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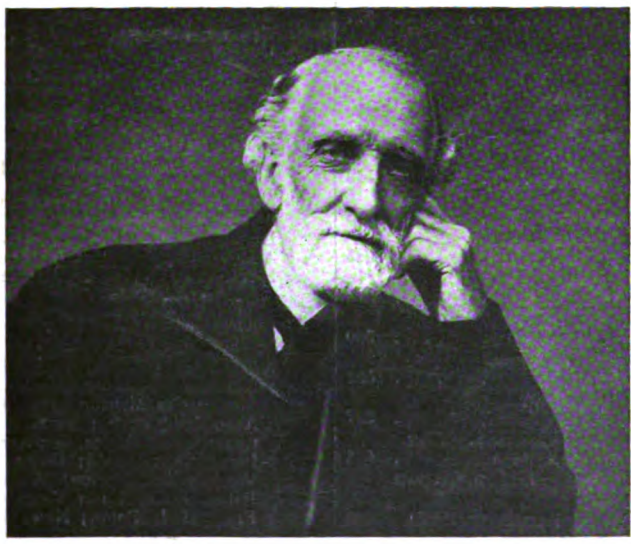
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THE
 MISSIONARY
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 OF THE WORLD



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The Missionary Review of the World

AN ILLUSTRATED MONTHLY MAGAZINE OF MISSIONARY METHODS, PROBLEMS, BIOGRAPHY, AND HISTORY

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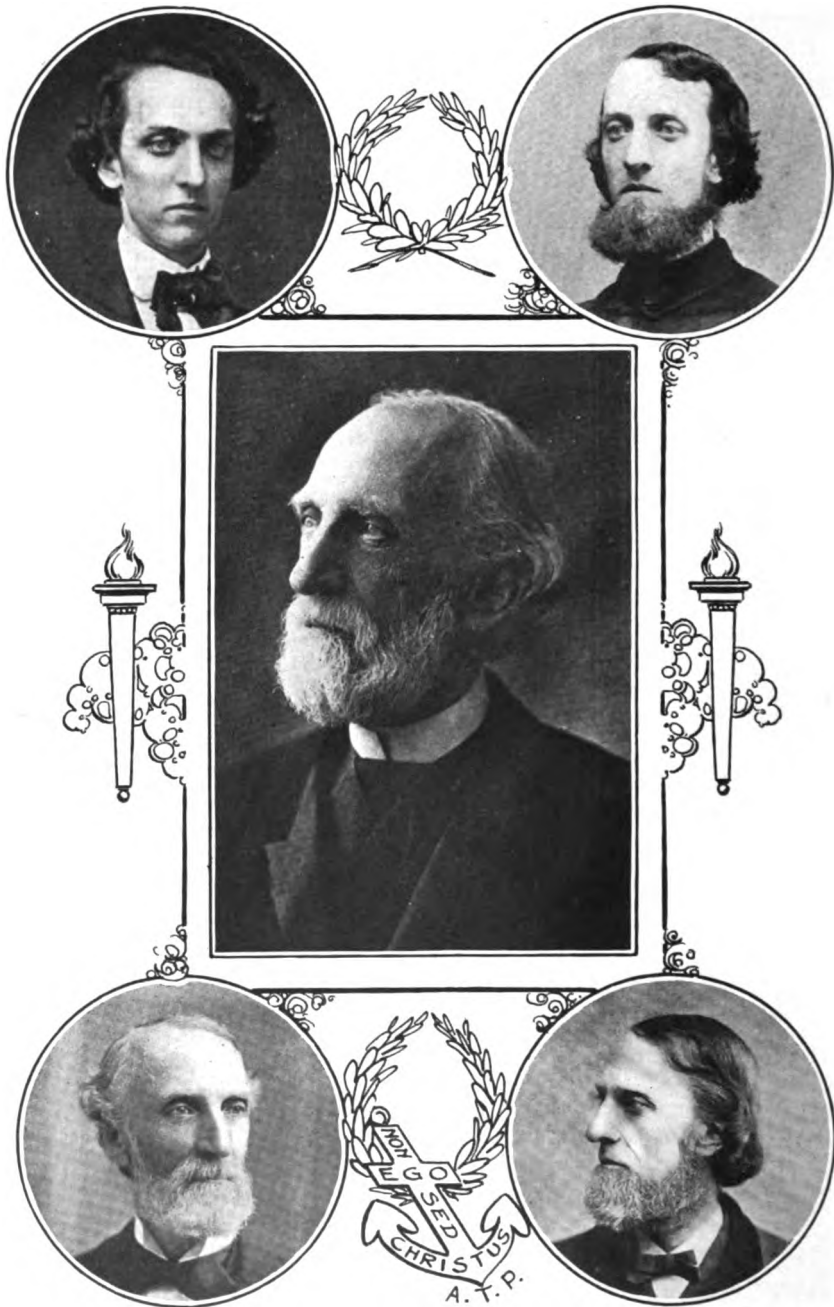
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PORTRAITS OF THE LATE ARTHUR T. PIERSON, D.D.

