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# REPORT

OF THE

FOURTEENTH ANNUAL CONVENTION

OF THE

# AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE,

NEW HAVEN, CONN.,

OCTOBER 26-29,

1893.

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CINCINNATI, O.:

Elm Street Printing Co., 176 and 178 Elm Street.

1894.



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### HISTORICAL NOTE.

The American Inter-Seminary Alliance is the outcome of a movement which originated in the year 1879, among the students of the Theological Seminary at Princeton. At that time a circular letter was issued urging the seminaries of our land "to consider the establishment of some permanent system of Inter-Seminary correspondence on the subject of Missions." Among other things, six questions were proposed for discussion.

- I. Is the spirit of Christianity essentially a missionary spirit?
- II. What is the importance of this department of church work, and its reflex influence upon the home church?
- III. What must be argued as to the responsibility of the church?
- IV. What is the present attitude of the ministry toward missions?
- V. Why do so many pastors take so little interest in this work?
- VI. What significance attaches to the unsettled convictions of theological students on this subject?

This circular letter was followed by another sent forth by the students of Hartford Theological Seminary. It was not forgotten that in the earlier part of the century a frequent correspondence upon the subject of Missions was conducted by various seminaries; and now that an effort had been made by two seminaries toward the renewal of such a correspondence, the desire was very generally expressed that some possible plan for organized effort in the above direction might be agreed upon. In seeking to realize this desire an Inter-Seminary Convention was proposed. Twelve seminaries, viz.:—Andover, Auburn, Boston University, Drew, Hamilton, Hartford, New Brunswick, Newton, Princeton, Rochester, Union and Yale, responded by sending delegates to a preliminary conference in New York City, April 9, 1880, where the following resolution was adopted, viz.:—

"Resolved, That an Inter-Seminary Missionary Convention be held October, 1880, in New Brunswick, N. J., to consider themes bearing upon our relation to Foreign and Home Missions, both as prospective missionaries and as prospective pastors."

This Convention held October 21-24, 1880, led to the permanent organization called "The American Inter-Seminary Missionary Alliance."

The following have been the places of meeting:

1880—New Brunswick, N. J.	1887—Alexandria, Va.
1881—Allegheny, Pa.	1888—Boston, Mass.
1882—Chicago, Ill.	1889—Chicago, Ill.
1883—Hartford, Conn.	1890—Allegheny, Pa.
1884—Princeton, N. J.	1891—Nashville, Tenn.
1885—Rochester, N. Y.	1892—Auburn, N. Y.
1886—Oberlin, O.	1893—New Haven, Conn.

### JOURNAL OF PROCEEDINGS OF THE

### FOURTEENTH ANNUAL CONVENTION

OF THE

American Inter-Seminary Missionary Alliance,

NEW HAVEN, CONN.

### FIRST DAY.

THURSDAY, OCTOBER 26, 1893.

### AFTERNOON SESSION.

The Fourteenth Annual Convention of the Alliance was opened at 2:30 P.M., in the United Church of New Haven, with Mr. A. L. McClelland, of Yale, in the chair. After a service of song, Isa. liii. was read by Mr. McClelland, and prayer was offered by Rev. R. T. Cooper, of the Epworth M. E. Church.

3:00 P.M. The Executive Committee reported through its chairman, Mr. A. L. McClelland, of Yale Divinity School, nominating Mr. I. W. Allen, of the Divinity School of Chicago University, as permanent chairman of the Convention. Mr. Allen was elected. The Committee then nominated three secretaries for the Convention, Mr. L. B. Thomas, of Newton, Mass.; Mr. R. W. McLaughlin, of Oberlin, and Mr. A. O. Mullen, of Gettysburg, Pa. These also were elected. The Committee on nominations, nominated by the Executive Committee, was thus constituted: M. W. Graham, Princeton, chairman; A. L. McCann, Bangor; A. C. Kempton, Rochester; H. J. Veldman, Western; S. R. Jamieson, Xenia. These were elected.

3:15 P.M. Address: "The Missionary Outlook," by Rev. S. L. Baldwin, D.D., secretary of the Board of Missions of the M. E. Church.



4:00 P.M. Reports of progress in eleven seminaries were presented.

4:30 P.M. A welcome reception was tendered to the delegates by the ladies of the "Church of the Redeemer." Short addresses were made by the pastor, Dr. W. L. Phillips, by Prof. George P. Fisher, D.D., of Yale, by I. W. Allen, of Chicago University, and by D. Goddard, of Hartford.

#### EVENING SESSION.

7:30 P.M. After the reading of Ephes. iii., by Rev. W. J. Mutch, of the Howard Ave. Congregational Church, and prayer by Dr. Samuel Harris, of Yale, followed addresses of welcome by Rev. George B. Stevens, D.D., of Yale Divinity School, and by Rev. T. T. Munger, D.D., pastor of the United Congregational Church, of New Haven. These, in turn, were followed by an address by Rt. Rev. A. M. Randolph, Bishop of Southern Virginia, whereupon followed singing and benediction.

#### SECOND DAY.

FRIDAY, OCTOBER 27, 1893.

#### MORNING SESSION.

9:00 A.M. Devotional exercises led by J. E. Adams, of McCormick. Scripture lesson, 1 Pet. 1:21-25.

9:30 A.M. The Committee nominated as Committee on Enrollment, A. E. Kenyon, of Cobb Divinity School; E. B. Kennedy, of McCormick; A. V. Kiester, of Lancaster; J. C. Brookins, of Colgate, and G. M. Shultz, of Moravian Seminary. These were elected.

Paper: "Missions, the Bond of Unity in the Church," by Christopher Noss, of Lancaster Theological Seminary. No discussion; but prayer by E. A. Read, of Chicago University.

10:00 A.M. Paper: "The Problem of the Country Church," by Burton S. Gilman, of Andover.

10:30 A.M. Discussion of paper opened by V. C. Harring-

ton, of Andover; followed by B. S. Gilman, of Andover; H. L. McCann, of Bangor; J. L. Keedy, of Yale; J. C. Brookins, of Colgate; J. W. Harris, of Allegheny, U. P.; A. C. Kempton, of Rochester; J. W. Norris, of Yale, and J. E. Adams, of McCormick.

11:00 A.M. Reports from eighteen seminaries, as well as from Amherst and Princeton College, were enthusiastically presented and received. Then all united in the Lord's Prayer and adjourned.

#### AFTERNOON SESSION.

2:30 P.M. Song service, Mr. H. Campbell, of Allegheny Western, leader. Scripture lesson, John xv.

3:00 P.M. Paper: "The Evangelization of Japan," by J. H. Kobayashi, of Virginia Theological Seminary.

3:30 P.M. The discussion of this paper was converted into a series of questions, asked by members of the Alliance, and answered by the author of the paper, after which President H. Kozaki, of the Doshisha, and T. Okamoto, of Union, spoke.

4:00 P.M. Address: "Missions in India," by Rev. Robert A. Hume.

4:30 P.M. Through a misunderstanding, Mr. L. D. Wishard did not arrive until the evening session. His place was taken by Rev. A. H. Hubbard, from Foo Chow, who gave an address on "Missions in China."

Benediction by Rev. R. A. Hume.

#### EVENING SESSION.

7:30 P.M. The Committee on Nominations reported as Committee on Resolutions, Mr. W. L. Beard, of Hartford; G. M. McClelland, of Fisk University, and Mr. J. Pfeifer, of Rochester (German). These were elected.

After the reading of John xiv., by Rev. Cooper, and prayer by Dr. W. L. Phillips, the address "The Mission of the Spirit in Missions," was delivered by Rev. A. J. Gordon, D.D., of Boston.



After singing "Come, Holy Spirit, heavenly dove," ensued a short season of prayer and conference, conducted by Dr. Gordon, who also pronounced the benediction.

### THIRD DAY.

SATURDAY, OCTOBER 28, 1893.

#### MORNING SESSION.

9:00 A.M. Devotional exercises, Mr. H. T. Pitkin, of Union, leader. Numerous brief prayers.

9:30 A.M. Paper: "Medical Missions," by E. A. Read, of the Divinity School of Chicago University.

10:00 A.M. Discussion of paper opened by I. W. Allen, of Chicago University, followed by Prof. E. L. Curtis, D.D., of Yale, and Rev. A. H. Hubbard, of Foo Chow.

10:20 A.M. Address: "Grit," by Rev. Charles F. Goss, of the Madison Ave. Presbyterian Church, New York City.

11:00 A.M. Address postponed from Friday 4:30 P.M.: "The Volunteer Movement," by L. D. Wishard, Foreign Secretary International Y. M. C. A.

11:25 A.M. Statement concerning the Volunteer Movement and announcement of its coming convention, to be held at Detroit, February 26 to March 2, 1894, by J. E. Adams, of McCormick.

11:35 A.M. Cause of the "Christian Workers" presented by Rev. J. C. Collins, of New Haven. Attention was called to the Atlanta convention.

11:40 A.M. Business Session.

The Nominating Committee reported as follows:

As members of the Executive Committee for 1893-1894, H. S. Lawrence, Wittenberg, chairman; D. R. Gordon, Xenia; W. R. Farmer, Allegheny Western; R. S. Goldsby, Chicago Congregational; A. L. Cowell, Union Biblical.

As members of the Correspondence and Publication Committee for 1893-1894, A. E. Renn, Wittenberg, chairman; W. L. Van Nuys, Princeton; A. Flint, Bangor; H. Van Der Ploeg, Western Seminary, Holland, Mich.; L. G. Luckenbach, Moravian.

As chairman of the Transportation Committee for 1893-1894, J. D. Simon, Wittenberg.

"We recommend that W. L. Van Nuys, Princeton, be appointed chairman of a sub-committee to enlist the Episcopal seminaries, not already members, in the work of the Alliance."

Respectfully submitted,

M. W. GRAHAM, Princeton, Chairman.

H. L. McCANN, Bangor.

A. C. KEMPTON, Rochester.

H. J. VELDMAN, Western.

S. R. JAMIESON, Xenia.

The report of the Correspondence and Publication Committee was then presented and adopted.

The report of the Executive Committee was accepted after its three resolutions were individually taken up and adopted by a unanimous vote.

#### AFTERNOON SESSION.

2:30 P.M. Devotional exercises, F. A. Brewer, of Hartford, leader. Scripture lesson, John iv.

3:00 P.M. Paper: "St. Paul as a Missionary," by J. T. Spangler, of Union Biblical Seminary.

3:30 P.M. Address: "City Mission Work" as done among the lower classes in New Haven at the Welcome Hall Mission, by Miss Mary E. Remington.

4:00 P.M. Address: "The Church's Responsibility for the Immediate Evangelization of the World," by Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.

Prayer and benediction by Dr. W. L. Phillips.

#### EVENING SESSION.

7:30 P.M. After the reading of Isa. xlix.: 8f. and Rev. ix.: 5f. by Rev. A. H. Hubbard, prayer was offered by Prof. Geo. E. Day, D.D., of Yale. Appointments to the different pulpits and C. E. Societies and Missions, were then announced.

The minutes of the Convention being called for, it was moved



and seconded that they be referred to the Publication Committee for revision. Carried.

The Committee on Resolutions presented its report. Adopted.

Address: "The Missionary's Helpers," by Rev. H. P. Beach, of Springfield, Mass.

Address: "The Christian Movement among the Students of Asia," by L. D. Wishard.

Prayer by Mr. Wishard. Benediction by Rev. H. P. Beach.

#### FOURTH DAY.

SUNDAY, OCTOBER 29, 1893.

9:00 A.M. Consecration meeting, led by L. D. Wishard, opened with singing and prayer; "Christ in Prayer" was the theme; personal consecration was emphasized; needs and obstacles were presented, whereupon followed a season of earnest prayer, closed by a hymn of praise.

#### AFTERNOON SESSION.

3:00 P.M. J. G. Scott read Rom. x. Rev. W. J. Mutch offered prayer.

Address: "The Japanese," by President H. Kozaki, of the Doshisha.

Address: "The Jaffnese," by W. W. Wallace, formerly of Jaffna College, Ceylon, now of Yale Divinity School.

Address: "Workers for India," by Rev. Robert A. Hume.

Address: "A Word for China," by Rev. H. P. Beach.

Adjournment, after all had joined in the Lord's Prayer.

#### EVENING SESSION.

7:30 P.M. The closing session of the Fourteenth Convention of the Alliance opened with the introduction of Dr. Munger, by the President, Mr. I. W. Allen. Dr. Munger thereupon took charge of the devotional exercises. After singing "Come, thou Almighty King," John xii. 8f. was read by Rev. W. S. Rainsford,

D.D. After prayer, by Dr. Munger, and singing "Onward Christian Soldiers," the address of the evening was made by Dr. Rainsford. "How firm a foundation ye saints of the Lord" was sung; a collection for the benefit of the Volunteer Movement was taken; and under the leadership of Mr. L. D. Wishard, the farewell meeting was begun by singing "From Greenland's Icy Mountains." After a few moments of silent prayer, "Nearer my God to Thee" was sung very softly. After numerous brief remarks, chiefly as to the various speakers' relations to foreign work; after a series of fervent, short prayers, the convention rose, and with joined hands, sang "Blest be the tie that binds"; then, after a word of prayer, and the benediction, pronounced by Mr. Wishard, the Fourteenth Annual Convention of the Alliance closed its busy, well-occupied, profitable and inspiring sessions.

L. B. THOMAS,

R. W. McLAUGHLIN,

A. O. MULLEN,

*Secretaries.*



## ADDRESSES.

### I.

#### ADDRESS OF WELCOME.

PROF. GEORGE B. STEVENS, D.D., YALE DIVINITY SCHOOL.

To me has been assigned the very pleasant duty, Brethren of the Alliance, to speak a few words of welcome to you on behalf of the Yale Divinity School. These words of welcome I can speak with great heartiness for many reasons which occur to me. I welcome you here on account of what we expect to receive from you and from your assembling together here among us. I understand that in other places where the meetings of the Alliance have been held, the meetings have proved a great impetus and inspiration especially to missionary interests and work; we have, therefore, every reason to believe that this will be the case with us and that we shall receive much advantage from your assembling together in association with us.

I also welcome you here on behalf of the Yale Divinity School because of what you represent. You are meeting in connection with an institution which is composed in its student body of representatives of almost all the principal branches of Protestant Christendom. For many years it has been the case that our students here came not only from various sections of the country and various countries but from various churches or denominations. You also represent various churches or branches of the church of Christ. Your meeting, therefore, seems very much in line with our own life. It has been true here, I think, for a number of years that many of the instructors in the institution have not been acquainted, unless when they previously happened to be, with the various church relations of the students who are here. I remember a few days ago to have fallen in with a graduate from our school of two or three years ago, who has been now two or three years in the pastorate, and to have learned incidentally what were his church relations. I had always supposed during the five years I had known him that he was a Congregationalist and a Congregational minister but I found he was a Methodist and always had been. This is only an example of the ignorance on our part in many cases of the students' church connections. We do not concern ourselves so much for those points in which Christians

differ among themselves; we concern ourselves, or endeavor to do so, with the catholic truth of Christianity and with the catholic interests of the church of Christ. It is precisely in line with this idea that your organization is made and your meetings are held. You represent various branches of Protestant Christendom and you are engaged in your meetings with what is universal in our religion, with those interests which are common to us all, irrespective of our differences; you emphasize what is common and fundamental in our Christianity, and on this account we gladly welcome you here.

But there is perhaps a reason lying deeper still why we are interested in your assembling here in connection with us. I understand it to be the main purpose of this Alliance to lay emphasis upon the missionary idea and to excite in theological students an intelligent interest in Christian missions, foreign and home. We believe that this is the true idea of the Gospel. We believe that Christianity is essentially missionary and that any one who fails to apprehend this feature of it fails to apprehend its very genius. I have often heard, as you have heard, Christian people speak in a depreciating manner of Christian missions, especially of foreign missions, and I have always found it difficult to refrain from saying to such, "What a pity that you seem not to believe in the religion which you profess; What a pity that you should so fail to apprehend the very nature and the very genius of Christianity as to think lightly of the progress of the Kingdom of God in the world that lies without." The founder of our religion certainly apprehended his Gospel as a missionary Gospel. His Gospel was a message, a message to be proclaimed by human instrumentalities; and among the most prominent of His commands was the one to go into all the world and proclaim this message to all mankind. So also did His Apostles understand that Christianity was a missionary religion in its very idea. Look at the Apostle Paul! He cannot think of himself as a Christian at all without thinking of himself as a missionary and he associates with the very idea of his call into the Christian life, the idea of his effort to extend the knowledge of the Gospel to those who were without, that he might by all means save some, that he might preach the unsearchable riches of Christ, that he might carry the Gospel to the dark world, that is without the knowledge of it. That was his motto. That is the motive that lies behind all his action; and so with all the Apostles, so with the whole early church. They apprehended their religion as a missionary religion in its very idea. It is a mission first, midst and last. God has sent His Son into the world and He sends us also into the world, and how can any man depreciate the missionary idea and the missionary effort when he reads those words of our Saviour, "As the Father hath sent me into the world even so send I you into the world."



I understand, as I said, that what you magnify especially in your meetings is the missionary idea. There can be no greater, there can be no truer idea. Other purposes you have, but they are subordinate, they are secondary to this. I sum it all up then: we welcome you here on account of what we hope to derive from you; we welcome you here on account of what you represent; we welcome you on account of those interests which you all have at heart, and we most cordially and most earnestly desire the blessing of Heaven and the guidance of God's Spirit for you in all your sessions and deliberations.

## II.

## ADDRESS OF WELCOME.

REV. T. T. MUNGER, D.D.

Before leaving my house this evening I remarked that I was about to come to this meeting where I was expected to make an address of welcome, and I received a word of advice from a source which I am very apt to heed to make it short, a thing which I do not always do. I am asked to make an address next Monday evening before some one of our local societies and one of the wise ladies, who perhaps has occasion to hear me often, said she hoped the remarks would be brief; and I seldom preach but from some source or other, I am told the sermon is too long; but with such a pressure upon me and so good an example as I have had in the address already made, I hope I shall be at least short. The only trouble is to compress into shortness the heartiness of the welcome which I am about to extend to you and which I do hereby extend.

I am asked to speak not simply for myself as the pastor of the church which opens its doors to you but for the pastors of the city. I am not able to speak as having had any intercourse with them in respect to the meeting or exchange of views; I do not need that. I know how they all feel in respect to your coming here, and I know how they feel in regard to missions, and I can offer you the heartiest welcome in their behalf, not only because you are our younger brethren in the ministry already, but because of the great work which many of you have set before you. Any collection of ministers would secure a hearty welcome from us. Any collection of theological students would receive a most hearty welcome from us. But the meeting of those who have conceived of the Gospel in its largest sense and have received the very secret of its message as it has been spoken of this evening, who have received it into their hearts in that sense, would have a special welcome and I have no doubt they would sustain me in the

welcome here. I look into your faces not only with brotherly kindness and friendliness and sympathy but with something of reverence, for you have taken your place immediately behind the Saviour and have, in a real sense, in anticipation taken up His cross and are following in a literal way His command to go into all the world and preach the Gospel to every creature. And so in their behalf I welcome you here.

We are glad to have you come to this church. It is not very ancient, only a hundred and fifty years. It was built during the last war with Great Britain, but such as our age is and such as our church is we open it to you. I think if the timber were to speak out of the wall it would not say anything very bad to you, perhaps some words of useful suggestion you might hear.

We are glad to receive you into our homes. As householders we have hardly had a chance to look into your faces yet, but we shall be glad to know you in that relation and as is so often said when guests are entertained, we trust you will leave a blessing as well as receive one.

I am glad to welcome you to New England, and I think this must mean a good deal to some of you. In going down to the Church of the Redeemer this afternoon I fell in with one of your number, and by well directed Yankee questioning I found he was from Ohio and was a member of the United Brethren Church. I said to him, "You have come a long way to attend this meeting and perhaps you have never been in New England before." No, he had never been in New England before and all was new to him and such must be the case with many of you. I hope you will get a good taste of New England before you leave, and that as you breathe its air you will feel its spirit.

Something has been said of the Seminary here. I hope some of you will stay long enough—and perhaps I may speak of it more freely than the other brother who has preceded me—I wish you could stay long enough to catch the spirit of our Seminary. It is true a man may go through his theological course here and be on intimate relations with his instructors, and it may happen and happen very naturally that the instructor will not know to what church he belongs, but there will be no mistake about a certain heartiness and breadth of thinking, and charitableness of opinion, and broad toleration. Indeed, being not of the Seminary directly, I may say that a peculiar spirit of Christian charity and toleration and sympathy prevails amongst the students and instructors, and more perhaps on the part of the instructors to the students than of the students to one another because it takes some time of living in the world to learn the broad and tolerant spirit of Christian thinking.

I think, speaking from a missionary standpoint, I can welcome you to a



better New England than you would have found three weeks ago. If you had come a month or a year ago you would not have found us on very good missionary ground. You all know it. We all know it, and so there is no hesitation in speaking of it. If you had come to us a year ago you would have noticed that we spoke of some things pertaining to missions and missionary operations with bated breath; at least you would, if you had asked *me* to speak to you, but I am glad to say that all this is past and perhaps so entirely past that I should not speak of it. Yet it is not necessary to the best result that it should be utterly forgotten. It is well when we have had a great pain to remember it a little in order to appreciate the feeling of relief when it is taken away. This American Board business has been well and wonderfully settled. It was the hand of God; it was the logic of events; it was a case that plowed its way through that Board out to its blessed conclusion. That is all over and with it all the mist and darkness is past. There has not been in ten years so good a state of things with respect to missions in New England as there is to-day and I do not believe there ever was. Some things have been settled. Theology has been—I speak of it as it is sometimes used in a semi-offensive way—theology has been relegated to the background, and Christian service, Christian character, missionary fitness, common sense in missions have been brought to the foreground. It required ten years to do it, but it has been done. I certainly hope that none of you who are connected with other denominations and may serve on other boards of missions will ever be called to pass through what we have. If you see any signs of such trouble arising, look to us and take warning.

I will leave this subject because I am afraid I have exceeded the advice which I have received and the example that has been set, and I want to say another word, for it is simply the pouring out of my own heart and feeling as I look into your faces. As I took the hand of our brother from Virginia and remembered how every Sabbath whenever he fulfils his office he repeats the great confession, "I believe in the communion of saints," my heart went out to him and it goes out to you as I stand before you. We represent many denominations but we are all one in this. I wish before we close we might join in that great confession in order that we may repeat with special emphasis that phrase of it, "I believe in the communion of saints." There is a reality in it which tongue can not convey—the communion of saints, the love of one redeemed soul for another and the love in our souls for all humanity because all have been redeemed. This is a reality and we have a special fulfilment of it as we come together. I do not think we can overestimate the value of such gatherings as this. I attach immense importance to the parliament of religions that was held in Chicago,

simply because Christians were brought together and missionary interests were brought into the foreground.

It is a matter of the greatest importance and value that you have come together from so wide a variety of denominations and meet simply as Christians. It is an attempt on the part of Christianity to realize itself and to become itself. It can not be that Christianity will much longer go on in this way, the garment of Christ not only rent but torn in tatters. It must be that the Spirit of Christianity which more and more is being learned through the consciousness of Christ, will bring us together. And let me say that Mr. Robert Hume, when he comes to speak to you, will speak on the same subject, and he can speak with authority. I think before missions can ever be successful in the East where the ethnic religions prevail, they must come from a Christianity which is not divided. You can not make one who is born to an ethnic religion and who has been trained to it and who knows enough to think about it, you can not make him understand how a Christianity which has not in a certain sense become ethnic can be a true religion and one worth thinking about. Before we can make an impression as missionaries upon India we must go from a Christian country, and from one church, not a formal unity necessarily, but such a union that we shall make one impression.

Now with this thought, which I fear has passed beyond the word of welcome I was asked to speak, I will take my seat, thanking you for coming, hoping that you will have pleasant sessions here, that you will find yourselves in friendly and hospitable abodes, as I know you will, and that you will go hence bearing good influences, as I am sure you have brought them to us.

### III.

#### THE MISSIONARY OUTLOOK.

REV. S. L. BALDWIN, D.D., SECRETARY OF BOARD OF MISSIONS  
OF M. E. CHURCH.

*Mr. President and Brethren of the Inter-Seminary Alliance:*

It is with great pleasure that I come to you, though I found it somewhat difficult to get here, owing to rush of business in our missionary fields at present. But it is always a pleasure to meet the brethren of the Seminaries, who are preparing for the Christian ministry, and many of whom are preparing for the missionary work. I might say in one regard, the missionary outlook is just as good as it always has been and no better. You remember that one of the early missionaries was asked his opinion concerning the prospects of converting the heathen, and his answer was, "Just as bright as the



promise of God." That promise is true to this day. When we look in that direction the outlook is always good; in the darkest hours just as good as in the days that are brightest.

I had the pleasure of standing alone one Sunday afternoon by the haystack monument of Williams College, and I thought as I looked at the date of the day when those devoted brethren went out and prayed by the haystack for the conversion of the world, and consecrated themselves to the work of foreign missions, I thought, 1806, it is not so very long ago since the birth of the foreign missionary idea. It is within this century and about the same distance from the beginning of the century that we are now from its end. We must go back to that period to make our comparison, if we would get the idea of what the outlook is.

What is the outlook to-day in the Sandwich Islands, for instance, compared with what it was a little over half a century ago? Go back to those times. You must think of a degraded savage population. God wondrously prepared them for the missionaries whom he was preparing for them. Certain circumstances led to the general disbelief in the power and efficacy of the idols they had been worshipping. People began to find out somehow, that the Taboo was not so much to be feared as they had supposed. The Queen who began to have her children eat with her, contrary to the Taboo, found that no immediate discomfort or injury came to her on that account. Others who ventured to violate the rules, found out the same thing; there came to be a spirit of incredulity in regard to what their priests had long taught them, and in one of those singular uprisings which will sometimes take place, they overthrew their system of religion altogether and abandoned their gods. To-day there are no savages, no idolators in the Sandwich Islands. Instead there is a nation of Christian people. The work of the American Board essentially accomplished this years ago.

And, so if we should go around the island world, we should find very much the same condition at the Fiji Islands. It is reported to-day, that out of 110,000 people, who constitute the entire population of the island, over 90,000 men, women and children, are found in their places in church on the Sabbath day, and the king of the Fiji Islands, rejoices rather more in his position as a local preacher in the Wesleyan Church, than he does in his title as King of the Fiji Islands.

It is not necessary to speak of the wondrous changes in Madagascar, and of the great multitude of Christian people to be found in that populous island. Think of those earnest, devoted Christian men, going among savages as our missionaries did in the early years; going with such devoted faith, that when, as one came back a few years ago to the island from which he had gone and found that the three others who went with him were killed,

and that their flesh had been eaten by the savages, he asked, "How many of you are willing to go with me, and take the Gospel where they need it so much?" He had perhaps better success there, than he might have had in these excellent theological seminaries in the United States. For when after telling that story, and asking the question, "Who of you are willing to go with me on this mission?" they were on their feet as soon as the question left his lips, and he selected three or four of the best of them. And so if you would go around the entire circle of the world, you would find very much the same thing.

But what is the outlook in some of the great missionary fields of the Orient? Let us stop for a moment at Japan, and call to mind the fact, that the entire history of the Protestant Church in Japan is comprised within less than a quarter of a century. I remember that during my visit to that Empire twenty-two years ago, no Protestant Missionary was then permitted to preach the Gospel. The edicts against Christianity were still in force, and nowhere in the Empire was there any effort to preach the Gospel of our Lord and Saviour. There was no Protestant Christian church, no Protestant Christian people, unless perhaps a few who professed the name of Jesus. To-day we have between forty and fifty thousand Protestant communicants in that Empire. We have active, aggressive Christianity taking on very largely the type of independence, which, while it is a little troublesome to our missionary members and secretaries, nevertheless indicates those characteristics among our Japanese Christians, which are so very desirable in a people among whom we desire to establish, as soon as as possible, a safe and self-propagating Church. Revivals of religion are not uncommon. There have been scores of persons crowding to testify their desire to know Jesus Christ as their personal Saviour.

Spencer of our work in Nagasaki, said to me a year ago, that when the revival spirit was prevailing in Nagasaki, it became necessary in both of our seminaries, among the young women and men, to stop all exercises, so intense was the interest of these pupils for their own personal salvation; and for the time Geography, Arithmetic and every study was laid aside, while pupils and teachers united in pleading with God for their personal salvation; and the result in the girls' school was that every one, without a single exception, became a professor of Christ. The result in the boys' school was the same, with one exception. That one, who found himself alone, and afraid, as he said, that the same insanity which had carried away the others would affect him, started for his home in order to get away from the influence which was prevailing in the school. Just at the time that Dr. Spencer left for the United States, he received, from that young man, a telegram saying, "I tried to get away from Christ, but I had to return to the school,



and now I am happy trusting in Jesus." That was rather an unusual telegram to be received by anybody, but it was one especially joyous to Dr. Spencer to receive from the last of the pupils who had remained unconverted.

The change which has taken place with regard to the position of Christianity in the country is marvelous. From being put under probation, it has come to be at liberty to proclaim its tenets everywhere. When the first parliament of Japan, assembled in the lower house, there were thirteen Christian men who had been elected to that position, and what is more remarkable, when they came to choose the speaker of that house, they came among those thirteen Christian men to find him; he was a pronounced Christian, and an elder in the Presbyterian Church. It is wonderful that, in so short a space of time, all this has taken place in that island empire; and while there are some drawbacks at present, while there is infidelity, while it is true that there has been in some respects reaction against the tendencies of Christianity, it is also true, that, upon the multitudes of thinking men in that empire, the Gospel is getting a stronger hold than ever before, and that there never was a time when our missionaries were more greatly encouraged in their work than they are to-day.

If we go over to the Empire of China, as for the outlook there, I think we may say from the reports received by all the Christian denominations at work there, that there never was a brighter day for Christianity than this present time. I have recently compared our reports with those of other denominations—the Dutch-Reformed and the American Board—and I have reason to find that their experience is precisely the same as our own.

I look with wonder at the old field in that Empire where I was permitted to labor. When I think of the dark days when our missionaries labored amid difficulties of every kind for ten years without a single convert, just holding on in faith, believing that God would yet open the door and break down the prejudices of the people to lead them to the knowledge of His Son; when I think of the latter days, days after I had entered the mission, although there were a few converts, there was no welcome, no desire to have us among them, no great progress in making conversions among them; and again when I think to-day of the large conference of earnest, effective ministers of truth, numbering about fifty ordained men with a large number of unordained local preachers helping to carry on the work; when I think that in that old field there are over five thousand communicants; when I think of that field where we were retrained within thirty miles of the center, and were not allowed to visit certain places, where now are gathered our greatest results; then I feel that there is everything to encourage us in the present outlook.

I remember going into one place, where it was not possible for me to go in the early years of my missionary service, nearly three hundred miles from the open port. I remember that in the congregation there was one man more attentive than the others, so that it was no surprise to find him remaining behind to talk with the missionary. The first thing he said was, "I want you to come up to my house, I have something to show you." And there at his house he took down a copy of the New Testament. Said he, "I have been taking good care of that book; I received it fifteen years ago. I have been reading it ever since, and now for seven or eight years I haven't worshipped an idol. I am glad you have come here to tell me more about this doctrine." It needed no spirit of prophecy to be able to say that that man will be one of the first members of the Church of our Lord Jesus Christ in this place, and around him will gather friends, relatives and others to whom his influence may extend. In scores of such places in the interior, the missionaries are gathering a harvest of fruit from seed which was sown so many years ago.

I sometimes wish that the glorious men who labored in those old days, might all of them be alive to witness the results of to-day. But I doubt not but from their heavenly home they do witness and are permitted to share in the triumphs which the Gospel is winning in their old places of labor. I think oftentimes of one who does live among us, who lives in this city of New Haven, who was compelled by his own illness and the illness of his wife many years ago to return to this land, and has not been permitted to go back to the field of his love. I even think of him as one of the first missionaries, one of the first who ever went to that field. He lives among us to witness these triumphs of Christ, and to know that in that field, there are in connection with his Church, over five thousand communicants. I know what a thrill of joy must go through his heart with every new report that comes of souls converted.

Within the last week I have received a letter from a Brother who is laboring in one of those interior towns, where it was with the greatest difficulty that we could enter at all. In that town, now the center of a very prosperous district in connection with our Church, he writes me, that they held a three-days meeting; that the building was thronged with the people who came as earnest listeners; that they had to hold services outside because the building was not large enough to accommodate the people. At the close of that three-days meeting they had enrolled on the books of the Church one hundred and more who had given themselves to God during the progress of the meeting.

Sometimes we hear people say, that you cannot convert adult heathen, you must labor with the child, and try to instill the thoughts and principles



of Christianity in their minds during their tender years. Now none of us depreciate education; we all believe in carrying on our schools with the utmost vigor and getting possession of the young minds just as soon as possible, and training them in the ways of Christianity, but the Gospel is just as much adapted to the adult heathen as it was when the Apostles first went forth on their mission. It is powerful unto salvation unto every one that believeth in China, India, or Africa to-day, as it was when it was first given to us; and we would make a great mistake if we ceased to labor most vigorously for the conversion of the adults, while at the same time, we carry on, with vigor, our school system.

To-day in that Empire, there are between fifty and sixty thousand communicants in the Protestant Church. I am taking no account of the numbers of the Roman Catholic Church, for several reasons. It is very difficult to find out what their actual numbers are. It is easy to find out what is claimed in some reports. It is impossible to find out just how many professors of religion there are in connection with the Roman Catholic churches of China, and what is more impossible is to ascertain how many of these we have reason to suppose are really Christians in the sense of having given their hearts to our Lord Jesus Christ. I am sure I have come in contact with some of these, but I am equally sure that there are large numbers who know scarcely any more than the heathen around them. I know that in some instances the image of the goddess of Mercy, worshipped among the people, continued to be worshipped when they were Catholics; it assumed a new name; it was worshipped as the Virgin Mary, but the one image served exactly the same purpose that the other did, and I found by questioning many of those people, that they were unacquainted with the fundamental principles of Christian religion. For the reason stated, we can not take into the general view of the actual progress of Christianity the statistics which are sometimes given in the name of the Roman Catholic Church.

Now a word as to India. What is the outlook in that field of the Church? We have been told lately, that there is scarcely any need of Christian missions in India, but the sufficient answer is to put a Buddhist temple along side a Christian church. The difference is at once easily seen. We see in the temples of India, that which may not be mentioned in any congregation in the United States. Let me say that the new professors of Christianity in that land are more numerous than in any other land. If we asked in the Methodist Church of to-day, where our greatest success is, we have to go through the entire list of our missions, and not until we reach India do we find the place which has actually produced the greatest results. The average has been nearly twenty thousand a year for three years, with the year which has just closed. Although there may be many who are merely

nominal Christians, nevertheless they have given up all worship of idols; have put themselves under Christian instruction, and are giving all their influence towards the progress of Christianity in that land.

If there were time to-day to speak of them individually, we could narrate to you the history of scores in India and China, who have given every indication of having the Gospel in their hearts, and are ready at any time to lay down their lives for Christ. I have looked those men in the face, and talked with some of them by the hour; men who, when they were threatened with abandonment, unless they renounced Christianity, refused for a single moment to deny Christ; who have submitted to receive two hundred strokes of the bamboo on their back, rather than for an instant to give way in their faith and their profession of faith in Christ. I saw women and children in that same mission, who being threatened with the loss of their earthly possessions, yet in that hour of great distress, held on in faith to the blessed Saviour in whom they trusted. They said, "It makes but little difference, it will not be long before we shall be away from this, and we shall be safe with Jesus forever."

Don't be afraid that the utterances of ungodly men, who come from those fields, will ever serve to undermine the truth. Christianity takes just as strong a hold upon the hearts of the men, women and children in those heathen fields as anywhere else. And the men who bring to you false reports from these fields, are the men who have never experienced salvation. When you have officers of these foreign fields, like Admiral Foote, they come back with a far different report.

I cannot pursue around the whole world, this line of thought. I bring you these items of the outlook in foreign fields. So far as our own society is concerned, I may say, that in great measure and with a degree of increasing success, we come up to-day from South America, from Madagascar and even from Bulgaria, one of our darkest fields for many years in the past, we come with better success and with brighter prospects than ever before.

