

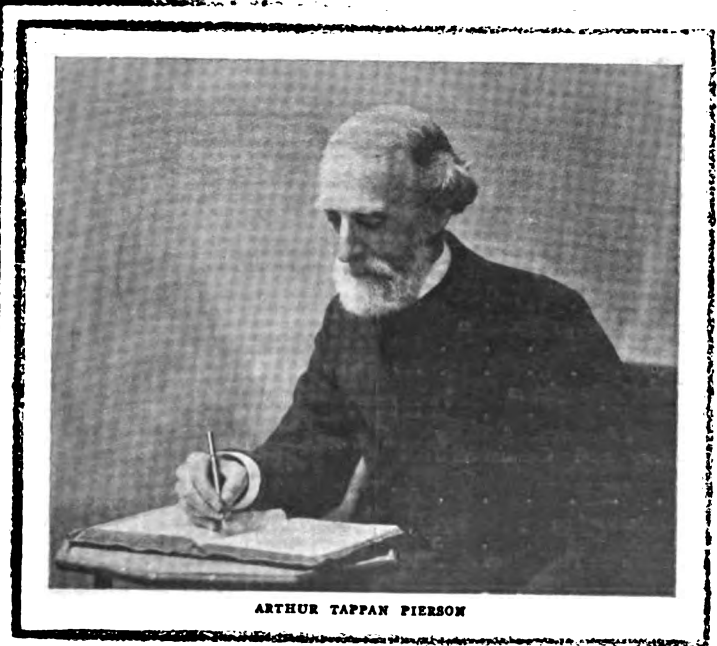
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The Missionary Review of the World

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

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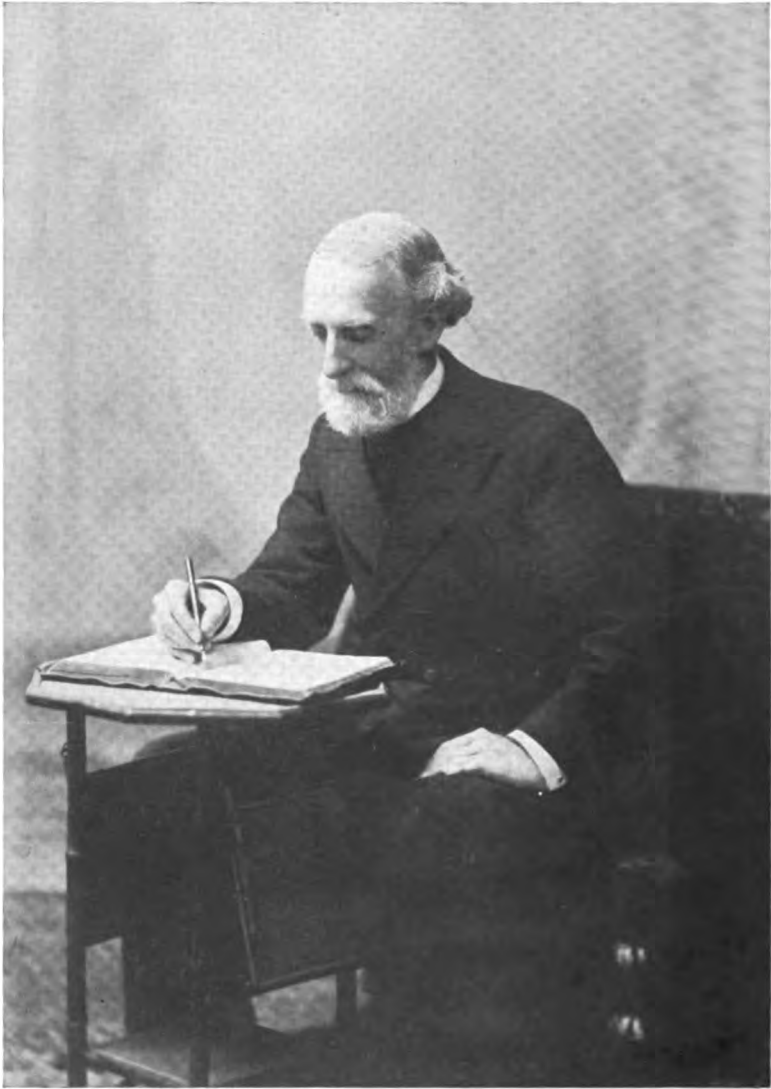
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ARTHUR TAPPAN PIERSON

