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HOME AND ABROAD.

PAPERS AND ADDRESSES

PRESENTED AT THE

WORLD'S CONGRESS OF MISSIONS. *Chicago, Ill.*

OCTOBER 2-4, 1893.

COMPILED BY

REV. E. M. WHERRY, D. D.,

CORRESPONDING SECRETARY WORLD'S CONGRESS OF MISSIONS.

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P R E F A C E .

THE World's Columbian Exposition of 1893 was distinguished above all other similar Expositions not so much by its magnitude as by its Congress Auxiliary. Instead of merely calling the attention of the world to the many evidences of its vast material progress, the World's Congress Auxiliary gave emphasis to the intellectual, moral, and religious advancement of the human race. The Exposition was not merely a *thing* which could be seen, but a living organism speaking in all the languages of earth. In his opening address, C. C. Bonney, Esq., President of the World's Congresses, said :

“The nineteenth century, richer in manifold wonders than any which has preceded it in the august procession of the ages, crowns its great achievements by establishing in the world the sublime idea of a Universal Fraternity of Learning and Virtue. This idea, long cherished by the *illuminati* of every clime, descends at last from the luminous mountains of thought to the fertile fields of action, and enters upon the conquest of the world. The New Age has dawned. A new leader has taken command. The name of this leader is Peace. Henceforth, excepting only the names by which the Prince of Peace is invoked, the mightiest word in all

the languages of the earth is peace. In the service of this new commander we proclaim a Universal Fraternity of Learning and Virtue as the best means by which ignorance, misunderstanding, prejudice, and animosity can be removed, and intelligence, protective industry, and happiness be promoted. For these high purposes the World's Congress Auxiliary of the World's Columbian Exposition was organized, the leaders of progress invited, and arrangements made for the World's Congress of 1893."

With the watchword, "NOT THINGS, BUT MEN," the World's Congress Auxiliary organized and successfully conducted more than one hundred and fifty congresses, canvassing almost every department of scientific, moral, and religious activity. Early in the development of this colossal organism the importance of a Congress of Missions was fully recognized. A Committee was formed, and under the leadership of Rev. Walter Manning Barrows, D. D., as Chairman, a plan was formed for the organization of a Congress which should be world-wide in its representation. It proposed an Ecumenical Congress of Protestant Missions. This General Committee, as finally constituted, consisted of the following persons, representing the leading Protestant denominations of the world: Rev. Walter Manning Barrows, D.D., Chairman; Wm. E. Blackstone, Vice-Chairman; Rev. Alvirus N. Hitchcock, Ph.D., Secretary; Rev. E. M. Wherry, D.D., Corresponding Secretary; Rt. Rev. Samuel Fallows, D.D.; Rev.

Frank M. Bristol, D.D.; Rev. Theodore N. Morrison, D.D.; Rev. O. P. Gifford, D.D.; Rev. J. J. Keller; Pres. Wm. R. Harper, LL.D.; Rev. A. J. Canfield; Rev. Moses Smith; Rev. George E. Youngdahl; Rev. E. C. Ray, D.D.; W. B. Jacobs, Esq.; Peter Sinclair, Esq.; Rev. L. G. Abrahamson; Rev. R. Blomendal; Rev. John Schneider; Rev. H. W. Roth, D.D.; Rev. Wm. T. Meloy, D.D.; and Rev. W. F. Black.

Letters were addressed to the official representatives of all known Missionary Societies asking their coöperation in this movement. A programme of a broad and comprehensive character was prepared and representative men were summoned from all parts of the mission field to discuss "vital principles of missionary policy; burning questions of missionary relations, aims and methods; the whole field in the light of past successes and disappointments; the limitless possibilities and responsibilities of to-day."

For the first time in the history of Missionary Conferences, this Congress of Missions undertook to compass the entire field of evangelistic effort. City Missions, Home Missions, and Foreign Missions, with the many auxiliary agencies and societies, were all given a place upon the programme. Woman's work in missions, though provided for by a separate committee, was presented in the same hall and during the same time allotted to the subject of missions.

The papers presented to the public in this volume contain some of the best things heard by those who

were so fortunate as to be present at the Congress. Several of the speakers, whose utterances were listened to with enthusiastic interest, were unable to furnish their addresses for publication, and the limits of the present volume preclude the presentation of many other papers of interest. It is, however, confidently expected that the thoughts herewith given to the world will constitute an important addition to a missionary library and do something to promote the great cause of evangelizing the world.

E. M. W.

CHICAGO, Dec. 11, 1894.

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INTRODUCTORY ADDRESSES.

MISSIONS AT HOME AND ABROAD.

*ADDRESS OF WELCOME BY PRESIDENT
CHARLES C. BONNEY.*

OFFICERS, MEMBERS, AND FRIENDS OF CHRISTIAN MISSIONS: Believing in the divinity of the Lord, the Holiness of the Word, and the life that is called Charity; believing that God was in Christ reconciling the world to himself, and that in his glorified and Divine Humanity dwelleth all the fullness of the Godhead bodily, we cannot otherwise than earnestly desire to extend the knowledge of him to every human creature throughout the world.

It is peculiarly appropriate that a Congress on missions should follow the World's Parliament of Religions just closed, and in which such wonderful events have been witnessed.

The first of the Religious Congresses held under the auspices of the World's Congress Auxiliary was that of the Jews. At the solicitation of the Jewish leaders I presided at the opening session and made an address of welcome. I stood before them in the character of as ultra and ardent a Christian as the world contains. They received my words of welcome with a respect and kindness which I shall never forget, and during the session extolled the man Christ Jesus in terms which no Christian could hear without profound emotions of joy and exultation. Even now, it seems

to me that, if the Jews of the world could be assembled, He whom Christians worship as the incarnate God would be chosen by them "The King of the Jews."

The next day after this congress of the Jews I asked the eminent Jewish Rabbi, Dr. Hirsch, of this city, to make the opening invocation for the Congress on Labor and on Social and Economical Science. To the delight of the great assembly he closed his invocation with a devout recital of the Lord's prayer, in which the audience joined.

It is impossible to present the person and the character of Jesus Christ to any human being, in their truth and simplicity, without winning some responsive affection from that human being. All we need on the part of missions is the wisdom to make the proper presentation and then to let the light go undefiled into the hearts to which we would communicate it. The work which missions have done in the world is, I think, far from being adequately comprehended. There is one work which should be credited to the missions of the world which, if it stood alone, would of itself justify all the expenditure of life and of treasure which missions have involved; it would answer and atone for all the mistakes and short-comings with which missionaries have ever been charged: and that is the translation of the sacred scriptures into the three hundred languages and dialects of the world. After all, this is the great work of missions; for where the sacred scriptures of the Old and New Testaments go they speak their own divine message to the human heart, and the more purely and simply this message can be conveyed the more sure will be the results that will follow. Without a translation of these scriptures into the other languages of the

earth little progress could have been made towards that unity of mankind, social, moral, commercial and religious, for which now the whole world longs and hopes.

One thing in a Congress of Missions which needs to be borne in mind most explicitly is that, when we present Jesus Christ as the Saviour of men, we should present him as the Saviour of all men who will be saved ; for those who are saved beyond the reach of our own personal ministrations are as truly and effectually saved by him, whatever may be their forms of faith and service, as those who live in the very noontide light of the 19th century in Christendom. Salvation by him by whom alone mankind can be saved, under one form of faith or another, is the real unity of mankind, the real brotherhood of man ; and all mere differences of opinion in regard to him become, in this light, matters of secondary importance.

The ultimate aim of the missionary societies of the world, of men and of women alike, is to extend throughout the whole earth a knowledge of this Divine Person and his teachings, in order that all men may be brought under the influence of him and his Holy Word. That is first, we are told, which is natural, and afterwards that which is spiritual, and hence the missionary must not be only a spiritual teacher, but he must also be wise in natural things. Many mistakes have been made from a lack of the last named wisdom. But to deal with the entire man, with the entire state of society, in order that the man and society may be conformed in things natural as well as in things spiritual to the divine ideal, is the true work of the missionary.

With these reflections and this outline of what seems to me to be the spirit of the cause in the service

of which you come, I bid you, members of the World's Missionary Congress of 1893, the heartiest and the most sincere welcome. I bid you God speed in the work which you are about to do. I trust that all of these friends from other countries may go away to their own lands bearing messages of love and affection from you to their own people; that they may go hence full of burning sentiments of love and faith, kindled by your gracious words, to be missionaries from you to their far-off kin.

OPENING ADDRESS.

BY REV. WALTER MANNING BARROWS, D. D.

MY FRIENDS, to-day the Congress of Missions takes its place in the succession of Congresses that have followed one another in majestic order since last May.

It gives me great pleasure, in behalf of the committee to which has been intrusted the work of preparation for this Congress of Missions, to extend a hearty welcome to those who have accepted our invitation to prepare papers and addresses for this occasion, to those who may take part in the discussions that will follow the presentation of these papers, and to all who may attend the sessions of the Congress.

We are glad to welcome here the representatives of many of the great missionary societies of our land and of other lands; societies whose "lines have gone out through all the earth and their words to the end of the world," and whose histories have been radiant with tokens of God's favor.

The officers of these societies have, as a rule, been selected, by the churches whose agents they are for carrying forward this most important branch of applied Christianity, because of their practical wisdom, because of their breadth of vision, because of their faith in the ultimate triumph of the Redeemer's kingdom. We shall, I feel sure, listen attentively to the words addressed to us by these honored brethren.

I am aware that there are those who warn us against these missionary societies. They tell us that we are in danger of trusting too much to them and by so doing losing a sense of individual responsibility. There is doubtless need of such warning, for there are many professing Christians who are shirking individual duty and are trying to satisfy their consciences by saying, "We have a missionary society organized to do this sort of work." But while there should be no letting up of pressure upon the individual Christian and upon the local church to do their whole duty, there should be no abandonment of organized and concerted effort in missionary operations. *Not less organization, but more enlightened and comprehensive organization and cooperation, is the great need of the hour.*

But how, after all, do our missionary societies accomplish their work? It is through the individuals whom they send out. But the persons sent must first offer to go. They are volunteers, not conscripts. They must have that spirit of consecration that leads them to say, one by one, "Here am I—send me." "I am willing to go on this difficult service for the Master." And so they go to the benighted in our own land and in other lands carrying with them a Christian atmosphere. They not only preach the gospel but live the gospel. In this way they establish relations with the individuals who need their help, and these in turn with others, until gradually the whole level of society is uplifted. Hence it gives me peculiar satisfaction to be able to welcome so many of our missionary brethren to this Congress. Who should occupy the prominent places in such a gathering as this if not those who have "borne the heat and burden of the day"—if not those who

have been successful in prosecuting various branches of missionary work?

The world is only just beginning to appreciate the debt it owes to Christian missionaries. They have ever been the pioneers of civilization as well as heralds of the cross, and have done much "to widen the skirts of light and make the struggle with darkness narrower."

I know Charles Dickens once referred to missionaries as a class in a contemptuous way, affirming that they left the countries where they labored worse than they found them. Such sneers were quite common in society a quarter of a century ago, but you rarely hear them at the present time. A truer estimate of the character and work of the Christian missionary now prevails. Even Dickens made an exception in favor of Livingstone. Why? Probably because he was the only missionary in reference to whom he had definite information.

