

CONVENTION OF 1889.

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CHAS. HANNA, Xenia Seminary (United Presbyterian).

FRANK SCUDDER, New Brunswick Seminary (Reformed Church).

G. P. MOORE, Chicago Seminary (Congregational).

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W. H. MILLER, Drew Seminary (Methodist Episcopal).

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AMERICAN

INTER-SEMINARY

MISSIONARY ALLIANCE.

TENTH ANNUAL CONVENTION,

CHICAGO,

October 17th to 20th, 1889.

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CONTENTS.

	PAGE.
Convention of 1889.....	Inside cover.
Journal of Proceedings.....	5
Committees for 1890.....	13
Question Drawer.....	14
Address of Welcome, Rev. H. B. Ridgaway, D.D., LL.D.....	17
Missionary Motives, Rev. T. Harwood Pattison, D.D.....	23
Neglected Fields, E. H. Rawlings.....	41
Denominational Comity in the Home Field, Milton G. Evans.....	49
The Call for Lay Workers in the Foreign Field, J. G. Huber.....	56
The Work and Worth of Medical Missions, Franklin Pierce Lynch.....	68
The Relation of Faith to Missionary Success, Edward L. Smith.....	73
The Reflex Influence of Missions, Frank E. Moore.....	80
How to Diffuse the Missionary Spirit, Rev. John Hall, D.D.....	85
Is There to be a New Departure in Missions? Rev. A. T. Pierson, D.D.....	90
Remarks on Japan, Rev. G. F. Verbeck, D.D.....	98
Address by Rev. E. D. Morris, D.D.....	99
Address by Prof. H. M. Scott.....	100
The Right to Send Missionaries, Rt. Rev. Samuel Fallows, D.D.....	101
Roll of Seminaries and Statistics.....	106
Report of Committee on Resolutions.....	107
Report of Executive Committee.....	109
Report of Treasurer.....	110
Report of Correspondence and Publication Committee.....	112
Roll of Delegates.....	113
List of Subjects—1880-89.....	118
List of Committees—1880-90.....	121
Constitution of the Alliance.....	125

The Inter-Seminary Missionary Alliance.

THE following extract from the report of 1880, by R. M. Mateer, of Princeton, Chairman of the first Executive Committee, gives a concise account of its organization, to which we append a list of the places of meeting.

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

The following have been the places of meeting:

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

JOURNAL OF PROCEEDINGS

OF THE

TENTH ANNUAL CONVENTION

OF THE

American Inter-Seminary Missionary

ALLIANCE,

CHICAGO, ILLINOIS.

FIRST DAY,

Thursday, October 17, 1889.

MORNING SESSION.

The Alliance convened the first session of its Tenth Convention in the audience-room of the First M. E. Church of Chicago, Ill., at 11:15 o'clock, for an informal reception and appointment of committees. O. J. Scovell, Chairman of the Executive Committee, called the meeting to order. After singing "All hail the power of Jesus' name," the Alliance engaged in a short season of prayer. The Chairman then read the following list of nominations:

Secretaries:—O. B. Sarber, of Morgan Park; J. A. Burnett, of Allegheny R. P.; G. H. Bickley, of Drew.

Nominating Committee:—J. J. Van Zanten, of Holland (Mich.); Henry Clarke, of Rochester; E. Pinkerton, of Lane; W. B. White, of Columbia; T. M. Hollister, of Hartford.

Enrollment Committee:—J. M. Acheson, of Xenia; D. Frank Garland, of Gettysburg.

Chairman for the Afternoon:—I. N. Channon, of Oberlin.

Leader of the Devotional Committee:—W. G. White, of Auburn.

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

AFTERNOON SESSION.

The Devotional Meeting at 2:30 o'clock, held in the First M. E. Church, was led by W. G. White, of Auburn—reading Acts ii. 1-21.

The Chairman of the Executive Committee read a telegram from the American Board in session at New York:—

“NEW YORK, Oct. 17, 1889.

“To the Inter-Seminary Missionary Alliance in session at Chicago, Ill.:

“The American Board, now in session at New York, sends salutations and hearty sympathy. The hopes of the foreign missionary work for the future largely rest on you, the Lord of the harvest leading the way.” [Signed] “SECRETARIES OF THE BOARD.”

The meeting moved to instruct the Secretaries to make appropriate reply.

The Secretaries sent, immediately, the following telegram:—

“CHICAGO, Ill., Oct. 17, 1889.

“To the American Board of Foreign Missions, in session at New York:

“The Inter-Seminary Missionary Alliance receives with gratitude the salutations and sympathy of the American Board. You cheer us. Our God direct your deliberations.”

[Signed] “SECRETARIES OF THE ALLIANCE.”

I. N. Channon, of Oberlin, Chairman for the afternoon, introduced President H. B. Ridgaway, D.D., of Garrett Biblical Institute, who delivered the Address of Welcome.

The Alliance then listened to a paper by E. H. Rawlings, of Vanderbilt, on “Neglected Fields.”

Discussion was opened by J. W. Rowlett, of Vanderbilt. Further discussion was participated in by Strong, of Chicago; Jessups, of Princeton; Williams, of Oberlin; Thwing, of Princeton; Schleuler, of Garrett; Patton, of Alexandria, and Lorimer, of Newton.

Upon the close of the discussion of this paper, a motion was passed to restrict the time of every paper to thirty minutes, the opening speaker to five minutes, and every following speaker to *one* speech of three minutes.

In the absence of R. P. Wilder, who should have appeared next upon the program, the Chairman introduced John R. Mott, who spoke upon the topic—“The Students’ Volunteer Movement.” Fifteen minutes were granted Mr. Mott, upon the close of his speech, in which to answer questions, on the “Movement.”

After announcements by the Executive Committee, the session was adjourned with prayer by M. S. Terry, of Garrett.

EVENING SESSION.

The evening meeting, held in Central Music Hall, was opened with an organ voluntary.

The First Presbyterian Choir rendered an anthem: “O Worship the Lord” (M. Watson).

Dr. Herrick Johnson read the Scripture lesson, which he selected from Psalms ii. and Romans x.

Prayer was offered by Dr. E. D. Morris, of Lane.

The choir again sang an anthem: “Lead, Kindly Light,” (P. Schnecker).

The Chairman of the evening, O. J. Scovell, then introduced Dr. John Hall, of New York, who addressed the Assembly upon the subject: “How to Diffuse the Missionary Spirit.” After the audience had sung “Come, Thou Almighty King,” Dr. Hall pronounced the benediction.

SECOND DAY.

Friday, October 18.

MORNING SESSION.

The Devotional Meeting at nine o'clock, held in the First M. E. Church, was led by A. Moore, of Xenia.

The scriptural lesson was John xv. 1-16.

E. R. A. Hiss, of Drew, was chosen Chairman of the morning session, and announced the first paper of the day: “Denominational Comity in the Home Field,” by Milton G. Evans, of Crozer.

Discussion was opened in a five-minute speech by D. E. Woodruff, of Crozer, and carried on by Dexter, of Chicago; Moore, of Princeton; Channon, of Oberlin; Wedemeyer, of Rochester; Hanna, of Xenia; Baird, of Chicago, and Marquis, of McCormick.

Upon the order “Addresses by Missionaries,” the Chairman introduced Dr. Verbeck, of Japan, who spoke for thirty minutes upon the work in that field.

The meeting then addressed itself to the order “Three Minute Reports from the Seminaries.”

In another part of this “Report” will be found condensed reports from the Seminaries, as handed in by the representatives.

At 12:10, the reports not being finished, a motion to adjourn and to resume them at 3:15, was passed.

After announcements by the Executive Committee, and singing the Doxology, the benediction was pronounced by Dr. Shedd, a returned missionary from Persia.

AFTERNOON SESSION.

The Devotional Meeting at 2 P. M. was led by A. B. Larimer, of Newton Centre, who read Jeremiah i. 4-10, and Isaiah vi. 1-8.

The Nominating Committee reported as follows: *Committee on Resolutions*:—A. B. Larimer, of Newton Centre; J. C. Gregory, of Andover; C. A. Leonard, of Columbia; C. E. Enlow, of Oberlin; E. H. Rawlings, of Vanderbilt.

The report was adopted by vote of the Alliance.

W. E. Loucks, of Rochester, was chosen Chairman for the afternoon, and introduced J. G. Huber, of Union Biblical, who read a paper on "The Call for Lay Workers in the Foreign Field."

H. H. Fout, of Crozer, opened the discussion of this paper, and was followed by Bullock, of Garrett, and Williams, of Oberlin.

The reports from seminaries were here resumed; which at 3:30 not being completed, the remainder, on motion, were again deferred till 4:30.

The Chairman then introduced Dr. Pierson, who was enthusiastically received, and addressed the Alliance upon "The Signs of the Times in Foreign Mission Work."

The delegates carried away with them from this address, not only an inspiration, but many distinctively new ideas.

The Executive Committee announced their decision upon the place for the next Convention.

From three places which sent invitations: Richmond, New Haven and Allegheny, they recommended the acceptance of the invitation from the three Seminaries at Allegheny.

The recommendation was adopted by unanimous vote of the Alliance.

At this point a motion was passed "That the Correspondence and Publication Committee be instructed to procure short-hand reports of speeches delivered extemporaneously, for entry into the report of the Convention."

The hour of 4:30 having arrived, the reports of Seminaries were again taken up, and finished.

The Question Drawer was opened at 4:45. Dr. Wherry, from India; Dr. Shedd, from Persia; Rev. Brown, from Mexico, and Rev. Fisher, from Japan, were called upon to answer the numerous questions, who afterward also kindly furnished the Secretaries with their answers condensed and in writing, which are inserted at their proper place in the report.

After announcements and the Doxology, the session was closed with the benediction by Dr. Wherry.

EVENING SESSION.

F. E. Marble, of Rochester, presided at the evening meeting, held at Central Music Hall.

An organ voluntary opened the evening program.

Dr. A. K. Parker, of the Centennial Baptist Church, of Chicago, read the Scripture lesson from John iv. 51-v. 9.

Prayer was offered by Rev. Samuel Ives Curtiss, D.D., of Chicago Seminary.

An anthem, "Forever with the Lord," (Gounod) was sung by Mrs. Hastreiter, of the Immanuel Baptist choir.

The Chairman then introduced the Rev. T. Harwood Pattison, D.D., of Rochester, who delivered the address of the evening on "The Motives to Missionary Work."

After the address and the singing of "Hail to the Brightness of Zion's Glad Morning," Dr. Pattison dismissed the meeting with the benediction.

THIRD DAY.

Saturday, October 19.

MORNING SESSION.

The Devotional Meeting at nine o'clock in the First M. E. Church was under the leadership of Perley Powers, of Garrett, who selected the Scripture lesson from Acts ii. 1-21.

Chairman for the morning session, J. L. Patton, of Alexandria.

The first paper of the morning was "The Worth and Work of the Medical Missionary," by Franklin Pierce Lynch, of the International Missionary Society. Mr. Lynch being unable to be present, his paper was read by A. M. Elliott, of McCormick.

Discussion followed, in which the following participated: Thwing, of Princeton; Channon, of Oberlin; Ross Taylor, from Africa, and Jessups, of Princeton.

Strong, of Chicago, asked as to the call for women medical missionaries, and was answered by Thwing, of Princeton, and Zarephanelius from Greece; the purport of their answers being that women medical missionaries are much needed, being able, especially on account of the seclusion of women in foreign fields, to do work where men can not be admitted.

The discussion was continued by Dudley, of Rochester, and Crane, of Lane.

The next paper, "The Relation of Faith to Missionary Success," was read by E. L. Smith, of Yale.

Discussion was taken up by Olds, of Chicago, and carried on by Boyer, of Rochester; Wishart, of Allegheny; Wight, of Columbia; Huckel, of Boston; Moore, of Lane; Libby, of Chicago; White, of Auburn; Miss M. C. Green, of the Women's Missionary College of Chicago, and Dr. W. C. Craig, of McCormick.

On motion, the Secretaries were instructed to send the greetings of the Alliance to the students of the Medical Missionary Union of Chicago. Another motion directed the Secretaries to send to the State Convention of the Y. M. C. A., in session at Peoria, and to the Convention of the State of Wisconsin, a telegram of congratulation, and to extend to them our sympathy in the success of the work being done.

Dr. Shedd, of Persia, then addressed the Alliance upon the difficulties and successes of the work in Persia.

Rev. C. H. D. Fisher, of Tokio, Japan, followed with an address upon the work in that field.

The Executive Committee announced J. C. Melrose, of McCormick, to lead the Volunteers' Meeting at 1:30 P.M., and J. W. Moore, of Princeton, to lead the Devotional Meeting at 2:00 P.M.

After singing, "Come, Thou Almighty King," the session was closed with the benediction by Dr. Shedd.

AFTERNOON SESSION.

The devotional exercises of the afternoon were led by J. W. Moore, of Princeton.

H. J. Powell, of Morgan Park, presided over the afternoon session.

The first paper was read by F. E. Moore, of Lane; subject: "The Reflex Influence of Missions."

The discussion of the paper was opened by Chas. W. Hays, of Lane, and continued by Hilliard, of Chicago; Anderson, of Cumberland; Hollister, of Hartford; Burnett, of Allegheny R. P., and Ingle, of Alexandria.

A motion to invite Dr. Morris, of Lane, to address the Alliance upon the topic of the paper for the remaining fifteen minutes, was passed.

Upon the close of Dr. Morris' remarks, the time for the discussion was extended fifteen minutes, and Professor Scott was invited to occupy the time.

The Alliance then sang "My faith looks up to Thee," and having completed the program, went into regular business meeting.

The minutes were read, corrected and approved.

The Executive Committee read its report, which was accepted.

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

The report of the Committee on Resolutions was read, amended and adopted.

The report of the Nominating Committee was adopted.

The Treasurer's report was approved.

Under Miscellaneous Business, a motion was passed—That, inasmuch as there are eleven ladies in the Women's Medical College, and twelve brethren in the Students' Medical Missionary Union of Chicago, preparing for the foreign field, the Correspondence and Publication Committee be instructed to invite them to send delegates to the next Convention.

A motion to hold a Volunteers' Meeting upon the close of this session prevailed.

After singing "Joy to the World," the meeting was adjourned, and dismissed by Rev. C. H. D. Fisher, of Japan.

EVENING SESSION.

J. C. Hanna, of Xenia, presided at the evening meeting at Central Music Hall.

The session was opened with an organ voluntary.

The sickness of one of the members of the Christ Church (R. E.) Choir, which was to have sung the two anthems upon the program, made it impossible for them to fulfill their part. "Jesus shall reign, etc.," was sung, and Dr. Verbeck, of Japan, read the nineteenth Psalm, and Dr. Wherry, of India, offered prayer.

The Chairman then introduced Rev. Frank Bristol, D.D., of Chicago, who delivered an address on "Missionary Heroism."

We then sang "Hail to the Lord's Anointed," after which Bishop Fallows, of Chicago, addressed the Alliance upon "The Right of Missions."

Dr. Frank Gunsaulus was unable to be present, as was announced upon the program.

After singing the "Missionary Hymn," Bishop Fallows dismissed the meeting with the benediction.

FOURTH DAY.

Sunday, October 20.

MORNING.

9:00 A. M. Consecration Meeting led by T. G. Brashear, of McCormick.

EVENING.

About twenty services at different churches were conducted by delegates.

Stirring missionary addresses were given at the First M. E. Church, by Drs. E. M. Wherry, of India, J. H. Shedd, of Persia, and Rev. H. W. Brown, of Mexico.

At 9:30 the farewell meeting of the delegates was held, led by O. J. Scovell.

After short devotional exercises the impressions which the Alliance had made were given by many of the delegates in brief speeches.

All then joined hands and sang "Blest be the tie that binds" and "Praise God," and after prayer the Alliance was dismissed by the benediction.

[Signed] O. B. SARBER (Morgan Park).
J. A. BURNETT (Allegheny, R. P.).
G. H. BICKLEY (Drew).

COMMITTEES FOR 1890.

EXECUTIVE COMMITTEE.

W. G. WISHART, Allegheny (United Presbyterian).
P. B. GUERNSEY, Hamilton (Baptist).
S. T. LIVINGSTON, Hartford (Congregational).
H. H. FOUT, Union Biblical (United Brethren).
A. PIETERS, Western Seminary (Reformed Dutch).
O. J. SCOVELL, *ex-officio*, McCormick (Presbyterian).

CORRESPONDENCE AND PUBLICATION COMMITTEE.

O. B. SARBER, Baptist Union Seminary (Baptist).
W. B. WHITE, Columbia (Presbyterian).
D. F. GARLAND, Gettysburg (Lutheran).
E. H. RAWLINGS, Vanderbilt (Methodist).
J. L. PATTON, Alexandria (Protestant Episcopal).
C. O. SHIREY, *ex-officio*, Lane (Presbyterian).

Respectfully submitted,

J. J. VAN ZANTEN, *Chairman*.

QUESTION DRAWER.

The answers are by missionaries who have been on the field, viz.: Dr. Shedd, of Persia; Rev. Fisher, of Tokio, Japan; Rev. H. W. Brown, of Mexico City, and Dr. Wherry, of India.

As a rule, can a single or a married man accomplish most in the foreign field?

Rev. Brown, of Mexico.—It depends on the man.

Ought the lack of natural ability in acquiring foreign languages to deter a man from going to the foreign field? What has been the experience of missionaries in this respect?

"Generally speaking, I should say it ought. The language is to the missionary the way of access to the people. Without this medium of communication he can do very little practical work among the mass of the people. There are, however, many spheres of missionary labor where the knowledge of the vernacular is not necessary. This is specially true of India, where thousands of educated natives can be reached by means of the English language. There is a broad field for such workers. They can conduct educational institutions, edit newspapers and superintend institutions where the practical work is done by natives. It is notorious that many of the most noted missionaries in India have been men who never acquired the ability to preach in the vernacular. The rule, however, is that men should be able to acquire the language of the people."—*Wherry*.

"There are very few men who, by perseverance and prayerful study, are unable to acquire a sufficient acquaintance with the language of any people to preach the gospel to them. Some of our best missionaries have been men who never acquired a fluent use of the language."—*Shedd*.

"I think no one should hesitate for that reason. All languages are not equally difficult. If you can not learn Chinese, Japanese, or other difficult languages, you can at least acquire Spanish or Portuguese, and thus go anywhere south of the Rio Grande, in Mexico or South America. By listening to the people, day after day, the ear is gradually, almost imperceptibly, trained to distinguish the individual words that form the sentence."—*Brown*.

Are there many more men who are willing to go than there is money to send them?

Dr. Shedd.—Sometimes there are more candidates than funds, but oftener the Boards have the funds when the right men and women can not be found. For several months there has been a call for a missionary in Tabriz, Persia, and no one to fill it; also an industrial teacher at Oroomiah.

The same thought was emphasized by Mr. Fisher, of Japan.

What sum is necessary, on an average, to support a foreign missionary?

Dr. Shedd's answer was: In Western Asia, and I suppose in China—or generally—the sum for a single man is about \$500; for a single woman, \$300 to \$400; for a man and wife, \$700 to \$900. The China Inland Mission gives generally nearly \$400 for a single missionary and nearly twice as much for a man and his wife.

What is the effect of the Chinese Exclusion Bill upon American missionary effort in China?

Mr. Fisher, of Japan.—It undoubtedly causes the natives to lose faith in Americans, whom before they respected.

Dr. Wherry.—If I were an American working in China, and such a bill were passed, I would at once become a British subject and continue my work.

What is your method of reaching the Catholic people?

Rev. Brown, of Mexico.—We appeal to their reason, putting the Scriptures in their hands and inviting comparison between the Scripture teachings and priestcraft.

Are there any missionaries who support themselves?

Dr. Wherry.—There are many in Africa, India and China. Some support themselves by engaging in secular employments; others on capital of their own.

Where is the most need for an ordained medical missionary, India or Africa?

Dr. Wherry.—Undoubtedly the need is greatest in Africa. In India the Government has established a system of hospitals throughout the country. There are medical men in all parts of the Empire connected with the Indian Civil Service. The consequence is that there is less need of medical missionaries for the missionaries themselves, while, at the same time, there is not the same want among the native population for medical assistance as is apparent in Africa, where, both for the sake of the missionaries and their families and the sanitary interests of the native Christian and non-Christian people, the medical missionary is indispensable."

Are there no missionaries in Thibet?

Dr. Wherry.—There are no Protestant missionaries in Thibet. The Moravians have, however, established an exceedingly interesting and

successful mission for the Thibetans, on the border of Thibet, in the Himalaya Mountains. A goodly number of converts has been gathered and educated. A press has been long in existence, and much is done in Thibet by means of books and tracts sent into the country from this mission."

How shall a man get into the foreign field, when the Church Board has not sufficient money to send him?

Dr. Wherry.—There are many ways possible. He may go into the mission field as a teacher of schools, as a mechanic or an engineer. I knew a man in India, who resigned his connection with his Board and undertook the superintendence of the sanitary arrangements of the city of Delhi (India). This brought him in contact with the scavenger class of the people, where he was the means of establishing a work which has resulted in hundreds being converted to Christ. Other men have supported themselves entirely as doctors, or as chaplains and pastors of congregations of European Christians. There is room for much to be done in this direction in many mission fields.

ADDRESSES.

ADDRESS OF WELCOME.

BY REV. H. B. RIDGAWAY, D. D., LL. D., PRESIDENT OF GARRETT BIBLICAL INSTITUTE AT EVANSTON, ILL.

Delivered at the Tenth Annual Convention of the American Inter-Seminary Missionary Alliance, held at Chicago, Illinois, October 17, 1889.

Brethren, Delegates to the American Inter-Seminary Missionary Alliance:

The honorable and pleasant duty has been assigned me, on behalf of the theological schools of Chicago and vicinity, of welcoming you on this, the occasion of your tenth convention. I greet you to-day in the name of the Lord Jesus, the only name under heaven given among men whereby we must be saved. Whatever else you may be or may not be, you are Christians, followers of Christ, and to honor him you are met together.

The cross of Christ means more to you than the "apotheosis of grief, the transmutation of suffering into triumph, of the crown of thorns into the crown of glory, and of a gibbet into a symbol of salvation." You believe in a real redemption by this cross. It is because you believe that Jesus is the Christ, the Son of God, the Savior of the world, and that he, by his oblation of himself once offered, made a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, that you have met in this Convention. Whatever may be your individual or denominational preferences, you merge them all into the one, deep, broad stream of love for the ever blessed Savior.

Once upon a time, it is said that some tourists took a little steamer at the head of Lake Geneva. It was yet night, and as they clustered upon the fore-deck, they were gazing in admiration upon the starry heavens. One said, "That star is my favorite;" another said, "Venus, the morning star, is my favorite;" and they were all discussing the merits of the various stars that stood out in the firmament above them. In a few moments the light began to creep over Monte Rosa, and the beams of morning flooded the Alps, and soon the sun rose in all its splendor; with one voice they all cried: "Grand, majestic!" The dim light of the stars faded away, and they were all

absorbed in the beauties of the orb of day. So it may be that we have our denominational preferences, our individual peculiarities; but to-day we are drawn to the one great Sun of righteousness, and to him is given our common devotion, in forgetfulness of all which makes us to differ.

I welcome you to-day as students of theology, as either young ministers, or candidates for the Christian ministry. I believe that you, gathered here to-day, represent the very best blood and the very best brains of the young men of our country, and all you are and have is to be given to the work of the ministry, as recognized by the separate churches to which you belong. You represent an immense following. If any man doubts, as a skeptic or a cynic or a foreboder, the prospective growth of the Christian ministry, if he is disposed to think there is a dearth of candidates for this blessed work, we have but to bring him here, and let him look into your bright faces; he would have but to count you, to measure and weigh you, to see that there is no lack, and that the glorious work of the Church is not soon to be a failure. I was reading the other day where Drs. Phillips Brooks and William McVicker were walking together in Japan, and as they walked, the Japanese looked around at them curiously, as if to ask, "Are these the sort of men they raise in your country?" Now as one comes into this presence, and looks into your healthful and joyous faces, he will say, "Are there many more such in America?" I answer, You are but the first-fruits of the great harvest; you are only the first robins of the springtime, with the great flocks of summer to follow. As students of theology you have offered yourselves for the work of the ministry. The Cross of Christ has touched you. You have listened to God's call, and are ready to give your lives in self-sacrificing zeal to the great work to which he calls you. It is not honor that you seek, it is not wealth that you prize; conscience and duty have brought you here. If men want wealth they may go to the profession of medicine; if they want honor they may go to the profession of law; but our profession supposes on our part devotion to comparative poverty; as such we accept it, and that in the spirit of the Divine Master, who laid aside not one-half or one-tenth, but all, that we, through his poverty, might be rich.

I welcome you, further, as representatives of Christian missions. This is the particular enterprise that has brought you together. You have seized upon the distinctive idea that the modern Christian Church is to spread the gospel everywhere; to carry the glad tidings of salvation to the ends of the earth. You recognize the fact that Christianity is the one universal, absolute religion; it is the only religion that has always contemplated the salva-

tion of mankind; that has in its intention the universal diffusion of its blessings. No other historical religion with which we are acquainted has sought, from its inception to its very last letter, the conquest of the entire world. From the first promise given in the garden to the woman; from the promise given to Abraham—"In thy seed shall all the nations of the earth be blessed;" from the command given by the risen Jesus to his disciples, "Go into all the world and preach the gospel to every creature"—there has been no pause, no wavering on the part of Christianity as to its definite purpose to spread its institutions and carry its blessings to all mankind.

Now, it is this purpose, it seems to me, that constitutes one of the strongest secondary arguments for the stability and growth of the Christian Church. It is that it starts out with a universal idea; that it projects upon the world completeness in its manifestations and aims. The spreading of the gospel to all men implies two conditions: growth by development and by expansion. We are bound under the teachings of this gospel to keep pure, and thoroughly develop the territory already possessed. One of the fundamental ideas or notions of Christian teaching is the edification of believers; the nurture and culture of the children of the Church; the unfolding and the perfection of the resources which the Church already has. Now add to this law of development, the law of expansion, which adds to the Church virgin soil and virgin minds, the constant acquisition of new territory, and you have the two elements of progress and stability.

Look a moment at these laws. What is the great danger to the Christian Church? To Christian civilization there is a danger of lapsing again into barbarism, but how does this lapse into barbarism take place? The insidious foe of the Church and civilization is excessive wealth, leading to luxury, and luxury to idleness, and idleness to licentiousness, and licentiousness to deterioration, and deterioration leading finally to death. Such has been the process by which some Christian nations have declined until they have well nigh become extinct. This great missionary cause aims to keep the money of the Church, the men and women of the Church, in such activity that there shall be no time for idleness or ease; no occasion for the excessive expenditure of wealth upon home indulgences and luxuries. There are people among us, and we are beginning to raise such people in Chicago, who think that the end of money-making is to pile up fortunes for their offspring; to accumulate money that shall ultimately, if not immediately, corrupt, nay even damn, their children. Why is it that so few of the sons and daughters of the rich are the aggressive working forces of society? It is because the parents have made the mistake of thinking that the end of toil and accumulation was simply that their children might be rich. Here,

then, in this far-reaching missionary enterprise, this evangelistic ideal, the Church under God lays its hands upon the wealth of its members, and says: "This wealth is not to be squandered among your children, or spent in foolish luxuriousness, but it is to be used to send the gospel to the heathen; it is to be used to enable young men to become missionaries; to build schools and colleges over the earth for the work of Christian evangelization." This is one of the reasons why the world-wide idea of missions constantly tends to promote growth at home. It goes out and lays its hands upon the men, the very flower of the Christian youth, and instead of men staying at home, crowding every place, jostling each other to the creating of unholy rivalries, ambitions and strifes, the men say "Farewell to home; farewell to the allurements of wealthy pastorates and wealthy parishes; let me fly to the ends of the earth to preach the gospel among the poor and the destitute, where I shall have a wide field for the development of all my powers, and no man will be elbowing me and coveting my position." I believe that the best solution for the development of the ministry of America and the cementing of the Christian brotherhood will be for men to follow this missionary call, which takes them out, far out upon the plains of self-sacrificial zeal and labor.