Now a word as to the outlook here at home. What is the outlook in regard to the missionary candidates? Are they measuring up to the demands of the work abroad? Thousands of consecrated young men and women are preparing themselves for any service. But people say you don't get many recruits from among these men. It is sufficient to say in regard to that, that not every one who has a consecrated heart is adapted to the work. Necessarily the officers of the society must leave at home many of those who would willingly go, because not satisfied with their qualifications for the missionary service. It would be a great mistake to allow any who have simply zeal and earnestness, with a lack of many of the other qualifications, to go to foreign fields. Those who have to deal with this matter, know that they need the



choicest the Church can offer. They must not rashly lay hands upon young men of enthusiasm and send them out to these great fields. Then it often happens, that after the sifting has been done and those who are believed to be the proper candidates are found, various circumstances arise to keep them at home. I have known of more than one man to be kept at home, because the young woman of his choice was not willing to go with him. We ought not to be astonished that after all we do not get so large a percentage of those people, whose names are on the paper, to go out to the foreign field. Suffice it to say, there is no lack of men and women who are willing to go into these fields.

What is the outlook as to the willingness of the Church to furnish the men that are needed? This is the point where we have experienced the greatest difficulty. The Church has come up rather slowly in many cases to the demands of the hour. The people say, We can't do as well as we did last year; but, dear friends, the financial condition of the country does not represent the resources of the Church of God. Faith! Faith in God and in His promises to save the world, and in His ability to supply the needs of those who serve Him; Faith and self denial have not yet been tried by any means to their utmost limits. I remember that in the very darkest day of the late depression, or the depression which still continues, but which is not quite as dark as it was, in the very darkest day, on one Sunday in an Ohio congregation, they asked for fifty thousand dollars to build a new auditorium. They said such an amount of money could not be raised. But they went on with faith in God, and when they came to sum up the results, they found that the amount needed was secured. I believe that all our churches are ready, if faithful work is done among them, to respond, notwithstanding the hardness of the times, with all the money that is needed to carry on the work abroad. But much faithful work must be done in order to secure it.

May God inspire you, my dear brethren, with the missionary spirit, whether your lot be to go into the foreign field or to stay at home; and may we all live to see the day when no individual in all the world is left without a hearing of the Gospel of Christ.

## IV.

## CHRISTIAN UNION.

RT. REV. A. M. RANDOLPH, BISHOP OF SOUTHERN VIRGINIA.

There are circumstances in the meeting of this Convention which, to my mind, are both impressive and hopeful. The prominent circumstance is that it is a Convention composed of representatives from the Seminaries of all the Protestant Churches in the country. There may be Theological Seminaries which are not represented in this body, and if so, it will not be from the failure to extend a brotherly invitation or that there are any in the land whose representatives would not be most welcome upon this floor. Most of the reforms which have helped in the education of the world, by emancipating the minds of men from the bondage of traditional prejudices, are traceable to influences upon our youth. Waters which spread disease must be healed at the spring, and the longevity of errors is mainly due to the neglect of the education of youth. For example, we are to look for remedies against tendencies to decay in popular representative governments, first, of course, to the education of the conscience and the elevation of the character of the people; and secondly, to the moral and intellectual training of that small class from which the people choose their representatives. Such work as is being done in special courses of training for young men in political science, in several of our Universities, is full of hope for our country. If we can secure knowledge, coupled with character, in the political teachers and leaders of the people, there is no reason why popular government should not be adequate to meet the exigencies and to solve the problems of the most complex civilizations far better than any other form of government. The headwaters of the streams of knowledge and of influence are by far the most important factors in the temporal progress of mankind.

Our meeting represents the young manhood of our country who are preparing for the great work of the Christian ministry in their several Churches. The barriers which separate those Churches as organizations have been left behind, and we are here as brethren and as members incorporate in the mystical BODY of CHRIST, which is the blessed company of all faithful people; and the purpose of our meeting is to animate each other's courage and faith and hope in the work of the world's conversion to Christ. The meeting and the organization are a practical realization of the spiritual unity of the Christian Church. It is an assertion by those who are to be



the future teachers of Christianity, in our land and perhaps in many other lands, that the Spirit of Brotherhood in Christ, organizing itself into a body for co-operation in spreading the Gospel, is not incompatible with diversity in the forms of Church government or of variation in the statements of doctrinal beliefs. Action is better than theory. There are many good men in all the churches who, I am persuaded, in their hearts, hold that same principle, but are withheld from its practical expression either by timidity or by the intellectual dominance of the opposite theory, which has succeeded in withholding them from an intelligent investigation of the question. We are here acting upon the principle that the form of organization of the Christian Church is not of the essence of Christianity; and let us think of that for a moment before we apply some of its lessons and encouragements to the great cause of Missions for which we are assembled.

The confusion between the recognized necessity of organization in the Christian Church and the conception of that necessity as implying one form of organization, seems to be slowly passing away. It is obvious that if the Church had been a humanly devised institution it would have had one prescribed form of government and one definite code of laws. That is the natural and the human conception of unity. That conception found its culminating expression in the effort of the Christian world in the fourth century, and on through many ages, to embody in its organization the principle of a world-wide confederation. The ideal of that confederation of the Christian Churches seems to have been a suggestion and a reflection of the temporal dominion and world-wide authority of the Roman Empire, which was then co-extensive with Christendom; but when that Empire fell to pieces this visible unity of organization began to fall to pieces also. Not that the conception of its necessity was abandoned then, or has been altogether abandoned since then, for it yet dominates the mind of a large portion of the Christian world—but the fact of a visible unity then ceased to exist, if it ever really did exist at all. The vision of one vast organization vanished.

The dream of one form of government, of one personal head as the symbol and the organ of the visible unity of the Church, was shattered and the procrustean frame-work was broken by its own weight and by the elastic forces of the awakening life of mind and spirit throughout Christendom. It was broken, never to be reunited again. And then came the gradual dawning of the New Testament idea which had been concealed for so long, that unity, the unity for which Christ prayed for His disciples and for His church, was not to be found in external forms and in institutions of government. The Christian world had been looking for unity on the surface, but the real unity was hidden beneath the surface. They had been seeking it in things temporal, but it was only to be found in things eternal. They had been

seeking it in the letter, but its true and everlasting habitation was in the spirit. Rome as an Empire, and Rome as a Church, claimed to be eternal and unchanging, but it had fallen under the law of mortal decay, and the illusion of a permanent visible kingdom was broken. It was natural that the Christian heart, in its yearnings after unity, should have turned away from the visible to the invisible, from the human to the divine foundation of the Church of God; to the house not made with hands; to the kingdom that can not be moved, upon whose throne sat one who was the same yesterday, to-day, and forever. And so the truth was slowly evolved through the progress of events and the guidance of the Holy Spirit.

If Christ had said that there must be one visible form for the Church, and if he had by act or word explicitly defined what that form was to be, there would have been no discussion and the question would have been closed forever; but the most eager search had failed to find such a command in the New Testament, and the advocates of the theory have always had to rely upon remote inferences and doubtful allusions to support the tremendous claim of exclusive authority for any given form of Church organization. Along with this revival of the authority of the New Testament a widening knowledge of the book of Nature contributed to the growth of the same conception of unity. Observation of the analogies of Nature revealed an invisible order and an essential principle of unity underneath the endless variation of form. For centuries past the mind of Christendom has been progressively educated into familiarity with the law of diversity in unity in God's works in the natural world. Thus that old conception of Catholicity, which was the unity of organization, has been slowly but surely superseded by the conception of the unity of the Holy Spirit, manifesting itself under varieties of mode; the unity of a divine life under varieties of form. The basis of these variations must be the same. They have their limitations beyond which they can not go. If a man rejects the facts of the Gospel history; if he rejects the authority of the words of Christ; if he disowns the institutions of Christianity appointed by Christ, then he ceases to be a Christian. These are limits beyond which variations are impossible. But a Gospel for all races, for all climes, for all types of character, and gradations of mind, must and perhaps always will require diversities of form in the vehicles for its expression, and in the methods of its propagation. What Paul said of the Church in Apostolic times is true of the Church in all times. "There are diversities of gifts, but the same Spirit; there are differences of administrations, but the same Lord."

Now let us turn to see the practical operation of this spiritual unity in the work of the Christian Church to-day, at home and abroad. How would it be if it were sincerely and universally recognized and acted upon? Would



it not tend to produce a confusion, greater than the evils which it would remedy, in a subordination of the conception of the visible Church as a body, with officers and rules, and standards of belief and conduct, which every member is bound to obey? The answer is, no more than harmony and love between the generals and the officers and the soldiers of the different divisions of an army would destroy the *esprit du corps* of each separate division. It would progressively modify all suspicions and alienations; it would be ever tending to lift all Christians to a plane of elevation where they would see the littleness of their denominational prejudices and the selfishness of their bigotries, and be ashamed of them in the light of the love of Christ which binds brethren together; which teaches them to make allowances for one another; which will not deny to others what we claim for ourselves; which gladly acknowledges that we have no right to limit the operations of the Spirit of God, to that particular mode which we have found best for ourselves; which looks out upon our brethren, in the Churches which differ from us, through the atmosphere of that sweet reasonableness and light and hope which the Spirit of Christ would, if we will, shed abroad in our hearts. This, the unity of the Spirit would accomplish, and who doubts that in the realization of this, the greatest barriers to the progress of Christianity would be removed. For human nature, with all its self-delusions, has an inner instinct which recognizes itself when manifested in others on the theater of action. The world knows what is worldly. It has too much experience to be cheated. It knows envy and jealousy, and pride and prejudice, and bigotry, and when it sees these things in the Church it awakens a suspicion of skepticism about the claim and the hope of Christianity to regenerate the world. And on the other hand, when it recognizes a spirit of sacrifice, of patience, and of love, which is far above its own experience of human nature, spontaneously it exclaims with the pagan world which surrounded the infant Church, "How these Christians love one another."

With reference to the practical working of the principle in the field of foreign missions to-day, it might, with some appearance of reason, be asked, "Is not the existence of variety in the organization and forms of worship and church teaching, among the different churches at work in the foreign field, a confusion to the heathen mind, and a practical barrier to the progress of Christianity?" It may be answered, that the conditions and demand of human nature are, for aught we know to the contrary, substantially the same among all the races of men. There are different types of character and gradations of mental power, a variety of dispositions, among the heathen as among ourselves; and the diversity of organization and modes of worship may be providentially designed to meet that demand. But however this may be, one thing is certain, it is Christian character, or the absence of it,

which determines the success or the failure of Christian missions. The stumbling block to the heathen mind on its way to Christ is not diversity of form, but the manifestation of antagonism of spirit between Christians. They do not need civilization to teach them what strife and envy, and rivalry and worldly ambition mean, and on the other hand, we may be sure that goodness, the mind of Christ translated into life, will bear to them the same as it bears to us, the marks of the supernatural grace of God. Purity and sacrifice, and Christ's yearning for souls, will win them, whatever the ecclesiastical name of the missionary may be. The agreement to differ, the love which bridges over diversities of form, may be a revelation of Divine grace to the heathen mind, which would largely compensate for perplexity over varieties in modes of worship. It is more than probable that the forms and outward organisms of all our Protestant Churches will undergo modifications and transformations in the Oriental world. Here, as it has done in the past, Christianity will manifest its flexibility of adaptation, and its wonderful power to assimilate the ideas and philosophies and mental habits of all civilizations and all races, eliminating from them the error, and preserving and building upon their germs of truth. At any rate, taking the facts as they are, apart from *a priori* speculation as to how matters might be, if we had the arrangement of them, we will all agree to the proposition that the growth and the deepening of the spirit of unity and love, under diversities of form, between the churches and the missionaries in our foreign fields is the best solution, and some of us will think it a perfect solution, of the problem.

In closing this branch of the subject it may be proper to say, or rather, it follows from all that has been said, that diversity of form in the Christian Church is a divine intention, or at least a divine permission. It would then be a mistake to suppose that we are fulfilling Christ's prayers, that His Church might be one, by thinking lightly of the forms and the organization of that visible fold where the providence of Christ has placed us to do our work for Him, and to receive the means of grace at His hands. We will not illustrate the spirit of unity by standing apart from the brethren of our own household and our own church family, and going out of our way and our field of work to associate ourselves with those whose modes of worship and doctrinal theories are widest apart from our own. As the rule of our religious activities we are to work and to worship where we are. God put us there, and there is the field we are to cultivate, and there are the opportunities for spiritual education, for constant Christian fellowship, and for the work for Christ which we are to do in our day and generation. We must love our own as his best gift to us. There first, we must exercise and manifest the spirit of unity. It will be hard for us to convince the world that



we love all Christians unless we love one another in our own Christian family. If we learn and practice peace and love and unity among ourselves, then other Churches will listen to our message of brotherly love, to all who name the name of Christ. We must begin at home in translating into action the spirit of Christian unity. I can imagine, may I believe it to be a reasonable hope and not a dream, that the time is not far away when all of our Churches will do their work for Christ, and for men, side by side, each one fulfilling the mission and teaching that special truth of the Gospel of life, and carving its own living stone for the temple of the Universal Church which has been planned by the Master Builder, and which, through all the change and decay of human institutions, is steadily progressing towards its divine perfection and glory. I can believe that the time is coming when Christians will no longer turn their swords towards each other, but work together, side by side, for the common good, and move together as one army against the common foes of selfishness and ignorance and sin. This meeting contains the suggestion and the promise that this is at least a reasonable hope.

But we have said enough to tell how the spiritual unity in Christ applies to the churches in their relations to each other, and to their work in evangelizing the world. How does it apply to us in our own ministry, and in our own personal field of work? To answer that, we must ask: "What it is in its essence; what is the heart of Christian unity, and where is the living spring from which it flows?" St. Paul, in his earlier writings, conceives of the Church as a kingdom, and of Christ as a king. In his later writings he abandons that illustration, except when he is speaking of the glory and the power, and the executive authority of Christ. He adopts another image to express his conception of what Christ is to His Church, and to each one of His people. He says the Church is a body, and we are the members of the body, and Christ is the head. These two illustrations seem to mark different stages of St. Paul's spiritual growth, different points in his journey as he got closer to the realities of his faith, closer to Christ. The first represents Christ as the king. Kingship carries with it the conception of personified power. The king's rule is a personal government, at the suggestion of his own wisdom, and by the inherent power of his own will. There is no representative element in his government. He may not know the wants and the needs of his people, and if he does not know them, he cannot feel for them. Between them and him there is a gulf of separation, and that gulf is bridged over only by the authority which proceeds from him to them. There is nothing but this external bond of power and of submission to a common authority, to bind them to him, and to bind them to one another.

The image of a government by headship, conveys a conception of the other side of Christ's relation to His Church, and to her members. He is the head; the head is the nerve centre of the body; the head feels; the head is ever conscious of the body. It rules by the impressions which it receives from the body. Each member has its nerves that bear its messages of want or of sensation to the head which is over the body, and the head answers the appeal which comes from each member, and its government represents its living sympathy with the whole body. Here, you see, is the conception of a living unity, of a conscious circulation of sympathies and of spiritual force between Christ and the members of His body. This to St. Paul was the heart of Christian unity. The conception seems to have dawned upon him in its fulness during the first Roman captivity. From a human point of view, that was the darkest part of his life. It was a time when, so far as he could see, his work needed him most. Without his supervision it would fall to pieces, and there he was, chafing against his prison bars, condemned to inactivity, and surrounded by an atmosphere of cold indifference and contempt for him and his Gospel. In the open field of work he could endure persecution joyfully. There is excitement in the battle that kindles hope and renders the soldier unconscious of danger; but to sit still, to be passed by, and not even be noticed, that must have been the crucial trial of his life. We would naturally expect to find a shade of despondency, the coloring of his environment, in the letters which he wrote to the Churches, in the Roman prison. On the contrary, as you turn to the Epistles, written there, we find them full of calm wisdom and practical guidance for Christian life, with an atmosphere of peace and hope and joy almost unknown to him before, or at least, more pronounced and spontaneous than at any earlier period of his life. It was then that the presence and the sympathy of Christ came home to him as it never did before, and out of it grew the conception of his relation to Christ as a member of His body. With that conception he becomes in a measure independent of his environment. He no longer relies upon the sympathies of human companionship, or the excitement of missionary activity for his inward peace of mind. His fears about the Church, which he had planted and watered, were stilled. When he is summoned before the Roman tribunal to answer for his life, he writes, that the few Christians who were there were afraid to stand by him, and they all forsook him, "but the Lord stood by me." Is that possible to you or me when we come to the crucial times of our lives as ministers of Christ, nay, as only the humblest members of His Church? Is it possible for the missionaries we have sent beyond the sea, and the missionaries here at home? The experience is being reproduced in every true man, in every field of duty, who is doing anything like Paul's work. For the



most part, the experience is unrecorded, for the most part it is known only to Christ.

A young missionary of one of our churches in China writes home to his mother. That mother has given her boys to the work of foreign missions, with a sustained enthusiasm, far greater than the zeal with which patriotic mothers give their boys to the army to fight for the life of their country. The young missionary writes in substance, "Though my time is almost out, you must not expect me home. These poor people are in trouble, and they are dear to me, and working for them is a joy. You must not think I am lonely. I am never that. I think Christ wants me to stay; and, somehow, it has come home to me lately, more than ever before, that He is watching me; He feels for me, and is thinking about me, and that I am working for Him, and the conviction fills me with a great wonder and a great joy." We, here at home, are missionaries too. We, who are looking forward to the fields of the Christian ministry in nominally Christian lands, will find in them, perhaps, in modified forms and degrees, elements of society, conditions of life, varieties of human nature, degrees of ignorance of the Bible and of the Gospel that we are to teach, which will demand missionary activities, and involve missionary trials and discouragements. There is not a minister in any one of our churches whose congregation is homogeneous as to conditions of life, of disposition and character, of knowledge and of ignorance, and in gradations of spiritual education. We, as well as Paul, have congregations to teach, which, as regards the things of the Spirit, are composed of "Greeks and Barbarians, wise and unwise." We have the cultivated critic and the philosopher, of whom it is true in many instances to-day, as it was when Paul wrote about them, that they "think of themselves more highly than they ought to think." We have the same indifference and unteachable ignorance which is often associated with great worldly prosperity, and which is the civilized form of barbarian imperviousness to the humbling message of the Cross of Christ. We have the wise, who know so much more than we know, and on the other side we have in our congregations the unwise, the poor, who know so little, who never read the books we read, who never think our thoughts, whose mental activities seem to us to be bounded by the limitations of the daily round of their existence in the struggle for the necessities of life. To all of these varied classes we owe the debt of bringing the Gospel home to their consciences, and to their spiritual instincts. Will we dare to undertake a work like that in our own strength? Will we presume for a moment, that our culture, or our knowledge of the world, or our eloquence in the pulpit, will enable us to discharge the debt that we owe to Christ, and to souls, as ministers of the Gospel? A ministry entered, upon the plane of expectations and motives like these, may secure for you

bread to eat and clothes to wear, but beyond that, it is doomed to sterility and loneliness and final failure. It is Christ in us, not metaphorically, but literally, who does the work and accomplishes the results of the Christian ministry. Our hands that break the bread of life to feed the world's hunger are His hands; our voice that speaks, is His voice; our zeal is His yearning in us over the souls of men. In the consciousness of our union with Him is the inexhaustible source of courage and hope in our personal work, and the bond of union with our brother of another name who works by our side.

What then must I say to you in closing, but this? We must do our own work, and gladly recognize our brother's work. We must insist upon cultivating the spirit of patience with those who do not see things as we see them; we must content ourselves with loyalty and fidelity to the rules of our own Church organization, and not spend energy and solicitude and precious time in the vain endeavor to impose the forms of our organization upon the rest of mankind. For our own sake, and for Christ's sake, we must join heart and soul in all the united work of the Christian Churches for Christian charity, and for the education of public sentiment by the laws of Christ for human life. Above all, we must fulfill our own ministry, and try to remember that whatever may be the relative position of our field of work, as judged by the standards of this world, it is great in the eyes of the Master we serve, and it must be the noblest preparation for the wider activities and the everlasting glories of the world to come.

## V.

## MISSIONS, THE BOND OF UNITY IN THE CHURCH.

CHRISTOPHER NOSS, LANCASTER THEOLOGICAL SEMINARY.

The best illustration of the topic assigned is the Alliance itself, the only visible bond connecting the theological institutions here represented. The organization proposes as its aim, not primarily the good of our seminaries as such; we might have conventions in order to cultivate brotherly feeling and come to a better understanding of one another's theology, but such was not the purpose of the founders of the Alliance. We have in view simply missions. Coming from schools whose custom it is to cherish denominational traditions, most of us being permitted to come together but once in our brief course of study, we could on no other basis unite so harmoniously. The Alliance is accomplishing more toward the reunion of the Church than if we were meeting to talk about reunion. Through the influence of such conventions men go to their work with broader views, larger sympathies and nobler ambitions than before; men who will surely be a considerable factor



in reuniting the Church. None of us can come out of this Alliance insisting that the world must be converted by his own sect, and thinking that he does something for the kingdom when he coaxes people away from a congregation of another denomination into his own.

Some missions are anything but a bond of unity in the Church. Dr. Josiah Strong has observed that missions in the West "stimulate denominationalism"; and as much may be said of missions in desirable foreign fields. Competition between denominations has caused not a little unpleasantness in some parts, and the nicest diplomacy is needed to preserve what the Boards call "comity." So in treating this topic we must first define our terms.

Our idea of "Missions" depends on our idea of Christianity; likewise our idea of "unity." Nowadays there is any amount of sentiment as to unity which simply betrays lack of Christian conviction and earnestness. Thousands of the common people are saying: "There is no difference between denominations; for we all want to get to the same place." They feel no interest in theories of the Christian life, because they have not known the mystery of the Christian life. It is the mystery of Christ that He has identified Himself with all humanity. He taught His disciples in order not merely to save them, but through them to save the world. Let no one profess to have the Christ-life in his heart who does not partake of Christ's love for all men the world over, or claim to have the same spirit as the Apostle who said, "I could wish that I myself were anathema from Christ for my brethren's sake." However defective the Salvation Army theology may seem to us, on this point it is sound. Every convert must at once prove his faith by helping to save others.

The theme of the first paper read before this Alliance at its first convention was that the Church is "fundamentally a missionary society." Some one has well said that "the Church of Christ is organized on the basis of the Great Commission." We hear many pleas for missions as a task imposed upon the Church by our Lord's parting request; a duty which we might fulfill in this generation and be done with; but this is a superficial aspect of the truth. To use Bishop Brooks' distinction, missions are "essential," not "arbitrary." The Church is the body of Christ, the organ on earth of the life of Him who came "to seek and to save that which was lost." What was the cause of the rejection of the chosen people? They would not understand the ancient promise to Abraham that "in him should all the families of the earth be blessed." They wanted Christ to be a Messiah for the Jews alone. There is too much of this kind of Jewishness in the Church still. Furthermore the Jewish Christians who antagonized Paul insisted that the Gentiles should be Judaized. This more subtle form of selfishness also

appears in the Church. In too many instances we are less zealous to convert men to Christ, and more zealous to convert them to ourselves, than we ought to be. It is natural that we should desire the natives of other lands to take the same view of Christianity as is presented in one of our old German or English confessions; natural to wish our organizations to be extended among all nations; but we are called to Christianize, not denominationalize, the world. All the methods of the missionary must be subordinate to the one aim of bringing the living Christ to the hearts of men.

Our Lord Jesus himself spent most of the time of His early ministry instructing a few humble men. He did not distinguish Himself as an organizer and seemed to feel no concern as to the constitution of the Church. He knew the power of the truth to which He bore witness. And the Apostles made no deliberate effort to hand down to posterity infallible Scriptures, or a body of divinity. They had no stenographic reports of the Master's utterances. They formulated no creed. They trusted the Truth, as the truth is in Jesus. For Christianity is more than true knowledge, more than sound ethics, even more than a religion; it is renewal through the Holy Spirit, of the whole man by the power of Christ's life. That life manifests itself in various forms. No two Christians are alike. Chinese Christianity must be different from English Christianity. The best missionary is the one whose life best shows the Christ-life. Human means are needed in the work of salvation, but above all let men come to know Christ by the Holy Spirit: that is the one thing needful. In the work of missions denominational characteristics are of value only in so far as they subserve the one purpose of ingrafting men into Christ.

Christ accordingly is the beginning and end of "missions." He has defined "unity" in the words of His great prayer: "I in them and thou in me; that they may be perfected into one." Paul has said: "Ye all are one in Christ Jesus." Therefore, reasoning *a priori*, we know that missions are A bond of unity in the Church, because of their intimate relation to Christ, who is THE bond of unity.

Why then is there disunion in the Church? Not because there are denominational distinctions. The condition of human imperfection to which God has condescended renders differences unavoidable. The man who professes to be a Christian of no denomination has the conceit to form another denomination which consists of himself. Let every one cherish the denomination in which he can best serve the Church; but let him remember that the Christian life is something broader and deeper than any one Christian or body of Christians can comprehend. To speak in a parable: In these days of artificial living it is necessary for men to study their lungs, even if they can't understand the mystery of osmose by which the air refreshes the blood;



and, though a man's lungs breathe independently of his theories, yet their soundness depends very much on the soundness of his doctrine in regard to lungs. Let those criticise Luther's conduct at Marburg who have one-tenth of his reverence for truth and anxiety for the welfare of the Church. The man who says, "Away with Creeds," is at the mercy of religious quacks. Another parable: When the artist wishes to paint an ideal, he makes sketches of various models. All that is good in the sketches will appear in the masterpiece. Each sketch has its intrinsic value. Denominations are sketches of the Church of Christ. Each partakes of the ideal; each has its defects. The Holy Spirit has use for them all. Each must accomplish the purpose for which it exists through the "Spirit of Truth," not by worldly means. We are to condemn, not true denominational affection, but false sectarian bigotry.

When the new religion entered the Greek and Roman world it was largely modified. The tendency of the Greek element was to turn Christianity into a philosophy. This development was important; for Christ is to overcome false philosophies. But the conflict caused a reaction in the Church, so that orthodoxy was substituted for vital faith. Theological controversy became the mortal disease of the Church in the East. We can no more escape the same tendency to subjective dogmatism than we can escape the influence of the Greek mind. Here I may quote Dr. Marcus Dods: "It is at bottom, unbelief in spiritual forces which creates the impatient craving for an infallible decision." The tendency of the Roman element was to turn Christianity into a political power. The revolution under Constantine was simply the consequence of a deep movement in the Church before he appeared on the stage. Persecution by reflex action had produced the theory that the Church would win an external victory over the world. Through his poison the Church of Rome became corrupt. We are not free from the same tendency.

In the Protestant Church there was a reaction to abuses like those against which, in the Catholic Church, Protestants had protested. Dogmatism prevailed at least two centuries. As Dr. Schaff, in the last essay of his life, has pointed out, the historical criticism of this century is a considerable bond of unity in the Church; for scholars now study not so much to defend their respective denominational positions as to get at the truth. Moreover, to this day, Protestants are largely guilty of practical popery, though they eschew the papacy. The trouble is that sects want to conquer by might and by power, by the strength of human wisdom and the force of numbers, rather than by the divine Spirit. They hope to magnify the importance of the several creeds to which they are devoted by multiplying and organizing adherents in every part of the world. Worldly editors of newspapers, with

their usual omniscience, sit in judgment on questions of doctrine and tell us how to make the Church a success. Denominational rivalries are the inevitable consequence of such worldliness. And in every land where a denomination of such a character becomes predominant, it tends to decay.

It is not for us to judge a denomination which boasts to be the only Church and tries to weaken its rivals; but we know that "he that saveth his life shall lose it." I know of no denomination so universally respected as the "Unitas Fratrum," commonly called Moravians. As to numbers, they are even now the smallest body represented in this Alliance. They have gone to fields which others have neglected; they have not entered where others have been eager to occupy. Their missionaries have not sought the mighty and the noble of the world; the first two had themselves sold as slaves that they might preach to the negroes in the Indies. Through unselfishness rather than through self-assertion they have made an impression upon the Church of Christ, which can never be lost. All Christendom is being moved by their example of consecration. Such an end is worthy the ambition of any denomination. "He that loseth his life shall find it."

It remains to observe, how in spite of sectarianism, missions have proved to be a bond of unity in the Church. The desire for unity increases in proportion as the Church at home becomes familiar with the needs of the world and the magnitude of the work. Differences between denominations seem insignificant in the presence of the misery of heathenism. And competitive missions, it is seen, cannot be effective. In the eyes of the nations Christianity contradicts its own claim to be the absolute religion, when it sets one good man at variance with another, dividing rather than uniting its adherents. The Master prayed "that they may be perfected into one; that the world may know." Still Christ is being proclaimed, whether of "love" or "faction"; and missions are doing no less good to the Church at home than to the Church abroad. Ministrations to utter strangers develop that unselfish Christian love which can alone draw men together in spite of antipathies and prejudices. The one thing which keeps men apart is selfishness. The cause which most thoroughly unselfs them is the strongest bond of unity. The truest love is consistent with natural aversion. To illustrate: In many a family there exists between two brothers a dislike intensified by their likeness in most respects; so that it is often said that the last one in the world to help a man is his brother. Yet a true mother's love will so unite the two uncongenial brothers that one would die for the other. In like manner the love of Christ overcomes "*odium theologicum*." We see men who can agree in nothing else, standing upon the same platform as respects social problems. Bishop Brooks has said: "The Romanist and the Quaker may well stoop together to lift the drunkard out of the gutter." We deplore the bigotry



and worldliness of the leaders of the Roman Church, and are filled with indignation at the anathemas by which they presume to curse their brethren in Christ; yet how are hearts melted to tender sympathy and love when we hear of humble Romanists sacrificing their lives in works of pure charity. "One touch of nature makes the whole world kin." So one glimpse of Christ makes all Christians kin. In the words of Canon Farar, we "decline to accept a view of the Church that excludes the great missionaries."

The strongest bond of all is Christ manifesting himself in those to whom we minister. He has identified himself with the "least" of His "brethren." In every son of man we see one who is capable of being transformed into the image of Christ. It is often remarked that one never really knows a thing till he has taught it. So we see Christ most clearly when others accept Him through our word. When we have preached the Gospel to those who have not known Him, we see creeds and customs in their true light. We learn from the converts themselves what are the central facts of Christianity. They cannot appreciate the differences which presuppose centuries of history altogether foreign to them. In cases in which union between denominations on foreign fields has been effected, the urgent demand for it has come from the natives themselves, seconded by the missionaries in their midst.

We have not lacked arguments and plans for the unity of the Church; there is no dearth of sentiment in its favor; but how can unity be realized? The devices of men alone will never be sufficient for the task. It was not Bismarck who united Germany, but it was the national patriotism for which the philosopher Fichte and the poet Arndt had pleaded many years before, and which at last was realized in the grand movement of the war with France. So no one can foretell the day when the Church will be reunited. Reunion must come to pass indirectly. Providence may accomplish it quickly, or delay it till men are better prepared for it. Prof. Henry P. Smith declared "the unity of the Church is to be the consummation of the Church, and not the means of its consummation. This unity is to be attained by means of its inward life, and not by means of its outward forms." Let the Churches learn to work together for the salvation of the world, then the reunion will take care of itself. Said a student to me last summer: "Do you really believe that the Church can be reunited on the basis of a sentiment, the sentiment of missions?" No. A sentiment cannot unite the Church; but the spirit of missions is no mere sentiment; the work of missions is necessary to the very life of the Church, as exercise is necessary for the health of the body, that each part may fulfill its proper function. Missions enable us to view dogmas in right perspective, by directing the eye of faith to the true center of vision. We have good reason to believe therefore that this century of missions is ushering in an age of unity in the Church.

## VI.

## THE EVANGELIZATION OF JAPAN.

J. H. KOBAYASHI, VIRGINIA THEOLOGICAL SEMINARY.

"Your people make so many fine things, such as fans, china and lacquer work. I like your country so much." Such were most of the frequent compliments I have received in this country. They were undoubtedly well meant and it is probably true that our people make some such fine things. Every time I heard these remarks the gratification of my national pride was not, I must confess, unmingled with some sense of discontent. For no one will think for a moment that greatness of a nation consists of fans, flower-vases and card-boxes. The glory of your people, if you will allow me to speak of it, surely does not lie in your wheat, petroleum, beef and dollars; but, as I believe, in their universal culture, activity, enterprise, freedom, and general sense of justice and duty. If in complimenting your nation, I should say nothing about the latter, and dwell upon the former exclusively, certainly it would not be any compliment at all. The reason for this is simple. It is nothing but an expression of man's consciousness of the worth of his higher being, which he likes to see developed in the nation to which he belongs.

This was exactly what I felt whenever I met with this remark. Again and again I asked myself: "Is this the only compliment that can be paid to us? Is our country simply a land of articles of decoration and kitchen furnishing? Is there not something in the men themselves of which some favorable remarks can be made?" This last question I could not help answering in the affirmative. Their quickness, their strong assimilative power, their geniality, their ambition, their intense patriotism and their courtesy are, in my mind, the qualities which deserve some favorable notice from others. It is true that the Japanese people lack some great virtues, as, for example, patience and steadfastness. In fact, we have been accused by the Western people of fickleness, and we are not so blind to our faults and drawbacks as to deny absolutely the truth of this charge. The lack of steadfast adherence of our people to a principle or an aim, has not only been recognized by ourselves, but also many of our leaders are constantly warning the people against this great moral defect. But even here the charge has not been made without some injustice.

In the last forty years our country has been in a state of fermentation. The old and the new, the eastern and the western elements of civilization,



have been and are mingling together there, and we are right in the midst of this confusion. For thousands of years the Japanese have been calmly sailing on their own stream of civilization, which is so greatly different from the European one in its direction and force; when the latter suddenly rushed into the channel with such a tremendous force and a differently flowing current, backed by the whole momentum of the civilized world of the West, the Japanese were helplessly thrown into the midst of this raging confusion. Still they must live and they must find the safe course. But alas! they were confused. Now they tried to row up to the right bank, now to the left; now they attempted to float down with the old current, now with the new. Once they clung to Materialism, which they soon found to be unsafe; then they turned to Christianity; but soon the national spirit began to drift them away and they clamored for their old associations. Under such circumstances, it is highly doubtful whether even a people with more steadiness and gravity than the Japanese, could have stood firmly by a principle or an aim. Surely the test was too much for Japanese versatility.

With these qualities, both good and bad, the Japanese have developed their own type of civilization to some degree of perfection. Besides the constitutional peculiarities of the race, the people of Eastern Asia have not had such a tribal variety as Europe had, a fact, which so largely contributed to the fertility and breadth of the European civilization. Shut up by the impassable Himalayas in the West, cut off by the snow and ice of Siberia in the North, and bounded by the trackless water of the Pacific in the East, the tribal movements in eastern Asia were confined to the alternate conquests and submissions of a few Tartar and Mongolian races, which swept over the wide, fertile plains of China. All that they received from India was its Buddhism. Above all, under the mysterious Divine Providence, they have not shared in the vitalizing influence of the Christian religion. Their civilization is naturally very meager and imperfect. Its absolutism, its servitude, its monotony, its pessimism and conventionality, are surely not indications of a healthy civilization; but even with all these imperfections and drawbacks it is not without something good and true in it. If its pantheism tended to weaken the idea of personality on the one hand, and gave birth to polytheistic superstition on the other, it nevertheless led the people to some conception of the imminence of God. Even its pessimism is but a negative road which finally leads up to the peaceful home of the merciful Father. If Japanese civilization lacks a strong assertion of individuality, it still has no small degree of self-abnegation and devotion. If monotony is its unattractive feature, its order and contentment are not necessarily hateful aspects. If a philosophical profundity is want-

ing, it still has a practical breadth. Though it lacks symmetry and naturalness, yet it has simplicity and ingenuity. If great variety and depth are denied to its literature, still a remarkable degree of imagination, a vigorous concrete thought and a powerful development of principles must be acknowledged in it.

