered by Christian believers. What if the case were different? What if Christianity were in similar condition to any other religion of the world? Possessing the weakness and imperfection of Buddhism, or Brahmanism, or Mohammedanism? What if under its sway there were no signs of progress, but rather of decay? Civilization waning, science languishing, enterprise palsied, a moral and intellectual paralysis smiting the lands where it is the dominant power?

What taunts and reproaches would come from its enemies! What attacks from the scholars and moralists and philanthropists of all lands!

What bitter discouragement for its friends! But now that precisely the opposite is true, emphatically and undeniably true, and palpably evident to every unbiased observer, why should not its friends and adherents be rejoiced and stimulated to greater zeal? Why should not every scholar and every lover of his race join us in acknowledging the supreme excellence of Christianity, and in seeking to extend its benign and ennobling influence?

Yes, it is a fact, full of encouragement and holy stimulus, that Christianity is the one religion perfectly adapted to reconstruct society and lift humanity out of the "Slough of Despond," up to the "Delectable Mountains" of communion with God. Thus there are two great facts, stern as fate and relentless as death, staring this advanced nineteenth century in the face. The first is, that Christianity is a religion which meets and satisfies all the deepest and truest wants of humanity; the second is, that *no other religion does* thus meet and supply the wants of the human race. In this all-essential feature the Christian religion is without a peer.

And this is the stumbling block of modern scepticism. It can pertinaciously urge its destructive criticism and petulantly or flippantly flout its cavils against Christianity; but it cannot and does not offer a *single substitute* for the sublime faith and all-potent remedy of which it seeks to rob perishing humanity.

What if the Christian church were to withdraw all its missionaries, cease all its evangelistic labors, and turn over the needy race of man to the tender mercies and self-constructed systems of modern unbelievers? What would be the speedy and inevitable consequences, evident to all who have eyes to see?

In the first place scepticism furnishes no burning enthusiasm, no quenchless zeal, which is necessary to prosecute self-denying mission-

ary labors, amid the appalling obstacles which the Christian missionary inspired by a heathen-born faith cheerfully meets and conquers. It is one thing to write criticisms of the Christian faith amid the very surroundings of ease and comfort, which Christianity has itself provided, and quite another to take up its Chris-like work among the degraded and perishing masses, and carry it forward with the tireless zeal and utter surrender of self necessary to success.

Until anti-Christian critics can show more of this "enthusiasm of humanity" than they have hitherto exhibited, modesty would suggest silence rather than blatant attacks.

But even if the requisite zeal were at command, *what substitute* for our holy religion has scepticism to offer? What has it to proffer the yearning, troubled, burdened heart of man? What message of joy and life can it carry to the Hindoo and the savage? What system of truth can it proclaim to these wretched peoples that is not a mockery to their hearts and a disappointment to their hopes?

Futile and fruitless has been every attempt of man's loftiest genius to construct a religion which shall take the place of the Christian faith.

Deeply rooted in humanity is an instinct of worship—an ineradicable and over-mastering religious nature with its irresistible demands.

Here the opponent to Christianity confronts an insuperable difficulty. *What* shall man worship that will satisfy the imperative requirements of his religious nature?

Worship the "universe," says Strauss; there is no God in distinction from this. But the universe has no *heart*, and the hungry race of man is thus mocked with a "stone" when it cries for "bread." Worship "humanity," says Comte, this noble race as represented in its most illustrious types. And what is this but a religion of *self-worship*? Worship "duty," says Mr. Mill, in serving your fellow-men; fine theory indeed; but whence the stimulus and inspiration? In vain tell men to love their "neighbor" as themselves until you have previously taught them that other first and greatest commandment, "Thou shalt love thy God with all thy heart, and with all thy mind, and with all thy strength."

Worship the "insoluble mystery," says Mr. Tyndall, acknowledging "the unquenchable claims of the religious and moral sentiments of our nature." Worship the "unknown" and "unknowable" "Absolute," chimes in Herbert Spencer, forgetting the evident contradiction of calling upon men to worship and trust in something of which they can form no possible conception and have no slightest knowledge.

What are all these vain and foolish philosophies of men but "say-nothings," fictions of the imagination, and not substantial verities?

And what cruel mockeries are they all with which to tantalize the yearning heart and helpless nature of man?

What practical beneficial effect *have* they had or *can* they have upon the human race?

What desert of humanity has ever been made to "blossom as the rose" by these new religions of the sceptic's creation?

The Christian religion then stands majestically alone in its pre-eminent fitness for the whole race of man, and in this fact is found our highest incentive to carry it to all the inhabitants of the earth.

II. But it is not alone in the nature of the truth proclaimed in the Christian system viewed *theoretically*, that the missionary and the church find their encouragement.

It is found abundantly in *the work which the missionary actually achieves*.

All that we have affirmed of Christianity respecting its aim and adaptation has been repeatedly and conclusively proved in its contact with heathendom from the days of the Apostles down to the preaching of the latest missionary who has touched a heathen shore.

With this divinely given message on his lips, the missionary *has* charmed the savage into a saint, has changed the whole form and face of heathen society and made the moral, "wilderness to be glad for them," and "the desert" to "rejoice and blossom as the rose."

We are well aware that the one question which this critical and sceptical age asks of Christianity is to show, not so much its *original* credentials, as its *present* credentials. It is matter for deepest gratitude and strongest encouragement that it is abundantly able to do both; to establish the majestic miracles by which Christianity first accredited itself as a revelation from God, and the still more majestic moral miracles by which, in modern times, it claims our credence and support. We *know* the result of missionary labor in heathen lands; its history is before us from the beginning until the present day. And what a history it is!

More marvelous than the fanciful creations of romance, more inexplicable on any rationalistic theory than any other page of human history.

And this story is substantially the same in results, whether you read it in the inspired "Acts of the Apostles," or the assuredly *un-inspired* "Decline and Fall of the Roman Empire" of Gibbon, or Uhlhorn's "Conflict of Christianity with Heathenism," or any early or later history of the church, or any authentic record of modern missionary enterprise.

Everywhere the missionary of the Cross is the bearer of light to darkened homes, of life to the morally dead, the elevator of the individual believer, the deliverer from bondage, the introducer of a

new and higher civilization, the builder on sure foundations of abiding structures which stand the test of time.

Everywhere, going in obedience to the divine command to "disciple" all nations, and thus to make men, governments, nations after the Christian type, he repeats the old miracle of turning "the world upside down" because it is wrong side up; lifts up a new standard of morals, overthrows old institutions and establishes new ones, changes the currents of social, civil, literary and political life; in a word, makes "old things" to "pass away" and "all things" to "become new." If it be answered that progress in this transformation is often slow, we reply, so is it in all greatest achievements. Christianity is thus analogous to God's own work in nature, and notwithstanding the apparent slowness of its growth, by the clear and unmistakable signs of its divineness, claims our belief and co-operation.

Let us turn for a few moments to the *historical evidence* which these latest decades of this sceptical age offer in corroboration of the position we have taken, and listen to the irrefutable testimony of *facts* to the unprecedented success of modern Christian missions.

Hard by the very spot of which Bishop Heber wrote in his incomparable missionary hymn,

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only *man* is vile,"

lies the beautiful island of Sumatra. The last *Quarterly Review* that comes to my table brings intelligence from that island of the sea that ought to silence the caviller and cheer the heart of the entire church. "Seventeen years ago," says the report, "these people were given to cannibalism of the most confirmed character, so much so that enemies taken in battle were actually devoured alive, and all were considered enemies who lived in another village and were governed by another chief. Women were bought and sold, and they alone did the work of the fields, while the men had no other occupation than that of war."

To-day that part of the island known as the Batta Land has become entirely civilized and Christianized, with a form of civil, social and religious life that would be creditable to the most enlightened town in Christian America. Worship is regularly sustained in public and in families; none are received into church fellowship whose lives are not above reproach; the poor and the sick are systematically visited and cared for; schools of excellent order are maintained; a seminary for the training of teachers and evangelists is supported by the contributions of the natives; indeed a moral miracle greater than any physical miracle that ever astonished the beholder, has trans-

formed that seething mass of human vileness and corruption into a type of moral loveliness and God-likeness over which men and angels may sing their peons of joy. No longer must the beholder sing

"Every prospect pleases,
And only man is vile,"

for man, lifted out of his vileness and degradation, vies with surrounding nature in honoring the Creator who gave him being and has revealed to him the way to happiness and heaven.