In college days, at 18 years, 1855

In his first pastorate, at 27 years, 1864

His latest portrait at 72, 1909

In Philadelphia pastorate, at 54, 1891

In Detroit pastorate, at 43, 1880

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Old Series

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VOL. XXIV. No. 8
New Series

SIGNS OF THE TIMES*

THE CONTINUATION COMMITTEE

The Continuation Committee of the Edinburgh Conference, of which Dr. John R. Mott is chairman, met in Auckland Castle, England, as the guests of the Bishop of Durham, May 16th to 19th, inclusive. A fuller report of this meeting will be in our next number, prepared by one who was present, but in the meantime it is well to note one or two features.

1. The spirit of unity and the desire for a fuller manifestation of this spirit continued to prevail. All but 7 of the 28 members were present. The committee considered questions not of local or denominational interest, but those pertaining to the world and the Kingdom of God, and the church as a whole. They considered such themes as boards of study to care for the preparation of missionaries for their work; how missionaries are to stand related to national governments; the occupation of the entire world for Christ, etc.

A second important discussion was on the establishment of a magazine to represent the committee and its work. They decided to issue an *International Missionary Quarterly*, under its own control, to discuss the more technical and scientific phases of the mis-

sionary question. It is to be edited by Mr. J. H. Oldham, the secretary. It is generally understood that such a magazine can not be popular or self-supporting, but it is hoped that it will prove of great value to the more technical students of missionary problems.

John R. Mott was urged to devote as much time as possible to the work of the committee, visiting mission fields and promoting the work of the committee at home. He is remarkably adapted for such work, and we look for great development in united effort and in scientific development of missionary work in the next ten years.

GEORGE S. EDDY IN CHINA

Mr. George Sherwood Eddy, who has this year joined Dr. John R. Mott in the work for students in the East, recently spent a week in Shanghai. After visiting the cities of southern China, meetings held in the Martyrs' Memorial Hall, at the Young Men's Christian Association Building, were crowded each night with over a thousand men, a picked audience of students and leading young business men, admitted by ticket only. Many were turned away who could not obtain standing room. These men are among

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not accept responsibility for opinions expressed, or positions taken by contributors.—D. L. P.

EDITORIALS

OUR MEMORIAL NUMBER

"God buries His workmen, but carries on
His work."

This number of *THE MISSIONARY REVIEW* is largely devoted to a review of the life and work of the late Editor-in-Chief. The purpose is not to glorify the man, no matter how praiseworthy may have been his character and his work; the motive in the preparation of these brief tributes has been to glorify the Master as the One who called.

In the service held at Northfield, Mass., on August 6th, 1910, in recognition of Doctor Pierson's fifty years of service in the Gospel ministry, he would permit no eulogy of himself, asking only to be allowed to give his testimony to the faithfulness of God and the blessing that had come from trusting in His promises. The testimony was based on four passages of Scripture: Psalm 1:1 and 2; Proverbs 3:6; Matthew 6:33; and John 7:17. Doctor Pierson recorded his conviction as to the importance of the study of God's word, the open acknowledgment of Him as Guide and King, the faithfulness of God's provision for every need, and the readiness of God to lead into the light those who are ready to follow it.