And now Japan with this old civilization peculiar to her, has newly entered into a close communion with her Western neighbors. Their physical conveniences and comforts have been admired and adopted. Their learning and taste have been introduced. Their institutions and systems have been transplanted. The new notions undermined her old beliefs and traditions. Her Confucius and Buddha have been dethroned by Spencer, Mill and Huxley. Indifference and scepticism have raged with most intense fury. The only prop which supports the tottering building is strong national pride. Her religion and morals have lost their standards, but without these she cannot exist. What shall they be? This has been her burning question for many years. It was thus that her sovereign issued a decree of an ethical standard just a few years ago. It is thus that the Christians there are struggling to supply this urgent demand by the noble religion which they have embraced. It is thus that the frightened Buddhists are attempting reforms in their system. And it is thus that there happened lately a desperate conflict between a Buddhist champion and the Christian writers. Is it not then high time for the evangelization of Japan? Is not the field white unto the harvest?

But some people have asked: "Is the evangelization of Japan a success? Are the Japanese people capable of the Christian religion?" If they mean that our people are mentally incapable to grasp the deep thoughts of Christian religion, let them remember that they have already conceived the mystical Taoism, the profound later Chinese philosophy, the subtle Brahminism and Buddhism, and that they have understood Western science and philosophy. Do they mean that the Japanese are not earnest in belief? What, pray, are those tens of thousands of towering temples throughout the country, but a standing testimony to the religious earnestness of the people? Have they not heard of the noble suffering and martyrdom of those Romish Christians under the persecuting Shoguns? Nay, who could deny sincerity to the present Japanese Christians in general? If there has been some apostasy, that has not been peculiar to them.

I have dwelt upon these points, my Christian friends, not for a moment to parade an egotism or a national pride, but in a simple, honest hope to induce you, if possible, to have more hope than ever in the good work you have so nobly and kindly started in my native land. If culture paves the way for the true religion, Japan has it; if sincerity is an indispensable con-



dition for true reception of the divine Salvation, the Japanese have it; and if an opportunity means anything in evangelization, there is one now, excellent and not to be neglected, in Japan.

But it seems to me, my Christian friends, that Japan's claim to your co-operation and self-sacrifice in evangelization does not stop here. The mighty westward moving current of civilization as it flowed down through the valley of time, reached at last America in all its fulness, sweetness and power. Soon it leaped across the Pacific, and is now mingling with another strong current, started in an opposite direction. And it is in Japan that the process of amalgamation is going on. Will then this ever westward moving mighty civilization stop here in its movement? It seems to me, and to others, not a few, that it will not, nay more, if a better and richer civilization must supersede and triumph over a worse and poor one, this new powerful stream must turn or modify the character and direction of the old current.

If this be so, then Japan has an important mission of transmitting this universal inheritance of mankind to her Asiatic neighbors. It is true that at the present time there does not exist much friendly feeling between Japan and China, but this is an abnormal and temporary condition. Until the late opening of our country a close mutual friendship existed between them. It was only to China and Holland that the persecuting Tycoon dynasty gave a permission of commerce. Without speaking about the probable theory of the common racial origin of the two nations, we still use many of the Chinese characters, and we read the Chinese classics. Her Confucius is still our great sage and our Buddhism was introduced into our country by Corea and China. In modes of thinking, in manners and customs, we resemble each other; and, are not a common language, a common literature, common religions, common modes of thinking and life, powerful instrumentalities in producing common interest and sympathy? This is why, it seems to me, there is such a thing as a European sentiment in contra-distinction to an Oriental one. This must be why the United States and England, with their revolution and their George III., with their aristocratic pretence and democratic liberty, with their "Alabama" affairs and their Behring Sea case, in short, with their Uncle-Samism and John-Bullism, have more interest and sympathy for each other than for any other nations of Europe. If it be so with them, then it must be even so with Japan and China. Moreover, our diplomatic situation in the East must produce a closer friendship between these nations. The great Slavonic monarchy is constantly pressing southward, and forms a common enemy of the Asiatic nations. If it is a law of human relation that a common enemy brings about a union of scattered powers and heals even sorely wounded friendship, then such an abnormal and temporary

schism as now exists between Japan and China, must necessarily cease. The conviction of many of our people of the necessity and advantage of such a friendship between the two, is significantly expressed in the oft repeated formula: "Bruise your lips, and you have frozen teeth." Now of the two it was Japan herself that was far more ready to adopt the new civilization and far less prejudiced to the new religion. When she shall have well assimilated and combined these new elements with the old, which are essentially common to Eastern Asia, and have produced a fuller and richer civilization and Christianity, new, yet with some coloring of the old, then these new elements will be ready to be propagated among and accepted by her neighbors with greater alacrity. Therefore, my friends, I most earnestly appeal to your Christian love and judgment, to increase your interest in and efforts for the evangelization of Japan.

Having thus endeavored to present the possibilities and the hope of evangelistic work in Japan, let me now turn to the methods of evangelization in that land. I confess that this is no easy task for a young man who has not had much experience in the work and who has been away from home some time; but I will here endeavor to present what I believe is largely representative of the opinions of those connected with the work there, especially the natives. If I misrepresent them in any point, I alone am to be held responsible for that, and probably some correction would kindly be made by our respected and well-experienced president of Doshisha College, whose unexpected presence we have the pleasure of having at this meeting.

There are two principal branches of the evangelistic work in Japan—preaching and education. The agents of these two kinds of work can be classified as the foreign and the native. Each of these has its own advantages and drawbacks. I will try, as far as I can, to point them out fairly and plainly.

Let me then begin with the foreign workers. Their advantages are, among others, their fuller experience in Christian faith and works, their learning, their being the representatives of the civilized world, and their being the channels, as it were, through which the missionary enthusiasm and funds of their countrymen flow forth into the mission field. These are then their advantages, and very important ones they are. What are their drawbacks? The first of all, is in the very fact that they are foreigners, the fact which has to encounter the strong national prejudice of the people there. Next is their limited freedom in the use of the language. But here it must be testified that most of our missionaries use our language remarkably well, which is indicative of their ability and industry, in view of the peculiar difficulty of the language which they have to master. This draw-



back of the foreign element becomes especially manifest when teaching in the schools, which involves a great deal of discussion and explanation. Another drawback is their having a peculiar difficulty in getting familiar with the people. With their different food, costume, houses, and their differing manners, customs and etiquette, it is often very hard for them to have as full familiarity with the people as the natives do. This is accompanied by their consequent lack or rather insufficiency of the knowledge of the delicate shades of feeling and thought of the people; a knowledge which is indispensable in dealing with them. Then the foreign element is the more expensive of the two. Here again I must add that this does not mean that our missionaries indulge in anything like luxury, but simply that the general standard of their living is higher than that of the native workers. Finally there is their general incompetency to read and write the Japanese language. This is on account of the peculiar difficulty of the language, and the great difference which exists between its written and spoken forms. This drawback is, however, counteracted by their obtaining men to translate what they write. In fact, in this way, many valuable works have been published by them. But still in these days when there are so many books and journals there, both Christian and anti-Christian, which have so much to do with moulding and influencing the thoughts and sentiments of the people, the foreigner's inability of fully availing himself of them is no small drawback. These then are both the advantages and drawbacks of the foreign element. In the case of the natives these are exactly reversed. Being in an infant Christian field, their experience in Christian faith and works is imperfect; their learning, especially Christian learning, is unripe; they are not backed by the civilized world and they are not rich. But as a foil to this, they are free from the hostility of the national prejudice; the language is native to them; they can command the full confidence and familiarity of the people; they can apprehend the delicate shades of their feelings and ideas; they live more economically and they can write and read the language.

Now the question is how these two elements can be harmonized to the best advantage. Here must be noted the one fundamental principle which shall regulate this harmonization, and it is this: that the natives, as the permanent element in the work, must be so treated and placed as to foster and develop their sense of responsibility and independence, and to give them the greatest possible chance and scope in this direction. I think no one will object to this policy. In fact, this has been the principle adopted and carried out more or less by all missions in Japan. Under the regulation of this fundamental principle then these two elements must be harmonized. What then shall be the share of the natives in the work? As the less obtrusive to the national prejudice, as being more free in the use of the language, as

the more familiar with the national peculiarities, and as the more economical, they should be the direct agents in evangelistic and pastoral work; and the greatest possible power and freedom, according to their capacity and ability, should generously be conceded to them. In matters of small importance, trust to their judgment without interfering with their actions. They will, of course, make mistakes in this way, but, if interfered with, the drawbacks, if not mistakes, will perhaps be just as great; when some of them nearly, though not fully, deserve it, let them have, as far as possible, the privileges and authority of the missionaries. The same rule shall apply to the educational work. Employ the natives in connection with it as much as you can. If I am not mistaken, there are no small number of such natives now in several missions. They generally can fill the position of teachers in the elementary and the middle grades of learning, and some of them in higher departments. Let them occupy such places; let them share in the administration and management of institutions, as far as possible. So much for the natives.

What then is the true function of the foreign element? With their larger experience in Christian faith and works, they should be the general supervisors over the less experienced and qualified native workers, and stand as counsellors of the more capable and worthy ones. As the channels of the missionary enthusiasm and funds of their countrymen, they can do much good in endeavoring to transmit them to the field. As to the educational line of their work, the best way seems to be to teach in the higher departments of learning, the English or any other foreign literature, and the languages themselves, where they can use their own native tongues in teaching. In theological instruction this rule cannot probably be applied strictly for the present.

This, it seems to me, must be the line of conducting the work. When the labor is thus divided, the natives would feel much pleasure at the confidence and trust of their foreign brethren in them, and at the same time they would feel the gravity of their responsibility. Thus they would work cheerfully and faithfully, now and then erring, it may be, but always ready to reform and to ask the counsel and help of their foreign brothers. This concession, however, is no agreeable task on the part of our foreign workers. It involves much self-denial and consecration. It is as great and even greater a self-sacrifice than the hardship and peril to which those noble pioneers were exposed. They are utterly destitute of sympathy and tenderness who so coldly and shamelessly accuse our missionaries of leading an easy life. It is with suppressed tears of sympathy, admiration and gratitude, that I often see their lofty and self-conquering spirit, as expressed in such words as, "they must increase, but we must decrease." In fact, much of what I



have proposed here has been already done in many cases. I must here most emphatically testify to their noble spirit of consecration and self-abnegation. This way indicates briefly the only way in which the time of independent evangelization by the natives can be hastened, and I am glad to say that some are already working definitely for the realization of it. At the same time, I suppose you will see that our field still furnishes wide scope for the exercise of the devotion, ability and learning of gifted souls in Christendom. Let me sincerely hope and earnestly urge them to continue the good work begun by their worthy predecessors.

The question still remains, whether there are many such competent native workers, and adequate institutions to train them. The question is answered by the old mournful cry, "the harvest is plenteous, but the laborers are few." But if the natives shall be the permanent element in the work, what must be done? The answer comes without hesitation. Perfect the existing Christian institutions of education in the field. How? Send strong men, and give money to the schools. But above all, provide for them permanent funds, so that they can carry on the improvement and perfection without any sense of uncertainty and fear. There are at least four principal institutions now, Doshisha, Aoyama Anglo Japanese College, Weiji Gakuin, and St. Paul's College, belonging respectively to the Congregationalist, the Methodist, the Presbyterian and the American Episcopal missions. In my opinion, about \$250,000 for each would be tolerably sufficient to run them, that is, if they were conducted by the natives exclusively. When these institutions are thus strengthened, and send forth every year thousands of young men educated under Christian principles and morals, the evangelization of Japan would then go forward with long strides and steady progress, and these institutions would stand as the lasting monuments of your Christian love and self-sacrifice.

The nationalistic reaction for the past few years is now subsiding; the Constitution confirmed the freedom of faith; the two most influential members in the Cabinet are in favor of Christianity; the late conflict between the Buddhist scholar and the Christian writers ended in general favor of the people toward Christianity; the people are crying for some permanent basis of morals, and the Christians are now tired of the cold, fruitless theological controversy and criticism. The revival of active missionary work is near at hand. Let not the oft-repeated assertion, that Buddhism is as good as Christianity, delude you. Give us only the Fatherhood of God, the redemption and human ideal in Christ, and the elevating power of Christianity upon woman, and you have given us a blessing well worth your labor. Finally, in the name of the Christians of Japan, I render my hearty thanks to you for your kind works of Christian love for our people in the past thirty years.

## VII.

## MISSIONS IN INDIA.

REV. ROBERT A. HUME

Asia, ancient, colossal, intellectual; Asia, whose wealth is not in mines, but whose wealth is in men; stands waiting to see what the Christian West can do for its spiritual life. Rich in men, because that is where the great wealth of mankind now is and always has been. You have heard of that intensely interesting country, of Japan, the most progressive part of Asia; but now for half an hour it is my privilege to ask your attention for another part of Asia; more conservative, yet wisely progressive India; India, in territory, is as large as the United States west of the Mississippi River, or as large as Europe, excluding Turkey and Russia; but so rich in men that in that little territory there are two and one-third times as many people as in the Western world. The census gives the population at something over 240,000,000, but there are at least 288,000,000 in India, and for the few minutes now before me I shall try to put the salient facts in such a way, that you can see that this country, with its millions of inhabitants, is not satisfied with its life and is reaching out for a better life.

There, as everywhere, the young men are going to make the next generation and direct the future condition of the country; and the first thing the young men in India want is to learn the English language. Every young man and young woman who is ambitious, is anxious to learn it. The next thing which young India is anxious for is Western civilization; it rebels against the limitations of caste; it understands that polytheism is not true; it sees that idolatry is not a healthful way of approaching God, and that caste is a bondage; it understands that the power of the West is through its civilization, and it longs for Western civilization and for the English language, which in the providence of God is permeated with Christian ideas; and Western civilization is not friendly to polytheism, nor is it friendly to idolatry or to caste; so in the providence of God, these two great powers, Western civilization and English language, are, indirectly perhaps, doing a greater work than are the missionaries, and the result is that young India is both irreligious and agnostic, just as is the condition of young Japan. No nation can be strong or great without religion. The young men of India are in quest of a religion just as the young men of Japan are; but there is a false note which says, we shall have no religion from the West, we will take



the language of the West and the civilization from the West, but our religion must be from the East.

India is divided against itself on the question of a national religion. Some say, let us go back to our old Hindooism and our oldest scriptures; among these there is an undertone of pantheism; all the powers of nature, the sun, moon, fire, earth, water, are worshipped. The simplest reform is to go back to that and make what they call Arya Somoj, the Hindoo Church; but the men of India are intellectual, and Christ has his army there, and the English language tells its own message, and the Christian missionary is there with his gospel message. Some say "No," "the Hindoo Church is inadequate; we will have a God Church, Brahmo Somoj; we want a God Church which takes in the best elements of all religions of the world." But among themselves the question quickly rose, "Has Christ any precedence in this matter? Is one Scripture any better than another?" The conservatives said, "We shall have Aleno our countryman," and the progressives said, "Follow truth"; the time came when they said, "Still more precedence must be given to Christ," and the conservatives said "No", and the liberals said "Yes." The Middle God Church was started under the new dispensation, with Pratep Chandor San at its head. He told me a short time before his death, "The aim of my life is to lead my countrymen to Christ, but we must do it in the old Oriental way. You eat bread and drink wine at your communion, we eat rice and drink water, but we have the rite of baptism." On his own land he had his little baptistry, and baptized in the name of the Father and the Son and the Holy Ghost. His last message to his church was "Tarry at Jerusalem until you are anointed with power from on high." He died in 1883. Then came the question, "Who shall occupy the minister's chair?" His nephew was chosen, but he was dissipated and worthless, and was removed. The conservatives were in the majority and they said "The minister's chair shall be forever vacant, his spirit hovers over it and none other shall sit there." The progressives said "No, this is but another form of hero worship," and for ten years they have wrangled over this question, and in this internal strife the new dispensation which hoped to be the block of the religious history and the movement of the world flutters now over a small and weak number. The next step was to recognize Jesus Christ as God in the flesh, the Savior of mankind. The question is to-day between reformed Hindooism and Christian Hindooism.

The influence of Christianity on the lower classes is great because no one but Christians will work for the lower classes, caste forbids it. Therefore Christianity for the lower classes is what the country needs, and they appeal to the Christian missionaries to devote themselves to the lower classes, and satisfy the upper classes with reformed Hindooism. A thousand a

month are baptized in the mission in North India, and in other missions also, there is something of the same mass movement. A condition full of possible danger, but full of great promise and hope. There is the situation. These 288,000,000 are longing for a religion. What shall be the attitude of the Christian West toward it? The first thing which has power with these men is the power of the words of Christ. The beatitudes carry their own proof to the heart of every reverent man or woman who reads them. The magnificence of the Prayer of our Lord is seen, by every man who has a heart to feel, to be the very essence of heaven. It is Jesus Christ and not the English sword that can conquer the hearts of India.

The progress of Christianity is retarded by the unchristian lives of many men from the West, men whose god is their belly. There are plenty such among the natives. Many a time they have said to me, striking their stomach, "This is our god; give us something to eat."

Another thing is the conflicting note which Christianity often brings to them. They say, "If you cannot decide among yourselves what is true Christianity, how can we? Baptist, Methodist, Episcopalian, which is it?" Anything anomalous in the way of putting Christian truth does not meet a response any more than it would here. I well remember my first tour, which I took with the senior missionary. In a tent near us were several people, and we overheard them talking. Said they, "Now what makes these people come over here? We believe it must be true that for every low caste man they baptize they get two hundred rupees; for every middle class man, three hundred, and for every Brahmin, five hundred rupees." A man once said to me, "What did your own countrymen become Christians for? Is it not like the man who put his hand into a hole and was stung by a scorpion, but did not want to admit, so he said to another man, 'put your hand in too,' and so the second man said to the third, and so on. Is it not so with Christians? Are they not trying to deceive others as they have been deceived themselves?" The power of the Christian motive which leads men to sacrifice their temporal interests in order to better the spiritual life of their fellowmen, is something they do not well understand. Some of our missionaries there, as here, lack spiritual elements; but when it is the life of Jesus Christ in the souls of men, made true and vivid by a living Holy Spirit, it calls for a response which the voice of God always calls for, and it will be heard.

These I believe are the salient points of the religious situation of India. Does it appeal to your heart and soul? The vine bears no grapes except through its branches, and our Lord gives life to men through His branches. This great country of India is calling to the Christian men of the West for help. In the early part of 1892, Shankar Acharya, the head of the Hindoo



Church at Benares, issued a proclamation, that one day was to be devoted to prayer for the revival of Hindooism. No testimony can be more valuable than that as to the way its existence was threatened. The Christians prayed on that day for the growth and progress of Christianity.

Happy the man who can work in this country, in America; it is all one kingdom and one field. Happy the man who can work in Japan. Happy the man who can go to India, and preach among the Hindoos the unsearchable riches of Christ. So many ministers have said to me, "I expected to be a missionary, but this or that hindered me; my health, or my wife's health, kept me at home; or I could not leave my parents." I should think it safe to say, I have met thirty such men, where there is one who says, "I am ready to go." God does not give all the privilege. "Many are called, but few are chosen." But if there is a man among you who is ready to say, "Here am I, I am ready to go," I can assure him of a field to quicken the imagination and gladden the heart within him. We want strong men, who can turn their hands to this or that if God so tells them.

Rajah Singh, who died in Paris, was called the great Sikh warrior of the Great Punjab of the North-west. He never spoke the English language, but he knew more or less of the power of the English army. On being told by his men that the red spots on the map indicated the English positions he instantly replied, "They will all be red." There are Christian missions and Christian churches scattered over the land of India, and, if the people can be taught the love of Christ, and what He has done for them, it will all be Christian.

### VIII.

### MISSIONS IN CHINA.

REV. A. H. HUBBARD.

*My Dear Brothers and Christian Friends:*

I did not expect to address you this afternoon, but I am glad to be able to say a word further of the work in Asia. I will take the Middle Kingdom of that continent for my subject. Some ten years ago I had the pleasure of attending my first meeting of the Missionary Alliance, which was held at Hartford at that time, and I stood up with a brother of the same name as myself. He was ready and I was ready, but he was kept in America, and went forth a year later. It is a little more than nine years since I left my home here in West Haven, to see how the work was progressing there in China. At that time the eyes of the world were turned toward China because of the French war. Ours is the oldest mission in

China; the first missionary was there in 1847. At that time the missionaries were not allowed to go on the main-land but were kept on an island in the Min River. We were to start a school. Our first missionaries had been studying and preparing themselves for the work. For years they worked without a single convert; but the work is now very encouraging.

Six millions are speaking the Foo Chow dialect. We have a dictionary in the Foo Chow dialect, giving both classical and colloquial expressions. We have the whole Bible in the colloquial, and I feel it is a good work. The people in Amoy are much benefited by the use of the Romanized forms in colloquial speech. It holds the same relation among them that the English does to Latin for us, as educated men used always to be educated in Latin. Those who enter the church late in life are able to take up this Romanized form of the Scriptures and read it. The women in our Woman's School there, in Foo Chow, learn it in a very short time, and astonish the natives so to speak. This not only helps the natives but helps the new comer in China. We are not quite as quick getting this unknown tongue as we read they did in the Bible in earlier times, but it can be accomplished. I have had the blessed experience of talking to the people in their own language, and telling them of the salvation of Jesus Christ. You can begin very soon on the street with tracts. Sell them, and people will buy them. I have distributed thousands upon thousands.

My father-in-law, the Rev. Mr. Hartwell, came home and spent a year here and went back. He felt discouraged, as he had been working there so long and found the people so slow to believe. God has been using the different wars that have come to China to open their hearts. At the beginning of the French war the people said, "The foreigners will come here and get discouraged and go away; they will give up." But they are beginning to see that it does not work, that we are intensely in earnest, and that they have not all the civilization in the world. Young men are beginning to look toward English education. The Methodists have a fine college, and we have an English department in our school in Foo Chow. The sons of mandarins are anxious to learn English, they are losing faith in their idols, and they are beginning to see that idolatry is no good. Some of them heard the Truth earlier in life, and have been held back by their parents, but they have been drawn toward the Truth, and, when their own children are ready to embrace Christianity, they are not going to stand in their way as their parents did. When the French were waiting in the Min River for the Chinese to decide whether they would do anything about the boundary on the southern border of China, they were preparing for the fight, and the people in Foo Chow said, "We have got all these Western gun-boats and our idols, and we are going to see whose god is the strongest." When word



came to them that all their vessels were sunken and their countrymen drowned, they said, "The foreigners' God is the strongest," and they have been ready to give a better ear to the message that we have to tell them.

I have gone out among the villages with a native helper, and I always go in my foreign clothes, and not in the native dress, which some advocate. The Chinese say they are our sign-board, and I think so too. The people see me at once and flock around me; then I leave the native helper to talk to them, and I gather another flock a little further up the street, and then the helper comes up and takes them off my hands, and so on. I can keep going every day in this way, from village to village, and still not make the circuit in a year.

I am glad to be able to speak to you about the necessity of more helpers in this work. Dr. C. C. Baldwin, who went out before our Board was divided from the Presbyterian, now thinks he must come home. Who is going to take his place? There are three other missionaries who have been there so long that they cannot work much longer. Who is going to help us and take their places? I do plead for at least two to be ready to go out with me next year. The sooner you are on the ground the better. Ten years ago I was out West, in Dakota. It was early in the year, and I went from Yale Divinity School to try the West, but I saw that all through Dakota there were a great many ministers; there were too many. I said, "This work can be attended to by men in the field, but in the foreign field are not enough; that is the work for me; anybody who can go ought to go; this work here at home will be attended to." The work in the foreign field, that our fathers have been laboring over, must that go to waste? I speak for our own mission, and I voice the same for the Methodist mission. In old conservative Foo Chow we are going to reap a harvest soon, I believe. Our native pastor in the city, one of God's noblemen, and one of the finest men in all the world, felt called of God to do something for the opium smokers. It seems as if God were pronouncing vengeance upon those who are highest in China, by allowing them to become victims. The literary class seem to feel it first, but all classes feel it. He began in this way: we have been having evening meetings right along, taking special pains to call in those addicted to the use of opium. He told them that the first thing to do to break themselves of this bad habit was to get the help of Almighty God, and he said, "I will teach you how to pray." He got them to kneel and say "Our Father" and other short prayers. Then he said, "Now that you know how to pray, I will give you a ticket to go to the Dispensary and get some medicine." In some cases once taking it was sufficient. They came first in little bands of two, three, four and five, and then in larger numbers. They would buy a hymn-book and a Bible, and go out and go home and tell

these things, and so the Gospel is being sown broadcast through that region. Let us be up and doing our part, and God will bless us, and the time spoken of in the 110th Psalm "the day of God's power," shall be manifest because his people make these free-will offerings. Who is ready to go out to China and preach the riches of Christ? We must have two. We want more, but two we must have.

## IX.

## THE MISSION OF THE SPIRIT IN MISSIONS.

REV. A. J. GORDON, D.D.

Dear Brethren in Christ, I believe it was in the year 1824 that Edward Irving delivered that remarkable address before the London Missionary Society, entitled "Missionaries after the Apostolic School." After he had spoken he was surprised to learn that the discourse had awakened universal dissent and had aroused indignation in the hearts of many. When we read that sermon to-day we may well join in his surprise. It is sublimely eloquent. It is profoundly spiritual and it is exactly what he purposed to make it, a literal and simple restatement of the apostolic method, a setting forth of the primitive pattern of divine missions. When you read it you are surprised and ask, Why this outbreak of criticism and indignation? For the same reason that a plumb line let down from heaven in the shape of an ideal center awakens criticism in a corrupt and perverse generation, for the same reason that an apostolic mirror held up before an apostate church creates dissenting criticisms and indignation and desire to smash the mirror. A black sheep in a white flock does not create any disturbance because there is a chance of comparison, but you put a white sheep in a black herd and the whole herd will set upon it and try to drive it out.

We are hardly confronted with the apostolic ideas, when we are made angry as we see set before us the pure and perfect form of that divine plan on which the Lord Jesus Christ intended His church to work and find how widely we have departed from it. Now let us re-read the Great Commission. The central thought of that commission, the great thought is contained in the words, "Lo, I am with you alway, even unto the end of the age," for this statement shows that the dispensation into which they have not entered is a new one, entirely different from all that had gone before it.

Napoleon is said to have remarked to his old comrades in arms, "Comrades, remember when I have gone, my spirit will come back and be with you." What he said could only be true in a figure, but our Lord Jesus Christ when He was to depart, said, "After I go away I will send a Para-



plete unto you. I will not leave you orphans. I will come to you." This Paraclete is identical with Himself. In a word he said, "I will come back and I will be with you to the end of the age, supporting, guiding and reinforcing you at every point," which means, being interpreted, that Jesus Christ is in the Church just as truly as while in the flesh, to do all and to be all to His disciples as He was when He stood in the midst of the twelve. Therefore, we can see, I am sure, the significance of that expression. He meant His departure to signify an exchange of presence for omni-presence. When He was here in the flesh, He could be in only one place at a time, now in Jerusalem, now in Samaria and now in Galilee, but when He returned in the Holy Ghost He could be in all places at all times, not simply fragments of Himself or some part of Himself, but in every place in the totality of His being. "Where two or three are gathered together in my name, there am I in the midst of them." It is not true in the realm of grace with which we are dealing now, that the whole is equal to the sum of all the parts. Here we find a paradox, for every part is equal to the whole. That is, any little company of disciples—"Where two or three are gathered together in my name, there am I in the midst of them"—have just as much of Jesus Christ's presence as the whole church. He is there in the totality of His being. That is the sublime thought which describes this present dispensation, the presence of Jesus Christ in the midst of His disciples as an ever living guide and personal friend. Then again, remember that another relation took place on His departure and return in the Holy Ghost. Before He touched men from without, now He was to move them from within. He says, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Now here is another sublime statement, so profound I am afraid that very few take it in and I am not surprised sometimes to hear statements that show that men have not comprehended this thought. There is a hymn I love to hear,

"Holy Spirit, faithful guide,  
Ever at the Christian's side."

That carries us away to the time before the day of Pentecost. The Holy Ghost is not at our side. We have passed into a state and relationship to God in which He dwells within us, as one writer beautifully puts it when he says, "God is not even so near as to be called at our side. He is not so near as to be spoken of as at our side. To think of Him as at our side is almost as untrue as to remove His throne beyond those skies of starry blue. He is within. Our spirits are the home He holds most dear."

Now there is a second change that took place. Notice in describing His departure how often He uses the expression, "Because I go to the Father." He emphasizes this so strongly, that there must be some profound significance in the saying. What does it signify then? He was to be re-invested with the glory He had before the world was. "Because I go to Father," what does He mean by it? Why, simply this, that when He came to die for our sins He became poor, and when He returned to the Father He became re-invested with His riches; that He was clothed with weakness and when He returned to the Father He was re-endowed with His strength; that He emptied Himself of His glory and was refilled with His glory, re-invested with His power and on the throne, equal to God, and pouring down through the Holy Ghost on the Church of Jesus Christ that He has left on earth. For lowly as He was on earth, He is set on God's right hand in power and might and dominion. So you see something of the significance in these words, "Lo, I am with you alway, even unto the end of the age." It simply means being universally present with us in the Holy Ghost.

Now turning to our commission and putting together the various readings of it which we find in Matthew's and Luke's Gospel and the Acts of the Apostles, I draw these three statements of what we have as our endowment. Since the Holy Ghost now dwells in the Church, we have, first of all, supernatural power; secondly, a supernatural testimony; and thirdly, supernatural credentials.

First of all, supernatural power. "Ye shall receive power after that the Holy Ghost is come upon you." This is the first great statement in our missionary commission. Is this any peculiar power? The sailing ship is moved by the power of the wind; the railway train is moved by the power of steam; the cotton factory is moved by the power of water; the car that rolls along our streets to-day is moved by the power of electricity; the Church is to be moved to the end of the age by the power of the Holy Ghost, and none other. "Therefore," says Irving in that sublime discourse, "Christ sent forth His disciples bereft of all circumstances and all power, that His power might be magnified in them. They were to be preachers of faith, and therefore they were men of faith and faith only. They were to contend against the idolatry of wealth, therefore He sent them forth without silver and gold. They were to contend against the idolatry of power, therefore He sent them forth in weakness. They were to contend against the influence of sin; therefore He sent them forth that they might conquer by the irresistible might of weakness." This is the picture which he drew, and it is true to the letter. Now notice. When the first missionary sermon in the campaign was preached, three thousand were converted and gathered into the church. Now the power must have been of God, and when afterwards Peter refers back



to this occasion, it is the one solitary reference he makes to the conditions of successful preaching, "We have preached the Gospel unto you with the Holy Ghost sent down from heaven." That was the whole of it. All through the Acts of the Apostles you find in their reference to the source and secret of their power, eloquence is not mentioned except in one instance, Apollos was an eloquent man and mighty in the Scriptures. But don't you know, a man might be this and not be able to accomplish much, and so we read that Aquila and Priscilla (as it stands in our English version evidently because some one did not want to put the woman first though it came first in the original text), mark this, Aquila and Priscilla—no doubt Priscilla put her husband up to it—took Apollos and taught him the way of the Lord more perfectly. What was it they taught him? He knew only the baptism of John; they revealed unto him the baptism of the Holy Ghost and when he had this revelation we are told that Apollos was an eloquent man and he mightily convinced the Jews. What a difference between mightily being and mightily doing, and he mightily did after that the Holy Ghost descended upon him. Now observe all through the history of the Church how there has ever been that tendency to distrust the divine method and lay hold of the human; men forgetting their power and their resources through all the blindness of preaching civilization and wisdom, fear to trust "this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," but fashion their costly golden vessels that the excellency may be of men, and just as failures have taken place through the absence of the apostolic method, so wherever men have sought it, we have seen a mighty display of power and re-enforcing of the missionary prize.

Hans Egede went to Greenland with the preconceived theory that the heathen must be educated before they can receive the Gospel. He preached for fifteen years, an untiring worker and missionary who deserves the reverence of the whole Church of God, and ended his ministry with the pathetic words, "Surely I have dwelt in vain and spent my strength for naught," confessing that his fifteen years of labor had brought forth no fruit. Then came John Buck, who simply read the story in the hearing of those barbarous people, the story of Christ's passion, and for the first time tears started, and out of that company that listened came forth the first converts of evangelistic work in Greenland. Thirty years ago the missionaries of our own society in the Telagu field would have abandoned the work except for the great determination of a solitary missionary. A strange thing happened. A young man went back and instead of waiting to become master of the language he learned simply one text, that golden text of the New Testament, John iii: 16, and with the equipment of that single text he went out and said it to every one, and whenever he found one to listen he

taught it to him and bade him to go tell it to his neighbors, and so one after another took it up, till the whole region for hundreds of miles had been sown with that seed of truth, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then came a marvelously astonishing revival, ten thousand baptized in one year, and the whole missionary plan for India was changed. Hitherto reliance had been placed on education; but when there was a turning back to the apostolic method of preaching the simple Gospel, then the blessing came and since that time other missions have been taking up the same method, and a mighty harvest is being reaped in India to-day, and I believe it is due to returning to the apostolic method of preaching the Word and trusting in the Holy Ghost to re-enforce it.

Sometimes the methods are absurd, so absurd we are not ready to believe Jesus Christ meant what He said in several distinct statements. To prove that this is true I will give you the story of a young missionary who has rehearsed this story to me again and again so that I am familiar with it. Seven years he had wrought in the Congo field without having a soul converted or a soul apparently changed. Then he became disheartened and returned to England and went inquiring if any one could tell him the secret, how he might see his desire realized. Some said, "Perhaps you have not been preaching the law and preached grace too much." He said, "Then I thought I had the secret and noted it down as the first suggestion," and then somebody said to him, "Have you thought about the necessity of being endued with the Holy Ghost? Have you ever known what it is to have the distinct experience of the baptism of the Spirit?" He told him he had not known that experience. He began to pray, and that was the point on which he put special emphasis, and without knowing whether he had received what he had prayed for, he was standing up and explaining the Scriptures in the presence of a congregation of people who were cannibals, and he came to this passage: "Give to him that asketh thee." He began to think, "These people are the greatest beggars in the world, I suppose, and they would clean me out if I put that literally, and so I must modify it and give the figurative interpretation." So he said, "I spread it out figuratively and illustrated in various ways the importance of benevolence, and all the time I was praying for the power of the Holy Ghost. I went home and said, 'I have not been true,' and I went again and took the same passage and went a little further, and still I was very cautious as to what I said. I thought it over and I said, 'I will say just what it is, Give to every man that asketh thee.' I went the third time and took the same passage, and told them just what it was. I did not make it figurative. I did not soften it. I gave it literally, and said 'That is what our Master told us.' They heard it and



took it to heart, and one of them said, 'Sir, as a servant of your Master I suppose you will give me this blanket.' That is according to the teaching of your Master.' Another said, 'I suppose you will give me this coat,' and literally before the day was gone they crowded in and took everything he had. He was carrying it out literally. He said to himself, 'I am acting like a fool, nevertheless, I am doing what the Lord told me.' When he had been finished pretty well, they began to ask for his wife's things, but she said, 'You can give away your things but they shall not touch anything that belongs to me.' He said, 'I am going to stand by what I said.' So they took all he had. Oh, infinite folly! Oh, the foolishness! Oh, absurdity piled upon folly! But he did what he was told. Pretty soon he heard a group of those men in consultation, and one of them said, 'This is a remarkable man. All these other white men won't give anything but this man has been giving all to us. He must be one of God's men.' Another said, 'I think so, too.' And then they had a little palaver about it, and agreed that this must be a man of God, and said, 'Let us carry back his things.' And they brought them all back before the day was ended, and said, 'We return these things because we believe you are not like these other men.' And will you believe it, no sooner had that been accomplished than the Spirit of God was poured out, and he reckoned two thousand converts. He simply got down from the foolishness of preaching and went to praying for the Holy Ghost, and the Holy Ghost took that utterance and made it the power of God unto salvation, and that was the break in that hitherto barren field; and so great has been the blessing since that Dr. Pierson puts that Congo field first among the marvels of modern missions.