Nor does this bright star of hope sparkle alone on the ebony face of heathen night. Other stars shine forth with equal brilliance in this glistening constellation. Not many years ago, far within the memory of some who are present, a ship sailed out of Boston harbor bearing the first missionaries to the Sandwich Islands, then the scene of savagism and of cannibalism in their most horrid forms. A few years since, a ship sailed into Boston bearing the King of a Christian nation. His royal highness was received with becoming honors and bore himself with becoming grace and propriety, mingling freely in the most cultivated society of that center of culture, as well as in other cities. He exhibited, in a marked degree, the virtues of the pre-eminent Christian and the refinement belonging to the best type of civilization. That distinguished personage was the king of those same islands of the sea to which, but a few decades previous, the missionary had first carried the glad tidings of the Gospel. He represented a people that in its transformation and development, up to that period, had hardly its parallel in the history of the world.

Everything that characterizes civilization and Christianity the Sandwich Islands enjoy and exhibit. Intelligence of an advanced type is there. No State in our own land has a larger proportion of its population who can read and write.

Self-sustaining churches supplied with native pastors everywhere dot the land; the proportion of the population who are church members is larger than it is in the United States or in Great Britain. The Sandwich Islands were, some years since, dropped from the list of missions of the American Board, for the profoundly gratifying reason that "its work was done." "A nation had been born," almost, if not quite literally, "in a day," and the-but-half-believed promise of the sacred volume had been fulfilled before our very eyes.

Madagascar furnishes us with another most encouraging example. Her Queen, before her ascension to the throne, was converted through the reading of the Word of God. On the day of her coronation, these words were emblazoned above the throne, "Glory to God in the highest, peace on earth and good will to men."

After her coronation, she laid her crown aside and received Christian baptism. An order went forth for the destruction of the idols.

The most wonderful advance in Christian civilization has been made under the reign of this Christian Queen. It is but fifteen years since the now well-worn Bible was printed in England, by the reading of which the new light dawned upon her mind; but the entrance of that "Word giveth light," and through its hallowing influence "a nation has been redeemed." The genuineness of this Queen's conversion and Christian character, is well illustrated in her conduct in respect to the use of intoxicating liquors. Under a former treaty with France, the importation of liquor was allowed. She forbade her people to drink it, and warned them of the evil consequences. Some of it came to her as her portion of the revenue, but in the presence of her subjects, she caused the barrels to be broken, and their contents to be poured upon the ground saying, "I cannot take a revenue from anything that will debase and degrade my people."

Would that the rulers of other and older Christian nations and magistrates of our cities and towns, all over this, our favored Christian America, would exhibit like Christian conscience and courage in dealing with this scourge of humanity.

Many another equally shining star might be added to this bright constellation of redeemed and reconstructed nations which have taken their places within the last half century in the Christian firmament. But time forbids. Suffice it to add that so far from there being any evidence that the Gospel has lost an iota of its power in heathen lands or furnishes its followers with any less encouraging signs, the best authority affirms that "the progress of the last five years in mission work has been quite equal to that of the previous fifty years."

Such is but the most partial and imperfect answer to the much benighted falsehood concerning the "failure of modern missions." There is abundant reason to hope that ere the nineteenth century shall have been completed, every nation and people on this circling globe shall have heard the heavenly message and become enveloped in its radiant light.

The hour is fast passing, but the incentives and encouragements to Christian evangelization, so far from being exhausted, seem hardly yet to have begun to marshal themselves before our minds. Equal prominence might be given to points not yet mentioned, and equal encouragement to the missionary and to the church derived from their consideration.

We should love to dwell upon the cheering fact that in prosecuting this divinely-commanded work the church has, in pre-eminent degree, the promise of *divine co-operation*. Indeed, the *divine element* in this work and the assurance that Omnipotence ever waits to

set its majestic seal upon it, is the one source of unfailing inspiration for the missionary in the field and the home agencies which furnish supplies.

Then there are the marvelous encouragements contained in the *sacred volume* which can never fail to fill with enthusiasm the missionary toiler and the missionary contributor. Every assurance of inspiration, every command to publish the Gospel to all men, every prophecy of its final triumph, every promise of supernatural aid is a word of charge and cheer which ought to stir the whole church as if an audible voice from heaven summoned us each to unremitting toil in this heaven-ordained work.

Here, then, is a work for which there is the deepest necessity in the wants of man and the highest encouragement in the divine and all-adequate character of the help it furnishes and the success which attends it. A work evidently divine in origin, end and efficiency. A work human only in that to man is given the *supreme honor* and to him is committed the *supreme responsibility* of co-operating with God in carrying it forward to final and glorious consummation. A work which employs the two mightiest forces of the moral universe—*truth and love*; forces that reign in heaven and will yet reign over all the earth. A work which, by virtue of its very nature, enlists the sympathy, the prayers, the philanthropy, the activities of the best men and the noblest women that adorn and ennoble the human race.

Surely, it cannot fail to command, to the utmost extent, our largest support, our highest powers. To it shall we not consecrate, without reserve, our years of youthful vigor, of manhood's strength, our loftiest ambition, our highest purpose, the fullest measure of power and of possibility that lies within the compass of our self-surrendered lives.

Assuredly, there is in this inspiring work one element which appeals with peculiar force to the young men of the church, as well as to those of riper years. I mean the *heroic element*, in respect to which it has no equal on the face of the earth.

Did time permit, it would be a delightful labor of love to set before you the missionary heroes of the church, until every heart should feel the throbbings of the heroic spirit as we contemplated their unparalleled heroism, crowned, at last, in many an instance, with the sublimest martyrdom.

What a thrill of inspiration it would give us could we see that illustrious martyr band pass before us to-night and hear their soul-stirring words of faith and fervor!

St. Stephen, first of the glorious company of Christian martyrs, falling under a shower of stones with heaven's glory beaming in his

face; St. Paul, chief of Apostles and greatest of earth's heroes, achieving unexampled missionary labors and yielding to a martyr's fate with the shout of victory on his lips; down through a royal line of uncrowned kings to Williams, the intrepid missionary to the South Sea Islands, bringing thousands of cannibals to bow before the Cross and falling at length by the hand of violence as he sought new trophies in unchristianized islands; John Coleridge Patterson, missionary Bishop of the Melanesian Islands—the Eaton and Oxford scholar, of high family and brilliant parts, of whom Max Müller pathetically says, "Follow him in his vessel, sailing from island to island, begging for children, carrying them off as a mother her new-born child, nursing them, washing and combing them, clothing them, feeding them, teaching them in his Episcopal Palace, in which he himself is everything, nurse and housemaid and cook, schoolmaster, physician and Bishop—read there, how that man, who tore himself away from his aged father, from his friends, from his favorite studies and pursuits, had the most loving of hearts for these children; how indignantly he repelled for them the name of Savages, how he trusted them, respected them, honored them and when they were formed and established took them back to their island homes, there to be a haven for future ages. Yes, read the life, the work, the death of that man, a death in very truth a ransom for the sins of others"—for he fell a martyr to his courage in rebuking by loving acts the iniquitous kidnapping traffic—"and then say whether you would like to suppress a profession that can call forth such self-denial, such heroism, such sanctity, such love."

But I must forbear even to mention others, equally illustrious among this band of Christian heroes, "of whom the world was not worthy," but without whose self-sacrificing lives, the record of human history would lack the luster which now gilds and glorifies it.

In the Place Vendôme, in the very heart of Paris, rises a lofty monument to Napoleon I, constructed of the cannon captured in battle by that great military captain. The passing throng look upon that imposing column and recall the hero's victories.

What if we were to erect a monument commemorative of the heroic and Christly labors of all the missionaries of the Christian faith?