Then, too, the strongest guarantee for the unity and peace of the Church is this work that is imposed upon the Church by Christian missions. The best living illustration of Christian unity to-day is to be found in the mission fields. When men stand upon the beach and see a fellow-being wrestling with the waves, and about to perish, they do not stop to talk about the color of their oars or of their boats or the peculiarities of their equipments; but they spring to the boats to save the man. So when the Church has this great missionary passion in its heart, it will not be wrangling about "higher criticism" or "lower criticism;" but it will say, "The world must be saved; let us drop these contentions and hasten to the rescue of the lost." Further, if we want to keep orthodoxy thoroughly evangelical, let us go forward in earnest labor and action. You send a man whose orthodoxy is questioned to do a work which requires sound faith, and it is the best treatment that you can give him to cure his doubts. It is found, brethren, in the history of the Church and of the world, that nothing can so certainly heal the great sore of sin, or grapple the great evil which is upon us, as sound faith; the faith that Paul preached; the faith that Spurgeon preaches; the faith that has always attracted men. For, I tell you, that as long as men are sinners they want to hear of a Savior; as long as they feel the corruption of sin they want to hear of the liberty of the gospel; as long as men are dying nothing is so sweet to them as the glad evangel:

I am the resurrection and the life. He that liveth and believeth in me, though he were dead, yet shall he live." And so it is that the best guarantee for the cure of those who may have doubts and fears as to the sufficiency of the Cross of Christ, is to send them to do a work that the Cross alone can do. It is a significant fact that only the evangelical churches have been evangelistic, and it is equally significant that only churches that are evangelistic remain evangelical. Thus you will see that in this work of reaching out to save all men, in taking in the universal idea of preaching the gospel to the ends of the earth, we have the best guarantee for preserving the soundness and the purity of the Church at home.

I now add the other element, additions by expansion. Preserve that pure which you already have, advance it to the utmost, and then keep adding to it virgin soil, new empires, new dominions, new peoples, and you have the guarantee of the growth and stability of the Christian Church. When on one occasion in the British Parliament, much was said about the balance of power in Europe, a certain statesman rising in his place and throwing the map of Europe down, said: "Mr. President, let others contend for the balance of power in Europe; I covet and claim for England the vast Orient;" and we all know that that which has made England in these latter times pre-eminent, is not the balance of power of Europe, but the riches of the Indies. She has put her hand upon India, Australia, the islands of the sea, and said "These are mine," and from them she is getting that vast wealth to maintain her place; and do you not see that she is now about to appropriate the teeming millions of India for her armies? Was not that a wise forecast? And so we say to-day, let others contend for the home work—to have the great churches at home, to absorb the places of honor and power; but we, lovers of missions, will say: "The great outlying Indies, Japan, China, Africa, the islands of the sea, are ours." In acquiring this new territory we get new sources of strength. In the primitive ages of the Church the Greeks and the Latins began to fall into decay and to become feeble. It chanced before this time that the missionary spirit awoke in the Church, and the progress was made which led the Church to lay its hand upon the great Slavonic, Germanic and Celtic races. Gradually it transfused these races by its vital power, and incorporated them into its organization; and very soon, while strength departed from the Latin and Greek churches, the Slavonic, Germanic and Celtic churches became the strength of Christianity. We can not predict what is upon us in the future. We do believe the grandest demonstration of the power of Christianity the world has ever known, is to be here upon this American continent; and yet what we need to do, dear brethren, in this grand enterprise is to capture Japan, China,

India, Africa, and the islands of the sea, for Christ. In so doing we shall acquire their fresh resources for the Church, we shall also get their fresh brains and blood, for in a sense they are fresh brains and blood, when viewed in the light of Christianity. It may be that the very work that was performed by the Greeks with their culture, in fixing upon Christian doctrines definitions which have held with an irresistible grasp our religious thinking to this day, will be done again in some sort under new conditions by the subtle minds of the christianized Hindoos or Chinese.

Allow me, in view of these truths, most heartily to welcome you, dear brethren, to the hospitality of Chicago. You have heard of us and of our city. Now, arise and see us, if you are able to look through the smoke. We claim to be citizens of no mean city. We are not given to brag! We do like to say now and then that we believe in Chicago. We believe that you need have no alarm, no fear for your personal safety. You have heard of the Anarchists, and you have heard of the Clan-na-Gael conspiracy; but, be assured that you are safe, just as safe as you would be in Boston, under the shadow of Bunker Hill, or in New York, Baltimore, Philadelphia, Cincinnati, St. Louis or Cape Town. If, after all I may say, you have any doubts on the subject left, then go around here to our newspaper offices and whisper that you are every time for Chicago as the site for the World's Fair in 1892, and you will get all the assurances needed that you are as safe here as you would be in New York! We welcome you to our churches. I speak, I think I can safely do so, for the pastors of the various churches. We welcome you to our homes, to the hospitality of our larders. Did you ever hear of Chicago dressed beef? Now, you know, all you who are from the East, that it is very sweet and nutritious, even when you get it way down in Boston, but, oh, taste it at home! It is the sweetest, nicest, most nutritious beef that you ever had between your lips. We welcome you to Lake Superior white fish; and if this beef gives out and the white fish gives out, we will run around here on Water Street, and bring in a few jack-rabbits, for we know that a few will be enough. Chicago, it is true, has a little reputation abroad for wickedness; some of you may have sympathized with this feeling. You will perhaps be like a certain colored preacher in old Maryland, who lived near a place called Funkstown. It was a place that had a bad reputation, and he had heard enough not to wish to go there to preach, but he had a call to go. He was a truly courageous preacher, and he went. He took for his subject the last judgment. Concluding his sermon under great excitement, he exclaimed, "Brethren, brethren, I tell you, when the Lord Almighty comes to burn up this world, he'll put the first chunk to Funkstown." You may think that in

the great day the first chunk will be put to Chicago, but I do not believe there is a city in the country where there is more interest taken in missionary work. Why, from our Methodist theological school alone, we have about forty every week, engaged in evangelistic labors, to say nothing of what the Baptists, the Presbyterians and the Congregationalists are doing. We are at work to save the masses; and with a little more of the gospel of Christ applied to the people, and a little more of the gospel of hemp applied to murderers, we expect to make Chicago a very decent and orderly city. We have no antiquities that carry you back into the past, but we show you commercial buildings of mammoth proportions, railroads radiating to every part of the continent, a vast population throbbing with enterprise, all of which point you to the future—as prophecies of what America is yet to become. I trust that as you deliberate, the Spirit that came upon the original disciples upon the day of Pentecost, will come upon you. As this holy fire falls, it will put you in motion; and as motion is usually in an orbital direction, it will produce in you unity of will and action. The greatest organizer in the universe is the Holy Ghost. May he inspire and direct your counsels!

Missionary Motives.

BY REV. T. HARWOOD PATTISON, D.D.

Men, money, methods, motives—these are four essentials in missionary work. Our interest in these four varies, and fastens now upon some one of them, now upon some other. The churches are supposed to be most interested in furnishing the men and finding the money. Methods belong to the organizers, and perhaps this year will be remembered in missionary history as the year in which societies have been specially challenged, and the fierce light of pitiless criticism has beaten upon the sacred precincts of the board room and the secretary's office. We have no reason to regret this fiery ordeal through which our missionary methods are now passing. Every society has a strong tendency to petrify into a fossil, every board to become wooden, and every secretary to think that he is infallible. "What are these?" said Cromwell as he stood before twelve silver statues in an English cathedral. "The statues of the twelve apostles," was the answer. Out burst the order: "Melt them down, and send them about like their Master, doing good." Methods need to be treated in the same way when they show any tendency to become statuesque. When Louis XIV. said, "The State, that is myself," he lifted the flood-gates for the French Revolution. When Nebuchadnezzar boasted, "Is not this great

Babylon that I have built?" he took the first step in that road which led him to herd with the oxen. When any missionary society or official falls into the old fanatical formula, "The saints shall inherit the earth: we are the saints, therefore we shall inherit the earth," there is a call for another Cromwell, for another revolution, for another exile among the oxen.

But I do not propose now to speak about men, money, or methods. Important as all of them are, I do not believe that they are of the first importance. We do well now and again to rise higher than they. The men will not be lacking, nor the means, if only the nobleness, the grandeur, the supreme glory of this mission work be kept well in view. Methods will hold their place and fulfill their purpose, so long as they are made secondary to the impulses which they are meant to obey. Not the machinery, but the motive power, is supreme. Everything else, as it seems to me, fluctuates. If God please, he can dispense with human agency, he can sweep aside human wealth, he can act independent of human methods. He fulfills himself in many ways; but he does fulfill himself. Let us get back of the church with its army of volunteers, back of the treasury with its rising or falling resources, back of the society with its board, its committees and its secretaries—back, in a word, of all these things which are shaken as things that are made. Let us speak only of those things which can not be shaken, but which remain. Christian missions have now a history stretching back over nineteen hundred years. This history has a voice of many tones. These tones reach us to-day with mighty force. I listen to them, and I inquire whether there is not a most significant and suggestive harmony in their notes. What have been the missionary motives in all these centuries? To this search I invite your attention now.

If ever another clause should be added to the *Te Deum*, we may fairly claim that it be framed in honor of the missionaries. Not less than the glorious company of the apostles, or the goodly fellowship of the prophets, or the noble army of the martyrs, have they sung, "We praise Thee, O God; we acknowledge Thee to be the Lord."

So varied in creed, in character and in work have they been, that at first it may seem hard to bring them all under one banner. What had they all in common? What? Why, to an extent which is nothing short of an argument for those things which ought to be most surely believed among us, they had certain mighty motives. From Pentecost to this present hour, from Jerusalem to Chicago, the reasons which have led men and women to devote themselves to Christian missions have, in all ages, been very much the same. If from their myriad scattered sepulchres the missionaries of Christ's gospel could rise, and pass in long procession before us—if each one could bare his heart and reveal

the convictions which shaped and strengthened his life, we should have such a volume of testimony as would be absolutely irresistible. Glance but for one moment at their ranks. Here are apostles familiar to us by name only, leaders in that great host of men alike to fortune and to fame unknown, "the silent strings that send no music to posterity," who carried the gospel from Jerusalem to the bounds of China and of Britain. Here is Patrick with his persuasive eloquence, and Columba, "whose strength is as the strength of ten, because his heart is pure;" here is Francis of Assisi, the intense Loyola, the man of iron will; Xavier the frank, fearless; here Las Casas pleads the cause of his poor Indians, Eliot dwells among them, and Brainard dies an early sacrifice to their salvation; now Whitfield speeds from continent to continent with the heart of fire, winged for flight over all the world, and then upward through the stars; now Carey leaves his lapstone to give to the millions of India the Bible in their own tongue. The laurels of Cambridge University fade on the fever-stricken brow of Henry Martyn in Persia, and Duff devotes his whole life to the passion which first possessed him, "the glory of winning souls to Christ." In the solitudes of China, William Burns lies down to die, having nothing yet possessing all things; Livingston kneels in the heart of Africa, mourning over the open sore of the world; Hannington meets the spear of his treacherous foes with a prayer; and in his coral reefs Father Damien lives to die, and dies to live.

The motives which impelled these men, and thousands of others not less heroic than they, to say, "Here am I, Lord, send me," have not varied with the centuries. The same spirit that kindled the flame of Pentecost touches the heart and life of the missionary to-day.

Cardinal Newman has told us how at one time, when he was about to change his views and thereby to influence the interests and destinies of his life, he looked around him in his library and said: "If Basil and Gregory, and those names with which I am familiar—if those men were in our midst, what would they tell me to do? What would they do themselves?" Amongst us to-day the missionary army of all the Christian centuries lives. Their history is our heritage. Where they found their faith, fired their zeal, learned their fortitude, we must look for ours also. Tempted to surrender any of the motives which have hitherto impelled men to the missionary life, well may we turn to this long procession, the grandest, I think, that ever trod our earth, and inquire, "What would they tell me to do? What would they do themselves?"

Such thoughts as these may explain why I am inclined to lay so much stress upon the missionary motives.

Now we will inquire what, in the light of history, these motives have been.

I. The first motive has been furnished to the missionary volunteer when he has looked out over the world? Like his Lord, his spirit has been stirred as he saw the multitudes, distressed and scattered as sheep not having a shepherd. Archdeacon Farrar says:

"The strongest and most fruitful impulse to mission work came neither from bishops nor from churchmen, but from a Baptist and a cobbler. His name was William Carey. Teaching a poor school, brooding over the map of the world which he pasted up for his geography lessons, and seeing how vast a part of the globe was covered by waste places, fertile in sorrow, exactly one hundred years ago he read, at a meeting of ministers, a paper on the duty of attempting to spread the gospel among the heathen."

We need to be reminded, perhaps, that this attempt was itself the expression of an idea peculiar to Christianity. The gospel, as Mr. Gladstone puts it, "was to summon to its obedience every nation, every class, every character; to purge, to cleanse, to restore the whole of the fellow race of man." This, we say, was a new passion to fill the human heart. We can not read what the woman of Samaria said to Jesus, or what Peter said to the centurion Cornelius, without seeing how deep and how bridgeless was the gulf which yawned in those days between races. Beyond the confines of Palestine this horror and hatred of the foreigners was stronger yet. "A man is a wolf," says Plautus, "to a man whom he does not know." This feeling is still one of the discords in human hearts. When Moffat, hospitably welcome by the Dutch farmer in South Africa, asks that the Hottentots on the premises should be summoned to family prayers, his host breaks forth, "Hottentot! Do you mean that then? Let me go to the mountains and call the baboons, if you want a congregation of that sort. Or stop, I have it. My sons, call the dogs that lie in front of the door, they will do." The missionary said no more, but proceeded with the service, reading the story of the Syrophenician woman who pleaded only that the dogs eat of the crumbs which fall from their master's table. As he reads, the old farmer breaks in again, "Will Mynheer sit down and wait a little? He shall have the Hottentots." The new idea had reached the man, and before it barriers of race prejudice and ignorance had fallen. "My friend," he said to Moffat afterward, "you took a hard hammer, and you have broken a hard heart."

You see that the motive of what we are speaking gains its strength from the faith which Paul proclaimed at Athens. "God hath made of one blood all nations of men for to dwell on all the face of the earth." But that faith was not triumphant without a struggle. It has to battle yet. The complacent selfishness of some of us is boasting that in the future the Anglo-Saxon race is to be supreme, and, pale reflection of

this pleasant delusion, some missionaries endeavor to reduce their converts to the English or American pattern, to rid them of their common humanity, that so they may be transformed into second-hand white men. The attempt is as chimerical as it is unchristian. The gospel motive is not to make all men one in English coats or American shirts, but one in Christ Jesus.

Let me look at another result of this world-wide survey. "The very word humanity," says Max Müller, "dates from Christianity." A new word for a new thing. "Can you condescend so far," asks Quintilian, "that the poor do not disgust you?" Cicero argues that a man is not to help others if he himself suffer injury thereby. The brutal sports of the arena were not brutal in the minds of the spectators. Yet these spectators had tender hearts as well as we. "In a show given by wise Julius Cæsar three hundred and twenty pairs of gladiators fought; Titus, the good and gracious, held a series of shows, which extended over one hundred days; Trajan the Just celebrated a triumph by an exhibition in which five thousand contended." We dare not think much about that old world; but we do well to remember that barbarism and brutality were so much the accepted laws by which the battle of life was fought, the race of life was run, the drama of life was played out, that only Christianity with its new law of love was powerful to conquer them. Telemachus the monk leaps into the ring while a fierce and bloody battle is being fought out between helpless men and women and savage beasts. An angry howl arises from the crowd whose sport is spoiled, but the sacrifice of that heroic life was not in vain. Thereby "the great arena had its doom, the public conscience ratified the imperial decree, and the amphitheatre ceased."

Yes, for this new conception of humanity was based on the brotherhood of Christ. The love of Christ constrains us to see in all men those for whom Christ died. Philanthropy fathoms no depth where we do not find him saying: "Inasmuch as ye have done it unto one of the least of these my brethren." This gives force to our convictions that the field is the world, that the trophy is the human heart. We turn from Plautus as he tells us that "he deserves ill of a beggar who gives him food and drink," and stand with Patrick in his Scotch home as voices sound in his ears from the wild Irish coast—"We beseech thee, child of God, come and walk among us." We put our arm in that of Henry Martyn as he says of the heathen about him: "I feel they are my brethren in the flesh, precisely on a level with myself;" and we recognize that the survey of the map of the world which mastered the soul of Carey was irresistible, because it was bone of his bone and flesh of his flesh that was perishing. This haunting conviction follows us to-day. We are no unconcerned Lotus Eaters,—

"Looking over wasted lands,
 Blight and famine, plague and earthquake,
 Roaring deeps and fiery sands,
 Clanging fights and flaming towns,
 And sinking ships and praying hands."

No, because there is no spot of ground which is not girdled by Christ's command, no human heart which is not included in Christ's Commission.

II. Convinced of the unity of the race, and of the brotherhood of man, the missionary of the Cross has discovered his second motive by considering himself. He looks now, not out over the globe, but in upon his own heart. Not the telescope but the microscope is the instrument in his hand.

We have heard a good deal of late years about the enthusiasm of humanity. The phrase is a happy one; impossible, as we have already seen, in the old pagan world—full of eloquent meaning now.

Some of us may recall Emerson's picture of the primeval man. He says: "The aboriginal man is not an engaging figure. We are very glad that he ate his fishes and snails and marrow bones out of our sight and hearing, and that his doleful experiences were got through with so very long ago. They combed his mane, they pared his nails, cut off his tail, set him on end, sent him to school and made him pay taxes, before he could begin to write his sad story for the compassion or the repudiation of his descendants, who are all but unanimous to disown him. We must take him as we find him—pretty well on in his education, and in all our knowledge of him; an interesting creature, with a will, an invention, an imagination, a conscience and an inextinguishable hope." I am not concerned now with Emerson's theory of the origin of my audience this evening, but I retain with gratitude his concluding words—"An interesting creature, with a will, an invention, an imagination, a conscience and an inextinguishable hope." Let us suppose that on the strength of this charming picture we start off to do good to him whose portrait Emerson draws. How long shall we persevere if our staple motive is faith in the natural goodness of man and in his essential reasonableness? History answers that question. It points to the French Revolution, springing out of these very doctrines, and deifying humanity while it denied Christianity. Nothing more repulsive has ever shocked the sober common sense of Christendom than the philosophic immorality of that outburst. One hails bluff Frederick the Great (he who had been through that creed himself and outgrown it), when he turned to some German idealist who was praising the natural goodness of man, and dispatched his fine theory, after the fashion of Dr. Johnson, with the butt end of his musket:

"Oh, don't talk to me of the natural goodness of man; I know the animal too well myself." If the average life of man in all the ages is to furnish us with our standard of morals, then we may as well accept the satire on the teachings of Count Tolstoi as the true beau ideal: "You are my brother, therefore let me live with you and be dirty." Christianity says: "You are my brother, therefore live with me and be clean."

Besides, it needs to be remembered that no mere spasm of sentimental brotherhood will stand the tremendous strain involved in missionary sacrifice. Emotion wears itself out, or shows itself in a morbid craving for some new sensation. Sentimental women, nursed on novels, weep over criminals and carry flowers to murderers. The reaction from this is into hardness and cruelty. A pity which has no roots in reason can no more conquer than can the perfumes of Araby cleanse Lady Macbeth's hand. I can not too strongly insist upon it that Christian compassion has nothing in common with this. It does not preach the natural goodness of man. It leaves that to Rousseau, abandoning his children, meanwhile, to the foundling hospital. A Savior moved with compassion, with a face wet with tears, a brow pierced with thorns, hands pierced with nails, and a heart broken with love, is not the ideal of art, of philosophy, of natural inclination, of self-interest. But it is the divine reality which reigns to-day. Chalmers looks down upon one of the foulest and most repulsive portions of Edinburgh, and says to his companion: "A beautiful field, sir; a beautiful field." What conception of beauty is this? He looked through no Roman eye, admiring robust vigor; no Greek eye, fascinated with faultless grace. No, but through the eye which centuries before shed tears over Jerusalem.

Here, then, is quite another motive from the enthusiasm of humanity in its natural goodness. This is, let us rather say, the despair of humanity in its natural depravity. Now to deny that this motive has been most powerful in impelling men to missionary effort would be to deny the teachings of history from the first. "Dead in trespasses and sins." "In me—that is, in my flesh—dwelleth no good thing." "The heart is deceitful above all things, and desperately wicked." Augustine would have subscribed to all this, so would Thomas à Kempis, so would John Bunyan, so would George Whitfield. Where did they learn it? Not from Scripture alone, but also from an acquaintance with themselves. "I am more afraid of my own heart," Luther said, "than I am of the Pope and all his cardinals." We think of the great Italian whose soul seems yet to be the haunting shadow lying over Florence—

"Fair city of that land
Where poet's lip and painter's hand
Are most divine."

"I found the original of my 'Inferno,'" said Dante, "in Florence." No one had more to do in rousing and guiding that mighty outbreak of missionary enthusiasm which is connected with the name of William Carey than Andrew Fuller. Where did he learn this deep horror of the unregenerate heart that prompted him to such wonderful efforts to send Christ to the heathen? Read his early experience: "One morning, I think in November, 1709, I walked out by myself with an unusual load of guilt upon my conscience. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I thought surely that that must be an earnest of hell itself. The fire and brimstone of the bottomless pit seemed to burn within my bosom." Fuller did not believe himself to be an exceptional sinner. Tremendous views of sin had indeed possessed his mind, but, whether seen or not, the sin was there in all men. I dare to say, therefore, that our earnestness in this missionary enterprise will be determined largely by what we think about sin. No one ever yet honored Christ highly who had low views of sin. Let sin be spoken of and thought about in any other than the New Testament way, and one of the mightiest motives to missionary efforts dies at once.

Now, these strong persuasions in reference to sin have only served to intensify the missionary's feeling as to the value of the soul. To the eyes of the Crusader the Holy Land seemed all the more precious because it lay locked in the grasp of the Saracen. The gay spirit of Francis Xavier, the popular young scholar of Paris, is to be won for missions. How? Ignatius Loyola throws over him the spell of that one unanswered question, "What shall it profit a man if he gain the whole world and lose his own soul?" Now he meets him in the chase, now he confronts him in the lecture-room, now he looks with him down the winding river Seine, now he accosts him in the hour of defeat or disappointment, now he surrounds the eloquent professor with pupils won to Xavier by his praises of him, now he fills the purse which his improvidence had emptied; but the refrain to his words is ever the same. Pleasure, fame, scenery, sorrow, success, poverty, wealth, are all set to the music of this one question, "What shall it profit a man if he gain the whole world and lose his own soul?" Under the ceaseless cannonading Xavier surrendered. He left all to carry Christ to the perishing. His passion for souls, born under that one question which Loyola put to him, seems never to have cooled for an instant. When his friends remonstrated because he would land, helpless and unarmed, on a savage shore, he cried, "If these lands had

scented woods and mines of gold, Christians would find courage to go there; nor would all the perils of the world prevent them. They are dastardly and alarmed, because there is nothing to be gained there but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honor to which such a sinner as I am may not aspire; but this I dare to say: that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul."

I turn from this noble utterance to the spiritual covenant drawn up by Carey, Marshman and Ward, and to which they adhered till death, and as the first article I read, "It is absolutely necessary that we set an infinite value upon immortal souls."

I catch an echo of Xavier's words in what, not many years since, a converted native said, nearing one of the islands in the Southern seas. His companions urge on him, as on the great Jesuit, the perils that lurked along the shore. "Don't go there—there are mosquitos there; there are snakes there." "Is that all," he replies; "are there men there?" "Yes, there are men there, but they are so savage that, if you go there, you will peril your life." "Oh," he says, "never mind; where there are men the missionary ought to go."

The Christian eye is what we need. The tears that Jesus wept are strangers to any other. Sir Joshua Reynolds said to a gentleman who had just purchased one of his canvases: "There are six pictures on that canvas—some better, some worse, than the one you see." In every man the world over, the missionary sees two men, the one afar off, the other brought nigh; the one lost, the other found; the one without hope and without God, the other rejoicing in hope of the glory of God. His aim is to conquer the first and to discover the second. He will know no peace until from the lips of the heathen he hears the cry:—

"And ah! for a man to rise in me,
That the man I am may cease to be!"

This leads me to add that, looking in upon his own heart, the missionary learns the priceless importance of regeneration. He knows too well the nature with which he has to deal, to be satisfied with anything short of this. Christ came to make all things new. But how? Not by ignoring the facts of sin, as the schools of philosophy already alluded to have done. No, nor by freeing man from being, and crowning him, as the highest prize to be striven after, with annihilation. This was the method of Buddha, who seems to come so near to Christ in his sorrow for sin and his pity for men.

It is the peculiar glory of Christianity that it reveals a salvation by which sin is subdued, while the man himself is to be saved.

This is the unique glory of Christianity, but it has not been maintained by any lowering of the New Testament view of the heinousness of sin, or of the pricelessness of the human soul, or of the radical character of the new birth.

The hearts of the most savage have responded to the doctrines. "Hardly a day passes," writes a Moravian missionary from the West Indies, "in which we are not visited by persons bemoaning their sins and crying for mercy." The same record tells us how a child of twelve cried: "Oh, I never thought that my sins placed the thorns on our Savior's head, and drove the nails into his hands and fastened him to the cross! I know it now; but he has forgiven me." New creatures—a West India proprietor stated, in the British House of Commons, that members of the Moravian Church brought a higher price as slaves than did others. Speaking of the civilizing influences of the gospel in Africa, Moffat tells us that the desire for decent dress came when the evil spirit had been driven out. Clothed, and in his right mind, the rescued demoniac sat at Jesus' feet. "But it was not till the heart was touched, not until some of the women began to feel their sins—to feel that they were bad and dirty and ugly within, as well as without. After they were reformed they began to feel that they were new creatures, and then it was that they began to desire to have new clothing."

Now these convictions as to the soul, and as to sin, and as to the new birth, have been at the back of all great missionary movements since the day when Peter preached at Pentecost. Where the enthusiasm of natural goodness, where mere sentiment and emotion, where philanthropy, where civilization, where self-interest have fallen back beaten, Christianity has marched to victory.

III. The missionary, looking out over the world and in upon his own heart, finds two powerful motives impelling him to his life of service and self-sacrifice. Out of them springs a third. The loss of the soul with which Loyola confronted Francis Xavier was so terrible because it was a loss in the great to-morrow even more than in the brief to-day. Carlyle says: "This little period of life is an infinite arena where infinite issues are played out. This truth we must recognize in Christianity, and its belief is independent of all theories."

We are not concerned with theories now, but with some very plain facts of history. Their teaching is that another motive has been found when the missionary has looked forward into the future. A popular preacher speaks thus of Christ and his gospel:

"Humanity without Christ in all the realms of heathendom has lost the fellowship of angels; it has adored devils for deities; it has reeled back into the abyss. Christ came to flash new light into its darkness,

to thrill new life into this valley of dry bones; he came to re-teach to mankind what manhood is, and what is the meaning and possibility of truth and purity and justice."

