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REPORT
OF THE
SEVENTH ANNUAL CONVENTION
OF THE
AMERICAN
Inter-Seminary
MISSIONARY ALLIANCE,
OBERLIN, OHIO,

October 28th, 29th, 30th and 31st, 1886.

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1886.

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COMMITTEES.

EXECUTIVE COMMITTEE, 1885-6.

C. A. CLARK, *Chairman*, Oberlin Seminary (Congregational).
E. C. DAYTON, Lane Seminary (Presbyterian).
CHARLES HORSWELL, Garrett Biblical Institute (Methodist).
W. L. SWAN, Hamilton Seminary, (Baptist).
R. P. MILLER, Union Biblical (United Brethren).
BENJ. L. HERR, *Ex-officio*, Rochester Seminary (Baptist).

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1885-6.

J. W. HARSHA, *Chairman*, Allegheny Seminary (United Presbyterian).
J. A. EAKIN, Allegheny 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. FRAZER, *Ex-officio*, Auburn Seminary (Presbyterian).

EXECUTIVE COMMITTEE, 1886-7.

J. P. TYLER, *Chairman*, Alexandria Seminary (Protestant Episcopal).
G. W. QUICK, Crozer Seminary (Baptist).
LUCIAS H. THAYER, Yale Divinity School (Congregational).
CHAS. WYCHE, Vanderbilt Seminary (Methodist Episcopal, South).
A. H. EVANS, Union Seminary (Presbyterian).
C. A. CLARK, *Ex-officio*, Oberlin Seminary (Congregational).

CORRESPONDENCE AND PUBLICATION COMMITTEE, 1886-7.

J. V. 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 LANNIER, Hamilton Seminary (Baptist).
J. W. HARSHA, *Ex-officio*, Allegheny Seminary (United Presbyterian).

JOURNAL OF PROCEEDINGS

OF THE

SEVENTH ANNUAL CONVENTION

OF THE

American Inter-Seminary Missionary ALLIANCE.

THURSDAY, OCTOBER 28, 1886.

MORNING SESSION.

The Alliance met informally in the parlors of the Second Congregational Church, at 11 A. M.

At 1:30 P. M. there was a devotional meeting conducted by Mr. John A. Eakin, of the Allegheny Western Seminary.

The Executive Committee nominated as Chairman for the afternoon, Mr. Crawford, of Xenia United Presbyterian Seminary. After singing "Blest be the Tie that Binds," the Alliance listened to an Address of Welcome by President Fairchild. Rev. Mr. Brand, pastor of the First Church of Oberlin, also welcomed the Alliance in behalf of the churches.

The Executive Committee then made the following nominations:

Permanent Secretaries:—M. Rutherford, of Allegheny, Western, J. E. McConnell, of Union; S. E. Price, of Morgan Park.

Enrollment Committee:—O. G. Klinger, of Gettysburg; A. W. Hitchcock, of Yale.

Committee on Nominations:—J. Heinrichs, of Rochester; D. W. Bartlett, of Chicago, Congregational; W. P. F. Ferguson, of Drew, (Methodist Episcopal); T. Turnbull, of Lane; J. S. Thompson, of New Brunswick.

Mr. Albert Flick, of Allegheny (United Presbyterian) Seminary, next presented a paper. Subject: "The Missionary Outlook." After the reading of the paper, the subject was discussed by the members of the Alliance.

The report of the Executive Committee as to the place of holding the next Alliance was presented, and by motion, was referred back again to the committee.

After announcement for the evening, the benediction was pronounced by President Fairchild.

EVENING SESSION.

The Alliance met at 7 P. M. in the First Congregational Church, and listened to a brief address by Rev. Dr. Leonard on "Mission Work in Utah."

Dr. Boardman, of Philadelphia, being detained at home on account of sickness, Rev. Dr. Woods, of Cleveland, was secured in his place, and spoke on the subject: "The Three Fold Mystery of Christianity."

The Musical Union contributed to the enjoyment of the evening by rendering a selection from Handel's Messiah—"And the Glory of the Lord;" also, one from Mendelsohn's Elijah—"Holy, Holy, Holy."

FRIDAY, OCTOBER 29, 1886.

MORNING SESSION.

Devotional meeting at 9 A. M., conducted by Mr. Todd, of Hamilton.

Next was the report of the Executive Committee recommending Mr. Herring, of Princeton, as Chairman; also that Alexandria, Va., be the place of holding the Alliance next year. This was adopted by a unanimous vote.

The next thing in order was a paper by R. C. F. Schiedt, of Lancaster Seminary. Subject: "Africa."

Three minute reports from all the Seminaries represented in the Alliance. Each report included, Organization, Methods, Interests and Results.

The time having come for adjournment, and the reports not having been concluded, it was moved that the hearing of these reports be made the first in order of business of the afternoon.

Benediction and adjournment.

AFTERNOON SESSION.

The Convention assembled at 1:30 P. M. Devotional exercises were conducted by Mr. Finley, of Garrett Biblical Institute. Scripture lesson, Rom. VIII.

Mr. Charles W. Locke, of Andover, was elected Chairman. Unfinished business, reports from Seminaries.

Moved that delegates not enrolled be permitted to report. Carried.
Paper by Mr. Walter M. Ellis, of Yale Divinity School. Subject: "Our Frontier as a Mission Field."

On motion the general discussion was dispensed with.

Question drawer conducted by Rev. W. Ashmore, D. D. Questions were answered by the following Foreign Missionaries:

Dr. William Ashmore, China; Dr. Taylor, Japan; Dr. Davis, Japan; Rev. A. H. Smith, China; Rev. Laboree, Persia; Rev. Kilbon, Natal; Rev. Stanley, China.

Hymn: "Jesus, I My Cross Have Taken."

Paper by E. Lee Fleck, of Wittenberg Seminary. Subject: "How Can We Best Promote Missionary Interests in our Colleges and Seminaries?"

Report of the Committee on Appointments.

For Committee on Resolutions:—Messrs. J. A. Adair, Lane; R. A. Jurnburg, Chicago; A. M. Schmidt, Lancaster; Wallace McMullen, Drew; J. P. Tyler, Alexandria.

Announcement by Executive Committee.

Hymn 225. Benediction.

EVENING SESSION.

Convention assembled in the First Congregational Church at 7 P. M. Anthem by the Choral Union; Scripture lesson, Rom. VIII; Prayer by Dr. Davis, of Japan; Hymn: "Rescue the Perishing;" Announcements by Committee.

An address by Rev. McDowell, of Tiffin, O. Subject: "The Origin of the Inter Seminary Alliance."

Anthem: "Holy, Holy, Holy," from Mendelsohn's Elijah. Sung by request.

Address by Dr. Schaufler, of Cleveland, O. Subject: "The Evangelization of Our Foreign Immigrant Population."

A collection of \$132.65 was raised to educate a Bohemian, mentioned by Mr. Schaufler, for work among his countrymen.

Prayer by Rev. Dr. Payne, of Delaware University.

Hymn: "Hark the Voice of Jesus Crying."

Benediction.

SATURDAY, OCTOBER 30, 1886.

MORNING SESSION.

Devotional meeting at 9 A. M., conducted by R. L. Swain, of Union Biblical. Lesson, Rom. XII, 1-9.

Mr. W. P. McKee, of the Baptist Union Seminary, was elected Chairman.

Mr. Thomas A. Hearn, of Vanderbilt University, Nashville, Tenn. then read a paper on China.

A general discussion followed.

Moved that the remainder of the time for this discussion be given to the Missionaries from Foreign Fields who were present.

The Alliance then listened to addresses of fifteen minutes each from Rev. Mr. Smith, of China, Rev. Mr. Laboree, of Persia, and Dr. Davis, of Japan.

At the close of Dr. Davis' remarks Dr. Robinson, of the Western Seminary, arose and offered to present to each member of the Alliance a little book entitled, "The Holy Spirit," by the late Dr. Morgan, of Oberlin. By a rising vote it was decided that the Alliance accept the offer and return to Dr. Robinson a vote of thanks.

Next came the paper by Mr. F. W. Palmer, of Auburn: "Every Christian a Missionary."

Then came the general discussion of the paper and of the subject.

It was moved that the Alliance extend a vote of thanks to Mr. Goodrich, who furnished the Oberlin "Manual of Praise," for the use of the Convention.

After announcements the Alliance adjourned with the benediction by President Fairchild.

AFTERNOON SESSION.

Devotional meeting at 1:30 was led by Mr. D. R. Becker, of Gettysburg, Pa.

Mr. R. D. Irwin, of McCormick Seminary, Chicago, was chosen Chairman for the afternoon.

The Enrollment Committee made an informal report, after which Rev. D. W. Shaw spoke of the missionary interest in the Theological Department, Boston University.

Paper: "Why should I go to the Foreign Missionary Field?" by Edward P. Tuller, Newton Seminary.

Dr. William Ashmore, of China, spoke as a representative of the American Baptist Missionary Union.

Dr. Judson Smith represented the American Board of Commissioners for Foreign Missions.

Mr. Foreman, of Princeton, reported the meetings that had been held by those who have decided to go to the foreign field. Three meetings have been held, but he would not report the number in attendance at the meetings.

The Enrollment Committee said that a printed list of the delegates will be out this evening.

On motion the report was adopted.

Dr. Judson Smith said that Mr. Goodwin, publisher of the *Bibliotheca Sacra*, would give that quarterly to any member of the Alliance for \$2.00 per year.

The Committee on Nominations then reported as follows: [See page 4.]

On motion the report was adopted.

The Committee on Correspondence and Publication reported as follows: [See Report II.]

On motion the report was adopted.

The Treasurer reported as follows: [See Report IV.]

On motion the report was adopted.

On motion \$50 was allowed for the distribution of reports as the Publication and Correspondence Committee saw necessary.

The Executive Committee reported as follows: [See Report I.]

On motion the report was adopted.

The Committee on Resolutions reported as follows: [See Report III.]

On motion the report was adopted as a whole.

On motion Rev. Mr. Mateer, of China, was requested to write out for publication, in the Report of this Session, a statement of the organization of the American Inter-Seminary Missionary Alliance.

On motion the Executive Committee were requested to appoint a committee of three to devise means of communication among the Seminaries, and to consult with the Seminaries in regard to those means.

On motion the Minutes as corrected were adopted.

Adjourned after benediction by Dr. Davis, of Japan.

EVENING SESSION.

Assembled at First Congregational Church, at 7:30 P. M.

Anthem: "Hallelujah Chorus," by the Choral Union.

Rev. D. B. Sims, pastor of the Baptist Church, Oberlin, read the Scriptures and offered prayer.

President C. H. Payne, D. D., of Delaware, then addressed the Alliance. Subject: "The Outlook and the Call."

Benediction by Dr. Payne.

SUNDAY, OCTOBER 31, 1886.

MORNING SESSION.

The Consecration meeting was held in the College Chapel at 9 A. M. Dr. Robinson, of Western Seminary, Allegheny, led. The attendance was large, and the spirit of the meeting excellent.

At 10:30 the Alliance assembled in the First Congregational Church. The opening exercises were conducted by Dr. Brand, the pastor. Rev. L. J. Evans, D. D., of Lane Seminary, addressed the Convention. Text: Rom. 1, 14; Subject: "Our Debt of Love."

SOCIAL MEETING.

At 2 P. M. in the First Congregational Church was a social meeting, with missionaries and representatives of missionary boards. After spending an hour thus, Messrs. Foreman and Wilder, representatives of the College Missionary Band, spoke to the delegates of the need of workers in the foreign field, and told of their success in visiting colleges to stir up the missionary spirit.

EVENING SESSION.

At 7 P. M. Dr. Wm. Ashmore, of China, and natives of missionary fields, addressed the Convention in the First Congregational Church.

At 8:15 the closing consecration meeting in the First Congregational Church was led by Dr. Ashmore. Many testified of what this meeting of the Alliance had done for them. Many of the Oberlin friends and others spoke of the good the meetings had done them. Eighty-one signed a paper saying that they were willing, desirous, and God permitting, would go to the foreign field.

On motion the Correspondence and Publication Committee were instructed to embody in the report of the meetings the sermon preached this morning in the Second Congregational Church by Dr. Judson Smith. After singing "Blest Be the Tie that Binds" and repeating the Lord's Prayer, Dr. Brand, pastor of the Presbyterian Congregational Church, pronounced the benediction.

[Signed,]

M. RUTHERFORD, (Western Sem.),
J. E. McCONNEL, (Union Sem.),
S. E. PRICE, (Baptist Union Sem.),
Secretaries.

ADDRESSES.

I.

ADDRESS OF WELCOME.

BY JAS. H. FAIRCHILD, D.D., LL. D., PRESIDENT OF OBERLIN COLLEGE.

Mr. President and Young Brethren of the Missionary Alliance:

It is my privilege, in behalf of the Seminary, the College, the Churches, and, as I believe the entire community at Oberlin, to give you a cordial greeting and a hearty welcome. We wish to thank you for appointing the Seventh Annual Gathering of the Alliance with us. You will find all our doors wide open to you and we trust you will find yourselves entirely at home with us.

It was in our hearts to retain for you the bright October days, the brilliant Autumn foliage, and the comfortable streets with which we have been favored the last few weeks, but after doing our best, we seem to have failed. Yet, these unpropitious outward conditions cannot essentially interfere with the light and refreshment and inspiration which shall come upon you as you gather for prayer and for communion upon the great things of the Kingdom. The blessing of God is not restrained by outward conditions.

This Missionary gathering should find at Oberlin a hearty reception and a congenial atmosphere. This Christian College, with the surrounding community—at first a Christian colony, was planted here in the forest more than fifty years ago as a Missionary enterprise, with an outlook to the Great West, then called the "Valley of the Mississippi," and with an outlook beyond to the nations that lie in darkness. Until we depart from the principles of the fathers who founded these institutions, and forget our appointed work, we shall have a welcome for Missionaries and Missionary gatherings; and if there is danger of such forgetfulness among us, we will hope that the present convention may be the occasion of the rekindling of our zeal. Again we thank you for your presence with us.

This Alliance brings with it special encouragements, and reasons for satisfaction, growing out of its Catholic Constitution. It gathers representatives from the various Theological schools of the land, of the various Christian denominations. Each division of the Church of God, each school even, has almost necessarily its own Missionary work and interests, and its views of the field are limited by these interests. There must be great advantage in the broader view which can but come from the wider survey afforded by this gathering. In our ordinary experience

we are occupied with the work of our special organization, and are liable to forget that there are many other divisions of the grand army of the Lord marching on to the conquest of the world! It will be inspiring to hear of Missionary movements in every part of the field. The final triumph does not seem so remote, in this wider survey.

Then again, this gathering from different schools and churches affords opportunity for sharing and diffusing special benefits and blessings which may be in the possession of any. If a special gift or blessing has fallen upon any church or school, a baptism of love or zeal, this is the place for its diffusion. When all have partaken of the feast, those who made the contribution will find themselves even richer than before. "Freely ye have received, freely give."

Still further, there is promise in this Missionary Alliance for the years that lie before us—promise of a good understanding and co-operation. Those who are thus associated in prayer and consultation over the great work, are soon to be leaders of the many divisions of the Lord's host in the high places of the field. They will learn in the familiar converse which this Association provides for, to respect each other's views, to confide in each other's aims and purposes. They have consulted together over the work to be done, have viewed the Missionary problem through each other's eyes; they will still see eye to eye, and join hand to hand in the great movement. Friends will no longer be mistaken for enemies.

Our prayer shall be that the favor of God may rest upon this gathering of his young servants while you continue with us, and that in leaving you will leave with us a blessing, equalled only by that which you bear away with you.

II.

WORDS OF WELCOME.

By REV. JAMES BRAND, D. D., PASTOR OF THE FIRST CHURCH OF OBERLIN.

Mr. Chairman and Brethren of the Alliance:

It is my privilege to say a word or two of welcome in behalf of the Oberlin Churches. Our Churches here are in profound sympathy with you and the cause you represent. We welcome you as assembled to promote the very work which we are daily trying to do. We are all working for the same end,—the conversion of the world. You are a Missionary Alliance. We are Missionary Churches. We are not rich in money, but we are rich in Christian men and women. Members of these churches are now laboring in every foreign field, to the number of twenty-five or more, most of them having gone out within five or six years. There is no part of our membership so tenderly remembered

and honored, as those who have gone to foreign fields. We have therefore looked forward to this Missionary gathering as the supreme event of the year. And now that you have come, we want you to realize that you are a part of us and that you are remembered at many a family altar besides those where you are entertained.

We look upon your organization as making a new epoch in Christian service in America. It is a sign that Christians are waking up, as never before since Apostolic days, to their true mission in the world. There is a sense in which the nineteenth century is more like the first century than any other which lies between the two,—that is in the Missionary spirit. We welcome you first, because you are *young* men with the hardships and glory of Christian service before you. Second, because you are banded together to meet the supreme need of the world. It is not possible to conceive of a greater purpose than that which brings you together here. And it would be difficult to conceive of any gathering of men in whose hands is lodged a greater power for good. What we pray for in your gathering is, that you may deeply realize Christ's own view of the nature and extent of the need which you, under Christ, are called to meet.

Christ saw the whole race self-smitten with an infinite calamity. Every soul needed His atonement. He saw men wandering in sin and error, as sheep without a shepherd, and His holy love broke out into that deep heart-cry which is still echoing down the ages—"The harvest truly is plenteous, but the laborers are few." In these words we see Christ's sense of the greatness of the work of salvation, and the inadequacy of the human means of publishing it. Hence his pathetic appeal to his redeemed ones, to join with him in his great desire—"Pray ye the Lord of the harvest, that he would send forth laborers into his harvest." It is only this view which Christ had of man's condition that can give to our Mission work the true evangelistic momentum. We believe, brethren, that your organization has caught the contagion of Christ's great purpose and that you are here not only to answer His prayer but also your own.

You come together not simply under the sense of the world's need but also with the consciousness that you have a divine gospel to meet that need. The problem which confronts us all is this: *Given*; Millions of lost souls and a gospel adequate to save them. *Required*; How to apply it. We have not to invent or amend or adopt a gospel. We have only to publish it. We are not called upon to propagate a dying religion. No man is joining a waning cause when he joins Christ. His is the only cause which has the guarantee of eternal force and freshness. Christ's words have in them the eternal youth of God. Let us stand by them in their simplicity. Planted on those truths we are planted on the Rock of Ages; we are abreast of all progressive civilization; we are identified with a kingdom that has no end; we have all future ages for our audience; we are building for eternity.

To make this gathering subserve the aim of Christ, we must keep our hearts open to God's call. And in this we have an inspiring example. When God's time came to *introduce* Christianity into Europe, Paul had other plans in view. He wanted to stay in Asia. But God baffled his designs that he might lead him into a more fruitful and stupendous undertaking. At the opportune moment, in God's Providence the cry of the man of Macedonia was heard. And at once came Paul's sublime abandonment of his own little preferences, as to the kind and the field of his life work, and the hearty acceptance of the plan of God. The sense of being thwarted in his plan, was lost in the sweet and restful consciousness of being in the line of God's Providence and radically at love with God's plan. From this fact springs the success and grandeur of Paul's life work. If he had failed to acquiesce in God's call, his life itself would have been a failure.

Now Brethren, as you discuss these great questions which pertain to Christ's cause, or as you sojourn with us in these Christian homes, bear in mind that you are not your own. And if a man of Macedonia or a man of China, or Africa or India appears to you in the visions of the night, crying "come over and help us," do not decline that call. It is the inarticulate cry of the dying millions beyond the sea. God wants men where the greatest need exists, and where they can do the grandest work. The true attitude of a converted soul is to be willing to have God control him both as to the place and the kind of his life work. If you enter upon the work of this convention with this spirit, you will bring a blessing to us, and carry away a blessing when you go.



III.

THE MISSIONARY OUTLOOK.

READ BY MR. ALBERT FLICK, OF THE ALLEGHENY UNITED PRESBYTERIAN THEOLOGICAL SEMINARY.

The Christian Church is the daughter of God. She was brought into existence when her Lord was enduring upon Calvary's Cross the throes consequent upon the dissolution of body and soul. She was baptized by God himself with the Spirit of holiness and of power from on high. She has attained to the age of almost nineteen hundred years. In her veins courses earth's most royal blood. Her face beams with immortal youth. Although she has endured shipwreck, persecution, famine and war, yet her form is still remarkably erect and her step is eloquently firm. She is betrothed to the Lamb of God; but before the final union of the bride and bridegroom shall take place in heaven, amid the shouts of ransomed millions, the hosannas of cherubim and seraphim, the enchanting music of the golden harps, and the thrilling strains of the angelic choirs, she has a supremely grand mission to fulfill, namely, to evangelize the world.

This evangelization the world sadly needs at this hour. Do you doubt it? Listen. The population of the earth is about 1,500,000,000, and of that number 855,000,000, more than one-half, are Pagans, not to speak of the millions of Mohammedans, Jews, Romanists and members of the Greek Church who are without hope in Christ. Over thirty thousand souls are daily passing into eternity without a single ray of hope from the Son of Righteousness to cheer them as they enter its confines. Every moment ends the earthly existence of twenty Christless beings. Every three seconds the ushers of the eternal world escort some soul from heathendom into the region of everlasting despair.

What power is sufficiently strong to lift these benighted millions into the heaven-lit plateau of Christian civilization and into the holy of holies of the religion of Jesus Christ? Commerce with all the attachments of modern civilization can render them little assistance. The most beneficent code of international law extant cannot so elevate the worshipper of idols as that he will be able to properly recognize and acknowledge his relations to the only living and true God. Education may enlighten the heathen intellect, but it will not suffice to quiet the enraged conscience.

No system of natural religion has ever yet enabled its votaries to discover the grace of God which is treasured up in Christ. The gospel of the Son of Man, then, is the only agency sufficiently powerful to christianize the un-Christian world. This gospel has in it the revelation of God, which enlightens; the love of God, which warms; the power of

God, which saves. Individual experience proves that it is the only agency that can lift the soul out of the slough of despond and place it upon the delectable mountains of peace with God and man. The Spirit of the Almighty himself declares that this gospel "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." With this gospel the Church is to conquer the world for Christ. This subduing the world constitutes the mission work of the Church. In such missionary labor the Church is more actively engaged to-day than in any other period of her history.

What, then, is the missionary outlook? In answering this question let us note (1) the present state of the field; (2) the present state of the missions, and (3) some future possibilities.

I. THE PRESENT STATE OF THE FIELD.

It is true that "He whose pierced hands lifted empires off their hinges still rules the ages." The eyes of the nations are beginning to look more and more frequently towards Calvary, and the ineffable glory of the Man of Nazareth is engirdling the world with a circle of light. Only last year the Congo Conference, composed of fifteen of the greatest powers in the world, met for the purpose of consulting in regard to the extension of commerce and civilization into Africa. In the "declaration" adopted by that conference part of the sixth article reads as follows:

"Christian missionaries, scientists and explorers, with their followers, property and collections, shall be the objects of especial protection. The free and public exercise of all forms of divine worship, and the right to build churches, temples and chapels, and to organize religious missions belonging to all creeds, shall not be limited or fettered in any way whatsoever."

These statements are deeply significant, when we remember that even the explorer was excluded from Africa fifty years ago. The Island World has opened its doors and everything is ready there for the reception of the ambassadors of Christ.

Two hundred and fifty millions in India are sitting along the missionary highway unconsciously awaiting the "passing by" of Jesus of Nazareth, who alone can restore their spiritual sight. In that land Zeranas are opening everywhere for the entrance of lady missionaries. Concerning China one testifies as follows:

"The people of the interior are prepared to hear the gospel. The former difficulties are to a great extent removed. During a journey of three thousand miles in China I was not called on once to present my passport, nor had I occasion to appeal to a magistrate of any kind. Yet in every city, town and village through which I passed I was enabled to preach the gospel to large numbers of people."

By the commercial treaties of 1854 and 1858 with England and America the "Land of the Rising Sun" was opened to the Missionaries of the Cross, and now more than 35,000,000 Japanese are being contended for by the hosts of Satan and the angels of light. Japan has

now two thousand newspapers. European and Japanese scholars are making a new alphabet of Roman letters to represent the eight thousand Japanese characters. The disciples of Infidelity and Atheism, and Agnosticism and Materialism, are contesting every foot of ground. The conflict grows more and more deadly. Immortal souls, whose value exceeds that of the whole material universe, are the prize. "All Asia is a ship and Japan is the rudder. The rudder must not be governed by the hand of infidelity. Put the hand of Almighty God, in Christ, upon the rudder of Japan and you will bring the ship of Asia into a regenerated future."

Romish influence is rapidly losing its hold upon the governments and people of South America. The Pope's Legate was expelled last year by President Roca from the Argentine Republic. In Chili the dissatisfaction has become so great that a proposition has been made, backed by the government, to amend the constitution and to disestablish the Church altogether. In Peru and Ecuador and Venezuela and Mexico the priest-ridden people are ready for anything that will free them from the spiritual slavery which not only robs them of civil liberty but also of peace of conscience and the hope of future glory. The doors, then, of almost all the nations of the world are either open or opening to the ambassadors of Heaven's King, and over every open and opening door is written—*Welcome!*

Commerce has brought the most remote parts of this world of ours face to face. There are no foreign nations. To electricity the Atlantic is but a brook two seconds wide. The continents have been bound together by bands of steel, and the oceans have been bridged by steamers. We read yesterday's news of the world in to-day's papers. On the wings of the electric current the events of the passing hour are borne almost instantly to the uttermost parts of the earth. In twenty-four hours one-half of the missionaries of the world can be reached by telegraph from Boston. The tongue has no longer to do the work of proclaiming salvation unassisted. The printing press is its efficient co-worker. By means of the press truth has found another highway to the human heart. It enters now, not only by way of the ear, but also through the eye. It is true that Satan has taken advantage of this and has scattered his soul-destroying, hell-filling literature along the pathway of the pioneer missionary, but truth is mighty and will prevail.

Then we must not forget that the dominant race of the world is the Anglo-Saxon, and that the English people are pre-eminently a missionary people. More than 80,000,000 people speak the English language. At this moment the Protestant English-speaking people govern more than 350,000,000 of the human race. In their hands are the resources of the world. To the English people God has committed, in large measure, the interests of the religion of his crucified Son. Intelligence, ability and opportunity are all ours. England and America, true to Christ and His cause, then the whole world will soon be Christ's!

England and America unfaithful to the momentous trusts committed to their keeping, and God will give the work and the honor and the glory to another people. Angels are watching the unparalleled struggle with amazement and interest. The redeemed look on, and their whole being thrills with unspeakable joy as they anticipate the glorious work that is to be done for Him in whose blood they have washed their robes and made them white. From His throne in Heaven, Jesus, with the most tender affection, views his spouse, and in sweetest accents He whispers in her ears these words: "Be thou faithful unto death, and I will give thee a crown of life."

An open field, perishing millions, the legions of hell advancing, the Anglo-Saxon people, the missionary race, the missionary race in the ascendancy—such is the state of the world to-day.

II. THE PRESENT STATE OF MISSIONS.

Christianity, in the first fifteen hundred years of its existence, gained 100,000,000 adherents. Three hundred years more passed and it gained another 100,000,000. But in the last eighty years it has gained, according to Dr. Dorchester, over 210,000,000 adherents. Remember that within the last one hundred years Christianity has gained more adherents than in the eighteen hundred years which preceded. By adherents of Christianity we meant nominal Christians—those not Pagans, Mohammedans or Jews.

At the beginning of the present century there were one hundred and seventy missionaries in the foreign field. Now there is a working force of thirty-five thousand in foreign lands. About three thousand of these are ordained missionaries. Then there are three thousand more lay workers and female missionaries from Christian lands. The remainder of the thirty-five thousand workers are ordained natives and native teachers and helpers. When this century was born there were only seven missionary societies in existence. Now there are one hundred and one societies engaged in mission work. Eighty years ago there were about fifty thousand enlightened heathen, of whom sixteen thousand were communicants. Now there are two millions five hundred enlightened persons in heathen lands and eight hundred thousand communicants. In 1800 the number of mission schools was seventy. At the present time there are twelve thousand schools, in which some five hundred thousand pupils receive daily religious instruction. A little more than three-quarters of a century ago the contributions of the churches for missionary purposes were about \$250,000. Now the sum contributed yearly for the world's evangelization is estimated at \$10,000,000 to \$12,000,000. In the year 1800 there were but fifty translations of the Scriptures. Now the Bible has been translated wholly or in part into about three hundred and forty languages. And about eighty of these languages had never before been written. China and Japan, Egypt and India, Africa and the Islands of the Sea are all going

Christward! Think of the seventy thousand converts of China, the three hundred thousand converts of the South Sea Islands, the five hundred thousand converts of India and Farther India, and the six hundred thousand converts of Africa, and be assured that the kingdoms of this world are fast becoming the kingdoms of our Lord and of his Christ.

There is scarcely a land in which the Christian Missionary's feet have not trod; there is scarcely an island on which a Christian temple has not been built; there is scarcely a dialect into which some part of God's everlasting truth has not been translated. Everywhere—north, south, east and west—the rays of the sun of righteousness are beginning to penetrate the gloom of heathendom, and the mists of ignorance, superstition and idolatry are being dispelled by the brightness of the coming of the Son of God.

III. SOME FUTURE POSSIBILITIES.

In the year two thousand, at the present rate of increase, it has been estimated that there will be 1,200,000,000 nominal Christians in the world. But are we to be satisfied with the present rate of increase? Is there any reason why the Gospel can not be proclaimed to the whole world during this century? It is entirely possible. When the decree of Ahasuerus was translated and transcribed and carried, without the use of printing press or telegraphs or telephones or steam-cars or steam ships, into one hundred and twenty-seven provinces in less than nine months, when the British soldiers could, according to the calculation of one of their own number, carry a decree of their queen to every part of the known world in eighteen months, when seven unlearned shoemakers could bring the Gospel to 60,000,000 of human beings in twenty-five years, surely, surely 100,000,000 Protestants can deliver this Gospel message to the entire world in fourteen years. The Anglo-Saxon race has the men and the means. We are not straitened in God, but we are straitened in ourselves. God is willing; His Spirit is able; the heathen are ready and waiting.

Are there any facts to indicate the possibility of the gospel's being proclaimed to all men in this century? Yes; listen. Forty students of Cambridge University, in England, and many more from Oxford, desire to go as missionaries to the foreign field. "Church Missionary Society, within four weeks after Bishop Hannington's martyrdom, had *fifty-three* fresh offers of service!" At Mr. Moody's "Summer School," located on Mt. Hermon, in Mass., one hundred students were enrolled as missionaries. May I whisper that on the fifteenth of last month my own little denomination sent out twelve missionaries to India and Egypt, six of whom were new missionaries, the other six being laborers who had previously been in the field? The men are coming forward, and they must be supported. From all sides there comes a cry for more money. Is the Church bankrupt? Why are her members so heedless of the

earnest appeals of the different societies? Because they have not yet been made to fully realize the fact that all that they have is God's, and that they are but stewards. May God soon convert the pocket-books of the Christian people of this land, and of all lands!

The average cost of a convert in mission fields is only about ninety cents; while the cost of each convert at home is more than \$630, seven hundred times as much. If one-half the Protestants were to give one penny per day to the mission cause, that would be equal to \$182,500,000 every year. Think of that! That is more than fifteen times as much as is given now. Such a sum annually devoted to the cause of missions for the next fourteen years would be abundantly sufficient to carry the Gospel to every human being on this small planet. When England spends \$70,000,000 per year for the bread that perisheth, and our own country wastes—yes, worse than wastes—\$1,000,000,000 annually in intoxicating liquors, surely if the Christians of these two countries were duly impressed with their responsibility in this matter, and were sufficiently on fire with love toward God, they would not allow millions of their fellow beings to perish eternally for lack of means to carry to them the bread and water of everlasting life.

Our Savior has told us the awful doom of the man at whose door the beggar Lazarus lay. He was damned, not for what he did, but for what he failed to do. We are rich in means, rich in opportunities, rich in privileges, rich in the grace of God. At our very doors the famishing Lazarus of idolatry has been laid, and woe be to us if we minister not to his wants. And let us find incentives, not alone in the terrible doom of those who neglect this work, not alone in the everlasting misery of those who die out of Christ, but let us go higher and find them in the bosom of the Lamb of God. Let us be urged on by the all-sufficiency of His atoning sacrifice, and by the consuming fire of his undying love. I take you to Calvary to day, and in sight of your bleeding, suffering, dying Savior; let me whisper in your ears his own words, "I, if I be lifted up from the earth, will draw *all men* unto me." Come with me, if you please, to Bethany, and as you take your risen Savior's pierced hands into yours and gently lay your head on his bosom, I wish you to listen to these words of authority and command and promise as they fall with the most profound emphasis from his own trembling lips: "All power is given unto me in heaven and in earth, Go ye, therefore, and disciple, or Christianize, all nations" — "and lo, I am with you alway, even unto the end of the world." It is His loving will that His blessed gospel be preached to every creature under heaven. If we are his true followers, to do his will should be our chief delight. Let us, then, go immediately and work in his vineyard. Let us allow the love of Christ to constrain us to our whole duty to Him and to our fellow men. And then the sun as he rises in the East on the first Sabbath morning in the nineteen hundred, shall behold the nations of the Orient assembling themselves in the thousands of temples that shall

adorn the face of that fair land, and as he proceeds on his course towards the West the evening anthem of the multitudes of the Orient shall unite with the morning psalm of the unnumbered millions of the Occident, until from the whole earth there shall go up an universal song of praise and thanksgiving to our divine Lord and Redeemer. In the animated and joyful and hopeful strains of the Prophet Isaiah, let me, through the delegates of this Alliance, call upon the Church, the daughter of God and the Lamb's betrothed, and say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

DISCUSSION.