John Henry Gossner was a magnificent student. At sixty-three years of age he awoke to a realization of how blocked was the machinery and how little chance there was in it all for any action of prayer or faith, and he broke away. At sixty-three years of age, the time when most men think the period has come to rest, he stepped on solitary faith and said, 'I am going to test the apostolic methods, look to God alone for helpers, look to God alone for funds and look to God alone for the distribution of my mission work.' I have not time to tell the marvels that attended that undertaking, so that before he died, alone, without any organization behind him, with no funds behind him, Gossner had put into the field two hundred missionaries in answer to prayer, supported in answer to prayer, not an appeal having been made, for he said, 'I have stepped out on faith and have not rung any door-bell but the door-bell of heaven.'

Then comes that wonderful story of Pastor Harms who was troubled about the same thing. He said, 'It is all system. It is all labor and methods. Why not more faith?' And he, too, broke away and separated him-

self from them when, at twelve o'clock at night, after wrestling with God, he said, 'Now, henceforth, forward, testing the apostolic method.' And Pastor Harms carried on his work in the same quiet way, and when he died he had put into the field three hundred and fifty missionaries, more than any society at that time had in the field.

Do you believe it is true, 'Ye shall receive power after that the Holy Ghost is come upon you'? I am in no sense criticizing the methods or organization of any society, or the business arrangements of any. Not at all. I am simply doing this: when I see a man undertaking to sail a magnificent merchantman by lifting up his pocket handkerchief, I say, 'Just drop your pocket handkerchief and spread your sails.' That is the difference between the mere human method and the divine method. Holy Ghost, come upon us. Thou art the power. That power is ours, not diminished, in no sense lessened, the same precisely as they had who sat on the day of Pentecost in the upper chamber under the outpouring of the Spirit.

Now, secondly, the missionary in the great commission is a supernatural witness. The second thing which is said, 'Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me,' or as the Revised Version has it, 'Ye shall be my witnesses both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.' Now I cannot exactly describe what is meant by that expression as understood by the apostles, except to say with Uhlhorn in that old book called 'The Conflict of Christianity with Paganism,' in which he attempts to set forth the first missionary enterprise, and describes the Church as it stood for three hundred years in this way, 'It was a body of men who believed their citizenship in heaven and refused to be naturalized on earth, men who came down from heaven every morning as ambassadors from God, with a message for mortals, with the glory about them, and every day they stood looking up into heaven as they did when the Master ascended, expecting every moment He might return to take them unto Himself, and then they went forth to declare unto men the truth.' When Paul wrote to the Thessalonian Christians he spoke of them as those who had turned to God from idols and were waiting for the coming of the Lord, and he commended the Corinthian Christians as those that came behind in no gift, waiting for the coming of the Lord. James exhorts the Hebrew servants thus: 'Be patient therefore, brethren, for the coming of the Lord draweth nigh.' It resounds all through Scripture, the solemn 'Behold, he cometh! Behold! he cometh!'

It is wonderful how children sometimes take unconsciously the phrases of marvelous wisdom, and I wonder not Jesus Christ said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these



things from the wise and prudent, and hast revealed them unto babes." I wonder not at the psalmist's words, "Out of the mouths of babes and sucklings Thou hast ordained praise." A sister in New York tells this story. See if there is not a lesson in it. She took up a little waif who had known what it was to have clothes and who had known what it was to have those clothes taken away. He was found naked and hungry and homeless, and was taken in and washed and clothed in a beautiful suit, and after a sumptuous supper he was put to bed and the sister of mercy began her first religious duty by teaching him his prayers. "Now say after me, 'Now I lay me down to sleep,'" and he answered, "Now I lay me down to sleep," "I pray the Lord my soul to keep," "I pray the Lord my clothes to keep." She stopped him and tried to make him understand the first thought must be about his soul, and that it would not amount to anything if a man should gain the whole world and lose his own soul. Then she took another start. "Now I lay me down to sleep; I pray the Lord my soul to keep," and he answered, "Now I lay me down to sleep; I pray the Lord my clothes to keep." A third time she tried it but she could not get his attention off the clothes. It was every time, "I pray the Lord my clothes to keep." Now I open to Revelation and give you a plain translation of the familiar passage, "Behold, I come quickly," and then a little further, "Behold, I come as a thief; blessed is he that watched and kept his clothes." That is the way it reads. With a Russian Professor, whose conversion was most remarkable, I spent three weeks last summer in conversation about these themes. For three weeks he taught me, and when he opened to this passage in the Hebrew he explained it in this way, that the temple was watched at night by a guard, and the captain of the temple was accustomed to go about and inspect things, and if he found a guard overpowered by sleep he quietly drew from under him his clothes. He had lost his clothes, and that was proof enough, "Blessed is he that watched and kept his clothes." Oh, Christians do you know what it is to be lulled to sleep by fashion and worldliness and frivolity and love of ease, so that little by little, as the years have gone on, you have been losing your faith and your clearness of vision, and are losing sight of the promise? I beg you, if you are going to sleep, if you are sleeping, pray, "Now I lay me down to sleep; I pray the Lord my clothes to keep," lest coming suddenly the Lord may find you naked. That was the apostolic idea of witnessing, uplifted eyes, outstretched hands, looking for the Lord at any moment to come again to them, and with intense zeal warning and exhorting and appealing to men. History says that at that time such a thing was unknown as a man hoarding up wealth. It was unknown for the Church of Jesus Christ to receive funds from the Gentiles. They separated themselves so absolutely from the world

that though importuned to come on friendly relations by the solicitous priests, they said, "No." Could the Parliament of Religions but confirm our faith as the only faith and the sublime and unshaken confidence in the truth of that faith. "Ye shall be witnesses unto me both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost parts of the earth."

Now thirdly, the missionary has, according to plain statement of Scripture, supernatural credentials to carry with him when he preaches. I turn to the closing verses of the Gospel of Mark. It is not our place to go into the question of the genuineness of this passage. It reads, "And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick, and they shall recover." These were their credentials. Now as that was understood at that time, they prayed that the Lord would enable them to open their mouths and speak boldly, Himself working with them with signs and wonders and gifts of the Holy Ghost. And then the record is repeated again and again, "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Amen." So it was. But immediately I am confronted with the dictum that miracles ended with the days of the apostles, but I have replied to them, after a good deal of investigation, that is not according to what is recorded, and the past history of the Church declares it is not according to fact, for the apostolic miracles continued for three hundred years in unbroken testimony of the Gospel which they preached. Mark the time; three hundred years! So long as there was apostolic faith, apostolic miracles continued as their credentials. You remember, some of you, that remarkable conversation between Aquinas and the pope. The pope said exultingly, "The church can no longer say, 'Silver and gold have I none,'" pointing to its amassed wealth, and the theologian replied, "Yes, and it can no longer say, 'Rise up and walk, in the name of Jesus Christ of Nazareth.'" Gold and glory never go together, and when the Church lost its heavenly citizenship then it lost its heavenly credentials. Miracles not only continued for the first three hundred years, but wherever you find primitive methods reproduced you find these miracles and signs continue. So true is this that a noble man said, "I have seen it with my own eyes and had the joy of laying hands upon the sick and Jesus Christ has raised them up." Then he wrote in that wonderful work on miracles, "We ought to expect it, that according to all



promises the same signs will follow which were witnessed in the first and early days of the Church's history."

These credentials I dwell upon because I wish to be true to the text of Scripture, and now I ask this question, Why it is that such a hostility has grown up to miracles in our time? I think in the first place that he who reasons against the possibility of miracles to-day is gathering a strong argument against the miracles of eighteen hundred years ago, and for this reason, that the Holy Ghost is in the Church to-day just the same as on the day of Pentecost. The whole argument rests there. The Holy Ghost is in the Church, and, "And he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." In other words, when He went to the Father and gave the Holy Ghost, He purposed and pledged and promised that His work should be repeated in the Church to the end of time. There is no possibility of reading it otherwise as I understand it, and so I think we may explain it in this way.

You know there is a disease called inverted vision. The victim imagines men are walking on their heads, and trees are seen with their branches downward. Any one living a lifetime in that way would believe a man walking on his feet, an abnormal condition, because he had been educated differently. That is exactly the case when Paul came and preached the Gospel among the Thessalonians. They said, "These that have turned the world upside down have come hither also." The world was upside down and they were trying to turn it right side up. And so it is in our strange education about things that are natural. The most unnatural thing we have come to regard as natural. We have deified it, and among the saints nearest us, one is St. Sepulcher; we have exalted the King of Terrors as the Prince of Peace, and men have come to like it so. The Bible teaches that death is the last enemy, the consummation of man's sin, the end, bitter and awful, and the consequence of his sin. Now when one comes, as Jesus did, and calls a man from the grave, it is the natural come in against the unnatural. When by prayer and the laying on of hands the sick man is returned, simply brought back to his natural condition, the miracle, as we call it, is the natural thing. Therefore, why do I speak of credentials? When a commercial traveler goes forth he carries samples with him, and when these go forth they carry their samples with them. Paul said, "I have come to preach unto you that kingdom in which there is life unending and in which their shall be no more death, nor sorrow, nor sighing, nor tears, and this man is raised up from the dead as the first fruits of the kingdom." It was the credentials which the apostle carried of his position.

I have reproduced in substance what is given in that discourse by Ed-

ward Irving. What is needed is not methods multiplied but a return to the primitive method. An aged missionary wrote me a letter last week which is remarkable in itself: "For twenty-five years I have been a missionary. At the end of that time I most humbly and solemnly confess that I have become more and more dissatisfied with all human methods, with industrial schools, with medical missions, because of the tendency I see always to put these things between the soul and Christ. Let colleges come, let trades come, let medical schools come, but not first. Preach the Gospel first, and when you get men converted they will find their trades and their schools." There is wonderful wisdom in that. A missionary in Burmah for forty years tells this story: A medical missionary went to a certain village where they had the cholera, and she had a package of Perry Davis' Pain Killer for the village. They recovered through the use of this medicine. She stayed as long as she could, and left a large box of it and went on her journey. A year after she returned to that village, and when she came in sight she was met with an enthusiastic delegation, and they said to her, "You have saved the lives of multitudes who would have died except through you, and you have turned the whole village to worship." She said, "It was the most exultant moment in my life." Then this procession took her to the village and gave her a magnificent reception, and took her to the house where they held their worship, and there she saw upon a shelf a whole line of empty Pain Killer bottles, the contents of which had been used upon the cholera patients. Perry Davis never expected that. He was deified. This is an extreme illustration, but more and more we want to learn this truth, the wonderful power of divine methods.

Now, my brethren, I have ventured on ground that will create possibly as much criticism as that which Irving took in that famous discourse, but I do not speak to-night above my own experience in a ministry of twenty-five years in one pulpit. I know that again and again men have been regenerated under the magic of the word; instantly changing from evil and careless and debased lives into lives of sobriety and devotion to Jesus Christ. I know that. And before God and angels and men I know that again and again I have seen the most hopeless invalids healed by prayer and the laying on of hands. I have seen opium eaters who for years have been the slaves of this awful habit—and it is a disease which baffles all medical skill—twice have I seen it in answer to prayer removed. I have no question, if they have the faith, which we have the right to cherish in the Holy Ghost and His work in the body, they might carry out the methods that were used. If only they can believe and gather the sick heathen together, and point them to Jesus Christ, the Great Physician, and enable them to touch the hem of His garment. If this



is done, such true devotion to Jesus Christ you can find nowhere else. It is the old story of forgiving much and loving much. Be not afraid, therefore; go forth knowing these words, and believing that the sick will be raised up and disease will be healed, and these will be the credentials which the Lord will give in this century to those who have faith to ask.

And now in closing let me say, reviewing what I have said, Jesus Christ was the first missionary, and He is our example in all things, and I beg you to notice this fact. He did not begin His ministry till personally endued with the Holy Ghost. Though He *was* the Son of God, He depended on the Spirit as much as we depend upon the Spirit, for the accomplishment of His work. Through the Spirit of God he cast out devils. Through all His ministry, till the cloud received Him out of sight, He depended on the Holy Ghost, who endued Him and empowered Him for His work. If He needed the Spirit, don't we need Him? Let me prove this remark that after the Son of Man shall come, ye shall have Him for the coming future seal. In the old ceremonial, the lamb was taken out from the flock and examined, to see if it was without blemish, and a bit of wax was put upon it, stamped with the temple seal, a devoted sacrifice. Jesus talks about that same thing. To Him that coming future seal was when the Holy Ghost rested upon Him at the Jordan, when the heavens were opened and the Holy Ghost came upon Him. Now see what it says in the Scripture, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Have you been sealed by the Holy Ghost? Since you believe, what does this seal mean? Turn to Timothy, the second Epistle, where Paul says, "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His." Then he goes on, "Let every one that nameth the name of Christ depart from iniquity." Ownership and holiness, these are the two mottoes on the seal. I belong to God. It is a favorite phrase among men that every man has a right to himself; but the moment you come under the consecrated touch of the Holy Ghost all this is changed, and you are compelled to say, "Henceforth there is none that has a right to me, not even myself, but only Jesus Christ. I belong to Him." And "Let every one that nameth the name of Christ depart from iniquity." Holiness of heart; separation from all sin. These are the two mottoes on the seal. Now see the significance of them. Have you received the holy anointing? Do you know what it means under that signature? The oil upon the head of Aaron ran down upon his garments, even unto his feet. Jesus Christ is the head, and when He was anointed it was that the whole Church might share the anointing. Take up that magnificent Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard: that went down to the skirts of his garments." And so Jesus Christ, when anointed by the Holy Ghost, was anointed that the Spirit might go from Him down upon his mystical body, till the last disciple shall be quickened. As a part of that body we all have a right to share in His anointing. Thereupon, it is said, He returned from the Jordan filled with the Holy Ghost. "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs." What a marvelous exhortation this is. See that drunken man, filled with strong drink, speaking out what the liquor inspires him to say, all manner of profanity poured out as a stream from his lips. Take him as your model, but be not drunken, but filled with the Spirit. Be ye all intoxicated men. Filled with the Holy Ghost, He shall enable you to pour out psalms and hymns and spiritual songs; preaching, exhortation, and prayer, as men that are beside themselves, because of another within themselves, even the Holy Ghost.

Oh, my brethren, how imperfectly I have presented this! But may you feel what I believe about this great theme. I can say, to the praise of God, that ten years after I entered the ministry there came a great crisis, and I felt I needed something more in my ministry for Christ, with reference to the Holy Ghost. I could not tell you the change that came to my ministry. I am full of sublime and unspeakable joy when I speak of it. I know that they who will have the Holy Ghost may have Him and all that Jesus Christ would do if present personally, He will accomplish through us if we are endued with that Spirit. It is perhaps ten years ago that this Alliance met in the city of Hartford. I spoke on this theme, and at the close we tarried for prayer. None here present, I presume, remember it. Some are on mission fields; some are preaching the Gospel, and some are engaged in evangelistic work, but I know there are some who remember that Hartford meeting as the time when they crossed the line, and for the first time learned something of the Holy Ghost. I am emboldened to refer to it, and say in closing, that all who desire to go after this service, may retire, but I take the very great liberty of asking the students, who desire, to tarry for a little while, just for prayer in reference to the Holy Ghost, to do so after the congregation is dismissed, and I am sure it will be profitable for us to spend a little time in speaking of this, our divinely appointed equipment for service.



## X.

## MEDICAL MISSIONS.

E. A. READ, DIVINITY SCHOOL OF CHICAGO UNIVERSITY.

We make *no apology* for Medical Missions. *The grounds* for this method of spreading the truth of God are in *the world's need* and the *example of Jesus Christ*.

Sweeping as best we can in one vision all the past, gathering up in one group the revelation in human history, we are convinced that the one profound need of the world is a knowledge of God's real character. The manifest activity of men is a groping after God. The time is past when men are satisfied with that which is not real. The priest of Isis must leave his cloister; his secrets must be known. *The vague, the fanciful, the unreal*, must vanish as the mind of man struggles into light. *The character of God* is the essence. To know this is to explain *the why and the whither* of all existence. To know this is to solve the problem of every pain and find the source of its palliative. *To know God* is to live in His light and to feel his heart; to find rest in Him, is the joy unspeakable. With Augustine we can say, "We are made for Thee, and our hearts are restless till they rest in Thee."

That the world has *not yet found God* needs no proof beyond the wail of millions, who fain would know Him. Has God shut up the door of access to Himself? Has the world dropped from His heart? Church of the living God, hast thou been true to this stewardship? *To thee* has been given the dearest treasure of time, a knowledge of God. As the pulse of the world throbs powerfully under the stimulating influence of mighty purposes, *this treasure of thine* is its need. O come to its rescue, its relief in this night of distress.

*The world's need* is to see in Thee a reincarnation of the world's Saviour, a tangible vision of God. Not so much more doctrine as more life. The Christ life; a life hidden in the heart of God, a life Godlike is the desire of the human soul. *Out of the depths* of human ills comes the wail of want and distress. *God manifest in the flesh* is the divine method of meeting that need. Christ's motto our watch-word should be: "*Help for every ill.*" *The need is universal*. No love so sweet but more of Christ can make it sweeter; no love so true but more of Christ can make it truer; no day so bright but more of Christ can make it brighter. What a lack in the life of those who toil in our large cities, those unfortunate poor whose greatest mistake seems to have been that they ever lived. Ah, who can measure *that wasteness*? The poor, the

debased, the abased, about us and in every land, have a claim on us as real as is their wretchedness. From all parts of this land, its centers so rapidly congesting with the concentric motions of commercial and social life, comes this cry for help. It is the voice of the *enslaved* calling for deliverance, the voice from the darkness calling for the light, and not only *here*, but *from those lands beyond the seas* where the light is so slowly—but, thank God, surely—permeating the dark clouds of superstition and depredation, comes the same cry. Who so deaf to heart-broken wailing, who so cold in heart-felt sympathy, who so concerned with self-getting glory, as to fail to catch the minor strain of distressing need, coming so loudly to the custodians of *that gift*, that help which *God meant they should have*. Thank God for this day of missions and missionaries! Thank God for this day of self-forgetting! Thank God for this day of fact and reality in life and in religion. *Humanity has not dropped from the heart of God*. He would that all should come unto Him and live. He loves still the heathen world, and is revealing Himself to them just as fast as is consistent with His most worthy plan. God has placed us on the vantage ground of responsibility. He has made us stewards of his manifold grace. *Our treasure* is their need. *On us* depends the salvation of the world. *Our obedience is God's opportunity*.

Christianity is moving steadily on to victory, but it is a strength-testing time. Other faiths are coming into prominence and power, before this unknown. *The best will conquer*. Marshalled on the contending plain of faction are the leaders and followers of a hundred religions. God is on the side of religion, the religion that is most perfect, the religion of life, the religion of help.

From one of these foreign priests we heard these words only a few days ago: "If you Christian people would win the Orient, carry to those needy ones the *open hand of help*." And then as if from Christ himself came those words of commission, "Go, preach, saying the kingdom of heaven is at hand, *heal the sick*, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

In these words, recorded by Matthew, we have the text for this session of our alliance. "Go, preach, heal the sick." A divine commission, given for all time. With characteristic slowness are we coming to apprehend the meaning of Christ's example and commands. He is called *King, Prophet, Son of God, Law-Giver, Brother, Friend* but under no title did he live so much as that of PHYSICIAN. His earthly ministry was one of *healing; preaching little, healing much*. Following Him as He walks over the hills and plains of Judæa, Samaria and Galilee, we see, the lame walk, the blind see, the deaf hear. We see his kindly face beam with compassion as the centurion begs healing for his servant; we hear the words, "I will come and heal him."



Again, we see him in the synagogue on the Sabbath day, when a woman bowed low with the weight of eighteen years of pain, arrests his gaze. The preacher stops; his heart is moved in deepest sympathy. He walks to her side, gently lays his soft, healing hand upon her form, "and immediately she was made straight and glorified God." Again, "He passed by and saw a man blind from his birth." Life had been one long dark night, but the day was near at hand—Christ, touched with a feeling of that infirmity, stopped in the way and healed him. No journey so important but that Christ could wait to release the unfortunate from their bondage. *Disease vanished* at the presence of the Lord of perfect life, and pain was turned into glad-some delight. "He went about doing good," we are told, and again; *multitudes* came unto Him, having with them those that were lame, blind, dumb, maimed and many others, and placed them at Jesus' feet, and He healed them." "And His fame went through all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those that were lunatics, and those that had the palsy, and He healed them." He preached to the few, *He healed the multitude*. His perfect life was a word of truth enforced by a deed of love. This is the example of Christ. In this, we say, is not ground for Medical Missions, and the assurance that it is God-like.

Let us here define our meaning. By Medical Missions we do not mean alone the application of Western therapeutic skill to the bodily ills of the unfortunate; not alone that spirit of philanthropy which leads man to help his brother in misfortune, but we mean by Medical Missions that method of bringing the knowledge of God to men, which combines in a legitimate way the art of healing the body with the preaching of the Word. The medical work qualifies the primary object in view, as an adjective its noun.

There is a false philosophy that makes man in perfection a psychical being. Such a man we never saw. The Son of God was not such a being. It was not beneath his character to have a human body, but man, in his blind attempt to solve the question of his sin, has despised this house in which we live, as being the source of his evil deeds. True it is, God writes with legible hand the effects of indulgence, intemperance in a man's physical frame, and there is no mistaking his judgment. But to find in the body the source of evil, is to libel God who created us. Thank God there is dawning a brighter day for man in this life, a realization that the stewardship we hold takes man in his entirety, and that in this life, in this every-day existence, is where one may best test the religion of Jesus Christ. At last we are going back to Christ, and finding our lessons of life in Him, in His method and His character.

Christ was the first Medical Missionary, His work of temporal blessing showed His unbounded sympathy with the condition of man. He was

"touched with the feeling of our infirmities." He taught as did none other the value of human life. *The Medical Missionary*, in obedience to Christ, too emphasizes the value of human life. He seeks to care for that life, to preserve it, to build it up, that man may be his best in spirit and in action. The Mission commission is that of life and true immortality. "It is much more," says Dr. Livingstone, "than going around with a Bible under your arm." It is a proclamation of life, not alone by doctrine, but by living.

Mr. Lowe, in his book, "Medical Missions," tells of a minister visiting in one of the most destitute and degraded parts of a great city. Ascending a long, dark, winding stairway, he opened a door leading into a cheerless garret room. There on a pallet of straw, with no covering, save her dirty tattered garments, lay an aged woman about to die. Forgetting her outward circumstances in his zeal for her soul's welfare, he eagerly inquired what was her hope for the future. "Oh, sir," she said, as she stretched out her bare, withered arm, "if you was as cold and as hungry as I am you could think of nothing else." What a lesson is this for all of us who are to minister to men's need. We forget that the heathen world is given over, body and soul, to material things. To reach them, to influence them, we must employ those means which, in their condition, they can appreciate. This the medical missionary attempts to do. He knows a hungry body will press a claim that quiets the beseeching of his soul. He knows a naked body presents a plea that precedes the desire for a robe of righteousness. The greatest difficulty we meet is to establish a bond of sympathy. Prejudice of the human heart is everywhere so strong. Nothing so well disarms this foe as the open hand of Love.

This is the method of which we speak—the Medical Missionary method. The Medical Missionary sees his Master touching the leper, the blind, the lame, with His healing hand, and the leper is cleansed, the blind rejoice in restored vision, the lame man leaps for joy. Viewing this, he says in prayer, "Take my hands, my heart, my all, to serve my fellowman in need;" he hears his Master's command, "Go preach, and heal;" and in obedience to the command, he walks along the certain lines of his Master's footsteps, dispensing with open hand blessings true and lasting. Winning his way by this most legitimate means, establishing thereby the sympathy requisite for influence, he then leads to higher things, and in full confidence presents God in Jesus Christ. This is the Medical Missionary at work. What is more noble, what more Christlike than such an effort. The work is that of the pioneer. Self is lost sight of in view of the object to be gained. Over the walls of caste and class distinction the Medical Missionary walks with apparent ease; hovels and palaces open their doors to receive him, and those very doors he holds open for others to enter. *The Medical Missionary is a true pioneer.*



Coming now to the HISTORY OF MEDICAL MISSIONS, and pass over the fact of Christ and His apostles being pre-eminently Medical Missionaries, it is a comparatively *late day* which sees the physician and the preacher blended in one personality. Such a character is the product of this last great missionary epoch.

We all remember that pioneer missionary, *Dr. Thomas*, who afterwards was associated with Mr. Carey, of India fame. His first work in India was that of surgeon to the East India Company. In 1785, having become so impressed with the importance of bringing the *Gospel* to India, he resigned his position, returned to England, was ordained as a minister, then went to Hindoostan, where, with amazing success, *he healed the sick and preached the Gospel*.

We next hear of *Dr. Scudder* and wife, 1819, sailing for India with the purpose at heart to combine his medical skill with telling the story of the Cross.

Until this time *no organization* bore the name of Medical Mission Society. *This achievement* was wrought out on American soil under the faithful, persistent effort of Dr. Parker, formerly a physician in Canton, China. This was the year 1841. No hearty welcome awaited the great-hearted Doctor on his return to New York. Many doubted, few harkened to the proposition propounded with such whole-hearted zeal; but at length sense overcame prejudice, and in the awakening was born the *first* Medical Mission Society of New York. The leading physicians in that city soon were its chief supporters.

It is now we come to a *most important chapter in the history* of this enterprise. From New York Dr. Parker sailed for Scotland, and while in Edinburgh, was the guest of Dr. Abercrombie, a famous physician of that city. He listened with increasing interest to the reports made by Dr. Parker of his work in the East, and was won to the *cause of Medical Missions*. As a result of Dr. Parker's visit to Edinburgh, the Medical Missionary Society, bearing the name of the city, was organized. Time fails me to sketch its history. For over fifty years this society has struggled on bravely under many difficulties. Besides its great work in the cities of Scotland, it has trained and given, fully equipped, Medical Missionaries to the Church Missionary Society, the London Missionary Society, the Established Church of Scotland, the Free Church, the United Presbyterian, the English Presbyterian, Irish Presbyterian, Scottish Episcopal, Baptist and Methodist Missionary Societies, to the China Island Mission, the American Board, and the American Methodist Missionary Society. All denominations, from every country, are welcome. This Society has been nicely blessed of God, and lives to-day a potent factor in the spread of His glorious kingdom.

*It is presumption* in me to speak of the organization of a later day before such an audience. Of the societies for Medical Mission work in London, in New York, in Chicago, and elsewhere. These in their operations are very familiar to us all. With pardonable pride we as Christians point to the great success to-day attending this branch of Christian activity. Real golden fruit, in rich abundance, the lives of Medical Missionaries are bearing. *God bless them*, one and all. Sweeping the field, we see these rescuers of men in almost every land. In China, in India, in Japan, in the islands of the sea, in Jerusalem, in Nazareth, in Egypt, in Persia, in Siam, and in the Congo region, may be found these healing centers of religion, with hospitals, dispensaries, medical schools, equipped for the service of Christ. *Here* may be found men and women of every class waiting for healing. Caste is lost sight of in common need. Mohamedan and Hindu, Brahmin and Sudra, Jew and Eurasian, Parsee and European, rich and poor meet on equal platform. Here the Gospel, which knows no class, is lived and preached by word; bodies are healed, souls are saved, God is made known, and Christ is glorified. Brethren, we believe there is something here which touches every Christian heart; a sense of reality that awakens strong emotion.

We have endeavored to present the claims of Medical Missions on the grounds of the *world's need* and the *example of Christ*. We believe that in this method is found the solution of many dark problems now before the Church of Christ. The time has passed to play with missions. Great work must be done, and that at once. *In this department* of missionary effort there is offered an opportunity for consecrating the highest skill and the noblest powers to promote the holiest and grandest of enterprises. In this service no earthly honors are offered, no tempting allowances. It means work, steady and faithful, with *God as a co-worker*. Here we may become ambassadors of the real Christ; not ambassadors of word alone, but ambassadors of word and deed, of life itself. *Let us to-day take courage* at the marked indications of the inset tide and *thank God* for this day of new things; new views of Christ, new views of man, new views of work, new impulse for its execution.

*In closing we repeat* the encouraging words of the late Mr. Miller, "How brilliant the career before the Medical Missionary. How noble, by simple operation, to throw open the darkened windows of the soul and let in the sunlight; but how nobler, far, to open the spiritual eye to see the sun of righteousness. How kind the act, by vaccination, to deposit in man's earthly frame a particle of wondrous power whereby a loathsome plague shall be averted; but yet how far more kind to be the means of introducing that vital principle, the new heart, the Spirit's grace, whereby the worst of evils, sin, shall be shorn of its malignant power. How merciful the hand



that safely amputates the unsightly mass of abnormal growth, whose course is deathward; but what richer mercy, far, to help, Bunyan like, to lift a heavier load that would sink the bearer in endless misery. How grateful is the task to cure the halting cripple and make him walk and leap again as if in youth: but how more glorious, far, to recall the wanderer's steps from folly, sin and death, to guide his feet into the way of peace." *All this is the privilege, the aim, of the Medical Missionary.*

## XI.

## THE VOLUNTEER MOVEMENT.

L. D. WISHARD, FOREIGN SECRETARY INTERNATIONAL Y. M. C. A.

I have been asked on this occasion, not to deliver an address but to make a statement; a statement concerning the movement about which every one of us knows something and with which every one of us I presume is acquainted. I allude to the Volunteer Movement. During the last five years it has been my privilege, the supreme privilege of my life, to talk to scores of conferences, movements under the tuition of missionaries. There are two hundred and fifteen missionary stations in twenty different missionary lands. I have met over nine hundred of these missionaries, whom I distinctly remember of having talked with, with whom I have journeyed, with whom I have lived for weeks in their homes, with whom I have slept in stables and with whom I have had the privilege of associating in some of the trials and inconveniences of a missionary life.

The feeling is becoming prevalent in missionary fields that the time has come for rapid evangelization. Such rapid evangelization has characterized the world. It is believed by the missionary of to-day that the same thing which was done by Paul may be done in China, may be done up and down the coast and through the interior of Africa. It is believed that the problem is not a visionary one. It calls for a force of from twenty to thirty thousand men. I am going to use some figures, and I do not want you to think that I am figuring the thing accurately. I simply use these figures by way of an illustration. It is believed by many of the leaders of the Church Boards that it is possible in the near future to divide the great mass of men up into sections. We will say sections of two hundred thousand, although I do not insist upon that number; and that in every one of the centers of these sections there may be a mission station planted. That would involve how many men? One-half dozen to a mission station. This one-half dozen would include the minister and his wife and in many cases the missionary and his wife. The average one-half dozen would make a sufficient Board.

It is believed by men who have studied this problem that a station of that kind would increase evangelization. It does not seem to be an unreasonable thought. That call for thirty thousand missionaries would have eighty thousand on the field. We have one-fourth of that number. We want a little more than twenty thousand. Now, that is the force which is needed. Is it an unreasonable number? There is nothing visionary about it. We ask for a less number of men than ever laid down their lives in some of the great battles. Is it such an extravagant number that it can never be furnished? Sixty-two thousand from our country would involve about fifteen hundred dollars per missionary, and that is to be supplied by twelve millions of people. It is not an extravagant sum, it is not an extravagant number of men that is called for. The fields are ready for these men. The people of the church have the ability to do this. There are ladies at home as well as abroad to take this money and to do this work with it.

Now, it is believed by a great many that this Volunteer Movement has been raised up by God to furnish the men and to give an inspiration to the Church which will bring forth the money. We believe in this movement because of its method. Its method is being wrought by visitation. There is no power like the power of the human voice. It is following up the work by a progressive education. Donations are being offered as never before and correspondence is being carried on. We have already had one great conference. I recently took the trouble to make a study of the Boards of Missions of those who had gone out during the last twenty years, and found that a large number of volunteers had gone out as a result of the Movement, and one of the Secretaries declared the same thing to me. We believe in this method because of its purpose and because of its results.

I want to add a few words in closing, for I am to be very brief. What has the Seminary Alliance done for this movement? I am familiar with the history of the Alliance. It was my privilege thirteen years ago to be associated daily with the founder of this Alliance, Mr. Mateer, and I know every step of the Inter-Seminary Missionary Alliance. The question of extending the Alliance to all of the colleges and making it a Students' Missionary Alliance was considered, but it was decided not to do it for wise reasons. But while it was decided not to bring this movement into the colleges, the Alliance under God has done more to give birth to this great student movement than any other thing in the church.

There is one thing you can all do and that is you can all pray for this movement. To-morrow is the day of prayer for the Volunteer Movement; thousands of prayers will be said; let us pray that God will send more laborers into the field and bestow a blessing upon it more triumphal than ever before. You can pray for it and I trust the Seminary men will seriously con-



sider their obligations to give to it. All over the country little offerings will be made to meet the expenses of this movement; to meet the expenses of the traveling secretary and of the great convention which is to be held soon. I am quite aware of the fact that one of the last places to find money is in the pocket of the average theological student. Exhibitions of sacrifice and benevolence on the part of the theological student in this country are numerous, and I am prepared to believe that there is a possibility of doing much more and of meeting the expenses of this movement.

The students of the church must come to the front; nothing impresses business men more than the fact that the college men have given. During the past few years three thousand dollars of the students' money have gone to the support of this Christian movement and that fact communicated to business men, I find makes more impression upon them than any other argument that I can advance. I earnestly beseech you, Dear Brethren, that having stood by this movement you will give it your continual support and sympathy.

## XII.

### ST. PAUL AS A MISSIONARY.

JAMES T. SPANGLER, UNION BIBLICAL SEMINARY.

The Jew entered the Christian Church through the old portal; the Temple and Jerusalem, the centers of Jewish worship and history, remained sacred to Jewish Christians. "But," said Jesus to the woman at the well of Samaria, "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet in Jerusalem worship the Father." These words are significant of the speedy and complete passing away of the formal worship of both Jews and Samaritans. Their cold formality was soon to be supplanted by a worship in spirit and in truth; and it was the design of Christ that the Gentile should have part in this spiritual worship. With a view to this, Jesus said to his disciples, "Go ye therefore and disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." With these words "Christianity ceased to be the immediate privilege of a race and passed into the possession of universal man." The central scene of the Christian movement soon passed from Jerusalem to Antioch, where the universal character of the new religion had its largest significance. At Antioch the Gentile preparation had its issue, in that Gentile humanity was found ready for the Gospel; and many of the Gentiles accepted Christianity. Each one, however, entered by his own gate, ignoring the old Jewish portal, so that here we have the beginning of

religious liberty as a result of the recognition of the universal character of the Christian religion.

I.—Antioch marked only the beginning of this mighty movement in religion, and beyond Palestine and Syria lay the vast Gentile world, in every part of which the Gospel was to be preached. The avenue to this vast field was the world of Asia Minor, Greece and Rome, a field "white unto the harvest." But who was sufficient for it? There was need of a man of the noblest Christian character; a man of nobility and subtlety of thought; a man of the broadest culture and best type of manhood and largest sympathy for his fellows; a man who could adapt himself to all men, occasions and circumstances; a man who could brave through every difficulty with increasing courage and faith; a man of the greatest practical activity; a missionary whose noblest ideal was the all-loving and all-enduring Christ. This man was found in St. Paul.

II.—At the time of St. Paul's birth, Tarsus was no mean city, having been the capital of the Roman province of Cilicia, and the emporium of commerce between the Levant and the countries beyond the Cilician gates; and on its streets and in its marts were to be seen Roman soldiers and traders from many lands. The chief distinction of Tarsus at this time was that it was a university center; and here were gathered students from many quarters of the then known world. Thus the varied character of the population and life of Tarsus afforded an excellent opportunity for the study of the manners, customs and attainments of the people among whom St. Paul afterward itinerated and evangelized.

St. Paul owed much to his home training. His father was a man of more than ordinary station and a Roman citizen; and we are forced to conclude that a man of such grand proportions must have been the son of a noble mother, else how shall we account for those characteristics of the apostle which are impressed upon the heart only in childhood, and in which "The child is father to the man"? In such a home his early education was the very best the circumstances of his parents allowed. But more dear to them was the religious training of their boy, both at home and at the synagogue. He was a Jew, and his must needs be the Jewish religion. He became thoroughly attached to it, and "his whole nature was imbued with its spirit." He was inspired by Jewish history as it marked in its path such heroes as Abraham, Moses and Judas Maccabæus, and had in its prospect the coming of the Messiah, who should bring again the glory of Israel.