Undoubtedly, all this is true. But is there not much more to be said than this? The Hindoo widow dies on her dead husband's funeral pyre in order to join him in another world. China spends one hundred and fifty millions of dollars a year in sacrificing to the dead. It is when he has looked onward to that "infinite arena," as Carlyle calls it, that the missionary, in all the centuries, has been touched to the finest pity. Patrick and Xavier and Zinzendorf and Carey were men not less loving, not less hopeful, than we. But they leave us in no doubt as to the agony of heart which oppresses them when they think of the future of the heathen. I believe it will be found that no feeling is more general, none mightier than this, from the days of Paul to the days of Whitfield. "Repent," is the voice from Mars Hill, "because God hath appointed a day in which he will judge the world in righteousness."

No man more than Felix needed to be taught what manhood is, but it was when Paul reasoned with him of judgment to come that Felix trembled. "Heaven," Confucius says, "means principle." The lack of principle means unfitness for heaven, and exclusion from it. We hear this solemn truth in the apostolic preaching. Amid much error it is still a clear voice in the mediæval missionaries. Every awaking to Christ-like zeal for the salvation of the perishing has had this intensely momentous background.

It was while preaching to slaves in the West Indies that Zinzendorf sang:—

"Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully absolved through Christ I am
From sin's tremendous curse and shame!"

It was when a missionary was reading that verse which is gemmed with saved souls, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish," that the South Sea Islander cried with unwonted tears, "Is that true! Can that be true?"

In the early Minutes of the Baptist Missionary Society I am met with this exclamation: "What pains and expense does it not deserve to attempt to rescue at least some out of so many millions from ruin?"

"His soul is lost, I think," Judson says to a learned Burman, speaking of some one who had lately died. "Why so?" "He was not a disciple of Christ."

Mr. Studd has told us that the motive which led him to leave for-

tune, friends and fatherland, and give himself to the China Inland Mission, was the conviction that the heathen are lost without the gospel.

When Napoleon and his army were searching the Alps, an avalanche, sweeping across the ranks, bore into the abyss below a little drummer boy. He was not seriously injured, but he was carried down out of reach of his comrades, unless some special effort were made to save him. He scrambled to the top of the mass of snow and ice, and waved his hand aloft in token that he was still alive. Round his neck hung his drum; above him, hundreds of feet, now near, now winding further off, now circling within sight once more, marched the weary army. The boy began to beat the military calls to which he had been trained. In that clear air each sound was heard with terrible and pathetic distinctness. Could nothing be done to rescue him? Hardy veterans looked down on him through their tears. So brave, so dauntless, so doomed. But Bonaparte, though told of the boy's fate, spoke not a word. Let him perish! Had he not said himself, that the people were only "food for powder"? What was a little drummer boy to Italy? The cold crept over the lad, and he quickened his efforts. But the army passed on. Melting away over the ridge, he watched his comrades as file on file vanished. No rescue for him! Then fearless still, though abandoned to die, the boy suddenly changed his note. No longer the tattoo, the advance, the charge, but, after a moment's pause, a funeral march. That sound was the last that came from the brave drummer boy, who lies yet in the snowy winding-sheet of the Alps.

When I read the journals and letters of missionaries in all the centuries, Catholic and Protestant, I seem to see men haunted by the dead march to whose ceaseless music, rising from the abyss of their abandonment, millions were moving on day and night into a hopeless future.

No doubt there were divergencies of view as to the character of that future, as there were also as to the slow or speedy coming of Christ. But in the face of the solicitude with which the hearts of missionaries for nineteen hundred years have been filled, it is certain that a motive of tremendous power was furnished by the conviction that to be out of Christ was unspeakably tragic, as to be in Christ was unspeakably glorious.

These men were not hysterical rhapsodists. They were self-possessed, they were persistent; they were men of iron will and strangers to fear. "My mind," Andrew Fuller exclaimed on his death-bed, "is calm; no raptures, no despondency. My hope is such that I am not afraid to plunge into eternity." Now it was the passionate yearn-

ing to bring the heathen to this same confidence that lay at the heart of the whole missionary enterprise.

IV. Out over the world, a motive there; in upon their own hearts, a motive there; away with the future, a motive there. Then, once more, they looked round upon the Church of Christ, and they found a further motive there. "Susceptible of a passion for missions!" This is what young Judson says about himself, and the little band of men like-minded with himself. They longed to "tell it out among the heathen that the Lord is king."

News came, once on a time, that in the Edinburgh Infirmary a poor Laplander was lying, ignorant of every language save his own; and that language no one in all the city could speak. They carried the news to Dr. Duncan, the eminent Hebrew scholar. "I do not know the language of the Laplander," he said; "but in order to be able to tell him the gospel of Jesus Christ, I will learn it." Has this willingness been universal in the church of our Lord on earth? Has it been the rule? Has it even expressed the large exception? Christian missions, as they stand to-day, have had to battle for their life with the very men who ought to have swollen their ranks, filled their treasury, and swept them forward to victory. Turn now, for proof of this, to the experience of William Carey and his few fellow-workers. Sydney Smith was a clergyman, and when he boasted of "rooting out a nest of consecrated cobblers," he had at his back the common sense of the most sensible, and the patriotism of the most patriotic Englishmen of his day. "If the plans of Carey succeeded," said he, "we should be swept from the peninsula by pagan zealots; and should lose, among other things, all chance of ever really converting them." "We admit," such was his conclusion, "we admit the Hindoo religion to be full of follies and full of enormities; we think conversion a great duty; and should think it, if it could be effected, a great blessing; but our opinion of the missionaries is such that we most firmly believe, in less than twenty years, for the conversion of a few degraded wretches who would be neither Methodists nor Hindoos, they would infallibly produce the massacre of every European in India." These words were written in sober earnestness, not by Gallio, or the town clerk of Ephesus in the first century, but by a Christian minister in April, 1809. Not a hundred years ago. Now they sound like the screaming of Sydney Smith's own Mrs. Partington, when she tried to drive back the Atlantic Ocean with her mop.

It must be confessed frankly, that Carey found his own brethren scarcely more polite and certainly not a whit more enthusiastic. At a ministers' meeting he proposed for discussion, "The duty of Christians to attempt the spread of the gospel among heathen nations." Nothing

very revolutionary in that, yet the chairman detected dynamite at once. "Young man," he shouted, springing to his feet, "sit down, When God pleases to convert the heathen, he will do it without your aid or mine. You are a miserable enthusiast, for asking such a question. Certainly, nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first."

Carey was not to be silenced. He wrote at once "An Inquiry, with the Obligations of Christians to use Means for the Conversion of the Heathens." The theologians were down upon him from all sides, Herod and Pontius Pilate made friends for the occasion, and the hyper-calvinist struck hands with the ultra-arminian in the attack. "God does not claim faith in Christ from all men," said the one. "Man is not accountable for his rejection of the gospel without spiritual illumination," said the second.

Even hearts as brave as Carey's own, were startled at the tremendous thought, that on the church this commission was still binding. "If the Lord should make windows in heaven, might such a thing be?" asked the very man who afterward became the foremost champion of missions.

Poor Carey, the cobbler, who had not the highest reputation for his shoes; the schoolmaster, who said years after with a twinkle in his eye, "When I kept school, it was the boys who kept me;" the village pastor, with a salary of eleven pounds a year—who was he to dream of missions to the heathen? "What, sir," asked the oldest and most respected minister in his circle—"What, sir; can you preach in Arabic, in Persian, in Hindoostani, in Bengalee, that you think it your duty to preach the gospel to the heathen?"

Schopenhauer is very likely right, when he declares that "enthusiast, without capacity are the really dangerous people." But this little band of enthusiasts had capacity. Their convictions were rooted in reason. Among them were men whose scholarship, whose theological ability, whose executive skill, whose moral nobleness, placed them in the front rank of that age. The church was soon roused to her duty. The piety and consecration of the century have been freely laid, since then, on the altar of missionary enterprise. With a hundred years of history throbbing with life to-day, we need not fear to face the inquiry, Are missions a failure? We need not be surprised at the question, nor need we deplore it. This thing has not been done in a corner. The world is now brought to our door, and lies every morning on our breakfast tables. No secret society, boasting of mysterious conquests in regions closed to common scrutiny—the records of the missionary are public property. The impulse which was given to the evangelization of the

world in the eighteenth century finds us in the nineteenth with seventy missionary societies, twenty-four hundred missionaries, twenty-five thousand native preachers, a membership of a million in the mission churches, and the Scripture translated into nearly three hundred languages and dialects.

V. To complete this summary of the motives which have moved men to attempt the evangelization of the race, I add one more—the missionary has not only looked out over the world, in upon his own heart, forward to the future, and round upon the church; through the blue heaven above him bent, he has looked up to the throne of God. He has found his crowning motive there.

Andrew Fuller, surrounded by Christians living at a low rate, and all the while complaining that they could draw no consolation from the gospel, hit the nail on the head when he said: "One great reason, perhaps, why so many Christians go destitute of comfort, is because they care so little about anything else. God, therefore, justly withholds it from them. If they were more to seek his glory and the extending of his kingdom in the world, they would find consolation come of its own accord."

"God so loved the world that he sent—" This same Jesus, the Savior of men, waits still the consummation of all things. His promise is our stay, "Lo, I am with you always, even to the end of the world." Round the purpose of the Father and the presence of Christ and the promise of the Spirit, the tide of missionary endeavor ebbs and flows, rises and falls, through the centuries. But these mighty motives never change. It is good for us now and then to mount above the discussions about men and money and methods; to rise into a clearer atmosphere, and to lift our eyes to the hills whence cometh our help. God's purpose is to be accomplished, although no man say "Here am I, send me," although not a dollar flows into the exchequer, and although every society is numbered with the dead. We know that no such time will ever come; but after all, our main stay is not in these things, but in the Lord who made heaven and earth. In the great mosque of Damascus you can still decipher, in pale-faced Greek letters, the words put there twelve hundred years ago, when that building was a Christian church: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." For centuries the Mohammedan has passed beneath that portal in triumph, smiling scornfully at the inscription. But it waits until God, even the Father, shall have delivered the kingdom to his Son. We can wait also. The promise is ripening to its fulfillment. This last hundred years has done much; but the next hundred will do far more. Such a gathering as this has never before been possible in the history of missions. We are one in

heart, in hope, in faith. We lift our voices without one faltering or fearful note, and with our eyes fastened on our throned and victorious Savior we say, "We believe in the Holy Ghost."

I am not assuming now that all the motives which have impelled men to missionary enterprise have been enumerated. Nor have I mustered a tithe of the illustrations with which the centuries fortify these that have been recalled to your memories. But in what has been said, I think it can be claimed that we have been living on the solid plains of historical facts, not in the fascinating but illusive altitudes of unsubstantial theories.

Now, let us conclude by glancing at our motives once more, and gathering from them fresh incentives to Christian endeavor.

You will notice, that standing with the missionary heroes of these nineteen centuries, you, as they, find yourself confronted by incentives to work wherever you look.

Your eye sweeps over the world. It is not the world of Paul or Augustine or Cosmas or Francis Xavier. Very slowly it has been revealing itself. Even in our own time a new continent may be said to have been discovered, and where only a few years ago

"Geographers on pathless downs
Placed elephants instead of towns,"

We know that there are broad rivers, fertile plains, noble mountains, and a teeming population numbering many millions of people. To us, then, the motive to go into all the world and preach the gospel to every creature is more powerful than it ever was before. Your eye turns in upon your heart, and there, as in a camera obscura, you see what is the heart of humanity at large. Foremost among the students of comparative religions, Professor Max Müller comes to us with his weight of learning, and what does he say? "Let missionaries preach the gospel again as it was preached when it began the conquest of the Roman Empire and the Teutonic nations; when it had to struggle with powers and principalities, with pride of civilization and savagery of life, and yet came off victorious. At that time a simple prayer was enough: 'God be merciful to me, a sinner.'"

Your eye looks forward into the future. A century, matchless in its missionary achievement, is here to testify that the human conscience everywhere responds to the solemn revelation of Scripture as to a judgment to come. Awful questions do indeed oppress the heart and the intellect of thoughtful men as never before. Where, until lately, it has been too customary to dogmatize, it is no longer allowable now. As to the fate of the millions who in the past have gone on and up into the presence of the Judge of all the world, there was never so little disposition to pronounce confident sentences as there is to-day. But

never, surely, was the conception of the religion of Christ so grand as now. We believe that, lifted up, he draws all men to himself. We believe that he is the living God, the Savior of all men. We believe that what we know not now, that we shall know hereafter. Your eye looks round upon the church. What a sight meets it to-day. I am not claiming that all Christian people are alive to their privilege and responsibility, but it needs only a very slight knowledge of the facts of history, to be assured that the church was never so much aroused as now. If Sydney Smith should launch his diatribe at the close of the century as he did at its commencement, an official blue book of the very government which he believed to be imperiled by Carey and his brethren, would tell him—"The missionaries in India hold the opinion that the winning of converts is but a small portion of the beneficial results which have sprung from their labors. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the government."

Your eye looks up to the throne of God. Unchangeable as he himself is, yet the multitude gathering there has been swelled in this nineteenth century by vast throngs from all nations and kindreds and people and tongues. The great multitude of the redeemed are crying as never before, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

It must be confessed that these motives are complete. Above, beneath; forward, backward; within, without; they meet you everywhere. The missionary enterprise is like one of the great ocean steamers. It is propelled by the winds of heaven, by the billows of the sea, by the machinery within its own sturdy hull.

They are also astonishingly uniformed. I find them at work in the heart of Columba, of Loyola, of Zinzendorf, of Brainard, of Hannington. Alexander Duff, the Protestant, bows to them; but so does Xavier, the Romanist. Mingled with much error, lowered by worldly policy, hidden behind superstitious coverings, it yet remains true, that when you listen to the beating of the missionary heart in all the centuries, it yearns over the world, mourns over sin, burns with love for Christ, and bows low in faith before the throne of God.

I believe, did time allow, that it would be possible to show that these motives are not disconnected and independent. They are a five-fold cord which can not be easily broken. They are a chain in which each link is necessary to every other.

To hesitate to regard the whole human family as made of one blood; to deny, or even to doubt the depravity of the heart; to throw an

illusory haze over the reality of a future judgment; to relieve any one Christian of personal responsibility; to question the present sovereignty and the ultimate triumph of Christ, would not affect one of these motives only, but all of them. It would do so, as surely as does the removal of any one stone impair the integrity of the whole arch.

But I turn from such a thought. I call for faith commensurate with the force of this simple historical argument. Samuel Rogers looked at Montalambert, one of the most devout as he was also one of the most fascinating men of our century, and he said: "I envy that young man, not for his youth, nor for his fame, nor even for his handsome wife, but for his faith. He seems to believe in something, and that makes a man really happy." Is this true? The happiest men I have ever known have been ministers and missionaries. On one of the old Roman coins there is a figure of an ox standing between the plow and the altar, with this inscription, "Ready for either." This is the attitude which we must assume—rejoicing to plow the furrow; rejoicing, if it must be so, to be laid upon the altar.

The time has come when men no longer count the cost of going as missionaries, but rather the cost of not going. Do you remember how, when St. Philip Neri was an extremely old and infirm man, on the verge of the grave, he had himself carried out into the open air, and placed opposite to the door of the Theological Seminary in Rome, that so he might look into the faces of the young English students who were soon to go forth to court, and many of them to meet, martyrdom in the land of their birth? With such affection and almost with such envy we look into the faces of those who, in the springtime of their lives, prepare to live, to labor, to die for their brothers the world over. It was never so inspiring a thing to be a missionary as it is now. Voices from the earth, from the heart, from the future, from the church, from the throne, urge us to go out into all the world and preach the gospel to every creature. If it be bliss, in these closing years of the nineteenth century, to be alive, assuredly then "to be young is very heaven." The heart of the Christian Church is beating loyal to ministers. Training-schools for missionary workers are springing up all around us. The severe scrutiny through which missionary methods are passing will certainly lead to the changes for which the time is ripe. Nothing short of distinct and deliberate treachery to these motives which I have summoned before you can hold back a harvest for Christ, such as we have scarcely dared to dream of even in our most glowing moment.

My task is done. If what I have only roughly sketched out as a line of argument be true to the facts of the case, then from the day of Christ and the first preachers to our own time, there stretches a real

and unbroken missionary succession. It is a succession of the mightiest motives which ever yet impelled the human heart. It draws its strength from the widest survey of this earth; from the most fearless scrutiny of the nature of man; from an onward vision into the infinite arena of the future; from a true conception of personal responsibility, from an abiding faith in God as the Ruler, the Judge, the Father of us all.

Verily, "thou art the King of Glory, O Christ."

"The weight of the whole world's good wishes with Thee goes.
Blessings and prayers, in nobler retinue
Than sceptered king or laureled conqueror knows,
Follow Thee, wondrous Potentate."

Neglected Fields.

BY E. H. RAWLINGS, VANDERBILT UNIVERSITY, NASHVILLE, TENN.

"Neglected fields!" A broad theme indeed; as broad as this world, and as deep as Christian history. I wonder if there was ever a single field in all the great world-field, in any age of the world, thoroughly worked. I wonder if the fidelity, the methods, the results of any enterprise undertaken by the church militant, were ever quite up to God's ideal. Only Jesus Christ, the God-man, I suppose, was ever able, in the history of this world, to say with truthfulness, "It is finished"—to say, when the opportunities of work were ended, the work was also. Take the home-field. Out of one hundred and twenty millions of men in countries that are nominally Christian, and where the proportion of preachers is one for every eight hundred of population, not more than one-fourth, or about thirty millions, are truly Christian—the rest called Christian for want of other basis of classification. Something is wrong here. *Neglect* even in the home-field. But if we characterize the home-field as "fully manned" or "thoroughly worked," then, compared with these, we must say of those foreign fields in which missions have been deemed most successful and prosperous, "*neglected!*" Japan is called "the greatest miracle of modern missions," "the wonder of the ages," and yet, of her forty millions, only twenty thousand are Christian.

But worse still. There are many other foreign fields so poorly worked that if we say of that just mentioned "well occupied," we must say of these last, in comparison, "*neglected.*" There are ten million square miles of territory in heathendom upon which, as yet, the Christian missionary has never set foot. Seven hundred millions of the one thousand millions and over of heathen living to-day never heard the sweet accents of the gospel, and know not that there be a Christ. The

Lord Jesus Christ said to his disciples, and through them to their successors in every age: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned;" and yet, to-day, after fifty generations of men and women have lived and died, the number of those who do not believe in Jesus is twenty-fold as great as the number of those who do! Let me repeat this, and italicize every word (and may God's Spirit lay it upon our hearts with leaden weight!)—to-day, after nearly nineteen centuries of trifling and neglect, *the number of those who do not believe in Jesus Christ is twenty-fold as great as the number of those who do!* Could any word more appropriately describe the sad condition of the world-field to-day—or, as a matter of fact, in any other day, than the solemn, reproachful word, "*neglected!*" And we can not lay the blame at God's door. The Master said to his first missionaries, and through them to all the rest: "Lo I am with you always, even unto the end of the world;" and from the life of that earnest, faithful Preacher, who has gone forth in the strength of his Spirit to teach the nations, God has never allowed that presence to fail; so that wherever the word has been preached by devoted men, as the channel of its conveyance, there has his grace been present, and wrought effectually with it in the conviction, sanctification and salvation of the soul. The blame is all our own; the blood of these dead and dying millions is upon the head of the Church. The responsibility is hers, because the commission was to her. Her indifference to the bounden obligation upon her has been fearful indeed; her *neglect* unpardonable upon any ground save the infinite mercy and forbearance of her compassionate Head.

I shall not attempt, then, to discuss all neglected fields, for all are in a sense neglected. But as your committee contemplated, of course, shall seek to bring as vividly before your minds as possible those fields, or a few of them, that are as yet closed to the gospel missionary, or if open, not occupied, or if occupied at all, only recently, and by a number of workers that, without speedy reinforcements, can hope to make scarcely any impression upon the great mass of heathenism they must daily meet and face. I shall give the situation as nearly as I have been able to discover it, leaving you to deduce for yourselves the demands and outlook.

As has been intimated, all the doors of heathendom are not yet open to Protestant Missions, though, perhaps, there is no field in which missions have not been attempted. Thibet is still closed, as most missionary periodicals will tell you. This country, bounding China to the west, and tributary to the Chinese Government, embraces a territory of something like seven hundred and fifty thousand square miles, or as much as that part of the United States east of the Mississippi River. Buddh-

ism, or a rather unique form of it known as Lamaism, is the dominant religion, of which there are in the country sixty thousand priests. Buddhism is found here, moreover, in its liveliest and most aggressive form. From Lhasa, the capital, are sent out into all parts of Asia, one hundred thousand Buddhist priests in the interests of this religion, and it is said that ten thousand proselytes to Buddhism were the result of a recent Mohammedan movement in China. These priests are at work. Moravian missionaries attempted to enter Thibet as early as 1853, but with little success. Finding it impossible to reach her through Russia, they thought to do so through British India, and, while they did not succeed in establishing missions in Thibet proper, they did establish some among the Indian border provinces, which they have held ever since. Recently these same missionaries have gone further north, actually into Thibet, to Let, the capital of the province of Ladak. "The assault then upon Thibet," says *Protestant Foreign Missions*, "is now fairly begun."

Nor is Thibet the only field closed against gospel missionaries. This is claimed by very many authorities, who would tell us that, when Thibet is opened, the world field will be entirely cleared—then will have been rolled away all the stones from the door of the mighty sepulchre in which lie buried the heathen dead; and all that then need be done for their salvation is, that the missionaries of the gospel shall enter the open door, and speak into the ears of the sleeping millions the Word of God, that can alone give them life. 'Tis not true. Says the *Gospel in All Lands*: "Afghanistan is as thoroughly closed to missions as Thibet. The latter country has missionaries at its doors and in its borders, . . . although we believe no footing has been effected in the capital. In the same way, at the gates of Afghanistan, on the eastern side of the mountains, there is a flourishing mission which has made many converts. But a Christian missionary in Afghanistan proper would be killed among the fanatical Mussulmans there quicker than among the Buddhists of Thibet. And Beloochistan is not much better, except at the few posts where British soldiers are stationed. Turk-estan is about the same. Many attempts have been made to enter Abyssinia, but without success. The same may be said of large parts of Mohammedan Africa. Indeed, Russia is not open to missions of the Protestant sort." In Persia, open preaching to Mohammedans is not allowed, although the Word of God is circulated and finds willing readers. Arabia can hardly be said to be closed against the gospel, though missionary work is difficult and, indeed, perilous, at least among the three millions of Arabs that are under Turkish rule. "No doubt," says *Protestant Foreign Missions*, "that when open conversions took place, there would be persecution even among the independent

tribes; *i. e.*, those not under Turkish rule." "But," it adds, "we must not think of Arabia as closed to the gospel." But whether it be actually closed or not, certain it is very little has been done here, as will appear by the account given at the World's Missionary Conference last year, by the Rev. Dr. Bruce, pioneer of missions in Arabia, and whose one parish, embracing an area of five hundred thousand square miles, included the whole of the three ancient kingdoms of Babylonia, Elam and ancient Persia, the whole of the Persian Gulf and a good slice of Arabia. About this territory he says: "There are at present only two European male laborers, and two ladies—one of these is ill, the other has not yet learned the language; but, I thank God, we have some native laborers who scatter the Bible throughout the length and breadth of the land." The article quoted above, from the *G. A. L.*, also says that Russia is not open to missions of the Protestant sort. A dispatch from St. Petersburg, of July 12, reported by the *Review*, says: "The Government has totally suppressed the Lutheran Church in Russia. . . . This is another attempt to thoroughly Russianize the Russian provinces." Protestant preaching is not allowed by an avowed missionary, although much good may be, and is being, done by the British and Foreign Bible Society.

Now, the fields I have mentioned are not unimportant by any means; they are exceedingly important; and yet, if comparisons are allowable at all in things that concern the interests of immortal souls, when all things are infinitely important, then there are other fields even more important than these, because they are larger, and so promise more, and because, if possible, they are more destitute. To two of these I want to call your attention, *viz.*: Inland China and very much of the continent of Africa.

To say that China is an important field in every sense is to waste words; none could or would deny that for one moment. That it is, perhaps, the most important mission field will appear—in the first place, from its position of relative importance among the nations of the world; and, in the second place, from the great mass of human souls contained within its borders. Said Mr. Swanson before the World's Conference, speaking of China's relative place among the nations and mission fields of the world: "China has sprung into the plane of public opinion; it has forced itself on public thought. China is the agony of the Colonial and American statesmen. It is the ruling power in all Central Asian questions. You go East—you begin at the Red Sea, and pass down it, and then across the Indian Ocean, and then sail over the Bay of Bengal until you come to the Malay Archipelago, and over the southern part of the China Sea until you come to China, and, I say, without the slightest fear of contradiction, that of all the

countries you pass, the only one that is proving itself a potential factor in contemporary history is the Chinese Empire."

China, extending over twenty degrees of latitude and twenty-four of longitude, or about two million square miles, has a dense population variously estimated at from two hundred and fifty to four hundred million people—probably not less than four hundred million. The facts that I shall give, showing the situation in China, and which are, in the main, correct, have been gleaned from various sources, largely from a strong and pithy little tract, with which most of you are acquainted, I presume, entitled "A Group of Facts on Foreign Missions"—corrected from other authorities that I consulted. If each heathen man, woman and child in China could stand for one letter in our English Bible, it would take over one hundred Bibles to represent them, while the Epistle to the Romans would represent the Christians. The Chinese holding hands would reach four times around the earth at the Equator, while all the converts to Christianity together would extend scarcely fifteen miles. One in every four of the world's population is a Chinese, and one-third of the heathen world belongs to China. If the population could be equally apportioned to the one thousand and few more missionaries, each would have a parish of four hundred thousand souls, maybe very many more. The proportion of preachers in this country is one to every eight hundred of population; in China *one to four hundred thousand*. But these millions are not equally divided among the present force of missionaries; for, while the districts and cities along the coast are fairly well supplied with workers compared with other mission fields, further inland there are whole provinces in which are no resident missionaries, and millions upon millions of people that never heard one word of the gospel. One might cut a swath there one thousand miles long by five hundred wide, and find in it not one missionary. Two-thirds of China's four hundred millions are yet without the knowledge of Christ. Mongolia, Eastern Turkestan and Thibet have a combined population of about fifteen millions, and, covering an extent of territory very nearly as large as the whole continent of Europe, have, perhaps, scarcely a half dozen men to tell them of Jesus Christ.

Now, of the eighteen provinces of China proper, two have no permanent mission stations, and seven others are occupied by missionaries of the China Inland Mission alone, unless other societies have sent out men recently. So that, if we take those who have not heard of Christ in the seven provinces that have been longest worked, those in the other eleven provinces more recently undertaken, with the same in the western dependencies of Thibet, Mongolia, Manchuria, etc., we shall have in China, and mainly in that part of China known as Inland

China, not less than two hundred millions who not only never heard the gospel, but are entirely beyond the reach of its present missionary force. When we listen to facts like these, and begin to take in China's gloomy situation, we understand something, at least, of what that man of God and champion of missions in Inland China, Rev. J. Hudson Tozer, felt, who, speaking from a heart burdened for years with the face-to-face knowledge of this mighty nation's fearful condition, and yearning for her conversion and salvation, exclaims in a vehement appeal to the conscience of the Church: "The claims of an empire like this should surely be not only admitted but realized. Shall not the eternal interest of one-fifth of our race stir up the deepest sympathies of our nations, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery arising from one-half of the heathen world, pierce our sluggish ears, and rouse us—spirit, soul and body—to one mighty, continued, unconquerable effort for China's salvation?"