MR. FORMAN, of Princeton, thought we ought to be grateful to God not so much for what he has done through us as for what he has done in spite of us.

MR. RAGBIR, of Auburn: Christianity has not disappeared and will not disappear, for all lands are looking toward it.

MR. ERSELTINE, of Auburn: The money question is interesting for the church but not so much so for us. The question for us is will we give our lives.

MR. HARPER, of Chicago Congregational: Both the men and money side of this question have been well presented; the question for us is, will we go.

MR. FERGUSON, of Drew Methodist Episcopal: There is no lack of money. Scores of men will furnish it, if touched by the presence of a man who is willing to give himself.

MR. PALMER, of Chicago Medical, said that there was no board and no money to send him to India, but he went, and when he reached there the means were forthcoming.

MR. CURTIS, of Princeton: The refusal of missionary boards should not affect us in the least. If God designs us to go, he will open a way.

MR. ST. PIERRE, of Princeton, thought that if God had called him to the ministry, he had called him to the foreign field, for there is the greatest need.

IV.

CHRISTIANITY, A THREE-FOLD MYSTERY.

ADDRESS BY E. A. WOODS, D. D., CLEVELAND.

Young Gentlemen of the Inter-Seminary Missionary Alliance:

I bring you greeting at this your Seventh Annual Convention. Your last Convention was composed of three hundred and ten delegates from thirty-six Theological Seminaries, representing fourteen different denominations of Christians. The numbers in attendance and the enthusiasm of this assemblage are very suggestive. You meet to cheer and encourage each other, to recognize the great truths which

you hold in common, and to grasp hands across the differences which, separate you into distinct denominations. Time alone—nay eternity only will reveal the grandeur of the results of your organization. The great Missionary Societies, the Christian Churches, with their steady, intense and increasing activities, the individual earnestness of holy consecrated men, and women, and children;—all these agencies enjoyed in a common work, inspired by a common motive, and impelled by a common enthusiasm, may well stimulate us to a new consecration and cheer us with new hope.

Let us devoutly thank God for the growth in missionary zeal, which the past generation has witnessed in all the Churches of our Lord. With missions as its right arm and Sunday Schools as its left, the Church of Christ is indeed the wonder of the nineteenth century. Truly:—

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

The self-denial and toil, the earnestness and enthusiasm, the courage and hopefulness, the firm faith in the future, despite all enemies and all obstacles these form a unique chapter in human history.

I would speak to you to-night concerning "*Christianity as a Three-Fold Mystery*."

(1.) *Christianity had its origin in a mysterious person.* Power to rule and mould individual and national life is not found in abstract truth. Truth incarnate, truth embodied in life is the real source of power. The poet says, "Truth crushed to earth will rise again," but it were more exact to say, "Truth crushed to earth will be raised." The study of the great moral and religious movements of history will reveal the fact that some living person, who held the truth and was held by it, was the fountain from which has flowed these streams of holy influence and elevating power. Looking thus at Christianity, and tracing it back to its source, we find there a mysterious person, who was the substance and embodiment of all that Christianity has done and has become. If we look at the age in which he appeared, we find in him the fulfilment of the prophecies of preceding ages, and the centre of world-wide preparations. And these mysteries of prophecy and preparation are followed by mysteries of birth and character and power. The names which he bore—"Immanuel, God among Men," "Son of Man," "Son of God"—these names are pregnant with history and with prophecy. But this person is a historic character; indeed his name and teachings, his character and mission are supreme facts in the world's history. From these historic facts proceed the two great doctrines of Christianity, viz: The Humanity of Christ and the Divinity of Christ. These doctrines are not the results of speculation, they are not the theories of thinkers, they are simply the embodiment of historic facts.

Christ was born into the world a little child, dependent and helpless as any little child. He ate and drank and slept or suffered in want of these. He grew up into manhood in accordance with the laws of human development. He was subject to his parents; he had his times of joy and of sorrow; he toiled with his hands and earned his bread by the sweat of his face; he met temptation as all moral beings must meet temptation and master it, or be mastered by it. In all these he had a common experience with us. He had his special friends as you and I have. Beware of the person who has not special friends. In that little circle of chosen disciples there were three who were special friends, and of these three there was one, John, the beloved, who came nearest to the heart of Christ. In his dying agonies he did not forget his loving, broken-hearted mother, but in tenderness committed her to the life-long care of that disciple whose loving heart fitted him to be to her a son. He suffered upon the cross of crucifixion, and died there of his sufferings. He was truly a man with passions like to our own. His life thus lay side by side with ours in all human experience. He was human—more human than any other man—humanity at its best, but without our imperfections. He was the ideal man of the human race. Construct your ideal man; gather from all history and fiction and observation all pure and noble traits of character, bring from all sources the strength, integrity and enthusiasm of manhood, the purity and self-denial and affection of womanhood, the simplicity and faith and transparency of childhood—gather all that is true and strong and lovely from all sources, combine these and form your ideal character, and it will fall far below the real historic character of Jesus of Nazareth. All these are historic facts; not theories or suppositions, but facts which belong to history.

But this is only a partial view of that mysterious person. There is another class of facts which demand attention. The birth of Jesus was supernatural and mysterious, for while Mary was his mother, Joseph was not his father. He who would understand the character and work of Christ must recognize his supernatural birth. As he grew to manhood the consciousness of his divine nature seems to have gradually developed, and at his baptism there came the heavenly voice of recognition, "This is my beloved Son," and the Holy Spirit descended and rested upon him. From this time forth "all power in heaven and in earth" seems to have been at his command. He spake as never man spake. He knew the hearts of men. He was sinless in his own life. He healed the sick, opened the eyes of the blind, and raised the dead to life. He had power over nature, for the winds and the sea obeyed him. At one time on the Mount of Transfiguration he seems to have thrown back the robe of his humanity and allowed his divinity to shine forth upon his blinded disciples. After his crucifixion they laid his body cold and lifeless in the grave, but he arose to life again and showed his scar-marked body to his disciples at different times. And at last, in the presence of the company of believers, he uttered his final words, and

then they saw him ascend bodily into heaven. All this is well authenticated history.

Unite these two views of this mysterious person and we have the Christ, the God-man, human and divine. Such a character is a mystery, but it is a fact. Life is full of mysteries which still are facts. The odor of a flower is a mystery—no chemist can analyze it, or tell you what it is, but it is a fact. Growth, light, gravitation, electricity, all these are mysteries, but they are facts. Within the lifetime of my oldest hearer the first steamer crossed the Atlantic ocean. Scientific men had carefully considered the possibility of accomplishing this, and had proved to a mathematical demonstration that it was an impossibility. They proved that sufficient fuel to propel a steamer across the ocean would sink it at the dock before starting. They had just succeeded in making their proof a perfect demonstration when a steamer came in sight which had crossed the ocean. With that steamer in the harbor, what was all their demonstration worth? The argument, the theory, the demonstration were forgotten in the presence of the fact. Now, men may say such a character as Christ's—human and divine—is an impossibility and a contradiction. They may say what they will, there is the fact which is historic and will not down. The man of Galilee is the grandest fact in human history—a fact which cannot be ignored. The greatest question of human thought to-day is, "What think ye of Christ—whose son is he?" The greatest question in human life is, "What then shall I do with Jesus who is called Christ?"

(2.) *Christianity has manifested a mysterious power over individuals and over nations.* Before Christ ascended into heaven he gave to his disciples the Great Commission, in which the Christian Church finds its marching orders. This commission contains three things. First, the announcement of authority and power; second, the command; third, the promise. The work to be undertaken was great, even to sublimity; but the power was infinite and the promise perpetual. Enemies, many and powerful, were to be met and vanquished. Prejudice, deep and abiding, existed on every side. Human philosophy would laugh to scorn these new doctrines. Governments were openly hostile, and sinful human nature rebelled against the purity and self-denial which this Gospel required. To face all these enemies and overcome all these obstacles there was a little company, without learning or social position, or wealth, having only the promise of their ascended Lord. And yet they were not weak. They went forth endowed with new and wonderful power; power of speech, power to work miracles, power to transform human character, the power of Jesus' name. The life and power of their ascended Lord was reproduced in them and thus the promise, "Lo, I am with you always," was made good to them. Thus the Church of Christ was organized around his mysterious person, and conscious of his presence and tremulous with his power, has gone forth conquering and to conquer. And after eighteen centuries we see results mysterious and world-wide, which fill our hearts with joy.

The story of Christ's life and death and resurrection is read and preached and sung in more than two hundred of the world's languages to-day. The bells of Christian churches and Christian vessels girdle the globe each Sabbath with their call to prayer and to praise. Our civilization is becoming a secular name for Christianity. This gospel has shown its power over individuals, power over nations, power over humanity. It has changed Paul the persecutor, into Paul the missionary and martyr. It came to John Newton, the slave-trader, and changed him into the Christian preacher and poet. It has reached and transformed men in all classes of society, the king on his throne, the man of learning, the ignorant slave, the condemned criminal. It has elevated and enlightened nations and given them prosperity and power, until to-day the Christian nations are leading and ruling the world, and hold the keys to all lands of promise. This Gospel has set the world to thinking and kept it thinking during these centuries. Christian thoughts and ideals are now influencing the whole world. The ideas of human liberty, of the brotherhood of men, the value and sacredness of human life, the duty of the strong to care for and protect the weak and the unfortunate; these ideas, the direct outgrowth of Christianity, are permeating the race and elevating humanity. Thus the power of this mysterious man of Galilee is penetrating all things, shaping human history, standing behind and ruling thrones, quickening all industry, stimulating scientific research, and guiding the race onward to its true destiny. Surely this mysterious person—this Christ present always with his people—is to-day a mysterious power in the world.

(3.) *Christianity makes for itself the mysterious claim of universal supremacy.* Christianity will not allow itself to be classed as one among many religions. Whatever other religions may have accomplished—and perhaps they have been beneficial in some ways, and thus are better than no religion at all—Christianity claims to stand alone with the world as its field and the nations as its heritage. This fact may seem plain to us, if we ascend as by steps upon the following propositions:

1. There is and can be but one religion which is true and absolutely perfect.
2. A perfect religion will present to us, as the one object of worship and service, a God whose character is the sum of all perfections.
3. In such a perfect religion, God will reveal himself to men as their Savior from sin, and also as a perfect ideal of human character.
4. This perfect religion will not only deliver men from sin and death, but will crown them with a blessed immortality.
5. Such a perfect religion will attempt the world's redemption and will finally achieve universal dominion.

These characteristics of a perfect religion are realized in Christianity and in no other religion. In all this it stands alone, admits no rival and asserts its claim of universality and finality.

Three facts are apparent to every student of history.

1. Other religions are essentially failures. Whatever of good they may have done they are utterly unable to do for men now and in the future what they need.

2. Christianity has done much for humanity in the past. It is like a stream in a desert land, and all along its course its banks are green and beautiful and rich in fruits.

3. Christianity has not exhausted itself. Its work instead of being finished is only begun. It is not an old warrior, scarred and weary, rehearsing its oft-told story of victories in the past. It is rather the young soldier pushing on to new victories and bounding into a future full of promise. Its power and faith and enthusiasm are kindled anew with each passing generation. Christianity is thus reaffirming its original announcement that all power in heaven and in earth is given to the Son of Man. Founded by such a mysterious person, clothed with such mysterious power, it claims the world as its horizon and the ages as its heritage.

Christ said to his disciples: "As my Father hath sent me into the world, even so send I you into the world." His mysterious character and power are thus to be repeated in the character and influence of his true disciples. Our own century has given us a Judson and a Livingstone, a Whitefield and a Spurgeon, a Gladstone and a Garfield, a Moody and a Jerry McCauley, and these names stand for thousands more. The life of Christ is thus reproduced in the missionary, the preacher, the statesman, the evangelist and the reformed criminal. Thus the Church conquers its enemies and then send them forth enthusiastic soldiers.

Surely then Christianity is a three-fold mystery: for it had its origin in that mysterious person, the God-man; it has manifested mysterious power over men and over nations; and it makes for itself the mysterious claim of universal supremacy.

Young brethren, as I close may I urge upon your notice three practical thoughts?

1. In preaching this Gospel the sum and substance of our message is the person and work of our Lord Jesus Christ. He is the fullest and most complete revelation of God to men. "In him dwelt all the fullness of the Godhead bodily." He is "the way and the truth and the life." "There is now, therefore, no condemnation to those who are in Christ Jesus." Said Dr. Alexander as he lay on his death bed: "I have been a preacher of Christ for sixty years and a teacher of theology forty years, but the sum of all my theology is this: 'Jesus Christ came into the world to save sinners.'" Let us magnify—never minimize—the supernatural person and work of our Master.

2. Let us preach a positive Gospel as God's message to the world. "He that hath a dream, let him tell a dream," but our word is not a

dream, but a revelation. He that hath a philosophy, let him tell a philosophy, but ours is not a philosophy, but a message from God to men. He that hath a "wish" or a "hope" let him tell it as such, but ours is a divine revelation. Christ's words to us are final and close the case. The world needs to hear, not what we think, but what God has revealed. It is not for us to prove God true, nor to apologize for what He has said. It is not for us to prop up the Cross or hold it lest it fall, but simply to point men to it and to him who hung thereon. Let us be anxious, not so much for a "wider hope" as for a more perfect consecration, more earnest effort and a sublimer faith.

3. Let us go to our work, wherever God directs us, with a firm faith in the final success of our cause. Let us have faith in truth, for truth is the thought of God. Let us have faith in God's promises, for whatever else shall fail and fall these shall stand forever. Let us be optimists. What if a Judson does labor seven years without a convert; still if God sent him he wants him there, and will give him success. God makes no mistakes; in His work there are no failures. "If God be for us, who can be against us." Napoleon said, "God is with the army which has the heaviest artillery." Nay rather, the heaviest artillery is always on God's side.

Singing and rejoicing, full of faith and full of hope, ready to live for Christ or to die for Him, let us go to our work, glorying only and ever in the Cross of Christ and in Him who hung upon it.

V.

MISSIONS IN AFRICA.

BY R. C. SCHIEDT, LANCASTER SEMINARY (REFORMED).

Africa! Out of ashes a mighty phoenix rises, the rushing of whose pinions creates an echo that is heard throughout the whole world! His fiery looks chase away darkness and enmity, his speedy flight tends towards the sun, his thrilling voice announces the dawn of the morning that at last follows a long night. It is the herald of Africa! In his beak he carries a message again commanding the rescue of God's people!

What marvels does this message unfold before our eyes! The curse that fell on the sons of Ham blossoms with blessings! The babe of a slave that once found mercy in the eyes of a daughter of the Hamites gave rise to the fortune of a people out of whom come at last Africa's Messiah. The mighty host of Christ's angels is advancing to protect the land under the shadows of whose pyramids Christ himself once found shelter. God never forgets.

When Christianity was in its infancy He gave His first gospel messengers to Egypt—an Apollos, a Marc, an Alexander, a Clement, an Athanasius, an Augustine, to Egypt—then the only gate of ingress or egress which remained open round a coast of 16,200 miles. Fourteen hundred years later adventurous sailors began to pry around the continent. Japhet, however, came only to remember that his brother Ham was to be "a servant of servants unto his brethren;" trading-posts and slave-marts were all they left behind. The vast interior remained a blank, a country whose estuaries are barred by far-stretching sand-hills and powerful breakers, whose inland treasures are hidden behind the broad rainless girdle of the Sahara, and to whose tropical climes deadly fevers forbid entrance.

Brave men in recent years have opened this mysterious land to view. At the head stands Livingstone, the intrepid missionary and traveler. Thirty years ago he ranged up from the Cape Colony to Angola and crossed from West to East, zigzagging through the southern portions. Next, Stanley, the persevering discover and skilful organizer. From the North came the German Barth; other recent explorers are such as Speke, Grant, Baker, Long, Cameron, Pinto and Thomson. Among the missionaries are Moffat, Colliard, Rebmann, Krapf, and of late, Bishop Taylor's large company now planting gospel "lighthouses" far into the interior.

Permanent political relations are established in all parts of the land. Where is there an American who has not heard of the free "Christian Republic Liberia," planted in one of the fairest regions of Africa! Not less known is the "Congo Free State" in Central Africa, a royal monument of love, whose object is "to open up a broad road into the interior of the African continent for the moral and material progress of its native races."

Colonization societies plant their factories and warehouses along the rivers as well as far inland; scientific explorations from all directions endeavor systematically and boldly to reach and develop the unknown resources. The sources of the Nile are no longer a mystery, the mighty Congo is mapped out, the Niger is being explored, great lakes have been discovered, mountains have been measured, railways have been built, steamers have been placed on lakes and rivers, cables and telegraph lines are in operation, new peoples and tongues have been brought to light (four hundred and thirty-eight different languages are spoken), the horrors of the slave trade have been exposed—in short, a flood of light is being constantly concentrated upon Africa and the Africans!

An Almighty hand has opened these heavy gates; from all directions missionaries are invited; "Ethiopia stretches out her hands unto God." It is the pleading of a degenerate race that has been wallowing in the mire of human degradation. Who are they? We are told they are an easy-going, gladsome, shrewd, capable, people of simple manners, ruled

by superstitions; with their ideas of family, society, state and religion all awry. Ambition and self-defence cause continuous bloodshed. Their different religious systems of fear and awe form a compact whole, whose agencies manifest themselves in their ceremonies about their dead, about charms, fetiches, idols, shrines, witches and medicines. There seems to exist among them no distinct idea of a Deity; magic-posts and medicine-men are believed to be all powerful and able to perform any miracle. Secret societies, with the most cruel principles, spread a terror among chiefs and people, like the Ku-Klux in this country. The gospel has a prodigious task before it in Africa. It finds nothing in the heathen system upon which to engraft itself. To subvert and supplant is its mission; it will require wisdom, fidelity, unlimited patience and God's mighty grace to accomplish it. This is the work the Church enters upon when it plants missions in Africa.

We ask, what has hitherto been done by the Church?

Already two hundred years ago we find two missionary powers in Africa hard at work. Many warm friends of the "dark continent" trusted that they were especially adapted to "redeem Africa." Both have written on their banners: "Away with the false deities!" Both heartily wish that the Africans should worship the one only God, but the one exclaims at the same time: "Mahomed is His prophet!" and the other, though uniting in the faith of Our Lord and Saviour Jesus Christ, add to this belief: "Our High Priest at Rome is His representative on earth!"

At the time when Islam proceeded from Arabia to Africa, a flourishing Christian Church was in existence there. To-day it is rooted out or so oppressed that it miserably swoons away as in Egypt, or it has been forcibly separated from the communion with other Christians in places whereto it had taken refuge, as, for example, in the high mountain fortresses of Abyssinia. For twelve centuries already Islam has ruled in the healthiest and richest part of Africa, and to-day it is still moving onward, continually extending its realms farther and farther. Over to the western coast and down to Capetown it has moved its outer posts, and not a few prophesy that Africa will belong to Mahomed the prophet. Ten thousand students are preparing to enter the field. Nevertheless, we ask why is it that its success on the whole is so insignificant? For twelve centuries in possession of North Africa—and yet comparatively so few follow the Crescent. In Europe Islam was powerless to maintain itself; neither have Asia, its original home, nor Africa, its oldest conquest, bowed down in silent submission.

The messengers of the Roman Church have been working in Africa for almost four centuries, as long as there has existed an evangelical Christendom beside the Roman. But especially in our days they are untiringly active; in the North and the South, in the East and the West, on the islands, along the rivers and by the lakes of Africa, these messengers are found. Particularly the Catholic Church of France,

supported by temporal powers, labors most eagerly everywhere. The recent violent act, of shameful memory, over the Queen of the Hovas in Madagascar opened to the Catholic missionaries a new field for the extension of their Church. The French colony of Algiers is a fortified camp in an enemy's country from which, under the generalship of Archbishop Lavigiere, well-equipped armies are sent forth to conquer the whole of Africa for the Holy Church of Rome—and if they work in the light that is given to them the native will triumph over Heathenism and Mahomedanism. And also here we meet eulogists, not a few, who admire the skill of the Roman missionary, exclaiming: "Africa belongs to Rome!" But if this really should be true, if the Romanists are really the only true teachers of the Africans, then they must change their tactics in the future. For two hundred years they have been working along the two great water-streets of Africa without being aware of their real character! Two Protestants had to disclose to them the actual value of the great rivers, the Zambesi and the Congo. At the latter there was centuries ago an independent, self-sustaining Catholic Church, Paganism was interdicted by law and the severest penalties inflicted on those known to participate in its rites. Almost every order of the Church was contributing to the numerous missionaries sent at various times to the Congo. Among those were some of the most learned and able men Rome ever sent forth to the Pagan world, as, for example, Raymond Lulle, the faithful Franciscan friar. There were at least one hundred consecrated churches in that region. To day not a trace is to be found any more—one of the most astounding collapses in the religious history of the world! Who dares to assert, in the face of these facts, that Rome best understands how to teach the Africans!

Yet we ask: Have the evangelical Christians been fast asleep during all these centuries? We may answer, yes or no. In 1652 the Dutch founded a colony at the Cape. Their work, however, was of little honor to the evangelical cause. Wherever they did missionary work in their colonies they followed the Roman method—yea, in South Africa they treated their brethren like animals. In the rocky castle of Abyssinia their attempts to conquer the land of Ham failed, so on the Gold Coast in Western Africa, so in the South. In the Cape Colony the Dutch had rendered it impossible to proclaim liberty to master and slave; on the western coast the climate of the country had sent all the messengers into an early grave. In 1786 there was no evangelical missionary in all Africa! One year later the work was begun in the neighborhood of Sierra Leone, and six years later, in 1792, faithful Moravians ventured to go ashore at the Cape Colony. To-day we stand on the eve of the first centennial of evangelical mission work in Africa!

What, we ask, has been accomplished? The mustard seed has become a tree. Man, however, must be content, if he can, by outward signs, measure the work hitherto done.

The Rev. Dr. Grundemann, of Germany, gives a careful statistic of the world's missions. According to his statements there are evangelical missions:

IN THE PAGAN WORLD:

	Stations.	Missionaries.	Native Associations.	Christians.	Schools.
	2,146	2,675	23,317	2,024,451	645,032
IN AFRICA:	604	675	7,387	575,884	190,839

These numbers testify how large and grand the work has become, and that Africa has its full portions on the evangelical mission work. There are 205,000,000 of inhabitants in Africa; that is, about the fifth part of the 1,000,000,000 of heathens and Mahomedans that have to be gathered into the Kingdom of Christ.

Hitherto the work has not been equally divided. According to the secret ruling of God in one place rapid success crowns the endeavors; in another, failures discourage the laborers. The desert of Sahara and the great spiritual desert in the Northeast mocked the most heroic attempts to enter, which were made during the last sixty years.

Now let me direct your attention to the particulars.

I. Missions in Western Africa.

Western Africa is the great battlefield of the Dark Continent, where numerous tombs tell of the heroic death, which the messengers of God here met in the prime of their life. The history of mission work was practically the same as the story of the slave trade. England stands foremost in both, though England began neither. We find among the smaller missionary beginnings those of the *Paris Society* in Senegambia, the *Wesleyan Methodists* on St. Mary's Island at the Gambia, the *Christian Negroes of West India* at the Tongas, under the oversight of the Bishop of Sierra Leone, the *United Presbyterians of Scotland* in Old Calabar.

The most successful missions, however, are those amongst rescued slaves in the colony of *Sierra Leone*, begun by the *Church and Wesleyan Missionary Societies*, under the protection of the English Government in 1816. In twenty-two years seventy-nine missionaries laid their bones on the west coast of Africa. To-day this colony has grown to be a region of considerable import to African commerce, and has a population of 45,000. Since 1862 the mission work has become parochial, most of the congregations have been transferred to the bishop as parishes, which number at present 19,000 Christians. The "Church Missionary Society" confines itself to higher education, carried on at Fourah Bay College, at the Annie Welsh Female Institution and at a grammar school. The *Wesleyans* report sixteen missionaries, one hundred and seventy-eight assistants, six thousand five hundred and eighty-six church members, thirty-two day schools. Four other societies join in the work, the Society for the Propagation of the Gospel, the Lady Huntingdon Connexion, the United Methodist Free Church at Waterloo

and Freetown, and the United Brethren of America, to whose care the Mendi and Sherbro Mission of the American Missionary Association has been transferred. The statistics of these four societies show twenty-five missionaries, over one hundred assistants, five thousand church members and a large number of schools.

A remarkable change has taken place in the mental, social and moral development of the Sierra Leone tribes. Many hopes were indulged that these liberated captives, who represent more than a hundred dialects, would become pioneers of civilization to their several tribes, from whom they were kidnapped. If these were converted to God and inspired with a true Christian patriotism, what might they not be supposed capable of doing?

Missions have branched out from Sierra Leone a thousand miles to Liberia, and along the Gold Coast and up the Niger; everywhere there are native negro missionaries. The Republic of Liberia, with a population of 800,000, extends from the southeast bank of the Manna river on the north to the San Pedro river on the South, a distance of about five hundred miles, and runs back from the coast from fifty to two hundred miles. On March 3, 1819, the United States Congress passed an act, on the basis of which this district was purchased to return recaptured Africans thither. On January 1, 1848, Liberia entered the family of nations. The whole Christian world recognizes the relation of our Government to that distant infant African Republic as "her next friend." We therefore find only American missions here. The General Synod of the Evangelical Lutheran Church supports the Muhlenberg mission back of Monrovia. Rev. David A. Day and wife, assisted by an ordained native preacher, are at the head. The work is preeminently practical; it is not simply preaching the Gospel, but it is character building, teaching the people how to till the soil, to make homes, to use the blessings God has so profusely bestowed upon the land. The Protestant Episcopal Church sent her first gospel messengers to the western coast of Africa in 1821. In 1843 there were six stations established, in 1849 the corner stone of St. Mark's Church was laid at Cape Palmas—the first Episcopal Church edifice erected in Liberia. In 1865 the report names seven permanent church buildings, one hospital, orphan asylum, high school, and seven mission houses, erected at an expense of over \$100,000. The present missionary bishop is the Right Rev. Samuel D. Ferguson, commissioned in April, 1884. The Methodist Episcopal Church began here in 1832. Their first missionary died the death of a hero. A host of noble brethren followed in his footsteps, gathering within ten years one thousand members into the Church. In 1884 the Rev. William Taylor was elected Missionary Bishop of Africa. He stands forth as the grandest missionary of the times, both in his consecration to his work and in his ability to form and carry out great plans for the advancement of God's kingdom among men. For more than thirty years he has been engaged in world-wide

evangelistic labors in Australia, in Asia, and at present in Africa. The Liberian Conference, which he called in February, 1885, was of inestimable value to the missions here. No more missionaries are being sent from the United States. Missionaries of the Baptist Foreign Mission Convention (colored) established in 1883 the "Baptist Vey Mission" at Cape Mount. They report surprising progress in conversions. The Presbyterian Board reports in its seven stations scenes of hopeful labor with promising results and ripening fruits. The American Baptist Missionary Union has a "Bassa Mission" in Liberia, whose two missionaries are supported by the Woman's Missionary Society of the East and West. The General Mission Board of the Free Methodist Church sent four missionaries to Monrovia during the past year, one of whom has died. Three sites for missions were elected. Money is being raised for six more missionaries. The summary of missions in Liberia is as follows: Sixty stations, thirty-six regular ministers, eighty-seven assistants, three thousand six hundred and seven church members, sixty-three schools.

Along the Gold and Slave Coast the English Wesleyans, the Basle German and the North German Societies work. The Gold Coast Colony, some eight hundred and seventy miles from Sierra Leone, constituted by royal charter in 1874, comprises the British settlements on the coast and at Lagos. The latter was a slave exporting port as late as 1861. Here we meet with growing missionary facts and grand proofs of success as the reward of patient toil, with indefinite regions to the north and east for aggressive culture. Many seaboard towns are backed by Ashantee and its teeming populations engulfed in the horrors of a bloody superstition. The country of Dahomey, with its antecedent and present claims, presents a very wonderful sphere. The Basle Missionary Society, which commenced to labor in the Gold Coast district in 1828 under the most discouraging difficulties, sending men after men into death, has extended its field beyond Akkra, Adangnee, Aknapem and Akem, even on the bloody soil of Ashantee, a congregation has been organized. The natives study the Bible in their mother tongues, the Ga and Otschi; different trades for mechanics have been introduced and the wilderness is rapidly transformed into pleasant farms. Much smaller, yet richer in sufferings and victims, is the work of the North German Missionary Society, which has four stations along the Slave Coast.

The summary of the whole district is as follows: Twenty-one stations, seventy-two missionaries, two hundred and thirty-three assistants, eleven thousand seven hundred and sixteen church members, one hundred and five schools, one theological seminary.

Not unimportant, but under the pressure of difficulties slowly progressing, is the mission in the Yoruba lands. The American Southern Baptist Convention and the Church Missionary Society have been busily engaged here for more than forty years. The mission centre is Lagos,

the most flourishing commercial port on the western coast of Africa, where now a Native Church exists. The Yoruban's confidence in the white man encourages the missionaries. Christianity attracts the attention of the more thoughtful. There are eleven stations, thirteen missionaries, nineteen native assistants, two thousand four hundred and seventy-seven communicants, a training institution, a grammar school and a ladies' seminary.

A word about the Niger. Twenty years ago it was almost impossible to sail up the Niger. There were no means of communication. To-day a commercial company is doing an export trade of two millions a year. A British protectorate has been claimed over the whole region. An exclusively colored clergy under a colored bishop is active here. The Church Missionary Society began in 1857. At present the mission is conducted by the Right Rev. Samuel Crowther, Bishop and Doctor of Theology in the seventy-sixth year of his age, two Archdeacons and four other clergy, with English clerical secretary and medical missionary. The report shows eleven stations, eight hundred and sixty communicants, one training institution. More than six different languages are spoken here.

Of late the Cameruns attract attention. The English Baptist Mission recently transferred to the "Basle Missionary Society," relates the heroic deeds of Alfred Saker, who came to the island of Fernando Po in 1841. No man has done a nobler work. He founded Victoria, the key to the healthy mountain regions, and since the German annexation by Dr. Nachtigal, the Eldorado for German immigrants. Saker's successors opened the way to the inland tribes, among whom Rev. Richardson, a native mulatto of America, labors. The mission of the English Primitive Methodist Connexion on the island of Fernando Po has again been destroyed, and the missionary is kept a prisoner on board of a Spanish man of war.

The Gaboon mission of the American Board, organized in 1835, was transferred in 1870 to the care of the Presbyterian Board of America, and in 1872 merged in the joint mission of Gaboon and Corisco. The climate, the temper of the natives and the restrictions imposed by the French Government at the Gaboon and on the Ogove have filled the path of the missionaries with hindrances; nevertheless, there have been scenes of hopeful labor and visible fruits have arisen. The statistics of the last three districts give ten stations, six sub-stations, eight missionaries, nine native assistants and a number of schools.

We have reached the Congo. Stanley was the first man to find out all about the Congo. The river is navigable one thousand two hundred and ten miles, broken by Livingstone Falls, with Stanley Pool at the head, a distance of one hundred and eighty miles. The tribes at the Congo basin are superior to the negroes of the coast in appearance, stature and intelligence. They have all the capabilities of a strong and flourishing race. The "Congo Free State" is to contain fifty millions of people,

commences on the Atlantic and extends to the Indian ocean. In all that great land there was before 1877 not a church, not a school, not a comfortable home, not a mill, not a warehouse, not even a prosperous farm.

At present there are three Protestant missions connected with the Congo. The American Baptist Mission is the successor of the Livingstone Inland Mission, whose first missionaries left England for the Congo in 1878. Further, the English Baptists' Mission begun in 1877 with five stations on the lower and four on the upper Congo. Adjoining them is the American Boards' Mission in West Central Africa, formed in 1880. Bailunda and Benzuela are the names of their stations. The whole region belongs to the province of Angola under the Portuguese Government. The tribes in the interior, however, live in independence of all foreign rule, enjoying the possession of one of the most fertile regions of Africa. Thus far missionary work has been merely the breaking up of the soil preparatory to the sowing of the seed. The statistics of the three above-named societies show sixteen stations, over thirty missionaries. The work of education has been fairly entered upon. The Congo language has been reduced to writing; a grammar and a dictionary have been published.

The summary of missions in Western Africa, according to Dr. Grun demann, gives one hundred and forty-one missionaries and ninety-six thousand communicant members.

II. We now pass to the mission field of South Africa.

It covers an area about as large as that of all the States east of the Mississippi, and is inhabited by the Hottentots, Kafirs, Fingus, Bechuanos, Basutos and Zulus.

Going along the western coast we meet first the mission stations of Finland Lutherans, established in 1870 among the Ovahereros in Ovamboland. Shortly afterward the Rhenish Missionary Society began to labor in the neighboring Hereroland, the country of African giants; likewise in the adjoining Great Namaqualand, the home of the yellowish-brown Hottentots, among whom the Wesleyans had been first active. Their work has become quite extensive, reaching down to the Cape Colony.