But men now appreciate the fact that Livingstone was only a noble representative of a great company including hundreds and thousands of men and women of kindred spirit. Among them have been such as Xavier and Carey, Judson and Brainard, Martyn and Moffatt, and Morrison and Mackay, Paton and Patteson and Burns, Riggs and Bliss and Schaffler, and many others of whom time would fail me to tell, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Such men, with their equally heroic wives, deserve a place among "the glorious company of apostles,

the goodly fellowship of the prophets and the noble army of martyrs."

But along with the missionaries we are glad to welcome to this Congress the beneficiaries of their labor: men and women who will esteem it a privilege to stand here and testify to the new light that has come into their minds and the new power that has come into their hearts from Him who is the Prince of Peace and the Light of the World.

But in extending a welcome to the beneficiaries of missionary labor I am, I believe, extending a welcome to each one of you. Certainly every person who has given a dollar to the work in the right spirit has received a blessing. Indeed the reflex influence of missionary labor in quickening and deepening the spiritual life of the home churches has been worth much more than it has cost. And even in a material point of view it has been a good investment. The millions that have been spent in sending missionaries to heathen lands to plant Christian churches and schools have come back, many times over, in the improved commercial relations that have resulted and in the larger demands for the products of our farms and our factories.

But in still another way are we all the beneficiaries of Christian missions—for we have only to go back a little distance in time to find our Celtic and Teutonic and Slavic ancestors "sitting in darkness and the shadow of death." That we their descendants are now enjoying the blessings of a Christian civilization is due to the missionary spirit of such as St. Paul and those who followed him, who responded to the call from Macedonia, from Russia, from Germany, from Scandinavia, from Britain, and the other countries of Europe.

Thus it is evident that that presentation of the intellectual and moral and spiritual progress of the world that is contemplated by this series of Congresses will not be complete without a Congress of Missions.

Christian missions have been the mothers of civilization. The work that was accomplished by them in early times in northern and western Europe is being repeated to-day among savage and semi-civilized peoples in all parts of the world. By means of them new life is also being infused into the old and unprogressive civilizations of Asia. Never before was this work carried forward on so large a scale, or with more rational methods, or with more encouraging results.

As the missionary motive was one of the impelling forces that led to the discovery and settlement of the New World, the 400th anniversary of the discovery of America by Columbus is, certainly, a fitting occasion to set forth the results of modern missions. And this city of Chicago, whose first church was planted less than sixty years ago by a home missionary, is a fitting place in which to hold this Congress.

The Committee that has prepared the programme for this Congress has labored under many embarrassments. With only eight days at our disposal, it was evident we could not invite missionary societies, as such, to come here and through their representatives set forth the work that they were doing, for there are over eighty foreign missionary societies in this country and in Europe, and many times that number devoted to the home work. Then the plan of a geographical division was discussed. It was thought we might give a day to Japan, another to China, another to India, another to Turkey, another to Africa, another to North America,

another to South America, another to Australasia, another to Polynesia, and so on. But, besides other objections to this plan, it was soon found that there would not be days enough to go around, even with these large geographical divisions. So the Committee decided not to attempt to go over the whole field of missions, but to select for discussion here what seemed to be the most vital themes connected with the work of to-day. While not ignoring the past, we have endeavored, as far as possible, to face this Congress towards the future.

You will notice that Home and Foreign Missions have been made the two main divisions of this subject. In some respects there is an impropriety in this, as nearly every land will be the home-land to some who have been invited to this Congress. But generally the term "home missions" is applied to the missionary work carried forward in what are called Christian lands, and "foreign missions" to the missionary work carried forward in what are known as heathen or unevangelized lands. The problems that will confront the Christian in the one case may be different from those which will confront him in the other. Not that this will always be true: our own country is an illustration to the contrary. Living here under the Stars and Stripes are over 20,000,000 of people foreign born or of foreign parentage. And these foreign citizens have been attracted here from every part of the world. Hence it is necessary to have the gospel translated into at least thirty languages to meet the wants of the people living right here in Chicago.

There is scarcely a variety of work that our missionaries are called upon to do in foreign lands that it is not necessary for them to do in our own land. We

send missionaries to the ignorant and priest-ridden people of Old Mexico, but we have the same classes in our own New Mexico and Arizona. We send missionaries to the pagans of Asia, but we have pagan temples and worshippers in nearly all our large cities. We send missionaries to some of the nominally Christian countries of Europe, but we are receiving millions of immigrants from these very countries every decade. We send our missionaries to Darkest Africa, but we have as fellow-citizens over 7,000,000 of people of African descent, many of whom are as benighted as any to be found along the banks of the Congo or the Zambesi. In view of these conditions well might Carlyle say, "America, too, will have to strain its energies, crack its sinews, and all but break its heart in a thousand-fold wrestle with pythons and mud-demons before it becomes a habitation for the gods."

But notwithstanding the fact that there is this foreign aspect to much of our home work, your Committee has, nevertheless, found it convenient to make the division already referred to, though it is not meant that it shall be pressed very far.

You will notice one topic continually appearing in one form or another on our programme. It is *Co-operation*. Believing this to be the great need of the hour in the Christian world, your Committee has given it this place of preëminence.

There has certainly been a woeful lack of the spirit of coöperation in the past, and it has been the scandal of Christendom. Lucan said to the Romans, "You have turned your arms against each other when you might have been sacking Babylon." So the professed disciples of Christ have often turned their arms against

each other when, if united, they might have been storming that Babylon of sin referred to by St. John, which is "the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird."

It is certain that the world will never be Christianized by a church divided into a hundred sects. Each works independent of the other and often at cross-purposes, wasting on internal strifes energies that should be directed against a common foe.

It will be only when "the whole body is fitly joined together and completed by that which every joint supplieth" that the church will do its God-appointed work. For the church is not an end in itself, but a means to an end. And that end is not merely fellowship, or the upbuilding of the membership in the Christian life, but the upbuilding of the kingdom of God in the world. And this can be done only by reaching out to those who are now without God, and hence without hope in the world. And this not only by the few, but by the many.

"The church," said Phillips Brooks, "must put off her look of selfishness. She must first deeply feel and then frankly say that she exists only as a picture of what the world ought to be; not as an ark where a choice few may take a refuge from the flood, but as the promise and the potency of the new heavens and the new earth she must offer herself to men."

There are indications that Christians are beginning to wake up to an appreciation of this fact and to act accordingly. The time may not yet have come for fusion on any large scale, but the time has certainly come for coöperation on a large scale. Believing this to be true, we hope to make *coöperation* the watchword of the Congress. It will not be in vain that we have

met here if, as the result of our gathering, this word co-operation, and all that it will mean in the rapid upbuilding of the kingdom of God, shall have been impressed more deeply upon the minds and hearts of Christians.

We do not meet here to exalt unduly the human agents engaged in this work. They are fallible men. They doubtless make mistakes. Their methods of work may not always be the best. But one object of such a conference as this is to draw out suggestions that may be of value to those who are charged with the work of administration at home and to those who are entrusted with such mighty responsibilities abroad.

Let us not exaggerate what has already been accomplished, nor underestimate the difficulties that are still in the way. Let us rather face these difficulties, and pray earnestly for the grace and strength that we need that we may overcome them.

It may be thought that this noisy metropolis and these surging billows of humanity will make it difficult for men to hear the still small voice of God's Spirit. But let us remind you that it was on a festal occasion somewhat like this, when the streets of Jerusalem were thronged with strangers, that the Holy Spirit came down upon the disciples as with cloven tongues of fire, and "Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," did all hear them speak in their own tongues the wonderful works of God.

So this great gathering of the peoples here in Chicago is a great opportunity which the Christian should

not let pass. One way in which we may improve it is by striving to impress upon the professed disciples of Jesus Christ their duty to show their loyalty to their Lord and Saviour by obeying his last command, "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

MISSIONARY SOCIETIES.

*MISSIONARY SOCIETIES: THEIR PLACE
AND FUNCTION IN THE WORK OF
THE CHURCH.*

BY REV. A. N. HITCHCOCK,

DISTRICT SECRETARY OF THE AMERICAN BOARD, AT CHICAGO.

MR. PRESIDENT, FRIENDS, AND BRETHREN :

It has been often repeated from the platform that the appointed function of the church is to evangelize the whole world. She cannot override personal freedom and therefore cannot be held responsible for the conversion of every individual; but she is accountable for obeying the Divine command to carry the gospel among all the nations of the earth. The accompaniments of moral and mental and social culture are found to be closely related to the work of evangelization and are therefore practically a part of it. For the wise and rapid prosecution of this work Missionary Societies have been formed. These are strictly the creature of the church, since they have been organized by Christian individuals, exist only for the purpose of doing Christian work, and can exist only so long as Christian people give them moral and financial support.

Two or three general observations may be made respecting their place in relation to the church. First of all, they represent the church at work upon the world. It is clear, then, that there ought to be entire harmony between the church and her missionary agencies. The tendency has sometimes appeared to set these agencies over against the church, as if a sort

of rivalry or antagonism existed between them. Missionary societies and secretaries, and even missionaries, have been known to be regarded somewhat in the light of religious mendicants, if not plunderers, who were to be judiciously watched and, if need be, restrained. But in fact their work is one and inseparable. There is no more antagonism between the church of Christ and her great home and foreign societies than there is between the right arm and the brain that gives it direction and force. We need only to guard against disproportionate or unbalanced action. The right arm must not be so nourished and exercised that the left shall become enfeebled. Under the one comprehensive commission the pastor teaches and shepherds his flock, the evangelist goes into the highways or the peopled cities, the home missionary toils upon the frontier, and the foreign missionary journeys to distant lands. The entire field must be worked, but no part of it must so press its claims that another part shall suffer neglect.

I think we shall also agree that, while harmony is to be maintained between the church and the missionary societies, it is the church, not the societies, that is to exercise primary control. The societies hold a subordinate place. All organizations, like individuals, have a certain self-protective instinct which may sometimes so assert itself as to render them an obstruction rather than an aid. In a missionary society this self-conserving tendency should never become so dominant as to prevent its making pliant and facile response to the controlling interests of the church at large. The society is not an end, but an instrument which the church employs. This is no doubt true respecting all missionary organizations, whatever their form of con-

stitution. Whether they have direct denominational connections, like the Presbyterian and Methodist Episcopal Boards, or only indirect, like the Church Missionary Society and the Society for the Propagation of the Gospel, which must be composed of members of the denomination which they represent, or whether, again, they be nominally independent, like the American Board and the American Bible Society, we must still hold that they are in an essential sense subordinate to the church upon whose supply of men and means they are constantly dependent. As simple evangelizing agencies, it is not their function to create a polity but only to illustrate it, not to formulate a theology but only to apply it. It is further obvious that the same conditions which have developed the different Christian denominations are also tending to make their relation to their benevolent societies more direct and vital. And the same instincts which in modern times have created a growing demand for popular representative governments have also been powerfully at work upon ecclesiastical bodies, tending more and more to emphasize the principle of representation. It is of doubtful wisdom for any of the benevolent agencies of the church to fail of noting this tendency of the times, whatever may be its merit.

But what is the use of having any missionary societies? So far as we know there were none in apostolic times, and much of the work of the church in all ages has been done without them. It is significant, however, that the vast majority of Christians have come to consider them a practical necessity. Why they have done so will I think appear as we consider some of the functions of such societies.