But what of the second of the two great fields mentioned? Africa, the "Dark Continent," the "Lost Continent," so called because she has been lost to the rest of the world and unknown through so many centuries. Africa has a territory of about five million square miles, with a population of two or three hundred millions; and yet, so poorly is she occupied by missionaries of the gospel, that if her millions were equally apportioned among her present missionary force, each lay and ordained worker would find himself in charge of a parish of not less than two hundred and fifty thousand souls. This, too, when we include those points in the west on the coast that are comparatively well worked, and also South Africa where Christian missions are at their best. "West Africa, or that part of Africa west of Greenwich and ten degrees east, with a territory of something like two or three million square miles, and over fifty million of population," says Rev. Mr. Allen, "is still almost enveloped in Mohammedan darkness." He says further: "As for the interior, it is at present almost untrodden by the missionary's feet. If heathen and Mohammedan darkness were indicated on that gigantic map before you by black, and every little missionary center by a speck of white proportionate in size to the christianized population, you would scarcely be able to distinguish beyond the platform anything but one prevailing color of pitchy gloom. West Africa, instead of being a ground of boasting, is for the most part lying in the very lowest depths of degradation and devil worship."

But in Central Africa the condition of affairs is still worse than in the west. Passing over the great Desert of Sahara, that is being at present irrigated and settled, and the Congo region, that, recently opened up to the world, to commerce and Christian missions, and,

presenting a most promising field, is, nevertheless, very poorly occupied, with here and there a station or chain of stations, we notice that wonderful district lying between the Sahara and the Congo, viz.: the Soudan, in its three great divisions of Western on the Niger River, Eastern on the Upper Nile, and Central around Lake Chad. Missions have been attempted, and with a degree of success, on some parts of the Niger, but there are still in this great region of country not less than seventy millions of people among whom there is scarcely a single missionary of the Cross. Mr. Guiney, before the World's Conference, speaks of a solitary missionary in the Soudan, Mr. Brooke. And this same Mr. Brooke, I suppose, in a letter from Central Africa, reported by "A Group of Facts," thus describes the gloomy condition of affairs there, calling special attention to the Soudan: "The nearest mission station south is one hundred and ten miles, established but a few weeks ago. A vast sea of towns and no lamp to show forth the gospel, till over one thousand miles to the southwest we come to a little spot of light. Again the darkness is broken by scattered points of light in the Lake district, but over one thousand miles of utter darkness are between here and there. Then comes that brilliant spot of the Christians of Uganda, but nearly one thousand miles of fiendish ferocity lie between us and them. Looking away to the northwest, we see nothing but seventeen hundred miles of midnight darkness; while to the north there are crowded villages inhabited by the fiercest cannibals; great walled towns and crowded market-places; all in utter darkness. Away over the Sahara, with its fierce robber tribes, two thousand miles to the Mediterranean, but no ray of light. Northwest again the same, till twenty-two hundred miles away we see scattered points of light from the North African Mission, and between us and the bright light of the Niger and the Cameroons are five hundred miles of the fiercest and most degraded blackness." "In a word," continues the little tract, "Central Africa, with an area ten times that of Germany, and three times the size of the Mediterranean Sea, with twenty times the population of New York State, and more densely populated than any part of America, has only, as yet, been touched on a few of its borders, and that largely by pioneers. The great Soudan, two thousand miles long and one thousand miles broad, with a population of sixty million, has scarcely a representative of the King of glory, and if Africa's whole population could be equally divided among the present missionary staff, each ordained and lay worker would have a parish of two hundred and seventy-five thousand souls to care for, and there would be only one missionary to each dialect or language."

Shall Africa not rise, or must she go down overwhelmed beneath the mighty surge of heathenism and superstition that has for ages swept

over her borders? Ethiopia stretches out her hands to God; shall he not heed her cry? Africa is ready for the gospel; shall we refuse to carry her the Bread of Life that can alone save and keep alive her perishing millions? Unworthy requital this, of a kindness which gave asylum to our infant Savior when fleeing from the hand that would slay him; fearful indifference to the dear purchase of his blood! We believe that Jehovah shall yet be known in Egypt, and the Egyptians shall yet do sacrifice and oblation. From beyond the rivers of Ethiopia, God's suppliants, even the daughters of his dispersed, shall bring his offerings. We believe that, through the power and influence of the gospel of Jesus Christ, many of her degraded millions will be transformed from brutes or demons to real men and women, when her blackness and darkness, fleeing away before the bright rays of the Sun of righteousness, shall leave the wilderness blossoming as the rose, and her desert solitary place smiling as the garden of the Lord.

"Yes, dearest Africa, despised,
Thy God is on thy side;
For thy defense he will appear,
To heal thy wound, dry every tear,
And spread thy glory wide.

"Thy night of gloom and sorrows o'er,
Fear not, the morn has come.
The heavenly rays are spreading fast,
And all thy people, to the last,
Freed from the captive's moan."

All neglected fields I have not discussed. I could not have done that; only some of the most prominent ones. To recapitulate, then, with these in a sentence.

In presenting the theme assigned me, I have not been afraid of facts, and if a figure met me in the way, I did not go around it to avoid boring anybody. If I were here to delight you, and you here for the esthetic enjoyment of the occasion simply, then I should have omitted the figures that are said to be such dry things, and had little to do with facts that are usually considered so unattractive. But I stand before men who, without an exception I trust, love the Lord Jesus supremely, and, loving him, feel resting very heavily upon their hearts and consciences the burden of his last command to disciple the nations. What have we to do with esthetic enjoyment, when the millions are dying through our *neglect*? 'Tis no time for complacency, delight, repose of any kind, in mind, body or soul, when in heathendom a number equal to the combined population of the United States and Canada die each year; when in one country of heathendom twenty

souls die in a single minute without knowing of his power to save, and when (awful thought!) every tick of your watch sounds the death knell of a heathen soul—dying forty million a year, one hundred thousand a day, four for each breath or two for each pulse throb, one for the eighth of a second! If facts are unattractive things, it is not because they are facts, but because they are dead to us for want of something in them in common with us; if figures are dull or dry, it is because they measure things in which we feel no interest. The facts presented in this paper have been gleaned from mission fields, which, though they might, and should have been, evangelized over seventeen centuries ago, have to-day their evangelization just begun—*neglected fields*! The figures offered measure the fearful extent of that neglect. They do not delight us; shame on us if they did! If we have any consciences at all, they can not have failed to interest. In the presence of facts like these, the appropriate attitude of the Church is not one of complacency, but one rather of prostration before Almighty God, praying not for "open doors" (alas for our shame, if in this day we had the assurance to do that!), but for mercy and forgiveness, that we have failed to enter the doors he has flung wide open and urged us to enter. But it takes something more on our part than tears to atone for our past neglect, and to undo its frightful consequences upon the present and the future. It takes sacrifice, suffering and working. May our confessions fly swifter than the lightning's flash across our lips to make way for our vows! Arising from the dust and ashes of an agonizing contrition, let us promise God that if he will forgive the past, and help us in the present and the future, then, as the last century has marked the rise, progress and extension of Protestant Christian missions, so the next decade, in the ardor of its zeal, the wisdom and breadth of its planning, the promptness and energy of its execution, and, finally, the glory of its achievements, shall far transcend anything the Church has ever yet known. It may be so; it *must* be so. God helping us, it *shall* be so!

Denominational Comity in the Home Field.

BY MILTON G. EVANS.

Denominationalism is a fact. This fact demands explanation, for we are unable to decide the attitude of denominations toward each other, until we have understood the causes underlying sectarianism.

There was a time when great bodies of Christians had not separate organizations. Will there be such a time again? The answer is found, in part, in the explanation of denominational differences. Many say that these differences are due to a psychological necessity,

and find in the constitution of the mind the apology for the sectarianism which rends the body of our Lord. The adequacy of this solution may well be doubted. It is an easy task to defend the existence of sects on the ground that each great body of believers represents some one element in religion which attracts minds of a peculiar aptitude and genius. It is easy, because constitutional differences are conclusive and admit of no alternative. Disputants are, therefore, liable to give this elementary character to their reasonings, and so, with a gesture of triumph, challenge a reply. The theory is very ingenious and pretty, that the Methodists represent the mystical, the Episcopalians the æsthetic, the Presbyterians the intellectual elements in worship, but is it the whole truth? Is this enough to give denominations a right to exist? Is this why they exist? Surely, a lack of æsthetic taste does not render it improbable that a man should be a member of a particular church. Presbyterianism does not exist in order to meet the demands of certain thinkers. A person is not a Baptist because of mere habit of thought.

It is true, various beliefs and practices are possible and probable, because men vary in the amount of knowledge. Belief and practice must ever depend on the clearness of our understanding and the richness of our endowments, but differences of belief do not necessarily conflict with Christ's prayer for unity. In fact, that prayer is to-day an answered prayer. True Christians are one in the sense our Savior meant. The same mysterious relationship existing between the Father and the Son exists between Christians, whether they be of the same or of different denominations. A mere difference in the understanding of scriptural teaching ought not be a hindrance to unity, although it necessarily forbids union. Paul and James seem to think differently, yet no one presumes to say that our Lord's intercessory prayer was not answered in them. Imagine the early Christians lauding Paul as the correct expounder of truth and cursing James because he apparently taught the superior merits of works. Fancy a charitable Pauline disciple excusing a Jamesite by referring his oddity in belief to a psychological necessity. It is a strange fact that denominations find the ground for their beliefs in the same apostle or apostles who were one, and yet defend their position by appealing to the mental constitution. John must have been an anomaly, for he teaches the most rigid Calvinism and the plainest Arminianism. How can one mind teach these seemingly diverse doctrines? We say it can not, and thus form two great divisions in the church, but John was not an apostolic instance of the "Queer Case of Dr. Jekyll and Mr. Hyde."

The common observation that we do not all think alike, and therefore can not become one, is futile as a defense for denominationalism, because

individuals necessarily have their peculiar beliefs, ideas and plans. No man has a right to surrender his personality to his organization, but by the right use of his individuality the organization becomes a power; yet, strange to say, as soon as a Christian finds that he differs from his fellows, he founds a separate sect—a so-called independent body. This newly organized body gathers individuals of various degrees of culture and spirituality, and these differ as widely from each other as the founder of the sect differed from those from whom he separated. The egotism of individuals and the intolerance of orthodoxy have been fruitful causes of the torn condition of the Christian Church. I do not believe the germs of denominationalism are in the New Testament, nor in the mental peculiarities of Christians. Passages in Holy Writ may be the occasion of differences, but not the legitimate cause.

Sectarianism, as it exists now, is the direct result of the Reformation. Doctrines stated in apostolic language were defined and formulated as occasion demanded. This was done, not by agreement, but by the general understanding of New Testament language. The growth of doctrine was natural and organic, until an error, fostered by the zeal of holy men to convert the world, perverted the aims of Christianity. This error was the state enactments of emperors urging the adoption of the new religion. This imperial order appeared advantageous to the cause of Christ, and men made the most of it. Forces in operation were acting slowly and surely. The idea of universal sway gives direction to the activity of the church. Unity was aimed at and insisted upon, but it was an outward unity. By intrigue and diplomacy Rome became the centre of Christendom. The church became an enforced unity—a corporation—whose main business was to bless those who blessed and curse those who cursed.

In consequence of inquiry and investigation arose unrest and revolt. To suppress schism, the church suppressed thought. Men will think, despite the mandate of bishop or anathema of Pope, and the thoughts of the restless men of Rome were embodied in the Reformation. The determination of men to investigate truth was the opening of Pandora's box, and out sprang all sorts of sects and associations. This was the natural result of long suppression. In the centuries that had passed there had been no chance to shape belief by the Word of God and thus eliminate error, so that in the revolutionary upheaval of the German Reformation errors and truths were mingled, as mud and precious stones are blended in a volcanic eruption. Zwingle and Luther were the reappearances of Peter and Paul with the mold of twelve centuries of monastic darkness clinging to their garments. These reformers taught no new doctrine, but their methods were new.

They were hampered by their surroundings. The political condition of Europe compelled them to act differently from their convictions. Not only political Germany, but the abuse of newly found intellectual freedom, contributed to the formation of sects. Men rejoicing in the free use of head and heart plunged headlong into doctrinal discussion. Healthy Augustinianism became rank Antinomianism. Others, revolting from such license and earnestly endeavoring to arrest the evil, oscillated to the extreme of Socinianism. Between these two extremes there naturally sprung up other sects.

Denominations exist, therefore, because there were abuses to be remedied and truths to be re-established. In other words, denominationalism is due to the peculiar character of church history. Sectarianism is the result of an abnormal development endeavoring to right itself. Had the reformers made a complete return to New Testament teaching, one denomination would have embodied the whole truth; but as they only made a step from darkness toward the light, they gave occasion for other Christian associations. As many of these odd sects had their mission in the providence of God, so each of the great denominations now existing has been used by God for the furtherance of his plans, but this is due to his overruling wisdom rather than to the denomination's activity. There was an occasion for the rise of our great Christian bodies. Is there occasion for their continuance? We may lay it down as a truth that no sect has a clear right to exist which does not defend some doctrine denied by others. On the other hand, a sufficient warrant for separate existence is distinctiveness in teaching and distinctiveness in government.

We all desire effectiveness in church work, but we have discussed the subject from the point of view of the desirable rather than the practicable. We now realize that union can not be effected by force, ridicule nor compromise. Forces clearly seen produced sectarianism, and the suspension of these forces will result in its destruction. If the causes are removed, the effect can not remain long. Time is needed, since the effects have the momentum of years of jealousy and doctrinal discussions to overcome. The main force keeping alive denominationalism is that of inertia. In addition, the yearly evangelistic meetings of our cities, the adoption by nearly all denominations of the International Sunday-school Lessons, the Young People's Society of Christian Endeavor, and these Missionary Alliances, are positive forces which are enabling us to regard each other with greater charity.

Accepting the existence of denominations as a fact, and leaving their ultimate coalescence to forces now in operation, we note the relation of sects to each other in the work of evangelization.

No denomination ought to teach strictly denominational tenets in

neathen lands. The object is to christianize the world by the word of truth spoken by a consecrated man of God. This messenger of peace forgets his church affiliations in his love for men; he teaches the precepts of the apostles rather than the politico-ecclesiastical system of the Geneva State; he rears the convert in the nurture and admonition of the Lord instead of urging him to understand and consent to the "Thirty-nine Articles." The case is somewhat different in home fields. Villages have people acquainted with the various phases of Christian beliefs. A heterogeneous population, knowing the ecclesiastical systems that prevail, requires a treatment different from a homogeneous people ignorant of Christianity.

The question is, What shall be the attitude of denominations toward each other in home mission work? To settle this vexed question two plans have been suggested. First, Union of funds in the hands of one general supervising committee; this committee to be composed of members of the mission boards of each of the denominations. In other words, a business alliance is proposed. Second, An agreement made by the various organizations to keep away from territory occupied by another. This will avoid duplicate laborers in the same field. Let us candidly discuss these propositions and see whether they are practicable, not whether they are desirable.

I. What shall the missionary sent out by the united boards teach? We see at once the difficulty. He must teach something sanctioned by all the parties sending him, or there can be no hearty coöperation. To an ordinary observer, or to a warm-hearted enthusiast, we may all agree on essential doctrines; we may all subscribe to the teaching of the Bible concerning creation, God, the Trinity, redemption and regeneration; nevertheless we differ. We disagree in our interpretations, forms of church government and the ordinances, and we all cry, "To the law and the testimony." Episcopacy, Presbyterianism and Independency claim divine authority for existence. It is clear that these are distinct enough to warrant separation. Whichever one has the truth, the others can not have it, and are therefore organized error. Before an alliance could be made, each must surrender some essential principle in its creed. Unless there shall be toleration of oddities, not to say errors, a union is impracticable.

There is a vast difference between a union in theory and a union in practice, a long stride from a paper alliance to a hearty coöperation in fact. No one thinks of heaping odium on Luther and Melancthon because they refused to unite with the Catholics at the Augsburg Conference. They agreed in the wording of vital doctrines, and differed in the clauses pertaining to ecclesiastical matters. There was a compromise of words in essentials, but a radical difference in the inter-

pretation of those words. Notwithstanding the apparent oneness in doctrine, there was no return to the bosom of the mother church, no surrender of what had been already gained; for there was a difference, even if the letters spelled the same words and gave the same sound, whether uttered by German peasant or Papal legate. That which kept Catholic and Protestant separate, keeps us separate, viz.: difference of exegesis. If we can not unite to christianize New York State, how can we unite to evangelize Indian Territory?

In addition to beliefs, men have prejudices, and these are potent in keeping apart religious bodies. Sentiment is a living, active force in the world. Only a sentiment keeps the North and South somewhat estranged. The invisible, intangible "Mason and Dixon Line" is as mighty as an armed force in keeping alive sectional differences. The same baneful sentiment influences our denominations. There are separate mission organizations for the North and South in each of our great religious bodies. The causes of the rupture have long since been removed, but sentiment and habit rise like Banquo's ghost, and will not down. These mission societies will not unite funds; their members will not meet in one grand Christian assembly to elect officers and transact business; overtures looking to union have been cast aside; yet these Christians have the same creed, adopt the same ordinances, and work for the same ends. If mere sentiment keeps men and women of the same faith and order apart, ought we not expect that sentiment and doctrine will forbid any real agreement. A business alliance is impossible as long as we believe as we do, and as long as sentiment adds fervor to our beliefs.

II. The other method of union proposed is that each denomination shall agree not to encroach upon territory occupied by another. This, they say, would save the expense of keeping a number of missionaries on the same field. In foreign missions this is practically done; not by agreement, however, but by the judgment of the respective boards. It might be done by contract, with this proviso, that if any denomination failed to occupy the field fully, it should forfeit all exclusive right to that field. While any portion of the world remains unchristianized, no agreement can keep a party out. The work actually done shall be the sign as to whether the territory is fully occupied or not. Besides this seemingly general principle, the character of the inhabitants of the West must determine our relations to them. Our States and Territories have representatives of all phases of Christian belief. These have a claim on the body of Christians to which they belong. A denomination ought not to turn over its adherents to another, unless it be willing to admit to the world that it differs in no respect from the one to which it consigns its members. If any sect has anything distinctive

in its teaching, which gives it a plausible excuse for existing, it can not consistently give its members to be educated in a presumably false system. Any body of believers having sufficient reasons for separate organization, and having undoubted scriptural evidence to support its respective tenets, is under obligation to go anywhere to proclaim them. A compromise would be at the expense of conviction, and would do violence to truth.

Again, there should be no objection to two or more laborers on the same field; for the more workers, the brighter the prospect of accomplishing the work. As far as the mere preaching is concerned, it matters little whether the laborers be of the same or different sects. The encouragement arising from friendly intercourse would be the same in either case. In addition to mere stimulus of friendship, two have the advantage over one, in the different methods of proclaiming the truth. No two men present the gospel alike, nor do they have the same influence over others. In any village we find one minister influencing characters whom his brother minister of different faith can not reach, not because of his difference in creed, but because of his individuality. Evidently the chances for growth are better where several labor together; yet the cry arises, "Waste of money." The trouble is, we count our dollars, and calculate the amount it takes to convert a man, and say, So much for an Indian, so much for an American, so much for a German, and so much for a heathen, and conclude we are under obligation to preach where souls are cheapest. The calculating spirit of the times exerts its influence in the church, and we disburse our funds as if we were buying men and women in the most advantageous market. When Christ asked the fearfully solemn question, "What will a man give in exchange for his life?" he meant to give some idea of the value of a life; yet we begrudge two Christian ministers to a single village, because only a few are converted by their united efforts, when one might have done as much. The fact is, that the history of our small towns proves that several denominations in a single village are not too many. The most aggressive work on the part of all fails to occupy the field fully, and there is generally room left for some evangelist to do a good winter's work. The whole plan is based on a wrong hypothesis; namely, that one man is enough for a given territory. As young men who have gathered here to obtain enlarged views of Christ's work, and to devise methods for extending that work, we must be charitable, free from bigotry, and ready to adopt the practicable. The present policy of the denominations toward each other will continue for some time. I would not have it otherwise. If there shall be union, we must grow into that union. We are unconsciously eliminating error and bringing to light truth. As the temple

of old was reared without sound, so we are being built into a temple of wondrous beauty and proportion. Let the comity of denominations be the comity of individuals. Work, earnest, aggressive work, is the balm for all the wounds caused by sectarianism. Earnest striving on our part for the coming of our Lord will make us forget the weaknesses of our fellows. Entire consecration to the service of Christ, a sincere desire to know his will, faithful prayer for the Holy Spirit to guide us into all truth, will bring the day when all the doctrines which now seem so antagonistic shall be found to make one grand, uniform system of truth. Then doctrine will shape practice, and the visible will be the exact counterpart of the invisible. Until then, let us, conscious of our love for God, conscious of the truth of our positions, present ourselves holy and acceptable and living sacrifices to Him who redeemed us, out of every kindred and tribe and tongue. With heart and head purified and inspired, by the Holy Spirit, we work, in the sweet assurance "that, in the dispensation of the fullness of time, he will gather in one all things in Christ, both which are in heaven, and which are in earth."

The Call for Lay-Workers in the Foreign Field.

BY J. G. HUBER, UNION BIBLICAL SEMINARY, DAYTON, O.

No sincere, thoughtful man can contemplate the condition of the race to-day, and not feel pained that so large a portion still lies languishing in heathen night, and that so few have gone forth to offer to them the words of light and life. The self-same emotion throbbed the loving heart of the Son of God when, nearly nineteen hundred years ago, looking out over the field of fallen humanity, he exclaimed, "The harvest truly is great, but the laborers are few." Those words were spoken at the opening of the Christian dispensation; at the beginning of the lines that were to go out into all the earth.

After more than eighteen centuries of fitful toil and wasted opportunities, the Christian world must face the fearful fact that as yet more than three times its own number have not been brought in contact with the truth, and it must shoulder the responsibility of the present lost and hopeless state of this large part of the human family.

The last one hundred years designate a period the most remarkable in the history of Christian missions. Near the close of the previous century, the church, after a sleep of more than a thousand years, awoke to a sense of her duty to a dying world and her debt to the nations of the Gentiles. Since that, her interest and zeal have increased continuously until, as we mount to the summit of the nine-

teenth century, the subject of missions is becoming the most important, burning theme the age presents.

When, however, we notice the work accomplished, we see little ground for boasting. The non-Christian world is estimated in round numbers at a thousand million souls. Carefully compiled statistics place the entire number rescued from heathenism at about three million. To-day one million in round numbers have their names enrolled in Christian congregations as communicants; two million are nominal adherents; while seven hundred and fifty millions "have never heard of Christ, have never seen a copy of the Holy Scriptures, and have never seen, to recognize it, the face of a living missionary."

To deliver these appalling multitudes from the galling yoke of sin and ignorance, Protestant Christendom has to-day, in pagan lands, a force of about six thousand two hundred workers, of whom three thousand are ordained ministers, two thousand four hundred are women, and eight hundred are laymen. For every four hundred thousand people there is one ordained minister, and one worker for every one hundred and sixty thousand.

Without considering the manifold reasons that might be advanced to account for this dearth of laborers, the object of this paper is to suggest how this force may be largely and efficiently increased. To this end the writer purposes to discuss the following two propositions:

First, The propriety of giving greater attention to such departments of missionary work (outside of the purely evangelistic) as afford opportunity for the laity. Second, The wisdom and necessity of sending out lay workers, of ordinary ability and acquirements, who shall proclaim the gospel and also teach the principles of Christian civilization.

I. Of the departments of missionary work that fall without the sphere of the regular ministry, and are open for the laity, *teaching* and the *practice of medicine* are, by far, the most important and fruitful.

In a Christian land like our own, the school, although mainly under secular control, and rarely offering direct religious instruction, is universally regarded as a most potent factor of civilization and Christianity. If without being under the immediate direction of the church, if without giving special regard to the moral development of the pupil, it has still been such an important agent in disseminating truth, in conferring and preserving the priceless benefits of liberty and religion; with this special end in view in heathen lands, what grand results may it not accomplish? At least one-fourth of the heathen are still below or in their teens. They have not yet been calloused by the practices of mature life, hence are more susceptible to the influence of religious instruction. The adults are so lost to every good impulse

and work, so steeped in years of vice and indifference, that they seem to be almost beyond the reach of divine grace. But the children are often apt and anxious to learn, and can more readily be initiated into the pure teachings of the religion of Jesus. Five hundred thousand are gathered into the mission schools of India, China, Africa, the Levant and the Islands of the Sea, but *many millions* are never reached. Syria, with an area of about seventy thousand square miles—larger, by more than one-half, than the Commonwealth of Pennsylvania—has only three hundred mission schools of fifty pupils each; not more than exist in single counties of the Keystone State. Egypt has a population of more than five million, and an area five times that of the State of Ohio, but has only sixty-five day and boarding schools, with a total enrollment of fifty-two hundred pupils. India, with fifty million children, sends two hundred and seventeen thousand to the Christian schools. In these schools the Bible is used as a text-book. The scholars are taught religious hymns, study catechisms and are made acquainted with the rudiments of Christian knowledge. The work is, for the most part, simple and elementary, but wherever carried on, it gives abundant evidence of acceptance. Those who are engaged in it are laying the beams of a future glorious kingdom across the borders of every land in the Orient.

To become efficient in such labor, great erudition, or more than a thorough acquaintance with the common branches as taught in our public schools, is not required. The average country school teacher, if painstaking and persevering, and if he has the power of adapting himself, and the religious devotion, may do a good and exalted service.

There is also a crying demand for reinforcements in the medical department. Of all the means used in propagating Christianity, none is more fruitful than that which seeks to reach human hearts by first driving away the ailments and diseases of the body. But the workers of this class are amazingly few in the foreign field. In India there is but one for every three million of her population. In China one for every five million. In all heathendom, on an average, one for every four million people.

A solitary medical missionary among such overwhelming numbers seems insignificant, but the work he does can by no means be said to be inconsiderable. In their hopeless conditions of pestilence and wasting disease, rendered more desperate by the horrible treatment administered by the native practitioner, the heathen hail the medical missionary as a messenger from heaven, sent to relieve them. From scores and hundreds of towns and villages, conveyed over an equal number of miles, these fever-stricken, blind and wounded ones are collected into hospitals and dispensaries reared and equipped by

Christian benevolence, and here they receive the gifts of healing. Modern science, itself a miracle of Christianity, performs what to them seems a miraculous cure, and thenceforth the missionary has their utmost confidence. Preconceived opinions, race and caste prejudices, hostile to our religion, fall to the earth no more to rise, and the way is open for the truth to penetrate the soul. The earnest missionary does not allow the opportunity to go by unimproved. In crowded hospitals, along dusty highways, in solitary places, and in those neglected swarming quarters of degraded heathen cities, as he is called to apply the healing art, he lifts his voice in prayer to God, and in simple Bible language tells the story of redeeming love. The message seldom fails to find an attentive ear and a receptive heart. Sometimes he wraps his medicine in tracts or gives a card on which is printed some concise statement of Christian belief. The patient carries it back to his home and village, passes it around the circle of friends and neighbors, and the light is diffused even where the missionary never sets foot.

These far-reaching and permanent results are appealing to the church and to those who superintend her missions. A larger share of the work in the future should assume this specific form, and the Gideon's band that is fighting so heroically against the most fearful odds, should be reinforced by vast numbers of brave-hearted lay sons and daughters, chosen and trained with reference to this special purpose.

II. The second and more important proposition to be considered, pertains to the propriety of drafting into the foreign service laymen and women of ordinary intelligence and attainments, taken from various vocations, who shall publish the gospel, and also, when necessary, teach the arts of civilized life.

The complaint is frequently made, that our seminaries and higher institutions do not graduate a sufficient number of competent men to supply the home demand. Scores of churches in nearly every State, once thriving and prosperous, because of a lack of ministers now stand vacant and idle. But while there is this dearth at home, our mission boards, under the present system of choosing missionaries, must depend almost wholly upon the ministry and theological seminaries for recruits for the field abroad. The *greater need* of the foreign field may be most reasonably urged upon the ministry and those preparing for it; yet would it not be wise in our mission boards, to send out a fair proportion of such as have not taken a theological course, but who are well fitted to do Christian work?