What a monumental trophy should we behold? It would be constructed not of captured brass, but of redeemed humanity; it would commemorate, not gory battle fields where thousands of our brother men fell, a sacrifice to human ambition, but more illustrious moral battle fields where thousands were rescued from the tyranny of sin through self-sacrificing love; its pedestal would be composed of Christian institutions, governments, laws, agencies, while its

towering shaft would glisten in heaven's light with brilliant gems of Christian character; its base would cover nearly all the countries of this teeming globe, and its apex would pierce the skies and touch the throne of God. It would fill the millions of earth's inhabitants with admiring wonder, as they beheld it, and all the hierarchies of heaven would join in adoring amazement at the transcendent sight.

Such a monument in literal dimensions, we may not see with our dull vision; but the picture is not wholly an ideal one; the monument is rising day by day before the eye of faith, and every day adds to its massiveness and symmetry and beauty. The whole world will yet recognize its grandeur and pay homage to the heroes of Christian Missions.

It is related that when Themistocles was a young man, he was addicted to pleasure; passing through the streets of Athens one day after the battle of Marathon, he saw the trophies of Miltiades. He changed his whole course of life, became silent, abstracted, and passed the night in watching. When questioned by his friends as to the cause of the change, he replied, "the trophies of Miltiades will not suffer me to sleep." He became an illustrious statesman, orator and commander.

May the trophies of the noble Missionary heroes of the church fire the heart of every young man in our schools of learning with holy ambition to imitate their heroic service, and may the entire church speedily awake from guilty slumber and quickly take this whole Christ redeemed world for its rightful Lord and Master.

Personal Consecration the Work of the Holy Spirit.

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More than once I have heard it said, "We dedicate; God only can consecrate." Whether this is the truth and the whole truth depends upon the meaning that is put into the words. Primarily, "to dedicate" is to announce, declare. The classical meaning of the word is to devote to a deity. Primarily, "to consecrate" is to set apart as sacred. The classical meaning is to devote something as sacred to a deity. Dedication looks solely to the person to whom the dedication is made. Consecration includes the idea of the sacredness of the thing dedicated. Naturally, therefore, dedication has come to be the wider word, consecration the deeper word. In modern usage, we often dedicate when we do not consecrate. We dedicate a hall to liberty; a book to a friend; our property to certain

educational or eleemosynary uses; ourselves to a particular trade or profession. Introduce now the idea of sacredness—let the formal and solemn act of setting apart be to God, and the dedication becomes, in a sense and by frequent acceptance, consecration. But strictly, and in the deeper meaning of the word, consecration is reached only when that which is devoted to God becomes sacred in being put to sacred use. And as things and places can by no possibility take on moral quality and become holy, consecration, in its truest, deepest sense, is possible only of persons, for they only can be made holy. Holiness pertains to character, not to locality or material substance.

Here we touch our theme—*personal consecration*.

Is personal consecration of man or of God? Both. Being on and in the person, it must have a human side, and a human agent. The soul is not a piece of putty, acted on from without, and put to this or that use, irrespective of motive and choice and volition. But neither is it a will self-originating its own good, and so capable of self-transformation. Hence, consecration has a Divine side and a Divine agent. Its origin and efficiency are of God. So are its glory and victory.

The truth must be in this as in salvation. Salvation is of God. The ruin cannot restore itself. There is no lever—no fulcrum—no force. Yet man is the ruin—a person endowed with will and choice. And hence he is to work out his own salvation; and the very possibility of this, and the only possibility, lies in the fact that God worketh in him to will and to do of his good pleasure. So personal consecration is of God. But it is *personal*, and therefore nothing in it or of it can be arbitrary and mechanical in this lofty realm. A person cannot take on sacredness in sacred service without consent and choice.

Premising thus, the two-sidedness of this great truth, we pass in the present discussion to the divine side—*personal consecration, the work of the Holy Spirit*.

I purpose to consider it as related to the Christian life, to the Christian ministry, and to a distinct department of the Christian ministry—foreign missions.

I. Personal consecration to the Christian life the work of the Holy Spirit.

This first concerns his agency at that supreme hour when the sinner bows in believing, penitent and joyful surrender to Jesus Christ. Up to the gateway of that hour the man has been brought by successive steps, sometimes swift as the lightning, sometimes by slow process, sometimes with great agony of spirit, sometimes with little feeling, sometimes with the successive steps distinctly marked,

and sometimes so that they have left no track in his consciousness—but always brought, whatever the manner of the bringing, through the sovereign and gracious leading of the Holy Spirit.

Man by nature is dead in sin, and how can he make himself alive? He is blind, and how can he see? He has a heart of stone, and how can he feel? He has a carnal mind, which is enmity against God, and how can he love? These are Scriptural statements of his condition—the condition of the natural man. In this condition he has heard of Christ with the hearing of the ear, but he has not seen Him. He has read the truth, but he has not known it. He has listened to the language of Canaan, but it has been the jargon of a strange tongue to him.

The Holy Ghost comes and performs His exclusive and unshared office on and in that man. What is that office? In the words of the Lord Jesus Christ, it is to convince of sin, of righteousness, and of judgment. Nobody else can do that. No demonstration of flawless logic. No flaming assault of fiery eloquence. No thunderings of Sinai. No anguish of Calvary. These all may be in human speech, and the speech will fail until the Spirit of God is in it. This is the "endowment of power" they waited and prayed for at Jerusalem. When it came, men that heard the unlettered fishermen were pricked in their hearts. They saw their sin, they saw the judgment, and they saw Christ in His righteousness. The Holy Ghost through Peter's word flashed light on their sinful hearts, on God's bar of justice, on the Saviour's Cross. Sin on the one side, judgment on the other, Jesus in the midst. They saw the righteousness that could antidote the sin and anticipate the judgment. They believed, they repented, they submitted. Beholding the Lamb of God which taketh away the sin of the world, they yielded in glad surrender, gave themselves in unreserved consecration, and "continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God."

As was their case, so is every true case. What is the Biblical way of telling all this? "You hath He quickened who were dead." "Renewed in the spirit of your mind." "Born of the spirit." "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Every step to that first consecration is thus the work of the Holy Ghost, by the exceeding greatness of the mighty power of God the Spirit. He shows the sinner his sin and the inescapable judgment, that he may show him Jesus. For the center and heart of all His convincing, enlightening, renewing work is the *Lord our righteousness*. The sight of that cross, the apprehension of the signal mercy of God

in his case, fills the sinner with adoring gratitude, and he offers himself a living sacrifice. He is not his own. He is bought with a price. And with penitential tears he looks up into the face of the crucified, saying, in joyful consecration,

"Just as I am, thy love unknown,
Has broken every barrier down;
Now to be thine, yea, *thine alone*,
O, Lamb of God, I come."

But these steps to the first consecration are the invariable and unchanging steps to all consecration; and to walk in the Spirit, to be led of the Spirit, to have fellowship with the Spirit is to be ever taking these steps. It is still and forevermore, until the full apocalypse of the Lamb and of the bride of the Lamb, conviction of sin, conviction of righteousness, conviction of judgment. If believers are any more changed and any more consecrated after their birth-hour into the kingdom of God, it is by the *Spirit of the Lord*, as the Apostle says, that they are changed into his image from glory to glory. And the steps are the very same as at the first. The Holy Spirit still shows the believer the sin of his unbelief: for though grace is in his heart, sin is also there, the law in the members warring against the law of the mind, answering to and accounting for that cry of the heart, "Lord, I believe; help thou mine unbelief." So the Holy Spirit still reproves of this residue of unbelief, and sets before him more and more clearly the inevitableness of separation, as seen in the judgment of the Prince of this world and corroborated in the judgment of his own heart; and takes (He, the blessed Spirit, takes—O, with what joy; here, indeed, is the joy of the Holy Ghost). He takes of the things of Christ, and convinces the believer of these; lets him in, leads him in, to the unfathomable depths of the mystery of Christ's love and grace. And so sin grows hateful, and judgment grows vivid, and Jesus grows precious, and the consecration becomes so utter and absolute that he is gladly willing to be counted a fool for Christ's sake and count to all things but loss that he may be found in Him.