The Cape Colony has become a Protestant country, in which the daughter churches of the English State Church and different other denominations have developed into a certain independence. The work among the white colonists goes hand in hand with that of the natives. The "Prop. Society" and the Dutch Reformed Church are the leading elements. Thirteen English and Continental missionary societies devote their strength and their means to these vast regions. The one send their messengers northward into the interior of South Africa, beyond the limits of the British possessions. So the London Missionary Society, which is gradually withdrawing from the now self-supporting missions in Raffraria, and applies its efforts to the Bechuanos, espe-

cially to Rurimax, whereto the Moffat Institute has been transferred. Moffat is a sacred name. Moffat, a man of undaunted courage and marvelous faith, began to labor in South Africa with his faithful wife in 1817, and continued for sixty-five years. One of the most prosperous mission fields is that of the Berlin Society, comprising English Raffaria, the Orange Free State, Natal and the annexed Transvaal. In the land of the captured Sakunis large portions have been granted to them for their heroic services at the battle field. The Paris Evangelical Mission among the Basutos has, after the cruel treatment by the Boers, been re-established. Unfortunately, of the chiefs of the Basutos, it is said, that they all have become drunkards, with one or two exceptions. What an unmitigated disgrace to Christian lands that in addition to all the misery they have brought upon Africa in past generations, they should now help to still further destroy her people by making them slaves of appetite. New England rum is sold in single shiploads of one hundred thousand gallons on African shores. The Herrmannsburg Society has, after decades of hard labor among the Bechuanos, in Transvaal, among the Kafirs and in Zululand suffered greatly under the pressure of numerous revolutionary wars, until now a sort of a republic has been established that has some promise of permanent existence. The exiled missionaries, among them also messengers from Sweden, are waiting for a favorable opportunity to return to their post of duty.

The summary of this part of South African mission work includes about one hundred and twenty stations, an equal number of missionaries, seven hundred assistants, about forty thousand full church members.

Other societies extended their field of labor from the Cape towards the East and North East, in order to evangelize the British and Free Kafirs. So the *Moravians*, the *Wesleyans*, the *Free Scotch Missionary Society*, the *American Board*, the *United Presbyterians*, the *Norwegians*, the *Dutch Reformed* and the *Primitive Methodist Connection*. Most prominent among them are the *Wesleyans*, whose work is distributed over one hundred and sixty-six circuits. Under the care of the Free Scotch Mission is the famous *Lovedale Institute* in British Kaffaria, established for general educational purposes, for the clergy and teachers as well as for farmers and mechanics. Among its five hundred students all the different tribes are represented, and its special merit is to have solved the difficult problem of making the Kafirs work. Nothing will more surely prevent future Kaffraars than the increase of such institutions.

The American Board, whose messengers were the first to commence missions among the Zulus, celebrated during Christmas, 1885, the fiftieth anniversary at Natal, at which great joy and ardent love for God's work was manifested. The Crebrous Zulu wars and the tribal system which governs people and land on communistic principles, has been an obstacle to social progress, and often ruining to the missions.

The total amount of mission work in the south-eastern part of Africa includes two hundred and twenty-five stations, two hundred and forty missionaries, about thirty thousand full church members.

Dr. Grundemann reports three hundred and fifty-eight missionaries, and 196,500 Christians in the whole of South Africa.

III. The most rapid progress is being made at the present time in *Eastern and Central East Africa*.

In the foremost position stands *Madagascar*, the crown of the *London Missionary Society*. Since Christianity was made the religion of the court of Hovas' queen, that is since 1869, the vanquishing power of the Gospel has done a wonderful work; and it is said that this island in the future will have the same influence for East Africa as England once had for the European Continent. The effects of the royal proclamation for the emancipation of imported Negro slaves signify an immense social progress. We stand here before a success consecrated by rivers of martyr-blood, such as is not again shown in the history of all Protestant Missions, a success that is large enough to justify their work in spite of all attacks. "This is the Lord's doing; it is marvellous in our eyes." Two hundred and seventy-three thousand confess to be Christians, of whom more than seventy thousand are full church members. The Evangelical National Church rapidly becomes self-supporting and and self-extending. Five hundred and eighty congregations and eight hundred and sixty-two schools belong to its domain. Besides, three other societies have their messengers on the island: the Society for the *Propagation of the Gospel*, the *Society of Friends* with over one hundred congregations, and the *Norwegian Lutherans* in the Province Betsileo and along the Sakalava coast, where they effected the discontinuance of the slave trade.

In recent reports concerning the invasion of the French, we see it stated, that Queen Ranavolona II has been victorious; a French minister, however, is to be allowed to live at the capitol and have a voice in all foreign relations, a fact which will render all future complications quite probable.

On the continent of *Eastern Africa*, the coast of *Zanzibar* deserves prominent mentioning, not only because the small island of the same name has become the centre of the *English University Mission*, but especially because the *East African Mission* of the "Church Missionary Society" has founded here a second Sierra Leone as the strong support for the English endeavors to suppress the slave trade. It is the famous colony of Frere Town, near Mombasa.

Old Drs. Krapf and Rebmann came here in 1844. Hundreds of freed slaves are being instructed and organized into a congregation. The *United Methodist Free Church* joined the work with promising results. A new undertaking farther north among the Galla people, where the Swedish Fosterlands Society, successfully began, has been crushed by the cruel murder of Rev. Houghton and wife.

As a most singular event in the late mission history stands the courageous advance of different societies towards the great East African inland lakes. The first to come to the front were the messengers of the Free Church of Scotland, who started in 1875 the noble Livingstonia Mission, on Lake Nyassa, a monument for the great friend of Africa. At the same time the Established Church of Scotland began the Blantyre mission, in the highlands, near the river Shire, which connects Lake Nyassa with the Zambesi. Stanley's Congo expedition gave birth to the mission on Lake Tanganyika, under the auspices of the "London Missionary Society." Its untiring director, Dr. Mullens, became a victim to his exertions, a heavy loss for the whole evangelical mission. The Lord has ruled that the Gospel should go to Africa, with much sorrow, tears and loss of life. During the last nine years nineteen missionaries have sacrificed their lives in the region of Lake Tanganyika. The "Church Missionary Society" has been confronted with almost the same experience in the mission field on Lake Nyanza. They have opened a way from Zanzibar to the great Victoria Nyanza Lake, with an intermediate station, and one at the head on the Lake itself, namely in Rubaga, the capital of the late King Mtesa of Uganda, a very capricious man. Since then Bishop Hannington has been murdered by Mtesa's son, King Mwanga. On January 30th, three boys were slowly roasted to death for their faith, and died singing hymns to the Lord Jesus Christ. The result was, that on a Sunday in July one hundred and seventy worshipped in Uganda, among them the King's three daughters, and thirty-seven sat down to the Lord's table. The missionaries proceeded to Mount Kilima Njaro, and established a new mission at Chaggo. The hero of these regions is Bishop Streve, who translated the New Testament into Suaheli, thus facilitating the work among the tribes at the great lakes.

The East Central African Mission of the American Board, which started from the Zulu stations in 1880, and has its field of labor between the Limpopo river and the Zambesi, in Umzilla's Kingdom, is in a flourishing condition. It is the natural way of approach to a vast inland territory, and seems to be thickly peopled by tribes that offer an easy access to missionary labors, and special facilities upon a self-supporting basis. The Rev. W. Pinkerton was the first to sanctify this soil by his blood.

Though the report of the Central African Mission is still unhappily, to a large extent, a record of delays, disappointments and losses, much toil, much anxiety and much suffering, nevertheless the last twelve years have shown a rapid increase of stations and missionaries, so that at present ninety-one missionaries labor in twenty-eight stations, and about five hundred persons have become full church members.

In conclusion, a few words about the old Christian countries of Africa. The St. Chrisona Pilgrim Mission, the London Jewish Mission Society and the Swedish Fosterlands Society are doing missionary

work among nominal Christians and Jews in Abyssinia, but with apparently feeble results. One fact deserves special mention; that is, the abolition of slavery in the kingdom of Shoa, effected through the influence of Missionary Mayer from St. Chrisona.

In Egypt the English Whately Missionary Society and the United Presbyterians of America are active; the former, since 1826, especially in Cairo and Dansetha, confining itself almost exclusively to school-work; the latter, since 1855 among the Copts, Syrian Christians, Jews and Mahomedans. Their work is of considerable dimensions, touching even the hearts of the false prophet's followers. They report four hundred stations, twenty missionaries and forty schools. Of late missionaries have been sent to the south part of the province of Constantine in North Africa, a region with seven hundred thousand souls, without a single person to tell them of Christ. Other vast regions are still untouched. Eternity alone will fully reveal our negligence and our duty. "Pray for the poor people I am sent to," said Gordon, the noble Christian knight. Let us take these words home as his last legacy, which makes us heirs of the mission of that dead hero.

What shall we say? Are the missions in Africa a success or a failure? We believe they are a success. Even if there are among the 57,000,500 African Christians many drones, the very fact that so many confess Christ is a triumph. Further, the statistics which we have given—stations, missionaries, assistants, Christians, schools, etc.—are all on the one side missionary success, on the other missionary capital, or on the one hand capital, on the other the interests of it. The native assistants represent capital and interests at the same time. It means success when one of Christ's messengers gains one co-worker among the heathens, for the latter is at the same time an increase of capital.

The seven thousand three hundred and eighty-seven assistants signify a grand success, especially for Africa, with its exclusive climate for natives—and among them are not a few very able men.

But to whom do we owe this success? Of course to God in heaven "who leadeth the hearts of missionaries and heathens like rivers of water." But we think here of human instruments. "Go ye and make disciples of all nations" is the divine injunction. Who has gone to Africa? Among the six hundred and seventy-eight missionaries there are two hundred and nineteen Germans, about one-third of the whole number. Will the Church of America, whose resources are unsurpassed, be found wanting? Shall we, to whom Christ's call is directly applied, form the rear in the army of Christian soldiers? To begin mission work in the still desolate places of Africa five thousand self-sacrificing laborers are yet needed. Heroes and giants are required to accomplish this task, men of vigorous health, men of strong intellect, men of excellent judgment, the best philosophers, the best philologists, and these qualities are combined in all those who are of invincible resolution and unwavering faith. The only land in the world which can

furnish such means and such men is America. Exhaustless in resources, unbounded in capacities, she is solving the greatest problems of the ages. Here was born the Union of States; here is being born the Union of Churches; here will be born the Union of Mankind. Africa must be raised in enlightenment and freedom to the side of her sister countries. Will not America lead in this stupendous work? Is it not a debt she owes? For more than two long and weary centuries, under the banner of a so-called freedom, she subjected myriads of the dusky children of Africa to cruelty and bondage; and will she not now go forth under the standard of true freedom, the banner of the cross, with tears in her eyes and justice on her forehead, and redeeming her wrongs break the shackles of a spiritual thralldom, at which the angels shall tune their golden harps and with the redeemed and disenthralled nations of the earth join in the grand song:

"All hail the power of Jesus name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

DISCUSSION.

Attention called to a little book entitled "Africa in a Nutshell."

MR. BERLE, of Oberlin: Africa strikes the human soul more forcibly than any other land. The forces for self-evangelization are found in the history and associations of this country.

MR. PALMER, of Auburn, thought that it was not surprising that Africa should be first in the thoughts of the Church, and for two reasons: first, the degradation of the people of Africa; her history was written by Paul in Rom. X.; secondly, in Africa the Church is building upon her own foundations.

MR. JACKSON, of Hamilton, said that he looked forward with pleasure to the time when he should enter the field. The climate of Africa is not so unhealthy as it is reported to be. He would rather give five years of his life in Africa and see one soul converted than give fifty years in America.

MR. ANDERSON, of Morgan Park, spoke of the recent conversion of over seven hundred in one of the stations on the Congo River. The community is thoroughly Christian.

MR. J. A. EAKIN, of the Western Theological Seminary, Allegheny, Pa.: I wish to speak a word with regard to a single phase of the opposition which must be encountered in the evangelization of Africa. About two years ago I stood in that wonderful university in Cairo, Egypt, where ten thousand Moslems are engaged in study, preparing themselves to propagate the religion of Mohamed. This is located in the northern part of the Dark Continent. Already the feeling of the Moslems is beginning to take definite form in the sentiment, "Africa

for Islam," and from that institution will issue forth influences antagonistic to Christianity, the overcoming of which will demand all the energy and heroic endeavor and patient, persistent effort of which the Christian Church in this land is capable.

MR. FERGUSON, of Drew: Bishop of Africa, Mr. Fergus, is a native of Africa. He received his name from one who paid for his education. He was appointed Bishop by the English Church.

MR. SEMPLE, of Morgan Park: The revival spoken of by Mr. Anderson was the beginning of a great revival. An account was given of the work carried on in Africa by the Southern Baptist Convention. He mentioned also a similar organization among the Colored Baptists in the Northwest.

News from the Congo: "At Bawza, Mantika, more than one thousand conversions; eight hundred and seventy-five adults. Five conversions at Salaballa, two of them sons of the petty king; fifteen conversions at Mukingu. The work has also begun at Tukungu. To the latter place a company of converts from Bawza, Mantika, have gone to tell their faith."

VI.

"OUR FRONTIER AS A MISSION FIELD."

BY WALTER M. ELLIS, YALE DIVINITY SCHOOL.

"Save America to save the world." This motto of one of our Home Missionary Societies expresses the true world-wide idea of Christian missions, as applied to Christian work to-day in the new or neglected parts of our own land. We pray, Thy kingdom come, and we mean by that, Christ's eternal kingdom of redemption, working among men for the regeneration of the whole world. As Christians, as those who believe in Christ and in the saving power of his gospel, we believe that by th's power the world is to be won from all its darkness, from all its wretchedness, from all its selfishness,—won for Christ. We look for the spread of His truth and His spirit until the most pervasive, the most manifest, the most powerful kingdom among the nations shall be the kingdom of Christ. And moved by this truth and this spirit, we pray and labor for this consummation. This is the meaning of the many and varied Missionary Societies represented here. This is the meaning of the ministry upon which we have entered, and this is the great thought of our meeting together at this time.

"The world for Christ we sing,
The world to Christ we bring."

It is from this standpoint that we view the Christian work to be done at home—in this already Christian land. It is because this is a part, and a very essential part, of the world mission work, that it has a place

in our discussions here. No true missionary of Christ is indifferent to the work upon "Our Frontier." Indeed, I think that those who go out from us as bearers of American Christianity to unchristian peoples feel more deeply than do many of our pastors who are at ease in Zion the importance and urgency of what we call HOME Missions. This is why contributions from their small resources are continually coming in to aid in this home work, and their prayers are always going up for the cause of Christ in that dear home-land that has sent them out. And this with good reason. Beyond a doubt, this country is called to have a large share in the work of evangelizing the unchristian world. We hold a unique position among the nations. Consider at your leisure the significance of the fact that so many of the blessings of the past, which are to enrich the future, flow through our hands. We have the most to give. We have the largest opportunity to bless or to curse in the giving.

God brought the Pilgrim fathers, with their principles of liberty and truth and righteousness, to this country for a purpose. There was a plan in the preparation of these fertile prairies and these mountain stores of wealth. That Providence which rules in human affairs for the advancement of the kingdom of redemption has led our people through all their troubled history, and has placed them in their present rich inheritance, because he has a work for them to do. And, standing upon our faith in Christ, in the light of the present urgent calls in heathen lands for the Gospel, this purpose of God—this work for us cannot be mistaken. The most ordinary observer of the signs of the times sees how the peoples of Asia, who have hitherto rested satisfied with their institutions and modes of thought and life, are now looking toward the western nations, and particularly toward our land, for our forms of thought and life. Evidently India and Japan are very rapidly taking on western civilization, and the great middle kingdom itself is already following their example as rapidly as our attitude toward them will allow. But shall we forget that if America is to give her civilization to these peoples she must also give them her religion, or that which takes the place of religion? The character of our people, of their institutions, of their faith, is largely to give form and character to the peoples who are learning of us. From a Christian standpoint this is the missionary nation. For this reason primarily we are deeply interested that she should be thoroughly Christian. We must have here a pure Christianity, a true, an intelligent, a working Christianity, a Christianity which can meet and conquer all the difficulties that skepticism and selfishness and heathenism can put in its way. And this Christianity must permeate every part and every member of our body politic.

This is my first consideration in support of Home Missions. Evangelize America for the work she has to do in evangelizing the world.

But again, this land of ours, as our Home Missionary Societies never tire of telling us, is itself to be the home of a nation that, in numbers,

wealth and greatness, is to surpass the present America so far as that is beyond the little cluster of colonies with which our history began. The profound impression received from reading Rev. Josiah Strong's "Our Country" will not soon be forgotten. Every Christian in the land should read it; especially every young man who is looking toward the Christian ministry, and who wants an understanding of his times should read and study it. Though most of you doubtless have read the book, yet I may be pardoned for referring to some of the facts and conclusions which he sets forth, for he has so exhaustively spoken to this subject that I can do but little else, in this part of my topic, than follow the points made by him.

Consider first, then, the resources of this land—its capacity to support an immense population. Mr. Strong estimates that in our 2,970,000 square miles of territory, exclusive of Alaska, we have 1,500,000 square miles of arable lands, while China proper, with a population of 360,000,000, has a total area of but 1,343,870 square miles, less than 1,000,000 of which must be arable. From a comparison of these figures with the amount of food products raised on the 164,215 square miles now tilled in the United States, he estimates that our agricultural resources fully developed would alone maintain a million souls. Of our many resources which have as yet only begun to be developed, he states that their product already exceeds that of Great Britain, or, in other words, is more than one-third of the world's product. Our manufactured products in 1880 exceeded those of Great Britain by \$650,000,000. And so he concludes that beyond a doubt, with all these industries combined, our 50,000,000 and their present wealth may be multiplied twenty fold before the limit of our resources is reached. A thousand million souls, of the richest Anglo-Saxon blood, a land whose resources can scarcely be reckoned, a nation representing the highest product of the world's progress, and destined to lead the world to still better things—is not the Christianization of such a country an end worthy the utmost effort of the Church of Christ?

Again, the larger part of these undeveloped resources is in the West, in that region which my topic calls "Our Frontier." The bigness of that country it is difficult for those who have spent their days here in the East to comprehend. We who have come to this meeting from New England think we have traveled a long, long way, yet we are not half way to the Mississippi nor one-fifth of the distance to the Pacific. Oberlin and the most distant seminary represented here are not so far distant from each other as are the corner-stakes of Montana. By far the larger part of the United States is yet frontier. Mr. Strong tells us that Dakota would hold the entire population of the United States and then be less densely populated than England and Wales. "For every acre east of the Mississippi we have nearly two and a half west of it." Nor is that territory largely a desert and mountain waste, as is often supposed, for it has more than twice as much useful land as the region this side of the Mississippi.

In addition to this, the West has even a larger proportion of mineral wealth of the country. Thus our author concludes that in time this trans-Mississippi region is likely to have double the population and wealth of the East. This will give it, inevitably, the control in all national affairs, and its character, morally, intellectually and socially, must give character to the nation. As yet we yield to the East the higher honor for all that makes us a great people. But the time is surely coming when this young prince of the West will wear the crown.

Moreover, the time factor, as Mr. Strong calls it, is of immense importance. That great West is laying out its foundations with astounding rapidity. What was supposed but a few years ago to be a barren desert is swiftly being transformed into a populous and wealthy land. Immigration has surged westward across those prairies like a rising tide. Towns and cities are springing up almost faster than they can be counted. One needs a few years of Western life before he can fully appreciate the greatness and rush of the movement, yet plain figures alone furnish suggestions which must awaken interest. That region which I shall in this paper call the frontier, comprises all the territory west of the Mississippi, excepting Alaska and the States of Iowa, Missouri, Arkansas and Louisiana, and including the States of Wisconsin and Michigan. This frontier, from 1870 to 1880, increased in population 67 per cent. more than the increase of New England in thirty-five years. Its increase of wealth for the same period was from \$2,609,000,000 to \$6,638,000,000, or 128 per cent. In the seven of these States and territories in which a census was taken in 1885, there was in the preceding five years an increase in the population of 37.5 per cent., Minnesota having grown 43.17 per cent., Nebraska 63.71 per cent., and Dakota 207 per cent. This same Dakota has in the last fifteen years increased from 14,000 to 415,000, or multiplied itself more than twenty-eight fold, and now thinks herself ready for admission to the sisterhood of States.

Again, note the rapid disposal of the public lands, which we have hitherto felt to be almost inexhaustible. From computations of Mr. Strong and others we find that, though in 1880 there were about 1,634,000,000 million acres of these lands beyond the Mississippi, they have been disposed of at the rate of from eleven to twenty-seven and a half millions each year—an average of one Ohio yearly. At this rate, by the end of the century now so near upon us, these lands will all be taken. There will then be no more a new West. The beginnings will then have all been made. Nor is this a mere nominal occupancy. Railroads are pushing rapidly along every fertile valley and into every thriving hamlet. Not less than twenty-seven thousand miles have been built in that frontier in the last seven years, or more than one-third of the entire mileage of railroads in the United States in 1879. And with these, the money, the enterprise, the intelligence of the East is

crowding forward, as the great growing future of this young country is manifest. It is a real and permanent possession of the land. This remarkable influx of population, this multiplication of wealth, this rapid occupation of those hitherto unoccupied lands—all these stupendous facts make these years a time in the history of our country which can never come again. Yesterday this frontier was only the wide, wide roaming place of the buffalo, the Indian and the restless winds of the prairie. To-day an empire is forming there. To-morrow the character and destiny will be fixed. And what this to-morrow of the West and of our nation may be we have already seen. Now is the seed-time for the harvests of the coming years; and seed-time comes but once.

It is such considerations as these that give to us, as Christians, an intense interest in the prompt evangelization of our frontier. Now is the time when business men are seizing their opportunities in the West. Has not the Church of Christ a similar opportunity? "The children of this world are in their generation wiser than the children of light." Let us learn of them. Let us catch their spirit of enterprise. Let us no longer lie back in our easy pews and in the comfort and quiet of well nurtured homes, imagining that the world is still moving at its old ox-wagon pace. It is moving with the rush of the express train and the flash of the telegraph. It is steam and lightning and the wit and energy of the nineteenth century man that are laying hold of and improving these opportunities. But the kingdom of Christ is to move forward also. The Church, too, must quicken her energies, and take her part in the rushing activities of the hour, for it is her work and her hour.

Now there are several particular considerations which give point to these larger thoughts, and though each demanding special attention before the Alliance, they can now, of course, be only briefly adverted to.

1. Consider, first, the natural tendency of all new communities to a forgetfulness of moral distinctions and obligations. Frontier towns are characteristically immoral. This is not simply because the people there are by birth and education roughs. In general they are not. They are the children of New England and Ohio homes. But they have left behind them all the influences and restraints of home, of friends, and of organized Christian society. The sustaining power of these is more than we know who have never been without them. The demoralizing influences of their utter want, and the new temptations of strange surroundings, are greater than we can appreciate unless we have seen some of these new communities. There you may find among the Sabbath breakers the scoffers at religion, the drinkers and vendors of liquor alike, men who in Eastern homes were honored members of society and even leaders in church work. We may not sit in judgment as to the cause of this tendency, but we must recognize it as one of the factors in the Home Missionary problem.

2. In this connection note, secondly, the special activity of the powers of evil in these communities, particularly of the saloon and its

accompaniments. They are on the ground among the first, ready to make the most of their opportunities, while money is abundant and restraints are few. The typical six-months-old town divides its business activities in about this ratio: One lumber-yard, two hotels, three stores, four land offices and five liquor saloons. Those are activities which need no Missionary Societies to support them, but they are just as really missionaries of immorality, and are to have a most deplorable influence unless counteracted by vigorous Christian work.

3. It is of importance to consider the fact of the large percentage of foreigners in this immigrant population. In this frontier about sixty per cent. are of foreign birth or foreign parentage. It does not seem to me, from what I know of them outside the cities, that they are so dangerous a class as they are sometimes thought to be. In respect to honesty, industry, strength of character and real loyalty to our institutions, I think that the Scandinavians, and many of the Germans, who are peopling so large a part of our frontier, will prove themselves the equals of native born Americans. Yet they do furnish a difficult and peculiar problem. Remember that they are largely shut out from our churches at present by difference of language. Remember, too, that while they are usually religious, their religion is often of that formal, superstitious kind into which it is most difficult to infuse any spiritual life, and which, once given up, naturally drives them to the other extreme of infidelity. The problem is, to evangelize these nominal Christians, who will listen with about equal readiness to the preacher of no religion and to your missionary.

4. Again, we who distrust and fear the influence of Roman Catholicism upon our institutions, do well to remember that it is more active, probably, in its missionary work in the West than any of the evangelical denominations. It is for us to promptly forestall its influence by giving those new communities the Sabbath School and the open Bible.

5. Fifthly, remember that Mormonism, with the ominous strength of its organized and rebellious hierarchy, and with the putrescent curse of polygamy, is rapidly extending its possessions in those mountain territories. We are too little impressed with the dishonor of this blotch upon our civilization. We know too little of its blighting influence upon society and the home, and its vigor and aggressiveness. Possessing Utah, holding nearly the balance of power in Idaho, Arizona and Wyoming, hitherto defying the efforts of the United States Government to suppress or purify it, with sixty trained missionaries in Norway, Sweden and Denmark; receiving from twenty-five hundred to three thousand proselytes yearly from the old world, and fully expecting that Utah, and in time other territories, will be admitted under their power—to all this we are not yet sufficiently awake. Their taunt, What are you going to do about it? should ring in our ears until something is done. Legislation may for a while check its progress and restrain its indecencies, but we must soon see that it can never be purified or up-

rooted except by the influence of Christian homes, Christian schools and Christian churches, planted in the midst of its corrupting influences.

6. A sixth element deserves special consideration; for the man who undertakes to preach Christ in those Western communities will find himself face to face with it. This is the peculiar Western freeness and shallowness of thought, in which scepticism flourishes confidently and loudly. It is no easy matter so to meet this as to silence its scoffs and its falsehoods, and to establish the youth and Christian people secure from its pernicious influence.

These considerations at once suggest some of the problems of mission work upon our frontier, and some of the motives to that work. They emphasize its importance and the opportunity of the present. And it is this opportunity and these problems that make this "the grandest mission territory in the world to-day," as one of our missionary secretaries calls it. Can we fail to be moved by the thoughts which this topic suggests?—the work of America in Christianizing the world, her own grand future, the wonderful resources of that great West, its rapid occupation, the fact that while it is now so easily moulded for good or evil, it will soon be as clay that has passed from the moulder's hand, the elements of danger so many and so varied?

Indeed, it is not a narrow and distorted view which characterizes this present time as a crisis in the life of our country; it is but a far-sighted viewing of things as they are. If this be true, what say we to it? Simply this, that every motive of patriotism and of loyalty to Christ urges us to an evangelizing effort corresponding to this crisis; an effort prompt, intelligent, hearty, persistent, to infuse into the young life of this new West the spirit and the truth of Christ, that it may be saved from its perils, and that it may become, as our Lord intends it shall, a power for blessing to our people and to all the nations of the earth.

We come now to the question, What has been done in this frontier in the way of Christian work? The answer to this must, of course, be very hurried. I have had correspondence with and reports from the secretaries of the various mission boards working in this field, and have carefully endeavored to make these reports correct; yet I have to acknowledge that they are sometimes only approximate estimates; but sufficiently accurate, I trust, for the purposes of this paper.

1. Beginning then with those denominations which seem to be doing the most in this field, we find that the Congregational Home Missionary Society supports there seven hundred and seventy-six missionaries and expends annually \$238,182. This work is represented in all the States and Territories of "Our Frontier." They have also a large work among the immigrant population in this region, the Scandinavians, the Germans and the Slavic peoples, amounting to an expenditure of about \$15,700 annually and the employment of nearly fifty men. Probably \$40,000 is given or loaned yearly for church buildings. The new West Educational Commission has undertaken to help solve some of these

Western problems by establishing and supporting Christian schools among the Mormons and the New Mexicans. At an expense last year of \$51,332.81, this society supported thirty-seven schools with sixty-two teachers, thus giving Christian instruction to two thousand six hundred and eighty-six children, mostly of Mormon and Mexican parents. Among the Indians and the Chinese of the Pacific coast the American Missionary Association has ninety missionaries and teachers and thirty-three schools, at a cost last year of some \$55,000. In this part of home missions, then, the Congregational are supporting about nine hundred and eighty missionary laborers, and expended last year over \$400,000.

2. The Presbyterians have a thoroughly organized work throughout all that region, employing seven hundred and three home missionaries at an expenditure of about \$250,000. They have also among the Indians, Mormons and Mexicans eighty-seven schools and one hundred and ninety-four teachers and missionaries. In all they expended in Christian work on the frontier last year upwards of \$350,000.

3. The Methodist Episcopal Church has missions in every corner of this West—some thirteen hundred in all. The number of laborers I cannot estimate from their reports, but we can safely put it at above one thousand, for in seven of the Territories and among the Indians they have five hundred missionaries. They also have schools among the Mormons and Spanish Mexicans, with thirty-four teachers. Their total expenditure last year for "Our Frontier" was about \$276,000.

4. The Protestant Episcopal Church has there two hundred and one missionaries at an expense last year of \$111,980. This includes schools and hospitals in a number of the missions, a vigorous work among the Mormons and eight of the most successful Indian missions.

5. The Baptist Churches supported there last year three hundred and ninety-eight missionaries and expended some \$90,000. This work, too, includes missions among the Germans, Scandinavians, Mexicans and Indians. They have in this field eight schools, costing last year \$22,000. \$14,500 was given or loaned for church building. Their total expenditure was thus about \$126,500.

6. The General Synod of the Evangelical Lutheran Church is aiding eighty-eight mission charges at a cost last year of \$30,900, about half of this work being on our frontier. Other synods, especially the German and the Scandinavian, are at work in this field, though I am unable to learn from their year-book just how much is being done. Considering the large number of Scandinavians and Germans in this country, the work of these Synods must be very considerable. Their year-book states that as many as ten hundred and ninety ministers have been sent to America from institutions in their home land. Of this we may be sure, that their people have not been neglected.

7. The Board of Home Missions of the United Presbyterian Church has, so nearly as I can estimate, sixty-three missionaries on the frontier at a yearly cost of about \$24,800.

8. The Reformed Church in America (Dutch) has in the West about fifty-five missionaries, about half of whom are in this region at a yearly expenditure of perhaps \$9,000.

9. Of the Reformed Church in the United States (German) the Eastern Board of Home Missions has twelve Missions, the Board of the Ohio Synod has five, and the Board of the German Synod of the Northwest has thirteen. About \$8,400 is the cost of these missions.

10. The Cumberland Presbyterian Church has ten missionaries in these States and Territories, besides five among the Indians of Indian Territory. Nearly \$5,000 was last year expended in this work.

11. The lesser branches of the Church of Christ in the United States are at work in the new west according to their ability. The work of the American Sunday School Union, which in five years has planted nearly thirty-four hundred Sabbath Schools, and of other similar societies is very great and helpful, particularly in regions too thinly populated for the support of churches. But I have been able to get no complete statistics of this work. Probably the missions mentioned above comprise ninety per cent. of the evangelical mission work upon "Our Frontier." The character of this work should also here be borne in mind. It is educative as well as evangelizing. It is, in short, Christian work of the broadest and most varied kind. For the needs of a new country, churchward, are multifold.

There is, then, at an approximate estimate a body of thirty-seven hundred missionaries and Christian teachers, mostly supported by the churches of the older communities, at an expense last year of \$1,342,000. But if we would consider the total of Christian work done there we should also have to take account of that supported by the churches and by Christian individuals in the West. Of this, however, it is not our purpose to speak here. It is sufficient for us to know that there is such an army on our frontier battling for Christ and for our land in these crucial times—an army as thoroughly organized, as fearless, as devoted as ever fought to save their country from disunion or from tyranny, and battling for as worthy—yes, a worthier cause. However small and comparatively useless may seem the work of any individual laborer, yet when we view the work as a whole and consider the results that depend on this work it is inspiring.

For from all these fields, from every branch of workers, there come cheering reports of substantial success. We may indeed rejoice that the Church of Christ in this land is awakening to its duty and its opportunity, and that already the young communities on the frontier are feeling and yielding to its influence.

But can we let it rest there? Is the work done? Are we then excused from any further concern for Christ's interests on our frontier? NO. I have set forth these statistics for just the opposite reason. Remember that this work is among 11,000,000 souls that are to be multiplied in the next fourteen years to 30,000,000. This work is growing

faster than the working force. Remember again the problems that are before the Christian people in that region. Even if the field were now fully occupied, its rapidly growing needs and difficulties would call for all the energies of the Church for years to come. Really the work has but just begun. It must be developed as the country is developed.

But the field is not fully occupied. One needs but a short experience in the West to convince him of the sad moral want of almost every community—of the urgent call for more Christian work and workers. It is true that, looked at from a Catholic Christian standpoint, there is often a sad waste both of men and of money through the failure of the different denominations to co-operate in this real mission work—a greater waste than some of our missionary secretaries and superintendents seem to be aware of. I had intended to speak in this paper of that great yoke of denominationalism under which the work of Christ in many of these new communities is laboring, for I feel very deeply upon that matter. But the purpose as well as the limits of this paper forbid. I feel even more strongly the crying need in that West for true, Christian leaders and teachers. It will be many a year before there are too many of them there—before there are enough of them to lead the Church on to victory.

I wish that I might transfer to you the impression received from reading the reports and correspondence of some of these who are there at the front and know and feel its wants. It is the one cry from all, "The fields are white for the harvests, but where are the reapers?" "Send us men" is their repeated petition. One superintendent wants fifteen, another twenty-five, another twelve, and they want them now. One writes: "Our great need is men. The money question takes care of itself if we can get the men. I have often wished that the graduates of our seminaries would pledge themselves to take work upon the frontier for a few years, and then take some other church if they wished. The young men themselves would gain experience; they can more easily endure the hardships at that time than later in life; and coming with the energy of youth their work is especially valuable." And so might I quote from a score of others, but it would be the same plea repeated.