The purpose of this paper is not to antagonize the higher education of the missionary, especially when it is convenient for him to obtain it, but to support and emphasize the conviction that it should not be made a requisite in all cases. More and more must we get away from the

conception that a candidate, to become efficient, must have attained to a certain high and invariable mark in intellectual development and acquirements. The fact should not be forgotten that this modern movement, which has become the cynosure of all eyes and is wielding such a prodigious influence over the social, political and religious affairs of the world, had its origin in the brain of an unschooled cobbler. For nearly a quarter of a century it was actively carried on exclusively by common artisans and peasants, who had nothing to recommend them to their arduous undertaking but an *all-absorbing, burning passion for souls*, and the *rich and abiding presence of God's Spirit in their hearts*. Likewise, the first disciples, whom our divine Lord chose as the ambassadors of his kingdom, were not learned men, who had spent many years in the schools. Rude fishermen and toilers in various humble occupations were they, when the Master called them to follow him. The period of their instruction covered only three short years; but they were years of sweetest and most sacred fellowship with him of whom they were to tell the world. In that brief time all the features essential in the preparation for their ministry were touched upon and impressed on their minds. "He taught them the nature of his kingdom, his own personal character and claims, the nature of true holiness, the simplicity, spirituality and power of prayer, the excellence of humility, the essential duty and blessed results of self-sacrifice, the sin of hypocrisy and formality, the spirituality of worship, and the supremacy of the Word of God over all human tradition." This was the college of their apostleship, the institution from which they graduated, and from which they went forth to evangelize all nations. What must always and everywhere, in missionary work, be put into the foreground, is a *deep spiritual life* and a *thoroughly disciplined soul*; qualifications that result *only* from intimate communion with the blessed Master himself.

It is urged that in such countries as India, China, Japan and Syria there is special demand for keen reasoners, profound scholars and thinkers, who shall be able to refute the subtle arguments and finely spun theories of the defenders of their systems of pagan philosophy and idolatry. For many years past those nations have been favored with missionaries of superior intellectual skill and acumen. But the great mass of converts has not come from the so-called cultivated circles which it was hoped would be reached, but from among the poor, the rude and the unsophisticated. Nor can it be said that their success among the lower classes was due in all cases to superior mental gifts and attainments. Again and again persons who had little or no special training in the departments pursued in the higher institutions and seminaries, have won scores and hundreds and even thousands of

souls to Christ, while multitudes more of youth and children have been brought under the sway of mission schools through their instrumentality. Where, in the entire galaxy of missionary heroes, are there brighter and more illustrious luminaries than Carey, Parker and the Williamses?

To get hold of farmers, villagers, coolies and small tradesmen, not so much intellectuality is wanted as an earnest, loving nature. To instruct and guide them in the better way, an acquaintance and sympathy with the pursuits and habits of their daily life is far more important than a profound knowledge of scientific theology and of the classical languages. Says Dr. Atterbury: "He who is willing to put on their dress, live in some such manner as they live, eat of their food, and, sitting on the same bench, is able to talk about what interests them, speaking simply of the folly of idolatry, and of the one true God, will win their hearts. To fit one for this simple work the ordinary theological training is no *sine qua non*, but perhaps a hindrance. A knowledge of how to deal with the lower classes comes from having had personal contact with them, and here the layman often has the advantage over him who has passed so many of his years in his study, poring over his books."

There are, in our country, day-laborers, mechanics and business men who, without special training, are doing faithful service, and are exerting a powerful influence for good in their communities. They have made the book of human nature and the book of revelation the constant study of years. In their own way, but with striking effect often, they have been communicating the blessed gospel, from time to time, as opportunity offered. Such men, with a measure of cultivation, with intellects able to grasp the fundamental doctrines of Christianity, with a large fund of "sanctified common sense," and above all, with sensibilities quickened by actual intercourse with mankind, and hearts aglow with fire from heaven's own altar, men of such calibre and qualifications should not be stopped on the threshold of a useful career abroad by custom or preconceived opinions, but should be given a hearty and inspiring God-speed.

In urging this class of laborers into the foreign field, Bishop Thoburn, of India, says: "Just at present the demand is very great and the responses very feeble. We do not need the most eloquent, or the most learned, or the most brilliant men, but we *do need* men who are brave and true, who will not flinch when the order comes to march, who will be ready to *toil or fight or die*, as may be the Master's will, and who will give the remainder of their lives for India's redemption."

Rev. Dr. Blodgett, whose experience in China gives great weight to his words, writes thus: "Are there men gifted with God's Spirit and

consecration to Christ's service among the lay-workers of the United States? Are there those whom God has approved, to whom he has given fruits of their labors? If so, and if they are desirous of preaching the gospel in China, let them come! There is a *pressing need* in North China for a class of laborers who, leaving to others book-making and extensive study of the Chinese classics, shall be both able and willing to go with native helpers into all the towns and villages, preaching the gospel."

There is, moreover, an aspect in the condition of all pagan peoples, including even the more civilized, which calls loudly for workers who shall teach the useful arts as a means of procuring a decent livelihood. I refer to their dire and hopeless poverty, rendered ten times more deplorable and sickening by the filth in which they live. Of all the forms of evil and wretchedness, which the lack of the Christian religion entails upon heathendom, none is more revolting and lamentable than this.

In basements and in apartments which we would call small are crowded scores and hundreds of stupid, bestial and besotted heathen, so poor and wretched, that the foulest images of poverty and degradation which we see in Christian lands are not to be compared with them. In multitudes they throng the streets and avenues of populous cities, like hordes of famishing beasts, surround the massive temples and magnificent mausoleums, drift through highways and over sandy wastes, everywhere presenting scenes that beggar description. Myriads in China subsist upon the miserable pittance of a few dollars per year. In India, we are told, "millions of men support life on less than fifteen dollars a year, while multitudes of widows support existence on a dollar a month." Out of the sixty-three millions of Bengal, ten million are so utterly helpless and destitute, that if the current harvest fails it means for them to perish. Thirteen millions more, from the beginning to the end of the year, except while the mangoes are ripe, do not know what it is to have their appetites appeased. Millions upon millions in Interior Africa subsist upon roots and the precarious supply of vegetables, and the still more precarious supply of animal food.

In such vast regions of destitution and despair, that agency of Christianity which brings bread or the means and ways of obtaining the necessities of life must ever be the most acceptable and effectual. Laymen going forth with Bible in one hand, and the implements of a useful handicraft in the other, will win the confidence of the natives, and effect as much, if not *far more*, than the ministers and evangelists who depend *solely* upon the merits and force of their sermons.

Again, while many yet question the wisdom of sending lay-workers

to the more enlightened nations of Asia, there is almost unanimity as regards their usefulness among the degraded tribes of Africa; with a population in round numbers of two hundred million souls, the Dark Continent has to-day a force of about seven hundred and fifty foreign missionaries. Of this number four hundred and fifty are ordained ministers, one hundred and ten are laymen, and one hundred and ninety are women.

In these benighted regions the daring movements of Bishop William Taylor, in uniqueness and results are "challenging the very messengers of God in admiration of their terrestrial brother." With the exception of a single society, his missions have to-day the greatest number of converts in Africa. Four years ago, Bishop Taylor landed at Sierra Leone a band of forty missionaries, comprising men and women taken from many different walks of life. They proposed to journey a thousand miles into the interior, with shovel and hoe and Bible, and convert the natives. The bishop's plan was to unite physical work with study, teaching and preaching, and, as far as possible, establish his missions on a self-supporting basis. A storm and tirade of abuse followed, and prognostications of evil results were made in every quarter. But the dauntless leader felt safe in that he was only reviving and transferring to a new soil, a principle fundamental to the constitution and organic life of his church; an organization whose numerical growth has been phenomenal ever since its inception. His method had previously been introduced in India and South America, and in both cases proved reasonably prosperous. But the extraordinary results of the last four years have proven almost beyond a doubt, that consecrated men and women, of good intelligence and sound sense, may labor successfully among Africa's sable sons, and, at the same time, in great part produce the means of their own livelihood. Bishop Taylor and his missionaries take to the natives all the paraphernalia of a pure and exalted civilization. They teach agriculture, mechanics, the principles of trade and commerce, general social and political economy, together with the rudiments of education and a live Christianity. The women are taught housekeeping, sewing and making of garments, and all the proprieties of daily life; so that men and women may come forth clothed and in their right minds. The children are brought into the schools. Clothing is put upon them. Bible facts and sacred lessons are impressed upon their minds. They are taught to respect their teachers, and to be civil and kindly disposed toward one another. Moreover, they are introduced to the labor of the field and garden, and frequently apprenticed to some special trade or industry. The training of the natives, both old and young, to do physical work, and to see its value, involves a primary duty in mission-

any enterprise. One of the direst curses, and most formidable barriers to the propagation of Christianity, is the indolence, the absolute laziness, which marks the social and individual life of all savage and barbarous peoples. This chronic evil, although in part due to the climate, is almost wholly the result of social habits and generations of hereditary influence. To vanquish an adversary so deeply and powerfully intrenched in the warp and woof of heathen existence is more than the bare sermons of the most spiritual and eloquent missionary can accomplish. Preaching must ever be the principal agency, but the missionary who relies entirely upon the force of precept, and says: "Do this; be cleanly and industrious, and magnify your Maker by the beauty of your lives," will reap a small harvest for his pains. The human soul, in all degrees of cultivation, is an instrument, not of one, but of many strings, and there are notes which the gentle touch of good counsel can not reach, but which respond in sweet cadences when struck by the firm and more potent hand of example.

Plain, practical workers who can make a garden, cultivate a field, build houses, and teach school, are willing to produce and utilize indigenous supplies of food, can win the hearts and influence the lives of these degraded people far sooner than such as, receiving support from outside sources, devote all their time to direct spiritual ministry, be they never so intellectual and wise.

Such is the method, and such are the laborers employed by this "world-renowned evangel." He believes that the shovel, the plow, the hammer and the saw lie at the foundation of our magnificent Christian civilization, and wherever they are introduced, bear with them the spirit and power of Christ and his salvation. Furthermore, he believes that the missionary should not only make these instruments of civilization the lever with which to raise the natives, but use them also as the means of procuring his own sustenance. He has opened a wide door for thousands of laymen and women who would not otherwise get into the foreign missionary work. Eloquently he urges that "the Church use her legions of heaven-anointed lay 'sons and daughters, servants and maidservants,' and march for the immediate conquest of the world, and in her progress call to her aid her benevolent institutions, when she can use them to best advantage."

Says Prof. Geo. B. Nind, one of Bishop Taylor's workers in Brazil: "Let the Protestant churches of Europe and America give their millions of money; but I believe that the acme of missionary times will not be reached till there are millions of *persons* going forth from those same churches into all the world, depending only on God's blessing, on the labor of their hands or brain, to provide them with means to live

and labor among those who are dying for the want of the bread of life. God speed the day."

In conclusion, lay-work in the foreign field should be carried on, not alone by isolated individuals, but extensively on a system of colonization. Instead of going abroad in the interests of the empires of trade, of finance, of national extension and glory, let colonies be chartered and sent forth in behalf of the Redeemer's kingdom. Let companies, comprising farmers, mechanics, seamstresses, teachers and professional men, persons of every variety of talent and reputable pursuit, settle in pagan lands, and represent what the religion of the Lord Jesus has done, and can do, for mankind.

Christianity is more than a code of ethics, more than a system of doctrines. It is a life, and the highest function of the Christian Church is to teach men how to live. A good house, a water-tight roof, a bounteous table, a family and the home which it involves, clothing fitted to conserve health and purity, an orderly community under the control of wholesome laws—all these are Christian institutions, and, when planted in the midst of pagan degradation, become not only grand object lessons but positive moral forces.

Such a system of colonization would not be without precedent in the history of missions. The great monasteries that sprung up over Europe during the medieval period savored of the same principles, and, when thoroughly sanctified by the missionary spirit, became gigantic agencies in the Divine Hand for bringing about the conversion of tribes and nations to the Christian faith. "Instead of leaving solitary heralds of the Cross to make their way with only the proclamation of the gospel, the monasteries brought the practical exhibition of the superiority of the Christian civilization to those who had been ignorant of it. In the midst of pagan hordes, living in semi-barbarism, rose the walls of a commodious, often stately pile, planned by the best architectural skill of the age." At Fulda, under the noble Sturm, more than four thousand strong, energetic young men were gathered to do the work of missionaries. "Forests were cleared, waste lands drained, useful arts practiced and taught, the fine arts cultivated, and learning pursued in all its branches then open to inquiry; while, most prominently, religion was exalted as the promoter of all this thrift and beneficence." They brought not barren dogma, but Christian life, however far from perfect, into the very heart of the godless degradation of paganism, and as a fact, they leavened far and wide. Likewise the pious Columba, with a company of humble followers, sailed from the Emerald Isle over to Iona, and founded there a monastery, whence the "savage clans and roving barbarians of all the Caledonian regions" derived the benefits of religion and

civilization. Nor did this leavening influence cease with them. For four centuries it was felt immeasurably throughout all Europe. As Dr. Johnson, twelve hundred years later, recounts his visit to this illustrious isle, he exclaims: "That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona." In modern times the communities of zealous, industrious Moravians in nominally Christian and pagan lands have exerted a potent influence over the people with whom they have mingled. Within recent years bands of Germans, along with individuals and agencies of other nationalities, have been active in Palestine with a view of infusing a new spirit into the life of its inhabitants. As a result, the rocky coast and waste places have been transmuted into fertile farms and gardens; the neglected regions have been dotted with establishments of business; all the land of ancient Israel has been threaded with the highways of trade and traffic; while the entire social and religious fabric of the people has been made purer and firmer.

Is it not time that the Master's injunction—"Go ye into all the world and preach the gospel to every creature"—should receive a freer exegesis, and a broader application? As Dr. Duff aptly puts it, we have so far been only "playing at missions." Mission boards have been calling for men and money; a few workers have been sent out, and yet the resources and possibilities of the Christian world have been but faintly sounded. Individual enterprises, daring in their inception, magnificent in their execution and glorious in their results, have only shown the might and power of consecrated souls and given us an intimation of the possibilities in united effort. Louder and farther must we extend the call. Broader and deeper must we cut the channels through which our forces pass, so as to admit them in larger numbers and from every useful and honorable occupation. The Bible "plans for universal conquests," and, to this end, "enjoins universal contact between believer and unbeliever." The patriot Garibaldi made this stirring address to the Italians: "Soldiers, I have nothing to offer you but cold, hunger, rags and hardship. Let him who loves his country follow me." Thousands of stanch-hearted youth joyously entered the ranks till Italy was free, and lived to enjoy the fruits of many a hard-fought battle.

From the Captain of our salvation, the first and greatest of all missionaries, comes the touching appeal, "If any man would come after me, let him deny himself, and take up his cross and follow me." To respond to that appeal may involve great self-sacrifice and untold hardships, but there will not be lacking a fullness of joy and richness of blessing even here, and still greater in the future life, as shall a

thousand times atone for every suffering and deprivation. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." "If we suffer, we shall also reign with him." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Let the clergy, and the religious press, whose earnest words are ever honored of God and of men, let the heralds and messengers of truth everywhere, unite to echo and spread abroad the cry that comes up from Macedonia; enforce it with the appeal of the Lord of hosts; and, if then the eyes of prayer and faith be firmly fastened to the Throne of Omnipotence, we may yet witness such an inflow from the laity into missionary ranks, in the next decade, as shall cause the sun of nineteen centuries to set amid splendors of moral and Christian achievement unparalleled in the history of the race.

"When shall come the consummation?
When gleam forth Messiah's sign?
And in garments of salvation
He set up his royal line?
In his purple vestments glorious,
Mighty as a king to save;
Treading down his foe victorious,
And redeeming from the grave?

"When his people shall be willing
In the great day of his power;
Glad the solemn vows fulfilling
Of their first espousal hour.
When they as their Lord adore him,
Bring their silver and their gold,
Lay their prayers and gifts before him,
And his dying love unfold.

"When they consecrate their daughters,
Bring their sons within their arms;
Send them heralds o'er the waters,
To proclaim the Savior's charms;
When his name is daily spoken;
For the poor his table spread;
When the bread of life is broken,
Till his hungry all are fed.

"In the dew, then, of the morning,
 With the freshness of his youth,
 Zeal, like raiment, him adorning,
 Shall he gird his thigh with truth.
 Then shall come the consummation,
 Then his reign on earth begin;
 And full rivers of salvation
 Flood this world of woe and sin."

The Work and Worth of Medical Missions.

BY FRANKLIN PIERCE LYNCH.

The medical mission, as a modern institution, began in almost the center of this century: but as a potent factor in Christianity it came with Christ. The *Divine* method of missions seeks the salvation of body and soul; for Christ as a worker, was none the less a Healer than a Savior of men. He came with the gift of healing, and by the marvelous power of that art he changed indifference into deference. To many a doubter of his divinity it was the touchstone of faith. His method was given as a model method, to be the guide and inspiration of his disciples in all climes and ages. He gave the gift of *healing* to his disciples, when he sent them to proclaim the Gospel of Salvation. The vision of healing at the Beautiful Gate is *fact* and not *fancy*—it was an ordained means of impressing the truth of Christ and Christianity. It seems in some sense a wonder that in this golden age of missions, so little thought and action has been given to medicine as a means in their economy. The end has not yet come, and the glory of sacrifice and achievement which crown its *dawn* will find fitting luster for its *finish*, if we will but give due emphasis to that phase of Christ's work which lies in the saving of the sick. We live in an age in which, as in no previous one, medicine and surgery have each become more distinctly and perfectly a science and an art. With this development has grown a keen appreciation for the service and servant of the science. We deem the doctor as necessary for the welfare of a community as the teacher. In various ways the Christian physician stands in the stead of pastor, and often works heart and hand with the preacher. The profession has reached recognition for its benefactions to the race; and the hospital has become as much a symbol of progressive Christianity as college or cathedral. The physician is ubiquitous, and in many instances seems more numerous than necessary. Perhaps because we have been so abundantly blest with the service of the physician, we have overlooked the fact that in some other lands there is

such a condition as a dearth of doctors. Long ago, in heathen lands was seen the dearth of *Christianity*, and the *preacher* was sent. Then there followed the conviction that *education* could be a means of lifting the mantle of ignorance, and give entrance to the light of the Cross. So the *teacher* was sent. The wisdom of these decisions has been demonstrated by the marvelous results they have attained. They are the harbingers of multiple means for the attainment of that vast end, the winning of the world for Christ. We are now faced by another feature of the foreign field—there is an appalling, almost incredible need of *medical* aid. The field presents a dire dearth of doctors. It shows a heart-touching picture of human suffering, suffering which comes from the hard and cruel hand of ignorance and disease. The need is appalling and imperative, while the field is as *fruitful* as it is *vast*. It is reasonable to ask concerning the *actual condition* of these undoctored multitudes, and it is equally pertinent to inquire regarding the *possible success* of medical missions. *Is there such a field?* Can it be *filled*, and *will the Master of missions* bless the means and make it a factor in the saving of souls? No more convincing answer can be given than a *glance at the field*, and no more positive *promise of success* than is concomitant with the *force of facts*. The skilled physician is a product of *education* and *civilization*—he can not come from *ignorance* or *heathenism*. The people of uncivilized and heathen lands have no knowledge of scientific medicine or surgery. The Chinese make marked *pretensions* of medical erudition, and have an extensive medical literature; but have neither a single volume nor a clear conception of either anatomy or physiology. The Chinese idea of *Materia Medica* needs no other evidence of insight than is given in the following prescription:

Powdered Snakes	2 parts.
Wasps and their Nests	1 part.
Centipedes	6 parts.
Scorpions	4 parts.
Toads	20 parts.

Grind thoroughly, mix with honey, and make into small pills. Two to be taken four times a day. If a patient suffers from debility he is given the bone of a tiger reduced to powder and made into pills. The wise prescriptionist reasons that as the tiger is very strong, and the bone is the strongest part of the animal, a pill of powdered tiger bone will be the best means of administering strength. The native doctor in Siam divides the human body into *thirty-two* parts: skin, heart, lungs, etc. He describes *ninety six* diseases, the causes of which are due to the disproportions of earth, wind, fire and water. If the system is

overweighted with *fire*, there is *fever*; and *too much water* gives *dropsy*. The greater number of diseases are caused by the evil influence of wind; and nine out of ten of the natives when asked regarding their ailment, answer: "Wind." In India a crudely painted stone within the temple or beneath the village tree is the panacea for all ills. The sufferer brings his offering, prays to the stone, and if he *will but wait*, healing will come. Alas! for the folly of fate; while the priest guards the offering which superstition gives, disease triumphs and death obeys its mandate. That rude stone, bedaubed and loathsome, stands as an index to a crying need. In Southern India it is thought that disease comes through demons, who are guided by Siva. Only propitiatory offerings and sacrifice can appease the demon's wrath, and they are freely given. Offerings of fruit, silver and gold are brought in abundance to the shrine, and the *bodies of children are mangled*, that dread disease may be stayed in its course. In the islands of the Pacific the treatment of the sick is *most inhuman*. Cutting is prevalent treatment in almost all diseases. If there is pain in the head, the painful part is cut, "to let the pain out." In diarrhoea cuts are made over the abdomen, and in rheumatism and fever incisions are made in the parts afflicted. In spreading ulcerations the limb is hacked off with a sharp shell, and in cases of delirium the patient is buried alive.

In Central Africa, in treatment of fractures when the bone is broken in pieces and the swelling can not be reduced, the bone is taken out, the flesh bound up with rude splints, and a powdered root applied. Hemorrhage is stopped by the application of red hot iron, and death is the inevitable result.

Crown this cruelty with superstition, and then picture if you can these loathsome, sickening scenes, which are not mythical, but fearfully real. Could Verestschagin, the Realist, place it upon the canvas, the picture would speak more impressively than volumes as a tract for medical missions.

Yet, with all its suggestive force of bitter agony, woe and want, it would be but a *hint* at the physical condition of *more than half of humanity*. Volumes could be written of needless tortures, of undue death through pitiful ignorance and baneful superstition, that would pale any page of the history of the *Inquisition*. It is evident that the days of canine surgery are not yet past, for the modern Lazarus lies before the open door of our duty, while the dogs of ignorance lick his sores. In the face of these stern, unyielding facts, can any one doubt the condition, or question the demand for medical missions? Does it not present a magnificent opportunity for the consecrated Christian physician to follow the Master's method of missions? "Facts are bairns that winna ding;" so the best method of determining the *worth* of medical mis-

sions is to weigh their *work*. What is a medical missionary, and what is his work? He should be a fully qualified Christian physician. He should be consecrated to the work, and brave in the grace and strength of Christ. His call should be as distinctly to the work as is expected of the teacher and preacher upon the mission field. He may be, to use the current phrase, among the ordained or of the laity; but whatever his official position, he should be willing to work, wherever or whatever the need. The first and paramount claim to his service is that of a physician, and all other service must be incidental to it. In most fields the demands are for more than even arduous toil will reach. His outfit is threefold, and should be complete: instruments, medicine and brains. Some mission boards add an additional requisition—a wife. The medical missionary finds his field of work in the dispensary, the hospital, and in the opportunity for village visitation.

The dispensary, if possible, is centrally located, that it may be prominent and easily accessible to the dwellers of the city or village, and sojourners from the surrounding country. It is open to all, and to it come the patient whose disease or injury is not confining, and sometimes those who are unable to walk are carried by their friends. It is *distinctly understood* that the medicine and treatment are *not given for compensation*; but are *gifts of God* through his servant in Christ. The people who come, voluntarily place themselves under the influence of Christianity; and their *acceptance of the benefit* is an indirect confession of its *worth*. If the dispensaries are open at stated hours, an opening service of song, of scriptural reading and explanation is held, before the patients are examined for treatment. The patients, as they are summoned by the assistants, pass into the private room of the physician and receive personal treatment. Here is presented the opportunity of pointing the patient to the great Physician and Healer of souls. The seed of the word is often sown into the heart-soil softened by gratitude, in the hope that the Lord of the harvest will not allow his word to return void.

The hospital is more efficient, and yields the more permanent and positive result. It develops with demand. It may begin with a single room and extend to many wards. From the organization in a private house it should expand into a specially constructed building, with every available facility for convenience and comfort, and should ultimately reach a *chapel and church service*. In the hospital, where space permits, a room is set apart for religious service, but the attendance on the part of the patients is entirely voluntary. The necessarily extended time during which the patients are in the wards gives gracious opportunities for personal contact and teaching. Many a benighted soul, wedded to his idols, has entered the hospital ward and has been won to

Christ. He goes forth a living epistle, and mayhap in some far distant village, where the gospel has never been given, the story of the Cross is told. There are instances where communities have from such messengers gladly received the truth, and have patiently and hopefully waited the coming of the missionary.

Visitation is limited as a means, for while it frequently is rich in *physical* returns, the direct *spiritual* results are necessarily few. It often becomes a means toward an end in leading others to seek the dispensary or hospital. These visitations are not the usual house to house service of the physician, but he finds his opportunity in the occasional excursion into the outlying towns and villages. Its highest worth lies in its service as a *pioneer* agency; and by this means the physician or surgeon has gained access to many fields, where without such influence entrance for the preacher was impossible.

The *worth* of medical missions must be in a measure determined by the *success* attained and the reasonable *expectation* of *greater results*, when the *home interest* is increased and better facilities furnished for the progress of the work.

Among the Chinese, who are naturally cynical and selfish, the work has met with signal success. Rev. Peter Parker, M.D., of the American Board of Foreign Missions, who as far back as 1834 became the first medical missionary to China, offers the following testimony from his personal experience of long and successful service. He writes:

"I have no hesitation in expressing it as my solemn conviction, that as yet *no medium of contact*—of bringing the people under the sound of the gospel and within the influence of other means of grace—can *compare* with the facilities offered by *medical missionary operations*."

The missionaries of the American Presbyterian missions in China state, in an appeal for medical missionaries:

"Medical work in China has been one of the most fruitful departments of missionary labor. It has diffused a knowledge of civilization, removed prejudice and conciliated good will, more than any other agency. *Our missionary work has been greatly retarded*, because hitherto *medical work* has not been connected with it; hence we are anxious that this important auxiliary be *at once* supplied."

The appreciation of the natives is shown from the fact that in many places they have contributed largely, and in some instances have built hospitals for the medical mission, and without restriction of teaching. In the countries of castes, where the Christian *teacher* has found success impossible, the *medical missionary* has gained entrance, and taught to attentive hearts the message of the love of Christ.

The medical missionary has already entered China, India, Japan, Burma and Siam; he has sought unflinchingly the pioneer fields of

Africa, while history has repeated itself in his work among the poor and outcast "in the region round about Jerusalem."

Money marks the *margin* of the movement, for the medical men are willing to bear the twofold blessing that comes with the healing of body and soul, to all lands that lie in the shadow of darkness, *if they are but sent*. The work is but at its beginning, and the laity know little of the condition of the neglected masses who suffer from physical infirmity, unaided by the help of medicine and skill.

The interest in the work must be personal and must pass from the individual to the churches. If the *churches* will supply the *means*, the *missionary boards* will provide the *men*. We would emphasize this phase of the work to the members of this Convention whose field of work will be in the home pastorate rather than in the mission station abroad. The cause of medical missions, if sympathetically presented, will win firm support from the churches of our country.

"The field is the *world*," so let us strive toward the Master's method of missions which found expression in this commission: "And he sent them two and two into every city and place, and said unto them, Heal the sick that are therein, and say unto them, The kingdom of God is come nigh you."