Saul of Tarsus was a youth of extraordinary ability, and was destined to attain distinction. It was a happy day in his life when his parents determined to send him to the renowned rabbinical Seminary at Jerusalem. At this time the Seminary was under the presidency of Gamaliel, "the Great



Rabbi," and "the Beauty of the Law." He was a man of sterling character and broad culture, yet an ardent adherent of Jewish tradition. Only a most potent influence could flow from such a character to Saul of Tarsus. At the feet of Gamaliel, Saul thoroughly mastered the Old Testament Scriptures, the comments of the masters, and the traditions of the Jews. Acuteness was given to rabbinical training by memorizing large portions of the Law, the Prophets, and the Psalms; by discussions upon difficult points, and the mutual catechetical method. It was also at the feet of Gamaliel that tone and direction were given to the peculiar powers of the future apostle's mind, which made him the theologian of Christianity.

III.—Saul of Tarsus, before his conversion, was a bigoted enthusiast. He had been taught that man is made righteous by external conformity to the Law. But his attempted obedience to the many requirements of the Law only revealed to him the stupendousness of the task, and at the same time involved him in a deeper conviction of sin. His persecution of the Christians was the extremity of his ardor, and God took opportunity to bring him into the light. On the way to Damascus he heard the voice of Him who spake as never man spake, and he was profoundly impressed with its beauty, sweetness and tenderness. He was soon led to a realization of the inefficacy of the Law to regenerate and illuminate the soul; and it dawned upon him that the true religious life is a life of love, and is attained by faith in the Son. What a moment for humanity when Saul of Tarsus was reborn into the Christian philosopher, the Christian theologian and the Christian missionary.

St. Paul is said to have been a born propagandist, and, as such, could not but give forth to man the new truth obtaining in his soul. And the Lord directed Ananias to make known to him that he was "a chosen vessel" unto Him, "to bear His name before the Gentiles and kings and the children of Israel." St. Paul recognized in this his call to the work of an apostle, and he was ever impressed with an overawing sense of his mission. He could not escape it, and, whether before men of high or low estate, he declared that he was divinely commissioned to preach to small and great, "that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and unto the Gentiles."

IV.—Historians often speak of the years from St. Paul's conversion to his ordination as years of inactivity. Were they not, rather, the years of St. Paul's spiritual and doctrinal preparation, and preliminary experience in the active work? His sojourn in Arabia was spent in special study, under the direction of the Holy Spirit. He had learned at the feet of Gamaliel. He was now to learn at the feet of Jesus. He had spent his previous years

in unconscious preparation for his divinely appointed mission; but this earlier preparation had need to be touched by fire from above, and sanctified by the Holy Spirit. It was in need of the inbreathing of God's love, which Jesus alone could give to it. St. Paul's was a restless speculative mind, and these years afforded him time and opportunity to study the Old Testament in its relation to Christ, who was "the end of the Law." He sought out the failure in man and triumph in Christ, and found that "by one man's disobedience many were made sinners," and that through "the mystery of Christ's death man is made alive unto God." In his Arabian meditations he discovered in its fullness the Christian system of boundless love; and under the inspiration of this special spiritual preparation, at the feet of Jesus, he acquired his own Gospel, used by him in his subsequent labors.

At Tarsus and in the region about, and at Antioch, he engaged in what might be called frontier work, and thereby enlarged his experience and his conception of mission work, and also his conception of the Christian religion and of its doctrines. He was filled with admiration, when, with enlarged experience and enlarged prospect, he meditated upon the gift of the Gospel to men. "For," said he in later life, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth." "For therein is the righteousness of God revealed from faith to faith." These, then, were the years of St. Paul's divinity training at Jesus' feet, and he became "a workman who needed not to be ashamed, rightly dividing the word of truth." Then the Holy Ghost said, "separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away."

V.—I shall speak of St. Paul's conception of the field and the work as it formed in his mind both by previous study and observation and earlier and later actual experience in the field. He had a conception of the difficulties to be encountered. There were Greece and Rome with their culture and power, their literature and art, their philosophy and sophistry, their abominations in society, and religions base in the extreme. There was scattered Israel with her phylacteries and traditions, exclusiveness and bigotry. In all of them there were remaining over the pride and prejudices of centuries. In addition to the above was Asia Minor with its varied provinces and population, presenting many of the same difficulties. Everywhere among the people were the bond and the free, the rich and the poor, the noble and plebeian, the lettered and the unlettered, and men of every class and distinction. In the next place was sin, with all of its loathsomeness, and, in the conception of St. Paul, "the blackness of darkness" and death. Said St. Paul, "We wrestle not against flesh and blood, but against principalities



ties, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In addition to the above were the difficulties incident to the work itself, which are recounted in II. Cor. 11: 26, 27: "In journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But St. Paul was not a pessimist, and therefore was not moved by the difficulties in the way; but rather rejoiced, knowing that all would be overcome by the power of God working through him. "I can do all things in him that strengtheneth me," were the words of assured triumph, which he addressed to the church at Philippi.

On the other hand, he could not fail to recognize that the world, at this juncture of history, was peculiarly prepared for missionary endeavor. There was the diffusion of the Greek language; the universal sway of the Roman empire; the diffusion of the Jew and the synagogue; and the collapse of the heathen religions. And, "while it was an age of religious decay, skepticism and moral corruption," there were, nevertheless, many in every quarter in search of a religion which would satisfy the cravings of the soul. St. Paul had also a conception of the importance of the work. It was important because (1) Man is lost without the Gospel. True he has the law written on the heart, but he fails to read it in characters of living light. (2) Man's highest good is vouchsafed to him alone through the Gospel. He needs its shining page to direct him Christward. (3) "God wills that all men should be saved, and come to a knowledge of the truth." (4) Jesus Christ died as the sole ground of man's redemption.

VI.—St. Paul's personality had a peculiar fitness for this period, which clearly marked him as the man for the times. His own words were, "I became all things to all men that I might save some." In general culture he was a Greek, the qualification for admission to the society of the Greek-speaking world; in citizenship, a Roman, which invested him with liberty to go anywhere within the bounds of the empire; by birth, a Jew; and by early training a rabbi, which gave him a hearing in the synagogue; by election and ordination, a preacher and an apostle of Jesus Christ, the missionary pre-eminent with the message of light, love and life in Christ the Savior of men. His labors were commensurate with his conception of the field and the work. And, though afflicted with infirmity of the flesh and uncomeliness of appearance, he labored with indomitable will and energy, with the grace of God as his sufficiency. He brought to a realization the ambition of his life, in having effectually preached "a righteousness of God revealed."

In this connection I will speak (1) of St. Paul's method, (2) of his theme, and (3) the effect of his missionary labors.

(1). The all-embracing method of St. Paul was that of the missionary journey from city to city. His primary object in the missionary journey was to evangelize, and thereby to found churches which should serve as nuclei around which to build up Christian communities. His secondary object in the missionary journey is expressed in his words to Barnabas, in Acts xv:36, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do," to encourage, build up, make strong, and correct errors and abuses. The same purpose was also accomplished by his Epistles to the various churches, and but for these the world of to-day would be unpossessed of much of the beauty and richness of the New Testament. The Epistles of St. Paul are a priceless legacy to biblical and theological literature, and were potent as they are at the present time, in the churches to which many of them were addressed, in promoting evangelical reform in its three elements of Gospel truth, Gospel experience and Gospel life. In city evangelization St. Paul usually took advantage of the Sabbath worship at the synagogue. On invitation he would speak upon the passage of Scripture read by the leader. In a very short time the audience would discover in him the rabbi of superior intelligence; and, having won the good will of the audience, he at once lifted himself above the rabbi into the Christian preacher and apostle, and preached Jesus of Nazareth, the Savior of the world. But St. Paul never despised "The day of small things," and when not permitted to speak in the synagogue, or perchance there being no synagogue, he took advantage of the public hall, the private house, the workshop, the prison, the street, or even the riverside. Now he tells the simple story to the unlettered; now the riches of the Gospel to the humble poor; now the plain Gospel to a little company of women by the riverside; now he preaches Jesus in the home of the jailer; now he pleads with the soldier to whom he is chained; now he faces the turbulent mob and with boldness speaks of the Prince of Peace; now he stands in the presence of earthly beauty and discourses upon the raptures of the Christian religion; now he stands upon Mars Hill and delivers a philosophical discourse upon the "unknown God"; now he is brought before the king, and he reasons of sin, of righteousness, and judgment; now he is brought before the Sanhedrim and fears not to laud the Christ they crucified; now he stands before Cæsar and with boldness declares his mission authorized by the Ruler of the universe; and now he stands in the presence of the Ruler of the universe, and this is the burden of his thought, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I



have kept the faith; henceforth there is laid up for me a crown of righteousness."

"From the moment of his first meeting with Christ he had but one passion. He knew himself called to make Christ known to as many of his fellow creatures as his utmost exertions could enable him to reach. It was this which made him so impetuous in his movements, so blind to danger, so contemptuous of suffering. He delighted to call himself the slave of Christ, and had no ambition except to be the propagator of His ideas and the continuer of His influence." He preached Christ as "The first-born of all creation," "The Son of God" and "Lord of Glory"; "The Beginning" and "The Creator of All Things"; "The Image of God" and "The Power of God and the Wisdom of God;" God manifest in the flesh," "The Man Christ Jesus," and "The Second Man, the Lord from Heaven;" "That Spiritual Rock," "The Foundation," "The Sacrifice" and "The Mediator"; "The first-born from the dead" and "The first-fruits of them that slept"; "A Quickening Spirit"; "The head of the body, The Church," "The Head of every man," "The Head of all principality and power," and "The Lord over all"; "Peace," "Wisdom," "Righteousness," "Sanctification," "Redemption," "The All and In All." The cardinal scriptures of the above, in the teachings of St. Paul, are those which refer to Christ as the Redeemer and Mediator. Said he, "God forbid that I should glory save in the cross of our Lord Jesus Christ." "All things have been created through Him and unto Him." "God was in Christ reconciling the world unto Himself." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Other foundation can no man lay than that is laid, which is Jesus Christ." Having redeemed a soul from death, Christ takes possession of the soul and energizes the entire being. The personality of the redeemed is absorbed in Christ, in that He becomes the potency in the thought, feeling and will. He cast off the old man, and begets the new man in His own image in the evolution of Christian character. When St. Paul recognized the influence of Christ in his thoughts, words and deeds, he was constrained to say, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave His life for me."

A man's work is tested by its effect upon men and history. The principles with which he prosecutes his work and upon which he builds, are tested largely by the endurance of the effect. Judging thus of the missionary labors of St. Paul, we pronounce him the master-builder of all time, Jesus Christ alone excepted, of those who have wrought in the flesh. The immediate effect of St. Paul's work was the establishment of the church in Asia Minor,

Greece and Rome, and the opening of the door of the Kingdom to the Gentiles. Christianity took the place of the heathen religions in the collapse of the latter; and those who sought for a religion that would satisfy their craving hearts found it in the former. Pauline Christianity has had its effects in all of the Christian era. It furnished the bases and principles for all of the later religious movements. It was the controlling factor in the Reformation of the sixteenth century, and in the Evangelical Revival of the eighteenth century. It obtains to-day and is the purifying element in our nineteenth century civilization. Pauline Christianity has the stamp of immortality, and its full effect will only be realized when, to the more than eight hundred million heathen, yet in the world, redemption shall have been effectually preached through Jesus, the crucified. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose." "And the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I will close by summing up the elements in St. Paul's missionary character. They were (1) His mature preparation, (2) His noble type of Christianity, (3) His large manhood, (4) His broad culture, (5) His ready response to the divine call, (6) His power of endurance, (7) His noble conception of the work, (8) His power of adaptation to men and occasions, (9) "His spirit of enterprise," (10) His indomitable will and energy, (11) "His influence over men," (12) "His spirit of unselfishness," (13) His great faith, (14) His intense love and sympathy for his fellows, (15) "His sense of his divine mission," (16) "His personal devotion to Christ."

### XIII.

#### CITY MISSION WORK.

MISS MARY E. REMINGTON.

The work which I am going to tell you about this afternoon was started about five years ago on Oak street, one of the worst streets of the city of New Haven. It was started by the Church of the Redeemer. The first meeting was held in the summer, and was attended by about six hundred men, women, and children, of every nationality, who rushed in and tried to break up the meeting. They sang everything but what we wanted to have them sing. Some sang "Nellie Bly," "Shoo Fly," and some "Yankee Doodle." They liked to have us sing "Where is My Wandering Boy To-night?" only they sang "Where is My Wandering Girl To-night? She is up in the Moon, eating Pea-soup." After singing we would have a short prayer.



Their favorite was the Lord's Prayer. Their version was "Our Father, who art in Fair Haven, we holler thy name." "Give us this day our daily bread, and some cheese to go wth it." "Amen, Brother Ben." It took us a year before we could persuade them to say it right. One night they brought in a number of cats under their coats, which, during prayer, they set loose upon the floor, and you can imagine the noise they made. Another night they brought in a lot of mud-turtles. But still in the face of all this discouragement we plodded along. It seemed as if they studied everything they could to break up the meetings.

One thing we started was what we called the "Social Hour;" after the regular meeting, any one who had behaved comparatively well, that is we tried to imagine that some of them behaved well, was given a ticket to come in to the games. At first we allowed them to keep their tickets, but soon we found that we could not do so, for as soon as they themselves were admitted, they would slip their tickets through the crack of the door to their friends outside. Of course we did not know them well enough to remember them, so several came in on one ticket.

Then we thought we would start meetings for the boys alone, thinking perhaps we could win them in that way. So we started what we call "The Band of Hope." I told one of the newsboys to tell all the other newsboys that we were going to have a supper for them and to tell them to come. Before noon the street was black with boys. When I opened the door, several of them stepped up and said, "I'm a boy," and I knew at once that they were girls dressed up in their brothers' clothes, for if they had been boys they wouldn't have said anything. At first they behaved passably well, but when we began to pass around the good things, the fun began. I got a biscuit on one side of the head and something else on the other side. Then I stopped and said, "You cannot have another thing this afternoon; I am sure I can find some one in the city who will like these things." You can imagine their surprise. They begged me not to stop and said they would do anything if I would only let them have the good things. I tried to dismiss the first row first, the second row next and so on to avoid confusion, but instead of that they all tried to rush out at once; so we had to catch one boy and put him out and then another boy and put him out, and so on till the room was cleared. As each one stayed on the outside of the door, and tried to rush back every time we opened, our task was not an easy one. That was the first meeting. Now there are over four hundred of these boys and girls who belong to "The Band of Hope," and who come in and behave as well as any audience of children could be expected to.

Then we wanted to try and do something for the women, and so I went around calling on them, and unless you have seen these places you can

hardly imagine the misery and dirt in which they live. In one place a woman was trying to make a shirt for her husband. She had taken an old ragged sheet, and cut a hole in the middle for the neck, and slit up one side for one sleeve and the other side for the other and this was to be the shirt. At another place a woman was making a pie: she cut up the fruit, skin, worm-holes and all. At another place I found the family eating their dinner, which consisted of uncooked meal and water. I saw that there was a great deal to be done here, and told the different women if they would come up to the hall we could teach a dozen as well as one. Would they come? They were delighted to come, and every one I asked said she would come the next Friday afternoon. Friday afternoon came and I waited two hours and not a woman came. Then I went around to see why they had not come. They all had some good excuse, but said they would come next week. The next week I waited two hours and no one came, and so on for six weeks. Finally one woman came, and then another, and then another, until now there are over one hundred and fifty who belong to this "Mothers' Meeting," and every Friday afternoon we have an average of ninety-five or one hundred who come, and they all bring their babies. They have to because they have no one to take care of them; the noise is something dreadful, but we go right along and do not mind the noise. We furnish the material and they make up the goods for themselves. Now a great many really love to come to the meeting. During the summer and fall, a great many of the ladies were away, but the women still wanted the meeting just the same if they did not have the work given to them, because they had learned to like them so much, and they brought their own work with them. We usually have devotional services at three o'clock, right in the middle of the meeting, but this summer I thought, as I was alone, we would not have them until we closed, but first one woman and then another asked, "aren't we going to have prayers as we always do?" which shows that it is not only for what is given them that they come.

When I first commenced to make these calls, I did not always find it very easy. The first place that I went to the woman met me at the door with a pitcher of hot water and told me to get away and get those brats away as quick as I could, for about fifty children were chasing me and yelling, "City missionary, King of the Jews," and everything else that they could think of. But after once winning one it was easy to win another, because they tell each other. The principal difficulty in getting into the "Mothers' Meeting" was because their work kept them at home. One woman had her washing to do, so I helped her with her clothes; thus she got the washing done and had time to go. We took another woman's children out for two hours and kept them while she did her work, in order that she



could go. By helping them in that way they knew that I was their friend and would tell me their troubles.

The first sign of improvement which I noticed was when they saw me coming they would grab a broom, and brush the dirt under the stove or under the bed or anywhere to get it out of sight. At first they didn't care how it looked. There are over sixteen hundred families that I visit as often as I can, which, of course, is not very often. In more than half of these places they did not have beds, chairs or tables, or anything to do with. They slept and ate on the floor. In one place where there was an Irish family down stairs, they told me that there was one of my own kind upstairs, meaning that they were American, and that I had better call on them. I went up and found the father drunk in one corner, the mother sitting in the middle of the floor, and the children crying in another corner. The only article of furniture was one cane-seated chair without any seat at all. The mother dusted this off and handed it to me, and, not wishing to hurt her feelings, I sat down on the edge of it as best I could. As the man could not trust himself to stop drinking, I persuaded him to sign his wages over to me, and now they have got on their feet, and I wish you could see their home just to show you what can be done. They have everything comfortable. This is now about four years ago. It has been just this way with a great many. The Kitchen Garden helps to bring them up. The children come there and learn how to make beds and cook, and go home and tease for things till they get them.

The hardest days for the men are the holidays. They have no place to go to. If you ask them, Why they don't stay at home with their families, they say, "What is there to stay there for?" And if you could see their homes you would not wonder why they don't want to stay at home. The saloon is a great deal pleasanter place than their homes, and that is where they go. So I used to spend the holidays going round from one place to another seeing what they were doing—and doing whatever I could to help them to have a nice time at home.

One Thanksgiving I visited a family and found eight little children huddled in one corner, crying. There was nothing to eat in the house and no fire. I said, "What is the matter?" The mother said, "Matter? I should think there was matter enough. It is well enough for you folks, who have everything, to talk." Then she told me that she had promised her children that they should have a chicken for Thanksgiving. They had never tasted chicken in their lives, and she had worked night and day to save enough to buy the chicken, and her husband had taken the money and was in the saloon spending it. I said, "I will go out and get your husband, and you shall have the chicken." She said, "Oh, don't go near him; he

will kill you and all the rest of us if he finds out that I have told you about it." I said, "I will get you a chicken, but don't let your husband know that you have seen me." She said, "There is no use in your getting a chicken or anything else and bringing it in here, for just as soon as you are gone he will pawn it." I said, "I will see that you have your chicken." Then I went to the saloon where he was, and opened the door and asked him to come to the door for a moment, I wanted to ask a favor of him. Then I asked him if he would loan me fifty cents. He said, "No, but I can lend you a quarter." I said, "That will help me out." Then I said, "Why don't you go home and stay with your family to-day?" He said, "I don't want to; there will be a big row when I get home." I asked him what was the matter. Then he told me all about the chicken, but he brightened up and said, "You can help me if you want to. You tell my wife you borrowed some money from me and will pay it back to-morrow. She won't care if you have it, but she will be mad if I spend it in the saloon." I said, "I will help you if you will help yourself. You do just as you have agreed." I ran ahead of him and told his wife that I had borrowed some money from her husband and would pay it back again to-morrow. She said she didn't care. I had baskets fixed up for different families, and I had one basket left at the hall. I went over and got the basket and gave it to her. Then I said, "Perhaps I had better help you about this." She said she wanted a stew, so I cut up the chicken, pared the potatoes, fixed the onions, and promised to come again after dinner. Her husband was staying in just as he had agreed to. That man has never touched a drop from that day to this. But they don't all stop as he did.

Christmas Day, I went into one place to wish them a Merry Christmas. There were nine men in there drinking beer and playing cards. When they saw me they said, "We are having our Merry Christmas out here in the kitchen, come out." I said, "You will be a great deal merrier to-morrow morning if you will put that beer and those cards away." One of them said, "What can we do?" I said, "Can you play dominoes?" One of them said, "Yes, but we haven't any dominoes to play with." I said I would go up to the Hall and bring them some, if they would throw away the beer and cards. They were just drunk enough to be good-natured. One of the men threw his beer out of the window and the rest put the cards in the stove except one man who could not bring himself to part with his. I was invited out to dinner that day, and at the table I told some of the ladies about what I had been doing. They said, "Let us help a little." They sent a basket of good things to the Hall which I took these men, and that had its effect. Six of those men have become Christians, and one of them has gone back to Italy to work among his own people.



One Sunday I had a lot of children following me, whom I had persuaded to go to Sunday-school. I used to start out at one o'clock and gather the children for Sunday-school. We passed a house with a crape on the door, and I thought it strange, because I had been in there the night before and every one was well. I said to the children, "Stop a minute and we will see who is dead." The mistress of the house met me in the hall. She said none of her family were dead and began to talk about the woman upstairs. I started to go upstairs. Then seeing that I would find out what she was doing any way, she began crying and saying she hadn't anything to eat and hadn't any money and must do something, so she was selling beer. The crape would mislead people, and the number passing in and out were supposed to be mourners, so nothing was said.

One kind of a person we can always help is a man with a family and who has a job. If you talk with him when he is arrested for drunkenness, and you find out he means business, you ask him to send a paper to the man for whom he works, saying, "Please give all my wages to Miss M. E. Remington for the needs of my family." The judge is always very kind and will give me the man if he finds he is really sincere about wishing to do better. Then I go down to his employer and find out on what day to get his salary. Those whom I can trust I let do their own ordering from the stores. Then I go and pay the bills. For those whom I cannot trust, I myself do the ordering and send the goods to the families. Last year I handled in this way over thirty-four thousand dollars of money which those people had earned. This year over seven hundred families have a ton of coal in their cellars which they themselves have bought and paid for. They used to buy a scuttle full at a time or did not have any at all. One family, when I first knew them, the father drank very hard, but he stopped drinking and began to save money and bought a little piece of land. He is now bringing eight dollars every Saturday night for a new house he is going to build.

The church has put up a new building for the work and I have rooms in the building. We have a large audience room for general meetings and the main Sunday-school; two large halls in the rear; a large hall in the basement, where also we have the Boys' Club, a laundry, a bath-room where any of the mission people can have a bath; a large cellar, and seven rooms upstairs where I live and where I can take in a man or woman for a few days if necessary until I can find work for them.

On Sunday, at 3 P. M., we have Sunday-school, at half-past seven we have children's meeting, and at eight o'clock the regular meeting for grown people, and an after-meeting for them also. On Monday at half-past seven we have a Gospel Meeting in the large hall, and the Friendly Workers Society for the large girls in another room, and the reading room for the men

and the Boys' Club down stairs. On Tuesday, at four o'clock, we have the Kitchen Garden, and from seven to nine the reading room for men and the Boys' Club. On Wednesday, at half-past seven o'clock, we have Gospel Meeting, the reading room for men and the Boys' Club. On Thursday, at half-past seven o'clock, we have the Young Men's Social Club. On Friday, at two o'clock, the Mothers' meeting, and half-past seven a Bible class for girls, the reading room for men and the Boys' Club. On Saturday, at two o'clock, we have the Band of Hope for boys and girls, at half-past two the Sewing-school for girls, from three to four the Penny Savings Bank, and half-past seven a Gospel Meeting in the large hall and the Boys' Club down stairs.

## XIV.

## THE MISSIONARY'S HELPERS.

REV. H. P. BEACH, SPRINGFIELD, MASS.

I remember fourteen years ago the first meeting of this Alliance, and how those of us who were there looked with some solicitude into the future. It was hardly known whether this was a demand of the times. Fourteen years have passed away and I notice that there is still an interest in this work. If you look at it from an American stand point, students' stand-point, and consider it a great help to missions, you who go abroad will consider it a more important question, this yearly gathering, than you do now.

I want to talk very familiarly to you upon a topic connected with foreign missions. I remember, when I was going out of San Francisco harbor, a man who had been in China since 1854, a former tutor of Yale College, first Protestant missionary of North China, said to me, "Well, my brother, every time I go out of this harbor I feel that the plunge into heathenism is just before me, and I dread it, notwithstanding I have been out so many years." That is the feeling of the foreign missionary. It is a feeling of utter desolation, a feeling of anxiety as to the outcome of that step which you are just taking. I want to say a few words to you as brothers, about the foreign missionary fellow workers, and I think if you could realize what there is behind my words, you would all of you feel that after all it was not so terrible a thing, this taking the plunge into heathenism. If you were only a man taking that plunge, if there were no heavenly assistants about you, then you might dread it. But I should like to take that plunge, I assure you. Nothing would give greater joy than to be going out of San Francisco harbor, even if I never came back again.

Who are the fellow-workers of the foreign missionary? Well, we belong to the glorious fellowship of the apostles. I suppose in heathen lands I



would have to answer the question asked me the other day, "Who is the great saint of the heathen man who has come from heathenism into Christianity?" Is it Abraham, is it the Old Testament prophets? Is it John or Peter? And I told the friend who asked the question, that I had heard the name of Paul mentioned more than any other name. And why do these men perpetually talk about Paul? Because these men have entered into his labors. Because these men who are spreading abroad through heathenism the knowledge of Jesus, very largely do it through that wonderful apostle to the Gentiles. Now, it is a great thing to be friends with the noble ones of this work. You can daily say, "What would Paul do in my position? How can I be carrying out the principles which were inaugurated by him in his missionary policy?" I think I have never felt so a great an honor bestowed upon me as when I have been trying to follow Paul as he followed Christ. And then you take the men in all the New Testament; you take those sons of thunder, and many will be the time when you will want to have some of their spirit in you. And if sometimes you feel a little difficulty in the work, it will be a great help to you to enter into the labors of that man Peter. Just forget yourselves, be enthusiastic, be five or ten Methodists all at once, concentrate all your being into that work. Of course I do not mean to make the fellowship as narrow as that of the New Testament. There we have our example; but in modern times, and in fact through the mediæval church, there are men whom I love to feel I am entering into the labors of. If I had had the Life of John G. Paton before I went out as a missionary, I should have been a better missionary. And although he was away off there in the Hebrides, I should have been more a man of God, I should have felt the mighty Jehovah was mine, as I did not feel it. You are entering into the lives of those distant fellow-workers.

But secondly, you have fellow-workers in your immediate associates. Now, you will be disappointed when you come into the missionary field. You have looked up to the missionary as an ideal man, with no flaw or speck in him; but will be dreadfully disappointed. Here is a man who thinks a great deal of certain kinds of building, perpetually talking of how mission houses should be built; here is another man who thinks that transportation ought to be improved in this particular country, and he is continually talking about schemes to improve transportation. Those peculiarities are not very pleasant, and you will find they are a very heterodox sect. Now, I supposed the boards were established largely to keep the heterodox men at home, and as a matter of fact in doctrine they are succeeding very admirably. But you take men as they come and they are dreadfully heterodox. You take up mission policy, for instance, and you cannot get two of your associates to think alike probably, and you have a meeting, and they talk and

talk and talk, while you want to have souls saved. It is simply the fly and the pot of ointment; the ointment is all right, but there happens to be a little fly there. But you will be delighted in this one respect. Here at home, if you are in the ministry, you will find men who are not actuated by the same leading principle as yourself. I have a friend who is said to raise the finest sweet peas in the United States. Now, I do not know a thing about sweet peas. I was in the library the other day, looking for statistics concerning the broad field of missions; that man was in there looking up some woods and trees, and he is going to spend all this winter studying woods and trees. I do not care about that thing. I would like very much to have the precious tree that stood of old on Calvary planted on every heathen soil. You go abroad, and while there are these little differences of opinion, you will find that in the great purpose which brought you into the heathen environment you are at one with everybody else. And there is no fellowship, no friendship, I think, quite as close as that of the foreign missionary brotherhood and sisterhood. They are Davids and Jonathans, knit together by a mighty tie, even the tie which brought Jesus Christ to the earth.

In the third place, I want to speak of what we hear comparatively little of. You say, What missionaries does a certain Board have? Are they strong men? How is this little mass of men ever to fill the world with knowledge of the Lord Jesus Christ? Apparently it is utterly futile to make that attempt. Well, brothers, you have a fellow-worker in a multitude of men and a multitude of women, the native helpers we call them, and I think it a very unfortunate term. The native helper is the man who is going to convert the heathen nations, and you are privileged to be a worker with him. I am thinking of a man—well, it is not, of course, much to his credit in that country—he can repeat all the New Testament from beginning to end. That man—he is a Presbyterian, and one of the foreign missionaries said to him, "When he was in my class at Princeton there were thirty-seven men, and there was not a man in that class who could preach so fine a sermon or spiritual a sermon as that man. I am thinking of a man in my own mission; if you could preach in America one-third as well as that man can preach in China, you ought to be very thankful to your homiletical professors. In Japan there are a great many admirable men; there are a great many things not altogether pleasing. I heard a man, who came to one of our senior missionaries, say, "There is a man over here, an American, who does not know anything about philosophy, and he has not a superfluity of brains, and we very much prefer to have your Board call him back and take the money that is paid for his expenses here and give it to the Home Missionary Society. But look at the grand purpose of these men. Mr. Kozaki has addressed you.



You do not realize what that man is. He cannot tell you in his address here anything about his work. If you could live in the shadow of the Doshisha and see what I have for months, what that one institution is doing for Japan, you would feel honored, you might be thankful, to be co-workers with that man. Now what are these men? They are strong men, a great many of them. Perhaps you will find them too strong. If you got into India, for instance, and talked with some of those preachers, you would find you would need to brush up on philosophy. If you went to Japan, you would want to know everything there is in the Encyclopædia. You will find your equals there, and they are men who, if not possessed, as in a great many cases, of large intellectual ability, are men of great wisdom. You go there with occidental ideas; they have always lived in the Orient; they will see just what your weakness is; they will be a balance-wheel to you perpetually. You will wonder how you are kept from making a perfect fool of yourself. It is this band of native workers around you; they keep you from a multitude of mistakes. You will find, too, that these men are men of great superiority. Now, that was a surprise to me, especially in China, because I knew that China was a country where there was very little of religion, very little heart religion—very different from India or Japan, for example. But after I had been there, and asked myself who were the perfect men I have seen, I said to myself, there is no man, no woman, in America whom I know, who has approached perfection very near; there is one man, I know in China, intimately, and have known for over six years; that man has the honor of the name of the greatest philosopher ever known, a member of the Mencius family. In all those six years I never saw a thing that I could criticise in that man, I never saw a deflection to the right or to the left from that which seemed to me to be Christlike. Now there are not many such men, but he has a brother about equal to him. I could point out to you a number of men whose lives are irreproachable. If that can be said in a materialistic country like China, how much more can it be said in a country like India. They are all spiritually minded men, remember, and they will help you. You will find that they are blessing you, and raising you to heights that you did not dream of before. They are men who spend and are spent for Jesus Christ. O, how I have been reproached. I would get tired of my work and go to bed, like a poor, tired missionary, and away on into the night, seven, eight, nine, ten, eleven o'clock, I hear right back of my window, in one of the servant's buildings, the voice of a man, and I know what that man has been doing. I heard him before I got up in the morning, at five o'clock. He had a few wretches in his room, that slept with him over night, and he has been preaching the Lord Jesus, and he has been preaching the Lord Jesus all through the day and until eleven o'clock at night.

But let me pass beyond these lower co-workers. I think, my dear brothers, that when you come over into that third chapter of First Corinthians and look at that verse, fellow-workers of God, for of God we are fellow-workers, and when you read the commission which Jesus Christ gave, "Go into all the world and baptize men into a triune name," then that doctrine of the Trinity may mean very little to you; but I have stood face to face with difficulties, and have looked up into the face of my Father, and I have been thankful to him that when we are called to a mission like that, we have a prevenient God, one who goes before, every step of the way. God goes before and follows on in his providence. He is the God of providence, and you will never realize it so fully on American soil as on heathen soil. If I could tell you how God came into different experiences I have known about, opening a door here and opening a door there, plainly, you would say, that here was a co-worker. But I think, dear brothers, that one of the most delightful things about the foreign missionary work is the thought of being like Jesus Christ and following in his footsteps, being fellow-workers with the Lord Jesus. I have thought so many times of the Christ. It seems as if I never knew Him here in America; I could not enter into His spirit; I could not tell how He lived while here upon the earth. The Orient was His home. If you want to know the Lord Jesus, go and live there. And how little is the change compared with the change that came to Him when He left heaven, with all its glories, and came down into the land of Palestine. And when I have thought, here in America and abroad, that I have endured the hardships, what are they? Nothing, nothing whatever. O, that life of His. How full it was of hardships. Sometimes persecution comes, a little bit of persecution, and then you are able to know what Christ meant in the beatitudes, when he said, "When you are persecuted for my name's sake." What are you to do? You are to rejoice and be exceeding glad, to leap up, to be as glad as any little child ever is, rejoice and leap for joy. And friends, in the midst of the hardest things I have ever experienced, I have had some of that joy; it is a reality; and so of all the work of the missionaries, it brings us so close to Christ. Sometimes, when you are in a heathen city, perhaps out of one or two thousand people not a single one bowing to the God you love. How desolate! Brothers and sisters, Jesus Christ was desolate in this world. Not even John could appreciate the spiritual import of his mission, and you are merely following in his footsteps. It is enough that the disciple be as his Master. So, when a species of death comes to you—not the death of Christ, but the life of derision among the heathen—you can say, He has walked in that road before. He has shown me something about the fellowship of His suffering and His life, and I think I never would have known it here in America. You are a fellow-worker with the Lord Jesus.



If I were to tell you what my real thought is, if I were to tell you what I have found most delightful in my own work, it would be this—fellow-workers with the Holy Spirit. Now, the Holy Ghost, when I was in the seminary, was a theological dogma largely. I believed in the Holy Ghost; I could prove to you all about his divinity, personality, about the work he was sent to do in the world; but, fellows, I did not believe in the Holy Ghost as I believe to-day. I did not see that I could put myself in touch with the Holy Ghost and go and carry life to the nations, as I learned by experience. We are not going to do any great work in this world unless we believe thoroughly in the Holy Ghost and partake largely of His blessing. If we have Him we shall be like that great mountain in the fourth chapter of Zechariah. It is not by might, it is not by armies. We want to flood the heathen world with missionaries. What we want, is quality, not merely quantity; not so much great armies of missionaries, but men and women who believe very thoroughly in the third person of the Trinity, and who go forth remembering that He is the active principle in all this great world. You may preach until you are old, and if you forget the third person of the Trinity, if you are not thoroughly endued with Him, you are not going to be very successful.

You have then, fellow-men, fellow-associates working with you; a great multitude of young men, and in some cases, young women, whom you can help in the work; you have the help of the God of missions; you have the Savior with you constantly; you have the Holy Ghost. There is no better fellowship in all this world. There is no more glorious work than being a fellow-worker of the Lord Jesus Christ, who was the great missionary from heaven to earth.

## XV.

## THE CHRISTIAN MOVEMENT AMONG THE STUDENTS OF ASIA.

L. D. WISHARD.

My fellow-students, I have a curiosity to know how many of you who are present here this evening have been members of College Young Men's Christian Associations, and in order that I may get a better impression of the number who have been so associated, will you please rise?

I feel that I am in the home of friends, and not only know what to say, but am very thankful to know what to leave unsaid. I do not have to explain to you the nature and general methods of this movement which has become planted in recent years among the students. I may, however, just in the very fewest words, call your attention to a few of the very remarkable results

that have inspired the missionaries in other lands with a great desire for the rapid and the very wide organization of this movement.