1. In the first place, it belongs to the missionary society to secure a continuity of missionary service. It is plain that, wherever the occasion for missionary labor exists at all, such labor should not be interrupted until its object is attained. Fitful and spasmodic effort is largely fruitless and always wasteful. It is like cultivating a field at intervals, alternately abandoning it to the undisputed possession of weeds. The harvest will be light. Now and then an independent missionary develops a promising enterprise in some destitute part of a great city. At first the flattering results may seem to show that the true method of city evangelization has at last been found. But what assurance is there that the work will be sustained? The difficulty is perhaps even greater in the country and upon the foreign field. A man goes single-handed to Africa, feeling, it may be, that God has called him. Unexpected hardships and dangers overtake him. No missionary society is back of him to relieve his need or come to his rescue in distress. It is difficult for him to reach the ears of Christians at home, to whom he must seem for the most part unauthorized and irresponsible. The result is likely to be that his work is abandoned unless it is assumed by some regularly constituted society.

We have heard not a little of late in favor of individual churches sending out and supporting their own missionaries. Some are already doing so. This method is admirable provided it is operated, as is usually the case, through some recognized Board. But if done independently grave difficulties are likely in time to appear, especially if the supporting church is of moderate strength. The missionary goes out on a

high tide of enthusiasm on the part of the church which sends him. For the first year or more this enthusiasm is unabated and the needed funds are easily raised. But suppose that the church's first flush of zeal sinks to a more moderate level; or suppose, as often happens, that the church is depleted by deaths and removals, or that a season of financial embarrassment overtakes it; then what? The support of the missionary becomes an increasing burden. The church would cut down his salary only that it is already extremely small. Perhaps, however, this very fatal step is taken, so that the missionary is brought into distress and forced to abandon his field. Or, what is more likely, the church quietly recalls him or petitions some society to take him off its hands. A strong missionary organization, having a large constituency whose confidence it commands, maintains an obvious advantage. When it commissions a man it stands by him and fosters his work. If a period of retrenchment comes the reduction is spread over a wide field, so that all fare alike and the hardship is reduced to a minimum. Thus the work goes on from generation to generation.

2. It belongs to a missionary society, in the second place, *to exercise a wise economy both of men and means.* It is a part of sound economy to select the right men to begin with. It is not a clear proof that one is qualified to be a missionary at home or abroad simply because he wants to be one, or his friends desire him to be, or even because his friends, or possibly a church, are willing to undertake his support. Considerations of health, age, education, adaptation, piety, and social relation all enter into the case. It is a costly experience to equip a missionary and his young wife for a distant field, send

them to their destination, support them while learning a difficult language, and then, by reason of the failing health of one of them, to bring them home again before the really productive stage of a missionary's career has been reached. At best such cases will occur. But it is the function of a missionary society to guard against them; and it is clear that the experienced, thorough, and impartial wisdom of a missionary board or committee is more likely than are private friends or individual churches to secure the fittest selection of candidates.

It is quite possible, also, to send a man where he is not needed, or, at best, where the need is less than at some other points. An ardent zeal, not tempered by sufficient knowledge, might lead one to plunge into the heart of some pagan city, or into some remote district, simply because many people are there. But a wiser method might be to seek by steady approaches to join the new work to one already existing. Both as to the number of men required and their distribution it is evident that the missionary society, through its long and varied experience, is able to exercise the wisest economy.

Economy of men has likewise an important bearing upon the care which is taken of them after they have been appointed. It belongs to the societies, both home and foreign, to guard the health and usefulness of their missionaries, to stand by them in difficulty, to relieve them in distress, to grant them seasons of rest at proper intervals, and to provide them with what is needful for their best service. The superficial and heartless observer may sometimes see what he is pleased to call extravagance, but long experience shows that,

aside from its humane quality, such watch-care is the very essence of economy. Men and women who have mastered foreign tongues, who have become intimately acquainted with the local conditions of the field, and have proved their fitness by actual contact with the work, cannot be easily replaced. They are a precious trust. And, besides, whence shall new recruits come if it be known that the policy of missionary societies is to seize upon the choicest youth of the church and after exhausting their energies at a merciless rate to leave them friendless and forsaken?

Little needs to be said in this connection as to economy of means. It is never to be forgotten by missionary societies and their representatives that all funds put into their hands are, scarcely less than the missionaries themselves, a sacred trust. The money is often the gift of the poor who have denied themselves that they may give to the treasury of the Lord. Only yesterday I received by mail an offering of \$45 from a godly woman who stayed at home from the World's Fair that she might by this gift support a catechist in India. The princely salaries often paid in the business world are always and everywhere out of the question in the work of missions. Although the officers and missionaries of our various societies are sometimes the peers of the men who fill our most prominent pulpits yet they can hardly expect the pecuniary recognition often accorded to their eminent brethren in the pastorate. Regard being had to the varying cost of living in different countries, and in large cities as compared with smaller settlements, considering also that it is real economy to leave both missionaries and officials as free as possible to devote all their time and energies to their

work, there is no reason why, in toil and self-denial, all of them should not share alike. It is to be the unceasing care of missionary societies to see that all administrative and agency expenses, both at home and on the field, are kept at the lowest reasonable limit. Sometimes it becomes a matter of personal conscience. Then the golden rule must be applied to the use of gold. One must not take more liberties with the sacred gifts of others than he would have others take with his own.

There is another sphere of economy which shows how useful missionary societies are. I refer to the distribution of funds upon the field. Churches and individuals sometimes ask to be put into direct connection with certain missionaries to whom they may send their offerings without the aid of any general treasury or executive committee. Not long ago I received such a request from some devout young people. They asked for the addresses of a few especially needy missionaries, on the ground that other missionaries, more generally known among the churches, had doubtless already received their share! An interesting condition of things would soon come about if this method were generally adopted. Contributions would be spread over the mission fields very much as snow falls when carried by swirling winds—wide spaces left bleak and bare, or with just enough snow to indicate a November frost, varied here and there by ten-foot drifts! It is manifest that some equalizing agency is required having the whole field under its eye. This is essential to economy. After all that may be said in favor of special gifts and special objects, it is of first importance to look well after the fund available for the regular appropria-

tions. This fact should be kept constantly before all the churches.

3. There is another work which sometimes falls to the lot of missionary societies. I refer to the lawful protection of missionaries and of mission property in foreign lands. To some extent this applies to the home land also. Church property and mission schools, which would otherwise have been lost, have not unfrequently been saved by the wise and prompt intervention of the societies. Now and then it becomes necessary to secure from foreign governments the protection of missionary interests abroad; and sometimes, indeed, the assistance of our own government is required. The independent missionary who fancies he has no use for any society finds himself embarrassed in such cases. Experience has shown that the representatives of an influential missionary society can best make appeal to our Department of State, and through it gain protection and redress. Much depends upon existing laws and treaties, and upon the moral tone of national congresses and officials. There is at present existing in this country a law known as the Geary Act. It is reported that Chinese officials are disposed to look upon this act with dignified but silent contempt, considering that we cannot be serious in making a law so beneath the honor and good name of the United States. I hope this is true. At any rate, this law is an infamous one. It was born of ignorance and fostered by inhuman greed. May it be speedily buried in the oblivion which it deserves! Its author is lately reported to have said that he was perfectly willing to vote for a bill requiring every American missionary in China to return within a year, on pain of losing the protection of this Govern-

ment, and that missionaries should be kept out of China on exactly the same principle on which anarchists should be expelled from the United States. If this be true, it is the more a surprise that any one capable of a view so narrow and unstatesmanlike should have any part in the councils of a great nation. The co-operation of all our missionary boards with the sober and Christian sentiment of the country would go far towards putting an end to such iniquitous legislation.

With respect to religious toleration in Turkey, it is not unlikely that there will need to be a combined movement among all our foreign boards such as shall command the attention of Christian governments and secure lawful but effectual interference. We have hoped for some telling utterances to come from this Congress of Missions.

4. There is another large and important function of missionary societies whose details are too numerous to be here spoken of. They are to treasure up and apply the best wisdom attainable respecting methods of evangelization. This is mainly why such societies are a necessity and why they are to be trusted and encouraged. We prefer to cross the ocean with sailors long wonted to the sea, especially if storms prevail. It cannot be doubted that a missionary board with generations of recorded experience in its possession, knows more about ways and means than a novice or an adventurer, however good his intentions may be. There is reason to believe that in past years serious blunders have been made, some mischief wrought, valuable lives lost, and a degree of folly disclosed to the public by some who have not thought it necessary to pay attention to what others had already learned by slow

and often painful experience. Such questions as these are of great practical concern: climate as related to the location of missions, the bearing of industrial work upon evangelization, the true place of medical and hospital practice, concessions in dress and habits of life to surrounding customs, the education of native preachers and their relation to the mission. In all these matters speculative theories are practically good for nothing. It has been stoutly contended, for example, that a missionary would have most influence if he should dress and eat and sleep and dwell like the people around him. This looks very plausible upon the surface, but in practice quite the reverse is more generally found to be true. Many have supposed, too, that as fast as promising youths in pagan lands could be sufficiently trained, they should be encouraged to come to Europe and America for higher education and equipment. But the experience of a hundred years has shown that it is far better to plant permanent centres of Christian learning in the very lands to be evangelized and to encourage young men and women, as a rule, to find their training there. It sounds well in theory to say that Christians should be one in thought and faith and feeling the world over, and it is partly true. Yet there will long be diversity in the great harmony. Forms of thought and rules of order will vary with the great national types of mind. Missionary societies have found out that it is not their business to denationalize a people, but to encourage local patriotism; not to supplant native control but to promote it as fast as safety allows; not to be alarmed over the development of a national spirit even in the Christian community, but to interpret it as an omen of

hope. It is just this spirit which has made the Anglo-Saxon race dominant in modern civilization. The end sought in all cases is the development of a self-perpetuating native church to whose hands the further evangelization of the people may be wholly committed. To this end it has not been found wise to have native brethren, even though educated in this country, directly commissioned by our American Societies. These beloved brethren cannot afford to come into the category of American missionaries, and thus allow a line of separation to be drawn between them and the masses of their own people. Their fullest influence is demanded in the building up of the native church, and nothing should be allowed to break the bonds of sympathy or even in one degree to remove them from the close fellowship of their own nation, the vast majority of whom can never leave their native land. It is such questions as these, and many more, that are receiving the constant attention of the great missionary boards. It hardly needs to be repeated that long familiarity with the actual work has afforded some advantage in handling them.

These, my friends, though imperfectly outlined, are some of the important functions of missionary societies. If I have spoken more fully of the work abroad than of the work at home, I may be pardoned on the ground that my official relations and study have been chiefly in that department. And now in what clearer, holier light do all these vast home and foreign agencies rise before us when we consider that the rush of machinery and the hum of wheels and the material structures which stand in every clime as the monuments of their zeal are the smallest and unworthi-

est of their achievements. They are simply the incidents of a moral and spiritual revolution which is slowly going on among the nations. Although these societies may illustrate a most commendable style of business mechanics, they do not exist for that purpose. Though they may have much to do in disseminating among distant peoples a useful culture, this falls far below their true aim. Theirs is, primarily and finally, a work of redemption impossible without Divine energies. It is a work of saving souls from death, and, with the matchless mercy of Him who hung upon the cross, covering a multitude of sins. All the wheels must glow with the fire of God upon them, while officers and missionaries alike should bring to every hour's toil the zeal of religion and the love of mankind.

CITY MISSIONS.

THE LAPSED MASSES.

BY REV. DAVID J. BURRELL, D. D.