The Relation of Faith to Missionary Success.

BY EDWARD L. SMITH, YALE DIVINITY SCHOOL.

The church was instituted by Christ for the purpose of giving the gospel to the world. It was never designed as a social club, an association which should assemble at stated intervals to listen to literary essays and artistic music, to display fine clothing or elegant manners. It was not set for display, not to make dull Sunday mornings endurable for idle souls, not even to discuss the propositions of a traditional theology, nor yet to give men the password which shall one day admit them to a place called heaven. Its mission is far more real, more divine than we, in our modern greed for gain, are wont to consider. To tell all men of himself, and bring them into spiritual communion with God, that they may be delivered from sin and death—that is the task which Jesus Christ has given to his Church.

Let this truth be sounded far and wide in this land to-day, that upon every disciple of the Master the work is laid of preaching the gospel to those who have not heard it. The responsibility is universal. It rests no more upon those whom Providence seems to call across the ocean to proclaim the message by word of mouth than upon those who

remain at home in business or in charge of churches. To carry its light to those who sit in darkness is the great work of the church.

When all Christians appreciate this truth as they ought to do, we shall cease to hear of the difficulty of arousing interest in missions, and shall hear men asking instead, How much can I do? And the whole church will be alive with interest over this question which has brought us together here, How is greater success to be attained in the work of bringing to men the knowledge of God and freedom from sin? The whole purpose of this meeting I conceive to be to find an answer to this question, and every subject which we discuss, if it is to be of real value, must contribute something to its solution.

What is *success* in missions? It is something which it is hard to measure by any human standard. We generally count the converts a man has made, and regard his work as a success or a failure according as they are many or few. But a man may, by hook or by crook, persuade many to assert their belief in the doctrines which he preaches without having any real success. While, on the other hand, a man may die after brief work in the mission field, and without a single instance of conversion as a result of his preaching, and yet be most truly successful. The convert-counting method is injurious to the best interests of missions. Its results are too often superficial. It is only as men are aroused to hate their sin, and stimulated to seek after deliverance from it, that they can be permanently benefited. The true success is that which sets in motion certain forces in the minds of men which must sooner or later work a transformation in their lives. This may be the result of a life that seemed a failure to us, for the power of a life is greater than the power of a sermon, and its influence is often greatest after he who lived it has passed from the sight of men.

The missionary success at which we aim, then, is a success whose lines run far down below the surface, and take root in the very lives of men, that they may be transformed into the image of the blessed Lord. With this in mind, we are ready for the question—*How?* and for the answer—*By faith.*

If we would attain to-day to more success in carrying out the Master's great commission, then must every Christian in Christendom have *more faith*. It is a need which underlies every other and which is universal. We are wont, perhaps, to look for the conditions of success in the character and methods of those who are distinctively denoted as missionaries, forgetting that every Christian disciple is a missionary—one sent to tell others the truth which has been made known to him. But the responsibility for success or failure in the work must rest, not upon a few disciples who actually go into the waste places to tell the story of the Cross, nor upon those officials from

whom they receive their earthly commission, but upon the whole Church of Christ. All need more faith—those who carry the message, those who superintend, and those at home who support the work.

More *faith*; and what is that? Probably there has been a different conception in each of our minds as the word "faith" has been mentioned. One has said, Yes, we ought to believe more firmly in the truths of our religion, for it is the man of strong convictions who convinces. He whose soul is filled with positive truth, to the exclusion of all doubt or questioning, will go forth to do and die in its interest. Men will be moved by such sincere belief. They will catch its spirit. They will seek to make it theirs. If there was a more profound belief that the heathen are sitting in the darkness of a shadow which Christ could dispel, there would be far more success in bringing them to Christ. It was because Columbus believed, nothing wavering, that the earth was round, that he sailed out upon an unknown ocean, and persisted, at the risk of his life, until his efforts were crowned with success. Said Mirabeau, of Robespierre, "That man will go far—he believes every word he says." Surely, a more steadfast belief is needed, if we would overcome the difficulties of missionary effort.

Another has said: "Yes, we do need more faith; more of self-surrender, of trust in a higher power, of obedience to the divine commands. If we trusted ourselves less and God more, we should be more successful. If we were willing to throw overboard much of our cumbrous machinery, and rely upon his promises for support and encouragement; if we would only forget ourselves entirely, and take no thought for the future; if we would but go without purse or wallet or shoes, saluting no man by the way, we might hope to be successful."

Still a third has assented to our proposition. "Yes, the greatest need is faith—more of that implicit trust which shall issue in complete union with the divine Son of God; a more adequate conception of the spirit and temper of Jesus, and more power to enter into his consciousness, that I may grow into his likeness, and feel my will in perfect harmony with his. Then I shall not think of self-denial in helping on the work of missions with my money or my life, for it would be self-denial not to do it. Being at one with Christ, I shall in some measure see with his eyes, speak with his lips, and love with his unselfishness. I shall be in him, and he will be in me. In the enthusiasm which must result from close fellowship with the divine Christ, I shall go to the ends of the earth to tell of his love to men who have never heard it. It has brought life to me, has quickened every fibre of my being, has made me to look out and up instead of in, has given me a joy of living of which I never dreamed. Shall I enjoy this treasure to myself? While there remains a man who has not heard it, and I

have power to make it known, God helping me, I shall tell this truth to others."

In these various ways do we think of faith, but there is no conflict between them. They are all steps in the same ladder. First there must be knowledge, conviction; this begets obedience, self-surrender; gradually there follows a complete union with Christ, which becomes the spirit of a new life. This, and no less than this, is the faith which is the foundation of all missionary success—the uniting power which binds the soul of the believer to the soul of Christ a life source.

This need exists first in the church itself. As has been pointed out, the work of missions is the church's work, and it is by coming into a more perfect state of union with Christ that it is to feel the importance and blessedness of that work. There are many present here who will be ministers in the churches at home, and is it not possible that through them this truth may get possession of the churches of our land to-day? Christ has a work to be done through his church, and if it has no vital interest in that work, it is because there is no personal relation of fellowship with him of which such an interest is born. Too long the church has looked upon the responsibility as resting only upon those who had a taste for missions—those who for some unknown reason have conceived a special interest in heathen lands.

But victory is not so to be won. Missionaries must come from the church, and if they do not, something is wrong. The church is wandering in the desert, and must be led back into the green pastures. Success in missions will come with a waking up of the whole church of Christ, so that it shall begin to live up to its privilege, and to do that which it has not done toward carrying out the Savior's commission. While there is a reflex action of missions upon the church, the influence of the church upon missions is a far more important matter. The heart is the center of bodily life. If it is weak in its action, the effect will be cold hands and feet. But if it is strong and healthy in its action, the warm blood will be sent pulsating to the farthest extremities. Hands and feet will not take care of themselves. They depend upon the heart for vitality.

In the War of the Rebellion, victory was not won more by the men who shouldered their muskets and marched to the front, than by those brave women who remained at home and did their husbands' work as well as their own. If every man had rushed off to battle, what would they all have done for food and clothing? There were members of the army who fought with spade and needle as valiantly as those who fought with rifles. But they all fought, and those upon the field were dependent upon those at home. The responsibility for victory or

defeat was never supposed to rest upon those alone who fought the battles, but upon the whole country; and because this responsibility was felt by all, and because there was a sincere devotion to the country's good, men were ready, some to go, others to toil or bring of their treasure—all for the common cause.

It is more of such devotion to Christ that is needed in the church to-day; more of that mystic union with him which comes of faith—that it shall lay its hands upon many and bid them "Go," and shall put its hand deep down into its pocket to provide the means with which they may go. Upon those of us who do not go into the mission field is this task laid, more in the immediate future than ever before, so to believe, so to preach and so to live as that the Church of Christ in America in these last years of a waning century shall rise to a more perfect union with its Master, and as a result, a more lively desire to do his work and to look upon all that it possesses as not its own but his.

It is true that we are living at a critical period. Not only is the work abroad opening up in a marvelous way, and cries for help being multiplied in our ears from lands hitherto closed to missionary effort, but in our own cities and in the West the rapid increase of population and the developing of new territory demand the most thoughtful attention of the church. The heathen are flocking to our shores, and building up many godless cities in the West. Satan stalks abroad and finds no opposition in many a Western town, and if we do not as Christian churches open our eyes to this state of things, we shall soon be needing missionaries from Japan to save our own country from destruction. What the church needs to-day is more faith in and loyalty to its Master, that it go forth to these waste places in our own border and take possession in his name. This must it do for the work's own sake, and to gain strength to push forward that larger work which is waiting in foreign lands.

Again, for the successful carrying on of missions, there is need that the men who superintend them, the secretaries of our missionary boards and societies, be men of strong faith. They are in a trying position. On the one hand is the field continually needing more men and more money. There are constantly opening before them new opportunities which the Master seems to bid them take advantage of ere it be too late. On the other hand is the scarcity of money and of men, the seeming apathy of the church in responding to their appeals.

To add to their embarrassment, some are shouting, "Away with boards and sinking funds! Where is your faith that you must cling to such things? Let the man who desires to preach the gospel go and preach it. Leave all questions of support to God. Let him provide your support, and guide you to the place where you are most needed."

If you must wait until you are approved by some society; until the place is found where you will exactly fit; until money comes into the treasury so that your support can be guaranteed, you are manifesting very little faith. You pretend to be trusting in God, but still demand two stout crutches."

It may be said in reply, that in any campaign which has the world for its field, there is need of organization and oversight. True faith will not prompt to any such helter-skelter methods as those suggested. The Inland China Mission, as organized by J. Hudson Taylor, is instanced by those who do not believe in boards. That Mission was formed in 1865 for work in Central China, and has done an excellent work. It now has two hundred and forty upon its staff of workers, besides one hundred and seventeen native helpers. The missionaries who have no private fortunes "have gone out in dependence upon God for temporal supplies, and with the clear understanding that the Mission does not guarantee any income whatever, and knowing that as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow."

To the universal adoption of this method, the following objections may be made:

1. Missionaries will do better work who know that the matter of temporal support need not enter their minds. To be sure, God fed the children of Israel in the wilderness; but this is not the age of miracles, and an empty flour barrel, with no prospect of a fresh supply, will cause anxiety in the heart of any missionary.

2. Mr. Taylor has a method of raising funds, and it does not differ essentially from others. He publishes a periodical entitled "*China's Millions*," and many leaflets by which his works and wants are made known. By means of these, funds are attracted to his treasury.

3. This independent method, universally adopted, would flood us with publications, the expense of which would be great. Some stations would be overlooked by contributors. Some missionaries would starve, while others would have enough and to spare.

4. Mr. Taylor's methods are based largely on the millenarian idea that Christ will soon come, and that there is therefore no need of permanent organizations for spreading his kingdom.

In general, the success of J. Hudson Taylor and his associates in Central China does not result from their independence of all missionary societies, but from their great personal loyalty to Christ. We will not annihilate our societies, but hope that there may be more of this spirit in some of their secretaries. It is by faith that their work is to be done.

There is still another standpoint from which we may look at this

question—that of the missionary himself. There is no one thing which he needs more than that faith which has been described—the uniting power which binds the soul of man to God. Testimony from missionaries themselves to this is abundant. The letter of the famous missionary band of the Inland China Mission, to all members of universities, closes with this sentence: "We ask your prayers that we may be kept faithful, and have increasingly a sense, on the one hand, of the solemnity of our responsibility, and on the other hand, have increasingly a sense of the unfailingness of God's supply, and the certainty of final victory." Here are more words of Stanley Smith addressed to men who were thinking of coming to the foreign field from Cambridge: "Let them beware of thinking, when they get out, that learning the language, or later on, even preaching, is *the great thing*. THE great thing is to maintain a close personal walk with God. Unless in the foreign field they are prepared to find their joy and satisfaction in the living God, and not in circumstances, (neither being discouraged by failure nor puffed up by success), they will not have with them the weapon which is 'their strength;' namely, 'the joy of the Lord.'"

Such union with Christ helps a man to forget himself in the thought that his work is laid upon him by the Master. In his willingness to be used in any way for the accomplishment of the divine will, lies the key to all his power. In his weakness he becomes strong. Says J. Hudson Taylor: "In times of discouragement it is a great help to remember the Lord's work is not *our* work *for* the Lord, but the Lord's *own* work through us and others. He will not fail nor be discouraged."

Thus trusting, the missionary becomes invincible against all the powers of evil. He knows that he is in God's work. His contribution may be small—may even be counted a failure. He may seem to be but picking away at the base of a towering mountain; he may fall and die, but even upon his body he believes that another may mount to plant the banner of the Cross one step nearer the summit, and that he, and such as he, are but clearing away the brushwood, and opening the path by which his successor shall one day march to plant it there.

Looking to Christ with an abiding trust and the prophetic insight of a John the Baptist, he exclaims, "He must increase, but I must decrease."

The Reflex Influence of Missions.

BY FRANK E. MOORE, LANE THEOLOGICAL SEMINARY, CINCINNATI, O.

OUTLINE.

Introduction Definition.

I. MODIFYING CHRISTIAN SCHOLARSHIP.

1. In Church History.
2. In Theology.
3. In Apologetics.

II. INDUCING UNITY.

1. In Christian Faith.
2. Through Christian Brotherhood.

III. INDUCING CONSECRATION.

1. Through Thankfulness.
2. Through Compassion.
3. Through Emulation.

In discussing this subject, many points have been raised which lie beyond the realm of reflex action.

Reflex influence is the action of an outward movement on the party directing the movement.

This definition excludes our consideration of such topics as the establishment of secular schools in heathen countries; the induction of the heathen into a higher ethical and social condition than is possible under their native forms of religion; the awakening among them of the commercial spirit; since all such results are the *immediate* outgrowth of Christian missionary effort.

Reflex influence is *not alone* the action of an *immediate recoil*; this may be supplemented and augmented by an impulse which *flows back* in a strong and growing current upon the originators of the primary force.

The movement of foreign missionary work is necessarily outward. The demands for prosecuting this work—the outlay of strength, brain and treasure necessary to its success—influence every department of the home work in a manner *immediately* recognized.

The record of the success of this work comes as a *culminating* influence affecting the spiritual life of the church.

Remembering both parts of our definition, and recognizing the home church as the body directing the outward movement, we limit this paper to a partial discussion of the immediate and the lasting influence of foreign missions upon the work at home.

Foreign missions have exerted a reflex influence upon the home church by: I. *Modifying Christian Scholarship.*

1. In Church History: In the foreign field we find our only opportunity for testing the philosophy of history in its theological bearings. He who cons the growing experience of a church newly grafted on heathen stock, sees, reenacted in the present, the history of the first centuries of our era, and he can interpret, largely in the spirit of an eye-witness, the lessons of that period in their practical and theological relationship to the church of to-day.

Embracing this opportunity, our church historians have entered into the spirit of the early church, and, as a consequence, are able to correct many erroneous conclusions concerning the record and the teachings of individuals whose influence is strong among us still, of organizations whose institutes still hold powerful sway over the religious life of Christendom.

2. In Theology: The heathen world has ever been a touch-stone, testing what is true, what is false, what is essential, what is non-essential, in our theological systems. The Apostolic Church had no question of the perfection of its creed until Paul and Barnabas brought report from the foreign field. Then at once arose discussion demonstrating that teachings from Moses to Gamaliel must be revised. From that first church council until to-day, from the doctrine of circumcision to the doctrine of future probation, our Christian scholarship has been modified as our Christian system came to be applied to strange peoples living under strange circumstances of education and government.

Our theology is not yet cosmopolitan, and we should be grateful for the broad work-fields which foreign missions afford, where our theological theories have opportunity to demonstrate their practical value or worthlessness.

3. In Apologetics: The home church can scarcely overestimate the evidential value of reports which come to us from foreign fields. The Early Church rested its defense of the Scriptures upon the testimony of the apostles and the fathers. In the Middle Ages, the church sought to maintain its dogmas and its faith by logical subtleties. In more recent times, "Internal Evidence" and other scholarly devices have been our weapons in compelling or defending faith in the holy origin of the Word. Is not the record of foreign missionary work teaching us that our strongest argument is in compelling judgment of the book by what it effects?

When, a generation since, such a wondrous transformation was wrought among the South Sea Islanders, the infidel world complacently explained the phenomena by affirming that these peoples were ignorant, child-like, with no cultus of their own, and hence easily swayed by any external influence. But the triumphs of Christian faith are steadily growing more significant and comprehensive.

See the heroes of the Cross storming and capturing strongholds where longest the most powerful of heathen faiths have been entrenched! See, from many a school and temple where for ages disciples and defenders of Brahma, Confucius and Mohammed have with courage, zeal and ability, fought for their respective creeds, those coming forth whom the story of Christ's loving sacrifice has won to him forever! On their own vantage grounds; strengthened by the wisdom, the bigotry, the veneration of peoples of strong and stable intellect; Christianity has met the oldest and purest of the heathen religions, and its domination is unquestioned; our enemies themselves being witnesses.

The individual life of Christian converts from heathendom is of tremendous value as evidencing the *living power* of Christianity. By word, by example, in life, in death, these new converts have nurtured faith among their brethren, have compelled belief among their enemies.

The heroic self-sacrifice of our missionaries affords an argument which has stopped the mouth of many a caviler. What worldly philosophy will explain the choice of the army of cultured men and women who yearly go into scenes of trial and danger? Some would be ornaments of society in the best communities, some would adorn the highest worldly professions; *all* love, as we do, home and home comforts; all glow with love of native land, and a longing to have part in its future glory; yet, concerning such as these, comes to-day the testimony that, as heralds of the gospel, they have crossed seas and scaled mountains; have endured frost and fever, flood and famine, for Christ's sake. In city and desert, among friends and foes, they have preached his word until called into heaven's rest.

"* * * Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." Thus Christ gives us the dictum, and the foreign field furnishes us the data which shall utterly confuse all gainsayers. As apologists we take stand with Paul: "The Gospel of Christ is the power of God unto salvation to every one that believeth." Here at home we may demand that those who deny the divine and living power of the Bible, shall adequately explain the magnitude and success of foreign missions; the individual constancy of converts facing continuous and cruel persecutions; the cheerful self-sacrifice of our volunteer Christian laborers; and in so far as the record of foreign missions magnifies this phase of our argument, by so much will Apologetics feel the reflex influence of missionary work.

II. *Inducing Unity.* 1. In Christian Faith: Every advocate of denominational union feels the reflex influences of foreign missions. However we may antagonize one another at home, our missionaries

unite in attacking the evils which non-Christian faiths have brought upon the heathen world. Where myriads are being swept along to ruin, you do not question any helper who comes to your aid in rescuing with Christ in his creed. Through this union, forced upon our advance guard through the needs which mark their position, comes a fraternal spirit—a spirit of charity whose name is love; and this spirit awakens and fosters a kindred relationship between the brigades of the regular army. This phase of the work is so evident as to be axiomatic, and yet it is of such importance that its influence should never be overlooked.

2. In Christian Brotherhood: "God * * * hath made of one blood all nations of men." From the workers in foreign missions comes the strongest proof of the truth of Paul's forceful declaration. Even Christian scientists have been tempted to endorse one phase or another of modern teaching dividing mankind into distinct types, but he who studies men, seeking the salvation of their souls, goes beyond "Craniology" and Comparative Anatomy; he finds mankind a unit in the possession of kindred passions, aspirations and instincts of devotion and worship.

This is the only true union.

Continents may be united by telegraphic cables and the world girdled with railroad and steamship lines, but no condition of intercommunication alone will ever make the nations one people. Agitation of race questions; the social, commercial and political interests of the individual; geographic boundaries and linguistic peculiarities; all these tend to divide men into small and warring factions.

No bond of self-interest or of national prosperity; no tie of friendship or of blood relationship, has ever proven strong enough to bind mankind in lasting union; but Jesus Christ unites all members of the household of faith in a living organism, which groweth into a habitation of God through the Spirit.

"Each breeze which sweeps the ocean" brings tidings which encourage us to believe that ere long, from Asia, Africa and Europe, from the Americas and the islands of the sea, one united voice of worshipful praise shall rise to heaven, as all nations sing: "One body and one Spirit; one Lord, one faith; one God and Father of all, who is over all, and through all!" The foreign work convinces us that this union is real, and is being speedily consummated. The reflex influence of this testimony flows into our church and national life, guiding us with heaven-born wisdom in solving many harassing ethical and ethnic questions.

III. *Inducing Consecration*—The reflex influence of missions inducing consecration is of inestimable value to the home church

1. Thankfulness is awakened. Through our interest in foreign work we gain knowledge of the true state of the heathen world. There we see most clearly what frightful ravages sin has wrought; the appalling consequences of the Fall; the utterly hopeless state of men who, knowing God, have refused to give him honor and thanks as God; men who have "exchanged the glory of the incorruptible God for a likeness of the image of corruptible man," and, worshiping birds and beasts and creeping things, have been given up of God unto uncleanness and vile affections!

With such a picture before us, a great thankfulness arises within us that God hath chosen us as a peculiar people. As we look into the pit from which we have been digged, toward him who brought us forth, we must feel *gratitude, inducing consecration*.

2. The picture also awakens our compassion. The heathen world lies before Christ's Church as the whole world once lay before God. His Son felt for that world such compassion that freely he gave his life for its redemption, and in like spirit we must enter heathendom. These have fallen among highwaymen; bleeding, bruised, they lie upon the Jericho road; some, in deathlike unconsciousness, have only their awful wounds to plead for them; others are waking into consciousness of their pitiable and dangerous condition; these, with pleading voice and countenance, with outstretched hands, beseech our assistance.

The church looks, hears, and from the Savior through every member swells *compassion, inducing consecration*!

3. Emulation is aroused. What Christianity has done, what it has yet to do, awakens emulation. Time would fail to tell of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The mere calling of the roll of honor of these conquering legions fills us with a holy desire to attain a like pre-eminence.

"Bring back the colors into the ranks!" cried the cautious colonel to the courageous color-bearer, who had carried the regiment's colors far beyond the assigned position. "Bring the regiment up to the colors!" was the fearless reply, and emulation urged the regiment to surround and support its standard.

Our foreign missionaries have planted Christ's banner, the banner which brought to us salvation, far within the kingdom of darkness. From their advanced and dangerous position they urge us to send them sustaining recruits; to advance with solid rank, until the regular line of battle shall occupy this now contested territory. The wondrous

words of prophecy spoken concerning this territory arouse our courage and waken our emulation.

David sings: "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him;" and Revelation echoes back: "The kingdoms of this earth are become the kingdoms of our Lord and of his Christ, and he shall reign forever."

The King himself promises: "To him that overcometh, will I grant to sit with me in my throne."

For an instant the present fades away. A world swathed in darkness and under the shadow of death, passing under new heavens, is bathed in light and circled with song. The tumult of battle has been stilled. The solid earth trembles with the steady tread of triumphant saints marching to coronation music. We catch step with the heroic faithful of all ages, gathered from every clime and kindred; we have overcome, and are entering into the enjoyment of the recompense of the reward! 'Tis only for an instant that the glorious vision blazes before us: with dazzled eyes, as after gazing on the midday sun, we find ourselves among the pressing realities of to-day; yet, while we contend with the world, the flesh and the devil, shall not the certainty of the fulfillment of the prophecy; the certainty of Christ's universal kingdom; the certainty of our share, if faithful, in its splendid triumphs, awaken in us *emulation inducing consecration*?

How to Diffuse the Missionary Spirit.*

BY DR. JOHN HALL.

The speaker first noticed the large attendance of ladies and gentlemen, in addition to students, who thus, he said, had manifested their sympathy with the Alliance and missionary work, and, turning to the students, he said:

Gentlemen from the Theological Seminaries, Students:—It is a great pleasure for me to address you. It is a great many years since I was myself in the seminary, but the memory of those years is fresh and vivid in my mind even now. You will realize that, as you grow old, recollections of such things become more distinct, and, I think, more frequently recur as the years advance, and I can feel for myself that I can well sympathize with you in the work that you have in hand, and in the field of preparation in which you are from day to day engaged. I think it is a very encouraging symptom, for which the Church

*This is not a verbal report, but the substance of the address.

should rejoice, that the young men in our seminaries have been moved to come together and confer together in this way. The word "seminary" itself is a very suggestive one. It brings to one's mind surely this idea, that you enter that you may receive good seed, have it sown in the understanding and in the heart, so that you, in your turn, may be able to visit the field and scatter the seed, that there may be an abundant harvest of the peaceful fruits of righteousness scattered over the whole earth.

At the Presbyterian Alliance in 1884, it was reported that there were three hundred and eighty religious professors and twenty-nine hundred and ninety theological students in our seminaries. Doubtless a six per cent. increase since that time, and the average is the same in the other denominations.

What a power for good is this Alliance. No man can forecast what the result will be from such an alliance.

The speaker then referred to the rise of Methodism; in the meeting together of the Wesleys and other students at Oxford, and of a similar group in Scotland, of which Rev. R. McCheyne, Dr. Horatius Bonar and others formed a part. He also related a personal incident of a union of several students, originally for prayer for a sick brother, but afterward developed into an organized union for mutual prayer. It became a fixed habit, and to this day, as regularly as the eight o'clock hour on Saturday evening comes around, he remembers in prayer those with whom he had the happiest associations of his life.

Students, you can help one another, you can stimulate one another, you can arouse one another, you can create in one another impulses for good. As regards my fitness to speak to you on this occasion, one element is this: I was, during the last days, in attendance at the American Board of Foreign Missions, which meets at New York. Secondly, I had the privilege to be present at the greater part of the meeting of representatives of all the missions, held in London some time ago. When the report is published, buy that volume. It was the first association of the kind. One remarkable thing, which will be among the fruits of that inter-denominational conference, will be the utilization, not to say economy, of all the forces in the various churches. The movement is, to leave territory already occupied by one church to that church, and go into places as yet unvisited by missionaries. This working in unison of all the departments of the Church of Christ will have the effect of greatly extending the power which it has, by doing away with the old idea that each church must have its representatives in every field. Thirdly, I am myself a minister; and can talk to you of what a minister can do in this effort, and, fourthly, it was my privilege to begin my work in the missionary field.

For the first three years of my ministry I was called a missionary. I was selected to take the field by my fellow-students in the seminary, and they paid my salary. Some one might say, Why didn't you continue in it? I went into it under the counsel of wise friends, whom I looked up to, and under the same counsel I was led to undertake another field. Gentlemen, I can say here before you, and before God, that in all my life as a minister, and it has been a pretty long one, I have never taken a step, I have never raised a finger, I have never written a letter, I have never suggested to a friend to write a letter, with a view to my being taken into a better field. By God's grace I have tried to see duties in the places where God put me, and when I have gone elsewhere, it was by circumstances and conditions with which I had nothing to do, and where I was acting under the counsel and, in some degree, the guidance of those to whom I looked up as wiser and better than myself. And, my dear brethren, if I may venture to make a suggestion to you as students, it would be that you for yourselves would pursue the same policy. You will find it a good one, and it will enable you to say to your congregation: "I tell you the truth—you called me here to tell the truth—I did not come here of myself." I am in full sympathy with ministers in their troubles. When a missionary I learned something of human nature. And a missionary has to study human nature that he may know what manner of men he is dealing with. But the Chief Bishop is to indicate where we are to labor.

The missionary effort, what is it? The effort to make dead men acquainted with a living Christ; to make sinful men acquainted with the way of forgiveness; to make lost men understand the way of redemption, and to bring them into that way—that is the work of the Church of Jesus Christ. In the colleges of our day there are what we call elective studies, and good results are produced by this plan. Is the missionary work an elective thing for the Church of Christ? Why, no, it is her business. It is the thing for which she exists. She has no election in the matter. If Christ is her Lord and Master, his directions are clear and explicit—"Go ye into all the world, and preach the gospel to every creature."