Paul traveled this road. He grew in his sense and hatred of sin as the Spirit wrought in him. He at first thought himself "not worthy to be called an Apostle," then he was to himself "less than the least of all saints," and later still he was "the chief of sinners." He grew in his apprehension of judgment too, as the spirit wrought in him, and the prince of this world was more and more cast out, until he could say, "The world is crucified unto me and I unto the world." And he grew to ever clearer and clearer vision of Christ's righteousness as the spirit wrought in him; and wrapping this righteousness round about him, he not only rested in it, but gloried in it, casting off his

own as vile and worthless. So from the consecration at his conversion expressed in the submissive "Lord, what wilt thou have me to do?" he passed on to the deeper consecration expressed in the joyful and triumphant "To me, to live, is Christ," and "I am crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me, and the life I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

This is the fullness and the blessedness of consecration. This is the depth of meaning in the wondrous word. It is not only total and absolute devotement to God, but the total and absolute devotement of something sacred to God. It is not only a life dedicated to sacred uses, but a life hid with Christ, a life transformed and glorified by life divine, that is dedicated to sacred uses. And hence it is not only an act, but an inwrought work. Far be it from me to deny the propriety or the worth of special and distinct acts of consecration. It is doubtless well, now and then, to have the mood of the spirit articulated in this formal way. But we shall make a grave mistake and miss utterly the depth of this matter, if we make this all.

Consecration cannot be effected by a purpose. It is not born of a simple determination. You cannot carry over to God your whole body, soul and spirit on the back of a good resolution. This is the trouble with, alas, how many! They have multiplied acts of devotement, and yet, somehow, the devotement has not appeared, and they are faced with the shame and humiliation of broken resolves.

The measure of personal consecration is determined by the measure of the work of the Holy Spirit on and in the person. The solemn act is nothing, however solemn and sincere, without the inner work. What that work covers, goes to God in consecration—nothing more.

Hence, the real test of consecration is the fruit of the Spirit's work. The amount of time and talent put to sacred uses—this is no proof. This may be absorbing, and exclusive of all else, as in the case of a minister who severs himself from secularities, and deals only with the sacred duties of his holy office, and yet the quality of the man may vitiate utterly the seeming consecration. His work is sacred, but *what is he?* The *I, myself*, laid upon the altar of dedication, is the vital thing—not the uses to which I may give myself. Do I see sin to hate it more and more? Am I living in view of judgment, and is its eternal separation between the good and evil, finding forerunner and prophet in the growing separateness of my soul from sin, so that every day's crucifixion is a kind of judgment of the Prince of this world, and a casting out of Satan? And is the righteousness of the Son of God my increasing joy and ground of boasting,

as I see its illimitable and changeless sufficiency. And do the once boasted virtues and merits of my old self-righteousness become as filthy rags by comparison? And what I counted gain to me is that my loss? This, brethren, I am persuaded, this is alike the test and the measure and the innermost reality of personal consecration. And this, without question and pre-eminently, is the work of the Holy Spirit.

II. But what of personal consecration as related to the *Christian ministry*? The life is, of course, comprehensive of everything in the life. But it is pertinent in this assemblage of candidates for the sacred office to consider the matter of consecration in its special relation to the gospel ministry. Is it here also and distinctively the work of the Holy Spirit? Does He sovereignly select from the souls already devoted to God, and upon these personally, directly, internally and effectually work His work, leading them to this special form of consecration?

Very much more depends upon the answer to this question than may at first appear. If we hold that the call to the ministry is through an infallible church whose voice is always and everywhere God's voice, then we have a ministry of priests whose ordination consists in a certain something that has dripped through human fingers on their heads, and we are swung to the extreme of sacerdotal dogma. If we hold that the call is not, in kind or degree, different from God's agency with reference to any other occupation, then we have a ministry that can be entered and left at will, and we are swung to the opposite extreme of license and the purest naturalism.

It cannot be questioned that God exercised over the sacred offices of the Mosaic dispensation an exclusive proprietorship. Does he exercise this same exclusive proprietorship over the sacred offices of the Gospel dispensation? Beyond a doubt. Christ abolished the priesthood, but he established a ministry. He personally called a certain number to official service, gave them instruction and charged them alone with certain spiritual functions. His final commission to them was two-fold, rescue work and structural work, to preach and teach, to make disciples and to build them up. In proof that this evangelizing and teaching ministry was not simply apostolic we have the promise, "Lo, I am with you alway, even unto the *end of the World*." To perpetuate this ministry, we have twice from Christ's lips the impressive command, "pray ye the Lord of the harvest that *He* will send forth laborers into His harvest." Furthermore, we have this Scriptural statement, that when Christ ascended up on high, He gave gifts to men; and He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers—for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.

In proof of the doctrine, is the Scriptural fact that Paul was directly called of God. Over and over he states this fact, that he is an Apostle by the commandment of God, that Jesus Christ put him into the ministry. Again, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." This was at Antioch, when Paul was publicly ordained along with Barnabas as Missionary to the Heathen.

Mark the distinction here between God's providential agency and His spiritual agency, and between ordinary occupation and a spiritual office. In a true sense, God appoints all His children their work in life. But the spiritual office has been created by Christ, the work in it depends upon the immediate presence and power of the Holy Spirit, and God's agency in putting men into it must therefore be wholly different. God by His Spirit calls to a spiritual office. God by His providence calls to an ordinary occupation. We do not pray that the Lord would send forth lawyers, physicians, merchants, mechanics. We are *commanded* to pray that he would send forth *Ministers*. The supply for the former we know may be left to take care of itself. The supply for the latter cannot be so left. Yet why not, if God's agency is the same in either case!

The church in all her best ages and branches has held to this idea. When the work of the Spirit in consecration to the ministry was ignored and the hierarchical imposition was substituted, and the sacerdotal idea became dominant, the sacraments were exaggerated and perverted, and the preaching and teaching functions were almost wholly set aside. Growing out of this was the invention of the mass, the doctrine of transubstantiation, additional sacraments, priestly absolution, the confessional.

With the Reformation the Holy Spirit's office in this matter was again recognized and emphasized. We hear Luther saying, "Await God's call. Though thou wert wiser than Solomon, yet, unless thou art called, avoid preaching as thou wouldst hell itself." The reformers of the Church of England compelled each candidate to express his belief that he was "inwardly moved by the Holy Ghost" to take upon himself the holy office. The Methodist Episcopal Church requires this to-day. If the Church of England had kept true to this Scriptural idea Leigh Richmond would never have been obliged to utter this sad lament: "The National Church groans and bleeds from the crown of its head to the sole of its feet from the daily intrusion of unworthy men into the ministry."

And history will show that just as this idea has been lost sight of, has corruption crept in, carrying either to the extreme of sacerdotalism or of naturalism. Surely no man should cross the threshold of

the ministry who cannot reverently make the very words of the Master his own, and by the grace of God truthfully say: "*The spirit of the Lord is upon me, because he has annointed me to preach the Gospel.*"

But how may he know that this annointing to preach is surely the work of the Spirit?

These signs will certify. First, *the conviction that he ought to preach*. No man should dare be guilty of stepping into the ministry whose mind is a blank as to sense of obligation; and this conviction should not have its base in the incidents and attendants and accidents of his situation. It was not Paul's fitness or taste or circumstances or any considerations of greater usefulness that based his, "Wo is me if I do not preach the Gospel." It was the direct, immediate, mighty work of the Spirit upon his heart. It was *God's call*. I *must* preach. So it should be with all who seek this ambassadorship. No man should enter the ministry who can stay out of it with a clear conscience.

A second sign certifying to the Spirit's work in consecration to the ministry is the *desire* to preach. Three things may test this desire. Does the desire *continue* without *conviction*, and the man come to the threshold of the ministry with no profound sense of duty? Then, he may regard it as in some way born of selfishness and the devil, and not of love and God.

Again, is it a desire for the ministry itself or for something in the ministry that suits the taste? The ministry furnishes a splendid opportunity for the exercise of oratorical gifts. The ministry is favorable to the indulgence of a taste for literature. The ministry assures of social standing and of association with the most intelligent and refined. But these are things in the ministry—incident to the ministry. They are not the ministry. If the sole or the chief desire be for these things, or things like them, better a mill-stone were hanged about each candidate's neck and he were drowned in the depths of the sea. The ministry is the divine business of rescuing souls and building them up in Christ to the glory of God. It is this we must desire, and which we will desire if our consecration to the ministry be the work of the Holy Spirit.