Preparations are being made to publish a biography of Doctor Pierson at an early date. His life was remarkably rich in variety and incident; he was in close fellowship with some of the widely known leaders of his day, and his character, his work and his writings furnish a rich store from which to draw instruction and inspiration for all days to come. Friends who have any biographical material of general interest are asked to forward it as promptly as possible to the office of *THE REVIEW*. Reminiscences, poems, newspaper clippings, incidents or letters will be especially valued and the originals will be returned if desired.

A Permanent Memorial

At the time of Doctor Pierson's Golden Jubilee celebration last year some friends in America and in England suggested the raising of a jubilee

fund to found a lectureship or some other fitting memorial to recognize Doctor Pierson's life service. It was, however, very much against his wish and the wish of his family that any personal appeals should be made, so that the plan was not pushed to a successful conclusion. Some money was generously contributed, and was placed by the donors at Doctor Pierson's disposal, to use in any way he saw fit. As he was about to start on his world missionary tour it seemed best to devote this money to missionary work in the fields visited, and many worthy and needy causes were substantially helped. Some friends have now suggested that a more permanent memorial might be established in Korea, the last mission field visited by Doctor Pierson, the land where his daughter, Mrs. Curtis, is working, and the land that so profoundly impressed him for the deep spirituality of the missionaries and the Christlike character of the work. It was the earnest hope of Dr. Pierson that he might be spared to help build up this needed work, and we know of nothing that would more fully meet his wishes or more fittingly continue the work so dear to his heart than a Bible training school in Korea. It would best be conducted under the auspices of one of the missionary boards. It may be that some who have been helped by Doctor Pierson's teachings, and who would count it a privilege to help establish a fitting memorial, would contribute a fund to establish and endow a Bible school for training Christian workers in Korea. The abiding and growing influence of such an institution could not be estimated. It is not in useless monuments of stone that we would perpetuate the name and influence of this great advocate of missions, but in some useful institutions in which the spirit of Christ may be manifested and through which His kingdom may be promoted.

DR. PIERSON'S FAREWELL MISSIONARY MESSAGE

Just before the late Editor-in-Chief's departure from Korea, where he spent two months, he wrote, on January 8th,

a message to the missionaries whom he had expected to meet in person, but was prevented by the condition of his health. As his last message to those who with him have held dear the faith in Christ Jesus our Lord, and who with him have devoted themselves to the extension of the kingdom of God, this letter is of peculiar interest and importance. Doctor Pierson wrote:

“SEOUL, January 8, 1910.

“DEAR BRETHREN:

“I had hoped that I might have had more personal contact with the beloved missionaries here, but it has been simply impracticable. My health has not allowed even private interviews to any considerable extent. Early this week I am constrained to start on my way homeward, leaving only a general word of farewell and blessing.

“I wish to assure you that I have been here long enough to become intensely interested in the missionary activity here, and it will have a permanent place in my daily prayers.

“If I had been privileged to speak to you to-day it would have been from Acts 26: 19: ‘Whereupon I was not disobedient unto the heavenly vision.’

“The force of the word ‘whereupon’ is ‘immediately,’ there is therefore a three-fold lesson.

“1. To every man there comes at some time a heavenly vision.

“2. The one duty is obedience.

“3. And *everything* may depend upon the promptness of that obedience.

“I had intended to use as an illustration of these truths, Acts 7, the keynote of which is the following words: ‘The God of glory *appeared* and *said*’: that is to say, it was a *vision* accompanied by a *voice*, as all great visions are.

“There is a revelation of the will of God and a personal call. Then follow eight instances of what may be called a ‘vocal vision,’ or a vision accompanied by a voice.

“1st. To Abraham—when the voice called for *separation*.

“2nd. To Jacob—when the voice

called for an *inward transformation*, at Peniel.

“3rd. To Joseph—when the voice called for *administration of a regal responsibility* in a crisis of national peril.

“4th. To Moses—with a call to absolute *self-renunciation*.

“5th. Then to Joshua—when the call came to complete *self-surrender* of his generalship and plans of warfare into the hands of the invincible Captain of the Lord’s Host.