It seems to me that there never was a time when the call for laborers in the mission work on our frontier was so imperative as it is now. And that fact speaks to us who are trying to know where Christ would have us work. Are we called by Him to the fields where there is the greatest need? Then does not this frontier offer just those needs? Or, does the call come from the places where the little we can do will count for the most in permanent results? If so, should we not find them in this young empire where yet all is new, plastic, growing? Or does the call come from the places where our power of Christian manhood will be most broadly and fully developed? If that be the call to which we are to listen, do we not hear it from those fields whose very

newness and difficulties invite the fullest development of individuality and genius, and demand the widest variety of tact and talent? Certainly there must be in the minds of some a very poor apprehension of the opportunities of Christian work in the West, or else a very weak devotion to the work of Christ; otherwise we should not find, as we do, a score or two of candidates for every comfortable, vacant pulpit in New England, while our great Home Missionary Societies are offering us the privilege of being fellow-builders with them in the foundation of a greater than New England. True, home mission work has its discouragements and difficulties, enough of them. It does not offer ease as an inducement. True, the foreign work opens before us with almost irresistible appeals. Yet "Our Frontier as a Mission Field" will continue to offer to young men who love their native land, who love their Master Christ, and who look for the coming of his glorious kingdom through the labors of his people here and in the lands beyond—to such sincere men of Christ it will still offer a field of labor from which they will not easily be turned aside.

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- NOTE—I have to acknowledge, with thanks, the kind aid given me in the preparation of this paper by the Secretaries of the Missionary Boards, by the religious editor of the "Independent," and by the Home Missionary Superintendents and other workers upon our frontier.

VII.

HOW CAN WE BEST PROMOTE MISSIONARY INTEREST IN OUR COLLEGES AND SEMINARIES?

BY E. LEE FLECK, WITTENBERG SEMINARY, OHIO.

Were I called upon at this time to state in a single sentence an answer to this important inquiry, I would, without hesitancy, say,—“*Have a genuine Missionary Crank.*” Perhaps to some of the Seminaries and Colleges here assembled this is somewhat of a novice. Nevertheless, it is true. Never before have we had such a demand for specialists. They are wanted everywhere. They are the men who accomplish some thing, some good in the world. The man who spreads himself over the whole range of Science, Literature and Art, who dabbles in Medicine, Law, Politics, Theology and what not, evidently spreads himself out so much that should he attempt to rise, Titan-like in his greatness, he would be exceedingly transparent. He may be regarded as a “well read” man, or one “well informed;” but he is not the man that history says was at the head, was in the advance of the movements of his day. No, but leech-like, you will find him rather a “hanger on,” if I may so express it. “Oh! he did well enough” is his compliment. It may be well it is no more. But he who “surpasses himself” every-time and everywhere, is he who is abreast of the spirit of the times in which he lives. He dares advance new theories and work on new methods. If there is any one characteristic of the times in which we live (and especially so in our Colleges and Seminaries,) it is the Missionary spirit. Churches are inflamed, Ministers grow eloquent, and Professors enthusiastic as the statistical record of to-day is compared with that of the past. But as we all look at the statistics and then listen to the thunderings of the millions in their despairing cry of “HELP,” the question rises with redoubled importance, “How Can We Best Promote Missionary Interest in our Colleges and Seminaries?” Again, I would answer, “Have a genuine Missionary Crank.”

It might be well just here to give a few of the characteristics of such a one. Such a one evidently talks Missions. It is a confirmed habit of his. It is part of his very being. He sees nothing, he hears nothing, he feels nothing, he eats nothing, but in some way it reminds him of the great subject that lies so heavily on his heart, “Missions.” And as he continues from day to day to ponder on these things, he is given to read Missions. His neighbor in the heart of India or Africa or in the Isles of the Sea is closely followed in every move. He knows because he sees and feels for his brother. As he becomes conscious of

these things, as he sees the mountainous obstacles rising higher and higher obstructing the onward movement of his brother so far away, he kneels down and pours out his soul to Almighty God to strengthen both of them and make them useful. And as he arises with his heart comforted, his spirit strengthened, and his faith built up he does not do, as I fear too many of us do, “leave the result with God.” No, but with the accumulated strength he *works* for Missions. And that is his completion. He is a Mission himself. Such an individual is *indispensable* in every Seminary and College in our land. Such an one will put to flight a thousand and two such ones, ten thousand with all their patented, double, back-acted, breech-loading, spark-protecting theories.

The securing of such a man is a task of no little importance. All can assist in this. The faithful pastor ought, to say the least, to have an eye for the peculiarities of young men under his care, can do much by just a word now and then, by supplying a pamphlet or a paper on Missionary news. In fact too many ministers relinquish all interest in a young man as soon as he starts to College. The imperative of the day is, “*We must have a home ministry that is all the time and everywhere on the lookout for Missionaries*”

Next to the Ministers we need Professors in our Colleges who will not pay less attention to their sines, co-sines and tangents, their quantitative and qualitative analysis, their inflections, endings, roots and other necessary appendages of the immortal Greek; but Professors who will think and act a great deal more according to the “signs of the times,” and if they must use tangents use such as touch humanity at one extremity and then glide insensibly heavenward and have the point of intersection with the line drawn through the centre of humanity terminate before the Great White throne; Professors who will pay *more* attention to analyzing the quality and quantity of the hearts and feelings of the individuals they are instructing; Professors who will pay *more* attention to the inflection, root and ending of immortal souls. The writer speaks from an experience he has had by snatching some twelve or fifteen young men, not perhaps from the eternal burnings of Sheol, but from the burnings which would no doubt have resulted from a profession wrongly chosen. In every case, when first approached on this matter, the first excuse offered was,—“It is contrary to the advice of my Professor.” “A word spoken in due season is like apples of gold in baskets of silver,” and we need the Professors to speak many of these words in due season.

The Professors and Doctors in our Seminaries, in many instances, could find much that is highly profitable and altogether practical to become as well acquainted with the Mission work as they are with some of their peculiar, individual beliefs, and the urging upon the minds of their pupils the needs of the work, would bring infinitely grander results than all their philosophical speculations.

But not all the work belongs to the Ministers and Professors. There are some things we as students of the Colleges and Seminaries must observe. Everybody's business is nobody's business is as true an expression as it is homely. Have *you* made it *your* business when a Missionary meeting was called to prepare *yourself* so that *you* could give a word of encouragement? Have *you* felt it *your* duty to even expend several dollars a year to keep *yourself* informed on this question? Have *you* done what *you* could to induce all to attend and listen, or have *you* thrown *your* arms akimbo, assumed an air of indifference and impeded the work? Have you been guilty of tempting some one to "ring the bell" by using the old, old story, "no time," when you can find two or three evenings a week to look after the interests of a mission infinitely less promising than the Master's work. It may seem as though it was the whole world to you; but let me assure you that is a very little part of it. You cannot afford to spend time catching butterflies when you can be saving souls.

A Missionary Committee is an indispensable thing among the students for securing the end sought for. The proper men on the committee and a great deal is done towards awakening a Missionary interest. They will only be placed on such committees by your doing your duty. They will complete arrangements, and, in a good measure, secure the audience; but they need your assistance also. They will see that *regular* Missionary meetings are provided for. Spasmodic effort always fails. It is not unlike the two farmers meeting and after the usual salutation, one was heard to ask,—"Well neighbor, how's your wheat? The other answers,—“Oh, from fair to middling. Some here and there in spots. How's yours?” “Well mine's *some* here and *none* there in spots.” So it is with irregular meetings in the Mission work.

We need also a Missionary library. We would call the man an idiot who would endeavor to tunnel through a mountain with a gold-pointed tooth-pick or attempt to break rocks with a tack hammer, and yet many attempt to carry on the Missionary work with just as bad a selection of tools. You may not be able to get many, but get the *best* you can, even if limited in number. The idea that any old book or paper will do if it simply mentions Missions must be done away with. Adaptation must be the criterion. These things, coupled with a true idea of the Bible, will form a strong stimulus. By a true idea of the Bible I mean that idea that was taught by our Savior, when he answered the question, "who is my neighbor?" We must see the Bible as the great means of revealing Christ. We must see the Bible as the generating power of a saving faith. In short, *we must see the Bible as a grand Missionary Journal for all ages and for all people and our duty in declaring it.*

To meet this we need a consecrated service. All our implements will only be turned against us, all our planning will be in vain; all our endeavors fruitless unless we humbly submit all to our Heavenly Father's

will. He who does this will be hopeful for his fellow man. This hopefulness is a great assistance in doing good. Many have failed to reach others because they had not faith in reaching them. The genuine out and out Christian despairs of no other man since he himself has been saved. The word which had power with his mind and heart will no doubt influence others. Thus strengthened, he would attempt the conversion of the most benighted heathen. Failing in his attempts to come in contact with them, he begins with those around him. A living, saving faith is a propagating faith, and he who has no concern for the soul of his neighbor may well have some concern for his own. Then let each and all,—

"Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know."

"Be faithful to thy mission,
In service of thy Lord.
And then a golden chaplet,
Shall be thy just reward."

The answering of this question I think manifestly is in the hands of this great Missionary Alliance. As we have assembled for the purpose of considering the Missionary work, as we have assembled from nearly all parts of America, as we have many advantages for securing almost unlimited knowledge on these different phases of the work, so also do we have a mighty personal responsibility. And as individuals as we gather these facts, if we go back to our Seminaries and Colleges with the words, "Lord, what wilt Thou have *me* to do" burning in our hearts, the answer will present itself in due time in a far different and more substantial manner than can a paper like this. May a merciful God help us to be so disposed.

DISCUSSION.

MR. CURTIS, of Princeton: We are too much afraid of being called Missionary "Cranks." St. Paul was a crank.

MR. DECKER, of Gettysburg: There are two factors in promoting our devotion to the work, viz.: our pastors and our returned Missionaries. When these two factors join hand in hand to stir up work among students, then will the interest in our Colleges and Seminaries be increased.

MR. FORMAN, of Princeton: No use in trying to talk to other people about Missions, unless we are willing to go ourselves.

MR. FINDLEY, of Cornell, said, that he had come to the Alliance to get heated, and that the Alliance is one means of deepening the interest of the Seminaries.

MR. MCKEE, of Baptist Union, said, that we needed Missionary pastors at home to hold the ropes. We need to consider that the first call is to the foreign work; but many are called to stay at home to keep up the enthusiasm there.

MR. CHALFANT, of Western, Allegheny: What is needed to induce men to go to the foreign field is, the force of our own example.

MR. JACKSON, of Hamilton: We need to enter into the work in order to become interested in it.

MR. MCCONNELL, of Union: In order to interest men who are not Missionary "cranks," we should place them on committees, and also place them in circumstances, which would make them consider Missionary subjects.

MR. CLARK, of Oberlin, said, that he had come to believe that the world can be converted in our life-time, if we become thoroughly enthusiastic in the work. The great Missionary work at Mount Hermon was due to a mere few of enthusiastic Missionaries.

MR. ERSELSTINE, of Auburn: Unless men can make their circumstances favorable by the power of God's grace, they had better stay at home.

MR. EAKIN, of Western Seminary, Allegheny, said, that it is plain that every man cannot go abroad. We must get information through books and periodicals, and also from Missionaries who have gone out from our Seminaries.

VIII.

THE EVANGELIZATION OF OUR FOREIGN-AMERICAN POPULATION.

REV. H. A. SCHAUFFLER, the Congregational Home Missionary Society's Superintendent of Mission Work among the Slavonic population (Bohemians, Poles and Slovaks) of this country, addressed the Alliance on "*The Evangelization of Our Foreign-American Population*."

He had just returned from long journeyings, and spoke from notes. As he has no manuscript of his Address, we can only give an outline of what he said.

After returning thanks for the invitation to speak on a subject of such practical and vital importance to every American Christian, he stated that the great question which to-day presses itself on our attention is: "Shall Ours be a Christian Country?" Can we preserve to ourselves and future generations, the precious heritage of our Fathers, the free Christian institutions which they crossed the ocean to plant? Can the Church of Christ in America conquer her deadly foes,—worldliness, love of luxury, Sabbath desecration, greed of gain? Can she successfully grapple with the monsters of Intemperance, Romanism, Infidelity and Anti-Christian Socialism, which wield already a power that makes the Nation tremble. And last, but not least, can she win and assimilate the vast masses of foreign population which come pouring in on us from other shores. On the answer to this question depends the future weal or woe of our beloved country.

It is to the last of the important questions asked that we are now to address ourselves, a question which largely involves all the rest, viz: Can our American Christianity win and assimilate the vast masses of foreign birth and parentage which are so rapidly filling our land from one ocean to the other?

The speaker called attention first to the *magnitude* of the foreign American population, which, by the Census of 1880, amounted to over one-third of the white population of this country. He exhibited a large fac-simile of map No. 18, accompanying the United States Census of 1880, on which the proportion of foreign-born to the aggregate population was shown in six different shades. Almost the whole of the foreign population of foreign birth is in the northern half of our country.

He then gave statistics showing how much larger the proportion of the population of foreign birth and parentage is in the large cities than in the States in which they are located. In Chicago (Professor Curtis tells us) there are eleven foreign cities of from fifteen thousand to over twenty thousand inhabitants each. Half the population of Massachusetts is of foreign parentage and sixty-three per cent. of the inhabitants of Boston. In Wisconsin the population of foreign parentage amounts to over seventy-two per cent., while in Milwaukee it is above ninety-three per cent.

Mr. Schaffler then went on to a rapid review of the adverse influences at work among the great mass of this population,—National pride and prejudice, formal Protestantism, which is perfectly compatible with self-righteousness and worldliness; Romanism, which has ruined every land in which it has borne rule; Materialism, so potent that in Cincinnati, out of eighty to one hundred thousand Germans, not four thousand ever attend church, and whose blasphemous teachings were illustrated by a page from a Chicago Bohemian paper, giving an installment of the "*Bible for laughter*," which contained absurd pictures, doggerel and immoral verses, and a warning against letting children read the "swinish Word of God;" Anti-Christian Socialism, illustrated by a copy of the Sunday edition of the Chicago "*Arbeiter-Zeitung*" called "*Die Fackel*," i. e. "*The Torch*," every letter ablaze with flames, this being the real torch which lighted that fatal hay-market bomb. This paper's creed is "away with private property, all authority, the state, the family and religion." Intemperance, which was shown to be a more terrible evil among foreigners here than in their own country; one fact mentioned being that, of traders and dealers in wines and liquors, sixty-three per cent. are foreigners, of saloon keepers sixty per cent., of malsters and brewers seventy-five per cent. Is this a somber picture? Yet it is true to life, for while many noble men and women come to us from other shores, yet it is true that the great mass of our population of foreign birth and parentage is not in sympathy with true Christianity and with those Christian Institutions which we hold most dear. It is true, as Professor Phelps has said, that "fifty years of most eventful

history have been piling up the proofs of our National peril, until now they come down on us with the weight of an avalanche."

Passing to the consideration of the *remedy* to be applied, the speaker asserted it to be the same that regenerated society when philosophy, art and civilization had failed to arrest the decay of Pagan Rome,—the same that gave spiritual life to England in the time of Whitefield and Wesley; the *old ever new Gospel* proclaimed by souls on fire with love for Christ and humanity. That is the power that will win the formalist, the worldling and the unbeliever; yes, even the drunkard and the anarchist, be he American, German or Swede, Bohemian or Pole, Irish or Italian.

But how shall the Gospel be brought to bear upon the population of foreign parentage? That is the question we must now answer, and that I shall endeavor to do, not by propounding untried theories, but by giving rather the results of experience. Pardon me if I refer chiefly, as I necessarily must, to my my own experience and observation.

If the Slavic population, for which I am called to work, can be won by the Gospel, all our foreign population can be evangelized, and this must be done: First, BY INDIVIDUAL EFFORT, PERSONAL WORK.

Mr. Schaffler told the story of Professor Tholuck, called the "Student-Professor," who went after erring students and spared no pains to reach them by personal effort in order to lead them to Christ. He once said, after referring to his labors in teaching, preaching and authorship: "What I have done in this way is known to the world. But all this I value less than that I have been permitted, though in weakness and imperfection, to exercise that love which seeks and follows."

Mr. Schaffler then told the story of a young German factory-hand in Springfield, Ohio, who was being borne along by the stream of worldliness and skepticism, but whom a pious American fellow workingman persuaded, after much entreaty, to accompany him to church. A truly Christian lady, in whose pew he sat, gave him so cordial an invitation to occupy it again, as touched his heart. The wise and zealous pastor got him into his study and prayed with him. During that prayer a change came over the young man which resulted in his conversion, his studying to prepare himself for a theological course, his entry into the ministry, and his subsequent appointment as Superintendent of the American Home Missionary Society's work among Germans. He is now also teacher of the German Special Course in the Chicago Theological Seminary. Such *personal effort* is indispensable to success in this work.

Second, THE CHILDREN OF THE FOREIGN POPULATION MUST BE GATHERED INTO SUNDAY-SCHOOLS. It is of the utmost importance to reach the second and third generations. The Cincinnati riot, which resulted in the demolition of the jail, was started by the young German-American element.

Mr. Schaffler read a remarkable testimony from an infidel Bohemian paper to the efficiency and power of the American Sunday-School, which attracts the children even of unbelievers, and according to this paper, when it has succeeded in accustoming them to its influences, will be sure to hold them. Instances were given of the influence and power of the Sunday-School to attract and transform the young of foreign parentage.

Third, WE MUST RAISE UP MINISTERS, EVANGELISTS AND BIBLE READERS, AND THAT FROM AMONG THE VERY POPULATION FOR WHICH WE ARE WORKING.

An eminent American Divine has asserted, that in order to accomplish the evangelization of our foreign population, we must depend chiefly upon Americans, who shall learn the various languages of the populations that come to us.

Mr. Schaffler asserted and proceeded to prove that what we need chiefly is, for instance in the case of the German population, not Germans imported from the Old Country, or English-speaking Americans, who shall learn German, but American youth of German parentage, raised in this country and familiar with American ideas, circumstances and methods of Christian work. Some Americans indeed should learn the language of our foreign population in order to help in the work; but our main dependence must be upon the class just spoken of. Success has been achieved by various denominations in raising up such laborers for German population. The same is being done with great promise for the Scandinavians, but can we succeed with Bohemians and Poles? The answer, said the speaker, is right here in our midst. He then referred to the Slavic Missionary Training School commenced a year ago in Oberlin. Six young Slavs (four Bohemians, one Pole and one Bulgarian,) are preparing themselves in Oberlin for Missionary work among Bohemians and Poles in this country, and this last Summer it was possible for the first time, by means of these young men sent out during their vacation, to reach a number of the scattered and spiritually destitute Bohemian Colonies, both Protestant and Catholic, scattered throughout several States in the West and Northwest. The eagerness shown, for instance, in one Protestant Colony of Wisconsin, to retain the services of the young man who could be with them but ten days, was as touching as it was encouraging.

We also need FEMALE BIBLE READERS, and have commenced in Cleveland a school for the training of such Missionary workers for Bohemians.

The speaker gave an interesting account of one or two Bohemian girls who have devoted themselves to this work, or are anxious to do so. One, a born Catholic, living in a Western city, is prevented from entering on a course of preparation for such Missionary work by the angry opposition of her Infidel father. The Bible Reader's School promises excellent results.

Mr. Schaffler gave an opportunity for questions, which brought out some points he had not spoken of.

In reply to the question as to the prospect of more young Bohemians who would devote themselves to Missionary work, he told of a young farmer in Wisconsin, who was ready to come to Oberlin, and was only prevented by financial reasons—a matter of about \$50.00.

A delegate sprang up and proposed that the sum be raised on the spot. This was responded to with so much enthusiasm, that not only were the \$50.00 paid in at once by delegates to the Alliance, but the request was made by Professor Ellis, of Oberlin, that the rest of the audience be permitted to contribute. The whole sum given amounted to over \$130.

In conclusion, the speaker expressed his firm conviction that the Foreign American population can be reached with the Gospel. They must be won for Christ and His Kingdom, if *they* are to be *saved* and *our country redeemed* from the mighty powers of evil which are plotting and working ceaselessly to compass her destruction.

He said, "I congratulate you on being permitted to live and work in such a country and such an age as this, when everything conspires to make a consecrated life tell more on the world's true progress and final salvation than in any preceding age. It is eminently a time of crisis, an 'age on ages telling,' which brings not only great opportunity but also great responsibility and great work. Says Prof. Austin Phelps, in his preface to Dr. Josiah Strong's wonderful book, 'Our Country,'—which I hope every one of you has read or will read,—'Turn whichever way we will, we are confronted by the same element of crisis in the outlook upon the future. Everything seems, to human view, to depend on present and dissolving chances. Whatever can be done at all, must be done with speed. The building of great States depends on one decade. The nationalizing of alien races must be the work of a period which, in a nation's life, is but an hour. The elements we work upon, and the elements we must work with, are fast precipitating themselves in fixed institutions and consolidated character. Nothing will await our convenience. Nothing is indulgent to a dilatory policy. Nothing is tolerant of a somnolent enterprise.' And remember that, 'as goes America, so goes the world in all that is vital to its moral welfare.'"

What heavy responsibility, then, brethren, is yours, what urgent duty, what high privilege. Do you shrink from the task? Let me remind you in the words of Dr. Parkhurst, that, "When we are ready just to have God use us, he will make us as magnificently effective, as we are beautifully humble." Let no consideration of personal ease or temporal gain, no unholy ambition, no fear of sacrifice or suffering deter you from consecrating yourselves to this blessed work.

We should be like that little girl, who, saved by the influence of a Mission School from one of the lowest dives of New York, on her death-bed begged her grandmother to bring her little purse, the last gift

from the Sunday-School, and counting out forty-eight cents on her withered little hand, said: "Grandma, this is the money which I have saved for Jesus, to give to the Mission School. Grandma, see that Jesus get it all." That is it, brethren, "*See that Jesus gets it all.*" All you have and all you are, your time, your talents, your powers of body, mind and soul.

Whenever the Church of Christ shall rise to this height of consecration, this whole country, from shore to shore, will be evangelized and won for the Master.

IX.

CHINA.

BY THOMAS A. HEARN, VANDERBILT UNIVERSITY, NASHVILLE, TENN.

China is divided into eighteen provinces, has a seacoast of nearly three thousand miles, and is from fifteen hundred to two thousand miles broad. This great empire is about one-third larger than the United States, and has now about four hundred million inhabitants, making nearly one-third of the population of the whole world. A population about equal to that of all the nations of Europe and North and South America combined. "Only one-tenth of the Chinese are reached by the gospel and thirty-three thousand of them are passing into eternity every day."

If the population of this immense empire should join hands singly in an unbroken line they would belt the earth ten times.

"Let them march before us as an army at the rate of thirty miles a day, and the days will become weeks and the weeks months, and the months years; yes, twenty-three long years must pass before the tramp, tramp of the martial host is ended."

They are our brothers, looking to us for the gospel; we must soon meet them at the bar of God.

And it is for us to say whether they shall perish, without our united and earnest efforts for their salvation.

It is surprising with how much indifference we speak that little word China, "and yet it stands for the greatest and oldest empire on earth." It had an elective monarchy two thousand years B. C.

The names and dates of fifty-eight monarchs before Romulus founded Rome, are extant. It has a continuous history that reaches beyond the beginnings of Europe, of Rome, of Assyria, of Egypt, to a date beyond the migration of Abraham from Ur of the Chaldees, and one of their historians goes back to the flood; presenting through all this tremendous stretch of ages such settled modes of life, such a stable government, such fixed institutions, and such a remarkable civilization, that

no reasonable and intelligent man can look upon China without respect. It was excluded from the world for three thousand years by its great walls. Marco Polo was the first one that made extensive visits into the interior of China early in the thirteenth century; and, like Caleb, from among the spies of Canaan, came back to Europe freighted with good news and evidences that it was a goodly land, and entreating the people at once to go up and possess it.

After this the English Government tried many times to hold friendly intercourse with China, but were as often refused; until at length they sent some of their English men-of-war to cannonade the cities along the sea coast. Thus, trade began and the door was opened for the missionaries with the gospel.

Some one has divided the history of Protestant mission work in China into three distinct periods.

"The first, from 1807 to 1842, was preparatory." During this period China was closed against the gospel, but Morrison and Milne were constantly at work, while Gutzlaff and Tomlin, Medhurst and Stevens dared to distribute bibles and tracts.

Morrison baptized his first convert at a spring near the sea in 1814.

During this preparatory period these consecrated men inserted the little leaven, that will leaven the whole lump.

Nebuchadnezzar saw in his wonderful dream a great image with "his head made of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. And a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, and no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." So when these faithful men of God went over to China they saw a great image made of Confucianism, Yaoism, Buddhism, the Fung-shway superstition, and a little of the clay of Catholicism gathered from the background of Paganism, and "China's Millions" kneeling all around. But by their influence the stone taken out without hands has been started in China that shall yet destroy this great image, and fill the empire of China with the knowledge of the Lord.

"The second period began at the conclusion of a treaty between the Chinese and the British Governments, by which the former ceded to the latter the small island of Hong Kong and opened to all nations five of the chief ports of the empire; namely, Canton, Amoy, Foochow, Ningpo and Shanghai, with the right of residence in them, for the purpose of trade, and also the privilege of building churches."

The missionaries in the adjoining territories quickly seized this opportunity and began work at once.

Though these five ports were open, yet China was still closed to the gospel.

Now a new era dawns. A great change comes.

The treaty of Tientsin in 1861, which closed a war of several years' standing, secured toleration and protection for the missionaries in all parts of the empire.

And the faithful pickets of our advancing missionary army, who, through the constraining love of Christ, have long endured the scorching drouths of summer and the withering blasts of wintry winds, now see the Captain of their Salvation coming, and the strongholds of idolatry quaking and trembling; and turning their eyes backward they beckon to the great army camped behind to come up and unfurl the blood-stained banner of the Cross and conquer China for Christ.

God smote the old rock of superstition and error—that refused to open to Xavier—with the rod of Providence, and it yawned and opened, and now the dynamite of the Gospel is blasting it into a thousand pieces and scattering it to the four winds of Heaven.

The Chinese are slow to give up the religion of their fathers and become convinced that a greater than Confucius is here! and yet when they do yield themselves up to the "Great Teacher" and receive personal salvation by faith in his atoning blood, they will show the martyr's spirit and remain as immovable as the very rocks of Gibraltar.

All the resources of man have been spent in vain to elevate the Chinese. She has had high civilization, scholarship and literature; she has had Confucianism, Buddhism and other forms of religion, and yet in spite of all this her moral cancer grows worse and worse until the corruption of the hell-born opium traffic oozes out and becomes a stench in the nostrils of the empire. And as the woman who had spent her all on the physicians and found no relief, was ready to cast herself wholly upon the mercy of the Great Healer, so the fullness of time has come for China to cast herself wholly upon the mercy of the Great Physician of sin-sick souls.

The Church will be paralyzed in its efforts to evangelize China until our Christian women recognize it to be their duty to carry the glad tidings of free salvation to their unfortunate sisters.

The sympathetic cords of their hearts should vibrate in unison with the great sympathetic heart of Jesus.

And our Christian women are waking up to the fact that they are an important factor in carrying the gospel to all lands, and now there are thousands of them all over this land whose hearts are aglow with missionary zeal and laboring with us in the gospel. What a power they are proving themselves to be; they are the second great side-wheel to the ship of salvation.

Permit me to speak of what my own beloved Church is doing toward evangelizing China. "The following comprises the statistics of the China Mission to September 30, 1885: Parent Board missionaries,

11 (2 being absent); Woman's Missionary Society, 10; stations where missionaries reside, 3; out-stations, 5. Communicants, 141; males, 63; females, 78; probationers, 35. Anglo-Chinese schools, 2; pupils, 195; foreign teachers, 4; native teachers, 6. Boys' boarding-school, 1; pupils, 53. Boys' day-schools, 5; pupils, 93. Girls' boarding-schools, 3; pupils, 99. Girls' day-schools, 6; pupils, 107. Sunday-schools, 7; pupils, 413. Ordained native preachers, 3; unordained, 6; colporteurs and helpers, 4; Bible-women, 2. Church buildings, 7; sittings, 1,300; value, \$10,600. Rented chapels, 14; sittings, 750; average attendance, 175. Male hospital, 1; value, \$10,000; in-patients, 217; out-patients, 11,980. Female hospital, 1 (under projection); medical students (male), 9. Books published, 3,150; books and periodicals distributed, 3,231. Contributions, native church, \$82.33. Value of Mission property: Parent Board, \$112,300; Woman's Board, \$28,200; total, \$140,500.

The whole Christian Church has in China at present some six hundred stations and out-stations, three hundred organized churches, of which twenty are self-supporting, seventy or eighty ardent native preachers, five hundred native helpers, seventy or eighty colporteurs, ninety Bible-women, seventy training schools, twenty theological schools, and forty hospitals and dispensaries, through which about one hundred and thirty thousand patients pass every year."

Forty years ago we had not half a dozen communicants in China; now we have some twenty thousand, and perhaps some twenty or thirty thousand Christians besides.

May the grand work and wonderful ratio of progress go on!

For to-day, instead of persecution and bloodshed, the uniform cry is heard from China: "Come over and help us."

Truly, brethren, the harvest is great and the laborers are few. "Pray ye therefore that the Lord of the harvest may send forth more laborers."

The missionary brethren of China report: We have open doors here and there, north, south, east and west. And unless we go or send, Ichabod will be written upon our door-posts; our glory will have departed and the work intrusted to another.

See that ship wrecked at sea; yonder a little boat with eight or ten disheartened sailors tossed hither and thither by the wind and the waves, doomed, it seems, to be swallowed up by some awful vortex. They have some of their garments lifted upon a pole to attract attention, now their parched tongues loll out as they pant for the pure waters; all help seems vain. But yonder heaves a mighty steamer in sight; they make frantic efforts and attract attention.

And as the steamer comes near you can hear the earnest entreaties of these poor unfortunates for help. Who on board that ship with one drop of the milk of human kindness in his breast, or one spark of sympathy kindling in his nature, would not have volunteered to go in the boat that put off for their rescue to help them on board, to bring them water to quench their thirst and food to satisfy their hunger.

It seems to me that these unfortunate ones are a fit representation of the mass of heathen populations at the present day.

We are safe on board the "Old Ship of Zion" moving grandly o'er the sea of life. We can laugh at the raging elements of Satanic influence and the combined forces of earth and hell, and ride safely through the storm of persecution and adversity.

But yonder in the same sea the poor unblessed Chinese are floating away in the little bark of heathenism, battling in vain with the wind and the waves, doomed sooner or later to go down in some awful whirlpool of darkness and death, unless help comes.

See them! with their souls parched and withered for lack of that water that would bring immortal youth.

Hail, glad day! despair is driven back and the star of hope beams brighter.

The engine power of God's Holy Spirit is bringing the "Old Ship of Zion" nearer and nearer, until at length, wafted by Heaven's kindly breeze, she comes even into the midst of "China's millions" in all their pitiable condition. They see the safety of her iron-ribbed bottom and watch the skill of her pilot.

Now they look into the smiling faces of her passengers, and listen to the voice of pleading love inviting THEM also to come and go along.

And the Captain sends forth the lifeboat of Faith and they are coming from all quarters and inviting others to come. Such love will touch the cord of gratitude in every human breast, and the cry will come up not from the "Coolie" only, but also from the monarch, establish in our land the religion of Jesus! Give us a pass upon the stately "Old Ship" that we may go safely into the port of glory.

The eyes of the Christian world are turned, as they have never been before, to China as a mission field.

Hundreds of consecrated young men of talent are ready to take their lives in their hands and go into the depths of heathen China to preach the everlasting gospel. We, who have Christ in us by faith, have received the awful charge that ought to press upon our hearts and consciences: "Go ye into all the world and preach the gospel to every creature."

The conversion of the world is a work in which we ought to esteem it a great privilege to engage. Here in this wilderness of sin God intends to erect a wonderful spiritual building whose lofty spire towering in mid-air shall proclaim to the universe around that "Christ has destroyed the works of the devil."

Stored away in the stately forests of civilization are found shingle, rafter, beam and sill for this wonderful building, and the underpinning is piled away in the quarries of heathenism, which are now being explored, hewn and fitted by the wise master builders in the Kingdom of God.

The tabernacle which Moses built at the command of the Lord but foreshadows the beautiful temple which he will build out of the hearts

and lives of men. And the vital question that concerned the Israelites was not, will this building be erected? but, am I willing to help?

Am I willing to give of such things as I have, gold, silver or anything in the long catalogue, even though it may be a few goats' hair? So the question that concerns us is not, will the darkness of China and the world be banished by the incoming of the glorious light of the gospel! but, am I willing to give of such things as I have to the furtherance of this great work?

Whether it be the gold of Ophir or the penury of widowhood, whether it be the influence of a Moses, a Paul, a Luther or a Wesley, or that of the humblest servant of Christ.

In short, are we willing to bring all our sanctified powers up "to the help of the Lord against the mighty." My brethren! unless you have done this you have no business following the Lord's Gideon.

But if you have, you need not fear. Go! guided by your Great Leader, and let the lamp in your hand ever burn brightly, and the trumpet of the gospel give no uncertain sound. And God will see to it that you may approach them by a way that they know not; and by the power of the gospel and the influence of your beautiful life will start every man in the great work of the salvation of his fellows.

And when the inquiry comes, "Watchman, what of the night?" the answer will be, "The morning cometh."

DISCUSSION.