Once more: Is the desire to preach accompanied by longings for personal holiness and nearness to God? As the time draws near for the desire to be realized, the heart should be found hungering for deeper spiritual experiences of divine grace, and leaping to enter upon the ministry as these experiences are had.

A third sign certifying to the Spirit's work in consecration to the ministry is *the approving judgment of the church*, corroborating and authenticating individual conviction. An adverse judgment should

be by no means final and conclusive. It should suggest a doubt of fitness and a re-examination of motives. But if the conviction and desire remain, the candidate must go on, even against the judgment of his best friends. If the ought in his bosom take on an imperiousness, and be really of God, the work of the Holy Spirit, the man will get into the ministry and vindicate his right to be there, by the power he shall wield with God and man.

III. A few words now on *personal consecration as related to a distinct department of the Christian ministry*—viz.: *Foreign Missions*. Is this also the work of the Spirit? Unquestionably, by emphasis and eminence.

And for these clear reasons: First, this present dispensation is the dispensation of the Spirit, and this is the *missionary* dispensation. God, the Father, concerned Himself chiefly in His communications under the Old Testament dispensation, with His chosen people. God, the Son, in his personal ministry confined Himself to Palestine and the Jews, and expressly declared He "was not sent but to the lost sheep of the house of Israel." But God, the Spirit, was to be poured out *on all flesh*, and to convince the *world* of sin, of righteousness and of judgment. Under the Father it was promise of and preparation for redemption, and therefore limited. Under the Son it was provision for and execution of redemption, and therefore limited. Under the Spirit it is proclamation and application of redemption, and therefore overleaping the boundaries of sect, and race, and clime and color, and telling the good news to every creature. So Christ said to His disciples, just before His ascension, "Ye shall receive power after that the *Holy Ghost* is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."

Mark, now, how repeatedly and emphatically the Scripture record gives the Holy Spirit the presidency of this business, He taking it in His own hands and leading in it all as if it were His peculiar crown and joy.

When Peter at Joppa was sent for by a heathen to learn the great lesson that God is no respecter of persons, and just after that vision of four-footed beasts and creeping things the bare suggestion of eating which so turned his Jewish stomach, the *Spirit* said unto him, "Behold, three men seek thee; get thee down and go with them, doubting nothing, *for I have sent them*." He went; he preached to those heathen; and while he yet spake the Holy Ghost fell on them who heard the Word, and they spake with tongues, and magnified God, and thus and there occurred "the Gentiles' Pentecost," and the first foreign missionary work of the church was done by Peter at the express command and under the explicit direction of the Holy Spirit.

A little later than this, a few persecuted disciples—there was not an apostle among them, nor an ordained minister, probably not an elder nor a deacon—came to Antioch, and taught of the Spirit, they preached the Lord Jesus in that stronghold of heathenism to the heathen there, and a great number believed. The church at Jerusalem, hearing of this, sent Barnabas, a man full of the Holy Ghost, to see about it. A man full of the Holy Ghost could only do one thing on finding such a work—rejoicingly help it on, and this Barnabas did, much people being added to the Lord. The work becoming too great, he went to seek Saul, and brought him to Antioch, and there these two men toiled a whole year with great success, organizing a church made up largely of heathen converts.

But this did not satisfy the Holy Spirit. It was no such push and outreach of mission work as met his view. So, as they at Antioch were one day engaged in conference and prayer and fasting, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And He, the Spirit of God, took the two foremost men of that infant church, and sent them forth as foreign missionaries. And He so honored the work that the track of that first missionary tour was studded with churches. They were not long back at Antioch before they were off again to look after these newly-organized churches on heathen soil; and while on this second tour, a remarkable thing occurred. As Paul and his companions were turning south to go into Lydia, the record is, "*they were forbidden of the Holy Ghost*." They tried then to go into Bethynia at the north, but the record is, "*the Spirit suffered them not*." He shut them up; He fenced them in. Neither to the right nor left must they go, but straight ahead and westward to Troas. Why? Troas was for centuries the gateway between Europe and Asia; the key to the commerce of two continents. As the extreme of Western Asia, it faced Grecian culture and imperial Rome. Over this region Rome's conquering eagles had swept eastward. It is to be the doorway now for God's missionary heroes with the sign of the cross. The Spirit of God brought Paul there that he might listen, and listening, catch the cry of a heathen continent, and go—from home, from kindred, from countrymen—go to the ends of the earth, preaching Christ crucified.

The Holy Ghost has thus taught the church of all ages that whatever lukewarm disciples may think of foreign missions, *He* holds it in warm and wakeful regard; that the missionary idea is the one great idea of His dispensation; that His heart is bound up in it; that it is His joyful office to honor it and further it; and that no pathos of a son of consolation like Barnabas, and no learning of a prince of intellect like Paul, can be put to a better use than telling heathen of Jesus Christ.

And how clearly all this points to the source of personal consecration to this work. With what emphasis it assures us that the Holy Ghost who, like the Lord Jesus, is "the same yesterday, to-day and forever," still separates men and sets them apart to the work to which He has called them, still moves on their hearts and works this work of consecration there, and hedges up their path and permits them to go neither this way nor that till they find their Troas, and catch the cry from some heathen Macedonia.

A second reason for the view that personal consecration, as related to foreign missions, is the work of the Holy Spirit is this: *The utter absence of the possibility of successful appeal from any other source.*

The foreign field will issue no particular call with emphatic and attractive concomitants from a particular church. It will not open a special door before a young man and press those "remarkable providential reasons" for entering, which by some mysterious providence are always so plentifully supplied to many an open door at home. It will not seek him out in the seminary, through an able and influential committee, and picture in glowing colors the social and educational advantages of a particular location, promise efficient co-operation, and hold out the inducement of \$2,000 and a parsonage. The foreign field has no churches, no committees, no agencies of its own appointment to act for it and press its need. *It does not know its own need.* It lies there a poor, blind, helpless paralytic, without a voice. The Spirit of God must tell its need to Christian hearts, as in the vision at Troas, or the need will never be told.

Moreover, see how the call to the foreign field is divested of all those subtle elements that appeal with a potent, nameless charm to the human heart in other relations. There is no pride of home, and no pride of country, and no pride of church to wield the wierd witchery of their spell in drawing young men to the pollutions of Asia and the degradations of Africa. Nothing whatever, but pride of Jesus and glorying in his cross, as the purchase of salvation for dying men.

God forbid that I should, for one moment, or by a word, disparage love of home and kindred and country and church. These are at the top of human nature. They are the blesseddest instincts of the heart. They have led to sublime sacrifices and achievements. But when it comes to a question of consecration, what are they? "Every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Home and brethren and sisters and father and mother are loved no less for that surrender, but they are not in the scales that decide for foreign

missions. It is Jesus only. The field appeals to nothing, absolutely nothing, but love for Him and love for lost souls, that may at last be found in Him to the glory of His name forevermore. Mixed may be the motives elsewhere, but there is no mixture here. This is a personal consecration that must be the work of the Spirit of God.

And now, what of this discussion? Briefly this:

First, a true, personal consecration is a deep, abysmal thing, making evermore holily mete for use, as well as putting to holy use, the person consecrated.

Second, a true personal consecration will make us ready for any use, and carry us joyfully anywhere, at home or abroad, for Christ's sake.

Third, a true personal consecration is not only impossible to those who openly or secretly flout and jeer at Foreign Missions, but they would best take care, lest they reach that sin against the Holy Ghost, committing which, it were better they had never been born.

Fourth, as the foreign field has no adjuncts and concomitants eloquent in its own behalf, each candidate for the ministry must sit down before it of purpose and choice, and listen, whether God will give it a voice to him.

Fifth, to go to the depths of this matter and be totally consecrated we must keep ourselves in position to catch the faintest approaches and suggestions of the Spirit, and be ready for the swiftest obedience to His call.

Sixth, we must look in the face the possibility of the crucifixion of some of our deepest prejudices and dearest wishes and plans. Have you ever thought what a great contrariness of spirit there must have been in Peter to obeying the Spirit in eating those four-footed beasts and creeping things let down at Joppa? Or how that voice of the Holy Ghost, commanding those at Antioch to separate him Paul and Barnabas for the work of Foreign Missions, must have struck the church there with a strange and grieved surprise?