“6th. To David—a call to *abandon his own cherished plan* for building a house for God, even after it had been formally approved by the prophet Nathan, and to leave it to another to carry out even after most extensive preparations had been made, and vast sums of money had been accumulated by himself; which, if the numerical statements in 1 Chron., Chapters 22 and 29, are to be depended upon, must have amounted to about *one hundred millions of dollars*—and this of his *own private property* in addition to still more vast preparations.

“7th. To Solomon—it was a call to *dependence upon a higher wisdom*, notwithstanding his own brilliant endowments.

“It will be seen that every one of these was a call to some form of *self-renunciation*. Abram was called to renounce country and kindred. Jacob got no victory till he ceased from self-effort, and consented to be a cripple. Joseph was called to renounce all human insight and foresight, in order to meet a great national crisis. Moses was called to renounce the riches of Egypt, a royal position and the throne of the world. Joshua was called to renounce all *pride* in his generalship, and follow measures only calculated to promote ridicule. David was called to renounce the chosen purpose of a lifetime. And Solomon to renounce all wisdom of his own and all dependence upon everything but God.

“To all of these must be added the illustration furnished by Stephen himself, who was called to make the greatest sacrifice that any man can make—to *give up life itself*, and exchange

the blest activity of service for the pains and apparent disasters of martyrdom at the beginning of his career.

"This is what I desire to leave as my last message, and entrust in the name of the Lord to another's lips, with the prayer that this divine lesson may be learned by us all.

"Most affectionately yours in the Lord,

"ARTHUR T. PIERSON."

DENOMINATIONAL UNITY

We are not among those who believe that the organic union of Christendom, or of evangelical Christian churches is the first or most important step in winning the world to our Lord Jesus Christ, or in carrying out the wish of our Lord, expressed in His prayer, "That they may be all one." An external union might be the very means to defeat our Lord's purpose. To our minds, the *most* important achievement first to be sought is the closer and more perfect union with our Lord as head of the Church. If this is accomplished there may be many denominations, but one body and one Spirit. If this be the first great aim of all Christians, then there can be no rivalry or jealousy; it will make no difference whether the individual, the society, or the denomination be praised or lead in the world's work, each will be willing to be anathema if only the name of the Lord Jesus is glorified.

Some of the recent discussions on church union seem to turn on the point that none are willing to die. History and prestige are held to be more important than life and work. In our cities, country districts, mission fields it is sometimes desirable that a church shall die for the sake of the kingdom of God. Yet in some of the discussions relating to union and co-operation we are reminded of the debate on the raft at sea, where the party of survivors from the sinking ship found that the water and provisions were insufficient to sustain them all, and each agreed that one of the party should be willing to die for the others,

but they were unable to agree as to *which* was the one.

The first aim as Christians should be the manifestation of the spirit of Christ, the vital union with Him, the perfect obedience to His control. This is generally agreed to in theory—why not put it in practise? The reason is that many men and denominations have not as much unselfishness and spirit of sacrifice in the Church as they have in national life. In a village the first question should be—how can the cause of Christ be best manifested and promoted in this place? Then the salary of ministers, the precedence of churches, the minor differences of order of worship, church government and insignificant points of doctrine, will sink out of sight. In a mission field the first consideration should be the united witness to the Gospel and the exhibition of the spirit of brotherly love. This is what will impress the non-Christian world. Then it will not be a question as to which society entered the field first, or which has invested the most money; it will be a question for friendly discussion and decision as to which body of workers can most successfully advance the kingdom of God in that place. A difference of opinion may be amicably settled by arbitration or division of territory.

When we can, as Christians, agree that God is the universal Father and ruler, that Christ Jesus is the universal Savior and Lord, that surrender to Him is the way to receive the gift of life, that the Bible contains God's revelation of the way of life, and that God's Spirit brings light and life, power and love into the soul, then we shall be ready for union as followers of Christ Jesus, and will not waste time and energy and money in minor discussions or in perpetuating useless distinctions. It is not the most essential thing that a man or a church, a denomination or a mission, shall live physically, but it is most important that they shall live spiritually and perpetuate the spirit and teachings of our Lord and Savior Jesus Christ.