This movement, we all know, has a three-fold purpose. It aims to lead every student, in every college, to do his whole Christian duty to his fellow-student. It aims, in the second place, to lead every student, in every college, to do his whole Christian duty to his country. And in the third place, it aims to lead every student, in every college, to do his whole Christian duty to his world, beginning at Jerusalem (the college), sweeping through Judea and Samaria (the country), and reaching to the uttermost parts of the earth. That is the scope of the purpose of this movement.

The results of this movement, briefly tabulated, might be expressed as follows: During the past sixteen years which have elapsed since this organized movement was begun in America, there have been not less than twenty thousand professed conversions in connection with the work of these associations. There have been organized and there are now at work nearly five hundred organizations in every State, and in every Province of Canada. During these sixteen years not less than sixty thousand young men have been prepared to take their places in the rank and file of the church membership, and by the work which they have done in these associations they have been prepared to do much more intelligent work than they would ever have been prepared to do had it not been for this experience. During these sixteen years it is estimated that not less than three thousand young men have felt the call to the ministry and are now preaching as the result of this work. And during the last six of these sixteen years many of these young men and women have gone to the foreign missionary fields. This movement is a wonderful movement. No wonder that it has been said that it was the great factor in the lives of our colleges to-day. No wonder that a member of the St. Andrews Brotherhood said that it is the most significant factor in church history during the last quarter of a century. No wonder that Mr. Moody, when asked what was the most important movement of this century, said that this was the most important movement he had ever come in contact with.

I often wonder whether we who are on the inside of this great circle of Christian activity realize what a power it is, as it is beginning to be realized in other countries, and by men who have stood on the outside of the circle and have surveyed the wonderful results which the work has already accomplished. Now, for years the missionaries have been seriously inquiring as to whether or not this movement may not wisely be extended to other countries. It has done so much for our colleges that those who are interested in college life in other lands have felt and have hoped and have prayed that it might be extended to other countries, that it may be as great a boon to the



students of the old universities of Europe and to the missionary colleges and government schools throughout the Orient and throughout all mission lands; and in order that you may apprehend the readiness with which students are organizing this movement in Asia, I will dwell to-night for a little while upon the work as I saw it in Japan.

Japan is peculiarly ripe for this movement. During the year which I spent in Japan, the country was ushered into a new government; it took its first step in constitutional government. The young men of the country naturally are feeling serious, as they are confronted with the great responsibility of governing themselves and of governing their people by vote and by representative assemblies, and they are disposed seriously to study the relation which religion sustains to self-government, and especially the relation which Christianity has sustained in times past to the great self-governing nations of the West. So that Japan may be regarded as peculiarly ripe for the extension of this movement.

But I am here to give you concrete facts in support of the proposition I have already made, that the time is ripe for the extension of this movement in other lands. About five years ago—nearly six years ago, a graduate of Yale went to Japan to teach in the government schools and to elect other teachers in the government schools. During the first few months of his residence in Tokio, he gathered around him little bands of young men connected with the government colleges of the city and organized them into Bible classes. He conducted three such Bible classes every week. Most of these men were Christian men, because in a number of the leading government colleges at least there is a nucleus of Christian men. I might dwell on that point a moment, because I was greatly surprised myself to find Christianity so strongly fortified, even in government colleges. I made a very careful inquiry while in Japan and learned that one in fourteen of the students of seven of the leading government colleges of Japan is a Christian man. That is a much larger number of Christian men than could have been found in Yale a hundred years ago, or in Harvard, or in Princeton, or in a number of other colleges that were founded for the promotion of the cause of Christ. Why, as late as 1813, we had only one professor in Princeton I had been told. Dr. Tyler makes the statement that when Dr. Dwight came to Yale there were only three professing Christian men in college. The fact is that in these government schools of Japan, during these last years of the century, there are a great many more Christians than in the Christian schools of America at the beginning of the century; and as for the Christian schools, in many of them a majority are Christians, and in all of them a large minority at least. Now, these little groups of Christian young men who gathered around Mr. Swift, finally said to him, "Why may we not organize

our Christian work and do it on a more aggressive scale, as the young men in the colleges do?" And he said, "You might do that, if you choose." And they did decide to do it; and they organized three College Young Men's Christian Associations in Tokio, in government colleges; there already were one or two in Christian colleges. And when they were organized, to the surprise of all of them, one hundred and three young men were found ready to publicly avow their faith in Christ and consecrate themselves to definite, aggressive work for the spread of His cause among the government colleges of that city. So I make the point that Christianity is already entrenched in government schools.

Furthermore, the young men of Japan are peculiarly ripe for evangelistic work. A short time after I reached the city I received a very pressing invitation from a large number of students in the Doshisha. I went to the college. I found seven hundred and fifty students gathered there, about three hundred and fifty of whom were already professing Christians, members of the church. I found, on my arrival at the college, that the students had been praying for days for a great outpouring of the Holy Spirit in connection with our visit. We spent some seventeen days, Mr. Swift and I, in conducting a series of meetings; so much like a series of meetings that would be conducted by a college evangelist in this country that it calls for no special description. We had public services every day for the public presentation of the Gospel to the unconverted men; we had inquiry meetings; little gatherings of men, personal workers, who met every day to plan for the wide and systematic canvass among the students, and I never saw personal work more thoroughly organized than was done during this visit, and I think every Christian in those colleges was spoken to. And as for the meetings, there was no need of that, because they came by the hundreds. They were voluntary meetings, too. And the inquiry meetings, I never can forget them, for afternoon after afternoon, for weeks, sometimes thirty and forty young men were gathered in our rooms and plied us with earnest questions in regard to the evidences of Christianity and in regard to the plan of salvation.

One of those meetings I must describe to you, as it illustrates others, and as it illustrates the readiness of those young men to accept Jesus Christ when they can clearly understand what He is and what He can do for them. One afternoon I said to the young men gathered around me, "Now, we have been gathered here day after day for some days, and you must have made some progress. How many, in the first place, believe that this book is a divine book; and how many believe that Jesus Christ is the Son of God and the Savior of the world?" Twenty-two of the forty indicated that they believed those two things, and also said that they would like, if the matter



could be made plainer to them, to accept Him as a Savior and make a public confession of their love for Him. We went into an adjoining room, leaving eighteen young men, who were still skeptical about these two principles, for instruction under Mr. Bartlett of Dartmouth. We spent an hour of Bible study, with those twenty-two, simply opening up the plan of salvation. At the close of the hour I said to them, "Now, the Word of God has made this matter as plain as it can make it, and I would ask how many of you men are now ready to receive this gift of eternal life which is offered to you this afternoon?" Then they began speaking, and I never heard sweeter music in my life than the strange language of those Japanese young men. I did not know exactly what words they were speaking, but I knew what the purport of those words was; I knew it from the expression of their faces, for the light of heaven was shining on their faces, and their tones were eager and full of joy, and even before the translator interpreted to me their words I knew that they were making the great confession of their salvation. Finally, seventeen of them had spoken and had publicly avowed their faith in Jesus Christ and their readiness to identify themselves with His church and to live for His service. Five of the boys sat with troubled faces, deeply perplexed, I could see, about something. I said to them, "Dear fellows, cannot you make this great confession? You said you believed that this was His Word and you believe that He is the Divine Savior; now, cannot you receive Him as a gift from God this afternoon, as your seventeen associates have done?" And they tried to explain to me in their peculiar way that this thing was too good to be true, the idea of the Son of God coming all the way from Heaven to make us a free offer of Himself and of eternal life. "Why, Mr. Swift, the idea is preposterous." They had been taught in their old religion that you must work out your salvation by long years of works of merit, by building fountains and temples, by gifts to the priesthood, and the idea of sitting there that afternoon and having the robe of His righteousness flung around them and receiving the gift of eternal life for nothing; it was too good to be true. I told them it certainly was true; and now, I said, "How can I make you see that it is true?" I asked them this: "How would you be convinced that a piece of property in this city had become yours?" Well, they looked at me for some moments. Finally, one of them said, "Why, that would be easy enough if we could go and see the property and see that it was ours." I said, "If you simply saw the property would you be sure that it was yours?" And they finally said, "No, that wouldn't be sufficient evidence; that wouldn't settle the question." I said, "What would settle the question?" They said, "If we could go to the government office and find a record of the transfer of the property with our names in the book, that

would settle the question." I said, "That is the way we settle the same question in America, and, moreover, that is the way we settle this question."

said, "There is a record book." "Why," they said, "Mr. Swift, is there a record book in America?" "Yes," I said, "and there is one in Japan." "Well, where is that record book?" And I never heard words said with greater eagerness. I said, "Dear fellows, you have that record book, if I mistake not." "Why," they said, "do you mean the Bible?" I said, "Yes, that is the book." "Well," they said, "where is the page?" And they were as eager as hungry men are for food when hungry, or thirsty men for water when thirsty. I turned to that precious record, the First Epistle of John, the fifth chapter, eleventh verse, and as I read these words to you to-night I see by memory those Japanese boys bending low over the fine print of their little Testaments, which they had taken out of their great sleeves, and I see them turning anxiously, and with the help of the older students they saw the place and one of them read, "And this is the record that God hath given to us eternal life, and this life is in His Son;" and he read it again, "This is the record," and as he read it his voice trembled, but it trembled with joy, and I saw the light of a new life dawning on the face of that young man, and he reached up his hand and grasped my hand eagerly, and his face shone like the sun, and he said to me, "That settles the question; that record is all the evidence I want." And the other four said the same, and the leader said, "Let us pray." And, oh, how he poured out his heart in thanksgiving to God for that record, that priceless gift. And I confess that while I watched those boys it was with tear-dimmed eyes. Fellows, I never saw a more beautiful sight on this earth, and I want to say to you, those who may go out in the coming years, out through this province of China, who may find themselves in some remote station in Africa—I want to say that when you sit down by a little group of young men some afternoon and show them these things they never saw before, and when you see them filled with joy unspeakable, and when they press around you as those boys did around me that afternoon, and take your hand, and with tearful eyes and with choking utterance try to thank you for having come there to tell them those things, fellows, it will be the happiest moment you have ever lived up to that time, and you will understand what I mean when I say that, as much as I love our dear country, I would a thousand times rather be in Japan to-night, with groups of boys in Kyoto, Tokio and in those other places which I can never forget; I would rather be there, dear fellows, than to be here—I would rather be in Japan to-night than to be in Heaven. We have a whole eternity in Heaven, and only a few fleeting years in China and Africa and Japan, and I can conceive of no greater joy in Heaven than gathering these little groups of fellow-men and elading them to Heaven.



And so, you see, those young men are ready for the evangelistic appeal; they are ready for personal work; they are ready to be convinced of the truth of this book, and when they do understand these things they press into the kingdom with greater eagerness than I ever saw men in our colleges press into it. I never saw anything, not even that wonderful revival in old Princeton, when ninety men came out and made a public confession—I never saw anything that compared with the thrilling experiences of those never-to-be-forgotten days in the Doshisha. And those experiences were repeated in other places. In one place it was said to me, "We are going to have a great day to-day." And I said, "Why do you speak so positively?" "Why," he said, "the boys have all been praying all night." And I said, "What do you mean?" "Why," he said, "they did; I found them at their prayer-meeting this morning." I never heard of an all-night prayer-meeting; I never attended an all-night prayer-meeting; but they do hold such meetings in Japan. Their ideas of God have been very obscure and very unsatisfactory, and they have had an idea that if he is a conscious God at all he has no interest in this world, and the idea of union with Him has never entered their minds before; and in their new religion they learn that the Son of God comes from Heaven, and that where two or three are met He is in the midst of them; they believe in His presence as truly as in the presence of one another. It is just as if the dear Lord should come into the doorway this evening, pass up the aisle and take His place before us and talk to us. Wouldn't we stay here until morning. Who would be first to leave the house if Jesus were here in visible presence? Well, the Japanese believe as much in His personal presence as many of us would, I presume, if we saw Him in visible presence before us, and the simple fact is, they can hardly tear themselves away from His presence, it is so sweet, and I tell you there are going to be sweeping evangelistic movements in that country during the coming years.

These young men are not only ready for an evangelistic appeal and organization of those local associations which have been already formed in these government colleges, but they are ready for national organizations. The idea of an intercollegiate movement has taken hold of them. They have national meetings much more enthusiastic than this has been, marked by a much more devotional spirit than I have met even here. They said, "Why cannot we have one here?" I told them they could have one if they very much desired it. I didn't think there would be more than fifty men present. It would have been a great pleasure to have met fifty men. Why, at the first conference we had in America there were only twenty-five men present, and the idea of more than fifty or seventy-five men gathering at the first national conference of students in Japan was more than we could

expect, really, but I left the work in their hands and went on my tour, and on my return how many men do you think I found there? Fifty? Yes, ten times fifty! Five hundred young men were gathered there, from all over the empire—from far off in the north, and from the remote south; they came from law offices and from physicians' offices, school-rooms and business houses, educated young men, and for ten days they had such fellowship together as I never had experienced in this country. Never had I heard such prayers, such burning appeals, as I heard from the Japanese pastors who were there, to thrill those young men and stir them with their eloquence and send them out to the great work of evangelizing their country; such singing, such fervent prayers, and such practical plans. And at the close of the great meeting nearly a hundred men arose and said a few words each, which thrilled every heart. One said, "I have been living in an obscure part of a little province where Christianity has made very little progress, and I did not know Christianity was making much progress anywhere. I have been a follower of the Lord myself, but since I have been here during these past ten days, and seen my fellow-students gather from north, south, east and west, from nearly all the provinces, and have seen the manifestation of the power of the Holy Spirit in our meetings, I see that our cause is triumphing and victory is sure," and his voice rang out as he said it with a thrill that stirred every heart, because those five hundred young men implicitly believe that they have been born into the generation that is going to witness the evangelization of their country; and they sent a cablegram: "Make Jesus King." For they have made up their minds, hundreds of young men in Japan have made up their minds, to make it the chief business of their lives to anchor this faith in the hearts of their people and make Jesus King; and they will do it.

But the time would fail, dear fellow-students, to speak of other phases of encouragement, and so I simply pause here. But I want very much, in these few closing words, now to say to you that there is a thing that you can do immediately to speed that great movement in Japan; you can pray for that movement, you can pray for it. There are other things that you can do. You can pray for it, however, now. We do not want any more men to go there; the Japanese will take care of themselves; they are abundantly able to do it, and we do not propose to send more young men there. The Vice-Minister of Justice, the man who occupies a seat in the Cabinet of the Emperor, in the absence of the Minister of Justice, he is the head of this movement in Japan; and with a leadership like that there is no danger but that the movement will succeed. We have two men there, just as we would be glad to have representatives from Japan in our country as an expression



of interest in our work. But we can pray for that work, and I lay great stress upon that.

Some ten years ago, in the Doshisha, there was a great spiritual dearth. The people came to the missionaries and said, "You must have unintentionally misled us in regard to the character of the Holy Spirit. You tell us about a Holy Spirit, a member of the great Trinity; you tell us about His wonderful working power; you tell us how He manifests His presence in great congregations in America; you tell us how, at times, great audiences seem to be swept by an invisible power, and men are simply transformed in life. Well, we never saw anything of that kind here, and we think there must be a mistake about this. Certainly, if there is a Holy Spirit, He has very little interest in Japan." And they became very skeptical, and, of course, along with their skepticism of the Holy Spirit, they became skeptical in regard to this book of the Holy Spirit, and the character of the Son of God, and there spread through the college a great coldness, and it spread through the community, and the missionaries were alarmed. But what could they do? Finally, one of them, Dr. Davies, sat down one day and wrote fifteen letters, to as many colleges connected with the Congregational Church, colleges and seminaries. He wrote the letters so that they would reach the colleges before the day of prayer in January. He asked that on that day they would all make the Doshisha and its deplorable condition a subject of very special earnest prayer. He said nothing to any one about what he had written; no special meetings were held; nothing was done to bring about the results I am going to describe. I think it was an evening or two after.....it was just about that time, a few students were sitting in the dormitories talking about religious matters, and finally one of them began to talk about the good old times when they first began to know the Lord, and they began to deplore their backslidings, and they began finally to weep, and they fell on their knees and prayed to God, "O Holy Dove, return." And their example was contagious, and a spirit of prayer spread through that entire dormitory until everybody in that dormitory felt the influence, and the meeting continued all night, until morning. Unconverted men, men who had never made a confession of Christ, became deeply impressed and began crying to God for mercy, and a wonderful spiritual influence swept through that college, the like of which had never been seen before; and every student in college made a profession of the Lord Christ. And the meetings continued from day to day, and all that the missionaries and Japanese teachers could do was to try and restrain the boys from loss of sleep and try to prevent them from over-excitement. They sent a deputation out to several churches in the neighborhood, and wherever those young men went they carried a torch and kindled the fire.

And so one of the greatest revivals of modern times occurred right there in the Doshisha. How do you account for it? Even then letters came pouring in from different colleges, saying that they were making the Doshisha a special subject of prayer.

Now, my dear fellows, I think there might be a repetition of those scenes in India, in China. I believe the Spirit of God is willing and anxious and will produce His mighty working power, and I believe He will do it in answer to prayer. It seems to me that to-morrow morning's service may be the most memorable and far-reaching service in this convention, and so I earnestly entreat that we may all unite there in praying that those first fruits may only be the first fruits of a mighty harvest; that those blessings that I have been describing may only be the early droppings of great showers of blessings that will fall over that Empire of the Morning, the great continent of Asia, all over the college work.

## XVI.

## THE JAPANESE.

PRES. H. KOZAKI, DOSHISHA UNIVERSITY.

"The kingdom of God is like to a grain of mustard seed which a man took and sowed in his field. Which, indeed, is the least of all seeds; but when it has grown it is the greatest among herbs, and it becometh a tree, so that the birds of the air come and lodge in the branches thereof." These words are well to be considered in the history of Christianity in Japan. It is almost incredible to believe how public feeling and opinion toward Christianity on one side, in the last twenty years, have changed; and also to see how hundreds of Christians have grown in belief, and strengthened Christian churches.

About twenty-two years ago we had still such loathing against Christianity that if any one offered us Christian belief he was sure to be put to death. I well remember in passing along a street to see in public places this edict posted in every village, town and city; and I also remember that our lower classes of people were forced to appear before government officers to throw down the image of Christ in testimony that they had no affection of this evil religion. In this connection I may just state that our higher class was not obliged to undergo the same trial, but they were forced to send the testimony to the government officers to the effect that they had no such belief. This edict was taken down about twenty-two years ago, and it is not strange, when the memory of the people was fresh about this edict, that they regarded the religion of Christ as abominable and evil. The noble



class didn't think of our religion as a religion of devils, but as a fraud; that is, they thought that the Christian religion is a religion of selfishness and avarice, most adverse to the best morals of the country, undermining the spirit of patriotism, and also the feeling of filial obedience and loyalty. So, when we first began the study of Christianity, about eighteen years ago, it was done by simple modes of finding its faults and errors, and this to find the best way to encounter its progress in our country.

When we first became Christians our relatives and friends felt so badly about it that they took every means to force us to abandon the faith, and thus some of us were imprisoned for some months, while others were driven out of the home as outcasts. In this way most of us who became Christians at that time have lost all friends and supporters and are treated as outcasts by relatives and the people around. I can relate many interesting stories of persecution of Christians at that time, but I will not enter into any details. I may only mention one or two stories. When I was pastor in Tokio there was an old woman in my church who suffered much persecution about this time. Her husband was a teacher of Japanese to Dr. Green, who was the first missionary to Japan from the American Board. She and her husband were arrested and imprisoned on suspicion of being Christians. They were kept in prison more than three years; her husband died in the prison, and she was only saved by the intercession of the American Minister in Tokio.

When Mr. Neesima, our late lamented President, founded Doshisha School he had no small difficulty, not only from encountering great opposition on the side of Buddhists and Confucians, but also from some of the government officials and from the general populace. I remember well when I went to certain towns and preached the Gospel about that time how I was treated. When I was preaching I observed a man standing close to me who was attentively listening to me. I thought he may have taken some interest in the truth, but it was a great surprise to me to find that he was intending to find out whether I was playing any sort of magic in speaking so as to enchant the audience. Such expedients were not uncommon at that time.

While such was the state of popular feeling the educated classes were feeling still that Christianity is one kind of superstition, its moral teachings being adverse to our best morality, and thus many of them have tried to banish Christianity from the city.

At the same time another objection against Christianity, popular among all classes, especially Buddhists and Confucians, was that it was a foreign religion, and its adoption is against the spirit of patriotism, which our people value so much.

Beside these objections there were imported about that time many

objections to the new religion which were quite effective in prejudicing the people to Christianity. The first objection was that it is in conflict with science. "Conflict between Religion and Science" has been translated into Japanese and been distributed among the educated classes as the best book to encounter the progress of the Christian religion. And then popular scientific lectures against Christianity have been opened in the city of Tokio by professors of the Imperial University, among them some American professors employed by the government. They advocated scientific atheism, eliminating God by the theory of evolution. Others argued that the introduction of Christianity threatened the obsolete beliefs of the past. Soon after this time Paine's "Age of Reason" and some of Ingersoll's lectures were translated into Japanese and were greatly read by those who were opposing Christianity.

Another objection was that Christianity is in conflict with the spirit of modern civilization, and the theory that intellect alone makes progress while ethics and religion are stationary, was widely diffused.

Now, to encounter these objections and defend the position of Christianity many books were written and published. Among those efforts I may especially mention the publication of our monthly Christian review, called *The Cosmos*, in 1880. I myself have edited this review for ten years, and have written no small number of articles on different subjects.

The changes are so great in the last fifteen years that we can hardly believe it. Hundreds of Christians are growing into the churches yearly, the aggregate membership being a large number, about thirty thousand.

Our Doshisha has grown from a small training school of preachers to a university, having departments of theology, science and literature, beside those of collegiate and of preparation. Up to the present time there have graduated from our regular theological department, forty-eight men, and from a special theological course of four years, seventy-one. Of forty-eight graduates from the regular theological department, twenty-six are preaching; fifteen are teaching; two are government officers; two are students; two have died. Of seventy-one special students, sixty-four are preaching; two are students; two are teaching; one is an editor, and two have died. From the collegiate department, one hundred and eighty-six men have graduated up to June, 1891. Of these thirty-eight are preaching or studying theology; fifty-eight are teachers; thirty-five are still engaged in study; twenty-one are in business; five are editors; three are in government offices; one is a physician; one is Secretary of the Young Men's Christian Association in Tokio; the occupation of one is unknown; seven have died. About ninety-seven have graduated in the past two years from this department, but their present occupation cannot be given in detail.



Besides Doshisha we have in Japan seventeen Christian schools for boys and and twenty-two schools for girls. We have not only influenced the ethical teachings of government schools, but our own efforts in forming new departments are also very great. About one-fourth of the new literary men engaged in writing books and editing papers are Christians.

Now, our most important question is whether we shall be a Christian nation or a nation without a religion. The educated class is connected with religion, but in this there are some signs that some of these people are turning to Buddhism, but I cannot believe that they can find any satisfaction in Buddhism, so the time is not far when these people may turn their minds to Christianity. Among the lower classes of the people, Buddhism and Confucianism, in some form, are still very popular, but general diffusion of education is slowly undermining their faith, and so Almighty God is preparing indirectly the ground for the sowing of the Gospel seed.

Now, no one can doubt, among our Oriental nations, of Japan being the first to become a Christian nation. There is a very great prospect in this direction, but this cannot be done by any easy method. We need the sympathy and help of all Christians in the world, especially those in the United States.

## XVII.

## THE JAFFNESE.

W. W. WALLACE, YALE DIVINITY SCHOOL.

I want to call your attention for a few moments to the work among the Jaffnese in the north of Ceylon. You have heard about the Japanese; in many respects the Jaffnese are similar to the Japanese; that is, they have that same enterprise, that same chronic energy. We have often met people who have a very faint idea where Ceylon is and what it is; they think it is a place about as large as their back yards, or as big as the Green out here, but if any one has any such idea, I should like to tell you that you could take the whole State of Connecticut and hide it away in one of the jungles of Ceylon and never be able to find it again.

About the time of the discovery of America, Ceylon was conquered and ruled by the Portuguese. A period of Dutch rule followed, and then that of the English. About 1816, a little band of Americans arrived upon the scene, determined to conquer the island, not for Holland or Portugal or England or America, but for Jesus Christ. For seventy-five years the work has been going on. What is the result? I haven't time to go over the results of these seventy-five years' work. I haven't time to indi-

cate to you to-day what is the position or state of things in this little mission in Ceylon.

I want simply to present to you a few of the great battles which remain yet to be won. There, as everywhere, the greatest hindrance to the progress of the Gospel to-day is not opposition from without, it is not stone-throwing, blatant, anti-Christian fanaticism; these are all organized; these forces all exist in opposition to our work there; but the greatest difficulty is to overcome that cold, dead inertia, that apathy which so curses all Eastern peoples. They are dead. And the first thing to do is to overcome these negative forces and awaken them to some sense of life. You all know caste to be one of the great obstacles of the progress of Christianity in the East, in India and Ceylon, but I wonder if you have a very clear idea as to what this means. I sometimes think after all that this question has perhaps little more bearing there than it has here.

I was once holding a meeting among the heathen in a small island, in a heathen village, and I was disturbed as I was speaking to that little company sitting on the floor, by a great noise. One man reached out and gave another man a sonorous slap in the back, and it stopped things all of a sudden. One combative fellow seized a stick and began to beat the man who slapped the other, and the whole company was at once upon its feet, and a village war would at once have followed had not the Doctor and the pastor and several others rushed to the scene and preserved quiet, while we struck up on the organ one of their lyrics, and soon had them all settled again.

One Sabbath, in one of the Christian churches, the pastor was conducting the services, and an old gentleman walked down the aisle, a man who had been a respected Christian for sixty years, a member of that church, and as he walked down the aisle he saw one man sitting on one of the benches there whom he didn't like. He saw a pariah sitting there among the others. The pariah was a member of the church, but this man came down with his cane and first ordered this pariah to go out. He told him to go back and sit by the door. And the man obeyed and went to take his seat by the door, but not satisfied with that, this man followed him and with his cane began to beat him severely, gave him such a severe whipping that the man was sore and lame for weeks to follow. That was a very serious state of affairs in that church.

So in a church situated where I was living for four years; when I first went into that big church, the first Sabbath I lived in that land, I saw the whole company of church members sitting in the front of that great room, larger than this, and yet of course the congregation was comparatively small, and back behind the door on each side of this church, behind the



great pillars—for this was an old Dutch edifice—back there out of sight and out of hearing, were a lot of the low caste people sitting on mere forms. I went into that church and looked around, and I thought to myself as I took in the situation, that I shall live here and preach the fatherhood of God and the brotherhood of man with all my strength. Time after time as I have gone into that church and seen this state of things, my heart has almost bled for those poor people, and yet I question, sometimes, as I think of it now, but what it is the natural thing. Is it so different, dear friends, after all from what we find right here in our own churches? Is it so different from what we find here on the Sabbath day, when a man comes into his own pew and locks himself in and locks the world out? There the low caste, the tree climbers and the fisher caste are never brought into the churches, are never reached. What do we find here? Do we ever find the lower classes? We don't use the word "caste," and I recognize that there is an important distinction between "caste" and "class." Do we ever find the lower classes in our churches to-day? Do we gather in the miners and the shop girls and the street sweepers and the street diggers into our pews and church services? We may build them a chapel outside somewhere. We may start a mission for them, but we don't invite them into our circles. We go to the heathen and say we will declare open war against these sins, or against these curses, for they are such; we go there and we pronounce war upon these things, we fight them from the very start and we make a mistake. We must deal with them as we would be dealt with. We must remember that they are intensely conservative, and that we cannot take our Puritan orthodoxy and all of our social conventionalities and strive to engraft them on the old shaking tree of Hindooism and expect to find any fruit. We have got to take the sapling; we have got to take the seed and plant it, the seed of Christianity, and plant it here and there and allow it to grow, modified by its own environment. I don't want to preach upon this subject, but I want to make this point, that in going to these old people we have got to adapt ourselves and our ministry to them. There is one thing I have learned in my experience there, and that is this: that we have got to know the people; we have got to study them and learn them and sympathize with them before we can ever move them.

The next great force that works in opposition to Christianity, the greatest obstacle of all, I believe, is the priesthood, and in connection with it, of course, the temples and all the vice and immorality which center there. Dr. Baldwin said in his address on Thursday afternoon that the best proof of Christianity was to place a Christian church and a Buddhist temple side by side and compare them. I wish to go a step farther than that, and say that the best proof of Christianity is to take a Hindoo temple and an Amer-

ican first-class saloon, and place them side by side and compare them. There is no ground of comparison between the church and one of these temples, but there is a very close parallel between our saloons and their temples. We may not find there the same amount of drunkenness or intemperance, but we will find other vices and other iniquitous practices which are even worse than these, and all carried on under the sanction of religion, under the patronage of the priesthood. These temples are further the scene of the great festivals, which bring together thousands of people to excite their fanaticism and false patriotism and carry them beyond all bounds, so that it sometimes takes weeks to recover from one of those feasts.

But to pass from this, what are the forces which are to meet these obstacles and overcome them? Many of them have been suggested in the course of this convention. We have heard of how the Holy Spirit must work and of how the power of God must work. We have heard of how the Christian missionaries are to do the work, and we know of how the native helpers are working, and I want to present to you a few cases that represent to us some of the results of these forces as they are at work. I want to tell you of a few of those Christian characters which are formed among these people.

A boy once came to call upon the missionary with whom I was living, a young man, well dressed in the European style, wearing spectacles, a very bright, intelligent looking man. He came to the missionary and said he wanted to join the church. He was asked about his condition, and we found that he had come from Madras with the express purpose of uniting with the church in Java, and as we learned more about his case we found he was a young man who, in some meetings that were held there by Dr. Pentecost and others in the Y. M. C. A., had been deeply interested in Christianity and had been led to confess Christ; but his father, who was a man in very high position there, an ex-High Court Judge, stoutly opposed this young man's becoming a Christian, and said to him finally, "If you will become a Christian, if you will bring disgrace upon my family, why you must go away, you must leave home." And that young man persevered in his determination to become a Christian and went out from that father's home. He came over to his uncle's house in Jaffna and within a week united with the church. Soon after that he was married to a Christian girl; that is an important step, particularly so in every Jaffna boy's life. It is a great crisis in his life, but this boy chose a true Christian girl and was married to her; but in that act he further displeased his father, who sent over saying that he from that time disinherited his boy. He was a man of wealth, a man of great influence and of very high position; this was the only son. That boy became one of the most earnest, devoted Christians I



have ever seen. He went about freely of his own accord, not asked in any way, but going about holding meetings and doing his utmost to further the cause of Christ.

There was one boy who was drawn into the anti-Christian society, and he became a student of the Scriptures in order to refute them, but as he read the Bible he discovered certain things. He told us afterwards that he was struck with the love of God as manifested in the Bible; first with God's love, and then with the command to preach. The nature of Christianity as a universal religion impressed him; he was led to inquire further into this, and finally he came to the college and studied for the ministry. He had gone so far as to determine to preach this new Gospel which he had learned. He went through the college course and was taken into the theological class. He was about to complete his studies, when one Saturday night he was walking through the lane to his home, and as he passed he stepped on a viper and was bitten. At the time he hardly noticed it, thought he had stepped on a thorn, but when he got home he became dizzy and sick, and they soon discovered this wound. It was then too late to do anything; he was carried at once to a native doctor; they began to perform their magic over him and try to effect a cure. All night he lay there in the greatest pain. About midnight, as they were despairing of doing anything for his recovery, they determined to try again and take him to another native physician, and so they loaded him into a cart to take him away. His mother was there, and before they had gone one mile, the boy looked up into his mother's face and took her hand and kissed her, and said, "Oh Jesus, receive my spirit." He was the brightest boy in the class, and one to whom we all looked forward as promising very great things. In fact, we expected to find in him a great reformer among his people, but God called him home in His own good time.

I might tell you of many such witnesses to the power of this Gospel in those young lives. I want to say that I have seen among those boys as true, as devoted, as splendid Christian characters as I have seen anywhere. In fact, I find as I think of them now, I envied, I held them up as worthy examples. If I could attain the spiritual life and the devotion to the cause of Christ which I see in many of those boys I shall rejoice the more.

"We sometimes are called upon to sacrifice for the cause of Christ. We are called upon to give to this cause and that, and we, as students, hardly know how to give. We say we give ourselves, but do we often deny ourselves anything to contribute to the support of this work? Now, I have seen Tamal boys who were students and who couldn't give, who never had any money in fact, who never carried any money, for they had no pockets to carry it in, but because they couldn't give anything else, they gave of

their rice, and every week, as the amount was distributed for them, they each one laid by a handful of the rice, and that was all collected, and at the end of each week it amounted to about two rupees worth, and that was all given to the Y. M. C. A., and it went to support our work on one of the little islands near there, where we were maintaining a school and supporting a teacher. The boys were doing this by their own efforts. In addition to that they were carrying on a little plantain garden, which they watered and hoed every evening; the income of that garden they gave toward the support of this school. Now, that shows what the boys there are doing; it shows what Christian boys are willing to do, and I might add, that Christian men there, teachers, and Christians, in all positions and standing, are in the habit, many of them, of giving one-tenth of their income to the cause of Christ; and I should just like to say that of the fifteen churches now existing in this quarter, ten are self-supporting.

Don't let me imply, however, with this statement, that there is no need of work; that there is no need of missionaries to this field. It is a small field, and it is an old field, and you might think by this time that country ought to be entirely evangelized and all the people converted. But I think we will recognize that the greatest need is not always commensurate with the greatest numbers, or the greatest heathen darkness, so to speak. There is a need in these older places. We sometimes speak of the need of this country. Now, in this Jaffna mission, for more than a year, there are two men who have been doing about six men's work. One missionary has had seven stations on his hands; two girls' boarding-schools, with over one hundred and fifty girls, one training school, and one industrial school, and between fifty and seventy-five vernacular schools; and this embracing a circuit of about fifty miles. That man has been so cramped and so overworked that he couldn't undertake any new measures. He could not attempt to go out into the unreached parts and preach the Gospel. It was more than he could do to carry on the machinery and the work that mere machinery does. And so we shall find sometimes that these smaller fields are sometimes neglected because they are small and because they are old, while the greatest need exists there.

I hope that every one of us may carry away from this convention some new inspiration and some new consecration for this great work. It is to me the happiest thought of my life that I can look forward to work among these people, that I can look forward to be a co-worker with God—a co-worker. That means a great deal. It means that I have a work, a work which no other man can do, which God himself cannot do, because I share in that work. And my work, my little human work, is complementary to the great work of God, and the two must go together, and God cannot work except through us. We have something to do. I hope that every one of us will



go away from here with this conviction, that he has something to do in this, has a work to do. It may be here or it may be there, but we have got this work, and we are getting fortified to do it with new inspiration and with new devotion, and we shall find that the cause of missions, which is the cause of the Church, shall be more greatly advanced than ever before.

## XVIII.

## WORKERS FOR INDIA.

REV. R. A. HUME.

On Friday afternoon, for a half hour I tried, Christian brothers, to show you the salient points in the work for Christian young men in India. As a personal testimony I tried to put before you the attractive and important nature of the work. Since speaking to you on that day I have had a letter from the two secretaries, the foreign secretaries, of the American Board, asking me in their name to tell you that our American Board urgently needs, at the present time, at least twenty good men to meet the pressing and immediate needs of the missions of that American Board. And twenty-five would be better than twenty, the secretaries wrote me. I hope this may be, in some sense, to you a new sense to consider whether some of you haven't this privilege opening now before you. There is a man in Mexico just broken down, and the work is now waiting for some one to do it. When I left my mission work in India I was doing what the doctor said was the work of two or three men. It certainly was not the way in which a man could wisely do his work, and if time permitted I would tell you why. Two other men were called upon to leave within a month of the same time, and one man was left to do then the work of four of us. He has the charge of a district more than thirty miles west, more than forty-five miles northwest, sixty miles northeast of a central station with an agency of over one hundred to superintend and direct, in addition to his own field, which is a hundred miles to the east, and with churches and agents in that district to superintend. Now, any business man in the world would say that is nonsense. No man can do his work in that way. But that is an illustration of the way in which, so far as I know it, the work of the American Board has been brought into critical condition, because it has not had the men that it needed for the last ten years; and now, in the name of the Master and in the name of the secretaries of the American Board, I ask the young men of the Congregational seminaries of our land to go into the large new opening before them, in order that they may just hold the positions which we who have been there have gained.