Lastly, my young brethren, is it not possible, is it not possible, that some of you have found here your Troas? It is not needful now that you go down to some Ægean Sea and look across its waste to get sight and impress of a heathen continent. By the march of civilization, the whirr of engine and play of machinery and throb of electric wire, this city touches all the continents, and faces every heathen shore. Who knows, who knows, but some of you may, thus far, more than once, have had your way hedged in by the Holy Spirit, like Paul in Asia Minor. You sought to go in a certain path and you were "forbidden of the Holy Ghost." You tried another way, and He "suffered you not." You heard no voice out of heaven. You did not need to. But you knew, in your inmost hearts, that God was hedging up your way. He shut you up to just one path.

He hindered you here and prevented you there, and sent you straight on, it may be, through perils and trials of education and finance, into the seminary. And to-day, the Holy Spirit has brought you to this place. What if Chicago be your Troas? And what if this third Alliance Convention be the voice! And what if the Spirit have led you here to heed the voice? O listen! listen with the ear of your soul, and if you catch the cry from some heathen Macedonia, go; you are bidden of God.

The Doctrine of Our Lord Concerning the Extension of the Kingdom of God.

REV. C. D. HARTRAFT, D. D., HARTFORD, CONN.

The Committee were unable to secure the address of Dr. Hartraft for publication, he not having furnished them with manuscript. The following is a condensed report clipped from the columns of the *Inter Ocean*:

The Convention assembled in Immanuel Baptist Church on Michigan avenue, near Twenty-third street. The large and handsome church was filled in every part. A sermon was preached by the Rev. C. D. Hartraft, of Hartford, Conn., on the theme, "The Doctrine of Our Lord Concerning the Extension of the Kingdom of God." He said the Savior tells us that under the prince of this world, his powers are engaged in the destruction of the kingdom of God. The Savior says that He came into His own and they received Him not. There was an abomination of desolation that stood in the holy places. The great object of the visit of Christ was the building of His church, and His whole work shows His hostility to the kingdom of evil and His determination to destroy it. These were the pictures of the differences between good and evil. The extension of the kingdom of God was the divine work of Christ. His title of Son of Man was all-embracing, while His other titles were each descriptive of some separate attributes. His many-sidedness is to meet any possible want of man, and indicates the universality of His kingdom. The speaker gave an eloquent analysis and touching review of the life of Christ and His missions. All the methods of the Savior looked toward the extension of the kingdom of God. It now remains for the church to "dispoil the strong man of his goods" and conquer the world for Jesus Christ. By virtue of Calvary we believe that He is now Lord of the world. The field was the world, and the Gospel was to be carried to the uppermost parts. All the parables told by the Saviour

indicate a period of change. There should be but one flock and one shepherd. For 200 years the Protestant world slumbered and made no attempt to work the field. The field was the world. The Republic of Jesus Christ is bounded by no geographical lines. When would the day dawn when men should cease to make a distinction between this color or that color of a man or race? All the world must have the Gospel, else *the church is held responsible*.

The position of the church was to warn every soul of the need of regeneration and sanctification. They should demonstrate the practicability of their conception of universal brotherhood. Let the great city of God open all its gates and call upon all the nations of the earth to come in. All should remember that Jesus sits over against the treasury and watches what they put in. The sons of the wealthy should see that the life of self-sacrifice in the ministry was the life for them. Parents should pray that their sons might devote themselves to the work in the harvest field so white for the laborers. It was by the divine elements of Christ, and by them alone, that success could be obtained. The fact that the Savior says that the tares must grow with the wheat shows that the period of development must be awaited. The decline of spirituality was noticeable in these days. Christianity has suffered much through its alliances with the State, with philosophy, with literature, and false culture. He exhorted the students present to study the consenses of the prophets and the law of Christ as showing His divine mission. Study the wants of humanity, their individual necessities. They must seek and save the lost as individuals, not as masses or races. Their hearts should be filled with a vision of that new city, with its everlasting blessedness. The results of their meetings should not be simply emotional. Hear the voice of the Spirit as it invites you to enter the field so white for the harvest.

Remarks of the Rev. Thomas Craven.

Gentlemen of the Missionary Alliance:—I am invited to address you as a missionary from India. This announcement, as well as the twelve years of association with the condition of India, looking with the greatest interest upon its progress as I still do, naturally leads me to speak of India at this time.

India! To every student of history there is an interest inspired, on the mention of this name, which other oriental or pagan lands fail to call forth. In its ethnological, philological and other kindred studies, what country compares with it?

According to the last census taken in 1881, India has a population of 263,000,000. These exist on a territory equal to that of the United States, east of the Mississippi. These late census figures show some progress to have been made; but they indicate also that India will still be a field inviting the young men from the theological seminaries of this and all Christian lands for some time to come. The ignorance is dense. But 1,240,000 are set down in the census for the Northwestern Provinces, as being able to read or write, or who are learning to read or write, while the entire population of this part of India is over 42,000,000.

You are already familiar with the hindrances usually confronting the missionary, and disputing the advance of truth in a heathen land. These I am spared the necessity of describing before such an intelligent audience as this. There is a hindrance peculiar to India. No other pagan land discloses such an amount of literature. The busy press and enterprising publisher of every good-sized town is a unique phenomenon. Its service to the cause of superstition, strange as seems the association, is without question very great. Before the efforts of the missionaries for these many years, and the civilizing influences of English rule, who can tell what might have been the result at this date, had all the myths and fables no other authority than tradition, and had there been no manuscript copy of the Vedas or of the laws of Menn! This enduring influence conferred by literature upon the superstitions of India, was realized in a special sense the other day. It appeared to the more conservative priests and parents, still unswervingly loyal to the old ways of Hinduism, that the youth were not growing up to honor the gods and faith of their ancestors. A general defection seemed imminent. The missionary's teachings and the lectures of certain Hindoo reformers challenging an appeal to the ancient Vedas, assisted by the general influence of Western sciences taught in the Government schools, seemed to have worked destruction to their faith in polytheism. Five hundred pundits, men learned in Sanskrit lore, and theology, met to discuss this question: "Do the more ancient copies of the Vedas teach polytheism or monotheism." It was decided that they taught the former. For a moment the distrust of the soul is hushed. Secretly however, they believe. But let us suppose there had not been the religious standards to which an appeal could have been made. Whither would the doubts and distrust have carried these inquiring youth? We, therefore, consider the literature of this people to be an element of strength to the pagan and a tall obstacle to the advance of the truth.

You ask, very likely, how general is the spread of literature in India?

There are two methods by which we can measure the distribution

of this literature. 1st. By ascertaining the extent of education in India. There are three classes of schools. Before English rule commenced as with the Druids of Great Britain, so with the Brahmans of India, learning was confined to the wants of the priest, and was the secret and charm they exclusively maintained their title to. It consisted chiefly in memorizing those parts of their sacred book that stood the priest in need to know. Again, twenty-five years ago, at the close of the mutiny, there was ushered in a system of education for India, which was superior to the one enjoyed by England at the same time; as the result of that system there are in India about 70,000 schools, over eighty colleges, and several millions of youth in attendance. There is still a third class of school—the Government-aided school. This is a system of grant-in-aid, available to all who are ready to supplement the Government allowance with an amount equal to it, and comply with certain other conditions. Under this head fall thousands of what are called mission schools. We can thus, alluding to the variety and number of schools, see how extensive the field open for a literature is. We can, secondly, get some idea of the general diffusion of their pagan literature by noticing the number of persons employed in the manufacture of the article. In Lucknow, Cawnpore, Delhi, Allahabad, there are not fewer than sixty publishing houses; there are more. From the establishment of one publisher thousands of copies of the account of Ram and Krishna and other gods are yearly sold. A Hindoo bookseller of Benares met me one day last winter in our publishing office in Lucknow, and told me that he had just bought from my friend opposite the Hindoo publisher—1,500 copies of *Brig Belas*, or the god Krishna's life—a sensual, corrupting work of about 500 pages. The burden of all literature printed at the Hindoo press is the heroic deeds and miraculous events of their gods with sufficient coloring of the sensual, tricky and deceptive, to please the lowest appetites of a degenerate person. There is also a class of books and tracts which may be honored with the title of *Polemics*. The priest and learned men are not insensible to the attacks that have been made. They have noticed them and replied to them. Especially is this article productive on Mohommedan soil; the follower of Mohommed fights bravely, if not successfully under the Crescent, no less with his pen than his father did with the sword. Again there is a large quantity of periodical literature. One hundred and three newspapers are published in North India. All but two of these antagonize Christianity conducted as they are by Hindoos or Mohommendans. Two are dailies; the majority are weeklies, and a few are monthlies.