MR. CARUTHERS, of Western: A patriotic notion urges me to go to China. Our treatment of China is unjust. Our country open to every other country, but closed to China. We have wronged China and should we not atone for that wrong.

MR. ELLIS, of Yale, thought we ought to hear from the missionaries from China who were present.

MR. RODGERS, of Auburn, said that another motive that should urge us to go to China, is, the fact that they are killing men there, is a chance to be a martyr.

DR. LEONARD, of Utah, said that we could do a great deal of work among the Chinese in the West. The Chinese do a large part of the work in that part of the land. There is something to love in the Chinese. Some are in the Churches who are almost model Christians.

MR. SCHIEDT, of Lancaster, said he had been working three years on the Pacific Coast among the Chinese. We can hardly realize the condition in which they live in such a city as San Francisco. To solve the Chinese problem we must become willing to Americanize the Chinese on the Pacific Coast.

REMARKS BY MISSIONARIES.

MR. SMITH, from China, said, that the Chinese have solved the problem of perpetual existence. They push back the races with whom they come in contact. This is shown in their history. Their civilization has reached its acme. There are great differences in China; but it is not greater than infidelity was in this country at the opening of the century. If a man would apply himself he could learn the Chinese language for all practical purposes. In the portion of China where the missionaries are thickest, there is only one Missionary to two hundred and fifty thousand of the population; in some places there is not a Missionary to one million of the inhabitants. He spoke very effectively of the need of workers in China. Said that the best way a consecrated young man can serve his country is to leave it.

He was followed by REV. MR. LOBOREE, of Persia. He urged the need of consecrated talent upon the Mission field. The Mission field needs to be more thoroughly comprehended than it is to-day. The Mission fields to-day want men who are consecrated, men of large sympathy, men who are able to impress their views upon other men. Men are now needed to shape the Church in foreign fields in the future. There is room for all in foreign fields however talented or gifted he may be.

REV. DR. DAVIS, of Japan: The men who are in Foreign Mission lands are as interested in the problems of our home land as any who stay at home. But ten men can be had for the home field while one can be had for the foreign field. The work is progressing marvelously in Japan. The Japanese are taking hold of the work themselves, but the Missionaries must push the work forward. But the other mission fields need the same wakening that Japan has felt. We hope that the time will soon come when we shall say not "save America, save the world!" but, "save America and save the world!" We all need more of the power of the Holy Spirit to consecrate us to the Master's service.

X.

EVERY CHRISTIAN A MISSIONARY.

BY FRED W. PALMER, THEOLOGICAL SEMINARY, AUBURN, N. Y.

The phrase, Every Christian a Missionary, is a sentence without a verb. Do we remember our grammars well enough to supply the missing copula? Three words suggest themselves for the place—may, should, must. The discussion of the theme naturally arranges under these several heads. There is a three-fold conjugation of the idea. We should be, we must be, we may be missionaries.

Every Christian should be a missionary; and why? The world has rolled over at least once, within the history of modern missions. There was a time when a Duke of Somerset, in a speech before the House of Commons, could soberly remark that a missionary must be "either a fool or a knave, and probably the latter."* About seventy-five years ago the Rev. Sidney Smith, writing in a leading British review, speaks of the English missions to India as the sending out of "little detachments of maniacs," and satirizes Carey and Ward and their heroic band as "visionary enthusiasts," "tinkers," "pernicious and extravagant in their own country."†

To-day the Church is one on the propriety, at least, of missions. Each month, in missionary concert, well nigh all Christendom turns her thoughts and heart toward her absent sons. The young disciple, leaving for the isles of the sea, is no longer without sympathy and honor. There are very few uninviting or hostile fields. His future is not likely to be a struggle with disappointments and adversity. The life and duties before him will conduce to growths of body and mind and soul. He goes forth with joy, confident in success as a reaper. The harvest is ripe and ready to be gathered. If the world is not to be brought to God soon, very soon; where is the fulfillment of prophecy yet unfulfilled? What is to come of the clouds of incense, the prayers of saints yet unanswered? Will you take away from the Christian Archimedes his *pou sto*, the fulcrum for the lever of prayer? Do you deny the force of God's many promises? Has the widow's mite dropped out of circulation? The recruit for the foreign service enlists in a campaign where success is assured. We who stay at home do not pity; we envy them. The burden of proof lies with the negative. Why should not every Christian be a missionary?

And the world in general is changing its opinion. A returned missionary is in some danger of becoming a popular hero. He is lionized.

*The Great Conquest, F. F. Ellinwood, p. 157.

†Essays, Series I, p. 169.

They have just set up a monument in Edinburgh to Duff. The herald of Christ is admitted to be a useful member of society. Is it not so? The Western world reads about China and learns her language from the books of the missionary, Samuel Wells Williams. Geographical science owns its debt to missionary exploration. You remember how our old Atlas used to have an eloquent blank to map the vast interior of Africa. Who filled in this waste with lakes and rivers and gave to Ethnology a hundred unknown tribes? Philology tells of the sixty or seventy barbaric languages, just reduced to written form by missionaries.* Commerce reckons its gains at \$50,000 a year, where a single missionary has turned an inhospitable shore into a safe harbor.† American patriots hail Marcus Whitman as the savior of Oregon to the United States and have embalmed in history the memory of his winter ride.

I know that would-be wits still shoot toy arrows at Christian zeal. I know that the worn and bowed returning reaper is not always met with shouts of welcome—to our shame be it admitted. But the tide is turning. Missionary news is part of the stock in trade of the Associated Press. The establishment of a new missionary station is printed on the first page of wide-awake dailies, crowding the latest murder and the last Bulgarian political somersault. Strange anomaly! He who bears the cross of the Christian laborer is decked by the world with the garland of the philanthropist.

Men of sense have found out that mere colonizing, mere setting up of schools, mere extension of commerce, mere moral effort is not enough. Putting European clothes on a naked pagan, teaching him to wear boots and use blacking, or to read books and write essays, or to load a gun and march to military step, is somehow or other not working the desired result. Build the edifice of a nation's civilization on mere philanthropy, and that edifice will be sure to rent rooms to the wholesale and retail liquor trade. Brothels and gambling houses and opium joints will cluster in its basement. The devil will get the tenancy of most of the building. Men of sense, I repeat, have concluded that after all the missionary is the only real, practical philanthropist. If woman is to be unveiled and emancipated, if hospitals are to be founded, if the Augean stables of heathen licentiousness are to be cleansed, if a light is to be set in the midst of pagan gloom, let Christ do the work and it is done effectively. The world sees this and hails the servant of Christ as the agent of civilization. The Christian philanthropist should be a missionary.

And if ever the missionary cause made claims on us benevolent men, surely to-day. It seems as if when the Lord, in Samaria, pointed to the whitening harvest fields, he spoke as a prophet, "rapt into future times." The nineteenth century is the set time for reaping. Shall the

*Protestant Foreign Missions, Theodore Christlieb, p. 19.

†Protestant Foreign Missions, Theodore Christlieb, p. 47.

sickle be swung by Christ's disciples or by Satan's reapers? Shall Christ get the full sheaves or the paltry gleanings? It is an age of colonizing, an age of outpushing. The bars are dropping from the doors of hermit nations. Civilization will enter. Shall it be the civilization of the Bible that unites man with God, or the rationalistic and sensual that links us to an ape? Heathen temples are swept and garnished. Shall they resound to Christian hymns, or to the howls of devil worshippers? False prophets are crying, "Lo here!" and "Lo there!" Mormonism brings its three hundred converts a month*. Buddhism makes learning its herald and proselyter. Keshub Chunder Seu proclaims a new Neoplatonism. Even Atheism has become missionary. Shall we yield the struggle?

It has been well said in this convention that the present is God's chosen age. The Protestant Saxon family seems God's chosen people to-day. Shall the history of that other chosen people be re-enacted? Shall exclusiveness and inactivity condemn us to the fate of the Hebrews? The day of Pentecost is here again. Behold the tongues of type metal, ready to speak in every dialect. See the strangers from farther than Rome, and dwellers in many a Parthia, gathered at our doors. Up and preach! as the Spirit gives us utterance. The conclusion is forced upon us. As men of the world, as men of science, as wide-awake men, as good men, we should be missionaries.

But we are Christians. Our motives are loftier and more cogent. We rise to a higher plane. Is *should* the word to use, after all? How can we escape the *must*?

Have you noticed that each person of the Trinity commands man to spread God's kingdom. "Curse ye, Meroz." "Curse bitterly;" "because they came not out to the help of the Lord." This is the sentence of God the Avenger. And God the Holy Ghost said, "Separate me, Barnabas and Saul, for the work whereunto I have called them." "After these things the Lord appointed other seventy also, and sent them two and two before his face." Here is a triune summons to mission work. The whole Godhead is sovereign over the work of the missionary.

But especially through Christ comes the claim. Peter the Great is said to have left a will, directing the policy of his subjects, till Russia should rule the world. His people to-day reverence these injunctions. Christ, our King, left a testament. We are its executors. Shall we carry out its plain provisions? Christ died for us. Cannot we live for Him? Christ made us; and, again, Christ bought us at fearful price. Must He, who thus doubly owns our souls and all, be forced to humbly beg us?

"Can we, whose souls are lighted
With wisdom from on High,—
Can we, to men benighted,
The Lamp of Life deny?"

*Congregationalist, Sept. 9, 1886.

Solemn, indeed, the obligation; imperative the duty. But another view is possible. As Christians we are members of an organism, called the Church of God. We are resting on a system of belief. Is there warrant in the structure of that church; is there warrant in the essential nature of that system of belief for asserting—Every Christian must be a missionary?

Grant me three premises: first, the human race is one; second, the proper domain of the Kingdom of God is the whole world; third, the gospel of Christ is sufficient and suited to all mankind. Do you hesitate to accept these propositions? They are axioms as well of science and philosophy as of theology. Was it not one obscure poet of Paul's day who sung, "For we are also his offspring;" and would Cleanthes deny Paul's conclusion that God "hath made of one blood all nations of men?" Does reputable science regard man as other than one in type, unique and singular? Listen to Robert Burns:

"It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be, for a' that."

A man's a man—one in blood and in substance and in possibilities and in destiny. Genesis says we are all photographs from a single negative. In one image we were created. The link to connect savage man with the Orang Outang is missing; but the bonds between the savage and the Saxon are evident enough.

And is it not the plain design of the Maker of this being to bring all men under one rule of righteousness. If God is setting up a moral kingdom on earth, is it to be limited by anything short of the limits of humanity? Surely the field is the world. "And in every place incense shall be offered unto my name."

Now we believe such an empire is already founded. We believe that Christ has begun on earth a reign of righteousness. What do you think of its future spread? Will it, can it subdue the whole race? Is Christ powerful enough to extend His dominion over every tribe and tongue? In a word, is Christianity all-sufficient?

Paul thought so; and Paul had only presented the gospel to a few peoples of the Levant. His experience was limited. We have heard the tramp of God's hosts in every island and nation. Not a race, not a system of thought or religion, not a form of temperament or grade of culture, but men have owned the sway of the gospel. Christianity goes from the temperate zone to the florid and the frigid, and remains the same. "From Greenland's icy mountains, from India's coral strand" it goes on conquering and to conquer. Christianity is cosmopolitan. At last, a religion is heralded that is not national and limited. At last, a religion is preached that is equally the same and equally acceptable, and equally powerful, in every climate and with every race. Nor does it discriminate between man and man. Christianity alone, of

all beliefs, has but one category for natural man. He is a sinner. Christ's gospel, of all gospels, excludes no man and includes all men. There is a gulf; but Infinite Love has bridged the gulf. That bridge is for all who will. Christianity alone has universal sufficiency for man's universal need. Every Christian must be a missionary.

But go a step further. God in the New Dispensation has again said, "Let there be light." Did the fiat bathe the world at once in the effulgence of Divine Mercy? No. Watchers saw but a star gleaming in the East. The origin of Christianity was in a sense local and limited. You know it is a great natural law that all force moves in radiating lines. All influence starts from a centre and spreads outward. Revelation was thus natural. It was to be gradually diffusive from some central originating point. On Calvary a light was set. As the weary watchman on the hilltop catches the faint glimmer of a distant beacon, and kindling a new fire sends on the signal to a remoter station; and on and on till the whole region is studded with blazing beacons and all know the joyful news; so he who sees the burning fire of love on that hill just without the wall of Jerusalem, his kindling heart becomes a new centre of light. From herald to herald, from age to age, is handed on the heaven-sent flame. From the Cross the beacons were to be repeated. On hill after hill the fagots blaze, till, lo! the nations sitting in darkness behold the light kindling the horizon, and hail it as the dawning of the Sun of Righteousness.

Scripture everywhere witnesses to this dispersive character of Revelation. From the point where the finger of Divine Compassion stooped and touched the sea of guilt, the ever-widening circles vibrate outward till they reach the limits of need. Look at the similes Christ loved to use. The kingdom of heaven is as a little leaven—and the whole lump shall be leavened. The kingdom of God is a mustard seed, and it groweth to a great tree. It is the lighting of a candle—and it giveth light to all that are in the house. It is a grain of salt—and its saving strength wards decay from the whole mass. It is a vine, a talent—ever growing, ever increasing. It is a corner-stone, on which is raised, little by little, a mighty temple to the glory of God.

Even in the half light of the Old Dispensation, Abraham knew that his seed should be as the stars of heaven for number. The Psalmist yearns for the time when out from the narrow confines of Judah salvation shall spread to the ends of the world. Daniel beheld a stone which rolled on and on till it filled the whole earth. Stand with Ezekiel beside the tiny rivulet flowing from under the temple of God. See it broaden and deepen, till, lo! it is a rushing torrent that cannot be passed over. Look with Joel and Zechariah at the fountain opened in the house of Israel, whose flow is endless and increasing. March forth with the Conqueror over Edom and Bozrah, and see the sword of the Lord carrying victory to the ends of the earth. Christians must be missionaries.

Is there a man who yet is without this kingdom? How, but by our means, can he be won? There is no way declared in the Bible by which men can get eternal life, save through human instrumentality.

The foolishness of preaching becomes very solemn humor. God will not convert men against nature. He eternally respects their free will. He follows the order of physical law. From man to man is to pass the saving truth. Even in the vision of dry bones Ezekiel had to prophecy before the power of God revived them. Read how Saint Paul has linked us to the unsaved. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Break, if you can, a single link in this logical chain. No! Every Christian must be a missionary.

A different aspect of the question confronts us with another physical law. Action and reaction are equal. Outward effort means inward development. No energy is ever lost. No influence is ever lost. And no force or influence is ever expended but there comes a rebound. A reflex influence is felt. The mechanic knows it. The gymnast experiences it. The philosopher asserts it. Such reflex results are seen in missionary activity. "Do unto others as ye would they should do unto you," is good advice. Do unto others and so will it be done unto you, is a fact.

Let a church revive a love for missions and she up-builds herself. Let us crave gracious showers on foreign lands; and you may gird up your loins and run, for there is sound of abundance of rain on the dry home acres. The most missionary church is the most vigorous church. The marvelous rise of the Baptist denomination dates from its vigorous initiation of missionary work.* The Week of Prayer was suggested and carried out with reference to foreign needs; and now the first week of January is become an appointed time for a reviving of the home churches. Like an army faint and dispirited, relaxed in discipline and jealously quarreling, let the bugle sound for advance and the ranks assume order; courage revives, dissension is forgotten. On to the foe! Christ, like a skilful general, would keep us ever advancing. In fact, Christianity must be missionary. Its power is limited in one way at least. It cannot stand still. For the church, for the church member, there is no neutral ground. The query is pertinent: What will the Church do to keep alive, when the heathen are all saved?

The life and vigor of the Church, then, demand that every Christian be a missionary. And not less is missionary endeavor a conservator of pure doctrine. Dr. Duff, in substance, once said a church must be evangelistic in order to be evangelical. Has that utterance no point to-day? I have searched somewhat carefully, but in vain, for records of any con-

*Great Conquest, p. 60.

siderable missionary effort among our Unitarian and Universalist friends. The lack of missionary spirit gives warning of weakness in belief. Works growing scanty, says James, means that faith is losing fibre. The flag of truce is often a signal of weakness within the camp. The cry of retreat not seldom becomes the hubbub of a disbanding army.

Missions bring to us enforcement of the foundation doctrines of revelation. Missionary history is a pithy commentary on the Bible. It warns us against weakening the force of some doctrines. It liberalizes others. Christian theology ought to be cosmopolitan. Sects and tastes and race instincts are wont to narrow it. Missionary effort and experience check the narrowing tendency. They enlarge the boundaries and tear down the divisions. The missionary is decidedly a promoter of sound evangelical doctrine.

The mission course is a touchstone to test the metal of our faith. No barometer is more sensitive to varying states of the religious atmosphere. Wisely has said an eminent Methodist preacher. The question "is not so much whether the heathen could be saved without the gospel as whether we ourselves can be saved if we fail to give it to them."* Verily every Christian must be a missionary.

And, finally, can we also say: Every Christian may be a missionary? It seems a logical inversion to proceed from discussing the *must* to consider the *may*. But to most of us the question of obligation is not so vital as the question of possibility. The *can* and the *how* bear an aspect of practicality that the *must* lacks. To prove that the *must* is also the *may* is to transmute duty into doing. The logical missionary conviction and the practical missionary conviction are, alas, often divorced. The uniting of these is not the province of a paper. It transcends argument. To decide individually how we may be what every Christian must be, is certainly pertinent to this place and time. But it is an affair of personal judgment and divine guidance.

One stumbling block may, however, be done away with. Every Christian may be a missionary. There is an orbit somewhere, great or small, in which we may move. Not every one can go to China any more than all can stay at home. Not every one can plead the cause of missions from the pulpit; nor can all sit in the pews. Scripture and experience and reasoning dictate a diversity of labor not less than a diversity of gifts and of circumstances.

This is not letting down the bars to sloth. Because some must tarry with the stuff, while others fight, does not warrant all of us in serving on the home guard. We must, of course, survey our environment and decide accordingly, as to the how and where and when of missionary service. But eliminate the personal equation.

We all wear glasses smirched by self-love and clouded by faithlessness. Take them off. Look with unhindered vision over the field. The spirit will intensify and clear that vision. We shall each find a field. When

*Quoted in Great Conquest, p. 63.

it is found, work it, wherever it be. Because a man is to stay in Ohio is no reason for being less active as a missionary than if he were in Corea. We discriminate too much between the stay-here missionaries and the go-away missionaries. Some of us are called to rebuild the broken wall over against our own house. Others are at the outposts, building new walls. But we are all builders. Every Christian may be a missionary.

Gentlemen of the Alliance, I am not ready to accept the teachings of our brethren who look for a near coming of our Lord in glory and seek to name the day and hour of that advent. But I do believe that the scheme of man's redemption is nearing its consummation. The time may be measured by centuries as mortals reckon, but there is One to whom that is but as a day. The earth seems very big to us, but to heavenly vision it is only a little stage. And yet that stage is the scene of a drama fascinating to cherubim and seraphim. On that stage is now preparing the closing act. The mighty amphitheater of the skies is crowded with angels and archangels. They have watched with breathless interest the successive scenes. They praised the matchless beauty of Eden. They shuddered at the Tempter and wept at the fall. They looked with eagerness as the patriarchs and prophets played their parts. They have beheld with amazement and rapture the scene where the Son of God solved the problem of salvation. But one thing hinders the rolling away as a scroll of the curtain upon the final scene. The glorious tableau that John saw of the New Jerusalem descending from the skies, is delayed by one thing. The myriads of seraphic beings who throng the celestial seats wait but for one thing, to burst into an Alleluiah chorus of angelic song. But one thing. The gospel must first be preached to every creature.

DISCUSSION.

MR. SMITH, of Lancaster: Every Christian *is* a missionary. This is the logical deduction from the premise that we are Christians. For a Christian means a follower of Christ, and Christ was a missionary.

MR. WHEELER, from Gettysburg, referred to a story told by one of the preceding speakers of a boy who stayed at home and learned his father's trade, and said that the reason he stayed at home was, because he was a cripple.

MR. DOLE, of Oberlin: In I. Samuel 1:30, is a reference—Did not some stay by the stuff because they were commanded to do so? I feel called on to a work at home, and think it is my duty to stay here.

MR. FERGUSON, of Drew: We too often forget those who stand in the background and send their friends or their sons to the foreign field. We should give them our prayers.

MR. MARTIN, of Lane, spoke of his experience as a colporteur in Gallia county, Ohio. He found seven hundred and ninety-two families without the Bible. We, as pastors, need to go into every home, inquire

whether they have a Bible, and see that they have one. Then we should read and pray with them. We want to do something for the Master that causes us some trouble. Be *great* missionaries. Let us get back to the good old way of doing pastoral work.

MR. HERRING, of Princeton: The words of the brethren incline me to a foreign missionary; and if it is possible I will go.

MR. ELLIS, of Yale, said that missionary work is the giving to others what we have ourselves. We should not make a distinction between home and foreign missionary work. In the true sense of the word we are all missionaries. If we claim the promise of Christ we must accept His charge.

XI.

WHY SHOULD I GO TO THE FOREIGN MISSION FIELD.

A Paper assigned to Newton Theological Institution, to be presented at the Meeting of the Inter-Seminary Missionary Alliance, at Oberlin, Ohio, October 25-28, 1886.

PREPARED BY EDWARD P. TULLER.

The command of our Master to "Go into all the world and preach the Gospel to the whole creation," is binding on every follower of the Lord Jesus Christ. The more sincere the love, the nearer complete the consecration, the greater will be the determination to obey the command. It includes the whole world. To exclude one portion is disobedience as truly as to exclude another. Wherever there is a soul needing Christ, there the Gospel must be preached.

It includes every follower. All are under the command. All are needed for the great work. All should obey. The only question which arises to the soul entirely devoted to the service of Christ is this—where does the Master want me to work.

A careful consideration of three questions may enable us to ascertain in what part of the world we should labor.

- I. Where is the need the greatest?
- II. What is our adaptability to the work?
- III. What is the guiding of the Holy Spirit?

I.—WHERE IS THE NEED THE GREATEST?

More than one-half the inhabitants of the earth have not heard of salvation through Jesus Christ. "And in none other is there salvation; for neither is there any other name under heaven that is given among men wherein we must be saved." (Acts 4: 12.)

"He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." (Mark 16: 16.)

Eight hundred million of people without the message of peace. A single soul without a saving faith in Jesus Christ stirs our noblest nature and brings us in earnest prayer to the mercy-seat. Is it possible for us to refrain from the greatest sacrifice that these millions of human beings—beings like ourselves—might have a saving knowledge of Jesus. This is the inducement that brought the Messiah from heaven;—men ignorant of God and needing a reconciling sacrifice. Surely no greater inducement can be given to one who is Christ-like than this—the majority of living men ignorant of the Savior's love and we the power to bring them to a knowledge of it.

Our work here, needy as it is, cannot show so great necessity. From every station comes the cry: "More men." "More resources." Again and again we are told, "men and women are overworked." "This branch has been abandoned from lack of strength to carry on the work." "Fields in all directions are uncultivated, because there are none to sow and none to reap." While we have our advantages of education, Christian literature, liberty of thought and worship, they are in the darkness of caste, bigotry and ignorance, needing "The Light of the World" that they also may have the eyes of the heart enlightened, that they "may know what is the hope of their calling, what the riches of the glory of his inheritance in the saints and what the exceeding greatness of his power to usward who believe." (Eph. 1: 18.)

China, with its two hundred and fifty million of people and fifty-one hundred missionaries and native helpers, needs far more the preaching of the Gospel, needs a thousand times more energy expended in proportion to the amount now expended there, than the United States, with sixty million of inhabitants and eighty thousand Protestant clergy. In Africa, traversed over from one end to the other by Livingstone and Stanley, the work of evangelization is scarcely begun. Persia, Syria, Turkey, India scarcely touched when we think of the work needing to be done.

When Carey started for India he was called a fanatic, an enthusiast. He was discouraged on all sides. He was told that there was work enough at home; there were poor in abundance; there were multitudes needing the saving grace. To-day eight hundred thousand communicants in heathen lands, and the development and prosperity of the work at home, prove the wisdom of the step and the divine origin of the work.

To one whose chief aim is to serve his Master, to lead men to a saving knowledge of Christ, the millions of Asia and Africa who have never heard the Gospel message, appeal more strongly than the indifferent thousands of our own country who, after hearing the message of salvation, have hardened their heart and refused the gift of grace.

How can we, knowing the command of the Master, knowing this great need of the world, look forward with confidence to that day in

which we shall be judged according to the deeds done in the body, if we have not exerted ourselves to the utmost to bring these dying souls to the Saviour of men.

II.—WHAT IS OUR ADAPTABILITY TO THE WORK?

A thoroughly educated and consecrated man is adapted for all kinds of work relating to the salvation of men.

How dare he enter the ministry at all? He will thoroughly prepare himself by all the means of education in his power. He will, above all things, abide in Him who is able to furnish him for the work. Then—then only—in humility, conscious of his own weakness, with complete confidence in Him who has sent him, will he undertake his work.

Men are the same in all ages, in all places; the same sinful, selfish, Savior-needing people. The same qualities are everywhere needed to lead them to believe in Jesus Christ; acuteness of mind, self-sacrifice, entire dependence on God. The trials and requirements of a pastorate here are as unknown as the struggles and hindrances to work there. The reduction of many languages to writing, the preparation of grammars and lexicons, and the Bible translated into the vernacular, render the acquiring of the language a matter of preparation rather than a constant obstacle. The difference in climate, custom, food, demand greater patience and self-control. The separateness creates greater dependence on God. But everywhere there is the stubborn will, the old tradition, the human lethargy.

In a debate at a Missionary meeting in regard to the support of a certain station, the following statement was made: "We are guided into the field by the providence of God. We do not choose our field of labor." (*The Watchman*, June 3d, 1886). God directs us to our fields of labor. Entering fields in regard to which we know but little, doubting our ability to cope with its difficulties, we do not know what the result will be, but we do know and believe that Jesus Christ came into the world to save sinners; that men cannot hear of this truth without a preacher, and that the Master says, "Go!" It is for Him to guide, for us to trust.

Not merely are we fitted by education and confidence in God for the Foreign work, but the Foreign work is adapted to bring out resources that are hidden and qualities that are unknown.

There is no work in the world that is better suited to bring out the dormant qualities of a man's power, to make him more truly consecrated to God by absolute dependence on Him, and make him use all his powers to their utmost limit, than the Foreign Mission work. Said one gentleman to another: "What a great man Judson might have been if he had remained at home." The reply was: "What a man he became because he did not remain in this country." No field presents such opportunities for noble and consecrated lives. It demands self-

sacrifice that is Christ-like. It demands trust in God that is complete. It demands an activity that brings into action the whole being.

Where shall we look for braver men, more heroic lives, brighter examples of Christian consecration, than in Missionary biography. Boardman, on a dying bed, carried into the jungles of Burma, to preach the gospel to dying souls. Livingston, alone in the heart of Africa, on his knees before God, yields his spirit to Him who gave it. To one whose heart is aglow with the message of salvation, whose soul is filled with a burning desire to give to suffering men the peaceful cure, who longs as the Savior longs to see the kingdom of God increasing in influence and advancing in power, until the heathen are his inheritance and the uttermost parts of the earth his possessions. No effort can be too arduous; no sacrifice too great.

III.—WHAT IS THE GUIDING OF THE HOLY SPIRIT?

Says an author of a book on Mission: "I believe in the Holy Ghost." This sentence will find a response in every truly consecrated heart. The Holy Spirit is at work in the world. To work aright, we must ascertain His line of work and follow His guidance.

Ninety years ago, it was with difficulty that missionaries obtained permission to land or stay in India.

India opens; British Burma is entered; China forms treaties with civilized nations; Japan is as free as the United States.

But just now, in the providence of God, Upper Burma and Central Africa are made accessible to the missionaries of the Cross. *The whole world can be reached to-day by the voice of the preacher.*

Is it the work of God? Is it the guiding of the Holy Ghost? Upon a company of Christians gathered in Antioch, the Holy Spirit came. "Separate me, Barnabas and Saul, for the work whereunto I have called them." (Acts 13:2). To day the Holy Spirit, by these marvellous openings, by no uncertain sound, calls to the whole Church, "Separate me, consecrated men, for the work whereunto I have called them."

The guiding of the Holy Spirit is also seen in the fact that is forcing itself on our attention, to the very existence of Christianity depends upon the Foreign Mission work. By careful study of statistics, we will find that churches prosper in proportion to their interest in Foreign Missions. Some reports show that in direct proportion to the amount of money expended in behalf of this cause have the churches been increased and blessed; while some churches, which were once large and prosperous, and which refused to have anything to do with Foreign Mission work, have become extinct.

DR. LIVINGSTON, in one of his journals, says: "The spirit of Missions is the spirit of our Master. A diffusive philanthropy is Christianity itself. It needs perpetually propagation to attest its genuineness."

GEORGE SMITH, in the *British Quarterly Review* (July, 1886), says: " * * * it has been divinely taught that on Foreign Missions depends the future of our race."

The Foreign Mission work is therefore a necessity. Neglect of it brings inertia, doubt, decay. Great exertion and sacrifice for its prosecution brings revivals, blessings, great spiritual advances.

All the time, money and lives spent in Foreign Mission work has not hindered the home work. On the contrary, those individuals, churches and countries—like England and the United States, who have been most active in the Foreign work, are most evangelical and most active in spreading the work at home. The very nature of Christianity is extension. The Missionary enterprises are the roots from which, in a hidden and mysterious manner, the whole church derives energy, enthusiasm, growth.

The Holy Spirit, another comforter whom Jesus promised his disciples to guide them into all truth, asserts distinctly, through these facts, His line of work and plainly indicates our path.

Again, the present outpouring of the Holy Spirit upon our country is accompanied by extraordinary Missionary interest and remarkable openings for broadening our fields of labor. On all sides there has been a general spiritual advance, purer lives, more consecrated men, greater activity, in every department of Christian enterprise. This has been in connection with a great wave of Missionary interest attesting the vital connection of Missionary endeavor with evangelical work.

The blessings upon our home churches, through the presence of the Divine Spirit, warrant the statement, that the more men go into the Foreign Field the more will men come into the work of the ministry, the more consecrated will be the work of the ministry and the more souls throughout the world will yield to the Holy Spirit's pleadings. The presence and work of the Holy Spirit depends upon *obedience* as much as upon prayers. The Holy Spirit calls with groanings which cannot be uttered, through consecrated hearts, new opportunities, and the Spirit of the Gospel, for faithful men to undertake His work.

Do not relax the work here. Do not relax the work in the Home Mission Field; but increase, increase everywhere in the field, which is the world; increase in proportion to the need, and hence redouble our energies and our forces in the Foreign Field, and in proportion as we increase that work will the work in other parts be blessed and benefited.

After the death and resurrection of our Lord, the organized Roman Empire, with its opportunities of travel and intercourse with the then civilized world, the Greek language in use throughout the Empire, the baptism of the Holy Ghost on the day of Pentecost, gave opportunity for the spread of the Gospel.

So to-day, the whole world accessible to the herald of salvation, the means and power to acquire the language of the world, the present outpouring of the Holy Spirit bid us obey the command of our Master. "Go ye into all the world, and preach the gospel to the whole creation."

DISCUSSION.

MR. CLARK, of Oberlin, said, that he had decided to go to the Foreign field because he had given his heart to Christ. In this field was one ordained minister to every seven hundred and fifty of the population; abroad, one to every seven hundred thousand. We need a baptism of the Holy Spirit. To pray for the Holy Spirit is a very solemn thing. We should be ready to go anywhere when we thus pray God, Jesus Christ and the Holy Spirit, on the greatest missionaries. The needs of the field should lead us to that field.

MR. FERGUSON, of Drew, said that he had at one time decided to go to the Foreign Field, but circumstances have so shaped themselves that he could not go. He would be happy to go if it were possible.

MR. CONYBEARE said that it was fitting to commemorate in some way the first anniversary of Bishop Huntington's death. He said that he would be glad to go, but felt that he was called to stay at home. The gospel has been preached in almost every hamlet in the land, but millions in Foreign lands have never heard of Christ. Denominationalism is the great hindrance in the Home field.

MR. WALKER, of Baptist Union Theological Seminary, said that the question of Foreign Missions had come to him for the first time during this meeting. He said that he was ready to follow the Lord's call wherever it might lead him.

MR. ERSELTINE, of Auburn Seminary, said that he was under appointment to go to the Foreign Field. He wanted to go because of the need; because the Lord had cleared the way, and because of the Holy Spirit.

A BROTHER of Chicago Seminary, said that he was going to the Foreign Field just as soon as he could. We must make other lands "a sweet land of liberty." We must determine to go, and then not turn back. The Lord will provide.

MR. CURTIS, of Princeton, said we need to revolutionize our ideas on this question. We should turn our eyes to Foreign Fields, and say if the Lord calls us to stay at home we will stay; otherwise, go abroad. Of the men who leave our Seminaries, one out of forty go abroad. Is that as it should be?

ANOTHER BROTHER said we should take into account more carefully the needs of the field. God calls some men to stay here.

XII.

THE OUTLOOK AND THE CALL.

BY PRESIDENT C. H. PAYNE, D. D., LL. D., OHIO WESLEYAN UNIVERSITY, DELAWARE, OHIO.

The giant cathedrals of Europe are the gifts of past generations to the present. As you walk beneath the lofty domes of St. Peter's at Rome, St. Paul's at London, and the incomparable Duomo of Milan, and gaze upon their marvelous beauty and their treasures of art, you cannot but remember that the genius which conceived them has passed from earth, and the hands which fashioned them have lost their cunning. You stand entranced amid surrounding grandeur, profoundly impressed that you are debtor to the mighty dead.