The second message from these secretaries was, "Tell them we will take only good men; (if they will only live to it, we missionaries will bless them); if they will give us twenty first-class men then we will take them," was what the secretaries wrote me; and as I speak for the moments that are left, I hope you will understand why we want only the best men.

The third message which these secretaries wrote, was, "Tell them that although we don't at present see the money, we want the men, because they will bring the money." And that is true, too; and God bless them for that message and hold them true to it. Any good man who offers himself for this work is sure to create an interest in his own church, in his own college, and in his own community, which will lead the churches to understand their part, and to rise to their duty and their privilege.

So, Christian brothers, here is this three-fold message from Dr. Clark and Dr. Judson Smith: "We need twenty to twenty-five men now. We want only good men. We want them to help the churches at home as well as to help the work abroad."

And now, for the few moments which are left, I think, perhaps, I will turn to another side of the subject, incidentally, though, illustrating this. On Friday I spoke of the work, and now, for a few moments, I should like to speak of the workers to show you from a man, who has had nineteen years of experience in the work, some things which perhaps you might not otherwise just take hold of in the same way, or at least they may be suggestive to you. I think it makes a good deal of difference about what a man understands about his work as to what makes the worker.

Now, every man looks at his own position in his own way, but I will tell you what this missionary to India understands to be the Gospel. It is to make God seem great and good and near. That is the Gospel, as I understand it. To make God seem great and good and near. And many and many is the time that I have introduced myself to men by saying, "Brother, what is your business?" And he says, "I am a carpenter." Then I say, "I will tell you what my business is: my business is to make God seem great and good and near." And it is because I am a missionary that I have understood the Gospel in that way. I didn't understand it so when I went. But in the necessities of the work the thing has come in upon me.

The Hindoo worships an unknown god. He knows there is a god, but he is an unknown god. And when a man knows his god and feels acquainted with him, and knows what life is when it comes from a present and living god, and he wants to put his life beside his brother's side to make an unknown god a known God, it helps him wonderfully. And therefore the Gospel is to my brother, the God whom you don't know, knows you, and He is searching you, and He has sent me on that message to you, to



tell you how valuable you are to Him; how His heart is aching because you don't know Him and you are away from Him.

Sometimes it seems so pious and so applicable to say, all you have to do is to give a simple presentation of the Gospel message. "You are a sinner; Christ came to die and to save you; will you take His help?" I would like to have had these brothers listening, think how that would have applied in the remarks of the city missionary here yesterday afternoon. A simple presentation of what they call the Gospel message. "You are a sinner; Christ died to save you; will you accept His help?" That is not the Gospel that works in city missions; that is not the Gospel which works in India. It has got to be something more than that. If you understand, that salvation means life, life coursing through your soul, life coursing through your mind, life uplifting even the forces of your body, and you understand that Jesus Christ said, "I come that they might have life, and might have it abundantly;" then all the things that feed your life are the things which Christ wishes to take to give life to these souls.

And if a man thinks that the Gospel is to be taken literally, and you are to apply your oil and then pray, I have tried it, and I know I would sooner use Perry Davis' Pain Killer than oil, and rub it on, and I have tried it many a time. And if a body was willing to take Perry Davis' bottle as a god to follow, I remember that is the way they fell before Barnabas and Saul when they entered Derbe and made the man well, and they thought they were gods. And if you were to take a bottle of Salvation Oil and rub that oil on a person, and go away and leave the bottle and tell them to use more of it, the Salvation Oil bottle would take the place that Perry Davis' Pain Killer took. It is life abundant poured into the lives of these people.

A young missionary went out and asked an old missionary how he was to do his work. He said, "In any way." And that is the truth and if you go over there you will find out; but understand that behind all these things and as the motive in all these things and as the one supreme thing eventually to come is this, that they may understand that unknown God who is not far from every one of us, and who is our Father seeking us, though we understand and know Him not. Very well, now, another way to put it is this: There was a young man and he went out to our mission, and the first time I saw him I said, "Please stand up," and he stood up and I took hold of his coat tails and I pulled them as hard as I could. I said, "Understand that is what you have got to do." You are going over there to stand up, and people are going to get hold of you and try to pull you down. That is what it means to go among people who are impure, who are ill-clad, who have wrong ideas of time, who haven't clocks, who haven't many of these things, and everything will be to pull you down, and your position is

to pull them up. Now, brother, in order to do that you have got to have life; that is the reason we want the best men, because the downward pull is great.

I have many a time said, no man is an experienced missionary in India until he says, "I am going to start at nine o'clock on a tour. He doesn't in his heart expect to do so until ten o'clock. At least one hour he expects to lose because people don't understand time, and he himself gets run down in regard to his ideas of time. And as many a missionary has said, in order to save the missionary's own soul, he ought to come to America once in ten years in order to get himself under those uplifting and helpful influences, which mean life.

All the same, there are compensations there of which I want to speak an encouraging word here. When you find people pulling you down, what do you do? You take a stronger grip above. And you understand what a loving person Almighty God is to go to in every time of trouble; and you understand Him, as my brother said to-day, as a God going before you every time and helping you in every message you give. Yes, you understand Him as one living in you and seeking to make your voice His voice and your mouth His mouth to give His message, and your hands His hands to lend a helping and uplifting of the people that are down.

Some of the instructors in this University told me a while ago, "Year by year we find it important to give our best instructors for the Freshman class; we put more professors in and less tutors now than we used to." Year by year you will find that for the primary classes and the kindergarten, and all this work that seems primary you need your best men. When you find men sinking in the hard current that is sweeping down, you need strong swimmers to bring them out; otherwise they too may go down. That is the reason why we want strong men. It costs no more for the strong man than for the weak man. He comes for one, but he hasn't the command of leadership of the better forces of the community. This then, is in short, as I understand it, the situation and reason for the call.

The compensations come in like this. I like to read the writings of this great missionary, Paul, for among all the things for which he is grateful, I find most of all he is grateful for the privilege of having been a foreign missionary. You will find him speaking little about his trials and difficulties, although he knew they pulled him down. "But unto me is this grace given, this high privilege, that I might preach the unsearchable riches of Christ among the Gentiles." And first of all because it was the necessities of the foreign mission work which enabled him to understand the Christian system in its largeness. And it was because those who remained at home in Jerusalem did not understand him, that it was a foreign mission-



ary, who understood that there is no difference between Jew and Greek, and that he was bound—"I am debtor to the Gentile as well as to the Jew," to the Greek as well as to the Jew and the barbarian as well. But if it hadn't been for that foreign missionary work in that apostolic age, we shouldn't have understood that mystery which was hidden for ages, unknown until it was revealed unto His apostles and priests by the Holy Spirit, that the Gentiles are fellow-heirs. And so, I assure you, I verily believe that if the missionary knows spiritual enlightenment, or if he has breadth of vision, the missionary necessity and situation are helpful.

And yet I feel called upon at last to say one thing which touched me as much as anything in the consecration meeting this morning, of which I was permitted to be a member, when more than one person spoke of the sacrifice which parents made when they sent their sons and daughters as missionaries. It is true. And so some of you who are here, are parents, and you have boys and girls that may go, to you also is this privilege open, this possibility. "That not only he that hath given up father and mother, but also son and daughter for My sake and the Gospel, shall receive a hundred-fold in this present life." And this very sure promise is true in larger measure than we can understand. This man's mother said to him when he went, "Half my life goes out to-day." And yet, after that mother had been here for these years and her fiftieth anniversary of her sailing as a missionary, now alone, then going with her chosen husband, came, and ladies in this community came to her home and said, "All that is wanted is that your two boys in India were here;" then she said, "I would rather they were where they are; they are where I want them to be." It is nothing to talk of Spartan heroism when you know of Christian heroism like that. It is a harder thing for a mother to let her only daughter go and for the father to let his only boy go, than for the boy or the girl to go. But in this, as in everything, there is the compensation which comes because those who give most receive most, and because they appreciate in their souls most what is the love of God for the lost world. And so, brothers, you may hope for your parents as well as for yourselves. When the way seems hid in that most difficult place of a mother's hesitation and questioning, there is a spiritual blessing and compensation to come to them in their lives which will be beyond their understanding, but not beyond the promise of the Master, who said, "There is no man who shall give up father or mother or brother or sister or land, or children for My sake, but shall receive a hundred-fold in this life and in the life to come, life everlasting."

## XIX.

## A WORD FOR CHINA.

H. P. BEACH.

I have a word to say for the greatest Empire in the world. I have here a number of points—thirteen. I am glad to give up half of them; we have had something a great deal better. Ceylon, Japan, India, have all spoken, and you will notice that all three countries are in Asia. There is where the Christian's heart ought to turn, to that one continent, where eight hundred and twenty-five million of the one billion four hundred and seventy-nine million of the world are living, over there under these conditions. India and China constitute a large proportion of the world and my heart is filled with anxiety about that one country.

Friends I am here not from choice. If there was any power which could take me to China, and keep me there until my last day, it would be a joy to me. I can't understand why I should be tied down to America, when there are men here in the seminaries who dread to go abroad, who are afraid the Lord will call them into that work. Why, friend, it seems to me as if you hadn't your eyes open. You don't realize what a privilege it is to be in the blessed work of a missionary. I heard at the American Board meeting a man toward sixty years of age, who had been a missionary down in Africa, say that he was obliged to stay at home. "But if I could go back into that old work," he said, "I should be just like a school-boy bounding away from school when his vacation had come." He was an old man, and that is his testimony, and to-day my testimony is precisely the same. There is no sacrifice so far as that man himself is concerned when once he is in the work. When you leave the shores of America, your heart is full of regret it may be, and until you speak in the language of the country, you still regret the fact that you are obliged to go for so many years; but once get this tongue filled with the power to speak in the tongue of the country to which you have gone, and then all regret is done away. Oh, it a blessed thing.

Now, just think of China and a few points. If you go to that land you are not working for a formal nation. We see small things at the present time passing out of existence practically. When you want to get something just really solid to stand upon, you want to go to that Empire. No nation has existed for the length of time that that nation has existed. It has a history which certainly reaches away back there to a time before David



began to reign. A nation that has been so powerful during all these centuries is not going to die in a day. Such a nation is going to exist until you are dead, anyway. It is a nation that is worthy of all our power.

Then think of its populousness. That is a theme that has been dwelt upon by the arithmeticians. Let it go; just think of this one fact. You have been thrilled by the study of John G. Paton's life down there in the New Hebrides. Was it worth while for John G. Paton to do that work in those few islands? There are only eighty thousand inhabitants in all that group. Go down into the Fijis, and the English simply concentrated their forces there, and poured in groups of men, one after another, and they took that group of islands for the Lord Jesus. If you ask where is the great church-attending community in that Empire, it is not in Toronto, grand as her representation is in that respect; it is down in the Fiji islands. Out of one hundred and twenty or twenty-five thousand you will find about one hundred thousand go to church there on Sunday. You wouldn't find a record like that in a Christian land. They were willing to concentrate themselves upon that one country. I tell you I went up one time into one of the cities in the northern part of the district, and there were a hundred and fifty thousand men and women there, and they willingly heard the Gospel, and they never threw a single stone at any one of us while we were there, but they would stand and listen as long as we would speak, and we were tired even unto death. We had to leave that place. We had been asked to go prospecting and see if we would establish a mission there; and we had to report to the Board to send along a man, and no man came; and I came back through a native city of the great god Chiang, and it was a great occasion, and I had to leave that city away back there in the country with no one to minister to it. And there are multitudes of groups of islands where men have been thrown in, with multitudes to evangelize them, but China is being left. Nine hundred cities exist to-day in that Empire, which are without a single man, woman, or child to preach the Gospel. Now, are you Christians? Do you have the Spirit of the Lord Jesus in you? Can you hear His voice, as he looks out into that world of lost sheep, or stray sheep, and think of His longing, and do something for this great people? I live within a mile or more of more people than there are in the Sandwich Islands, and the American Board has been looking at that group of islands as its crown. Think of the multitude of men and women who went to the Sandwich Islands, and there are only three of us there in that city. Just think both of its populousness as well as of its antiquity.

Then, again, their language is a matter of some consequence to the missionary. You go to some countries and you acquire the language with some difficulty, and you find you can only use it in limited regions. I have done

something in seven languages; I suppose I can read them without difficulty, and I have spoken in all, but there is no language, German, French, Greek, Latin, Hebrew, that has any such attraction for me as that Chinese language. And when I stand out there in the streets of that Chinese country, and say (quoting John 3: 16 in Chinese); then I thank God that I am able to say that, because I can say something that two hundred million of souls can get the Gospel from. That little Gospel within the Gospel is worth your while to know. You have the English tongue, and one hundred and twenty million can understand you; but there are two hundred million who can understand that one phrase as I could use it. And if I could use the Gospel readily, there would be books of mine, which I could have translated, and which could be read and understood by two hundred million of the human race. Now that is a thing to be thought of. Their language and their love for literature. There was a young man over there seven years, and he died; a man of great promise, and it is said what a pity that that poor fellow, with such promise for the future, has gone to his reward. The man is dead, and yet he is not dead. I have very good reason to suppose that this very Sabbath day, at least five or ten thousand men have been sitting down and have been poring over the little book, not as large as that, although a great many more pages, and have been reading "The Two Friends;" and those men have been getting the Gospel truth in such a sweet and thoughtful way, that they will heed it. Now, if I had lived a hundred years, and had written one book that had been read by as many men, and had been as helpful as that little book, "The Two Friends," I should thank God I hadn't lived in vain. Those are things to be remembered.

And again, we are dealing, when we go into China, with an ethical nation. I shall say nothing about their ethics, because they have a good system of ethics, if we look merely at the present world. You go to India, and there is something of a God-consciousness there; something of a feeling after God, a longing after Him; but when you go to China, "Who cares," they say, "Who cares." I remember a missionary came in where I was sitting in Peking, and he said, "Beach, I had the best time to-day I have had in these seven years since I have been here." Said I, "What is the good time?" "Why," he says, "actually there is a man out there in the chapel who has been arguing with me for two hours, and it is the first time since I have been in China I ever found a man who could argue on religion, and who cared enough to argue." You think of those missionaries who went over there, and the first thing they did was to begin to fight. About what? About a name for God. Nobody could suggest a good name for God, because the idea didn't suggest among them the idea of the true God. And so to this very day, when men form a society among missionaries, one of the



first articles to be put down is, "We shall never discuss the term question." Now that is a sad commentary upon a people when there is not enough unanimity of feeling to give any suggestion as to a proper name for God. Confucius, you will say, was an agnostic about religion, about God. Well, he was; and the result of his agnosticism was practical atheism on the part of the best educated over there.

But I want to speak again about religion, because the lower orders among the people care very little about this atheism; the "Light of Asia," you have read, and I confess it is one of the finest pieces of poetry I have ever read, but I have been among fifty thousand people, most of whom believed in the Light of Asia, and I tell you great was that darkness. Of course during life that religion don't amount to anything in China. When death comes it is the spirit of life itself. The man says, "My soul dies as the flower dieth; there is no scheme to help me; die I must." Fatalism is his creed on that dying bed. Here comes a poor woman, and she must die, and the hour is at hand, and her son comes and says, "Well, mother, you cannot die on this brick bed; you know your spirit will go in there, and we will have to tear out the whole side of the house. You must be dragged off from here." It isn't exactly the treatment we give our mothers. But her son is a good son; he will remember and get a door and pull her off on the door, and she will be clad in her grave clothes, and her mortal vanity is pleased, perhaps, for a moment to think that she is going to be dressed in fitting robes at last. Then she begins to think about the terrible things of the temple that she saw once. They have a Buddhist hell in a great many of those temples, clay figures ranged around, suffering the horrors of the Buddhist hell, and then she begins to think of those two devils turning a great mill, and the woman with her feet just sticking out of the top, and she remembers that the priest told her that this woman had lied and that sort of thing; that woman has told falsehoods from her childhood up and now she is going into the mill; and she thinks of that great mountain of horns and the women impaled upon them for certain things she had been guilty of; and she sees the great blue devils with pincers pulling out tongues of women in the Buddhist hell, and she remembers that those women had their tongues pulled out because they talked too much, and she has always talked too much. All these things come up to her. The Light of Asia is making her death-bed a very delightful thing. Her son says, "Don't be troubled; I have been out and bought you a key to hell," and he pressed a little trinket into her hand. And that woman says, "Ah, I suffer all these tortures, but I have a key that will bring me out of my sorrow." There is the Light of Asia, but as a light resting upon a lie. And then she begins to think again, a moment more and this life of mine which has been a life-long death comes

to an end, and what then? And then with the idea of transmigration of souls before her eyes she don't know what she is going to be. She may say in a few minutes or a few hours or a few days or a few years, I shall be that dog out there in the street; I may be that wasp flying around now; I may be that mule that is whipped from morning till night and made to do all manner of hard service. And that woman prays. I never heard a woman pray there yet, but they do pray when they come to that case. They pray twice in their lives. If they haven't had men children they pray to the Merciful One to give them that boon. But this woman prays to the Merciful Buddha, "Oh, Merciful Buddha, I pray that in this next life I may be born a man." Now she knows what sufferings her husband and brothers have undergone in their struggle for existence there, and yet she prays for that sort of a new beginning. Friends, that is the Light of Asia, and I tell you when you die in that way you die in a very sad way, one that would make Jesus Christ weep. Eighteen hundred years ago He brought better light than that into the world, and the Light of Palestine has never cast its shadow—its brightness rather—over the great Empire.

I cannot say any more except this to-day: You must remember what Protestantism has done in China. Friends, that is your call. If we had been battering away those prison gates all these years and there had been no effect, we might well ask, whether we hadn't better turn to other countries. But in spite of all the opposition there—and the opposition is such that Christianity progresses only one-twenty-five hundredth as rapidly as it does here—I say Christianity, in spite of the opposition, has progressed at a very rapid rate. My own mission, year before last, on confession of faith, added to the churches an average of over twenty per cent. in every mission church. Our church in Peking had a membership added to it of over forty per cent. They are waiting for it; they don't want it, but they are waiting for it. And if you will apply the life, as Brother Hume said, patiently to the inert mass of heathenism, there is a response. Now the hour has struck; it is time for action. We hear about persecutions. Thank God for persecution. Years ago they didn't care that about Christianity. Let it go; why persecute? But when the blood of martyrs begins to flow, then the seed of the Church is being cast into fruitful ground, and I do thank God for persecutions over there. We will remember too, that the movement there is becoming more or less popular in regard to these foreign ideas. China is awakening from the lethargy of ages, and she demands the best men among you, and the weakest men among you, if so be, you are men of God and the Holy Ghost.

I pray Him that this great nation, containing one hundred and fifty million, may not go unthought of by you. That you may not cease to pray



that God will show you what your duty is with regard to that great Empire. Oh, friends, if you could only live there. If you could see as I have seen, day after day and year after year that thoughtless population going down to death, you would say, "We ought to be doing something." Protestant missions have been there in 1860 practically, although Morrison went there in 1807, and from that time down to this present there have been three hundred and sixty million men, women and children, who have gone down into those graves, and only about thirty thousand of them knew anything about Jesus Christ as you know Him. They have none of the present joys of Christian life. They went out into the land of darkness, and there was no light.

Brothers, will you be true to the call of humanity there? Will you be true to the Lord Jesus Christ, who, eighteen centuries ago, wanted that great fold and those sheep, not in Judah, to come to His feet?

## XX.

## THE SECRET OF AN EFFECTIVE MINISTRY.

REV. W. S. RAINSFORD, D.D.

Let me turn again to the portion of the Gospel which I have read: "*Jesus said, 'The Father hath not left Me alone, for I do always those things that please Him.' As He spoke these words many believed on Him. Then said Jesus to those which believed on Him, 'If ye continue in My word then are ye My disciples indeed. Ye shall know the truth, and the truth shall make you free.' They answered Him, 'We be Roman citizens and never in bondage to any man; how sayest thou, Ye shall be made free?' Jesus answered them, 'Verily, verily, I say unto you whosoever committeth sin is the servant of sin.'*"

In a very real sense none taste the depths of loneliness, and all that loneliness implies, as do our few great men. It would be no exaggeration to say that perhaps none was ever so lonely as the Lord Jesus Christ. We know that at least in one culminating hour in His experience the very despair of loneliness entered into His soul and wrung from Him that cry, for which I suppose more souls will one of these days thank God than almost any other. Certainly, we to-day may thank God for it, for it argues His absolute sympathy, His true unity, not with all times only, but with our own time, with our own condition. "My God, My God, why hast Thou forsaken me?" was the very deepest abyss of loneliness. I need not dwell on this, and yet no man who at all sits down and seeks to count the cost of life-work, no man, certainly, who, in doing so, finds himself greatly drawn to the conclusion that God's call for him is a call to the holy ministry,

but even in the joys of his profession must feel creeping sometimes over him a sense almost of dread of coming loneliness. He seems both impelled to his work and withheld from his work. Is he not venturing, perhaps, with too much assurance to lift himself, head and shoulders, above the people? Is he not, perhaps, altogether without certitude assuming the right, as it were, to a spiritual excellence? Yes, I am quite sure I speak to the innermost feelings of some of you at least, for I remember so well when I had to pass through those hours, a sense of the possible loneliness of life as a very real thing, a very real experience. But it does not only belong to our own profession. Any man, just so far as he is great, is lonely. The flash and fire of genius may somewhat make up to him for the temptation of solitude. And just so much as the richness of a man's life differentiates him from the mass of his fellows, in just such proportion must he at least taste sometimes the solitude, perhaps even the bitterness of loneliness. Jesus knew it. And here He was, breathing into His very unformed disciples, into His very crude human stuff, poor, guilty, prejudiced, narrow, undeveloped and uncivilized it seemed, He was breathing into them something of His own Spirit, giving them an insight into the purposes, into the source of power of His own ministry.

Now, I think, to be perfectly frank with each other, this eighth chapter of the Gospel of St. John is one of the most difficult passages of the whole Bible. Again and again we seem to lose its thread. Again and again there is a difficult place in it which we cannot reconcile altogether with the things which have gone before. Whatever view we may take on critical questions it is a difficult chapter, and some of the difficulties are almost vital, but is it not true, brothers, that we cannot be mistaken as to its purpose and direction? Is it not true that, in this verse I have just read, we have all of the real gist and mainspring of the chapter, and we have, as it were, an insight into the secret working of Christ's all-powerful ministry?

Every life must have its source of power. Don't let us, for a moment, lose sight of that. If your ministry is going to be an effective ministry anywhere, under any circumstances, it will not be because it has got certain valuable qualities about it. This watch I hold in my hand may have a good piece of enameling on the face of it and a good piece of enameling on the back; it may be artistically shaped; it may be smoothly turned; it may be well balanced; there may be the finest steel works in it; there may be the cunning skill of the craftsman's tool in every particular part of it; but if its source of power is not adequate, is not permanent, is not well placed, it is useless for the purposes of a watch. A successful ministry is not necessarily a ministry that has got the fairest gifts and graces of life. These you sometimes see, and the ministerial life a failure. These you sometimes fail to see, and the ministerial life a splendid success.



I know you don't expect me to-night to give you such thoughts as I have got in any very orderly shape. Time is short, and you would rather, I know, from the invitation you have addressed to me, that I should let, as best I can, my thoughts gather around such an essential thought as this, in such shape as may perhaps convey some hint or be an inspiration to you who are going forth in almost untried armor into the great field. And so, to-night, on the border-land of this subject, I am reminded as I speak, of an incident in my own experience which illustrates just what I shall say. It brings forward this principle: the ministry to be successful, to be useful, to be far-reaching, may lack much that is supposed to be most important to the successful clergyman or pastor, and yet if it has that sympathy, if it has this source of power that Jesus speaks of, it cannot, it cannot be in vain.

I remember in a part of England in which I once lived there were two clergymen; one a very finished scholar, quite famous in his way, of an old university; the other, one of the rudest and least intellectually furnished men you ever met. The one wrote beautiful essays, polished, thoughtful, well balanced, well delivered. His was a college living, and the college livings are not all sinecures, and this man did his best, but somehow he didn't touch the folks that listened to him Sunday by Sunday; they were not always in that part of England easily touched. The other man, crude, rude, rough, went around making a stir wherever he went, and it wasn't simply a stir, for the evident real and earnest purpose and high consecration of the man always told, but the chief thing was wherever he went he moved men. These boys had been together in college days, and the one from the height of collegiate honors looked down on the other, who with difficulty got his degree. Years passed. Thrown together they compared their ministry; they held churches in the same parts of the country. They compared notes. One day the scholar met the other, and the scholar was depressed. He said to his old friend, "I come to learn. Will you tell me how it is, though you know perfectly well I am a better theologian than you, and know more than you do, and I think I work as hard, that there is scarcely any result that I can see among the laymen; you have results everywhere." "Well," said the other one, "the fact of the matter is this: your pulpit stands at the head of the aisle; you get a beautiful sermon; you write it out and there is not a sentence missing, it is perfect, straight; its lines are symmetrical and parallel, and it goes out of your mouth, it goes into the aisle and out of the door." "Now," he said, "my sermon for all the world is like one of those clappers the boys get, for it goes s'bang in that direction and s'bang in that direction, and somebody is bound to be burned."

Well, it, in a quaint way, for the story was very like the man if you

only knew him, he couldn't have described his sermon in any better way, it indicated the one single point on which I wish to ring the changes to-night. Brothers, I believe that what the time in which we live needs above everything else, is inspired directness. Jesus, in the words we have been reading here, gives, so far as a sentence can give it, the secret of our aim; what our directness is to be towards and the will in the aim. Those are the two points that seem to me to stand as central to this theologian; the secret and the reward. "Ye shall know the truth, and the truth shall make you free." You see how vast the field is. You see how unbounded the reward promised to the faithful soldier and servant, "Ye shall know the truth; ye shall be free." Think with me just for a minute this Sunday night of when the words were spoken. That lonely man, lonely among His twelve. They didn't know that He even spoke to them, the writer says here; beautiful that sympathy with Christ; he says, they didn't even know He spoke from the Father; they didn't know what He was talking about; they didn't enter into it at all. He stood lonely in His appeal; He stood lonely in His spiritual development; He stood absolutely alone, high and above those people, and yet with such a tremendous, real humanity in Him that He was absolutely one with the people amid whom He was lonely. Yes, says Christ, I am giving you a lonely Gospel in one sense. It is nothing less than superb in its solitude and yet superb in its promise. You are to know the truth, and the truth is to make you free, but I am not left alone in preaching this high and wonderful Gospel, and you are not going to be left alone in following the lead which I give you. It is not only going to be on the heights, but you are going to walk where man's foot cannot scale; it is not only going to be in the unbreathable ether of the spiritual life, you are going to mount to life. The Father hath not left me alone; the Father will not leave you alone. And take My message as your own mission, "Ye shall know the truth, and the truth shall make you free." The loneliness of the splendor, like a star against the black pall of the sky, it was. But yet the assurance at the same time given by Jesus, you shall not be alone, My disciples. You shall not be alone in proclaiming. It was a wonderful message, which just includes all that we can dream of.

Brothers, what richer fulfillment of life can we propose to ourselves than to know the truth, and gradually in the knowledge to be made free. Free from our limitations; free from our failure; free from the clutches of life; free from its long misconceptions which bind us to narrow views as blinders blind the horse; free from all those limitations which press so heavily on us; made free, and then the splendid procession of knowing and going on and on. "Ye shall know the truth, and the truth shall make you free." The everlasting "shalls" of God. I know the truth; a little wee



bit. Oh, is there anything in us so inspired as the way that brings me a little more in sight of God's truth? But it is still "Ye shall know the truth;" and ten years pass on and the man looks back and sees in spite of all his faults and failures that he does see a little bit more clearly; he does feel a little bit more truly the great body of God's love, and perhaps suppressed before you, still there sounds in his soul the everlasting "shall." Ye "shall" know the truth, and ye "shall" be made free. And ten years more pass and there are some more limitations we have got by, and there are some other "shalls" left behind and new "shalls" arise to our vision, and life is still a little bit larger, and we see God's kingdom extending, and we see signs of grace and hope in places, and still there comes in the "shall" of God. "Ye shall know the truth; ye shall be made free." It is superb. The going on and yet to be. "Ye shall know the truth, and ye shall be made free."

And for the application of the great principle to our own work, our own life, our own time. What of that? The first fortnight in this month of October I found myself one day, tired after a very dirty and broken journey, in the Court of Honor in the great Fair at Chicago. I had heard of it. I had seen photographs of detached buildings. I am free to confess that the superb beauty of it struck me silent. Anything so—many of you, of course, to whom I speak have seen it—anything so perfectly beautiful, so wondrously stately, so marvelous in its completeness, in its promise,—no, I am not using careless expressions; I am only saying what everybody that has seen it knows,—no living eyes had seen the like of before, and no century, probably, had ever produced. For perfect beauty its like, probably, has never been on this world before. Pieces of beauty, fragmentary, of course, there have been, but it doesn't seem exaggeration to say even the splendors of old Rome could not have presented to one view of the eye anything so complete in its parts, so restful in its conception and so stately as that wonderful group of buildings; its clear water-way in the middle, its plats of perfect emerald grass at the sides, and the great, silent, almost worshipful throng, they seemed to me, as I looked down on them passing without noise or tumult, without pushing or rudeness, up and down its white, radiant terrace, under that splendid October sky. I spent three days in walking around those courts before I went into a building. One thing, as long as I live, will single out and centralize for me that first day. I slowly walked towards the peristyle, double rows of columns that fronted the blue lake. First, I walked past the golden statue of the Republic and looked at that splendid group against the sky, The Triumphal Chariot; there, broad and fair underneath it ran the line, "Ye shall know the truth, and the truth shall make you free." And I thought, and I think, that of all the happy inspirations that our age

has seen, none happier ever came to any man than came to the man who, from all literature—whoever he was I don't know—chose out that one superb line and wrote it there under the Triumphal Group, looking over the broad basin and towards the great dome in front, the truest motto, the grandest expression, the nineteenth century or any other century, in perfect stately beauty, has given to its civilization: "Ye shall know the truth, and the truth shall make you free." And one was with me who said, "What does that come from?" And I quoted the words of this passage, and as I did the thought came back to me and I remembered the scene, and how, when the frowning Pharisees misunderstood about His loneliness, what He had to say first is this: "The Father hath not left Me alone. I seem alone; these teachers are against Me; everything is against Me; but the Father hath not left Me alone. Listen to the Father's voice; the living God speaks in Me. Listen and hear His word: 'Ye shall know the truth, and ye shall be made free.'" Eighteen hundred years passed; a vast and mighty nation, in whose keeping God has placed largely the destinies of His church in the future, gathers her strength—we thank God for it—and giving free course to the best artistic genius, calls as at the touch of a magic wand a wondrous beautiful thing, and when he comes to write his story and to pick out of all literature the line which is fitting to be put on the granite, the most conspicuous object in that magic city, she leans on the words of Jesus, "Ye shall know the truth, and the truth shall make you free." Splendid, isn't it?

And then I thought, as day after day I looked over these great and reverent throngs, for they were nothing less than reverent, two hundred thousand a day they averaged for more than ten days, more than two millions in ten days, as I looked over those wonderful, silent, reverent, throngs then, brothers, there came to me more just the thing I am trying to say to you to-night. It seems to me it isn't out of keeping with the times we are in; it is not out of keeping with the work which you want to do; it is not out of keeping with the superb and splendid work which God, we hope, has called us to; how are we going, in such an age, so expectant, so capable, so reverent, so unspeakable in its vastness and power, how are you going to be able ministers, to be true witnesses, to be men who, above all things, are men at whose central spot of life there is the main spring and the power that Jesus speaks of here?

I press this still a little further, and still dwell on the illustration I have used, the national illustration. A wonderful uplifting and evident setting forth of those characteristics in our life, which we have to count our allies; it seems to me the more I try to understand something of the life to which for a few years God has let me minister, the more sure I am that there is something in the property of life itself, something so divine in the property of life



that always carries with it the elements of its own completeness. Of course this is somewhat hackneyed, and yet it has something. I want you to work out your views; I shall only suggest the lines. That is, you could really understand something of these wondrous complications in human life to which God has sent you as a physician, and you will find that it always carries its own medicine, as it were, about in its own hand. God has made a life its own witness; God is opening up the "ye shalls" of those who have got sense and spiritual insight enough to see that the life to which He sends us to minister is essentially divine. And it always has got the power to hear the divine appeal. That it always was and always will be "As He spoke these words, many believed on Him." When its own unrealness and true nature are presented to it by men full of the Spirit of God, which is the Spirit of life, they cannot and shall not lack audiences to be moved as the clouds are moved by the wind, at the breath of the coming of the Spirit of God. Brothers, get that fast and firm in your mind as you go forth to your ministry, and then the consciousness of your own failure, the weakness of your diction, your blunders and muddleheadedness, which God grant you may be more conscious of as the years go on, scattering directly the idea of satisfaction with yourself, making you take a healthy opinion of the work you marked with satisfaction in the year before, making you feel more and more that your best sermon ever preached, the best expression of the truth you ever got, is a poor tin kettle business compared with the silver trumpet that you ought to blow to peal out the splendid hopes of man. Oh, yes; the thorough inadequacy of your ministry shall yet more and more establish itself with you, yet shall not blind you to the fact that it is your high privilege to be the very witness and embodiment of truth to men as they are able to bear it; that you are able to bring a higher message; that you are able to bring a wider way; that you are able to bring some odor of divine fragrance; that you are able, not alone, to stand and be a visible witness for God's holy truth. As that enters into your life, and that power of its possession, the essential power leads, you cannot minister in vain.

Now, Brothers, look where we will, you will see that in one sense, as I have said, our age is peculiarly reverent; that in one sense and in one way there is a tremendous falling off and weakening of the popular trust in organic Christianity, in churches, in visible forms of faith, in audible expressions of belief; and let us be perfectly frank about that; there is a tremendous falling off, and the man who does not see it, is blind. Though this is so, as I tried to say a minute ago, life being divine in its source will display to the man who can see it, multitudinous indications of the presence of God, and will indicate to him, how he, as one putting trust in the Gospel of Christ, can bless and help, guide and inspire, support and save his brothers.

I look everywhere to-day, and I see unmistakable signs, and I know the men who can look and do look; we all agree about it; we have sometimes been afraid to say, or for some reason or other did not say we believed, but we do believe it; there are tremendous signs of the failing off and the failure of faith in the outward and visible signs of Christian religion. It cannot be denied, and yet, though this is so, I am fully, in my mind, convinced that there never was a time when there was so much real faith, so much real hope, so much real character which Jesus Christ would have called His own, at work in the world.

Go back to my illustration just for a moment. Brothers, as we look abroad, we need to be, as Jesus said, anxious how we shall wage our fight. We need to sit down and count the cost of that fight, and if we be not fools or blind, we need to make ourselves acquainted with the lions in the way. There never was a time when there were so many men as there are to-day on earth seeking the truth. Perhaps there never was a time in which such a large proportion of the truth-seekers believed that the truth they needed was not to be found in the Church. These are two facts we have got to face and what must the ministry of men be to recognize them? Never a time when so many men were really seeking the truth; never a time when such a large proportion—mark my words—of those men felt that the truth for them was not to be found within the Christian church.

There never was a nation, there never was a time in which there was such a strange and anomalous mixture of earnest seeking for the truth and yielding to an untruth. There is the mixture of our time; there is the evidence right before us; that great concourse of men in Chicago brought the thing to me as I have never seen it before. You cannot look abroad in this land and not feel that our life, again and again, is expressing itself in forms of untruth. I might take a dozen; I will just mention one or two.

We are essentially boasting; we haven't got over that childish habit yet. And there is this essential temptation to boast which belongs specially to our time. It is a form of morals, if you will, to call it untruth. We are not sufficiently balanced. We haven't self-proportion. We run to extremes in the dread we have of depreciation.