WE lament the fact that the multitudes are drifting towards the cities. "Go west, young man," was excellent advice, but the man who gave it insisted on living in New York. It was centuries ago that Juvenal counselled the young men of Rome to "move out of the smoke into the clear country air;" but he himself kept up his home in the Imperial city. This cityward drift will in all probability go on, because the vast majority will always wish to get close to the great throbbing heart of the world. The sorrow of it lies in this: that where the pulse of human affairs beats fastest the influences that make for truth and righteousness are most likely to lose their sway. The voices of God in nature and providence are drowned amid the roar and confusion of worldly life.

Thus it happens that religion ebbs so low in our metropolitan centres. In no great city of the world does the increase of churches keep pace with the growth of population. It is a proverb, moreover, that "downtown churches" live a most precarious life. The few come in to worship; multitudes pass by on the other side. They are "the lapsed masses." For some reason they have a quarrel with the church and have lost interest in the great verities which centre in God.

This unchurched multitude may be roughly divided into three classes. *First*, the tramps. It is esti-

mated that 60,000 persons wander about the streets of New York city every night—friendless, penniless, and without a pillow on which to rest their weary heads. Few of these are ever found in the sanctuary. *Second*, a vast number of artisans, thrifty and industrious. Six days of the week they weary themselves in keeping the wolf from the door; the seventh they tarry at home. They feel themselves unwelcome at the more respectable houses of worship; they are naturally little inclined to accept the hospitality of “missions” set apart for their use. *Third*, a considerable number of well-to-do families living in hotels and apartment houses, whom the customary methods of church work utterly fail to reach. These may be called the lapsed aristocracy. They are the most neglected of all.

In some particulars all these classes are alike: they have a common birth, a common experience of toil and sorrow, and a common destiny. There is not one among them who does not feel, deep down in his heart, a longing for everlasting life. The sense of sin and the desire of pardon are common to them all.

The default of the church in relation to these is not deliberate or wilful. We would like to win them to a saving knowledge of Christ; but our present methods are inadequate. What more is needed? what further shall we do?

I. We need a deeper sympathy. The church must somehow be brought into closer touch with the common wants and sufferings of the people.

We speak of “winning souls.” The phrase is greatly to be deplored. Christ never used it, never authorized its use. He went about in quest of the whole man; healing bodies as well as enlightening

hearts and consciences. He felt for the people, deplored their wrongs, sought to lighten their burdens and thus bring them back to God.

The "soul" is mentioned above five hundred times in Scripture, but not once in the sense in which we are accustomed to use it. We think of the soul as a precious something which a man carries about with him, concerning which he must be on constant guard lest he injure it; or else as a sort of "double," or separate personality. This is distinctly a pagan conception. The Egyptians spoke thus of the *ka*; the Persians of the *fravashi*; and the ancient Scots of the *wraith*. But Christ spoke of the whole man, body, soul, and spirit; and when he called his disciples it was not to win souls, but to "catch men."

The church can scarcely hope to win the multitudes until it ceases chasing their souls and manifests a sincere interest in their welfare and prosperity every way. To the average man—however we may deplore it—bread-and-butter is more than the kingdom of heaven. Doctor Guthrie was once called to the bedside of a woman dying in an attic. He read from the blessed Book and prayed with 'her, but without effect. In vain did he seek to impress her with the solemn truths of eternity. At length he exclaimed, "My good woman, don't you know you are dying? And don't you care that you must presently stand before the judgment bar of God?" She drew the thin coverlet about her, shivered, and said, "You would n't care either, sir, if you were as cold as I am." The followers of Christ are not likely to succeed in the great propaganda so long as they forget the lower wants of the people. Let the mind that was in Christ Jesus be also

in us. He fed the hungry, healed the sick, comforted the sorrowing, and thus prepared the hearts of the multitude to receive the higher things of the kingdom of God.

II. We need also a more generous spirit of hospitality. In very many of our city churches the class lines are strictly drawn. The rich have sumptuous places of worship on our fashionable avenues while the poor have "missions" provided for them elsewhere. Rich churches and missions are alike abnormal. The church should be a place where the poor and rich can meet together in spiritual fellowship, confessing that the Lord is Maker of them all.

The pew rental is largely responsible. There is much to be said in favor of "the family pew," but in too many cases the rental is under such conditions that the sanctuary is the house of the pew holder, and in no proper sense the house of God. To keep a stranger waiting in the vestibule while there is an unoccupied pew in the church is a flagrant breach of Christian hospitality. It is little wonder if the casual worshipper resents it.

It is no hyperbole to say that there are many fashionable churches where if an artisan in common apparel with a woman leaning on his arm were to enter and pass along the middle aisle not a pew door would be opened to receive him. Would the justice of the case be in any wise altered by the fact that those two might be the Carpenter of Nazareth and his mother? Did he not say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

"Welcome" is the word that will win the people.

Welcome to rich and poor, to lofty and lowly, to all sorts and conditions of men.

III. It is not enough, however, to throw open our church doors; we must return to the Master's plans: his word is "Go." "Go ye out into the highways and hedges, and compel them to come in."

In a recent ministers' meeting in one of our leading cities a paper was read on "The Secret of Winning the Masses." There is no secret about it. We shall gather the multitudes to Christ whenever we are ready to go out after them.

Our Lord himself was not content to sit upon his throne with outstretched hands. He heard from this sin-stricken world of ours a cry for help, and, girding himself with the mighty purpose of redemption, he came forth to answer it. The Good Shepherd left the ninety and nine in the wilderness that he might go forth upon the dark mountains after the one sheep that was lost. And he sought until he found it.

Paul won Macedonia when he went out after it. Adoniram Judson won the Karens when he went out after them. The Salvation Army is gathering in the abject multitudes because it marches down, with drum and fife, into the slums to capture them. The Master has left us no option in this matter. He marked out the plan of the campaign, saying, "Go ye."

IV. Still further: we need to present a simple, downright gospel in a sensible way. The pulpit essay has seen its best days. The people come to church, if they come at all, to hear a plain presentation of truths which affect our eternal destiny.

The ideal preacher is Christ himself. He made the profundities and sublimities so simple that children

could understand them. He used no pulpit, read no manuscript, but uttered breathing thoughts in burning words. If the things which we ministers preach—God, immortality, sin, atonement, and salvation—are true at all they are awfully true. The people want to know whether we believe them and, if so, why. Failing to vindicate ourselves at this point, all the fine music and rhetorical pyrotechnics in the world cannot help us.

The old gospel is adequate. There is sensationalism enough in the story of the cross, if rightly told, to thrill the most apathetic congregation. But the preacher's soul must be thrilled to begin with. Christ himself is the great lodestone of the ages. "I, if I be lifted up," he said, "will draw—will draw all men unto me."

V. One thing more: zeal. We are none of us earnest enough! The world is dying for want of the gospel. Oh, if we could but hear the footfalls of those who are all the while marching, lock-step, quick step, out into the endless night! Let us catch the spirit of our Master, who said, "The zeal of thine house hath eaten me up."

One of the most vivid pictures in Holy Writ is where the Bridegroom is represented as trying to awaken his bride, the church. She has fallen asleep in the city gate, fettered, and covered with dust. He bends over her and cries, "Awake, awake, O daughter of Zion! Shake thyself from the dust; loose thyself from the bands of thy neck; put on thy beautiful garments, O captive daughter of Jerusalem!" When the church hears the Bridegroom's voice and awakes to her duties and responsibilities the people will come flowing to Zion and the restitution of all things will be at hand.

Meanwhile, let us apply ourselves to the work with all vigor. The harvest is yellow ; the laborers are few ; the time is short.

" Time worketh ; let me work too.
Time undoeth ; let me do.
Busy as time my work I 'll ply
Till I rest in the rest of eternity.

" Sin worketh ; let me work too.
Sin undoeth ; let me do.
Busy as sin my work I 'll ply
Till I rest in the rest of eternity.

" Death worketh ; let me work too.
Death undoeth ; let me do.
Busy as death my work I 'll ply
Till I rest in the rest of eternity."

THE CITY OF TO-DAY.

ITS PLACE, ITS PERILS, AND ITS POSSIBILITIES.

BY REV. ALEXANDER MACKAY-SMITH, D. D.

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ONE great city in any country may be, and often is, the result of a great despotism: many great cities in any land are generally the result of great liberties. History teaches us that absolute rulers desire a splendid and populous capital, and that, making it the centre of their power and the headquarters of their armies, they do not dread its outbursts of fury or its secret plots. But they do not desire many such. They dislike people who put their heads together, nor can they always be at hand to control them. A scattered country population is more easily governed. And thus in the past in all countries, and to-day in some, laws are so made, checks so arranged, the policy of the public weal so administered, as to discourage great centres of population. The fact, therefore, that our age is the age of large cities, and our country beyond all others their home, is significant, and fixes their place among present-day phenomena. They are the result of freedom, and the cause of freedom greater still. They both condition and are conditioned by it. But the end is not always freedom. You see in the story of their population, whether political or social, the strange paradox of

liberty leading into many differing slaveries. The freedom to get rich, *e. g.*, once so carefully reserved to the few, so absorbs many citizens that they willingly go in chains to another set who promise to release them from all anxiety and toil of governing themselves. Or, again, that fanaticism of freedom which makes the land and the city open their arms to all comers and give to ignorance and intelligence, to native and to foreigner, an equal power and welcome, often results in worse than Oriental absurdities, crudities, and brutalities, imposed with iron hand, to result only in barbarism, shame, and disgrace. Or, once again, in this freedom to rush whither one pleases and glut his self-will of residence, multitudes are crushed as either deprived of work by competition, or even forbidden to work by being outside the labor unions, while in self-defence other multitudes, in raising walls by means of these unions to protect themselves from destruction (for which they are not to blame), bind their freedom with chains, or hem themselves in with barriers that kill all real liberty. It is a strange sight, these modern cities of America—for we are dealing here only with our own land. Resulting from the curious experiment of allowing almost the strongest human instinct, that of gregariousness, to work *in vacuo*, as it were, their metes and bounds and checks are those of human limitation only, producing new and grotesque phenomena, puzzling and disturbing us greatly at first, since the world has never been free to make such experiments before. These complications of free and yet enslaved humanity are as curious as the patterns in which sands arrange themselves on paper placed just over some musical instrument in action. The pipe shrills "Hail, Columbia!"

and the quivering souls twist into curves and polygons. Yet, as in the case of these sands, give us time and we shall discover that they have laws of arrangement and can be indexed and influenced. The main question must always be borne in mind, namely, how can the innumerable slaveries of humanity, interlaced like a knot of earth-worms, be so altered, untwisted, energized, that the freedom which entangled and enslaved them originally may make them "free indeed"?