But our indebtedness to those who have preceded us is by no means limited to these stately structures. What a measureless and priceless heritage from the past has come down to all the nations and to all the people of to-day!

This goodly structure of Society, with its pillars of beauty and strength, based on beneficent laws and capitated with eleemosynary institutions, with its lofty dome of Christian civilization gemmed with personal rights and liberties—what is it but a patrimony handed down to us from our illustrious fathers?

The *Magna Charta*, wrested from King John by his barons more than six centuries ago, and underlying all our nineteenth century freedom, the privilege of trial by one's peers, every civil right, all religious liberty, whatever protection of person or property we enjoy—all cost a struggle to those who are now sleeping in their graves.

The holy Sabbath, with its unrestrained worship of the true God, this open Bible with its beams of celestial light, these high educational advantages that lift us to Parnassus heights, these physical comforts which fill our peaceful homes and minister to our happiness every moment of our lives, the very fabric of which our garments are made, the machinery by which our daily toil is so easily performed, the lights which illumine our homes when night shuts in upon us, the fire which makes us cheery though winter blasts howl without, the food brought from the ends of the earth which ladens our tables—all this is the fruit of the years now gone, and for the most part the product of active brains and busy hands and throbbing bosoms that now rest from their labors, while their works follow them.

Deeply conscious of our indebtedness to the Past, can we be insensible to our obligations to the Present and the Future? Are we to be nothing better than unworthy recipients, taking thanklessly all the rich gifts our

honored predecessors have placed in our hands, and transmitting nothing equally valuable to those who are to follow us?

And, is there nothing left for us to do? Have we fallen on times when all the world's distinguished work is done? Have all its great battles for truth and for human rights been fought? Are there no more victories to be won in which heroic souls can show their metal and bear from the field triumphant shields, or dying, heroically, *be borne upon them*?

Before me are hundreds of intelligent and favored youths. Before you lies this great world of toil and conflict—the workshop and the battle field of countless millions of brother men for more than sixty centuries of time. You are looking out upon this scene of ever-varying and ever-vanishing life, where the millions, with tear grimmed faces, work and weep; where blood-stained combatants fight and fall; and you are asking with anxiety, which is natural and legitimate, what place the world has for you. What work and what reward? It shall be my aim at this hour to aid you in answering this serious question.

The special theme which invites our thought is,—

"THE OUTLOOK AND THE CALL."

The wisest age is always that which is both retrospective and prospective; the wisest man in any age is he who looks backward with scrutinizing eye, learning all the lessons the hoary Past has to teach, and forward with penetrating gaze and attentive ear, beholding afar off the Future's sublime visions and listening to its solemn voices calling on to courageous achievements in its fields of fruitful issues.

In such an attitude we would survey the past and future, seeking for highest wisdom and truest courage to profit by the outlook and heed the urgent call.

We are in the late afternoon of the nineteenth century. The century sun is rapidly descending the western heavens, and the lengthening shadows bid us hasten on the work allotted to our age.

Surely our times are not wanting in greatness of opportunities and significance of issues. Had we been gifted with the power of pre-vision and choice, and, placed at Eden's Garden at the infancy of our race, had we been permitted to choose the age in which our earthly history should fall, with our eyes sweeping over the centuries and scanning the great eventful periods of time, I fancy that with the most of us, if not, indeed, with all, the choice would have fallen upon the very age in which we now live.

The world has never seen a period of greater moment. It has had its distinctive periods, each marked by peculiar characteristics, and all crowded with mighty interests. It has had its warlike ages, when the black cloud of war hung over the earth while her Cyruses and Alexanders and Cæsars and Napoleons deluged it with blood; its intellectual ages, when proud philosophers shed their feeble rush light athwart men's paths and bade them follow their dubious lead to a wisdom unrevealed

and unattainable; its æsthetic ages, when the chisel of Phidias or Praxiteles and the brush of Apelles, or Tintoret or Raphael swayed men's minds, but failed to lift them out of the depths of human passion and sin; its reformatory ages, when the stern and solemn voices of its Jeremiahs and John the Baptists and Savonarolas and Luthers and Wesleys have thundered God's judgments in men's ears, and whispered his promises to their hearts.

But never has there been an age when the world was such a grand and inviting theater of action, when life was such a priceless boon, when man was such a builder of imperishable structures, such a mighty and majestic power in determining the issues on which hang the destiny of the race.

Yes, "the fields are white already unto the harvest." Let us lift up our eyes and behold,—

I. The *vastness* of the fields which to-day invite to earnest labor. How wide in extent, yet how near at hand.

Here lies what we are wont to call the *Home field*, though covering the largest continent of this planet and washed by oceans three thousand miles apart.

Climb some lofty peak of the Rocky Mountains, and survey the expansive field. While the eye sweeps over vast reaches of territory with their goodly prospect, and imagination aids your short-sighted vision, the very view sends a thrill of inspiration through your whole being. Standing there in the bracing air of the mountain breezes, you behold the white, waving grain of the wide field which beckons you to the harvest, and bids you listen to the call for willing laborers.

In the older and more thickly settled districts you see crowded cities and towns and scattered villages with their teeming population. But even here is urgent need and earnest appeal for true men and women ready to work for humanity.

There are vacant pulpits clamoring for men who have a message and a mission to their needy brother men. There are sick chambers where men with a physician's skill and a Christly heart shall find cheerful welcome and well-rewarded work. There are courts of law where justice calls for advocates and the oppressed cry for delivering hands. There are legislative halls that call loudly for statesmanship and Christian integrity. There are schools where ignorance waits for instruction. There are multitudinous paths leading through the business and social and churchly walks of life, which the feet of educated youths may honestly tread, while their hands scatter bountiful benefactions on the thousands whom they daily meet. Your calling will open the way of highest influence over all those spheres of activity.

Looking towards the Sunny South, a vast expanse, with States like empires springing into regenerated life, meets your gaze, and every town and hamlet and plantation and home and industry has a Macedonian voice, pleading in mute eloquence for the helping hand of enterprise,

while a race of our own brothers, the most wronged, the most patient and the most deserving in all history, breaking away from the physical and moral bondage of ages, beseechingly implores us to help them climb the rugged steep of human rights to the supreme heights of assured liberty.

Turning your eye westward to the frontier and the Pacific slope, the mind staggers while it attempts to grasp the greatness of the harvest field spread out before it. States and territories vaster than those which have ruled the whole world lie at your feet. Lines of immigrant trains march over the plains or sweep by with lightning speed along the iron track. New tides of life and enterprise are rushing in. The mountains sparkle with mineral wealth, alluring thousands into their golden chambers, while the generous soil in valleys and plains invites to agricultural pursuits with promises of amplest rewards.

The possibilities of future development and the moral certainty of what a few decades will reveal startle and amaze the most adventurous looker on.

Forty years ago Emerson said of our nation, "It is the Country of the Future." With the splendid and unparalleled achievements of the two score intervening years, we must to-day repeat that saying. What we see, however startling, is but the *beginning* of what is to be, and the wings of the most daring imagination weary in attempting to soar to the heights of that Future America, which, like the majestic form of Mount Blanc, in the grey, early dawn, rises dim and shadowy amid the mists. But we know that the Alpine monarch is there, and that the rising sun will reveal his massive proportions. And we know also, from every aspect of our country to-day, that the future will reveal such stupendous physical development as to astound the most enthusiastic beholder.

But what of a corresponding moral and religious development? What of institutions and agencies in church and state that are to conserve the nation's honor, secure its safety, and perpetuity, and lift its favored millions to heights of purity proportionate to their material prosperity and greatness? It is this appalling question which quickens the pulsations of your heart while your eye sweeps over the fascinating field, and it is this that calls you with trumpet voice to give your freely consecrated service to this inviting field.

But you have not yet embraced in your view the whole of that vast field which invites your attention and sends up its beseeching voices to your ears. The roar of the ocean's waves salutes you, and the swift-winged ships of commerce flying quickly over the waters, eastward and westward, remind you that the nations which were once far away are now at your feet, and you cannot, if you have a heart of Christly sympathy, fail to hear their pleading and piteous cry for help.

Here is indeed a field whose whitening grain calls loudly for the earnest worker to thrust in his sickle and share in the glory of so rich

and abundant a harvest. There is not a nation to-day beneath the sky that it does not make the heart of a philanthropist kindle to contemplate. India, with its 240,000,000 of human beings quickened into the spirit of inquiry and eager to learn the truth; China, with its teeming population of full 250,000,000, groping its way slowly but certainly toward the light; Japan, leaping forward toward the civilization of the Occident with such rapid strides as to make the looker-on almost hold his breath with anxiety for the result; Turkey, convulsed with throes which are preliminary to her real death agony, when the scepter will pass into worthier and more hopeful hands; Bulgaria, worthy of a better fate, bravely fighting against the selfish greed of the stronger nations; Egypt, standing monument of the fulfillment of prophecy, through rapine, fire, and blood rising gradually out of her long bondage and degradation, and hailing the dawn of a new and brighter day; Russia, shuddering and shaking with the fear of internal upheavals, which might well delay, as it did, the coronation of her unhappy Czar, and cause despotic power, there and everywhere, to look intelligently into the face of coming events in the afternoon of this nineteenth Christian century; Africa, reaching out her arms and inviting Christian civilization to her dusky bosom;—how it thrills your soul to behold these struggling, groping, burdened people, seeking to cast off the weights of ages, and slowly or rapidly, advancing toward the new light and the better day which must soon and surely break upon them!

But time fails us to even glance at the scene which bursts upon our eager vision. All Europe as well as the entire Orient, beside this broad American continent, constitutes the vast field whose ripened harvest bids us enter and reap. Surely the vastness of the field cannot fail to give expansiveness to our thought and universality to our sympathy, while it quickens into vigorous flow all the current of our being.

"Our garden is the immeasurable earth,
The heaven's blue pillars are Medea's house."

II. But while the vastness of the field excites our wonder, its *ripeness* fills us not less with surprise. Hence the *urgency of the claim upon us*. The entire field beneath the heavens is indeed "white already unto harvest."

In harvest time when the bearded wheat droops heavy on the bending stalk there is no time for loitering. All hands to the field from dawn to dusk. The precious grain must be quickly harvested, or the season's bounty is lost. It is the harvest time to-day throughout the wide earth. The seed sown in the preceding ages has ripened to maturity. There is a culmination of movements which many a past decade has set in motion and given momentum to. Events are hurrying forward with irresistible might to the speedy settlement of momentous issues. America, Europe, the East,—the whole world, indeed,—is instinct with questions of measureless import, the determination of which must not

be postponed. The next quarter of a century will witness conflicts and conquests that will startle the world.

Look for a moment or two at a few of the burning questions that demand immediate settlement. A single glance cannot fail to impress you with the immeasurable interests which the ages have entrusted to your custody, and the responsibility which Providence has imposed upon you by bringing you upon life's stage in this eventful hour.

Here in our vaunted America are great moral issues,—questions of reform and progress, affecting every interest of society,—over which the thoughtless and the heartless sleep and gossip, but which cause the thoughtful and the earnest to wake and weep, to pray and toil.

There is yet this urgent question as to how long a suffering and too patient people shall submit to the tyrannous rule of the iniquitous whiskey power. The world has never witnessed oppression and wrong greater, more cruel, more fraught with woes and death than this audacious power imposes on the people of this far-advanced nineteenth century. Legal slavery is dead in our free America; but this worse than African bondage is yet endured. Civil rights have at least been ceded by legislative enactment to every humblest American citizen; but no weeping and anxious mother can claim protection for her home and her person from the invasion of this foul, fiendly power. Thrones are tottering throughout the world, and crowns are falling from monarch's heads; but this heartless, usurping tyrant still sits upon his diabolical throne and sways his scepter over republic and monarchy alike.

Legislative chambers and parliaments ring with shouts of applause, while law-makers plead eloquently for the freedom of their fellow-men; but let our cheeks be mantled with shame, and our eyes be filled with tears while we confess it—Senators and Representatives, men elevated to highest positions of trust, employ their eloquence, their learning and their power to strengthen and perpetuate the reign of this cruel tyrant.

The press, boasted palladium of the people's liberties, urges on reforms and heralds joyfully the triumphs of this advancing age; but too often smites with conscienceless and repeated blows the most worthy reform of modern times, and employs largely its potent influence to forge the chains and fasten the fetters which hold multitudes in this terrible bondage.

Political parties clamor for support as the advocates of human rights, the opposers of wrong, and the defenders of the homes of the nation; but not seldom basely betray the principles of which they boast, and sacrifice every interest of humanity for the perpetuation of their own power.

The pulpit, God's chosen oracle and the people's trusted tribune, bids men hear its gracious messages and heed its earnest warnings concerning every interest of time and eternity; yet, alas, too often even this freest and faithfulest advocate for the rights and interests of men, bows

silently before the dread power which confronts it in the pew, the party and the populace.

Sadly do I give utterance to these unwelcome but truthful and needed words. It is enough to make angels weep and to clothe heaven with sackcloth to see the ruinous reign of this unrighteous power, and to see men in every station quail before its subtle and satanic influence. Surely if there is one voice rising above all others, calling upon every true man and noble woman to thrust in the sickle and reap, that voice comes to us in plaintive accents from suffering millions, beseeching us to enter this field of Temperance Reform, and with timely and well-directed labor gather in the fruitage from many years of faithful toil. The time is propitious. The beginning of the end of this fell power is nigh. The seed sown in the past decades has yielded its blessed fruit. Discussion has quickened men's perceptions and developed their consciences.

Dark and pitiful as is the picture I have already faithfully painted, it has been darker and more pitiful. Mighty as is the Whiskey Power to-day, it is a giant wounded and writhing. Its death agony is approaching. It is a crisis hour in this fearful struggle. The very fury of the liquor army bespeaks its demoralization and defeat, and is itself a trumpet call to the people to hasten to the conflict and complete the overthrow. Never was the call so urgent, never was the prospect of reward so inspiring. There are individual men and women, true and gentle-hearted, who are shaking this whole continent with their words of power, and causing "the wilderness and the solitary place to be glad, and the desert to blossom as the rose" by their heaven-directed personal efforts. Imitate their valor and devotion. Enter this heavy-headed harvest field and gather golden sheaves for heaven's granary. Heaven grant that every one of you may have the devotion and the courage to work heroically in this needy field.

But this is only one of the many questions pressing forward to speedy solution. See the army of a hundred and two thousand civil officers, receiving their appointment to offices of trust almost solely because of services rendered or promised to persons or parties, and ask what claim *Civil Service Reform* has upon your support.

Look calmly at this question of *Caste*, still proudly lifting aloft its hideous head. When men honored in church and state, bishops of large ecclesiastical bodies, and representatives in large legislative halls, are treated like cattle, on railroad trains, though they have paid the highest fare exacted, it is an unhappy indication that the un-Christly spirit of caste still lives among us, and by not a few persons a man is measured more by his complexion than by his character. There is yet honest and difficult work to be done in banishing this foul spirit from our boasted free America.

The serious antagonisms between employers and employees, which disturb the peace and threaten the prosperity of this and other nations call for high wisdom together with firm and friendly dealing.

The Socialistic and Anarchistic element in all lands, with its restlessness, and lawlessness, with its pernicious teachings and its death-dealing dynamite, forces upon us in this age a problem of grave and delicate character, difficult to solve.

The persistent attempt completely to secularize and atheize this Christian nation, so that it shall recognize no God, no Sabbath, no Bible, no distinctively Christian principle in all its legislative, administrative and educational departments, calls for ceaseless vigilance and fidelity on the part of every true friend of humanity.

The government of our cities and their rescue from the peril which threatens them under the rule of unscrupulous demagogues is a burning question, with which you will be brought into immediate contact.

Add to these questions pressing on us for instant solution those giant wrongs from which all past ages have suffered incalculable evils—*slavery*, over the whole globe, the death-blow to which ought to be struck before the clock strikes the beginning of the twentieth century; and *war*, for whose cruel and bloody work peaceful arbitration should at once be substituted; and the inviting field of reform which lies before you may well quicken your heart-throbs and inspire within your bosoms heroic purpose.

Broadening our view, the urgency of the call to the *educational field* is strikingly emphasized by two tables of statistics which startle us. The one shows the illiteracy which to-day beclouds the land, revealing most suggestive facts, which do not flatter our vanity nor furnish us the comforting assurance we could wish. The other figure points us, with a forcefulness that we can not but feel, to the fact that, not long after the present century closes, there will be gathered within the territory of the United States a population numbering *one hundred millions*. And these millions must receive befitting education from us, or the most fatal results will follow. This whitening educational field will not wait for tardy laborers.

Nor is the call for *aggressive, religious work*, at home and abroad, less imperative. If its vastness overawes us, its immediate demands startle us. From every point of view the scene that meets our gaze fills us with amazement, the call which salutes our ear excites our deepest sympathy, while the Master's command comes sounding from His Celestial outlook, with a new and intensified meaning: "Go work *to-day* in my vineyard."

III. But not only do the vastness and the ripeness of the world's harvest-field arrest our attention; its *promise* is still more inspiring.

There is promise in its very ripeness; it implies *preparation*. All great movements have their preparatory stages. It was four thousand years or more after the stream of human history began to flow before the world's Redeemer could say, "The hour is come; glorify thy Son that thy Son also may glorify thee." Behind us stand all the ages of the Past, with all their struggle and triumph, as one vast preparation for the glorifying work of the present and the near future.

Preparation implies *Providence*. Never was the hand of God more marked than in the development of these ripe harvest fields. The Divine Providence, evident through all the history of the race, is immanent and active among men in this afternoon of the nineteenth century.

We sometimes think God spoke to men only in the earlier years of human history; but study the progress of the race, and you will hear his voice and see his hand through all the ages. You will see that hand in the mighty obstacles which have been removed, and in the facilities afforded for the world's progressive movements.

When manufacturing industries began to develop there was little machinery and no power but that of hands and water. Then burst upon the world the guiding light of inventive genius, leading men to achievements which are in themselves an astounding miracle. The steam engine of Watt in 1769, the spinning jenny of Hargreaves in 1767, the power loom of Cartwright in 1787 made one man's work equal to that of two hundred or three hundred men up to that period. The inventions which have followed in quick succession down to the latest one recorded in the Patent Office, have all marvelously changed the problems given us to solve, have thrilled with electric power the whole vast mechanism of society, and have made the common artisan of to-day more mighty than the gods of Olympus.

When the cotton fields of the South were of slight value because the fibre could not be separated from the seed except with great difficulty, God raised up a mechanic—Eli Whitney—to produce the cotton gin, and in less than forty years the product had increased two hundred fold.

When the improved machinery and increasing mining interests demanded vastly increased fuel, and men began to fear lest the supply should fail,—lo, it was discovered that God had anticipated this want ages before, and had securely stored in the heart of the earth abundant supplies of coal for the ages to come.

When the increase of the world's commerce began to outgrow the supply of the precious metals, and anxiety again filled men's hearts, California and Australia revealed their shining ores, once more making manifest the cheering fact that God's Providence was before and behind man's progress, its ceaseless inspiration and its firm support.

But the developing industries of men required rapid transportation, when, just at the time of their need, the steamboat of Fulton and the railway of Stephenson startled the world and quickened the pulses of its life. It hardly seems possible that the first steamer in this country, and the first of any considerable dimensions in the world, sailed up the Hudson River in 1807, when men now present were boys, and that far within the life-time of men of middle age—in 1830—George Stephenson gave to the world the greatest Christian agency of the centuries, the locomotive.

But time fails me even to allude to the multiplied illustrations of this

preparatory and providential work. What is its meaning? How does it affect our duty and our possibility?

The whole world is now bound together by the ties of brotherhood. There are no distant lands to-day. The earth is growing smaller. Man is growing greater. The world's conquest is growing easier. There it lies at your feet. Conquer it as Alexander did not and could not do.

When those now active in society stepped upon life's stage, men were isolated from each other. China and Japan were almost unknown. Now, as the human body is bound together by sympathetic nerves, so the entire race is made one body by the electric nervous system which science has developed, so that every heart in every nation feels the throb and thrill of every other heart throughout the whole world.

The press, the steam engine, the telegraph, the telephone—these are the miracle workers and the evangelists of the nineteenth century. These make the world a far different one from that in which Homer, or Abraham, or Paul, or Wesley lived. And this marvelous process of providential preparation opens to each of us possibilities stupendous and sublime.

Speak! the entire world will hear your echoing words. Write! the world will read your burning thoughts. Act! the world will behold your worthy deeds. Live the life of a true man! the world will feel the impulse of a true man's measureless power. Reproduce the unselfish character and the self-surrendering life of Christ! and the beneficent scepter of Christly power shall be wielded by you over the wide world.

Yes, the field is white for the harvest and *full of promise*. The conquests of the past, and especially of the present century, are a prophecy and a pledge of greater future triumphs. Dark as is this sad and sinning world, there are rays of supernatural light streaming down upon it. God is in the world, notwithstanding its sins and tears and woes. Let this thought beget courage and stimulate endeavor.

"Thrice blest is he to whom is given
The instinct that can tell
That God is in the field when He
Is most invisible."

But He is not "invisible" to the discerning eye, even in this unbelieving and purblind age. He is on the field, achieving triumphs unprecedented in the past. Christ is stepping from the "manger" into the "inn." He is making "room" for himself in the palaces of kings, in the governments of earth, in the laws and institutions of all the nations.

The promise of the field is inspiringly manifest in the harvest already reaped, and in the cumulative force which Christianity everywhere exhibits to-day. These are an assurance of abundant moral harvests certainly and quickly to follow.

We sometimes see exhibitions of men's ignorance in their boastful talk concerning the *decadence* of the Church and of Christianity. A few resistless *facts* will shed a flood of light upon this problem of the progress of Christianity. At the close of the first century the Christian religion numbered 500,000 adherents. In fifteen hundred years it had gained 100,000,000. In the next three hundred years it doubled this number, so that at the beginning of this century it counted some 200,000,000. In 1880 the estimate, as given by Professor Schem, was 410,000,000. The triumphs of the present century, thus far, exceed those of all the previous centuries combined.

Equally inspiring facts meet us in almost every field of our honest investigation. In our own United States the rapid increase of population and the unprecedented influx of emigrants from foreign lands have made thoughtful people tremble for the fate of Protestant Christianity, and for the destiny of the Republic. An increase of 45,000,000 of population in eighty years, and an inflow of 8,000,000 of immigrants in thirty years, are certainly startling figures. Has the Protestant Church kept pace with this marvelous growth? Let us see. Here in the nation is a *tenfold* increase in the population from 1800 to 1880. What is the increase of Evangelical Christianity? Of church organizations or societies in 1800 there were 3,030; in 1880 there 97,090; a *thirty-two* fold increase, and an increase of 26,940 in the last ten years. Of Protestant ministers, in 1800 there were 2,651; in 1880 they numbered 69,870; an increase of twenty-six fold. Of communicants in Protestant churches, in 1880 there were 364,872; in 1880 the number was 10,065,963—one communicant to *fourteen* of the population in 1800; in 1880, one in *five*.

But inviting and encouraging as is this line of investigation, we cannot now pursue it further. It is enough to say that the progress of the present century has surpassed that of all the preceding years of struggle, and that within the last decade every truth that in its triumph brings most of help and hope to man, has made its greatest and most cheering advance.

Yes, the field is not only white unto harvest, but bright with promise. Our God is surely marching on, and His truth is certainly, if too slowly, making inspiring conquests. It shall not be

"Truth forever on the scaffold,
Wrong forever on the throne;"

for that God who ever "Standeth * * * within the shadow, keeping watch above his own;" will assuredly not leave "his own" to ultimate defeat, but will hasten on the day of promised triumph.

"In conquest of himself has man grown strong
And his eternal strife with wrong
Has steeled his soul and winged his heart's pulsation,
And ill itself has wrought its expiation.

Why then despair
And vainly vex the unsympathizing air
With shrill laments? The earth is still so fair,
And man through his ancestral feuds
With the barbaric remnant of himself
Has climbed to nobler altitudes."

Let the present generation but see and seize its opportunity; let us but *heed* the urgent call of the hour, and when the Clock of Time shall strike the last hour of the nineteenth century, it will sound the death-knell of the greatest wrongs that have oppressed the suffering ages. And the bells of heaven will ring in the morning of earth's day of jubilee, while over all her long benighted peoples at length shines the radiance of Gospel light.

Then will the martyred saints and crowned toilers of the centuries join in the music of the jubilant bells and shout, not with the voice of *prophecy* but of *accomplished history*, the inspiring pean, "Hallelujah, for the Lord God omnipotent reigneth." "The kingdoms of this world *have become* the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

I have thus imperfectly sketched the world's great harvest field, its vastness, its ripeness and its promise, that you, young brethren, might see the greatness and the glory of your life work. I have bidden you stand with me on this inspiring height of observation that you might see visions and hear voices that henceforth should hold you under their all-conquering power.

What is the one transcendent need of this vast field of human interests? *Laborers*; men and women "whose hearts the Lord has touched;" whose lips have felt the living coals from Heaven's altar; whose cultured powers and consecrated lives are unhesitatingly and without reservation given to brave, unselfish service of their brother men.

The call is loud and imperative for such workers as these; for educated youths who have the spirit of the true hero, and do not ask for a large salary and little work, but cheerfully accept the hardest toil and the smallest present compensation; ministers, who will not wait for a flattering call and an Acadian parish, but will themselves call the people to hear God's truth and make their parish out of the moral desert; laymen, whom it is our work to develop, like William E. Dodge, and Governor Morgan, and others in every denomination, who, amid the pressure of business, exhibit a *piety*, that, like the orange tree, yields its blossoms and its fruits throughout the changing year, a *benevolence* which compasses the entire globe, and a *Christian activity* that ceases not when age makes the "almond tree" to "flourish."

Look backward, and remember your indebtedness to the Past; look forward and promise your own true hearts that you *will pay your debt to the Future*. The culture you have received was made possible to you by the foresight and the sacrifice of "the fathers," some of whom

yet linger with us, many of whom have passed to their heavenly reward. They built for the future, and we are sharing the fruits of their toils. Shall we also build and toil and sacrifice for the years to come?

What visions greet you as you look down the vista which to-day opens before your eager gaze? When you, my brethren, shall have reached the period of middle life, you will see in this nation a population twice as great as that of to-day, and before you are as old as some of these cherished fathers, you will see *two hundred millions* of people in this Republic. How can I portray to you the glory of making laws, of planting institutions, of organizing forces and plying agencies, which are to fashion and to govern these coming millions? To live in great times and not perceive their greatness is *pitiful*; to see their need and hear their call and meet their demands is glorious. There is a thrill in the air in revolutionary times which quickens the pulse and develops power. Revolution and evolution are both characteristics of our age. Every day eliminates from society the out-worn and the decaying; every day introduces the new, the fresh, the triumphant.

The great need of the age is *right leadership*. Give these teeming millions faithful and fearless leaders in church and State, and they will march forward to the world's conquest. But the leaders must be true men—statesmen and not demagogues; philanthropists and not self-seekers; lovers of truth and of right more than of popular favor.

Who shall be such leaders of thought and action but you, young men, soon to go forth from favored seats of learning, devoted to the development of the highest Christian scholarship and the noblest Christian character? In *your* ears I sound this solemn call. On *your* hearts I lay this holy charge. Before your aspiring natures I place this sublime work.

You will live in the future. Science will transmit your life to coming generations. Photography will show them your faces, the press will spread before them your words and deeds; the phonograph—most marvelous of recent scientific wonders—will treasure up the very tones of your voices, and repeat them in the ears of men a hundred years hence. Surely we cannot be indifferent to that future in which we ourselves are to play so conspicuous a part.

"Man's heart the Almighty to the Future set
By secret and inviolable springs."

And since we are to be present in the coming centuries, our faces, our words, our deeds, shall we not seek, by true, heroic and Christly living, to be present as a beneficent and ennobling power? Let us attempt great things; let us achieve great things. Let us learn what the Concord philosopher calls the "secret of heroism," that "man alone can perform the impossible." Let us learn better still from that greater philosopher, St. Paul, the secret of his heroic life and matchless conquests: "I can do all things through Christ which strengtheneth me."

"Out of the shadows of night
The world rolls into light;
It is day-break everywhere."

SERMONS.

I.

SERMON

DELIVERED BY REV. LL. J. EVANS, D. D., OF LANE SEMINARY,
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ROMANS, 1: 14. I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise.

The Bible is pre-eminently a missionary book. The Old Testament is largely a history of God's training of his Church for missionary work.

The Gospel is first of all a missionary record, the record of a missionary life, the life of the Son of God, God's missionary to men. The greatest of the New Testament epistles is a missionary letter, written by a missionary to a mission church, a church established in the very metropolis of heathendom.

This epistle is the vindication of Christianity as a missionary religion, as the religion of universal humanity. Its keynote is the word ALL. All have sinned: Salvation is for all. Around this double centre the epistle revolves as an ellipse. From beginning to end it throbs with the spirit of missions; the spirit of one who longs to bring a world of sinners to the Savior of the world. This spirit breathes in the opening salutation in which Paul speaks of his Apostolic office as designed to promote the obedience of faith *among all the nations*. It breathes in the exordium of the epistle in language which is pervaded by matchless delicacy of sentiment and expression, language which reveals to us the greatest of the Apostles as the most perfect of gentlemen.

The expression of his fervent desire and earnest purpose to visit Rome leads to the missionary outburst of the text: "God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by [or in] the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, and was hindered hitherto"—hindered, doubtless, by the pressure of missionary responsibilities—"that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish."

A strange avowal this for an honest man to make, and Paul surely was an honest man if ever one has lived in this world. Yet this man, so honest and so true, proclaims himself a debtor—a debtor, too, on a vast scale, on a world-wide scale. A most unique debtor! a most rarely honest man! who, the more he is in debt, the more honest he shows himself to be.

He realizes his debt. That is much to begin with. Millions of men have owed this same debt without ever knowing it, certainly without ever feeling it.

He confesses his debt. There are cases in which it takes an honest man to do that. We all owe this debt no less than Paul. How many of us have the honesty or the courage to avow it?

He avows his debt moreover in all its fulness. There is no attempt to compound with his creditors or to bar out any claimant. "I am every man's debtor, and I honor every man's claim."

Perhaps the largest and most formidable of his creditors was the city of Rome, the metropolis of the world. Being the world's debtor he was especially anxious to pay his debt to the world's mistress. To preach the gospel in Rome was to spread it in the world's pulpit. "So, as much as in me is, I am ready to preach the gospel to you also that are in Rome."

Add to these words the whole story of Paul's heroic life, and you will have some insight into Paul's heroic idea of life as a debt, and some impression of the grandeur and power of that idea. God grant that we may feel it in some measure here to-day.

Let us seek to prepare the way for such an impression by comparing for a moment this Pauline honesty with certain other types of honesty which obtain in the world.

One of the most obvious of these types, and at the same time one of the most superficial, is what we may call material honesty, business integrity, or honesty in money matters, money being the ordinary equivalent of the obligations represented in this material sphere. This quality indeed is by no means to be disparaged. In our own times it needs to be vigorously emphasized, for there is none too much of it in the land; although we would fain believe it is not so rare as some indications might lead us to fear. Yet, after all, judged by the more spiritual tests this kind of honesty is comparatively superficial. It does not need much spirituality or moral delicacy to see that for value received there must be value rendered; that where a dollar has been borrowed there is a dollar to pay. In fact, there are plenty of men in the world whose financial integrity is irreproachable, whose general morality is coarse-grained enough. A man whose word is as good as his bond, and his bond as good as gold, may have a tongue all foul with blasphemy, or a soul that wallows in the mire.

Take a much higher type of honesty. There is an honesty which looks beyond material obligations, which does not limit the relations of

debtor and creditor to the sphere of dollars and cents. It recognizes various forms of indebtedness within the realm of the immaterial. Among these debts we may name gratitude, reverence, faith, service. The world's benefactors are its creditors. To those who have toiled and sacrificed much for our good, we owe a debt of endless gratitude. To those who tower above us in loftiness of character, attainment and influence we owe a debt of sincere reverence. There is a debt of faith due from us to all that worthily inspires confidence. There is a debt of service, of care, of help, which those who are providentially dependent on us may rightfully claim at our hands. These are *debts* in the proper sense of the word, as truly such as your promise to pay given under your hand and seal. They are the foundation of correspondent duties, for, as I need not remind you, "debt," "due," "duty" are all variations of one and the same word. Wherever there is a duty there is a debt, and to be false to duty is repudiation. That is one name for sin—repudiation. It may be well for some, who hear me to-day, who are so righteously sensitive touching their personal honesty, to remember this. You see accordingly that true honesty goes much deeper than the pocket. It pulls at the heart-strings as well as the purse-strings. It has a balance-sheet which sums up not in dead dollars and cents, but in the living currency of souls.

There is a danger here, however, against which we must guard. The mention of a debt at once suggests an equivalent, a *quid pro quo*; and so we are liable to take a commercial view of our obligations, to ask—What is the "value received?" What has been done for us? As though duty were simply a question of reciprocity, a problem in equations, the rendering of a *quid pro quo*.

I remark, therefore, that there is an honesty which does not stop to measure its obligations by any legal or commercial standard; which does not weigh its debts in the balances of simple reciprocity; which does not stop to ask—how much *must* I pay to get quit of this or that claim on me? There are obligations which cannot be measured by the rule of equivalents. We must apply to them the rule of the Infinite. There is an honesty which believes and rejoices in the strange paradox: He that pays his debts to God and the world shall owe more abundantly; the more he pays the more will he owe, and the more he owes the richer will he be; the richer in possession for himself, and the more fruitful in benefit for others.