There is another and more dangerous sense in which untruth, with which we have to fight daily, expresses itself. We are not careful enough in our pursuit of fortune. Look where we will in this land, we see intense powers and unexampled intelligence bent to the pursuit of fortune. Such gains, such scheming, such brain, such passions, such mighty concentration have never been given to the pursuit of gold before. The muck rake has never been wielded with such skill before. We are fighting for truth. Here are the forms in the battle-field of life; we have got to meet them.



One more, and still, if I may venture to compare, seeming to me a more dangerous form still. There is a Moloch to-day, through which we are in danger of making our very children pass through the fire, and that is the Moloch of success; and they have got that damnable phrase, one of the wickedest which ever passed current in human speech, it seems to me, "Nothing succeeds like success."

I might mention half a dozen more, but I have mentioned three simple things with which every one of us will come in contact, and which, every one of you will bear me out, indicate essential forms of untruth, not in the past nor in the future; things that you and I have got to fight in the name of Jesus ere we die. And yet, when we come to let ourselves out in the best we can do, and when in the realm of imagination, which so very thoughtlessly expresses, as Matthew Arnold says, "Our highest hour," we let ourselves out, and the splendid purpose of our great national life breaks out in such a scene as the Great White Western City shows, then the thing is beautiful, not simply large; the thing is stately, not simply rich, and over it, by the happiest inspiration, we write, "Ye shall know the truth, and the truth shall make you free."

But if the truth does not make us free, away with our democracy, away with our millions, away with our boasting, away, away, away with our vaunted success, for we are servants after all, for we don't know the truth, and so we are not free.

Oh, brothers, there never was a time when men wanted to know the truth as they want to know it to-day; and all through Christendom to-day the wonderful tentacles of the Spirit are stretched out, and men are feeling their way towards hand-shakes and arm-clasps. We are not alone there. That great sense of the community of our life is impelling us together.

But not only us; I beg and implore you to remember that the ascetics of to-day are to be found outside of the church, multitudes of them. The anchorites of to-day are not found in our pulpits. I am not pleading for asceticism. It is useful in its place; not always useful in the pulpit. But I am saying this, that the true followers of what is best in the past are to be found to-day as much outside of the church as in. They are to be found, better men, multitudes of them, who haven't got the hope of immortality; who haven't got the blessed hope of a perfect life bringing them peace and speaking to them of pardon, and are without these high hopes, without the candle of the Lord shining in their hearts, without that outlook to the morning when the sons of God shall sing together and the morning stars shall sing for joy. In gloom, in clouds of doubt, these men, great in spirit and great in purpose, profound in their determination to find out the truth, are following up the fine clues which they don't believe that God

even has put in their hands, and yet, even as they die, they hold hard that spider-web thread which they hope will somehow lead them towards some center, though they are not sure there is any center. But I repeat it, let us sympathize with them all. Men who without the hope of the promise of God, are living in the spirit, partially at least, a splendid partiality, and who will dare say that any of us have got more than a partial glimpse of the Spirit of Jesus, are living as I say in the Spirit of Jesus, and repeating this splendid message, "For this cause was I born, for this cause came I into this world to bear witness to the truth," and spend my little strength in heaping together some small conclusion of facts, which some other man, coming after me, shall collaborate and draw together, and in the distant ages perhaps win a theory which shall explain to my brother men some of the darkness through which I am passing, shall give to my brother men the highroad where I have walked lonely and with bloody feet, a path of thorns. Can no man be a Christian but simply certain men? Lots of our clergy and lots of our ministers have no sympathy. They are like soldiers half drunken, shooting into the ranks on the side instead of hoarding their fire for the enemy in front. Make not that mistake I charge you; whatever you do, never be found to say a word, not one word against any man on God's earth, who in any sense is giving up his dear life to find the truth.

Yes, there never was a time when so many men were seeking the truth. There never was a time, Brothers, just because that is true, when the lie stalked abroad with brazen brow more than it does to-day. Yes, in our fair land. Oh, don't forget it; don't forget it. Don't content yourselves, my Brothers, with generalization about the truth in the pulpit. That is all right. But the only way to strike down the untruth is to paint the untruth particularly; don't forget that. It is the usual way, to thunder generalizations in the pulpit, for the custom and practice in our pulpits gives us that inestimable chance of standing here for twenty-five minutes, sometimes thirty-five, and with nobody to answer you back. I have often thought it is a fair question of advantage, whether we gain by not having anybody to answer us back? Anyway, it is a splendid opportunity in these hurried days, to be allowed half an hour once in a week thoughtfully to speak to thoughtful men; and Brothers, if you only seek to be worthy of that opportunity and to make men feel that you don't stand to give off your splutterings, but you stand to speak the truth of God, you will find yourselves again and again called of God, not only to say a lie is a lie, but to say a man is a liar. You need to do it if you are to be a follower of Him who sent you. "Ye shall know the truth, and the truth shall make you free."

How are we going to bear our witness for Jesus and for God to the



world if we let our social state, if we let our political state, if we let our municipal state, go down the road they are going now? How are we going to do our duty to God and our country and our time, if we are going to be silent when a great governor of a great State, like Governor Flower, of New York, dares to stand forth and say that he approves of the act of the man who stole, as Maynard did, the records of an election? A Christian man has time to say that it is wrong to lie, and it is wrong for Governor Flower to support that dishonest man. That is what we have got to say. I am only mentioning one illustration of a great case. It is no use simply scattering a little rosewater all around and then thinking everything is going to be all right. The nettles haven't got to be cut down; they have got to be rooted up. And a lie has got to be met and overcome in the name of God and of the truth. Otherwise the people will not be free, and we, in the name of freedom, are leading the people towards servitude. "The truth shall make you free."

And, brothers, when I speak of this I only speak of it as an introduction to my last point. It is idle for us to sit in our churches and simply speak of political issues and social issues, which we should speak about at the right time and season, if we slip and ignore the religious ones. We are our own special theme, and in it our action is closely marked by those who watch us. You must remember that multitudes of truth-seekers have turned away from the Church of Jesus to-day because they believe in their souls that the Church of Jesus is not the Church of Jesus, and that men only profess to pursue the truth, and are not pursuing it. For God's sake, whatever happens to you, don't so pin yourselves to one creed; don't so pin yourselves to any sect; don't so pin yourselves down to any regiment in God's great army that you shall make yourself a defender of that system first, and a preacher of Christ's Gospel second.

Brothers, we must face the facts. The cause of the Son of God can never be jeopardized by the truth. No book that breathes to us His word can be jeopardized by the light of truth. God save us the shame of turning out any more brave and good and saintly men because they refuse to subscribe to new and untruthful defenses of the so-called truth. Let judgment begin at the house of God. How can we speak to men outside, of the filthiness of the Angean stable into which they are turning our States, if we ourselves make no search into our own private dungeon. I beg you to-day, as you look out into the world, take off your spectacles and look at it as it is; look at this spectacle that God has given us to judge ourselves by and see if a nation, which can create such work and can worship in such style as they have done in the West, cannot do an action full of patience and full of enthusiasm, yes, and full of reverence, too. It is the voice of Thomas calling to us for the men of God's truth.

Brothers, we have got to be true too. We have got to recognize the fact that things are not true because they are old. We have got to recognize the fact that the path is not always the path for us because the fathers walked in it. Each generation makes its own paths just as each generation has to pay for its own clothes. Life is a growth; it is a small seed and grows and man doesn't know how, but one day it is a little bundle that you can take in the palm of your hand, and the next day it is a growing wheat field.

Oh, be valiant for the truth of God; and remember when you are valiant that you may have to absolutely antagonize to the last breath you draw, what men call the truth of God. The Church has not got a monopoly of His truth. And when we so preach and when we so live, that multitudes of men all over our broad land, earnestly seeking the truth, feel that the Church has got no sympathy for them and no place for them, then there is something rotten in that organization which calls herself the Church of God. Jesus came to earth, and He said the Church of God was rotten, as He found it, and He said, "When the Son of Man cometh, shall He find faith in the earth?" and it seems as though we were always rotten and yet always striving to cast out the rottenness. It seems as though the light was always struggling with darkness; as though the life was always grappling with death.

Brothers, that is our mission. Brothers, the day is dawning; Brothers, you never saw a time when men listened as they listen to-day; never a time when men really were seeking the truth as they are to-day. Gird you with your sword upon your thigh and go forth to do God's work, wherever he has called you to do it. The time may be short, but it is well worth the doing. It is a splendid, a generous and large life. However you look at it, from whatever point of view you regard it, it gives you an opportunity to know, it gives you an opportunity to feel, it gives you an opportunity to be, it gives you an opportunity to see, and it is that wonderful thing in which God has chosen to reveal Himself to-day to the life of man. Oh, let us be true and we shall never minister in vain.

I suppose you remember—it must be an old story, and yet I know no better to close with, it is inspired, too—I suppose you remember the story which Marcus Aurelius tells somewhere of his pilot, an old weather-beaten sailor, whom the brave emperor always kept by him. He knew in his hands he was safe. The time was full of treachery, and false friends were plentiful, but he could trust that man. And so in one of his journeys back from Gaul, different things called him to Rome, called him to Italy, the emperor was caught in a storm, and a terrible one, in the Mediterranean sea. The times were different; faith in the ancient gods was failing; the pilot was a man of his time, and as the terrible storm broke—anybody who has lived on the Medi-



terranean knows how those storms do come and what terrible ones--their ship was tossed about, and the old man had all he could do to keep the ship's head straight; but they heard him muttering his prayers; he wasn't at all certain about Jupiter; he hadn't any great confidence in Neptune; but here is his prayer: "Father Neptune, you may save me if you will, you may sink me if you will, but whether you sink me or you save me I will keep my tiller true," And that is what, it seems to me, we want to do. "Ye shall know the truth," as much as you can stand, as much as you can carry; Brothers, as the years go by "it will make you free." Let us keep our tillers true, and God bless you in your work.

## REPORTS.

### I.

#### REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee respectfully submits the following report: At the call of the Chairman all the members of the Committee met at New Brunswick Seminary, N. J., February 15 and 16, 1893. The accounts of the Executive Committee of the preceding year were found correct, and revealed a balance of \$108.98; unpaid bills for printing reports, amounting to \$320, were placed in the hands of the present Committee, leaving a debt of over \$200, instead of a net surplus of \$125, as in the preceding year. By careful management the expense of the Alliance for the present year has been slightly more than half of that of last year.

The condition of the treasury last February was such that the Committee thought it necessary to return to the former tax of thirty-five cents per member.

Several seminaries have back dues still unpaid. The Committee trusts that prompt and full payments will be made.

The Committee recommends that the meeting in 1894 be held with Wittenberg Seminary, at Springfield, O.

For the meeting in 1895 invitations came from Bangor and Lancaster Seminaries. The latter is recommended by the Committee as offering more advantages.

The Committee concurs in the appointment of J. E. Adams as a member of the Executive Committee of the Student Volunteer Movement, nominated by that body, which nomination was sent to us for ratification.

The Committee realizes that there is in the seminaries a feeling that the work of the Alliance should be of greater practical value, and that, through the entire year. As our Alliance is really the parent of all missionary work among the institutions of learning in America, and inasmuch as we feel it our duty to foster that work, and so remedy past defects, therefore, the following resolutions are presented by your Committee:

I. *Resolved*, That a voluntary contribution be requested from the seminaries forming the Alliance, and that the amount thus obtained be forwarded as a separate item to the Treasurer of the Alliance.



II. *Resolved*, That the sum thus obtained be appropriated to the work of presenting the claims of the needier parts of our Lord's vineyard to the students of this country through our associated work in the Student Volunteer Movement for Foreign Missions.

III. *Resolved*, That the following section be added to the Constitution, viz:

ARTICLE III. SECTION 3.—*Joint Committee.*

*Clause 1.* There shall be an official representative of the Alliance on the Executive Committee of the Student Volunteer Movement.

*Clause 2.* This representative shall be nominated by the Student Volunteer Movement and ratified by the Executive Committee.

A. L. McCLELLAND, *Chairman.*  
D. F. BOOMERSHINE.  
J. G. SCOTT.  
H. Y. COREY.  
H. S. LAWRENCE.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

WHEREAS, Our Heavenly Father has permitted the Alliance to meet again in annual Convention, and

WHEREAS, Our interest in God's world-wide work has been greatly increased by the intelligence here received, and

WHEREAS, The sessions of the Convention have been marked by a deep spiritual interest:

*Resolved*, That we return thanks to our God for these special blessings.

*Resolved*, That we ask the aid of His Holy Spirit in making the influence of these meetings permeate the whole life of our seminaries.

*Resolved*, That we believe one of the most potent agencies for increasing the interest in foreign missions to be the dissemination of missionary intelligence.

*Resolved*, That we do all in our power to spread the knowledge of foreign mission facts among the churches of our land.

*Resolved*, That we earnestly desire and pray for the faith of the Apostles, and the Spirit of the Master in all our missionary activities.

*Resolved*, That every young man looking forward to the ministry should give full consideration to the demands of the foreign work in his choice of a field.

*Resolved*, That regardless of doctrine or denomination, we recommend

to all workers in the Lord's vineyard, a deeper spirit of consecration, a more hearty co-operation, and a greater dependance upon the Holy Spirit.

*Resolved*, That we feel the need of a better knowledge of foreign missions, and, in view of this need,

*Resolved*, That we recommend a scientific study of modern missions, to be included in the course of study offered in our seminaries.

*Resolved*, That we use all possible effort to strengthen the ties that bind us together in this Alliance; that we recommend to the seminaries in our land, not yet members, the advantages to be gained from these associations, and that we urge them to join the Alliance.

*Resolved*, That this Alliance does most gladly take this opportunity to endorse the purpose and plans of the Second International Convention of the Student Volunteer Movement for Foreign Missions, to be held at Detroit, Mich., February 26 to March 2, 1894.

*Resolved*, That we most earnestly recommend the seminaries forming this Alliance to send delegates to said Convention, and

*Resolved*, That in accordance with the request of the Executive Committee of the Student Volunteer Movement to send a representative of the Alliance, we do hereby authorize the chairman of the incoming Executive Committee to attend this Convention as a delegate, representing the American Inter-Seminary Missionary Alliance.

*Resolved*, That we call the attention of the seminaries to the Convention of Christian Workers, to be held at Atlanta, Ga., next month, recommending that each seminary be represented by a delegate, if possible.

*Resolved*, That we return our thanks to Miss Mary E. Remington for the Reports given to the seminaries by her.

*Resolved*, That we return most heartfelt thanks to those who have so generously and kindly provided for the wants of the Alliance; to those in whose homes we have been so hospitably entertained; to the ladies of the Church of the Redeemer for their pleasant reception; to the United Church for the use of their building; to the other churches for their kindness; to those who have given us words of wisdom and strength in papers and addresses; to the Executive Committee for its efficient labors; to the railroad officials who have granted special accommodations.

[Signed]

W. L. BEARD,  
JACOB PFEIFFER,  
GEO. M. McCLELLAND,  
*Committee on Resolutions.*



## FINANCIAL REPORT OF THE EXECUTIVE COMMITTEE, 1892.

1892.	<i>Dr.</i>	
Jan. 30.	To cash on hand	\$365 94
1893.		
Feb. 13.	To assessment on seminaries	465 99
Feb. 15.	To interest	3 90
		\$835 83
1892.	<i>Cr.</i>	
Jan. 30.	By express on books and exchange	\$ 1 75
Feb. 3.	By Cor. and Publ. Com., R. E. McClure	22 75
Feb. 5.	By J. H. Strong, trav. expenses Ex. Com.	19 76
	By S. M. Naylor, trav. expenses Ex. Com.	13 00
	By G. H. Flint, trav. expenses Ex. Com.	3 50
	By F. S. Schultz, trav. expenses Ex. Com.	16 00
	By W. D. Crockett, trav. expenses Ex. Com.	13 06
Feb. 12.	By paper and envelopes	8 75
	By postage	2 80
Feb. 22.	By Cor. and Publ. Com., R. E. McClure	25 20
Mar. 22.	By printing letters	25
Apr. 8.	By postage	2 00
Apr. 18.	By R. E. McClure, postage	3 36
	By R. E. McClure, bal. printing reports	241 02
Sept. 20.	By postage	2 98
Oct. 6.	By W. D. Crockett, trav. expenses	12 31
Oct. 8.	By postage, telegram	4 00
	By Trunk Line Assoc.	11 00
Oct. 14.	By telegrams	5 49
	By postage	2 00
Oct. 15.	W. D. Crockett, trav. expenses	58 64
Oct. 17.	By telegrams	1 63
	By postage	4 00
Oct. 20.	By envelopes	56
Oct. 29.	By W. S. Sigmund, trav. expenses Cor. Com.	21 00
	By F. S. Schultz, trav. expenses Ex. Com.	13 70
	By G. H. Flint, trav. expenses Ex. Com.	12 00
	By J. E. Adams, trav. expenses	10 00
	By D. W. Lyon, trav. expenses	27 00
	By H. C. Mabie, trav. expenses	7 00

Oct. 29.	By J. W. Lowrie, trav. expenses	10 30
	By R. Weidensal, trav. expenses	10 00
	By J. Orster, services rendered	10 00
	By postage	3 25
	By telegrams	2 50
Nov. 12.	By printing	7 75
	By J. G. Paton, trav. expenses	15 00
	By R. E. Speer, trav. expenses	18 00
	By stenographer	22 90
	By blank books	1 40
	By money order	45
	By badges and souvenirs	10 00
	By printing	19 44
Dec. 1.	By postage	1 00
1893.		
Jan. 9.	By stenographer	19 00
	By express	35
Feb. 7.	By J. A. Strong, trav. expenses Ex. Com.	2 00
	By W. S. Sigmund, Cor. Com.	7 00
		\$726 85
Feb. 15.	By balance to A. L. McClelland	108 98
		\$835 83

W. D. CROCKETT, *Treasurer.*

This report has been audited and found correct by the Executive Committee.

[Signed]

A. L. McCLELLAND, *Chairman.*  
D. F. BOOMERSHINE.  
J. G. SCOTT.  
H. Y. COREY.  
H. S. LAWRENCE.

NEW BRUNSWICK, N. J., February 15, 1893.



## 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 interests 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 1 and November 20.

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 previous 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 places for the holding of the Conventions of the succeeding years (see Report for 1892, p. 97); 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 outlined report of their work during the year; and to give to their successors, before December 15 following, a detailed report, that such report may be audited by them, and be published in the next annual report of the Convention; in short, during its year of office, to 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 herein 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, and to publish and circulate among these seminaries all information of interest to the Alliance; to encourage the formation of missionary societies in seminaries; 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 fifteenth 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 the 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.* There shall be elected a President, to preside

at all meetings during the Alliance. This election shall be by acclamation, on nomination of the Executive Committee. (See Report for 1891, p. 111.)

SEC. 2. *Secretaries.*

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

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

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

## ARTICLE II.—SUFFRAGE.

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

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

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

## ARTICLE III.—COMMITTEES.

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

SEC. 2. *Committee on Nominations.*

*Clause 1.* A Committee on Nominations shall, on the first meeting of the Convention, be elected by acclamation, on the nomination of the Executive Committee.

*Clause 2.* 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; the chairman of the Publication and Correspondence Committee shall be from the same seminary as the chairman of the Executive Committee. (See Report for 1892, p. 97.)

SEC. 3. *Joint Committee.*

*Clause 1.* There shall be an official representative of the Alliance on the Executive Committee of the Student Volunteer Movement.



Clause 2. This representative shall be nominated by the Student Volunteer Movement and ratified by the Executive Committee of the Alliance.

#### 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 DELEGATES.

#### BAPTIST.

*University of Chicago, Chicago, Ill.*

I. W. ALLEN, JR., F. G. CRESSEY, E. A. READ.

*Colgate University, Hamilton, N. Y.*

J. C. BROOKINS, F. D. PROCTOR, W. F. WHITE.  
H. W. CHOLLAR, F. H. RICHARDSON,

*Newton, Newton Center, Mass.*

H. Y. COREY, J. G. STANTON, L. B. THOMAS.  
J. H. JENNER, J. B. SLOCUM,

*Rochester, Rochester, N. Y.*

H. P. AULICK, S. M. FOSTER, H. PATTISON,  
J. M. BAKER, A. C. KEMPTON, A. A. SHAW.  
J. L. CANN,

*Rochester, Rochester, N. Y.—German Department.*

J. PFEIFFER, J. SPEICHER.

#### BAPTIST.—FREE.

*Cobb Divinity School, Lewiston, Me.*

A. E. KENYON.

#### CONGREGATIONAL.

*Amherst College, Amherst, Mass.*

T. B. GRISWOLD.

*Andover, Andover, Mass.*

B. S. GILMAN, G. P. MARTIN, H. W. WEBB.  
V. C. HARRINGTON,

*Bangor, Bangor, Me.*

H. L. McCANN.



*Fisk University, Nashville, Tenn.*

G. M. McCLELLAN.

*Hartford, Hartford, Conn.*

W. A. BACON,	H. S. DUNNING,	J. E. MERRILL,
H. L. BALLON,	C. O. EAMES,	J. A. OTIS,
W. L. BEARD,	D. GODDARD,	CHAS. PEASE,
E. N. BILLINGS,	G. F. GOODENOUGH,	A. H. PINGREE,
F. A. BREWER,	G. E. JOHNSON,	G. H. POST,
H. CARLETON,	E. P. KELLEY,	J. S. STRONG,
MRS. H. CARLETON,	G. E. KINNEY,	F. A. SUMNER,
H. A. COTTON,	E. A. LATHROP,	H. F. SWARTZ.
O. S. DAVIS,		

*Howard University, Washington, D. C.*

A. YOUNG.

*Oberlin, Oberlin, O.*

R. W. McLAUGHLIN.

*Yale Divinity School, New Haven, Conn.*

L. P. ARMSTRONG,	F. B. DOANE,	F. B. HARRISON,
E. P. AYER,	W. W. DORNAN,	J. L. HARTSOCK,
T. N. BAKER,	H. S. DOUGALL,	H. L. HARTWELL,
A. G. BEACH,	B. A. DUMM,	C. S. HAYNES,
A. BINKHORST,	E. H. EPPENS,	S. G. HECKMAN,
J. E. BORNKAMP,	P. H. EPPLER,	T. C. HENDERSON,
W. W. BRECKENRIDGE,	E. EVANS,	J. H. HJETLAND,
E. S. BROMER,	W. L. EVANS,	G. A. HOLZINGER,
W. T. BROWN,	S. J. EVERS,	W. F. IRELAND,
G. A. BUSHEE,	C. E. EWING,	B. A. JENKINS,
H. N. CAMERON,	O. FADUMA,	H. W. JOHNSON,
A. CAMPBELL,	C. FANKHAUSER,	H. JONES,
H. CARTLEDGE,	A. F. FEHLANDT,	J. O. JONES,
S. M. CATHCART,	G. H. FLINT,	E. E. KEEDY,
E. J. CONVERSE,	H. T. FOWLER,	J. L. KEEDY,
M. DANIEL,	E. D. FRANCIS,	C. B. KEENLEYSIDE,
JAS. DAVIES,	L. C. GRANT,	M. R. KERR,
JOHN DAVIES,	A. L. GREIN,	J. B. KETTLE,
A. P. DAVIS,	H. O. HANNUM,	J. H. KIMBALL,
J. W. DICKSON,	C. E. HARRIS,	F. O. KRAUSE,

H. W. LANDFEAR,	H. H. PROCTOR,	C. S. THAYER,
E. J. LEWIS,	F. C. PUTNAM,	J. E. THOMAS,
F. N. LINDSAY,	C. E. REEVES,	R. J. THOMSON,
A. R. LUTZ,	J. W. RICE,	C. N. THORP,
S. E. MARSHALL,	O. T. RIKANSRUD,	W. M. TINKER,
A. L. McCLELLAND,	W. E. ROLLINS,	J. B. TOOMAY,
H. C. MESERVE,	E. S. SANBORN,	C. C. TYLER,
K. MINAMI,	A. SANDBO,	H. VAN KIRK,
F. M. MOODY,	G. A. SHAW,	W. H. WAGGONER,
W. J. MOULTON,	W. M. SHORT,	W. W. WALLACE,
E. L. NOBLE,	T. M. SINGER,	E. C. WHEELER,
J. W. NORRIS,	H. E. SMALL,	G. D. WILDER,
F. W. NORTON,	J. A. SOLANDT,	J. WILLIAMS,
F. PARK,	W. R. STEWART,	P. P. WOMER,
E. W. PEASE,	D. C. STONE,	C. D. YOST,
C. PERRY,	C. W. T. STRASSER,	S. P. YOUNG,
E. W. POND,	W. B. STREET,	W. M. ZUMBRO.
A. POST,	E. C. SULT,	

## EPISCOPALIAN.

*Berkeley, Middletown, Conn.*

D. T. HUNTINGTON.

*Philadelphia Divinity School, Philadelphia, Pa.*

J. F. BULLITT.

*Theological Seminary of Virginia, Alexandria, Va.*

E. W. COWLING, J. H. KOBAYASHI, J. G. SCOTT.

## EVANGELICAL LUTHERAN.

*Gettysburg, Gettysburg, Pa.*

A. O. MULLEN.

*Wittenberg, Springfield, O.*

H. S. LAWRENCE.

## MORAVIAN.

*Moravian, Bethlehem, Pa.*

G. M. SHULTZ.



## PRESBYTERIAN.

*Auburn, Auburn, N. Y.*

J. L. CAUGHEY, F. C. JONES, W. J. LEVERETT.

*McCormick, Chicago, Ill.*J. E. ADAMS, H. LITTLE, C. B. MCGILL,  
E. P. FISHER, A. G. MCGAW, W. T. MITCHELL.  
E. B. KENNEDY,*Princeton, Princeton, N. J.*F. E. ANDREWS, R. H. GAGE, H. S. JUSTEMA,  
W. E. BIEDERWOLF, M. W. GRAHAM, H. B. KING,  
E. M. CALVIN, W. M. HAMILTON, J. B. LAIRD,  
R. G. CARNAHAN, H. W. HATHAWAY, W. C. MCKNIGHT,  
W. W. CASSELBERRY, W. T. HUDSON, L. D. PRICE,  
L. B. CRANE, H. E. JACKSON, JOHN VAN NESS,  
L. W. CURTIS, G. L. JOHNSON, W. L. VAN NUYS.  
W. S. FARIS, O. JOHNSON,*Princeton College, Princeton, N. J.*

C. R. WATSON.

*Union, New York, N. Y.*E. H. ABBOTT, H. T. GARY, H. SCHMIDT,  
O. H. BRONSEN, J. A. HUNSICKER, T. G. SHEARMAN, JR.,  
S. CADWALLADER, F. B. KELLOGG, T. W. SMITH,  
A. F. EARNSHEW, M. W. McMILLAN, J. H. TATE,  
J. W. ELLSON, T. OKAMOTO, H. T. WAGNER,  
O. T. FLETCHER, H. T. PITKIN, W. G. WATERMAN,  
C. A. FRASURE, G. H. ROGERS, N. C. WHITEMORE.  
J. H. FREEMAN, M. S. SCHAUL,*Western, Alleghany, Pa.*W. A. ATKINSON, J. P. IRWIN, T. P. POTTS,  
H. CAMPBELL, M. C. JOHNSTON, J. M. WILSON.  
M. S. GREVES, M. E. KOONCE,  
P. H. GORDON, J. C. LANE,

## GERMAN PRESBYTERIAN.

*Bloomfield, Bloomfield, N. J.*

C. C. JAEGER,

A. B. RHINOW.

## UNITED PRESBYTERIAN.

*Allegheny, U. P., Allegheny, Pa.*R. E. CARSON, S. H. MAXWELL, H. C. SWEARINGEN,  
J. W. HARRIS, R. R. MCCLURE, E. H. THOMPSON,  
T. L. JAMIESON, J. B. STORY, P. THOMPSON.*Xenia, Xenia, O.*

S. R. JAMIESON, J. C. ORTH.

## REFORMED.

*Heidelberg, Tiffin, O.*

C. E. EWING, FRED. NAU.

*Lancaster, Lancaster, Pa.*C. F. ALTHOUSE, C. W. BRUGH, L. P. KROME,  
F. W. BALD, T. F. HERMAN, C. NOSS,  
B. BATES, A. F. HIESTER, J. G. WALTER,  
J. R. BERGEY, J. C. HORNING, G. WEBER.  
D. F. BOOMERSHINE, H. M. KLEIN,

## REFORMED DUTCH.

*New Brunswick, N. J.*

D. L. BETTEN, I. J. VAN HEE.

*Western, Holland, Mich.*

H. J. VELDMAN, J. P. WINTER.

## UNITED BRETHREN.

*Union Biblical, Dayton, O.*

J. B. BOVEY, J. T. SPANGLER.

Chicago Congregational Seminary opened November 1, hence no delegates were sent. Cumberland University, Lebanon, Tenn., Union Seminary, Hampden-Sidney, Va., and Lane Seminary, Cincinnati, O., found it impossible to send delegates.



# ROLL OF SEMINARIES AND STATISTICS FOR 1893-1894.

DENOMINATION	NAME OF SEMINARY.	LOCATION.	Students 1892-1893.	Students 1893-1894.	Class of 1894.	Class of 1893.	Student Volunteers	Have gone to Foreign Mission field during last three years.	Went from '93.	Will likely go from '94.	Contributions to Foreign Missions 1892-1893.	Representative in field, wholly or in part supported.	Missionary Books in Library.	Missionary Magazines
Baptist	Colgate Theological	Hamilton, New York	61	52	14	18	10	10	1	1	\$ 210 15	1	200	6
Baptist	Newton Theological	Newton Center, Mass.	78	71	22	33	1	9	4	1	171 25	1	250	12
Baptist	Rochester Theological	Rochester, New York	67	72	23	13	7	5	1	1	115 00	1	338	12
Baptist	Rochester German Dep't.	Rochester, New York	204	153	30	11	15	8	1	1	217 00	1	300	10
Baptist	Univ. of Chicago, Div. Sch.	Chicago, Illinois	26	16	5	7	4	3	1	1	710 20	1	151	5
Baptist, Free Will	Cobb Divinity School	Lewiston, Maine	79	68	27	12	7	1	1	1	107 00	1	500	33
Congregational	Andover Theological	Andover, Massachusetts	45	49	8	14	4	2	1	1	500 00	1	350	6
Congregational	Bangor Theological	Bangor, Maine	200	200	42	64	20	1	1	1	500 00	1	350	6
Congregational	Chicago Theological	Chicago, Illinois	42	33	9	12	4	4	1	1	83 43	1	3,200	20
Congregational	Fisk University	Nashville, Tennessee	86	71	26	23	8	7	1	1	55 00	1	400	8
Congregational	Hartford Theological	Hartford, Connecticut	109	113	32	34	15	1	1	1	500 00	1	3,500	50
Congregational	Oberlin Theological	Oberlin, Ohio	63	57	17	12	3	5	1	1	846 76	1	200	20
Congregational	Yale Divinity School	New Haven, Connecticut	69	74	26	21	12	2	1	1	196 36	1	238	7
Episcopalian	Berkeley Divinity School	Middleton, Connecticut	34	39	10	9	10	2	1	1	235 00	1	100	3
Episcopalian	Philadelphia Div. School	Philadelphia, Penn.	36	36	1	1	1	1	1	1	50 00	1	50	1
Episcopalian	Virginia Theological	Alexandria, Virginia	37	37	17	17	12	2	1	1	50 00	1	50	1
Lutheran	Gettysburg Theological	Gettysburg, Pennsylvania	66	85	31	19	13	4	1	1	556 50	1	170	9
Lutheran	Wittenberg Theological	Springfield, Ohio	17	17	2	7	5	1	1	1	100 4	1	100	4
Moravian	Moravian Theological	Bethlehem, Pennsylvania	212	206	54	72	44	16	12	10	1,056 00	1	325	15
Presbyterian, Cumb'd	Cumberland University	Lebanon, Tennessee	209	216	61	56	40	14	5	8	1,253 00	1	1,500	12
Presbyterian, German	Auburn Theological	Bloomfield, New Jersey	103	90	24	27	10	3	1	3	1,000 00	1	600	4
Presbyterian, North	Lane Theological	Cincinnati, Ohio	63	73	28	19	9	4	1	1	611 50	2	250	10
Presbyterian, North	McCormick Theological	Chicago, Illinois	42	32	14	11	2	1	1	1	419 00	1	100	10
Presbyterian, North	Princeton Theological	Princeton, New Jersey	39	37	14	13	4	4	1	1	35 00	3	250	10
Presbyterian, North	Union Theological	New Brunswick, N. J.	13	18	2	3	4	1	1	1	200 00	1	100	10
Presbyterian, North	Western Theological	Holland, Michigan	26	28	8	7	7	2	1	1	1	1	60	3
Presbyterian, South	Union Theological	Hampden-Sidney, Virginia	34	36	5	4	4	1	1	1	51 00	1	25	3
Presbyterian, United	Allegheny Theological	Allegheny, Pennsylvania	60	50	18	14	6	6	2	1	1	1	25	3
Presbyterian, United	Xenia Theological	Xenia, Ohio	60	50	18	14	6	6	2	1	1	1	25	3
Reformed in America	New Brunswick Theo.	New Brunswick, N. J.	13	18	2	3	4	1	1	1	1	1	60	3
Reformed in America	Western Theological	Holland, Michigan	26	28	8	7	7	2	1	1	1	1	60	3
Ref. in United States	Heidelberg Theological	Tiffin, Ohio	34	36	5	4	4	1	1	1	1	1	25	3
Ref. in United States	Lancaster Theological	Lancaster, Pennsylvania	64	62	24	23	3	3	1	1	1	1	60	3
Undenominational	Howard University	Washington, D. C.	34	36	5	4	4	1	1	1	1	1	25	3
United Brethren	Union Biblical	Dayton, Ohio	60	50	18	14	6	6	2	1	1	1	25	3

NOTE.—Amherst and Princeton Colleges were represented by delegates and gave reports of Missionary interest and Mission work.

## COMMITTEES.

### EXECUTIVE COMMITTEE, 1892-3.

- A. L. McCLELLAND, *Chairman*, Yale Divinity School (Congregational).  
D. F. BOOMERSHINE, Lancaster Seminary (Reformed Church in U. S.)  
JOHN G. SCOTT, Virginia Seminary (Protestant Episcopal).  
H. Y. COREY, Newton Seminary (Baptist).  
H. S. LAWRENCE, Wittenberg Seminary (Evangelical Lutheran).  
W. D. CROCKETT, *Ex-officio*, Auburn Seminary (Presbyterian).

### CORRESPONDENCE AND PUBLICATION COMMITTEE, 1892-3.

- S. G. HECKMAN, *Chairman*, Yale Divinity School (Congregational).  
T. A. WALTRIP, Union Biblical Seminary (United Brethren).  
C. O. GREY, Union Seminary, New York (Presbyterian).  
Y. P. WINTER, Western Seminary, Holland, Mich. (Reformed Church in America).  
F. R. NITZSCHKE, Bethlehem Seminary, (Moravian).  
W. S. SIGMUND, *Ex-officio*, Wittenberg Seminary, (Ev. Lutheran).

### EXECUTIVE COMMITTEE, 1893-4.

- H. S. LAWRENCE, *Chairman*, Wittenberg Seminary (Evangelical Lutheran).  
D. R. GORDON, Xenia Seminary (United Presbyterian).  
W. R. FARMER, Western Seminary (Presbyterian).  
R. F. GOLDSBURY, Chicago Seminary (Congregational).  
A. L. COWELL, Union Biblical Seminary (United Brethren).  
A. L. McCLELLAND, *Ex-officio*, Yale Divinity School (Congregational).

### CORRESPONDENCE AND PUBLICATION COMMITTEE, 1893-4.

- A. E. RENN, *Chairman*, Wittenberg Seminary (Evangelical Lutheran).  
W. L. VAN NUYS, Princeton Seminary (Presbyterian).  
A. FLINT, Bangor Seminary (Congregational).  
H. VAN DER PLOEG, Western Seminary, Holland, Mich. (Reformed Church in America).  
L. G. LUCKENBACH, Bethlehem Seminary (Moravian).  
S. G. HECKMAN, *Ex-officio*, Yale Divinity School (Congregational).