The place of our cities, then, is the place where our greatest problems are to be worked out. They are our modern laboratories in which our experiments in political, social, religious chemistry are to be made and carried to some definite conclusion. If not here, then nowhere; for not only here in American cities alone is the absence of precedent antiquity, class-reverence, and outside authority to hinder, clog, divert, but here, too, do we see men of wealth most willing to spend abundantly on experiment, freest from prejudice, most hopeful (for optimism is a prime factor in all such intelligent and thorough work), and, above all, here are men most frequently seen passing up and down ladders leading from poverty to wealth, and knowing something by personal insight of all fortunes, extremities, conditions, realizations. Moreover (and here we touch a quality of city life generally considered blameworthy, but one which, to use the French phrase, has the *virtue of its defect*) in city life men work at high pressure. The quicker-running blood clears and inspires the brain to better work. Men see more distinctly, plan more cleverly, seize the situation with a more decisive grasp, realize more earnestly. The city thinks for the country. The country produces the boy, the city uses him

grown to a man. City boys, speaking comparatively, rarely become very distinguished men. But the great brain or hand procreated in the hills or valleys must be carried to the city to become conscious of and learn to use its power. The city, then, for some strange reason, is only the educator, not the producer. But as such it is supreme. Into it is gathered that stored-up capital of the ages which no wars can destroy, no property make null, no misgovernment paralyze: the cleverness of our fathers, the discoveries of our race, the secrets wrung from nature, the stimulus which comes from continuity of thought on long parallel lines of investigation pursued through centuries. In the city, too, skulls jostle each other, each elbow feels the touch of each with the resultant courage so often seen in charging lines of battle infantry, and hand is sustained by hand. From all this comes the result that the city, as the microcosm, the museum, the laboratory and the Joseph's granary of its territory, has an interest, an importance, beyond any other spot of ground in the world. No marvel of nature interests an educated man as does Athens or Rome or the London of the past; for he understands that they have gone not only to the making of the world at large, but to his making. He is because they were; and he is thus and so because they were this and that. Not altogether fancifully might such a man call one of his veins the Via Appia, another Fleet Street, this angle of his framework the Acropolis, and that the Palatine Hill. Thus from almost every standpoint the city looms up as the focus, the determining-spot, the power-house of civilization. Here are the dynamos: shall they kill or make alive, burn out or irradiate, transmit beneficence or become purely

destructive to the higher life of humanity? The power of our great cities is increasing every day: they have come to stay; the world of to-day belongs to them. Shall they serve God or defy him? We may not ignore them. And when one is endeavoring to drag down Belial from his altars, as we believe we are, the wise man will always try to get the attraction of gravitation on his side. Now the cities are, in the mental, spiritual history of men, that force. Whoever has them on his side will, in the end, conquer.

This truth leads us naturally on to the thought of the *dangers* to the higher spiritual and moral life incident to such new and crowded clusters of life in a land like ours, where national convictions and principles are yet in the dough, and where the follower of the unseen hesitates, stumbles, and looks around a little, stammering and bewildered. We must not forget that the attraction of gravitation may be harnessed to a rope that pulls down the altar of God, as well as to the throne of Belial. The great danger of the city to the common man is that it satisfies. For the first time in all history, inexhaustible regions of wealth have been thrown open to the world in America, with the invitation displayed, "This belongs to the first comers." For the first time in history the so-called common people are on top in places where merchandise is gathered, where stately shops line highways, where masts thicken, and spires climb, and "domes bubble." For the first time the average man may hope for any or everything. Thus materialism, absorption, and self-inflation, become easy. These fight against the truth of God's revealed word with awful power. Look at each of these syrens separately. **Materialism:** the brute in men answering to the brute

earth beneath them. Our American cities are full of souls no more naturally earth-lovers and thing-worshippers than souls beyond the Atlantic, but urged on by seeing others everywhere easily gaining, by virgin opportunities, and by the feeling that in a land largely destitute of traditions the gambler's chance may give what abroad is denied. When a stone is balanced over a precipice its fate is determined not merely by what is urging from behind, but by what is removed in front. Now America is the land where obstacles in front are removed. The human soul, therefore, staggers here under heavy temptations to the love of acquisition in things seen, handled, tasted, especially at the centres of gain in cities. Our churches feel the strain. Pastors know it more especially when they turn from the secular affairs of the parish (in which they often receive eager and admirable aid from their vestries, through a sympathetic business instinct), and urge them on to the only essential work of the church, the building up of righteousness in souls. Then the close, earthy smell of material interest, the garish splendor of things to be bought and enjoyed in a city, the corroding anxiety of rich and poor to keep pace with the caravan that, like Cortez' army, is struggling up from the Vera Cruz swamps of mud to the palace of Montezuma—these, in one form or another, degrade and corrupt. Camphor and tar-ball do not prevent our cities from being full of moth-eaten souls. "Your best God would be a \$10 bill," said a workingman to a poor girl I know, who stood shivering on the edge of sin.

And treading hard on the steps of materialism comes that self-absorption which refuses to work for the community, and is cursed with the fool's vain optim-

ism in all things that concern the public weal. Strange is it that the cities of Europe, with their thousand inherited evils and a past shadowed by every crime of warring men and peacock kings, should yet to-day be better governed than our own. And stranger still that such a result should be due to such opposite qualities in our own citizens as optimism and despair. Yet thus it is. The citizen in our land of hope has a very firm belief that somehow everything will come out right in the end, together with the foolish conviction that nothing he can do at present will avail aught to remedy the evils of misgovernment. He publicly says, "I will build this city; it is a sufficient task—my sons will have time to govern it." And so he turns to his own little plans, and his own smaller and meaner life. But you cannot end the matter thus. You never can, with any form of evil, draw a line about it, and say, "Stay there." The citizen who grows callous to misgovernment grows also cynical towards other aspects of evil. All aspects of city life are apt to be worm-eaten in the case of the average man by this spreading and pervading low tone. He grows callous to irreverence, to the frightful evil of prostitution, to a jocose attitude toward a high idea of honor, and to a conception of law, both human and divine, which is satisfied with half enforcements and slipshod fulfillments. Religion in our towns suffers terribly from this fact, that when the Cross is held up before the people, the glance that is cast upon it even by the better part of the audience is at times partly absent-minded, partly quizzical, partly impatient. If the people have no mind to work, unlike the Israelites at the rebuilding of their Temple, it is because they are cursed by a general skepticism towards good, due in the first

place to their own selfishness. The man who believes always first in his own interests soon comes to believe in nothing else heartily. General indifference towers up and becomes gigantic. This is what we have greater reason to fear in our cities than any heresy or schism, for when it comes it comes invisibly. One cannot say, "Lo, here," or "Lo, there." It is the true cholera of the soul, the "black-death" of the higher humanity, and all the deadlier because it withers silently by eating away the essential fibre of character.

I have spoken of self-inflation as being still another danger of city life. At first glance it would seem as if the consciousness of being only one among swarming myriads would be sufficient to impress any man with a proper humility. In the country every man matches so many acres. In the city he has hardly square feet to breathe in. In New York, *e. g.*, but 13,000 families out of 243,000 lived, according to a recent calculation, in their own homes. There is a frightful to-morrow facing such a day as that, but the destitution it paints, the immorality, the struggle, the destruction of family life, the recklessness of results, all these do not teach humility, reasonableness, the longing for spiritual and moral growth, which are the only trustworthy factors in human improvement. No; the danger of our young citizens who have wealth and education is that they become *blasé*, of our workingmen that on a diet of newspapers they think lightly of God and bitterly of men; while the danger of the young woman of all classes is that of the confectioner's view of life. But all these views rest on one main defect: that superficial smartness which comes from elation of spirit from living at the centre of things, among continual movement, and in an

age of steam and electric sparks, which brings the world to the man whose grandfather had to toil terribly to know there was a world, and in the search gained wisdom. Cheap papers, cheap books, cheap speech, cheap comforts, cheap demagoguery, cheap saloons, and all those other cheap messes which puff up little souls, and produce an arrogance of temper in a community least calculated to the growth of that sturdy virtue and cheerful humility which has faith and tenderness and reverence—all these corrupt our city life, and make its future dangerous in a land where vast undigested masses of foreign immigration hold the balance of power in municipal doings, and where there is no precedent, little subordination, and greater love of liberty than of law.

In speaking thus of our dangers I have not dwelt at any length on certain well-worn problems which you might naturally expect to hear debated. The tenement question, that of drink, that of street vice, that of "the boss" who misgoverns us, the hostility of masses and classes, and that bitter cry of the "submerged tenth," which rends our hearts—all these have been hardly alluded to. Others can handle such questions much more ably than I; and I confess that I have no new word to say on them to-day. But I prefer to dwell generally on the perils of city life in producing certain attitudes, dispositions, points of view, vicious temperaments, all of which create or lead up to every problem of evil which threatens or actually torments us.

It is a pleasanter task to turn from all this to the *possibilitites for good* inherent in the future of our municipal life. There is but one thing I believe in more

heartily than in evil, and that is in good. We Americans are sometimes criticised by foreigners for being such invincible optimists. Our cities, more especially, are pointed at as having not only, in spite of their youth, all the curses which vex them of older nations, but certain new ones from which those are free. This is true; but has it ever occurred to these critics that there must be a reason for this optimism? Since we are not also accused of lacking either intelligence or keenness, there must be something about even the worst aspect of our problems which inspires a reasonable belief that we shall eventually solve them. We find it so. It has been my own fortune to become familiar with much of the seamy side of our greatest city during several years' experience in the slums, prisons and public institutions, and yet I remain an optimist. It is because, first of all, I see how large a part of the poverty or crime with which I came in contact was imported, or had its roots not far back in importation. The undue proportion, for example, of those, either foreign born or of foreign parentage, who fill our almshouses and prisons is enormous: they form more than one-half, to less than one-third of our population. The hope conveyed in such figures is obvious. Again, the gradual improvement in methods of administration, the tendency to increase the part which conscience and a sense of accountability play, is well defined and reasonably encouraging. I found also the beauty of religion, the touching belief in God, the realization of the unseen and of divine truth coming out in all sorts of ways among the most evil surroundings. The uplifting power of the gospel has never had more marvellous illustrations than in our slum life, nor can one familiar with it doubt the enor-

mous hold which religion possesses, however veiled or mixed with ignorance or passion. Those who are prejudiced against Christianity do not know, or often apparently care to know, the very great, pervasive, and invaluable work done among the poorer parts of our cities by the Christian churches. Every parish has its own field of work, and the aggregate is something colossal. It is a silent work. The world has its jest at it, the controversialist ignores it, since it destroys his argument; but it is real, far-reaching, abiding, and Christlike. Along with all this I feel convinced that there is a growing interest among our young men and women in the study of all questions that touch the relations of men to men in masses. We all know how great an awakening is everywhere going on to the truth that, however important Creed is, it is overarched and undergirded by the vastly more important truth of Deed. It is this conviction which is destined to do an increasingly great labor and produce commensurate results in our city life. If our cities have the worst young men they have the best also. Now the worst cannot be any more degraded or vicious than it became long ago. God be thanked, there is no deeper depth to be sounded in human depravity than every age has produced, from a Judas Iscariot to a Guiteau. But there are vastly greater heights to be measured. There is room up above for us if not down below. There can be more conscience in citizenship, more work for reform, more responsibility for money-spending, more desire for clean, decent lives, more hands to the plough, and the hands themselves quicker, stronger, more tenacious. Slowly our young men and women are finding this out. I have a sublime faith in the doggedness of

aroused effort for righteousness in the American man. And I feel that I have "hitched my wagon to a star" when I get behind the terrible conscience and moral sense of the American woman.