"Absent from the body . . . at home with the Lord"

The Missionary Review of the World

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JULY, 1911

VOL. XXIV. No. 7
New Series

SIGNS OF THE TIMES

RIGHT OF ASSEMBLY THREATENED IN CHINA

As a whole, the outlook in China is reassuring, and there are indications that the people have not merely no desire to persecute the Church, but are also willing to admit that the Christian Truth is worthy of a respectful hearing. During the last few months, however, there has been a gathering cloud. With the growth of the idea among the people that China is ready for parliamentary government, the necessity has arisen for the authorities to place limitations on the right of public meeting. According to the law, any police officer may regulate, forbid, or disperse any open-air meeting or any meeting in an assembly hall. The police officer is the arbiter in the question as to whether a particular meeting is likely to disturb the peace or not, and the decision of the officer is conclusive, except in a case where he acts maliciously.

It will be clear at once what a difference there will be in the situation if the claim is substantiated that Christian meetings are within the scope of this regulation. This would mean that all missionary gatherings, whether in the open air or indoors, whether of a few people round a colporteur at a street corner or of a large number in a hall, would be at the mercy of a police officer who, in turn, is at the mercy of a high official. In a word, it

will be possible for a mandarin who dislikes Christianity to instruct the police to harry every Christian meeting held within his jurisdiction.

MORE COOPERATION IN CHINA

In 1907 the Shanghai Missionary Conference adopted a resolution to the effect that "for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the church into a closer mutual fellowship, we recommend, where conditions admit, cooperation in theological teaching."

Now at Nanking, three theological seminaries, representing four denominations (the Methodist, the Disciples, the Presbyterian, North, and the Presbyterian, South), are to form a Union Bible School to do the work of all these institutions, except that which is technically denominational.

The Bible School is to have its own board of managers separate from the seminaries. Each theological school will also retain its board, its constitution, its faculty, and its students. In practical operation, there will be one institution modeled after the New York Bible Teachers' Training School. The faculty will be a single unit, each man having his department and teaching united classes except in the above-mentioned courses. It will be practically one Bible school.

The secret of this cooperation is

THE HOME-GOING OF THE EDITOR-IN-CHIEF

REV. ARTHUR TAPPAN PIERSON, D.D., PASSES AWAY AT HIS
BROOKLYN HOME

"Willing rather to be absent from the body and to be at home with the Lord."—2 Corinthians 5:8.

On October 12th last, the editor-in-chief left his Brooklyn home, with Mrs. Pierson and his daughter, Miss Anna Pierson, to make a long-desired visit to the mission stations of the Orient. He was in great physical weakness, but his desire to see and report on the actual conditions in Asiatic mission fields was so keen and the leadings of God to indicate that the time had come to make the journey were apparently so clear that he believed it a duty and a privilege to accept the opportunity offered for the first time in his life. For several years Dr. Pierson had been suffering from physical weakness, and more than once physicians gave little hope of his being able again to enter active service. But his strong will, his faith in God's power and purpose for his life, his great desire to continue in service, and his faithful use of every right means to regain and maintain bodily and mental vigor, had repeatedly been used by the Heavenly Father for his partial recovery, to the astonishment of physicians. It was natural, therefore, that there should be strong hope that the journey round the world might be successfully completed, and that the change of scene and opportunities for service would bring renewed strength.

The journey across the Pacific was unusually rough and taxing, and the visit to Japan and Korea was marked by constant ill health—much of the time under the care of nurses and physicians. In spite of this, however, Dr. Pierson was enabled to see much of the work, and wrote repeatedly that the privilege of meeting the mission-

aries and other Christians and the opportunity to see the progress of the Kingdom, more than repaid for any suffering and sacrifice that he endured. He was also able to distribute judiciously several thousand dollars that he had reserved or had been entrusted with him for this purpose. The Young Men's Christian Associations in Japan, schools, hospitals, Bible work and evangelistic work in Japan and Korea, were materially helped in this way. Dr. Pierson was also able to deliver some lectures and addresses, and to preach several times in various centers in Japan and in Seoul, the Korean capital. Finally, however, the physicians advised his immediate return to a more equable climate, and on February 1st he sailed for America by way of the Hawaiian Islands, in company also with his daughter, Mrs. Curtis, and with her husband, Rev. Frederick S. Curtis, of Korea.