This is the honesty of which I take Paul to be the exponent when he says: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish;" or when he says elsewhere: "I have made myself servant unto all;" "I am become all things unto all men, that I might by all means save some." These are the obligations on which I would dwell more particularly at this time, and of which we may comprehensively speak as THE CHRISTIAN'S DEBT OF LOVE, OR, CHRIST'S SERVICE REGARDED AS A DEBT.

Before considering our theme in those higher and more ennobling aspects which I have just indicated, it may be well to look at it briefly on its lower side, taking an estimate of our debts according to the *quid pro quo* rule, or the rule of equivalents.

I. I begin then by remarking that we do in fact owe something to the world in return for what the world has done for us.

Although this is not the highest view that can be taken, it is nevertheless a legitimate and useful view of what is required of us.

It needs but a moment's consideration to realize in some measure the fact of this indebtedness, as also the greatness of it. We do owe something—nay, we do owe much to the world—or, if you please, to society, to humanity—in return for what the world, society, humanity, has done for us. Let anyone try to imagine what he would have been but for the benefits which he has received from what others have done. What would anyone's life be but for the contributions which others have made to it? We are heirs of the past; we are beneficiaries of the present. The house you live in, the clothes you wear, the food you eat, the tools you work with, all the facilities that you enjoy for work, for rest, for nurture, for travel, for culture—how much of all this do you owe to yourself? All that vast aggregate of utility, comfort and power, all that mighty instrumentality of action and enjoyment which we call civilization—all the centuries and all the continents have built it, and it is at your service. Commerce waits for your comfort or your need treasures from the rising and from the setting sun. Government insures your person and your property against violence and wrong. Science has searched out the deep things of nature, has disinterred the memorials of the everlasting hills, has surprised the secrets of the most distant stars, has mastered the processes of earth's laboratory, has vanquished space and time, chained nature's forces, taught the vapor to toil, the lightning to speak, and the wind to worship—and all for you. Art has stolen the witchery of sea and sky, has captured the myriad moods of mountain and valley, of sunshine and storm, and gathered them into her enchanted palace, together with dreams and visions of her own fairer than aught seen on land or sea—and all for you. Schools provide for you opportunities for mastering every form of knowledge, and for realizing and enjoying every charm of culture. Books echo for you the roar of battles, the crash of revolutions, the silent thunders of thought. Social institutions and agencies leave a thousand traces of their beneficent activity across your daily path. The personalities which are all around you are continually radiating on you influences of unspeakable importance. Others have sowed—an innumerable company of toilers—and ye are entered into their labors. "Lord, with what care hast thou begirt us round! Parents first season us; then schoolmasters deliver us to laws; these send us bound to rules of reason, holy messengers, pulpits and Sundays." Surely in contemplating all that has been thus received, no honest, manly heart can help

feeling that it rests under an indebtedness the extent of which can hardly be measured.

If then we take no higher view than the commercial or *quid pro quo* theory it would still remain that the best we can render to society is not too much simply as a return for what society, the world, has done for us. The citizen cannot do too much for the State in repayment of all that the State secures for him. The most liberal contribution which the scholar can make to the education of the world is but an inadequate return for the educational benefits which he found already provided for himself. The best that anyone can do in the way of scientific discovery, artistic creation, industrial or intellectual production, will be none too great a recompense for what genius, skill and patience have achieved in his behalf. The best that anyone can be will not outweigh his obligations to the heroic lives and pure examples which have shed their beauty on his soul. The Church, regarded as a merely human institution, has conferred on each one of us benefits which a life of service can but poorly repay. The debt which a man owes to the home that nurtured him he never can cancel. He who owes to any influence a higher, better life than he would otherwise have reached, that man will die a debtor.

II. But even this view, broad and suggestive as it is, yields but an inadequate estimate of the Christian's debt to the world.

1. If we were to limit ourselves to this view we should be in danger, as I said before, of resting in a commercial, or even a mercenary spirit. We should be tempted to be eternally counting up our obligations, striking the balance between our debit and credit; and life would degenerate into a sordid process of wiping off old scores. The effect of all this would be narrowing and belittling. It would tend to foster that selfishness which measures its services by its receipts; to chill that spontaneous, disinterested magnanimity which loves to do good even where nothing has been received and where nothing can be returned. Christianity summons us to a larger, freer, nobler life. It invites us to assume the obligations of a sublimer, diviner debt.

2. The rule of equivalents, moreover, if strictly construed would make us partial in our service. It would put us down on that old, narrow, negative Jewish platform which Christ condemned when he said: "If ye love them that love you, what reward have ye? do not even publicans the same? And if ye do good to them that do good to you, what thanks have ye? for even sinners do the same." If we seek to benefit only those who benefit us, how about those who are of no use to us? If I am to live only for those who live for me, how about the rest? You say, perhaps, let those who get some good out of them repay them. Aye! but what about the poor, worthless wretches who are of no good to me, nor to anybody else? Is nobody then debtor? is nothing due to them? Hear what Paul says: "I am debtor both to the Greeks"—ah! yes, we can all understand that. The Greeks? They

are the world's benefactors. They have written some of the most thrilling pages in the world's history. They have given the world its greatest epic, its sublimest tragedy, its profoundest philosophy, its most irresistible oratory, its most exquisite sculpture, its most symmetrical architecture, and withal some of its largest types of character. We are all debtors to the Greeks for Homer and Pindar, for Æschylus and Sophocles, for Pheidias and Praxiteles, for Pericles and Demosthenes, for Aristotle and Plato. To the Greeks we owe the Acropolis, the Parthenon, the Apollo; we owe Athens, Sparta, Macedonia. To them we owe Lysurgus, Epaminondas and Socrates; Thermopylæ and Salamis and Marathon. Well mayest thou say, O Paul, that thou art a debtor to the Greeks. Nay, but hear him: "I am debtor both to Greeks and to Barbarians." Mark the words, "and to Barbarians," and that word means to Paul all that it means to us, and more. To the Greeks and to all the world besides: to the Asiatic, the European and the African; to the Roman and the Briton; to the Teuton and the Gaul; to the Scythian and the Parthian; to the wild Ishmaelite of the plain, whose hand is against every man and every man's hand against him; to the savage islander, who strips the wrecked mariner of his all; to the superstitious bushman, who crawls before his fetish; to the brutish dweller in caves and the outcast of the Syrian steppes, who "embraces the rock for want of a shelter;" to the lowest and most degraded pariah of the far East, spurned by those who are themselves spat upon. "Both to Greeks and to Barbarians; both to the wise and to the foolish;" to the dull, the brute, the fool, whom nobody cares for, whose life is more worthless than a weed. Paul is that man's debtor, every man's debtor, the world's debtor. And you, my brother, if your Christianity is the same as Paul's, you are a debtor to all the world.

III. What is your debt? As briefly as possible let me try to answer that question.

1. You owe to the world the best that you can be. You owe to it a holy, godlike character. The world has the right to require in you the image of God, for you were made to be God's likeness. And the world has the right to ask of everything that it should be what it was meant to be, that it should realize the character and functions which God's plan assigns to it. It has the right to require of a rose the properties of a rose, and not of a thistle; to demand that a diamond shall be a diamond, and not a bit of common glass. You are not simply to exist in the world. You are to be the likeness of the living God, a power in which God shall be felt, a glory in which God shall be seen, a character in which God shall be glorified. To be that is to be the best that you can be. It is to open every part of your being to God; to be illuminated, energized, transfigured by the Divine Indwelling. The man in whom God thus dwelleth is an instrumentality by which God works, a medium through which He communicates himself to the world. His personality is an ark of the living God. His life is a divine influence. His presence is a Shekinah. His character is a holy benediction.

2. You owe to the world the best of all that you have. Your property is a divine trust to be administered by you according to the great purpose of your being. You say that you need so much of your property to support yourself and family, to carry on your business, to furnish and beautify your home, to meet the demands of society upon you. So be it. But remember that in using it for these immediate ends you are to use it with an ulterior view to the glory of God and to the good of His world. You need so much to support yourself—very well! But why should you live? "A man must live, you know," said a worthless fellow to Dr. Johnson, by way of apology for certain doubtful practices. "I see no necessity for your living," was the gruff but honest reply. Why should you live? Is it simply that there may be one more name for the census? You have your business to carry on, but why? Is it merely that there may be one more firm on the street? You wish to make your home winning and attractive, but to what end? Is it only that you and yours may have a better time in living? All that your property does for you, my brother, it should through you do for the world. All that your property does for your home it should through your home do for other homes and hearts. The enlarged power, culture, refinement, happiness which your means of living procure for you are to find their way beyond you into the world of Greeks and Barbarians. They are not to be swallowed up in that little circle of self of which you are the centre; they are to spread into that circle of humanity of which God is the centre. And beyond what is thus needful for your present use, or future dependency, all should be subject at all times and immediately to God's drafts upon it for his needy, perishing world. Nor have you found the noblest and most blessed use of your property until you have learned that it is God's property, and that you are his steward, to use it in his name, and for his service and glory. Paul to be sure was a poor missionary, and when necessary made tents for a living; but had he been as rich as Solomon you may be sure that he would still have said: "I am debtor to all classes and conditions of men; I owe God and his world every penny that I possess," and he would have paid that debt too like an honest man.

3. You owe to the world the best of all that you know. You live in a world where there is much to be known, and where knowledge crowns a man with dignity, and his life with power. The pursuit of knowledge is sweet; the possession of it brings satisfaction and strength. But what, after all, is knowledge for? Why should a man know? Simply to serve himself? That is the use the devil makes of his knowledge. Man owes his knowledge. He should use it for others. The more he knows the more useful he should become; and in the best life the desire to do good to others is one of the strongest incentives to know more. Let the man of the world seek knowledge simply as a means of power, of pleasure, of fame; the man of God will seek it as a means of getting more of God into himself, and of giving more of God to the world.

4. You owe the best of all your experiences. I do not mean that you should trumpet abroad every passing feeling, or that you should proclaim from the housetop those most sacred and precious experiences which can and should be known only to God and yourself. But throughout life's discipline, in every teaching of Providence and of the Spirit, in every feeling wrought by divine truth in the soul, in every experience of God's grace, in all his various dealings with you, there is something which can and which should be in some way communicated, some sweet flavor at least, some ripe fruit of the same of which others can be made to partake. It were a crime to hoard it all up in yourself; the world should in some way be made the richer for it. Hear the pious psalmist: "I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation."

5. You owe to the world the best of all you can do. The rule is not: The best for yourself, and what is left over for the world. No, no! for yourself, once more, only as means to an end, only that others may be reached and blessed. The law of action, my brother, is service. Have you ever thought that there is a sense in which this is true even of God? God's activity is a ministry. "The Son of Man came not to be ministered unto, but to minister;" and in His life the life of God reveals itself as one of service. "Whoever will be chief among you, let him be your servant." That is the Divine Law of Greatness—the law even of the Divine Greatness. The God who is the sovereign of all—He is the servant of all. Yes!—and it is with reverence I would say it—the great God to whom we owe everything, He waits upon his universe, He ministers to all his creatures, from the highest to the lowest, as though He were their Debtor! Shall I, a poor pensioner on God's bounty, live as though I owed nothing?

6. To sum up all in regard to the substance of our debt—we owe to the world LOVE. "Owe no man anything except to love one another," writes Paul elsewhere; and in those words we have a commentary on these. In other words, owe no man anything except to owe every man everything. Let this be your only debt—to owe yourself. For to owe love is to owe all. A true Christian life is a perpetual assignment. Christ-like love is a beatific bankruptcy in which the happy bankrupt make himself over to a world of creditors, and finds himself richer than ever he was before. "God is Love." Is man God's image? Then man is love. God is the infinite fountain of all good, ever sending forth streams of blessing. And the life which God gives, like his own, springs up not only to life everlasting for the possessor, but to good immortal for others. Where God's love is shed abroad in the heart it prompts man to will and to do for others what God is willing and doing for them.

And here, brethren, we strike the very core of our subject. Here we come upon the principle which not only explains Paul's language, but

which is the keynote of Christianity—the very heart of Christ's life and work.

For, mark it, my brother, this debt of yours to the world is not a sweet little touch of sentiment, not a pretty figure of speech belonging to the poetry of charity or the romance of benevolence; not even the more earnest phrase of a mere "enthusiasm of humanity," however genuine. Be not misled by the mere sound of words. "The enthusiasm of humanity," "the brotherhood of man," "the service of your kind." Ah! yes—fine phrases all of them, no doubt; and you have known something, perhaps, of a *dilettante* gospel, of which they are the alpha and the omega. It has much to say, and it says it eloquently and beautifully, of the universal fatherhood of God, of the universal brotherhood of man, of the sublimity of universal benevolence, the grandeur of self-sacrifice, the beauty of the ministry of love. Its saint—Abou Ben Adhem, if you please. Its creed—that worthy's prayer: "Write me as one that loves my brother man." Sweet and modest enough, no doubt! But, ah, sirs! what is it to love your brother man? To provide food for his hunger? clothing for his nakedness? to teach him the alphabet and a trade? to give him a cottage and flowers, and chromos and books, and periodic dissertations on the Beautiful and the Good and the True? Well enough, doubtless, so far as it goes; but is that all?

Ah, ye friends of humanity! be assured that the only definition of your own creed that is worth anything is to be learned from the Cross of Jesus Christ. "Love ye one another, as I have loved you." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." There is love, and that is love. The only love that is worth anything has the hiding of its power in the love of Calvary. The love which does not see in man what Christ saw in him, the love which does not appreciate the necessity for the Infinite Sacrifice of the Infinite God, the love which does not realize the exceeding sinfulness of that sin which cost the agony of Gethsemane and of Calvary, the love which does not seek to save man as God seeks to save him, to save man from the sin from which God is seeking to save him, the love in which regeneration is a fiction, atonement a superstition, the wrath of God a myth, the love which has not in it the infinite sorrow, the infinite yearning, the infinite earnestness of the Cross—that love, be assured, is blind and helpless. Genial and amiable it may be, but shallow and powerless nevertheless. Go to the Cross, and there learn the depth of the world's need. Go to the Cross, and there learn the deadly power of sin. Go to the Cross, and there learn the worth of a lost humanity in the price paid for its redemption. Go to the Cross, and there learn the measure of God's righteousness; there learn the measure of God's love. Go to the Cross, and there learn the infinite obligation that is laid on you; learn what you owe to Him who loved you and gave Himself for you; learn to be crucified

with Him who was crucified for you, to crucify self, to crucify sin, to die with him to the world, that you may live with Him to God. Go to the Cross, and there learn Christ's right to the world. For in dying for it Christ has made the world his own. The Father has rewarded his humiliation by crowning Him Lord of All, by giving Him the nations for an inheritance and the uttermost parts of the earth for a possession, by giving Him to see of the travail of his soul and to be satisfied. And Christ will be satisfied with nothing less than the world for which He died.

Here, and here only, can you learn what your debt is. You owe Christ to the world; you owe the world to Christ, and you owe yourself to Christ and to the world. That is your debt.

The world needs Christ. It needs his life, it needs his truth, it needs his spirit, it needs his cross; and you are to give Christ to the world in your words, in your life, in your character, in your service.

Christ wants the world. He wants it redeemed, purified, perfected. He wants it as his own, his witness, his image; as the harvest of his tears and his blood; as the crown of his rejoicing; and to the utmost of your ability you are to give the world to Christ, to save it for Him.

Christ wants you—your affections, your powers, your property, your plans, your all for Himself; wants you because He loves you; wants you because He would use and honor you, and because out of Him you can be nothing and you can do nothing.

And the world wants you; that is to say, it wants the Christ in you. It wants the best you can be, and that is Christ formed in you. It wants the best you can do, and that is Christ working mightily in you. It wants the best that you know and feel and have; and what is this but Christ as the reality of your thought, Christ as the love of your soul, Christ as the self of your self, the heart of your heart, the life of your life.

Christ for the world! The world for Christ! Yourself for Christ and for Christ's world! When once you have realized Christ's claims on yourself and on the world, all the rest will follow. To seek to put Christ in possession of his own, that is to be the world's debtor. The LOVE OF CHRIST—in that you have the true love of humanity He that truly loves Christ will love with something of Christ's love, all for whom Christ died. This love is the Christian's debt. And here we have:

IV. That which explains the peculiarities of this debt.

1. It explains its universality.

God loves the world; Christ died for all; and the Christian, like Paul, is a debtor to all mankind. He loves with a love born of God's love, all whom God loves. He yearns for the salvation of all for whom Christ died with a love which has come into his heart out of the Savior's Heart. It is a love—and thus it is a debt, broad as the world, deep as every want and woe of a lost humanity. It reaches wherever the Cross reaches.

2. In this love-debt we have the explanation again of its freeness and disinterestedness.

This debt knows no constraint save that of Love Divine. "The love of Christ constraineth us." There is here no selfish counting of the cost, no mercenary adjustment of debit and credit. You do not dole out your service. You do not weigh out your love in scruples and grains. You are not afraid of going too far, of paying too much. No! "Freely ye have received, freely give." That is your motto. You have received infinitely; you would, if it were in your power, repay infinitely. Doing too much? You never can do enough. Your language is:

"Were the whole realm of nature mine,
That were a present far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all."

3. For this same reason it is a debt which cannot be exhausted.

Love's debt is never discharged. The more it pays the more it owes. Most of all is this true of Christian love. As the love grows the debt grows. The more the love is exercised the stronger does it become, the more Christ-like does it grow, the more spontaneous its impulse, the more irresistible its momentum, the deeper its insight into the world's necessities, the more inquisitive it is of opportunity, the more prompt and joyous its response to the demands of Christ upon it. In a word, the more it owes the more it gives, and the more it gives the larger is its debt; and eternity will only add to the sweet despair of ever being able to satisfy love's blest longing to give itself away.

"But why," you will ask, "may not the love itself fade away and perish?" Ah, my brother, it is because it is Christ's love. It has its source in Christ, its life in Christ. A love of humanity in the abstract certainly might perish. A mere sentimental benevolence might and would wane away. A living love must have a permanent personal inspiration; and that you will find only in Christ. His Personal Presence acts upon it with quickening and strengthening power. While He is near, while He dwells within, the heart cannot cease to love, to yearn for the lost, to lavish itself on want and woe. While there is a good to be done, a want to be relieved; while there is a sin to save from, and a soul to be saved; while there is any one or anything to love for Christ's sake, that love will be a blessed reality. The spirit which He imparts is no effervescing sentiment, no spasmodic passion. It is unwasting, unwearying as Himself.

4. And here, you see finally, why this debt of love and service; as it is immeasurable, as it is never to be exhausted, as it is ever to grow, so it is one of which the Christian will never be ashamed. Ashamed of it? Nay, he glories in it. It is his chief honor. It was with a noble and holy exultation that Paul exclaimed: "I am debtor both to Greeks and Barbarians." Ah! there are debts which bring humiliation and

shame. They crush the spirit. They are a blight on the life. They take away all manliness. But the debt of which the Christian boasts expends and exalts the soul. It is an inspiration. It stimulates every passion, power and purpose. It ennobles the life, gives man the consciousness of an end in living worthy of the highest capabilities and attainments of manhood. This sense of a boundless and endless obligation becomes the power of a boundless and endless life. This life for Christ and for his world is a life of freedom, of joy, of growth—yes, of growth into the life of God, into the heart of Christ, into the power of the Holy Ghost.

Beloved brethren of the Inter-Seminary Missionary Alliance! Most gladly I hold this debt before you to-day, and urge you to make it your own. Accept it, I pray you, in all its grandeur, in all it may cost you, in all that it offers you. Accept it and glory in it. Receive into your souls its uplifting power. What a noble inspiration it was to the great Apostle of the Gentiles! How does his life of service by its grandeur, its magnanimity, its unselfish consecration, dwarf the lives of the Alexanders, the Cæsars, the Napoleons, the empire-builders, the world-conquerors, the merchant-princes, the railroad-kings, the men who have sought to make the world their debtor. Who of you would exchange the obligations of this debt for the revenues of all such conquests? Oh, to be worthy of these obligations! worthy of the supreme honor which they confer! Oh, it is an honor—it is a privilege with which earth has nothing to compare—to devote ourselves to the life-long payment of this debt. May God grant to each one of you to realize on whatever shores, under whatever skies, the supreme blessedness of living to Him to whom you owe what eternity can never repay; of living to Him by giving your lives to seek and to save the lost ones for whom He died.

"Christ! I am Christ's!" So has a Christian poet of our day imagined a Paul to say of himself:

"Christ! I am Christ's! and let the name suffice you,
Ay, for me too He greatly hath sufficed;
Lo, with no winning words I would entice you,
Paul has no honor and no friend but Christ.

"Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land, and homeless on the water
Pass I in patience till the work be done.

"Yet not in solitude if Christ anear me
Waketh him workers for the great employ,
Oh, not in solitude, if souls that hear me,
Catch from my joyance the surprise of joy.

"Therefore, O Lord, I will not fail nor falter;
Nay, but I ask it, nay, but I desire,
Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire.

"Quick, in a moment, infinite for ever,
Send an arousal better than I pray,
Give me a grace upon the faint endeavor,
Souls for my hire and Pentecost to-day!

"Witness the hour when many saints assembled,
Waited the Spirit, and the Spirit came;
Ay, with hearts tremulous and house that trembled,
Ay, with cleft tongues, and the Holy Ghost, and flame.

"What is this psalm from pitiable places,
Glad where the messengers of peace have trod?
Whose are these beautiful and holy faces
Lit with their loving and aflame with God?

"Ay, unto these distributeth the Giver,
Sorrow and sanctity and loves them well,
Grants them a power and passion to deliver
Hearts from the prison-house and souls from hell.

"This hath He done, and shall we not adore Him?
This shall He do, and can we still despair?
Come, let us quickly fling ourselves before Him,
Cast at his feet the burthen of our care,

"Flash from our eyes the glow of our thanksgiving,
Glad and regretful, confident and calm,
Then thro' all life, and what is after living
Thrill to the tireless music of a psalm.

"Yea, thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

CLAIMS OF FOREIGN MISSIONS UPON THE YOUNG MEN OF THIS GENERATION.

SERMON DELIVERED IN THE SECOND CONGREGATIONAL CHURCH,
OBERLIN, OHIO, BY REV. JUDSON SMITH, D. D., FOREIGN
SECRETARY A. B. C. F. M.

If I were asked, what is the grandest movement now in progress in the world, I should reply, without hesitation, the spread and growth of the kingdom of Christ among men.

Were I asked again, what is the highest style of work in which a man can engage in this generation, I should answer at once, the Christian ministry.

Should the further question be pressed, what department of the work of the ministry makes to-day the strongest claim and opens the broadest opportunity, the response would come quick and decisive, the foreign missionary service.

And it shall be my endeavor to give sufficient reasons for these unhesitating judgments.

And that the range of the discussion may not be too wide and indefinite, let me ask you to observe the limits which are purposely set in the questions themselves. The inquiry in each case is confined to the present age. For history never absolutely repeats itself; the conditions of life are always changing; men's duties take new forms, and their sense of things answers to this change. It is a candid judgment of these very days of grace that shine on us, that I would seek to give. And I remember as I speak, and it is for this reason that I speak, that these questions are most practical and timely to you all; that these are days of decision to you respecting these very things. What is the worthiest work for a man to do? Where can I find the best work that is now to be done? Where can I make the most of myself, and serve my generation and the world most effectively? These are the very questions which stir the mind of ingenious youth, which eminently befit true earnestness of character, which press the soul more urgently in proportion as it is nobler and more aspiring. To be content with inferior things, with work that is less than the very best and worthiest that one can do, is the mark of weakness, not of true humility. It is in your hearts to make the most of yourselves for your generation and for the world; not to have lived nor to have labored in vain; and I seek to point you to the grandest service which in this day is open to your choice and endeavor.

Again, remark the second limit in this inquiry. I speak of the highest privilege, the noblest form of service. It is not denied that there are other spheres of privilege and other forms of service than those I have named; nor that those who are appointed to move in these other spheres and forms of action fulfil an indispensable and worthy part. There are good and obvious reasons why the work of the ministry is not the privilege of all who are naturally capable of its duties; and also why many, even the greater part, of those who are in this calling should not enjoy the honors of the foreign missionary service. The devotion to Christ's kingdom of those who are not admitted to these special posts of service is not for a moment called in question; it may not be one whit behind that of those who are called to this high office, and to the great end of the final prevalence of righteousness in the earth it may be just as necessary and useful. The courage and steadiness of the private soldiers were indispensable to the victory on the battlefield of Gettysburg; but the soldiers' service was not that of the generals', and we all think it fit that Congress gave the thanks of the nation to the heroic generals by name, while the army was honored in the mass. If, therefore, we describe certain posts and forms of action as higher, and you find yourselves, for sufficient reasons, precluded from entering them, you are not thus cut off from a vital share in the grand movement which leads the thought and hope of the age. In the victories of the Union the lowest private in the ranks, nay, those who, for

sufficient reasons, remained at home—shared in the joy of triumph equally with the generals-in-chief, and looked upon its achievement as their own.

And now for the grounds of the opinions with which I set out. And before I allege my reasons let me state the opinions once more.

If any man would cast in his life with the cause which wields the widest influence, and holds in its shaping hand the fortunes of the world, he will ally himself, heart and mind and strength, with the kingdom of Christ.

If any man would find the form of highest and most enduring service in this age, let him choose the Christian ministry.

If any minister would find the field of grandest service, where he can do the most for this generation and for the generations, let him seek the foreign missionary field.

I. *The progress of Christ's kingdom is the grandest movement in our times.* I hold this, not as a Christian judgment, but as the sentence of candid reason untouched by religious sentiment or Christian bias. The veriest heathen on the globe, if he could see the facts as they truly exist, must reach the same conclusion.

The fact of which I am speaking has been true through all the Christian centuries; of the well-nigh nineteen which have passed not one but is shaped and informed and supremely illuminated by Christ's heavenly light and power. And to-day, just as truly as when Christianity was traveling forth from Judea to the conquest of the Roman world, Christ's kingdom sways the sceptre of all secular movements, and sweeps along all the currents of human life and fortune its own heavenly way. The Romans built highways which they meant only to hasten the march of their legions and to compact the empire, but which proved the open, swift paths, through which the gospel sped to the utmost bounds of the world. The Greeks wrought out a language, the very perfection of human speech, and deemed they were but fashioning fitting forms for their own thoughts; but that noble tongue found its true and noblest use when it was made the vehicle of the Word of Life to men. Even so the grandest achievements of this latest age, despite the thoughts of those who win them and their present seeming scope, are but the instruments prepared by means of which the Lord of Glory shall move forth to more august dominion and to more splendid victories.

I do not forget what great political movements are abroad; that the map of Europe and Asia and Africa and Polynesia is changing from year to year. I do not forget that the white wings of commerce are on every sea and encircle the globe; that science is exploring the earth, the sea, the sky, the worlds of matter and of mind, and bringing all things into subjection to man. I do not forget what strides learning and art and literature are making to refine and enrich man's life. I do not forget one syllable of all this wonderful story. And yet I say that

Christ's power in this nineteenth century, and in the foremost nations of this century, is as supreme as in any year or century since He ascended through the opening heavens. He, and not any other, He is the guide and leader and inspiration of all this mighty ferment of thought and diversity of human activity.

For it is Christian civilization that provides the forces and conditions and directions of all this world-wide stir. The nations that take the leading part therein are distinctively Christian nations. The best and the abiding fruits of this activity all come into Christ's kingdom. Science and invention expedite communication between the nations; and Christianity is prompt to avail itself thereof. War breaks through the seclusion of ages, and Christianity wins the choicest fruits thereof. Commerce opens the dark continent, and it but enlarges the area of Christ's kingdom. Every considerable movement of our times has, and is soon seen to have, other connections than those involved in them perceive or intend, and finds its supreme significance in its relations to this advancing kingdom of truth and peace. No one who looks at all beneath the surface of things can fail to see this drift of human life and action. Science does not exist and grow and take its wondrous strides for itself alone. Learning does not increase for its own sake. Commerce and industry and invention do not serve merely their own immediate purposes. And no one dreams that this is the law. By them all, and by each of them in its own proper way, civilization is furthered, human welfare is subserved, the perfection of human life and of man himself, the great aim of history, is carried further onward toward its completion. This is what we all are saying. It is the commonplace of secular remark just as truly as of Christian reflection. But that perfection of the race of which we thus speak is precisely the aim and content of Christ's influence in human affairs; and we are moving toward it because He has come among men, and because His power does not fail. Our ideals of this movement, our standards of judgment, our assured and settled hopes, have come to us from Him. Greece did not give them. Rome never knew them. Culture does not produce them. Philosophy justifies them, but cannot originate them. But they are *here*, and they are *mighty*; and their presence and majestic power are due to Him who conquered Greece and Rome with all their learning and all their art, who created modern Europe and the whole western world, and who to-day reaches forth His sceptre over the mighty Oriental world, to call it to a new and nobler life, to bind it also into this circle of His advancing glorious kingdom. It is no more a question who is guiding this movement than who it was that revealed the principle of gravitation. The Eastern world is awakening from her age-long torpor and seclusion, and starting forward in the path of progress. And it is not war or commerce, the learning or the arts of the Western world, which are achieving this sublime and profound awakening. It is Christ Himself, and His glorious gospel, and that life in human hearts which He enkindles and inspires. And that mighty hand is just as

plain in all the Western world. The counsels of princes and diplomats, the plans of men and parties, He carries onward to un hoped for success, or He shivers to atoms, so that men and nations confess His almighty hand. Now I say that the growth of this kingdom is the grandest movement of our day. And the man who would build his life into the things which will endure and remain when all things else are shaken and removed, will cast in his fortunes with this everlasting and glorious kingdom.

II. I said, in the second place, that *the Christian ministry offers the highest style of work in this generation.*

I know what opportunities of high work and beneficent service open to the youth of our time. I know what sure rewards await diligence and capacity and faithfulness in many lines of honorable action. I think I appreciate the full force of the motives that appeal to our nobler aspirations, and draw us toward this, and that, and the other career; careers which promise honor to us and good to our age. And I enter with sympathy into the questionings of your minds, as you seek for the place where you can make the most of yourselves and do the most for your generation. Such thoughts are not selfish or evil, but most natural and honorable; the very thoughts which best become a *man*. And this is the very mood of mind to which I would address my thought. Every place of unselfish service is intrinsically noble, and that unerring Providence "which shapes our ends" will bring each willing heart to the very point where his individual force will tell the most upon the great result. In that grand marshalling of forces there is no mistake.

But this is not the same as saying that all places of useful human action are alike or equal. In our human judgment there are places of greater privileges, and places of less privilege, posts of special opportunities, positions of more than ordinary power. Now I say that the grandest style of work in this generation is that of the Christian ministry. Judged by the nature of the work itself, by the natural associations and conditions of the calling, by its immediate and by its distant results, there is no form of work that can match itself with this.

It was a grand thing to live in the Apostolic age, to go forth with Paul in those sublime missionary labors that brought the gospel to the Western world, to lay in many a land the foundations of the Christian Church. It were glorious to have lived when Polycarp, and Ignatius, and Cyprian, and the noble army of martyrs made the posts of bishop and priest heroic by a courage and steadfastness which outshone the fairest deeds of Grecian patriotism and Roman valor. The monks that went forth from their cloistered seats to win barbarian Europe to the Christian faith and to plant in that rude soil the seeds of this mighty civilization which we see and of which we are a vital part; theirs was a glorious age, theirs was a supreme service.

But, my friends, our lot is cast upon a happier age. We live in better times than they all. There never was a day when a man could make

himself felt so far and wide as in this very day of ours. And the ministry to-day, as in former days, deals with the mightiest forces that mold the lives of men and of nations. In the stir of great events that is all abroad, in the quickening of human life through a thousand different forms in every nation of the earth, in the preparation that seems making everywhere for some decisive epoch in the fortunes of the race, the mighty Christian Renaissance that touches every nation, the Christian clergy still hold the supreme place, as they teach men of God and duty and immortality. They work at the very centre of the movement. They foster and gather and distribute the vital forces which sweep the age onward to this grand result. Kings do indeed favor it. Diplomats unwittingly prepare its way. War opens its course. Scholarship forges its enginery. Industry and commerce and science with busy hands unconsciously hasten its coming. But the march is led and inspired by the Lord from heaven; and the ministry serve under Him as heralds and counsellors and captains of the host. For, again I say it, religion, the religion of Jesus Christ, is the core of history, the true life and destination of the human race. It is not Wilhelm or Victoria, not Bismarck or Gladstone, that shapes the course of events, the present life of this world. One and all they are servants, and they serve their king. It is not the great men of science or literature that lead the world's march. They serve and pay their tribute to the King. Do you ask, "Who is this King of Glory?" It is Jesus Christ, who for eighteen centuries has been steadily mastering the world's mightiest forces, who wears to-day the trophies of a thousand victories, whom every sign in earth or heaven proclaims, "Kings of kings and Lord of lords." I do not speak as an enthusiast or idle dreamer; I speak of open, obvious facts which any eye can see. I utter but the conclusion of candid reason and the secular judgment. The supreme facts in the world to-day are, Jesus Christ and his sway in human hearts.