These considerations indicate in what direction the better possibilities of our cities will lie. As immigration diminishes their populations will become more homogeneous, and that is the first condition of improvement anywhere. As the idea of real civil service reform spreads, with its ideal of appointment and promotion based on merit, the day will come when the present barbarous, un-American, and unscientific method of administration will appear as grotesque to our children as it now does to every European of education. Then our cities will begin to take on outward forms as beautiful as Paris or Vienna. But that is of least importance. However lovely Paris may be, I think there are many of us who are always glad to get away from it, not merely from the haunting sense of contrast between the fair body and the Godless soul, but from a revolt against that sweet, alluring aspect which, like Circe of old, sings to us about the nothingness of the spiritual, while it slowly drags us into dull content with the world of sense about us. It will be the characteristic of our American cities, if they be honestly and robustly American and not pale, *blasé* reproductions of something foreign, that in them a new, enkindling, forth-putting revival of Christianity on the part of all religious bodies will be the animating force behind all public opinion and private life. I look to see the bands of sectarianism loosed and Christians uniting in a common work to get their grip fastened upon the churchless, the creedless, and the

lapsed. I look to see, not merely in every church, but in every college and school, the higher duties of citizenship taught as commonly as the Ten Commandments to-day. I look to that day when the one best relic of our fathers' time, the old-fashioned kindly feeling between all classes, shall return, through a new reading among Christians of the gospel of Him who was the first great Equalizer, not by pulling down, but by building up; or, as Tolstoi has phrased it, "not by saying, 'Let me get down where you are,' but, 'Let me help you up where I am.'" At such a not impossible era our children in their beautiful, well-governed, honestly administered cities will look back to our time with indulgent wonder. They probably will not rejoice in any system of socialism, communism, anarchism, or, in a word, despotism; but "Imagine," they will say to their children, "that your grandfather thought himself better than other men simply because he had more money. He went to church in a building where they rented so many square feet to worship God in, and sent those unable to pay to an annex called a mission. He thought himself a good Christian, but never entered the house of a mechanic in friendly intercourse. He hardly ever voted, and never for the best man simply, but always for one bearing a label pasted on him by another man, called a "boss," whom your grandfather would not have trusted with a dollar but thought quite good enough to govern him. There was a liquor saloon in his day on each side of his house, and habitual drinkers were at liberty to ruin their families instead of being confined in asylums as they now are. Christians then thought that religion had nothing to do with public health or with sanitary affairs. They considered char-

ity to mean not giving themselves, but giving a cheque. They lived, if they could, in beautiful homes, but did not care very much, except in cholera times, how other people lived."

By all the vast differences between such evils as those I have alluded to and their absence, by all the width of the great gulf lying between a torpid and an energetic moral sense, by the contrasted figures of the bestial politician snapping his whip, and crying, "What will you do about it?" and that of the great apostle imploring, "Bear ye one another's burdens, and so fulfil the law of Christ"—by all this I believe that the American city of the future will differ in fact and spirit from that of to-day. I believe it because I believe in my own country, having lived among its worst and best. I believe it because, with all its human shortcomings, I have faith in the substantially sound moral and spiritual life of the church of God in America, and in the continually advancing ideal toward which it is climbing. I believe it, most of all, because I believe that Jesus Christ has such work for us to do in this land as was never done before, and that this work will centre in and depend upon our cities.

LESSONS FROM PAST PROGRESS.

BY PROFESSOR GRAHAM TAYLOR.

THE past progress of city missions is only the premise of the theme assigned. To state it would transcend both the limits and the purpose of the assignment, for the heroism of its history is written more in life than in literature, and the chivalry of its self-sacrifice often equals, and sometimes exceeds, that of the foreign field. Its statistics are tabulated only in part, but in far greater part are incalculable. The institutions, lowly and great, that mark the line of this progress are in many places the only green thing left of the garden of God in the desert wastes of city life. In more places they stand as imposing monuments to the foresight of faith and the conquests of self-sacrifice. The personal memorials to the continuity and achievements of the Christ-life among men enshrined in many of these missions add latter-day chapters to the Book of the Acts of the risen and reigning Jesus, and furnish names, more unknown than known to fame, that are worthy to be added to those immortalized in the eleventh chapter of Hebrews—that splendid vestibule to the Westminster Abbey of the common faith.

Yet resolutely must we turn from all this inspiring retrospect to the less tempting attitude facing some of its present-day lessons for the future. But as we do so let us qualify in advance such unjust reflections upon the progress of the past as may inevitably, however unfairly, be inferred from the conclusions which

nevertheless must be drawn therefrom. Once for all, then, be it gratefully acknowledged and insisted upon that the past progress of city missions is always unjustly disparaged and never intelligently appreciated unless it is weighed by the conditions under which it has been achieved. Whatever permanent foundations have been laid were laid beneath the rushing flood of a rapidly increasing and transient population. Whatever has been done to build up a corporate life in the mission churches has been accomplished by the assimilation of the most heterogeneous and alien elements. Their very sanctuaries have been planted in the shifting soil of the changing topography of our cities. To have attained the present ratio of church accommodation to the inhabitants, and of membership to the population; to have preoccupied the suburbs, enrolled the children in the Sunday-schools, rallied the youth, marshalled and organized the membership and maintained the Sunday-rest in the busiest marts of trade—offsets what yet remains undone and begets confidence in the accomplishment of it.

It is, however, for what is unaccomplished that we should challenge the present for its facts, and should learn from the past as interpreted by the present how to undertake the great achievement. The one lesson, greater than all others taught by the past progress of the church-work and the present situation of our cities, *is to make our city missions fulfil the mission of our common Christianity in the city.* City missions and our mission to the city are far from being interchangeable terms. To see how much of that mission is unfulfilled we have to view the body of Christ and the body-politic over against one another. The church as the body

of Christ was as surely meant to transform the body-politic into the kingdom of God on earth as that Jesus came preaching the gospel of the kingdom. His tears were shed over the city which he would have gathered to himself as a hen her chickens under her wings. His cross overshadowed that city's gate. At his command the Gospel began to be preached at the capital city of his country. The Pentecostal Spirit, who is to make all nations one people of God, descended upon a city's upper room and gathered from its thronging streets the first cosmopolitan hearing the Gospel had. The consummation of Christianity on this earth is the coming down of the city of God out of heaven prepared as a bride adorned for her husband. Yet how far from fulfilling, or even understanding, its mission to the city as a whole, is the church as a whole. Great as is our work of church extension, how unrelated it often is to the real interests of the kingdom as interpreted by the actual needs of the city. Faithful and effective as is our modern evangelism in its work for individuals, how rarely it transforms places even where it converts the most persons populating those city-centers. Unspeakably glorious though our ministries be in saving souls out of the world, yet how pitifully do they fail to save the social conditions in which souls are born into the world and through which none pass to eternity unconditioned.

So here they stand, the city and the church, with essentially common interests, yet very generally ignoring each other's existence, if not in deadly antagonism to each other's efforts. The city exists to serve and the church to save the same people, yet as citizens we create or tolerate conditions of life which make im-

possible or subvert the ideals of society and the practicable standards of living which as church-members we have pledged ourselves to realize and practise. The church stands to make men what God made them to be, and what they may and do become by the redemptive power of the Cross of Christ and the regenerating life of the indwelling Spirit. And yet we stand helplessly and see many of the most powerful forms of the city's corporate life so perverted and misused that they actually unman the citizen and unmake the manhood which the school and the church have started to build. The church has nobly stood for the highest good of the individual man. The city has steadfastly fashioned those moulds of common life which very largely make men what they are. The mould should bear the image of the stature in which the church desires, and the city needs, the man to stand. The ideals are held up before the youth in the schools of both. But, through the laxity of law at the hands of the city and the indifference towards its enforcement upon the part of the churches, the unsanitary tenement, the manifold forms of child-labor, the trade in the literature and pictures of vice, the obscene play-bills, and the schools of lust and crime thus advertised, become the moulds into which the lives of multitudes of growing boys and girls are poured, as molten lead into its casts. The church preaches its Gospel of brotherhood and unselfishness, without some exemplification of which the city would cease to be, and without the larger realization of which it can never become the commonwealth it was intended to be, and yet the city protects and perpetuates, if it does not create, and the church passively accepts as a necessary evil, if not as a natural

right, a system of municipal government that puts a premium on political corruption and injustice, and a system of industry and trade based upon selfishness and needing to be guarded against a perpetual tendency toward inhumanity and fratricidal strife. With heroic patience and unceasing toil the church stands in the midst of these and still lower city-moulds for the making of men, women, and children, to undo in the individual the wholesale harm thus done to society. By its rescue-missions, its reformatory institutions, its households of faith, it rescues, reforms and removes many from the manifold influences which unman men and unmake civilization. Yet here the moulds of sin and vice, crime and corruption, are allowed to remain, and to turn out other generations as bad, or worse than those from whose burnings the brands have just been plucked. There the old or the new plague-spots in the body-politic are left to breed their gangrene of individual and social death. There the saloon-ridden, brothel-bound, misgoverned districts in the very heart of all our cities remain the same old sullen, sodden sources of personal wretchedness and public menace. The man of Macedon voices the cry of the modern city to the modern church, "Come over and help us." The question which modern civilization demands that the gospel shall answer is, "What shall the strong do to be saved?" The problem of the Christianity of our times is to make the church the soul of the city and the city the body of the church. The gospel has but one answer to that question, but one solvent for this problem: If the city repent not it shall likewise perish. The city must believe in the Lord Jesus Christ, and in his cross of social and civic self-denial, if it is to be

saved. Except the city be born again it cannot see the kingdom of God. It is for the churches to believe that the gospel is as applicable for society as for souls, for corporate as for individual life, and then as practically to apply its righteousness and redemption to the saving of the city as they have to the salvation of the soul.

To fulfil Christianity's mission to the city the churches need to cultivate, first of all, a broader conception of the city missionary movement. It must be conceived as the movement of our common Christianity for the city as a whole if it is ever to Christianize the whole city. In so far as our city missions fail to comprehend the city as their field they fail to fulfil the mission of the church to the city. If they do not aim to minister to all classes and every district they cannot serve any one class or section acceptably or effectively. The poorer class and districts will not accept them if they do not aim to reach the richer. Among the richer they will not be so efficient as if the same movement were also directed to reach the poorer. To save any the gospel must be ministered to all. If it is reserved for only some it fails to reach any, for all or none is its Master's mandate. It is not something for one class to give to another, or to the masses. Whoever gives must take. Only what is for all mankind will the masses take as meant for them. To save the poor from spiritual or physical starvation and leave the rich to die of plethora; to prevent the "laboring classes" from exhaustion of overwork and allow the luxurious classes to suffer the atrophy of *ennui*, to make toil a success and not save wealth from failure, to patronize the less privileged class while equipping,

training and enabling the selfishly educated classes to prey upon them, to uplift down-town from its destitutions and deprivations and let down up-town into pharisaism or libertinism, to save the suburb and lose the center — can hardly be the fulfillment of Christianity's mission to the city. So long as "City Missions" stand only for that form of church privilege provided for the poorer and less favorably situated classes by their more fortunate fellow-sinners, and do not also include in their aim and function church extension among the more independent classes, they will come short of being missions to the city. So long as it is the policy of the church to plant city missions principally where they will soonest come to self-support and become tributary to the society's treasury it can hardly claim to be moved by the missionary motive in its work for the city.

Let our city missions, then, stand for the church's prayer and purpose and plan of work for the whole city. Let the city missionary movement include the comity which needs to be shown in locating the new up-town or suburban church as well as the "charity" which is exercised in providing the rescue station in the lowest slum. Let its administrators be capable and courageous enough to grapple with the soul-destroying forces in the community where they establish the soul-saving agencies of the gospel. Let the social economies of the neighborhood and civic responsibilities of the municipality share with the spiritual economies the counsels of this higher court of common council which every city missionary board should aspire to be. This involves the appointment of the church's ablest counsellors to the city mission directory, and

the commissioning of its best trained men and women to its city mission fields. It means more money, more mind, more heart and higher consecration for city missions. It involves, too, a unity of administration in which "church extension," and "city missions" the suburb and the center, up-town and down-town, denominationalism and the Kingdom, social salvation and the salvation of souls, Christian resources and the city's need shall each be related to the other, and all to each.