Thank God that we have four biographies of Christ. It is a good thing that we have so many. Matthew writes to the Jews. His gospel is well adapted to the genuine Jewish mind. Mark has Roman blood in him; writes a rapid, concise history of the working Savior; a brilliant statement of the things he did, that it might touch the Roman mind. Luke, also of Gentile associations, writes a long gospel for the world; tells of the contact of Christ with the Gentile—something to disabuse the Jewish mind of their old ideas of religious monopoly.

The missionary spirit is in it through and through. The more we study it, the more we shall catch that spirit. Then there is John who writes of the incarnate Word. These are followed by the Acts of the Apostles, that tell of the spread of the truth among the Gentiles and Jews, the Jews not as Jews but as sinners needing salvation. We call the Acts, *The Acts of the Apostles*, but it should more correctly be called the *Acts of Jesus Christ*. That was what the writer had in his mind when he wrote the first verse: "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach," etc. (Acts i. 1). Then see how the Epistles are addressed to the Romans, Corinthians, Galatians, Ephesians, Philippians and Thessalonians. And when you come to read the Apocalypse; read it, a poor word—to gaze upon its pictures; when you come to study its symbols, when you catch something of the inspiration that bursts from it—you see not a particular church, nor a particular nation, nor a particular race, but one church universal of all nations and peoples. You see the right spirit, having Christ presented to us as there ruling every nation. Surely, then it is safe to say that the work of spreading the gospel, the work of missions, the work of making known the truth to those who do not know it, is the work of the church according to the teaching of the blessed Maker and of the whole New Testament.

How can young men and women, how can little children, be brought to catch the spirit of this great, world-wide missionary work?

There are various ways. The living voice of the missionary is a most excellent way. It is a good thing whenever we can hear the brethren that have been on the missionary field, come to speak to Christian people about what they have been doing; and it is a good thing especially, when they do not simply paint rose-colored pictures of their successes, but when they tell of their difficulties, discouragements and failures. Another way is through the press. The daily press is open to criticism, and it has been getting this criticism in abundance; but it must be admitted by any observant man, taking it as a whole, it does a great deal to disseminate knowledge about things that men and women, Christian men and women, ought to know; and I am glad to take it as a good sign of the times, that reports of these meetings are presented in such a way that the ordinarily intelligent reader will be able to take up the impression, and take up the idea. Almost all churches have a missionary literature. Missionary literature combines two elements—the element of travel and the element of biography. Such reading takes selfishness out of us. Through the press a great deal is being done, and a great deal can be done to make the world understand what is being done and what she needs. A third way. And now I come to the point on which I wish to dwell emphat-

ically. Upon the ministry rests the great responsibility. Upon you it will rest mainly and distinctly to diffuse the missionary spirit, to stimulate Christian people in the direction of missionary effort. Preach missionary sermons. You can find a text in any book from Genesis to Revelation. Some of the Psalms are especially suitable. And the Prophets, do they speak simply of the Jews? No, but of the nations of the earth. And in the sacrament of the Lord's Supper the Greek for *showing forth* has the sense of evangelizing—preaching the gospel. Every faithful communicant is committed to proclaiming Christ until Christ comes. He has no choice in the case. All good women are *king's daughters*. All good communicants are 'pledged' to Christian endeavor. Ministers are to preach on the obligations of missionary work, and fill their people with sacred and intelligent enthusiasm. (Then the speaker referred to the method of some who write eloquent sermons on such topics as "Philosophy and Religion," "Evolution Consistent with Genesis;" and then announced at the close a collection to be made for Foreign Missions. They should not do so, he said, but have missionary sermons. Talking of illustrations, he asked, "Where are there better illustrations than are to be had from the mission field." I will tell you, young men, it is in telling of the great work of Christ's mission to the world that you can do much to arouse, to push, to extend, to diffuse interest in the great work of the world's evangelization. There are one or two things that I hope you will do. Preach Christ to the people who hear you. Preach Christ, and not merely the Christ who went about doing good, not merely the Christ who revised human sentiment, etc. That is all true, and that is to be preached; but, gentlemen, you have more to do than to testify to this. "God forbid that I should glory save in the cross." Preach the dying Christ. Preach about the purpose of that dying, give reasons for it, and when your hearers will realize that this is the Son of God, and that he gave himself a sacrifice for sin, there will come to their minds the thought, "What are we doing that we may benefit the lost around us?"

Let me say, in the second place, keep upon the lines of the church that commends itself to your confidence. You are not speculators, you are not adventurers, you may make no sensation, you may create no particular stir, but in the end you will do more good.

One thing more. When you are engaged in doing this work, see that you do it in a right spirit. Suppose, for example, that I settle down after having exercised my mind as much as time will allow me to do, upon history or mental philosophy, and that I write a very eloquent discourse and preach a pretty good sermon on a philosophical theme. I preach it to the people. Now, can I go upon my knees in the closet

and say, "Now, O God, bless this philosophy. Now, O God, bless this poetry." I tell you I could not do it, fully believing and knowing the things that God has sent me to proclaim. He has bidden me to preach the gospel. He has given me, not philosophy, not sentiment, not poetry, not history. He will bless his own gracious word, which it is my duty to proclaim to the conversion of souls and the comfort of saints. And what can we do that will last into eternity, unless we do it with his blessing? "I believe in the Holy Ghost," etc., and I want to preach what the Holy Ghost has given me as a message to the children of men.

What man wants is Christ. He is the Way, he is the Truth, he is the Life. "No man comes to the Father but by me." So preach Christ, and do not allow yourselves to feel that your work is in vain. It is for you and me to use the means that he puts into our hands, that we may be instruments in his way of bringing about this blessed and glorious liberty. May God bless you students that are gathered together here, and make your conference of good to you, and good to the churches in time to come in which you may be pastors.

Is There to be a New Departure in Missions?

BY DR. A. T. PIERSON.

Our Lord rebuked those in his day who were more observing and discerning as to the face of the sky and the forecast of the weather, than as to the signs of the times and the signals of coming trials and triumphs.

The question is not, what would we like to have as signs of the near to-morrow, but what are the actual indications of the approaching future? What we may not be able to shape according to our mind or will, we may be able to accommodate ourselves to, and prepare ourselves for. Possibly what we can not prevent we may direct and control, as sagacious farmers in the valleys of the Vaudois sometimes guide and bank in the current of a mountain stream swollen by heavy rains.

There are some startling—to some, alarming—signs in the horizon, which betoken some new movement in the direction of missions. Ultra-conservatism may complain and criticise, and even seek to arrest these developments, but this may be found to be only a new attempt to sweep back ocean tides. Why not calmly survey the situation, and prepare to take our part in giving a wise and winning guidance even to an excessive and inconsiderate impulse of enthusiasm? Some movements that seem purely human have God back of them; and in

seeking to "overthrow" them, we may "haply be found to fight even against God."

I. The first sign on the horizon to which we call attention is the *infusion of a new spirit of enterprise into missionary work.*

Enterprise is the characteristic feature of our modern civilization. The world, in this nineteenth century, no longer moves on its axis, or through its orbit, at its former rate and pace. Travel and transportation, postal and telegraphic communication, the rapid rate of living—yes, and of dying too; the speed of making and marring great fortunes; the sweep of thought to the bounds of the earth and the bounds of the visible universe; the quickened pulse of physical, intellectual and social life; the intensity and extensity of scholarly research and scientific investigation—these, and a thousand other similar signals fly, like flags in the wind, to show both the direction and the rapidity of this social cyclone. Where everything else is moving as with lightning pace, the cause of missions must yoke a sanctified enterprise to its car, or be hopelessly left behind. God means that the church shall quicken her march, and catch up with the times. Why should the world, the flesh and the devil monopolize all the enterprise of the age! Because Christ said that the children of this world *are* in their generation wiser than the children of light, we are not to infer that he meant they *should be*. It will no longer do to act and talk as though we had countless years and even centuries before us wherein to evangelize this world. We have often said, what now we calmly and deliberately repeat with emphasis, that, with one tithe of the "dash" and "push" with which all worldly enterprises are carried forward, the thirty millions of Protestant church-members now on earth would not let ten years pass without belting the globe with missionary effort, and bearing the good tidings of the gospel to every family of man! We yearn to see the church of God take up this work as though she felt that the time is short and eternity only is long; that millions of unsaved souls die every year, and a whole generation in less than forty years; as though she saw that God has given her opportunities and facilities that multiply her responsibilities a hundredfold. There must be an apathy and lethargy that are next to criminal, if the children of light stand still or move so slowly as to allow the children of this world to outrun them in this race, and not only to carry all modern inventions, but all modern devices for destroying bodies and souls, into the regions beyond, ahead of the gospel message! The Prince of Darkness is pushing his missions and publishing his message fast enough, however sluggish may be the messengers of the Prince of Peace!

II. We mention next, as a sign of the times, the *unparalleled uprising*

of our young men and women. Nothing like this has been seen before in the centuries of church history. It reminds the student of the Middle Ages of the enthusiasm kindled by Peter the Hermit, and has given to this movement the name of the "Modern Crusade."

This uprising is by no means in a solitary quarter or a single direction. It began nearly fifty years ago, in the formation of that first Young Men's Christian Association in London, under George Williams, whose seed was in itself after its kind, and which has so rapidly multiplied that it now covers the earth with its shadow. Countries that then were hopelessly heathen and pagan, are now dotted over with these associations, and sending native representatives to the great international conventions.

Before the Y. M. C. A. began to be, young men, and especially young women, were comparatively scarce awakened to activity in the service of Christ. The denominations stood apart, as sects, eying each other with jealousy and envy, quarreling over minor differences which were practically divisions; the rigid line between "clergy" and "laity," drawn not in apostolic days but in the Dark Ages, practically separated the ministry and the lay-membership in the matter of soul-saving. There was but little general training in Bible knowledge or personal work for souls. We have seen all these conditions changed within forty years. No doubt the movement has at times swept beyond legitimate lines and bounds, and even threatened to obscure, if not obliterate, important distinctions. But, on the whole, the Y. M. C. A. has done a wonderful work for God, in uniting all disciples upon the fundamental truths of our holy faith, in increasing knowledge of the Bible and power in using it, in developing general activity in Christian work, and expanding capacity for it. The Young Men's Associations naturally suggested the Young Women's, and the consequence has been that now all our Christian youth find new avenues open before them for both training and serving.

Then who can look on these "Societies of Christian Endeavor," that, with incredible rapidity, are inclosing the round world in the network of their organization—inside of ten years increasing to thousands of societies and hundreds of thousands of members—without feeling that God means to infuse new and young blood into our Christian work. If those that are older are not on the alert, they will find themselves hopelessly in the rear, if not left high and dry on the shore, like some old battered hulk when the ocean surges recede.

What shall we adequately say also of that "Students' Uprising," which, taking definite form at the Summer School in Mt. Hermon, Mass., a few years ago, has now enrolled nearly four thousand volunteers for the foreign fields. The critical, cynical sneer that this is

"all gush," and that when time has "sifted this bushel of wheat, it will be found that the biggest part of it is all chaff," may do for a sneer, but this movement can not be laughed down. It has shown too much vitality for the arrow of ridicule or the dart of denunciation to destroy it. No doubt time will liberally deduct from this number of volunteers; many now willing will be found reluctant and unready in the crisis; and Divine Providence will block the way of many who will be both ready and willing. But from present appearances, it is far more likely that the great practical hindrance in the path of these volunteers will be that the church is so fettered by conservative methods, or so hampered by illiberal giving and lack of holy enterprise, that no way can be found to send volunteers to the field and support them on the field.

Even now, as we write, a circular has just come to our hand, announcing what is perhaps the most significant sign of the times of them all, in this direction. It tells us that the sons of Kansas have heard the Macedonian cry, and the missionary spirit is abroad in the land; and that since the organization of the State work no movement has ever grown with a rapidity so amazing, and none has risen so replete with prophecies of good and opportunities of service. A number of the most active workers in the Y. M. C. A. in Kansas, Nebraska and Minnesota, have already decided to be the pioneers in preparing the way of the Lord, for the carrying of the gospel tidings to densely populated and benighted Africa. These men propose to enter the Soudan of the Niger and Lake Chad, by way of Liberia and the Kong Mountains, where are nearly one hundred million of people without a missionary, and form a living tie between the African field and the home churches and associations. Think of young men leaving secretaryships of the Y. M. C. A. in our Northwest, and pioneering the way into the almost unknown and forbidding region of the Soudan!

There are those who deprecate this whole movement, and think Dr. Gattan Guinness showed little judgment in his appeals to the Kansas young men, and still less judgment in giving direction to the enthusiasm which his appeals aroused. But there is a wiser way than to stand off and criticise. The herdsmen on Western prairies never try to stop or turn back a stampede among their cattle. Those thousands of hoofs would soon trample them into a bleeding mass of lifeless flesh. No; they spur their horses into the very midst of the flying herds, and by degrees turn them about and guide them, so that they swing round a circle and return to their pastures. When great movements take place, in which youth and enthusiasm need the guidance of mature judgment, let wise counselors get into the current, and sympathetically give it direction. God be thanked in this age of apathy for anything

that breaks up stagnation! If this world is to be evangelized, it must be young men and young women that take up the work, and put into it a consecrated spirit of enterprise and enthusiastic endeavor. Surely the Holy Spirit must be moving, when men leave positions of honor and trust, as well as of comfort, and go as pioneers into the depths of the Dark Continent, simply to prepare the way of the Lord! There is a sublimity in such consecration.

III. We think we see also, among the signs of the times, a *marked tendency to establish a more direct tie between the churches and the missionaries*. This drift has been strongly resisted by the boards, and not without reason. They say it tends to narrow instead of to broaden sympathy, to foster favoritism in the choice of certain attractive fields and the neglect of others; to cripple the general work in attention to local fields, etc. We see sound sense in all this. Yet, is it worth while to resist a growing demand of the day? The churches say that to have a worker located somewhere, who is immediately supported by the particular church, and from whom letters come from time to time, feeds the flame of missionary interest: that it makes the appetite for missionary intelligence more keen, cultivates intelligent sympathy, and renders the whole work more fascinating. Those who have tried it, say that money can be more easily raised for three missionaries than for one, on the old plan of putting money indiscriminately into the missionary treasury, to be disbursed generally. Wide-awake pastors affirm that the trial of this method proves that the church will not only contribute cheerfully to support the missionary, but to supplement his salary by such additional sums as help his school-work, hospital work and out-stations. And why not? The moment a church comes thus into sympathetic contact with a particular field, there is aroused a feeling of identification with that field which makes giving easy and natural; and there is a sense of responsibility for such fields as are under the care of that particular church. Why can not the boards assign particular fields, still remaining the channels of communication, and put the church at home into vital union with the needy multitudes abroad? What reason is there why every church of average numbers and resources may not have its missionary abroad, as well as its pastor at home? Why may not church finances be so controlled as that provision shall be regularly made for the one as well as the other? What more practicable way can be found for distributing the wide world-field, than to assign a definite work to each congregation, and encourage every church to work in its foreign parish as systematically, liberally and prayerfully as in the best cultivated city parish at home? In many a church enough money is spent on a quartette choir to sustain three missionaries in the centers of heathenism!

IV. There is also an undeniable tendency to *independent effort on missionary fields*. It is natural and almost inevitable. Not to speak of the singular success of that man of God, Rev. J. Hudson Taylor, in placing over three hundred missionaries in Inland China without dependence on boards, committees and collections, and supporting them upon funds received in answer to prayer, there is an obvious reason why independent movements are becoming more and more inevitable. There are many volunteers offering, whom the boards have not means to send out and support. Several young men now in the Senior year of a prominent theological seminary visited the writer to ask advice. They wish to go out together, like the monks of the Middle Ages, as a band, electing one of their number captain, and to take possession of some unoccupied territory; say in China, Siam, Arabia or Africa; and, after acquiring, under missionaries, adequate knowledge of the language, etc., disperse within a limited area, and undertake to evangelize it; acting in coöperation. The board of their own church declines to send them; first, as not having funds; secondly, as unwilling to place them together in any one field. This is no hasty impulse: they have been considering the matter for two or three years, and came to ask advice as to undertaking the work independently, getting support direct from the local churches to which they belong. They propose no antagonism to the missionary boards as such, but simply to undertake what their policy does not permit them to do as missionary organizations. This may be another instance of enthusiasm run mad. But the question is, what shall be done with such cases? Shall we leave such independent movements to spring up in every direction, or shall the churches and boards so modify their existing policy, as to throw about these movements a sheltering and guiding arm? At the same time, there is a tendency to organize colonies of men and women, representing different trades and callings, to go into destitute fields after the manner of Pastor Harms' colonies from Hermannsburg, to settle as germinal communities, and even to undertake self-support. Is it wise to shut our eyes to the signs of the times, and be either indifferent or inactive in view of these developments?

As human history moves forward, methods must be modified. A growing boy can not be kept in last year's breeches: he will extend beyond them in more ways than one. It is worth while considering, at least, whether we are not trying to wear outgrown garments.

V. The demand for a *shorter course of preparation for missionary fields* is an open secret; it is now heard without concealment in our great ecclesiastical meetings and assemblies. One of the conspicuous professors of theology in our land says he not only deprecates this movement, which he denominates a "short cut to the ministry," but that if

he could control ministerial education, he would compel a young man to *double* rather than *halve* the time spent in getting ready. We can understand this sentiment, and can even sympathize with it. Having spent nearly fourteen years in preparation for the sacred calling, and having found even then that our resources were taxed to the utmost, to do the work of the pulpit and pastorate, we can see why it is perilous to rush into such a sacred office, with its daily demands on time, strength and learning. But, at the same time, we can all see that as an army does not need to have all its soldiers trained at West Point, and that, while leaders of the highest sort are needful, the private soldier can do effective fighting without this elaborate training; so, in the work of preaching the gospel, there are fields where a very common man may, with a very ordinary education, tell the gospel story effectively without being qualified to be a translator, a college professor, or a great leader of missionary enterprise. The question is, whether or not this great mass of common disciples can not be adequately trained for evangelistic work at home and abroad, without such a tax upon time, money and prolonged study, as may put such preparation out of the power of hundreds of willing workers.

Rev. David Allen Reed in Springfield, Rev. M. R. Deming in Boston, Rev. H. C. Mabree in St. Paul, Rev. Geo. C. Needham in Kansas, Dwight L. Moody in Chicago, and others, are establishing training institutes for the laity, and they are successfully doing this work. It fell to the writer to conduct the studies of a class numbering from one hundred and fifty to eight hundred during the month of October, in connection with Mr. Moody's Institute, and the conviction grows upon us that there is a legitimate work to be done by these persons of ordinary education, and that therefore a special course of training for such work is legitimate.

The power of the early church in evangelism has never yet been equaled; and there was then scarce one in a hundred who had any pretensions to scholarship. Some of them were not only ignorant, but had not even the advantage of training in the school of Christ. The woman of Samaria had never been to college, or received a license even as an "exhorter," but what an earnest, evangelical, experimental and successful preacher! "They that were scattered abroad" and "went everywhere preaching the word," had not an apostle or ordained preacher among them; yet the "hand of the Lord was with them, and many believed and turned to the Lord." We believe in a highly educated ministry. There is more room than there ever was for such profound thinkers as John or such close reasoners as Paul; but if we can get publicans to leave their benches, and fishermen to leave their nets, and farmers to forsake their ploughs, and carpenters

to lay down their saw and plane; or, better still, perhaps, hold fast their honest and honorable callings, and make them handmaids to the preaching of the gospel, is there less room for such workmen now than in apostolic days?

How is this world ever to be reached with the gospel if we insist on limiting the work to the graduates of colleges and theological seminaries? The whole drift of New Testament teaching is toward constituting every believing hearer a herald!

VI. There is likewise a tendency to the *critical investigation of the actual work of missions and mission boards*, which is another conspicuous sign of the times.

Never before, since the days of apostolic evangelism, have so many assaults been made on missions by professed friends. We regard this as unavoidable. In the first place the work of missions has challenged universal interest and perhaps critical comment, by its just claims to a most marvelous success. And, in the second place, such vast sums of money are now controlled and disbursed by missionary societies that it is inevitable that they shall be called to account, where the disbursement seems to be lacking in economy or in efficiency. For ourselves we welcome the criticisms of professed friend or open foe. There is nothing to be feared. Even misrepresentation will only lead to investigation and correction; and if anything be designedly hidden as needing concealment, that is just what we want brought to light.

But one thing must be remembered. While independent investigation—untrammelled by any official connection with boards and societies—is to be welcomed, it is not every investigator who can either *elicit* or *perceive* the real state of things. To no one who is not manifestly a spiritually-minded observer, will the most devout laborers uncover their real work; nor will any other sort of an observer be able to enter into the secret heart of missions, even were it unfolded. There is a natural reserve and reticence, in speaking of what is peculiarly sacred, until we are drawn to do so by the perception of a right mind and heart in others. To some visitors a true missionary will be unconsciously indisposed to be confidential, and some visitors lack that magnetic touch that opens the inner doors within which lies what is, after all, the divinest part of the work of missions. When a man goes to explore mission fields, he must go filled with the spirit of missions. If he has a spirit of criticism, it will close the very mouth that would gladly open to speak of these sacred things, and such a spirit even veils the observer's eye so that he sees only what he is disposed to see. The trouble with many independent investigators is that they have not only a warped judgment, but go through the central fields of missions without seeing the fruit which only a vision cleared by sweet charity,

sympathy and spirituality can detect. The visit of Dr. William Fleming Stevenson and his wife to the Oriental fields will never be forgotten by the missionaries. That great heart, now still in death, beat so grandly in sympathy with their trials and triumphs; so magnanimous was his bearing, so tender his cautions, so wise his counsels, so acute his perceptions, so appreciative his comments, so affectionate his spirit, so fraternal his interest, that all felt moved to lean on him and tell him every secret joy and sorrow of the missionary life. He would stand in a school and watch the dusky boys and girls in silence, big tears rolling down his face, as he heard them recite the words of Scripture or sing the songs of the new life. His questions were keys that unlocked at once the secret chambers of the missionaries' experience. His suggestions were the fruit of a wisdom that was paternal and a gentleness that was like that of a mother's.

Let us not give up the visiting of mission fields to the professional tourist or the mercenary self-seeker, to the curious traveler or the self-constituted critic. Let our great-hearted, spiritually-minded men and women visit the homes of lonely exiles who for Jesus' sake bury themselves in these far-off lands, and yearn for the benediction of a loving smile and sympathetic touch as for the ministry of angels.

Remarks on Japan.

BY DR. G. F. VERBECK.

First, a sketch of history. The work opened in 1859, by three American societies, viz.: the *Presbyterian*, the *Dutch Reformed*, and the *Episcopalian*. The first church was formed with eleven members, at Yokohama. State of the work at the end of 1888, two hundred and fifty Protestant churches, with a membership of twenty-five thousand.

The essentials of all missionary work, the faithful preaching of the gospel, accompanied by the grace of God, the work of the Holy Spirit, the atoning work of Christ applied to the hearts of the heathen by a living faith. But besides and in addition to these, we enjoy in Japan a number of auxiliaries and helpful circumstances, of which I shall now mention some.

1. The compactness of the field as compared with China, India, Africa, etc.; a population of thirty-nine millions inhabiting an area somewhat less than that of our *State of California*.

2. The homogeneity of the people and their language—no castes, no dialects, as in India and China.

3. The intelligence and spiritedness of the people, natural and cultivated, especially in providing candidates for the ministry.

4. The whole nation being in a state of transition from the *old* to the *new*, the missions were just opened in time to avail themselves of this movement.

5. We even now can see the beginning of the end of the foreign work. THREE stages in all missionary work: (1) Purely foreign missionary work. (2) Partly foreign and partly domestic (native). (3) The native (domestic) takes the place of the foreign work entirely. In Japan we are well in the *second* period.

Address by Rev. E. D. Morris, D.D.

Dr. E. D. Morris, Professor of Theology in Lane Seminary, being invited to address the convention for ten minutes on the subject under discussion, said that the reflex influence of missions was well illustrated by the debate in the Legislature of Massachusetts, when the application for a charter for the A. B. C. F. M. was presented. A member facetiously objected to the application, on the ground that religion was a commodity of which we had none to export; but another member, arguing in favor of the charter, replied that religion was a commodity of which the more we exported, the more we should have remaining. No one, said Dr. Morris, can doubt that the American Church has been abundantly repaid for all her efforts and her sacrifices of men and means, by the quickened and expanded spiritual life which the work of foreign missions has induced. Our conceptions of the sinfulness and misery of the pagan world, of the mediatorial work of Christ, of the nature and the power of the Gospel, of the true office and functions of the Church, have been vastly enhanced by such effort. Both the topics and the fervor of our prayers, both the range of our vision and the sweep of our religious sympathies, both the ardor of our desires and our practical capacity to secure the realization of those desires, have been immeasurably improved. In a thousand ways the foreign work has been educating, disciplining, inspiring and endowing with new might, the people of God in our own land. The work of home missions, and every other department of domestic religious activity, has felt the valuable influence of this great movement for the evangelization of the heathen world. Our ministers are better pastors, our churches are more active and efficient as churches, our denominations are stronger, more energetic, better equipped for every task at home, by reason of their interest in this broader work for a world lying in sin.

Dr. Morris further emphasized the special impression produced by the manifested heroism of those engaged in this foreign work. He

spoke of a desperate charge made in one of the bloodiest battles of our civil war, by a detachment of the Confederate army against an impregnable position held by the Northern forces—a charge memorable for the great courage and daring shown in it, but worthy of special mention here, for the fact that more men were killed or mortally wounded in it, during the brief period of forty minutes, than have been sent into the heathen world by the entire American Church from the beginning until now. We need, he said, the same type of manly courage, but elevated in its aim, inspired by the Spirit of God, and ever ready for any sacrifice, even the loss of all things, for the Master and his cause. And this heroism should naturally find its best exemplification among the Christian young men in our churches, to whom God is giving the opportunity to lay themselves, body and spirit, upon a nobler altar. The salvation of the world has proceeded from the beginning through sacrifice, and must proceed through sacrifice even to the end; and blessed are those young men who see the demand, and are ready to meet it with an unreserved and joyful consecration.

Address of Prof. H. M. Scott.

Prof. H. M. Scott, of the Chicago Theological Seminary (Congregational), laid stress upon the thought that now, as never before, the great alternative which men of all religions are called to face, is Christianity or nothing. Jesus was born under the first Roman emperor; the kingdom and the empire began together; and both claimed a worldwide dominion. The challenge was "*Aut Cæsar aut nullus*," and it was met by the lofty claim, "No man cometh unto the Father but by me." Christ conquered Cæsar, and Rome became Christian.

Now we are called to face a wider alternative; not merely is it Christ or Cæsar, but now it is Christ or a confused mass of heathen powers all confessedly declining. Only three religions have shown themselves missionary—Buddhism, Christianity and Mohammedanism. But Buddhism is waning; Buddha predicted that in five thousand years his religion would disappear; and the history of India, China and Japan is fast fulfilling his prophecy.

Mohammedanism is represented by "the Sick Man" among European rulers, and were it separated from state systems, slave-dealing, etc., its decay would be plainly manifest. Certainly those two religions are at best stationary; but Christianity during this century has shown a marvelous missionary development; and now, as never before, claims the world for Christ. Pessimism has seized upon most thinking heathen

and unbelievers in Christian lands, while a most enthusiastic optimism is thrilling the hearts of believers in Jesus in all lands.

It is a glorious privilege to be called to the ministry at such a time as this, and to enter the mission field with the conviction rooted in our own hearts, and fast touching the nations to whom we are sent, that the gospel which we preach is the only power of God unto salvation, for both Jew and Greek.