And they who are His courtiers and agents and ambassadors are of necessity in the places of highest honor and power. When our Lord was on earth He said of him who was the herald of His ministry, "Among them that are born of woman there hath not risen a greater than John the Baptist;" and He significantly added, "Notwithstanding he that is least in the kingdom of heaven is greater than he." What work that man ever does, what place that man ever fills, can surpass that of him who is called to leadership and instruction in that august kingdom? Plainly, if one would walk in the high places of the earth he must choose this path. I do not forget for a moment what a man can now do as a journalist, as an author, as a politician, as an investigator, as an inventor, in learning, in trade, or in government. It is in full view of all this that I say that the place of privilege and power in this country to-day is pre-eminently the Christian ministry; and I do not dream that it will ever be otherwise.

III. The third proposition which I am to sustain is that *the foreign*

missionary work to-day offers the widest opportunity to the Christian ministry, and makes the first demand.

This could not have been said eighty years ago, when foreign missions were in their infancy and the heathen world was closed against the Gospel. It was not so when those heroic four at Andover—*Judson, Mills, Newell and Nott*—made their appeal and called *two* great Missionary Boards into being. But four score years have wrought a change. The Sandwich Islands, then the abode of savages, are now a Christian nation, sending the Gospel out through the wide-lying islands of the Pacific. The Turkish Empire is overspread with churches and institutions of Christian learning, and when the crown at Constantinople crumbles the organizing and controlling power in that vast area will be in the hands of Christian people. The Gospel is already preparing a glorious renaissance in India and Burmah and Siam. The sleep of centuries in Japan and China is broken, and everywhere the light of the Gospel is entering in, and those mighty empires are accessible to the truth of God. And this same heavenly light is piercing the darkness of Africa from every side, and is preparing apace the regeneration of that vast continent. Now I say that these are the great achievements of the Gospel to-day. *To-day*, whatever may have been true hitherto, whatever the case may prove to be by and by, *to-day* the battle of Christianity in the world is fought and won, not only here but *there*, not alone in Christian lands, but also on heathen soil. I do not forget the great revivals of our times, the great intellectual and spiritual awakening in Europe and America, the tremendous problems that are in the solving along either shore of the Atlantic, and the stake that hangs upon their right solution. I would not miss the sense or undervalue the importance of one of these signs of the times. We do not think too much of the calls to Christian service here at home. We cannot do too much in aid of these grand enterprises. But God's providence in our day is too plain to be mistaken. The evangelization of the heathen world is thrown upon us with supreme emphasis. Whatever our other responsibilities may be, we cannot relieve ourselves of this. This must we do, and not leave the others undone. For half a century it was the prayer of the Church that God would open the heathen world to the Gospel. To-day the world is open. The heathen mind is working itself free from idolatry, and is accessible to the truth as never before. The millions of the pagan world mutely but eloquently beseech us to bring to them the words of life. The evangelization of the heathen world, thus, is doubly imperative upon us, *because it can be done*. And we do not know how long this opportunity will last, how long the heathen mind will remain open and accessible as now.

I do not know where the grand battle of Apologetics, the proof of the truth of Christianity, can be more effectually fought out than in the heathen world. The victory of the Gospel there, in China and India and Africa, is its unanswerable vindication before the whole world as

"the power of God unto salvation to every one that believes." Nothing can tone up the piety of the Christian world like this foreign missionary work. The efforts to Christianize and civilize those heathen lands reacts upon the Church and girds it with two-fold power for home evangelization and every good work. We must fill America and Europe with the Gospel in order that we may carry the Gospel to Asia and Africa. Christianity here in America needs the inspiration of this missionary call, to give the hopeful, aggressive, victorious tone which befits its task.

But what I wish especially to say is this. In the present situation the stress of duty and privilege in the work of the ministry plainly rests with this work in foreign lands. And for these reasons: the work there presses most urgently now; the work there is now most feebly supported and insufficiently manned. I have already dwelt sufficiently, perhaps, upon the first of these reasons, the urgency, the present urgency, of the foreign work. And I wish specially to show how inadequately this work is now manned. The facts are essentially the same in every Christian body; and I shall speak of the constituency of the American Board only because those facts are more familiar. One hundred and fifty ordained missionaries have in charge the work of evangelizing a population of not less than 120,000,000. They must preach and teach, translate the Scriptures, and provide a Christian literature, found and superintend churches, organize and man institutions of Christian learning, train a native ministry and set in order the forces of a Christian civilization. And every year the work thus begun must be enlarged, if we would not lose what we have already gained, if we would meet the natural demands that are made upon us by a vigorous and successful work. And all this while fresh fields are opening, new nations becoming accessible, most pressing calls coming up to our Mission Boards. Thirty additional men are needed this year. Thirty more will be needed next year.

Now it is plain that there is no such call at this moment elsewhere. The ministry at home needs constant reinforcement; but it makes no call like this. The home mission fields broadens with every year, and makes resistless appeal to the churches to enter in and possess those mighty seats of future empire for a Christian civilization. But *ten* men can be found for a home missionary field to *one* for the foreign work. And no possible reinforcement of the foreign work would leave these home fields unsupplied. If ministers were to fail, laymen would leap to the front and do the work. Were every available man employed the very women would move to the Western frontier and hold these outposts of the national life till the crisis were past. The work of the South is on a like footing; and great as it is, importunate as the call is there, it cannot for a moment be compared with that of the foreign field. If any man would go where work waits for him, would find the place where he is needed most and now can do the most, the foreign field stands first to-day, and must so stand for some years to come.

Note how this foreign work has grown upon our hands. The seven Foreign Missionary Societies that were in existence at the opening of this century are now a full hundred; the missionaries that could then be counted by the score are now reckoned by the thousand; the populations accessible have multiplied a thousand fold.

Then again consider how this missionary work tends all the time to develop new forms and to grow complex and diversified. The more it prospers the larger and more varied its demands. Where two families sufficed in the beginning, presently as churches are formed and schools arise and books are needed, the laborers must be doubled and trebled. The very success of the work creates this demand for a larger force. I doubt if there is a mission anywhere in the heathen world to-day that is not calling for new recruits just because the work is growing and the truth is gaining a wider and deeper hold.

Consider, too, the pledges that we have given to the missionaries, the native Christians, to the heathen peoples around our mission stations, to ourselves and to God, that this work should not be suffered to flag or to pause; that we should press it forward with all our powers until our efforts are no longer required. Do we mean to take back that pledge? Who counsels us to disappoint the hopes we have aroused in so many lands and among so many peoples? What of love and faith and prayer and toil and strength, and heroic suffering and costly lives, have we not already put into the conversion of Turkey and India, of China and Africa! And is that all to go for naught? Are we to pause in this glorious work *now*, just as the tide begins to turn, and the obstacles to yield, when a little greater effort, for a few years more, will plant the gospel forever among those great peoples? It is the eve of Waterloo; and are we to order retreat when Blucher's reserves are on the way?

Was there ever such a call upon the faith and zeal of the youth of Christendom? When before, since Paul preached the Gospel with the Holy Ghost through the breadth of the old Roman Empire, was the known world thus open to the Gospel and within the reach of redemption? The bidding of our Lord, "Go ye into all the world and preach the Gospel to every creature" has never come to any other generation with such directness and power since He ascended through the opening heavens. This is the chosen generation, we are the peculiar people, whom God has honored to face these august opportunities and to render this glorious service. Young men, young women, to whom in God's providence this supreme hour has come, what shall the answer be?

In our late war there came into common use a song which admirably voiced the loyalty of the nation and its fixed resolve to crush out armed treason and perpetuate the Union. In the midst of the conflict, when every nerve had been strained to the utmost and the fortunes of war shifted with a sickening uncertainty, suddenly the call was made for a new army of volunteers, almost as many as all that had enlisted before. A moment the nation stood appalled at the demand; a moment it faced

and counted the dreadful cost; and then in a tumultuous outburst of loyalty that recked at nothing while the country's life and liberties were at stake, volunteers from every state and home flocked to the standards, singing as they marched, "We are coming, Father Abraham, three hundred thousand more."

So stand we to-day in the great conflict of the Gospel with the powers of a lost world. We are face to face with the false religions of Asia in all their vast complexity, with the unlettered paganism of Africa in all its breadth and gloom; and they both are yielding to the Cross. We *can*, if we will break through all remaining barriers and pour the floods of Christian light across every Continent, through every people, and into every heart. God has opened the nations to our coming, and He has raised us up and wondrously furnished us for this very task. And to-day His Providence gives the signal to advance. "Go, disciple all nations." It is a herculean task; the cost is beyond compute. But our loyalty is at stake. The honor of our King is involved. The fruits of long years and many lives and countless prayers are imperilled. The Divine purpose in redemption is at stake. Oh lift the cry, and let it ring out from every Christian home, from every Christian school, from every Christian heart and send it round the earth and up to heaven: "We come, we come, the hosts of the redeemed, we come, to do thy will, O God!"



REPORTS.

I.

REPORT OF THE EXECUTIVE COMMITTEE.

Brethren of the Alliance:—Your Executive Committee would present the following report:

FIRST. A meeting was held at Cleveland at which all the members of the Committee were represented. At this meeting the programme of the present Convention was prepared. Another meeting was held immediately preceding the opening of the Convention and such others as the business of the Alliance demanded.

SECOND. Your Committee, at its winter meeting, audited the accounts of the Executive and Correspondence and Publication Committees of the preceding year and found said accounts properly and accurately kept.

THIRD. The Annual Tax for the use of the Alliance was levied on the same basis as in preceding years and all receipts and disbursements are recorded in the Treasurer's Report, a summary of which has already been presented.

FOURTH. Your Committee wish to express their gratitude to the members of the Alliance for their prompt responses in every case in which we have called upon them for assistance; to the Alliance for the honorable and responsible trust committed to them; and above all, to God to whom we have looked for strength and wisdom, and who alone can make our work abound to his glory, in the spread and triumph of His Kingdom.

Respectfully submitted,

C. A. CLARK,
E. C. DAYTON,
CHAS. HORSWELL,
W. L. SWAN,
R. P. MILLER.



II.

REPORT OF CORRESPONDENCE AND
PUBLICATION COMMITTEE FOR 1883-86.

Are the duties of the Correspondence and Publication Committee very onerous? was the question asked by the present committee of their predecessors.

Mr. Geo. K. Fraser, the Chairman of the last committee, replied: "You will find out by next October." And we have found out. Experience has answered the question. The work *is* great. The duties are manifold. The influence of the work far-reaching.

Our principle work has been toward gaining the Seminaries that were outside the Alliance.

We endeavored to put our work "where it would do the most good." To every Evangelical Seminary in the United States Reports of the Rochester Convention were sent, and letters written, calling their attention to the Alliance, its work, its aims and influence, and endeavoring to impress upon them the necessity of uniting with the Alliance.

To our entreaties and endeavors there have been some gratifying responses. Seminaries which have been marked heretofore as not reporting, are represented to-day in this Convention by delegations.

Two Seminaries have united with us since our last meeting, and if our labors have not been entirely effective with others, there has been aroused in the Seminaries a fervent interest, which we hope may soon bear fruit.

In this work your Committee have not been unaided. Others have worked secretly and effectively, while not immediately connected with the Committee. Your Committee most cordially thank these brethren for their aid and would say to others interested "Go thou and do likewise." Special mention may be made of Mr. G. K. Fraser, who rendered us much valuable assistance; and of Rev. Donald McLaren, of Rio Janeiro, South America.

Your Committee received a letter from this brother last March in which he stated that he would send to every American Foreign Missionary a circular, asking that he observe the four days of this Convention as days of special prayer for the outpouring of God's Spirit upon the cause of Missions everywhere.

As to the number of Seminaries, your Committee find that there are ninety-two Evangelical Schools of Theology in the United States. Of these, fifty-four are now in the Alliance.

Your Committee feel that if these fifty-four Seminaries now in the Alliance, would each make some effort toward bringing in the thirty-eight Seminaries now outside the Alliance, that the result of these combined efforts would be seen in large additions to the Alliance. We would beg leave to urge upon the Seminaries now with us that they do

what they can and all that they can to increase the number of Seminaries in the Alliance.

The Seminaries *can* aid the Correspondence and Publication Committee, by prompt and careful compliance with their requests; by circulating information concerning the Alliance, and by doing whatever work the Committee may assign them.

Last year the Alliance appropriated fifty dollars (\$50.00) for the distribution of Reports among the Seminaries outside of the Alliance, and to Foreign and Home Missionaries, to Ministers and others specially interested in our work. We would recommend that a similar appropriation be made this year.

Your Committee feel that the well wishes of the Alliance have been with us in our work. We trust that the blessing of Almighty God has been upon our efforts, and that he may continue to bless all future efforts, we pray!

As we surrender our places to our successors, let us, as did our predecessors, ask the Alliance to pray for God's blessing upon them and their efforts, so that the eighth Annual Convention may be even a greater power for good than these others have been, and that God may be glorified, Jesus honored, and the Kingdom of Christ advanced among men.

J. W. HARSHA, U. P., Allegheny.
J. A. EAKIN, Presbyterian, Allegheny.
G. G. SMEADE, Alexandria, P. E.
W. E. HULL, Evangelical Lutheran.
S. U. MITMAN, Ref. Church in U. S.

Oberlin, Ohio, Oct. 30th, 1886.

III.

REPORT OF COMMITTEE ON RESOLUTIONS.

As members of the Seventh Annual Inter-Seminary Alliance, we would express profound gratitude to our Heavenly Father for permitting us to enjoy so much of fraternal and spiritual intercourse during the sessions of these meetings. We would recognize with thanksgiving, the fact that we have been sitting together in heavenly places; that the Spirit of Divine Love has filled our hearts, and that we have felt most deeply the sacredness of the sacred ministry and the Divine imperative "Go into all the world and disciple every creature."

However divided in creed or doctrine, the Church of Christ in her Missionary spirit should know no division. The catholicity which has made us but one body in Christ, that bond of Christian fellowship, which has united us so closely that sects have been unknown, are expressive of the true Missionary spirit in the Church of Christ, in her efforts to evangelize the world and hasten forward the glories of the millennial day.

We would call upon our souls and all that is within us, to magnify our Lord for the success he has given to missionary laborers in this missionary age of the Church. It is the Lord's doings. It is marvelous in our eyes.

As recognizing the call for laborers and the readiness of the field for the harvest, we would consecrate ourselves to the great work of evangelizing the Pagan world, and would ask that Divine grace may give to us a double portion of the missionary spirit, whether we labor at home or abroad.

BE IT RESOLVED, That we especially would call upon all Evangelical Institutions of sacred learning to join with us in promoting this missionary spirit in prospective ministers of the Word of God.

We would recommend that those institutions of the West, which are sundered so far from us that they have never met with us, be advised to form an Alliance auxilliary to ours, holding its session at the same time with our Alliance, and exchanging with us fraternal greetings.

We would recommend that the first regular Missionary Meeting of the several Seminaries be made with each a meeting for especial prayer and for the consideration, in the light of this Alliance, of the claims which missionary efforts in Pagan lands may have upon all students of the sacred ministry.

We would thank God for His kindness in leading us, as an Alliance, to this place which was begun by missionary labor and prayer, and has since been hallowed by a host of missionary toilers.

We would thank the citizens of Oberlin for their Christian fellowship; for their warm-hearted hospitality and for their live interest in us as an Alliance. May the God of all grace richly garrison their hearts, and bless and keep them and the institution cherished so deeply in their affections.

We would recognize the especial obligation which we owe to the Oberlin Musical Union for the music which constituted so enjoyable a part of our meeting.

BE IT RESOLVED, That we gird ourselves for promoting the Missionary interest in our several Seminaries, and shall endeavor to arouse others as we have been aroused to the crying needs of the Pagan world. We would call upon the Church for a greater liberality to the cause of Missions, upon the ministry for a greater willingness to labor in any field. We would supplicate the throne of grace more earnestly for the success of Christian effort in every land and clime.

To the Lamb, who was slain for us, we will ascribe dominion and power and glory, both now and forever; Amen!

J. ALEX. ADAIR, Lane Seminary, *Chairman*.
A. M. SCHMIDT, Lancaster Seminary.
R. A. JERNBERG, Chicago Cong'l Seminary.
JOHN P. TYLER, Alexandria Seminary.
WALLACE McMULLEN, Drew Seminary.

IV.
FINANCIAL REPORT OF CONVENTION
COMMITTEE.

RECEIPTS.

From	Julian Wadsworth, <i>Treasurer</i>	\$117 44
"	Moravian Seminary.....	5 95
"	Bates College.....	6 25
"	Chicago College (Presbyterian).....	24 25
"	Oberlin College.....	10 15
"	Hartford College.....	15 80
"	Allegheny College (United Presbyterian).....	10 55
"	Garrett Biblical College.....	26 60
"	Boston University.....	21 88
"	Union Seminary.....	43 90
"	Lane Seminary.....	13 30
"	Bangor Seminary.....	7 35
"	Tallegda Seminary.....	2 45
"	Crozer Seminary.....	15 05
"	Chicago Seminary (Congregational).....	17 85
"	Western Seminary.....	18 55
"	Wittenberg Seminary.....	3 05
"	Correspondence and Publication Committee.....	24 51
"	Gettysburg Seminary.....	12 00
"	Rochester Seminary.....	16 10
"	Princeton Seminary.....	43 75
"	Morgan Park Seminary.....	17 15
"	Union Biblical Seminary.....	10 35
"	Pacific Seminary.....	2 80
"	New Brunswick Seminary.....	8 25
"	Lincoln University.....	4 55
"	Auburn Seminary.....	15 25
"	Newton Seminary.....	17 15
"	Westminster Seminary.....	3 15
"	Yale Divinity Seminary.....	35 00
"	Lancaster Seminary.....	8 40
"	Hamilton Seminary.....	14 00
"	Alexandria Seminary.....	10 50
"	Hartwick Seminary.....	2 10
"	Hamton Sidney Seminary.....	16 10
"	Andover Seminary.....	9 80
"	Drew Seminary.....	21 00
"	Cumberland University.....	7 30
	Total.....	\$659 58

DISBURSEMENTS.

For Expenses of Executive Committee.....	\$156 98
" " " Convention.....	66 32
" " " Speakers.....	92 00
" Correspondence and Publication Committee.....	75 25
" Printing.....	56 37
Total.....	\$446 92
To Balance.....	212 66
Total.....	\$659 58

GEO. W. HILL,
Treasurer.

FINANCIAL REPORT OF CORRESPONDENCE AND PUBLICATION
COMMITTEE FOR 1885.

DR.

To Executive Committee (1885) for Expenses.....	\$ 15 25
" Publication " (1884).....	1 10
" Sales of Fifth Annual Reports, '84.....	2 45
" " " Sixth " " '85.....	294 00
Total.....	\$312 80

CR.

By Committee Expenses.....	\$ 51 49
" Printing and Issuing Report, '85.....	197 76
Total.....	\$249 25
Balance Paid to C. A. Clark.....	63 55
Total.....	\$312 80

Respectfully,
GEO. K. FRASER,
Chairman.

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, it shall, 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-committees 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.

ROLL OF SEMINARIES AND STATISTICS
FOR 1885 AND 1886.

DENOMINATION.	SEMINARY AND LOCATION.	In Course during 1885-6.	Class of 1886.	Class of 1886 to Foreign Field.	Class of 1886 to Home Field.	In Course 1886-7.
Baptist.....	Baptist Union, Morgan Park, Ill.....	82	13	2	6	80
Baptist.....	Crozer, Chester, Delaware County, Pa.....	50	12	1	4	50
Baptist.....	Hamilton [Madison Univ.], Hamilton, N. Y.....	48	10	5	.....	50
Baptist.....	Newton, Newton Center, Mass.....	51	12	0	.....	64
Baptist.....	Rochester, Rochester, N. Y.....	101	16	1	4	100
Baptist.....	*Jeremiah Vardman, Liberty, Mo.....	.....	.....	.....	.....	.....
Baptist.....	*Normal and Theol. Institute, Selma, Ala.....	.....	.....	.....	.....	.....
Free Baptist.....	Bates College, Lewiston, Me.....	23	5	.....	.....	29
Free Baptist.....	*Oskaloosa College, Oskaloosa, Iowa.....	.....	.....	.....	.....	.....
Christian.....	Andover, Andover, Mass.....	55	25	.....	4	58
Congregational.....	Bangor, Bangor, Me.....	29	6	.....	1	31
Congregational.....	Chicago Congregational, Chicago, Ill.....	91	.....	.....	.....	.....
Congregational.....	*German Congregational, Crete, Neb.....	.....	.....	.....	.....	.....
Congregational.....	*Fisk University, Nashville, Tenn.....	46	14	1	1	.....
Congregational.....	Hartford, Hartford, Conn.....	48	8	3	2	53
Congregational.....	Oberlin, Oberlin, Ohio.....	.....	.....	.....	.....	.....
Congregational.....	*Pacific, Oakland, Cal.....	.....	.....	.....	.....	.....
Congregational.....	*Talledega, Ala.....	.....	.....	.....	.....	.....
Congregational.....	Yale Divinity School, New Haven, Conn.....	108	31	2	7	107
Congregational.....	Theological Seminary, Alexandria, Va.....	30	4	0	4	41
Prot. Episcopal.....	Philadelphia, Philadelphia, Pa.....	20	.....	.....	.....	.....
Prot. Episcopal.....	*Divinity School, Cambridge, Mass.....	41	13	.....	4	43
Prot. Episcopal.....	Gettysburg, Gettysburg, Pa.....	6	.....	.....	.....	.....
Ev. Luth. (Gen Syn).....	Hartwick Seminary, Otsego County, N. Y.....	.....	.....	.....	.....	.....
Ev. Luth. (Gen Syn).....	*Missionary Institute, Selens Grove, Pa.....	.....	6	.....	2	12
Ev. Luth. (Gen Syn).....	Wittenberg, Springfield, Ohio.....	.....	.....	.....	.....	.....
Ev. Luth. (Gen Syn).....	*Clark University, Atlanta, Ga.....	.....	.....	.....	.....	.....
Meth. Episcopal.....	*Boston University, Boston, Mass.....	100	32	.....	3	86
Meth. Episcopal.....	Drew, Madison, N. J.....	103	9	1	1	119
Meth. Episcopal.....	Garrett Biblical Institute, Evanston, Ill.....	.....	.....	.....	.....	.....
Meth. Episcopal.....	*Central College, Nashville, Tenn.....	.....	.....	.....	.....	.....
Meth. Episcopal.....	*New Orleans University, New Orleans, La.....	.....	.....	.....	.....	.....
Meth. Episcopal.....	*Bennett Seminary, Greensboro, N. C.....	58	4	.....	.....	60
Meth. Episcopal.....	Vanderbilt University, Nashville, Tenn.....	16	4	.....	1	15
Meth. Episcopal.....	Westminster, Westminster, Md.....	14	.....	.....	.....	.....
Meth. Epis. South.....	Moravian Seminary, Bethlehem, Pa.....	40	16	.....	1	50
Meth. Protestant.....	Auburn, Auburn, N. Y.....	7	.....	.....	.....	.....
Moravian.....	German, Bloomfield, N. J.....	47	13	.....	6	48
Presbyterian.....	Lane, Cincinnati, Ohio.....	.....	.....	.....	.....	.....
Presbyterian.....	*Lincoln University, Lincoln, Pa.....	100	26	4	5	108
Presbyterian.....	McCormick, Chicago, Ill.....	145	57	1	6	156
Presbyterian.....	Princeton, Princeton, N. J.....	128	37	4	1	134
Presbyterian.....	Union, New York City.....	77	18	1	3	67
Presbyterian.....	Western, Allegheny City, Pa.....	29	19	1	4	25
Presbyterian.....	Cumberland University, Lebanon, Tenn.....	48	.....	.....	.....	.....
Cumberland Pres.....	Union, Hampden Sidney, Va.....	33	12	.....	6	37
Southern Pres.....	Allegheny, Allegheny City, Pa.....	24	12	4	6	30
United Presbyterian.....	Xenia, Xenia, Ohio.....	23	12	2	1	21
United Presbyterian.....	Theological Seminary, New Brunswick, N. J.....	.....	.....	.....	.....	.....
Ref. Ch. in America.....	*Heidelberg, Tiffin, Ohio.....	26	11	.....	11	29
Ref. Ch. in U. S.....	Lancaster, Lancaster, Pa.....	45	10	.....	3	40
Ref. Ch. in U. S.....	Union Biblical, Dayton, Ohio.....	.....	3	1	1	16
United Brethren.....	Theo. Dep't, Hillsdale College, Hillsdale, Mich.....	.....	.....	.....	.....	.....

* No statistics received.

ROLL OF DELEGATES.

Baptist.

BAPTIST UNION THEOLOGICAL SEMINARY, MORGAN PARK, ILL.

E. R. Curry,	S. E. Price,	F. L. Anderson,
Will P. McKee,	J. Oliver,	Emil Tribold,
Richard J. Temple,	E. C. Maryatt,	August Broholm,
	W. M. Walker.	

CROZER SEMINARY, CHESTER, PA.

Emory W. Hunt,	C. A. Gardner,	Geo. W. Quick,
	A. F. Williamson.	

NEWTON THEOLOGICAL INSTITUTION, NEWTON CENTER, MASS.

Edward P. Tuller,	J. M. Long,	W. B. Hutchinson,
	J. L. Dearing.	

HAMILTON THEOLOGICAL SEMINARY, HAMILTON, N. Y.

W. L. Swan,	George Jackson,	E. J. Miller,
	C. H. Dodd.	

ROCHESTER THEOLOGICAL SEMINARY, ROCHESTER, N. Y.

J. S. Kneeland,	J. P. Corrin,	F. H. Young.
F. W. Lockwood,		J. Heimrichs.

Free Baptist.

THEOLOGICAL DEPARTMENT HILLSDALE COLLEGE, HILLSDALE, MICH.

Edwin Ewell.

BATES THEOLOGICAL SCHOOL, LEWISTON, MAINE.

Geo. B. Hopkins.

Congregational.

OBERLIN THEOLOGICAL SEMINARY, OBERLIN, OHIO.

F. W. Bates,	W. H. Pound,	L. L. Doggett,
A. A. Berle,	H. H. Russell,	G. M. Hurst,
C. A. Clark,	A. M. Spangler,	B. H. Burt,
J. P. O'Brien,	W. L. Tenney,	D. L. Hilliard,
J. Lendingham,	C. A. Vincent,	W. A. Griffiths,
J. H. J. Rice,	D. W. Blakely,	J. Stroyer,
G. B. Waldron,	A. W. Terry,	E. B. Clemmer,
W. F. McMillen,	J. P. Brown,	P. A. Harding,
A. E. Bradstreet,	S. N. Brown,	R. J. Smith,
J. E. Callom,	J. P. Milligan,	C. W. Price,
H. Davies,	A. L. Chase,	A. Grey,
F. W. Davis,	F. T. Bastel,	F. Anderegg,
R. H. Edmunds,	H. O. Allen,	J. Lewis,
F. S. Forbes,	L. F. Miskoosky,	D. Stanoff,
J. M. P. Metcalf,	J. H. Rose,	J. Prucha,
H. Nyce,	K. Yuasa,	J. Rundus,
B. H. Paul,		G. W. Rexford.

ANDOVER THEOLOGICAL SEMINARY, ANDOVER MASS.

Chas. W. Luck,	Albert D. Smith.
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BANGOR THEOLOGICAL SEMINARY, BANGOR MAINE.

Charles Harbutt.

CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILL.

R. A. Jernberg,	G. H. Gregorian,	F. V. Jones,
Dana W. Bartlett,	C. F. Wood,	H. A. Cotton,
E. T. Harper,	John Sattler,	H. A. Risser,
J. D. Fairfield,	Edward A. Tuck,	W. W. Lloyd.
Geo. S. Bates,	N. F. Douglass.	

YALE DIVINITY SCHOOL, NEW HAVEN, CONN.

Walter M. Ellis,	Alex. Milne,	Albert W. Hitchcock.
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HARTFORD THEOLOGICAL SEMINARY, HARTFORD, CONN.

S. A. Barrett.

Episcopal.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY, ALEXANDRIA, W. VA.

Geo. Gordon Smeads,	John B. Tyler.
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Lutheran.

EVANGELICAL LUTHERAN THEOLOGICAL SEMINARY, GETTYSBURG, PA.

W. W. Anstadt,	D. R. Becker,	H. G. Buehler,
C. M. Sandt,		O. G. Klinger.

EVANGELICAL LUTHERAN THEOLOGICAL SEMINARY, SPRINGFIELD, O.

E. Lee Fleck.

Methodist.

DREW THEOLOGICAL SEMINARY, MADISON, N. J.

Wm. P. Frisbee Ferguson,	Wallace McMullen.
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GARRETT BIBLICAL INSTITUTE, EVANSTON, ILL.

W. H. Pierce,	R. S. Finley,	J. W. Edwards,
A. N. Simmons,	C. W. Simmons,	F. H. Northrop,
Enas Holt,	W. W. Carlton,	G. W. Roderick,
	A. E. Smith.	

VANDERBILT UNIVERSITY, M. E. CHURCH SOUTH, NASHVILLE, TENN.

Thos. A. Hearn.

WESTMINSTER THEOLOGICAL SEMINARY, WESTMINSTER, MD.

J. D. Corbin.

Presbyterian.

M'CORMICK THEOLOGICAL SEMINARY, CHICAGO, ILL.

R. D. Irwin,	F. A. McGraw,	Peter Doychoff,
E. W. St. Pierre,	V. F. Partch,	J. M. Ross,

G. L. Washburn,	George Runciman,	B. B. Bier,
F. P. Lawyer,	R. M. Davidson,	J. S. Moore,
J. H. Fleming,	W. C. Atwood,	N. E. Clemensen,
E. B. Hubbell,	S. Conybeare,	E. G. Ritchie,
J. T. Findley,	W. C. Covert,	Wm. W. Coe,
O. Guthe,	D. L. Gifford,	W. E. Finley,
W. F. Baird,	Wm. Lane,	W. H. Reynolds,
J. M. Leonard,	S. A. Moffatt,	C. M. Brown,
	M. L. Tressler,	

PRINCETON THEOLOGICAL SEMINARY, PRINCETON, N. J.

G. B. Bell,	C. E. Fisk,	W. M. Tufts,
W. H. Bradley,	M. C. Gabrielian,	H. C. Herring,
F. S. Curtis,		E. B. McGilvary.

AUBURN THEOLOGICAL SEMINARY, AUBURN, N. Y.

Louis F. Esselstyn,	Fred. W. Palmer,	James B. Rodgers,
	Chas. Ragbir,	

WESTERN THEOLOGICAL SEMINARY, ALLEGHENY, PA.

J. C. Ambrose,	Ben. Harrop,	H. F. Means,
W. J. Boone,	E. G. Haymaker,	J. C. Mechlin,
H. A. Campbell,	Geo. H. Hill,	R. P. Miller,
J. Bruce Caruthers,	Edgar F. Johnston,	J. C. Pickens,
Frank H. Chalfant,	U. S. G. Jones,	M. Rutherford,
John P. Davis,	C. M. Junkin,	Wm. Sangree,
J. B. Dunlap,	L. E. Keith,	E. P. Sloan,
J. A. Eakin,	J. B. Lyle,	J. V. Stevenson,
E. S. Farrand,	C. R. McCracken,	R. C. Van Eman,
H. O. Gilson,	J. A. McKamey,	B. C. Vaughn,
	Chas. Herron,	

LANE SEMINARY, CINCINNATI, OHIO.

J. A. Adair,	W. S. Nelson,	J. A. Markham,
Thomas Turnbull,	J. P. Hutchinson,	J. A. Silsby,
E. M. Ball,	L. J. Kuhn,	J. J. Hopkins.

WOOSTER COLLEGE, WOOSTER, OHIO.

S. S. Palmer,	E. M. Pinkerton.
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CUMBERLAND UNIVERSITY, LEBANON, TENN.

E. E. Morris.

UNION THEOLOGICAL SEMINARY, NEW YORK CITY.

J. E. McConnell,	J. B. Clarke,	J. M. Philputt.
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United Presbyterian.

XENIA THEOLOGICAL SEMINARY, XENIA, GREENE CO., OHIO.

J. K. Montgomery,	G. J. Findley,	J. S. Crawford,
G. W. Morrison,		J. O. Ashenhurst.

ALLEGHENY U. P. SEMINARY, ALLEGHENY, PA.

Albert Flick,	J. W. Harsha,	J. M. Jamieson,
Frank Getty,	G. E. Hawes,	W. H. Patterson,
W. R. Thompson,		S. N. Warden.

Reformed Church.

THEOLOGICAL SEMINARY, NEW BRUNSWICK, N. J.

John M. Allen,	A. Miyake,	Philip T. Phelps,
	John A. Thompson,	

REFORMED THEOLOGICAL SEMINARY, LANCASTER, PA.

J. F. Moyer,	R. C. Schiedt,	A. M. Schmidt,
	C. A. Santee.	

U. B. in Christ.

UNION BIBLICAL SEMINARY, DAYTON, OHIO.

R. L. Swain,	I. I. Gorby.
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List of Missionaries Present.

Dr. W. M. Ashore, China, representing Baptist Missionary Union.
 Rev. C. A. Stanley, China.
 Rev. W. I. Chamberlain, representing the Reformed Church of America.
 Rev. Wallace Taylor.
 Rev. Chas Kilbon, Natal, Africa.
 Rev. Benj. Laboree, Persia.
 Rev. D. L. Leonard, Utah Territory.
 Rev. Geo. Thompson, Africa.
 Rev. J. D. Davis, Japan.
 Dr. Judson Smith, Secretary A. B. C. F. M.
 Rev. A. H. Smith, North China.

Seminaries represented,	33
Delegates,	235

O. G. KLINGER, Gettysburg.
 A. W. HITHCOCK, New Haven,
Committee.