Next to this broader conception and administrative unity the city missionary movement needs stronger centers, especially in its down-town fields. Both reason and experience recognize Dr. Chalmers' "territorial" plan to be the most effective means known to the Protestant church of our times for the evangelization of the city centers. It included a territory small enough "to be pervaded by the week day attentions of the clergyman," the colonization of a small membership to be the nucleus of a congregation, a Christian neighborhood life and a working force to be recruited from the locality; the districting of the entire territory and the assignment of a lay visitor to every twenty families for weekly visitation; "attractive or centripetal" agencies to draw the people to the churches and "aggressive or centrifugal" agencies to reach out after those not thus drawn in; a weekly meeting for training the workers and unifying the work, and financial support provided as far as possible from within, but supplemented by contributions from without. This plan of campaign succeeded in thoroughly evangelizing one of the worst quarters of Edinburgh, not only Christianizing the people but redeeming the district from pauperism, drink and crime. To such work as this the average

mission and the average church are alike inadequate. The mission is all "gate" and no "way," providing only for birth, not for life and growth. The church is too likely to be all "way" and no "gate," making provision for spiritual culture without having access to or for the unevangelized. A church that is a mission and a mission that is a church, well organized, thoroughly manned, supported as few such fields are able to support the kind of a church needed to save and hold it, is the only God-appointed, man-approved agency for the salvation of the city center. In the country, as well as city, not more churches are needed, so much as stronger churches, whose organized working membership requires the ministry of more than one man to keep them effectively at work, and which can thereby become the radiating centre whence all the outlying neighborhoods may be served with the gospel and thereby made tributary to the central church.

The establishment of such centers as alone are adequate to gain and hold the city are conditioned upon Christian occupation and cooperation. To possess the promised land anywhere, most of all in the city centers, we must occupy it. So is the church taking possession of its foreign fields; it must think as much of the people of our home cities whom we would save, and show it by being willing to live among them. The church cannot possess what she is unwilling to occupy. Foreign missionary consecration is essential to city evangelization. A people willing to live for Christ's sake where he needs them is the ultimate requisite to the saving of the city. Leading the way in which the church will surely follow, little companies of self-sacrificing men and women have, during the past decade,

gone forth from the brightest centers of English and American culture to live in the darkest sections of our great cities. Much have they given and gotten, in sharing not only all they have but all they are with those who need them the most and appreciate them the best. The suggestions of the Social Settlement movement to the administration and methods of our city missions are many and fundamental. If that movement in its present form proves to be only temporary it will be of the most inestimable permanent value to society in two particulars: it will emphasize the practicability and efficiency of a type of service imperatively demanded by the conditions of modern life, and it will incite the churches both to establish this type of social ministry where it has not been attempted, and to reinforce its development where it has obtained a struggling but successful hold upon the church and the community. Christian families, groups of workers and churches will yet be moved more largely to settle the city centers for Christ's sake. When the churches become social settlements themselves in every quarter, doing week-day service for humanity, sanctifying the secularities of life, being of, by, and for the people, the city problem will be solved. For then "the salt" will be "of the earth," "the light" will be "of the world," the leaven and lump will be together and the whole will be leavened.

Even then, much more now, Christian coöperation will be the condition of success. Until city missions learn to serve their church best by serving the city and the kingdom most the city will be more than a match for the mission. And more: until the churches are willing to coöperate, not only with each other in

spiritual efforts, but also with society as it works for the public weal through the established forms of civic power—through the public schools, through the institutional agencies for the relief, reformation, and restoration of the dependent, delinquent, and defective classes, and through the voluntary organization of industry, labor, and philanthropy—the divided forces that make for righteousness and peace cannot prevail. There is a painting at the Columbian Exposition which depicts the new crucifixion. It is the old conception of the descent from the cross, only with modern surroundings. Modern working-men and women are tenderly lowering the bruised and broken form of their truest brother and best friend, the Son of man. But one of them stands with clinched fist raised over against the frowning walls and smoking chimneys of a great modern manufacturing city, as if it had crucified the Son of God afresh and put him to an open shame. When between the clinched fist of toil and the pride and power which employ it that cross of the Saviour and Brother of us all really mediates in righteousness and peace, then, and then only, will there be the New Redemption and a City of God.

HOME MISSIONS.

*THE PROBLEMS OF OUR MULTIFARIOUS
POPULATION AND THEIR PROBABLE
SOLUTION.*

BY REV. WM. C. ROBERTS, D.D., LL.D.

THIS subject appears at first sight somewhat vague and indefinite, for the problems which have near or remote connection with our multifarious population are both numerous and varied. The social ones have been exhaustively discussed by many of our well-known college Professors in the daily and weekly journals of the country. The political problems have assumed a sufficient importance to attract the attention of our ablest statesmen and best patriots. The problems, however, that concern most immediately this Congress of Missions are those which have a special bearing on the progress of Christ's kingdom. Even these are too numerous to be considered in all their details in a paper not allowed to exceed twenty minutes in length. Consequently the speaker will only undertake to set forth those phases of the problems and their solutions which will call out the most thorough discussion of both.

The first great problem that confronts the church and the state at the present time is that of immigration. The number of persons that land annually on our shores is beginning to create uneasiness in the minds of our best men. It rose in 1886 to the enormous figure of 800,000 souls, and fell only a very little below that

during the year ending with June of this year 1893. The annual accessions to our population from this source alone would make a city nearly as large as Brooklyn, or a state with a larger population than that of Nevada, Wyoming, Idaho, Montana, Delaware, North or South Dakota, Vermont, Rhode Island, Washington, New Hampshire, Florida, Colorado, or Maine. If all the immigrants who have landed on our shores during the last ten years were located in the State of Pennsylvania they would make as large a population, lacking 11,401, as that of the Key-stone State, which is, according to the last census, 5,258,014.

This tide of immigration has not only been increasing in volume but growing worse in quality. If it were made up, as in former years, of people from the British Isles, Holland, Germany, France, and Northern Europe, the increase in number would probably excite no special alarm, for multitudes of them spoke our language, professed the Christian religion, admired our civil and social institutions, revered our Bible and respected our Sabbath. They came to us in order to be of us. But those who flock hither in these days are largely different in character and purpose. They are Jews from Russia, Italians from the Sicilies, Bohemians, many of whom are of the baser sort, Poles, long taught to dislike every kind of regularly constituted government, Hungarians, looked upon as revolutionists, Armenians, Greeks and Bulgarians who have had the best elements of their nature stamped out by the iron heel of Turkey, British trade-unionists, French socialists, Austrian nihilists, German anarchists, and idol worshippers from China, India and the Islands of the Sea.

It may be said that these general expressions convey no definite idea concerning the number or the true character of the Russian Jews, Italians, Poles, Bohemians, Hungarians or Austrians. According to the report of the United States Commissioners of Immigration, double the number of Hebrews that now dwell in the Holy Land arrived at the port of New York alone in the year 1891, fifty thousand of them having been recorded at Castle Garden with Russian passports. During the same year 70,776 Italians came to America without being subjected to a rigid examination either by the twelve consuls in Italy or by the officers of the United States at Castle Garden; 41,270 Bohemians of all kinds of character and 27,997 Poles passed through New York alone; 25,201 Hungarians and 27,701 Austrians. It is stated also in the official reports of the United States Commissioners that multitudes of the pauper class, who will never earn their living, are included in the numbers given above. Upon a careful examination of the reports of emigration societies in Ireland it is found that, out of the 43,429 persons assisted since 1851 to emigrate, 39,520 paupers came to the United States. Even these figures do not include the thousands who were aided by such funds as "the James H. Tuke fund," by the grants received indirectly from the government, and by the Irish Female Emigration Fund of Belfast. The same and similar means are resorted to in Great Britain and on the Continent to get rid of the heavy burdens imposed upon their treasury by the pauper classes.

Even this is not the worst feature of the immigration problem. "There are," says a United States Commissioner, "from eighty to one hundred Dis-

charged Prisoners' Aid Societies in Great Britain and Ireland, to the care and custody of one of which every discharged prisoner is committed. When discharged the government pays to the society from £2 to £6, the money which the prisoner is supposed to have earned during his confinement, and these sums are increased by the society, with which the prisoner on leave, if a felon, is generously assisted to the United States, if he can be persuaded to go; and he is generally only too glad to go and leave behind him his troublesome record." "An officer who had the best facilities for knowing made an estimate for me," adds the same United States Commissioner, "of the number of all the felonious criminals imprisoned in Scotland who were assisted to emigrate to the United States, and his estimate was that one-half of them went to the United States by the assistance of the Discharged Prisoners' Aid Societies. This is not confined to the United Kingdom, but evidences of the same practice have been discovered in Germany and other lands. The United States' consul at Bremen writes: "Criminals and paupers have, to my knowledge, been shipped to the United States by the benevolent societies, whose leader in one case has been a government officer." Thus Europe is making our country a dumping-ground for its refuse.

The political and religious views of multitudes of these immigrants remain the same after they have come to us. A few quotations from papers well known and extensively read by the different nationalities will suffice to show that we are standing at this moment on treacherous ground. A blasphemous sheet, entitled the "Freiheit," declares that "authority and State are all carved out of the same piece of wood," and relegates

both to the tender mercies of the devil. The same paper says, "The revolutionist is the irreconcilable enemy of the world, and, if he continues to live in it, it is only that he may thereby more certainly destroy it. He knows only one science; namely, destruction. For this purpose he studies day and night. To him everything is moral which favors the triumph of the revolution, everything is immoral and criminal which hinders it. Day and night may he cherish only one thought, only one purpose; namely, inexorable destruction. Whilst he pursues this purpose without rest, and in cold blood, he must be ready to die and equally ready to kill every one who hinders him in the attainment of this purpose." Another paper, called "Truth," published on our Pacific coast, says, "When the laboring-men understand that the heaven which they are promised hereafter is but a mirage they will knock at the door of the wealthy robber with a musket in hand, and will demand now their share of the goods of this life." Another cries, "War to the palace, peace to the cottage, and death to luxurious idleness. We have no moment to waste. Arm, I say, to the teeth, for the revolution is upon us!" The papers in which these sentiments appear are read in thousands of our German, Bohemian, Polish, and Scandinavian homes. Is it strange, then, that we should begin to see already some of the fruits of such teaching in the revolutionary speeches, lawless outbreaks, and anarchical rebellions in Chicago and elsewhere? Many of the men who seek to destroy society and overturn our most cherished institutions "come to us," says Dr. Hulbert, "not having money enough to pay their passage, nor learning enough to write their names, nor virtue enough to prize

their liberties, nor manhood enough to use their opportunities. These are the people who desecrate our Sabbaths, who corrupt our elections, who misrule our cities, who foment our strikes, who appeal to bludgeons, the torch, dynamite, social and political revolution."

The solution of this problem must be the joint work of the Church and the State. The latter should restrict immigration to those only who promise to become law-abiding, industrious, and desirable citizens; compel their children to attend the public schools, where they may learn what the privileges and duties of American citizens are; deny the elective franchise to all who have not a sufficient knowledge of our language and political issues to cast an intelligent vote, and suppress with a strong arm all disloyal demonstrations as not only absurd, but supremely wicked, in a country governed by its own people.