After two months' rest in Los Angeles at the home of his long-time friends, Rev. and Mrs. Thomas C. Horton, it was deemed safe and wise to bring Dr. Pierson home to Brooklyn. He finally arrived there on April 25th, but he was not to be long with us, for after six weeks he passed on to his Heavenly home, on Saturday morning, the third of June.

Those who knew Dr. Pierson understand something of his high ideals, his unflinching adherence to God and the truth at whatever cost, his great love for Christ and for the souls of men, and his untiring energy in study and in service. Many times before his Home-going he said: "If I can only regain strength enough to con-

tinue to work for God, I hope to be more faithful than I have ever been." He longed to recover, that he might serve; but, tho he loved wife and family intensely, if he could not serve God and men, he had no wish to linger. During his last days of illness, when fever, pain and weakness racked his body and his hold on life seemed to be very slight, words of scripture and prayer were continually on his lips. "That we might be partakers of His holiness" was many times repeated during the last days, and God's help was besought to endure the pain. At last, however, he quietly slipt away without regaining consciousness, and the last look on his face betokened peace and joy. Dr. Pierson never spared himself. He was indefatigable as a student of the Bible, and burned himself out in service for God and men.

The main facts and results of the character and life of this Man of God will be given more fully in the next number of the REVIEW, which will be a memorial number. Friends and fellow workers in various fields of labor, in America and England, have been asked to contribute incidents and estimates of his life, character and work.

The funeral services took place in the Bedford Presbyterian Church, Brooklyn, on Tuesday afternoon, June 6th, at four o'clock. They were conducted by Rev. S. Edward Young, D.D., the pastor. Rev. Wilson Phraner, D.D., a lifelong friend, and a boyhood pastor and teacher of Dr. Pierson, led in prayer, and gave some notable incidents connected with his early life. Dr. John F. Carson, moderator of the Presbyterian General Assembly, read appropriate Scripture messages; Dr. Robert E. Speer, who

was led to devote himself to God and His service during a meeting in Princeton, conducted by Dr. Pierson, spoke of his friend's world-wide interests and work, and Dr. John Henry Jowett, pastor of the Fifth Avenue Presbyterian Church, New York, a close personal friend, spoke in behalf of many in Great Britain, and emphasized especially Dr. Pierson's love for the Bible and his influence and contributions in the line of Bible study.* The interment was in Greenwood Cemetery, Brooklyn, the honorary pall-bearers being Rev. Cleland B. McAfee, D.D., pastor of the Lafayette Avenue Presbyterian Church, Brooklyn; Rev. Henry W. Frost, of Philadelphia, home director of the China Inland Mission; Rev. Charles R. Erdman, D.D., of Princeton Theological Seminary; Rev. John McDowell, of Newark; Mr. Ralph L. Cutter, and Mr. Frank H. Marston, of Brooklyn, Mr. William R. Moody, of East Northfield, Mass., and Mr. Alwyn Ball, Jr., of Rutherford, N. J.

The host of friends at the services, the flood of telegrams, letters and floral wreaths bore beautiful tribute to the love and honor in which Dr. Pierson's name is held, and many have been the testimonies to new life and new inspiration received through his books† and addresses, and through personal contact with him. The physician who devotedly cared for him, the nurse who tenderly ministered to his wants, and the undertaker who helped to lay away the worn-out body in its last resting-place, all alike bore witness to the influence of Dr. Pierson on their lives. Many, who

* Report of the addresses at the funeral service will also appear in our August number.

† The list of Dr. Pierson's writings will be given in the next number of the REVIEW.

were unknown to him personally, came to weep as they thought that never again would they listen to his words.

But the Home-going of this true servant of God was not a time for mourning. His death was as triumphant as his life. He had finished the work God had given him to do, and for him "to live was Christ and to die is gain."