Oh, may we all be found worthy to keep step with this high providence of God!

The Right to Send Missionaries.

ADDRESS OF THE RT. REV. SAMUEL FALLOWS, D.D., PRESIDING BISHOP OF THE REFORMED EPISCOPAL CHURCH.

Bishop Fallows, on being introduced, referred to the great pleasure it gave him to be present on such a memorable occasion. He said hardly anything else would have drawn him from his study on Saturday night. He would not have the theological students before him, however, gain the idea that he deferred the preparation of his sermons for the following Sunday until Saturday night. He, the speaker, had casually asked the son of one of the most eloquent and distinguished of the ministers of Chicago, when his father wrote his sermons. The boy replied, "On Sunday mornings." The Bishop said he hoped the young men before him would not follow the example of this clergyman—not, at least, until they had graduated, as this brother minister of his had done, with high honor, from college and theological seminary, and for twenty-five years had been a most diligent and successful student. A quarter of a century was compressed in the Sunday morning hours when the sermons were written.

It was on the principle this Chicago minister followed, the Bishop said, that his renowned friend and brother in Christ, Rev. Dr. Storrs, of Brooklyn, after writing closely for twenty years, and reading his sermons, now spoke very largely extempore, and advised young men not to use manuscript. Bishop Fallows then proceeded with his address, saying:

It may seem like a needless reopening of a question, settled in the principles and practice of the Christian Church, to argue the right of that church to send out missionaries to preach the gospel of Christ. It is, however, but a short time since, that a peer of the realm, in the English Parliament, rose in his seat and indignantly asked the representatives of the church, "*What right have you to send missionaries to China?*" The question took a wider range, the widest range, "What

right has the Christian Church to send missionaries anywhere?" The opponents of missions in that discussion fiercely assailed the character, motives and actions of missionaries, branding them as a sordid, selfish, troublesome class. And, I think I do not err, as I carefully watch the discussion of the question before a more potent parliament than the British—the parliament of public opinion—that this right is not yet fully accorded the church. And it is a fact, mortifying though it may be to confess it, that there are many in the church itself who disbelieve the right, or, with a timid hesitancy, that stifles the soul of all enthusiasm, accede to it.

I would say to these titled parliamentarians, It may be a question, if heathen nations should build up walls of separation between themselves and the civilized world, whether Christian nations have the right to batter them down with powder and balls, or, if their ports of entry are closed, to open them with men-of-war. It may justly raise a doubt whether our Western ideas ought to be taught these nations from "a fiery gospel writ in burnished rows of steel," creating in them the belief that their teachers, coming amid sulphurous clouds and the din of resounding arms, are only a set of "red devils." But there can be no objection to trying the more excellent way of Christian charity.

But can we reasonably doubt the *right* of the church to preach the pure and peaceable precepts of the gospel of the Son of God? Man has the inherent right to think; and the inherent right to express his thought, if that thought is a blessing and not a bane to mankind. Any man having a truth as he believes it, has the right to utter that truth to a willing or an unwilling world. He has the right to gain a hearing, to resort to every lawful means to attain the end. Free trade in ideas, if in nothing else, is the right of universal man.

Our lordly questioner might say: "I have no objection to your sending ideas. I demur against your sending *men*." Well, be it so; but according to my philosophy, ideas without men are not much better than men without ideas. I don't care which way you put it—the man back of the ideas, or the ideas back of the man—one thing is certain, there must be a *man* somewhere.

The Christian Church is composed of men. They are not disendowed of their rights of nature, when translated from the kingdom of darkness into the kingdom of God's Son. Objectors in the church to Christian missions, pray to God to convert the world, and they have some kind of an idea that he will convert it; but it must be in some mysterious way which the eye hath not seen, of which the ear hath not heard, neither hath it entered into the heart of man. But God's plans are common-sense plans. They are plain matter-of-fact plans. When Carey rose up and proposed to go to India as a missionary—

"Sit down, young man," said a venerable minister; "when God wants to convert the world, he will do without your help or mine." He sat down, but the Spirit of God was in him. He became irrepressible. He stood up, and said, "I will go;" and he went and conquered. The battle of ideas must be carried on by living men. It is a philosophy at once human and divine, embodied in the question, "How shall they hear without a preacher, and how shall they preach except they be sent? What right has the church to send missionaries? I answer, an indisputable right. What right has the poet to sing; the artist to sculpture or paint; the author to write; the orator to speak; the inventor to create? An inherent right. What right has the Church of Jesus Christ to make known the celestial songs; the beauty of holiness; the speech of God, the creative power of the Holy Ghost? An inherent right, I answer; then, the Christian Church has the right to send missionaries *because it has the right*. Demonstrate an axiom; you can then demonstrate its right on this ground of nature.

I answer again it has the right to send missionaries, because it has the right of *right*. It is the pillar and ground of the truth—the everlasting truth of God. Truth for the intellect; truth for the affections; truth for the conscience; truth for the spirit of man; truth for all times; truth for all climes; truth for childhood, for youth, for maturity, for old age; truth to save; truth to sanctify, truth to glorify.

Again, it has the right of *might* to send missionaries. "Might makes right," is the oft quoted maxim; quoted to be condemned. It is a maxim utterly false in the realm of brute force. "Oh, it is excellent to have a giant's strength; but it is tyrannous to use it as a giant." But in the higher realms of thought and spirit, might always creates the presumption of right. One philosophy, and Christian, too, at that, boldly states and defends the point. "A thing is right because God wills it." Accept or reject the philosophy if you please, almightiness and all-rightness are inseparably conjoined. It is upon this claim of might that the Savior based his commission to his disciples.

"All power is given unto me in heaven and earth. Go ye therefore into all the world and preach the gospel to every creature." This gospel is the only gospel that has an almighty "go" in it. By the matchless might of his pre-existent glory, of his fruitful life of obedience and truth, his boundless tenderness and sympathy; by the might of Gethsemane and Calvary, of his resurrection, ascension and intercession, we are bidden, "go." Every idea of truth, every idea of beauty—intellectual, moral, spiritual—culminating in the highest self-sacrifice; every idea of goodness, found its home and voice in him. These ideas have attested their right, by the mighty hold they have gained upon the human soul, believing in Christ. Impure, unfruitful, selfish,

cowardly, men have felt their power. And in the heats of affection, white and pure; in consciences true and tender as the apple of an eye; in cleanly hands, "open as the day to melting charity;" in quenchless enthusiasm; in heroic deeds and glorious martyrdoms, has the wondrous power been felt and seen. And ever with the strongest souls and the regnant races is this gospel of power allied.

The apostle to the Gentiles—not the harsh, proud, jealous apostle of Renan—but the eager, yet calm, uncompromising yet conciliating, imperial yet lowly apostle of Jesus Christ; he who put the new wine of the gospel's best thought—*humility*—into the new Greek vessel, framed by his own alien, tent-making hands, which no Plato, no Socrates or Aristotle, native and to the manor born, had been able to build; he, when Christ became an incarnate power within him, and he could say "It is not I that live, but Christ that liveth in me," conferred not with flesh and blood, but straightway preached the gospel. And, the church to-day can not stop to confer with flesh and blood, though the flesh may cover ducal bones, and the blood may flow in ducal veins. It does not ask the authority of prince and peer. It goes to no shrine or oracle of philosophy. It asks no credentials of senate or sanhedrim. Its principles know no modesty; they sturdily refuse compromise. With sublimest audacity, but the audacity of eternal right, and the audacity of eternal might, they claim the royalty of supreme and universal dominion.

Error is strong, but truth is stronger. The prince of this world is mighty, but the Prince of glory is mightier than he. The darkness of superstition shrouds the souls of hundreds of millions of our race, but the Sun of righteousness, now mounting up to his meridian glory, shall conquer it by his dispelling power.

"Ask the angel of the sea" as it rises, bearing in its hands the "incense of the skies," spreading it in fleecy films or hurling it in "the dark, impatient, impendent storm cloud," why thus leave your native home, and wander in the upper deep? It will give response, I must thus leave, or the very deep itself would rot. It is the law of self-preservation.

When the divine whisper has been heard in the secret soul, "I love thee, I love thee," it must be proclaimed on the house-tops. It must be told on Sunday and Monday, on Saturday and Thursday, in missionary meetings, prayer-meetings and Sunday-schools, in counting-houses and workshops, in crowded streets and quiet homes. It must be told in words and deeds; told by all the means that faith and hope and love can invent; told to India, China, Africa, Thibet and the islands of the sea. It *must* be told, on the peril of parting with the blessed boon. Let its possessor become dumb, he will soon become deaf and blind and pal-

sied and dead. I take it for granted that the Church of Jesus Christ is not prepared yet to give up the ghost; least of all, to be guilty of the crime of self-murder. We have then the right, and we have the might, to go and preach the gospel to every creature.

Never has the command to "go into *all* the world," had such significance as at the present time. We will go. Every branch of the Church of Christ will heed that urgent divine command. We will not listen to doubt, or despondency, or fear. We have the means and the men at command. We will not call in a single picket from the farthest outpost of the missionary field. We will not move back the skirmish line a single inch. We hear what the astonished on-looker said he thought he heard when the mighty hosts of Liberty were moving grandly on. "Attention, world! Forward by States! By nations, right wheel, MARCH!" The great Captain of our salvation, says Forward!

"He hath sounded forth a trumpet,
Which shall never call retreat;
Oh, be swift, my soul, to answer him,
Be jubilant, my feet.
Our God—our God in Christ,
Is marching on."

Statistical Report of the Seminaries.

DENOMINATION.	NAME OF SEMINARY AND LOCATION	No. of Fore'n Missionaries from Class of '89.	Probable No. from Class of '90.	Amount Contributed to Missions.	Missionaries supported in Foreign Field.	In Course '88-'89.	In Course '89-'90.
1 Presby., U	Allegheny, Allegheny, Pa.	5	2	500 00	3	52	56
2 " "	Auburn, Auburn, N. Y.	2	2	730 84	2	60	51
3 Presby., S	Columbia, Columbia, S. C.	3	3	1	1	21	23
4 Presby., C	Cumberland, Lebanon, Tenn.	1	3	1	1	37	34
5 " "	Lane, Cincinnati, Ohio.	1	1	28 62	2	49	46
6 " "	McCormick, Chicago, Ill.	7	12	530 00	1	131	147
7 " "	Princeton, Princeton, N. J.	7	6	970 00	1	169	161
8 Presby., R	Reformed Presbyterian, Allegheny, Pa.	1	1	3 30	1	22	24
9 " "	Tlalran, Mexico, Mexico			No report.			
10 " "	Union, New York, N. Y.	10	10	1073 00	1	134	165
11 Presby., S	Union, Hampden-Sidney, Va.	5	5	500 00	1	65	68
12 " "	Western, Allegheny, Pa.	4	7	346 00	1	75	80
13 Presby., U	Xenia, Xenia, Ohio.	1	2	400 00	1/3	30	26
14 Baptist	Baptist Union, Morgan Park, Ill.	1	3	83 41	133	133	135
15 " "	Crozer, Chester, Pa.	2	1	200 00	1	55	70
16 " "	Hamilton, Hamilton, N. Y.	6	6	78 00	1	47	54
17 " "	Newton, Newton Centre, Mass.	3	6	79 76	1	71	55
18 " "	Rochester, Rochester, N. Y.	5	2	115 00	1	106	110
19 Congrega	Andover, Andover, Mass.	2	2	1	1	54	60
20 " "	Chicago, Chicago, Ill.	1	5	275 00	1	143	173
21 " "	Hartford, Hartford, Conn.	1	7	139 00	1	47	52
22 " "	Oberlin, Oberlin, Ohio.	3	5	1000 00	1	101	96
23 " "	Yale, New Haven, Conn.	4	4	136 05	1	133	139
24 M. E.	Boston University, Boston, Mass.	6	8	1	1	130	136
25 " "	Drew, Madison, N. J.	3	1	500 00	1	118	125
26 " "	Garrett Bib'l Institute, Evanston, Ill.	1	1	not rec.	1	167	178
27 " "	Vanderbilt Univer., Nashville, Tenn.	1	2	1	1	25	28
28 Reformed	Heidelberg, Tiffin, Ohio.			1	1	12	11
29 " "	Lancaster, Lancaster, Pa.			450 00	1	42	42
30 Ref. D'tch	New Brunswick, New Brunswick, N. J.	2	3	300 00	1	33	39
31 " "	Western, Holland, Mich.			No report		8	8
32 Luth. Ev.	Evangelical Lutheran, Gettysburg, Pa.	1	1	82 20	1	50	55
33 " "	Wittenberg, Springfield, Ohio.	1	1	17 75	1	26	20
34 P. E.	Virginia Theo. Sem., Alexandria, Va.	2	3	750 00	1/2	54	60
35 U. B.	Union Biblical, Dayton, Ohio.			75 00	1	34	50
Totals.....		63	110	\$9362 93		92434	2597
36 Bap., F.	Cobb, Lewistown, Me.	Paid last year's assessment but was not represented at last Convention.					
37 Congrega	Bangor, Bangor, Me.						
38 Presby.	German, Bloomfield, N. J.						
39 M. P.	Westminster, Westminster, Md.						

NOTES:—Denominations are ranked according to the number of seminaries represented in the last Convention.

¶ Members of seminaries give to their respective churches.

* Amount given by the university.

† One, in connection with other Lutheran institutions.

‡ Partly support one.

§ One, in conjunction with three colleges.

REPORTS.

Report of Committee on Resolutions.

Whereas, In the providence of God, our organization as a missionary alliance, has enabled us to pursue the Master's work more intelligently ; and

Whereas, For the promotion of the missionary cause much needs to be done at home ; therefore, be it

Resolved, That our students, while preparing for larger work, and our pastors at home are urged to seek opportunities for awakening missionary zeal.

Whereas, The work of missions has awakened criticism from various sources, be it

Resolved, That we are convinced that this work, authorized of God, will triumph over criticism, but are ready to learn from suggestions received from every quarter ; and

Resolved, That as laborers together with all Christians, we invite their hearty coöperation and prayers for the success of the cause in heathen lands of our common Lord.

Whereas, Young men and women, urged by devotion to Christ, have banded themselves together in a volunteer missionary movement,

Resolved, That we will in every way aid the movement by our prayers and sympathy.

Whereas, Among the fields brought before this meeting as neglected, the condition of none has made a more profound impression upon us than that of the great Soudan of Africa ; and

Whereas, In this large territory one thousand miles long by five hundred broad, with a population of over seventy-five millions, there is not a solitary missionary of the gospel ; be it

Resolved (1), That, having heard with great pleasure the interest recently awakened among Y. M. C. A. and other workers in several of the Northwestern States, we extend to them our heartiest sympathy in the movement, and bid them God-speed in their arduous but noble undertaking ; and

Resolved (2) That we recommend this field to the interest and consideration of the whole Church of God.

Whereas, Our attention has been called to the great demand for men to go into the various foreign missionary fields ; and

Whereas, The consecrated lives of lay laborers have proven to be a most potent agency in this great work ;

Resolved, That we give this phase of the work our most prayerful attention.

Resolved, That we exert our best influence in bringing this great demand before all who are willing to spend their lives where they can do the most good.

Resolved, That we especially bring before the public the great possibilities of medical missionaries, not only in line of their own professions, but more particularly in the line of healing poor, sin-sick souls.

COMITY.

Whereas, Any tendency to occupy those fields already productive of good, to the neglect of fields equally promising, is not conducive to the highest promotion of Christ's kingdom; and

Whereas, Sectional differences tend to retard rather than advance the one cause; therefore be it

Resolved, That we hail with gladness any and all efforts to supplant selfish motives with *unity of purpose*, with harmony of method.

FAITH.

Whereas, We believe the only truly potent influence in missionary work to be that which is supernatural, and the only appropriation of this influence is through faith; and,

Whereas, In this age of missionary enterprise, when so much attention is paid to methods, there is danger of overlooking faith, the great motor of missions; be it

Resolved (1) That we recommend on the part of the church more earnest, faithful prayer for missions; and

Resolved (2) That we recommend as the all-important condition of success a living faith in Jesus Christ, with constant personal fellowship and union with him through the Holy Spirit.

Whereas, The delegates have been hospitably entertained in the homes of the people of Chicago; and

Whereas, The Executive Committee have spent much time and effort to make the Alliance a possibility and success; and

Whereas, Speakers from Chicago and elsewhere have favored the Alliance with addresses on missionary topics; therefore

Resolved, That the Alliance express gratitude for these kindnesses and favors.

[Signed]

A. B. LORIMER, *Chairman*.

C. A. LEONARD,

J. C. GREGORY,

C. E. ENLOW,

E. H. RAWLINGS

Committee
on
Resolutions.

Report of Executive Committee.

The Executive Committee beg leave to submit the following report:

At a meeting held in Rochester, N. Y., in December, 1888, at which five members of the Executive Committee were present, the program of the present Convention was prepared. The accounts of the Executive Committee and Publication Committee of the preceding year were audited.

R. P. Wilder, of Princeton, was appointed to represent the Alliance on the Joint Committee of the "Students' Volunteer Movement."

With a view to increasing the general interest, each seminary presenting a paper was requested to appoint one of its members to open the discussion of the subject, and the Executive Committee recommend

1. That this plan be continued.

2. That the appointment of R. P. Wilder to represent the Alliance on the Joint Committee of the "Students' Volunteer Movement" be sanctioned by the Alliance, that he be elected to that position for the coming year, and that the office be made a permanent one.

3. That each member of the Seminaries' Alliance paying the annual tax be entitled to a copy of the Convention report, free of charge.

4. That the seminaries be requested to keep the Executive Committee constantly informed as to the names of the President and Secretary of their respective missionary societies, in order that correspondence be facilitated.

The tax of twenty-five cents per capita has been collected, and the full amount of receipts and disbursements will be found in the Treasurer's report, which will be presented to the succeeding Executive Committee for their auditing.

We acknowledge the grace of Almighty God, shown to the Alliance during the past year, return thanks to him for his manifest presence with us during our present meeting, and urge on the members that constant prayer be made, that theological students everywhere be more and more consecrated to the work to which they have been called.

O. J. SCOVELL.

F. E. MARBLE.

CHAS. HANNA.

FRANK SCUDDER.

G. P. MOORE.

Treasurer's Report for 1888.

C. R. BROWN, TREASURER, IN ACCOUNT WITH INTER-SEMINARY
MISSIONARY ALLIANCE.

1888	DR.	
To Cash on hand		\$560 05
April 6.	To Assessment Rochester	20 75
" "	" Bates	4 25
" "	" Bangor	8 50
" "	" Hartford	8 00
" "	" Gettysburg	12 25
" "	" Auburn	13 00
" "	" Union	29 75
" "	" Western	10 75
" "	" Xenia	4 00
" "	" Lancaster	9 40
May 25.	" Chicago Congregational	15 35
" "	" Allegheny	12 50
" "	" Princeton	31 50
" "	" German Theolo'l Seminary	3 25
" "	" Lane	12 25
" "	" Vanderbilt	11 75
" "	" New Brunswick	4 75
" "	" Alexandria	11 00
" "	" Yale	22 75
" "	" Garrett Biblical	22 00
" "	" Morgan Park	16 00
Aug. 6.	" Boston University	16 50
" "	" Hamilton	10 75
Oct. 4.	" Hampden Sydney	11 00
" "	" Westminster	3 00
" "	" Newton	13 00
" "	" Andover	10 00
" "	" Oberlin	18 25
" "	" Dayton	5 50
" "	" McCormick	29 00
" "	" Cor. and Pub. Committee's balance	61 80
Dec. 5.	" Assessment Drew	32 40
		\$1055 00

1888

CR.

Jan. 12.	By A. A. Parr, trav. expenses Ex. Com	\$30 00
" "	" H. H. Bell, " "	44 45
" "	" Board of Delegates	2 33
" "	" J. P. Tyler, trav. expenses Ex. Com	28 10
" "	" J. P. Tyler, express	3 00
" "	" W. A. Mansell, postage	4 00
" 19.	" Exchange and Check-book	1 40
Mar. 12.	" Printing and Stationery	2 65
" "	" Cor. and Pub. Com., Partch.	50 00
" "	" " Ransom	50 00
Sept. 26.	" Printing	6 00
Oct. 19.	" Postage, Stationery and Telegraphing	6 85
" "	" W. A. Mansell, trav. exp. Ex. Com	8 50
Nov. 1.	" Janitor of Convention	40 00
" "	" A. A. Parr, trav. expenses Ex. Com	22 00
" "	" H. H. Bell, " "	32 00
" "	" Rev. J. T. McCrory, expenses	44 25
" "	" Rev. H. Johnson, " "	50 00
" "	" Rev. R. M. Mateer, " "	18 00
" "	" W. G. Crawford, printing	15 50
" "	" Telegrams	2 40
" "	" Bulletins	2 25
" "	" Postage and Stationery	4 00
" "	" Car fares W. A. M.	2 00
		\$469 68
	To Cash on hand to 1889 account	\$585 32
		\$1055 00

C. N. RANSOM, CHAIRMAN CORRESPONDENCE AND PUBLICATION
COMMITTEE 1888.

DR.

March 12, 1888.	To Cash from Executive Com'tee	\$ 50 00
Jan. 26, 1889.	" " " " "	260 00
" "	" " total sales of Reports	168 03
		\$478 03

CR.

1889		
Jan. 5.	By Printing Reports (1200)	\$265 00
" "	" Packing and Expressage	20 34
" "	" Postage, etc.	13 19
Oct. 18.	" Paid Chairman Executive Committee	179 50
		\$478 03

Report of the Publication and Correspondence Committee of 1888-89.

The Committee attempted to reach all the Protestant seminaries in the United States, urging those outside the Alliance to cast in their lot with us; and stirring up those which were members to pray for the present session, and to uphold it by full delegations. Two seminaries take their place in the Alliance this year for the first time.

It is recommended that ten dollars (\$10) be expended in printing copies of the Alliance Constitution, which may be sent to seminaries desiring information about the Alliance.

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E. H. DUPUY.
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J. E. JOHNSON,	D. SEGRIST,	26
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DON SNELL COLT,	R. J. GLUCKLER,	28
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LIST OF SUBJECTS.

1880—New Brunswick.

"The Church Fundamentally a Missionary Society."
Boston University.

"The Indifference of the Church to the World's Evangelization;
its Cause and its Remedy." Allegheny Seminary.

"Secular Testimony to the Success of Missions."
Oberlin Seminary.

"Scope for the Best and Most Diverse Talents and Culture in
Missionary Work." New Brunswick Seminary.

"The Right Attitude of Young Men to Home Missionary Work."
Crozer Seminary.

"Impulses Given to Missions by Theological Students."
Union Seminary.

"The Present Claims of Foreign Missions on Young Men."
Alexandria Seminary.

"What Constitutes a Call to Missionary Work?"
Drew Seminary.

1881—Allegheny.

"Apostolic Methods of Missionary Work."
Vanderbilt University.

"Importance of Developing a Foreign Missionary Interest in
Sabbath-schools." Xenia Seminary.

"The Present Peculiar Demands of the Home Field."
Garrett Biblical Institute.

"The Best Methods of Meeting the Demands of the Home Field."
Hartford Seminary.

"Christian Aggressiveness; the Church's Answer to Infidelity."
Princeton Seminary.

"How May Every Theological Student be Brought to a Con-
scientious Consideration and Decision of the Missionary Question?"

Newton Seminary.
"The Practice of Medicine; its Relation to Missionary Work."
Boston University.

1882—Chicago.

"Romish Aggressiveness in the West; How Shall it be Met?"
Rochester Seminary.

"Methods of Developing Missionary Interest in Colleges."
Lancaster Seminary.

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

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

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

Louisville Seminary (So. Bap.).
"The Urgency of Immediate Work Among the Freedmen."
Chicago Seminary.

"Mission Work in South America."
Lane Seminary.

1883—Hartford.

"Lessons from the History of Missions."
Yale Divinity School.

"Moravian Missions."
Knox College.

"Departments of Foreign Missionary Work, and their Require-
ments." Garrett Biblical Institute.

"Needs and Methods of Western Frontier Work."
Hamilton Seminary.

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

1884—Princeton.

"Pioneer Missions."
Crozer Seminary.

"Missions Among the North American Indians."
Chicago Seminary.

"Denominationalism in Missions."
Boston University.

"Missions in Central Africa."
New Brunswick Seminary.

"Systematic Giving: its Relation to Missions."
Alexandria Seminary.

"The Missionary Outlook."
Union Seminary.

1885—Rochester.

"Missionary Work in South America."
Hartford Seminary.

"Missionary Work Among the Jews."
Drew Seminary.

"The Personal Call to the Mission Work."
Chicago Seminary.

"What Does the Bible Teach Concerning Missions?"
Morgan Park Seminary.

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

1886—Oberlin.

- "The Missionary Outlook." Allegheny Seminary (U. P.).
 "Missions in Africa." Lancaster Seminary (Reformed).
 "Our Frontier as a Mission Field." Yale Divinity School.
 "How Can We Best Promote Missionary Interest in our Colleges?" Wittenburg Seminary.
 "China." Vanderbilt University.
 "Every Christian a Missionary." Auburn Seminary.
 "Why Should I Go to the Foreign Field?" Newton Seminary.

1887—Alexandria.

- "The Relation of the Congo Free State to African Missions." Rochester Seminary.
 "Mission Work among the Indians." Bates Seminary.
 "What Headway is Christianity Making against Mohammedanism?" Bangor Seminary.
 "Work of the Home Ministry for Foreign Missions." Garrett Biblical Institute.
 "The Urgency of the Call." Princeton Seminary.

1888—Boston.

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

1889—Chicago.

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

COMMITTEES 1880-1890.

EXECUTIVE COMMITTEE, 1880-1.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1880-1.

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

EXECUTIVE COMMITTEE, 1881-2.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1881-2.

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

EXECUTIVE COMMITTEE, 1882-3.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1882-3.

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

EXECUTIVE COMMITTEE, 1883-4.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1883-4.

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

EXECUTIVE COMMITTEE, 1884-5.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1884-5.

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

EXECUTIVE COMMITTEE, 1885-6.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1885-6.

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

EXECUTIVE COMMITTEE, 1886-7.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1886-7.

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

EXECUTIVE COMMITTEE, 1887-8.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1887-8.

C. N. Ransom, *Chairman*, Chicago Seminary (Congregational).
 W. S. Bates, Cumberland University (Cumberland Presbyterian).
 Geo. Walbert, Lancaster Seminary (Reformed Church in the United States).

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

EXECUTIVE COMMITTEE, 1888-9.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1888-9.

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

EXECUTIVE COMMITTEE, 1889-90.

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

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1889-90.

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

CONSTITUTION AND BY-LAWS

—OF—

The American Inter-Seminary Missionary Alliance.

CONSTITUTION.

ARTICLE I.—NAME.

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

ARTICLE II.—AIM.

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

ARTICLE III.—MEMBERSHIP.

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

ARTICLE IV.—METHODS.

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

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

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

ARTICLE V.—REVENUE.

SECTION 1. There shall be levied, annually, upon each seminary in this Alliance, a tax, proportionate to the number of students reported as members of that seminary, in the report of the last annual Convention of this Alliance. This sum may be raised in such a manner as each seminary shall see fit.

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

ARTICLE VI.—OFFICERS.

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

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

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

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

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

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

SEC. 2. *Correspondence and Publication Committee.*

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

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

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

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

ARTICLE VII.

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

BY-LAWS.

ARTICLE I.—OFFICERS.

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

SECTION 1. *President.*

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

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

SEC. 2. *Secretaries.*

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

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

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

ARTICLE II.—SUFFRAGE.

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

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

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

ARTICLE III.—COMMITTEES.

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

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

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

ARTICLE IV.—QUORUM.

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

ARTICLE V.

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