This cursory glance at the literature, at the means provided for its manufacture, and the increasing number of readers ready to

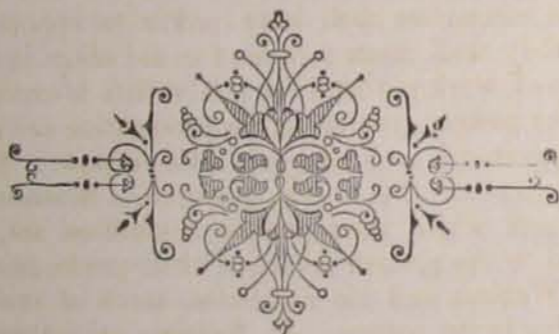
become its patrons, I have reason to believe will give you another view of Indian missionary life than what you may have had. Does it not also emphasize the great want that is being already felt, that great need of the best men for India, the want of men, intellectually as well as spiritually strong? But gentlemen, I shall fail in the performance of my task, if I leave with you the idea that only the ancient literature of India is to be met with to-day. English reprints and native translations of Payne, Emerson and of other unbelievers in our Christian theology, have been made and liberally distributed among the college graduates. Already the influence is there. The native newspapers oftentimes contain copious extracts from such writings, and the freshest and most virulent attack made in the English language in the West to-day will appear in its oriental dress in less than two months from this date. The men needed to meet the missionary problem of India, must, therefore, be complete in their mental furnishings. Though there are no organized societies for this dissemination of pagan or islamic literature, instances of individual liberality for this purpose are not wanting. One Hindoo Prince not long ago caused, at his own expense, the publication and distribution of 1,000,000 tracts, and a Mohammedan gentleman of large means, last October, presented to the Mustapha Press, of Lucknow, about \$4,000, for the encouragement of Mohammedan literature.

Notwithstanding this life and vigor of paganism and the presence of this unlooked for force antagonizing the spirit of Christianity and disputing its advance, without a halt or any faltering, pressing the enemy more and more closely, fair as the sun and terrible as the real presence of an army with banners, the Christian Church has advanced. The slain of the Lord have been many. Among the Baptists, in the mission of the American Board, and in the mission conducted by the Episcopalians, thousands upon thousands have been brought from the darkness of this pagan superstition, into the light of the Christian truth and hope. In the mission to which I have the honor of belonging, that of the Methodist Episcopal Church, there were in the year 1863, only 76 adults baptized; in the year 1881, five times that number of thinking men and women exchanged their old faith for the new, and became new creatures in Christ Jesus. In 1863, there were 343 youth of all sexes, and only Christians in the Sunday schools; by 1870, the number grew to 760, but to-day there are learning of Jesus, as faithfully reciting verses of Scripture and the lessons of the international series every Sabbath as any Sunday school scholars in America, 13,135 Hindoostani boys and girls. Whereas, twenty-five years ago no name of Jesus was heard in the hamlet or village of Rohilkbund or Oude, to-day in several hundred

different localities, 3,100 true followers of the Lord Jesus declare his righteousness, 5,700 acknowledge Him, thousands of young men, many of them occupying places of trust, are convinced and secretly assent to His claims, and 300 Christian men and women as preachers, teachers or bible women, visiting the dark zenana, try and persuade the heathen that the true incarnation of God has come.

Gentlemen, India is in a state of transition. A nation will soon be born in a day. Two years ago, there was that awe-inspiring phenomenon of the land-slip of Naini Tal. A glance at it is suggestive. See those towering lofty summits, each at its base standing forth in bold relief. If I tell you that that one in the center is to come out, you question my sanity. It is there, has been and is likely to be, for are not the hills eternal? If they will not endure, what can? On the side of that seems inscribed the word, Eternity. It is there as it has stood for centuries. The native oak lifts its head Heavenward, but changes have been made. The tall grass has gone—the jungle cleared, here and there a flower-bed, there a shrub, in zig-zag form a road has been cut, yea, several roads the work of man has been there, and into the incisions made have the showers entered. They were at the time unnoticed; they quietly and unnoticed did their work, loosened a little here and a little there. Presently, the heavier rains fell. One day's rain, and shale and silt left their places, and deeper still penetrated the water into the inner portion. The second day's rain is past. What awful heavens—dark, lowering, threatening still; presently God gives the last touch, the last tiny drop necessary descends, and the silence of centuries is broken—a shaking, a rumbling, a crash, and a sound as of all heaven's artillery, and behold the mountains, the eternal hills have flowed down at His presence. I turn south and look, and before me rises that seemingly higher mountain; there are the vices, the superstitions, the errors of all the tribes of the ancient Aryans, the aborigines as well as of the intolerant priestly tyrants, the Brahmans of to-day, welded and cemented by the hell-invented system of caste. You ask, will it give way? Only a few years ago, as man counts, a few moments as God counts, man commenced the removal of the tufts of grass; flowers have been brought and inserted, incisions have been made, roads have been cut, the Cross has been planted on yonder top, and already sundry showers of mercy have fallen; here and there a little of the loosened earth has left its place, Suti and human sacrifices are no more, but the great day of the Lord in India is coming. Bring ye all the tithes into the store-house—the tithe of a consecrated brain, a consecrated heart, a consecrated body, young men of this missionary alliance, and I, saith the Lord, will open the windows of Heaven and pour out the blessing; then, not here and there, but deep

within, will the streams of Heavenly grace descend, the firm rocks of every creed which is human shall give way, and before His presence shall this mountain of superstition and error flow down, and in her being made low shall come the exaltation of India, worthy to be presented before the throne of God. A nation shall be born in a day.



Report of the Correspondence and Publication Committee of the American Inter-Seminary Missionary Alliance for the Year 1881--82.

This committee is constituted and its purposes set forth in Section VI of the Articles of Organization:

'ART. VI. There shall be a Correspondence and Publication Committee, composed, elected and retaining office similarly with the Convention Committee. It shall be the duty of this committee to collect from Theological Seminaries, to publish and to circulate among these Seminaries all information of interest to the alliance; to encourage the organization 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. This committee shall have power to appoint such sub-committees as they shall deem necessary to aid them in their work.'

The scheme of work outlined in this article is exceedingly comprehensive. The powers granted for its prosecution are ample. The organization suggested is well adapted to its purpose. The interpretation and execution of the article, however, is necessarily a matter of experiment, and while your present committee are, to a great degree, indebted to the pioneer labors of their predecessors in office, Mr. George S. Webster and his associates, much of their own work has been tentative in its nature. In forming an estimate of what has been accomplished, this should be borne in mind. It may throw some additional light upon the nature of the committee's work to mention that it has been shaped throughout by a desire to strike the happy mean between a spiritless definiteness and a resultless generality.

After the adjournment of the Allegheny Convention, the Seminaries were apportioned among the members of the committee and an informal correspondence opened with them, through a sub-committee, in each institution. Without attempting a course of epistolary catechetics, information was gathered and given wherever it was asked. In March, some of the results of five months' correspondence with fifty Seminaries were embodied in a Statement, 1,000 copies of which were circulated. It was kindly noticed by a number of religious newspapers. The influence of the Allegheny Con-

vention was apparent on all sides, in a general awakening of interest in Missions. Many special meetings were held, and the regular meetings of Missionary Societies were reported as well sustained. The canvass of the opinions of faculties and students in regard to the usefulness and prospects of the Alliance was especially gratifying. Cordial and prayerful sympathy with its aims and earnest hopes of its future power, as one of the recognized agencies for the advance of Christ's kingdom, were expressed with practical unanimity.