Dr. Pierson was born in New York City on March 6, 1837, and was, therefore, 74 years of age at the time of his departure. He was graduated at Hamilton College in 1857, and at the Union Theological Seminary, New York, in 1860. He served successively churches in Binghamton and Troy, N. Y., Detroit, Mich., Indianapolis and Philadelphia. Later he gave up pastorate and preached in London and elsewhere. He became editor of the *MIS- SIONARY REVIEW OF THE WORLD* in 1888, and his writings on missions and the Bible are known all over the world. His lectures and addresses, sermons and books have been greatly blest. He leaves a greatly beloved wife, Sarah Frances Benedict, whom he married July 12, 1860, and six children. One daughter, Louise, passed on in advance of her father, from her field of work in India. Of the remaining children, Mrs. Frederick S. Curtis has been for 22 years a missionary in Korea; Miss Laura W. Pierson has been successively a home missionary among the Indians and the Mexicans in the Southwest, and is now working among the mountaineers at Clear Creek, W. Va. One son, Delavan Leonard Pierson, of Brooklyn, has been managing editor of the *MIS- SIONARY REVIEW* for the past 20 years, and the other son, Farrand Baker Pierson, for a time a missionary in

Central America, is now a physician in Waterbury, Conn. One daughter, Anna, has been actively engaged in Christian work, and has devoted herself to ministering to her parents at home and on their many journeys. Another daughter, Mrs. Thomas St. Clair Evans, the wife of the director of the Christian work at the University of Pennsylvania, is herself also active as one of the directors of the University Settlement in Philadelphia. Last July Dr. Pierson joyfully celebrated the fiftieth anniversary of his wedding, and of his ordination to the Christian ministry. His influence and the consistency of his life with his beliefs and teachings is perhaps best shown in the fact that each one of the home circle is actively engaged in work for the Master whom the father so lovingly and faithfully honored and served.

Only ten days before Dr. Pierson was called home, the General Assembly of the Presbyterian Church, in session at Atlantic City, ordered the following telegram of greeting sent to him:

"The General Assembly of the Presbyterian Church in the United States of America, at the close of a session devoted to Foreign Missions, sends you affectionate greetings, and expresses its gratitude to God for the service you have been enabled to render by voice and pen toward the world-wide extension of the Redeemer's Kingdom. We beseech the Great Head of the Church that He will grant you the richest comforts of His grace, and if it be His will, will give you restoration of strength for further labors in the Gospel. We salute you in the spirit of Romans 8: 28-31."

Following this resolution, Robert

E. Speer led in prayer, the substance of which was as follows:

"Our Father, we come to Thee in prayer and love for one who many years ago, seeing the carelessness and indifference of Church, saw also a great vision, and raised a prophetic voice for the extension of Thy Kingdom. . . . We thank Thee for his Godly life and world-wide sympathies. Give him, we pray Thee at this eventide of life, the peace which Thou alone canst give. Spare his life if it please Thee, to serve Thee yet in Thy vineyard. If this be not Thy will, we pray that his mantle may fall on some others who shall yet come after him.

. . . May there be a long line raised up, with a yet larger vision, who will give their simple trust and loyal service to his Lord and ours. . . . Grant Thy richest blessings, we pray Thee, on those who shall rise up and follow him, in carrying out our Lord's purposes for the world."

On March 5th, at Los Angeles, Cal., the day before Dr. Pierson's birthday, he was speaking to his son-in-law, Mr. Curtis, on the passage in Revelation 14: 13. "And I heard a voice from Heaven saying, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors; for their works follow with them." He said:

"*Blessed are the dead*—this is the only time after Christ's resurrection that the term 'death' is applied to believers. But the further expression *that die in the Lord*, gives a wonderful modification of the thought. They are said to 'rest from their labors'

and that 'their works follow with them'—as the Greek indicates: to go as a companion. 'Labors' are here contrasted with 'works.' Labors mean toil, 'works' mean blessed activity. Rest is given from all vexatious toils, but all joyous activities go with them. I believe that if I 'die in the Lord' that I shall leave behind all vexatious trials, but that all gracious activities will go with me. I expect to go to more active service. I have a desire to depart and be with Christ, but I also have a desire to abide in the flesh because of the needs I see for work in God's Kingdom.

"If I am taken, I wish to be laid away where I fall. I desire no encomiums, only the simple reading of God's Word. Should anything be said, let it be only this, that to the last I gave a faithful testimony to the love and power and faithfulness of God. Let there be no mourning, nothing but rejoicing that I have been called to higher service."

A MISSIONARY SONG

I go among unloving hearts.
 Lord, go Thou with me there,
 And let me breathe Thy love away,
 Just as I breathe the air.
 Let each day's hard and thankless task
 Be Temple-work for Thee,
 And every meal a Eucharist
 And feast of love to me.
 May I through all the noisy streets
 In Thine own peace rejoice,
 And hear above the noise and strife
 Thy Spirit's still, small voice.

—Anon.