The summer vacation interrupted work at home, and the opportunity was embraced for sending reports of the last convention and letters of fraternal greeting and inquiry to the Missionary Societies in the universities of Christiania, Norway; Helsingfors, Finland; Königsberg, East Prussia; Upsala, Sweden; Breslau, Prussia; and Leipsic, Saxony. Besides these, Mr. J. M. Lenker, formerly of Wittenberg Seminary, who has been working among these great institutions in the cause of Missions, reports flourishing societies at Berlin, Halle, Bonn, Rostock, Tübingen, Greifswalddel, Erlangen and Göttingen. He writes that the outlook is most encouraging; that great activity is manifested in the production of a scholarly Missionary Literature; that some of the societies are collecting Missionary libraries, while efforts are being made to gather a "Central Missionary Library" for all Europe at Halle; that the discussion of missionary topics, theoretical and practical, are learned, thorough and earnest. In reply to an inquiry, he concludes that "as to the development of a bond of Christian fellowship between European and American theological students, the only way, perhaps, in which it can be realized is through correspondence and the exchange of Missionary literature, since only by these means are they united among themselves. Such a union we should seek not only to influence, but also to be influenced, inasmuch as the European societies date back to 1824." The interchange of Christian courtesies is always pleasant and stimulating, and your committee take pleasure in conveying to this convention the hearty greetings of the societies at Christiania, Norway, and Upsala, Sweden, and recommend that our Alliance send its Christian salutations to our brethren on the other side.

Upon the opening of the Seminaries in September, a canvass of the 110 Theological Schools in the United States was made. The *Convention Herald*, containing the programme of the convention and general information, was prepared, and 7,000 copies sent out, together with lists of questions, the answers to which are embodied in the statistical table. To the sixty Seminaries which had not connected themselves with the Alliance, your committee sent, in addition to the *Herald* and questions, printed copies of the Articles of Organization, and personal letters inviting them to join. Replies were re-

ceived from about a dozen institutions, some of them declining, for good reasons, to become members of the Alliance, but all expressing sympathy with its aims.

Five new institutions have been added to the roll of the Alliance, as follows: Wycliffe College, Protestant Episcopal, Toronto, Ontario; Toronto Baptist Seminary; Bennett Seminary, Methodist Episcopal, Greensboro, N. C.; Evangelical Lutheran Seminary, Salem, Va.; German Theological Seminary, Congregational, Crete, Neb.; Knox College, Presbyterian, of Toronto, is again represented. Some others have the matter under consideration.

There are now fifty-two Seminaries in the Alliance, representing fifteen denominations. Statistical reports from thirty-eight of these institutions give the following totals:

Whole number of students	1,858
Whole number of instructors.....	185
Men in present junior class.....	561
Men in preceding junior class	593
Men graduated in 1882.....	512
Home Missionaries from class of '82... 75, or 13 per cent.	
Foreign Missionaries from class of '82.. 47, or 8 per cent.	
Men now in course looking forward to missionary work.....	233, or 13 per cent.

Missionary societies are reported in all Seminaries except one. Regular missionary meetings are held in all. The general state of missionary interest is encouraging, and particular mention might be made of several institutions in which there is a genuine revival of personal religion, and consequently of the missionary spirit. Cordial letters of greeting have been received from the following Seminaries: Toronto Bap., Toronto P. E., Hampden-Sydney Presb., Crete (Neb.) Cong., Pacific Cong., Central Tennessee College (M. E.), Wittenberg Lutheran.

The convention is to be reported in seventy-six religious periodicals and in several college papers.

The committee find themselves in a better position to recommend than to report. They earnestly invite attention to the following suggestions:

1. There must be better facilities for the circulation of information among the Seminaries. Your committee recommend that a bi-monthly statement be issued, and ask for it the sanction and support of the Alliance.

2. Much good would be accomplished by an interchange of missionary literature. We therefore suggest that the Missionary Boards of the various denominations be requested to send their publications to the Seminaries of the Alliance.

3. Your committee recommend that adjacent seminaries form Unions similar to that of the Seminaries in the vicinity of Chicago.

4. There is an increasing demand for more complete missionary libraries. This matter is earnestly commended to the consideration of the faculties.

5. The committee are impressed with a firm conviction that the subject of Missions should form a part of the curriculum of every Theological school.

L. L. TAYLOR, Ref. Seminary, New Brunswick, N. J.

W. H. BUTRICK, Bap. Seminary, Rochester, N. Y.

C. H. DICKINSON, Cong. Seminary, New Haven, Conn.

D. S. SPENCER, Meth. Seminary, Madison, N. J.

B. E. S. ELY, JR., Pres. Seminary, Chicago, Ill.

Correspondence and Publication Committee of 1881-1882.

CONVENTION COMMITTEE OF 1881-1882.

C. B. ALLEN, JR., Baptist Seminary, Morgan Park, Ill.

W. A. SERVICE, Presbyterian Seminary, Auburn, N. Y.

C. M. STUART, Methodist Seminary, Evanston, Ill.

C. S. NASH, Congregational Seminary, Hartford, Conn.

G. S. BOWERS, Lutheran Seminary, Gettysburg, Penn.

Ex-officio, H. C. MINTON, Presbyterian Seminary, Allegheny, Penn.

TABLE OF STATISTICS.

CONTAINING REPORTS FROM SEMINARIES FOR 1881-2.

DENOMINATIONS.	SEMINARIES.	Students now in the Seminary.	Number of Instructors.	Present Junior Class.	Preceding Junior Class.	Class of '82.	Men in '82 who have entered home miss'y work.	Men in '82 who have entered foreign miss'y work.	Men now in course looking forward to miss'y work.
Baptist	Chicago Baptist.....	100	7	16	25	22	3	2	?
"	Crozer	28	9	13	14	15	2	1	21
"	Hamilton	42	5	14	14	11	0	0	5
"	Newton	58	6	20	13	17	2	3	3
"	Rochester	75	11	15	21	14	1	1	7
"	† Toronto.....								
"	* William Jewell.....	40							
Free Baptist.....	Bates	20	4	6	9	6			
South Baptist	Louisville	108	5			9		3	15
Congregational.....	Andover.....	37	4		5	25	2	0	8
"	† Bangor								
"	Chicago	45	6	22	19	6	4	1	
"	† Crete, Neb.								
"	* Fisk University.....	15	1						0
"	Hartford.....	46	7	20	6	7	2	2	7
"	Oberlin	40	7	15	18	9	5	1	25
"	† Pacific								
"	† Talladega								
"	Yale.....	104	7	38	26	33	6	2	20
Protestant Episcopal	† Philadelphia								
"	† Toronto.....								
"	Virginia.....	42	5	10	15	13	4	0	3
Evangelical Lutheran	Gettysburg	28	3	9	5	8	2	0	4
"	† Hartwick.....								
"	Salem	7	2	3	2	2	1		
"	† Wittenberg								
"	† Bennett College.....								
Methodist Episcopal.....	Boston University.....	60	6	23	17	21			
"	* Drew	85	6	23	37	25	0	1	4
"	Garrett Biblical Institute.....	97	6	37	50	21		1	7
"	Central Tennessee College..	15	2	12	27	1			3
"	† New Orleans								
Afr. Methodist Episcopal	† Wilberforce University.....								
Southern Methodist Episc..	Vanderbilt University.....	60	4	15	27	9	2		15
Presbyterian	Auburn	47	5	16	12	21	1	2	
"	Danville.....	6	2	2	3	1	0	0	4
"	† Bloomfield								
"	Knox	50	4	15	13	13	5	0	6
"	Lane	37	6	17	10	15	3	1	8
"	† Lincoln University								
"	Northwestern.....	22	5	8	3	3	0	0	7
"	Princeton.....	114	8	41	42	43	6	10	18
"	Union, N. Y.....	125	8	41	42	37	5	7	15
"	Western.....	70	5	22	28	35	15	3	14
"	Union, N. Y.....	18	3	7	14	4	1	0	1
Cumberland Presbyterian.....	Cumberland	36	5	15	8	10	2	0	7
United Presbyterian.....	Allegheny.....	21	3	7	12	6	4	1	10
"	Xenia	53	4	21	19	14	0	1	
Southern Presbyterian.....	Hampden Sidney.....	35	5	9	16	19	1	4	4
Reformed (Dutch).....	New Brunswick	11	2	8	3	10	0	0	2
Reformed (German)	Heidelberg	20	3	8	3	5	4	0	5
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