All the branches of the Christian Church should devote their best energies to the solution of that part of the problem which belongs to them. It is most desirable, if not absolutely necessary, to have missionaries at our ports of entry who can render assistance, give counsel, and afford direction to the immigrants on landing, for the first impressions received of a new country by a stranger sink deep into his mind and last long in his memory. This should be followed by a systematic effort to reach all the children as soon as the parents have selected their permanent place of abode. The objection which is sometimes made, that these children are unfamiliar with our language, should be removed by securing, if possible, teachers who may be able to instruct them from the first in their own tongue. From these pupils should be chosen young

men of intelligence and piety, who should be encouraged to study for the ministry, in order to be able to preach to their countrymen in their own language. Theological Seminaries, like those established by the Presbyterian Church at Bloomfield, New Jersey, and at Dubuque, Iowa, and departments similar to those already existing in Theological Seminaries like the Congregational one in Chicago, should be more largely endowed and better equipped, in order to prepare men to preach not only in German, but also in the other languages which are spoken by tens of thousands of our fellow-citizens. It is not intended by this to encourage the desire, much less to strengthen the tendency, to perpetuate the speaking of any foreign language in our land. It is to be regarded simply as a necessary expedient to be resorted to only as long as men and women of advanced years, and unacquainted with the English language, will come to our shores.

Above all, the Home Missionary departments of our churches must be enlarged and better supported until they have become able to meet the great demands of our growing country. They should undertake the work of reaching the people of every nation and tongue within our bounds with the self-abandonment of an army contending for its own firesides, and with a loyalty to the great Head of the Church equal to that of soldiers who fight for the honor of their king and the salvation of their country. Every lover of his country, east and west, north and south, as well as every Christian man and woman, should be brought to realize it as his bounden duty, his sacred privilege, and even the greatest function of his life, to contribute his full modicum of prayer and faith, funds and encouragement, to

the support of the agencies employed by our churches to bring our land to Christ.

The second problem arising from our multifarious population is the evangelization of the Indians. Their number is not great, but their condition is peculiar. They have been reduced by war, deprivation, and contact with white settlers to a quarter of a million. Against their will, and in violation of their native instincts, they were some years ago placed by the Government on separate reservations. This, no doubt, was a wise precautionary measure against all possible union of the tribes for the purpose of war or plunder. But, on the other hand, the country west of the Mississippi has by this means been dotted in all directions with settlements of belligerent and degraded red men. Many of these have been robbed by the Government officials, thousands of their most capable, if not their most hopeful ones, have been killed by the army, and all of them have been more or less corrupted by unprincipled speculators who have lived among them and intermarried with their families. In consequence of these, and many other influences that need not be mentioned, the Indian Reservations have in many cases become fetid pools that send up poisonous exhalations which destroy all that has been fair and good in their lives and native customs. Even those who are generally known as the five civilized tribes are only beginning to emerge from their state of barbarism. They hardly know what they have a right to call their own, and do not feel certain that they can keep what is known by all to be theirs. Their want of confidence in the Government and people of the United States forms almost an insuperable barrier in our way of doing them good. In close connec-

tion with this the Government has lately concluded to pursue the policy of taking the Indian children out of the schools that have been carried on by the churches and placing them in schools of its own. The result of this must be the elimination from their course of study of the most important element in the civilization of any people. This may not be the fault of the Government ; nevertheless the fact remains that mere secular education will make the rising generation of Indians only better able to earn a living, but more degraded in many respects as citizens.

The solution of this problem also must be the joint work of the Church and the State. As far as practicable the State should strive to restore the confidence of the Indians by treating them with strict justice, if not with kindness, carrying out to the letter every contract made by their representatives, and by showing that the primary and industrial schools established on, or near, their Reservations are intended for their elevation and highest good.

Knowing that these children have not had the opportunity of learning from their birth, like those of civilized citizens, the principles of morality and religion, the Government should feel bound to introduce into the courses of study in all their schools a large amount of Christian ethics ; for without this Indians cannot be taught their duty towards their Government or their fellow-citizens.

The churches, notwithstanding the change mentioned in the policy of the Government, should not abate one jot or tittle in their zeal or efforts to elevate these heathen natives of our soil. If the State be unable or unwilling to furnish them with moral or

spiritual instruction, let the religious teacher be sent them by the Church in order to make up the deficiency.

No one will deny that the heathen of India, China and Africa, have strong claims upon us, even on the score of the brotherhood of man; how much greater claims upon us then have these aborigines of our own country! Consequently, a mere sense of obligation and patriotism, not to mention love for Christ and the souls of men, should prompt the churches to increase their efforts to fit the American Indian to take his place as a citizen of the Republic and a member of the church of Christ.

The third problem connected with our multifarious population is Mormonism. By its rank growth and great luxuriance it betrays its American origin. Though the number of Mormon adherents does not exceed perhaps 200,000, both in Utah and the regions adjacent thereto, yet they assume a greater importance as a part of our national life than a million or more in other sections of the country. They form an *imperium in imperio* of the most despotic sort. And this empire is based on Bible principles to an extent sufficient to control the consciences of its citizens. In spite of that, the whole system is a menace to society. For its doctrines and practices are aiming a deadly blow at the family, or the unit of society, by the establishment and encouragement of polygamy; at the church, by substituting the vagaries of Joseph Smith for the oracles of God; and at the State, by dishonoring its flag and defying its authority. The people have been persuaded by their leaders that they have been appointed of God to fulfil a great mission; namely, to bring our land, and through it the nations of the earth, into subjection to their theo-

cratic government. This introduces into our population an element that is difficult to manage. They have sworn that they will fight their way into a political condition independent of the United States Government, that they will restore patriarchal customs condemned by our Lord and opposed to the laws of the land, and convert in a few years the whole nation to their faith.

For the purpose of securing their independence they are fortifying themselves amid the fastnesses of four or five great States and Territories in the Rocky Mountains. They have defied, and more than once defeated, the United States forces in the dark and difficult passes of Utah. But finding that they are unable to cope with our soldiers they have changed their tactics to cunning devices to corrupt our legislators. From what they have already accomplished they have grounds to hope that they will some day gain their end. One of their leading bishops says, "Our vote is solid and will remain so. It will be cast where the most good will be accomplished to the church. Then in some great political crisis the two political parties will bid for our support. Utah will then be admitted as a polygamous State and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We already possess the ability to turn the political scale in any particular community we desire." This is not the dream of a Mormon enthusiast, for even a late Vice-President of the United States wrote, between ten and fifteen years ago, "With Utah overwhelmingly dominated by the Mormon Theocracy of their established church, and

wielding also, as they claim, the balance of power in the adjoining Territories (now States), this Turkish barbarism may control the half dozen new States of the interior, and, by the power of their Senators and Representatives in both branches of our national legislature, may dictate in time to the nation itself."

Their hopes of accomplishing this object are based on three things: first, on the righteousness of their cause. The great majority of them believe that God is on their side, ready to fight their battles. Second, on their rapid growth by means of large accessions of converts from the States and foreign countries, and of unprecedented illegal and natural increase. They support more than three hundred missionaries who labor in season and out of season, at home and abroad, to bring about the just mentioned result. Third, on what they regard as a well-founded expectation of being admitted soon into the sisterhood of States.* When the growing corruption of our political parties is considered, it is by no means certain that they will not accomplish this end. Though the nation may speak to-day of Mormonism as a hideous monster of the past, crushed by the last administration, yet to-morrow political necessities and constitutional limitations may be cited to excuse for years its toleration. Who, with a full knowledge of our politicians, would be willing to predict that Utah will not in the very near future be admitted into the Union, and thereby be empowered by Congress to manage its own polygamous affairs?

The solution of this problem, again, must be the joint work of the Christian and the statesman. Neither

* This statement was made in June, 1893.

the bill introduced in Congress by Judge Edmunds, nor its subsequent modification by that body, can wholly remove this cancerous malady from our body politic. Both have been of great service, and will continue to be so long as the federal courts and the executive officers of Utah will do their duty. With all this, the people have not yet been compelled to discontinue their illegal practices. Some of them undergo incarceration at the hand of the United States officials in preference to incurring the ill-will of their spiritual advisers. Thus the legal phase of the Mormon problem is not yet entirely solved. To supplement this the church must bring all her powers to bear on its moral and spiritual phase. As this problem is largely a religious one, it is natural to expect that the major part of the work will devolve upon the church. Much has already been done. The beautiful valleys of Utah are dotted with mission chapels and evangelical churches. Their preachers and teachers have already diffused too much light for the continuance of many of the atrocities of Mormonism. The rising generation is beginning to throw off the despotism of Brigham Young and to call for greater civil and religious liberty. Not a few are beginning to cherish respect for the Stars and Stripes and put faith in our republican institutions. Thousands have apostatized from the religion of their fathers, and not a few have become active and valuable members of our evangelical churches. Scores of their towns have caught gleams of gospel light and felt the transforming power of the Holy Spirit. Such hymns as "Jesus, Lover of my soul," and "Just as I am, without one plea but that Thy blood was shed for me," are cheering the firesides of Mormon homes as well as the

dwelling of Gentile sojourners. They are hummed over the infant's cradle by the busy mother, and fragments of the refrain are whistled by the gleesome schoolboy even through the streets of Salt Lake City.

The last problem I shall mention is the alarming growth of our cities. For many years there has been a rush of people, both native and foreign, into our great centres of population. This is a serious menace of our best interests. The cities seem to possess a peculiar attraction to our foreign fellow-citizens. "Our fifty principal cities contain," according to Dr. Strong, "39.3 per cent. of our entire German population and 45.8 per cent. of the entire population, but 23 per cent. of foreign. While a little less than one-third of the people of the United States are foreign by birth or parentage, sixty-two per cent. of the citizens of Cincinnati are foreign, sixty-nine per cent. of Cleveland, seventy per cent. of Boston, eighty-eight per cent. of New York, and ninety-one per cent. of Chicago."

The effect of this is the introduction into our centres of mental activity and civilization of a large infusion of customs which are exotics on American soil and destructive of our morals and simple habits: the opening on the corner of nearly every street and alley of the brilliantly lighted liquor-saloon, whose pauperizing power and demoralizing influence on the old and young cannot be computed; the planting in every ward of low theatres and gambling dens in which characters are ruined and fortunes lost; the fitting up of garrets and cellars where murderers and assassins may meet and forge their weapons of burglary and death; the opening of halls in which treason is hatched and incubated until it brings forth anarchy and revolt; the erection of

club-houses where the unprincipled politician makes up his slate for nominating conventions, his plans for the distribution of offices and his bargains for votes; the building of palaces in which is crowded everything that dazzles the eye and tempts the appetite, and the springing up of numberless dens of poverty and wretchedness. The wretchedness and poverty of European cities described in "The Bitter Cry of Outcast London" will be ours at no distant day if the tendencies just described are left unchecked. "Few in America have any conception," says the writer of that book, "of what these pestilential human rookeries are, where tens of thousands are crowded together amidst horrors which call to mind what we have heard of the middle passage of the slave-ship. To get into them you have to penetrate courts reeking with poisonous and malodorous gases arising from accumulations of sewage and refuse scattered in all directions, and often flowing beneath your feet; courts, many of them, which the sun never penetrates, which are never visited by a breath of fresh air. You have to ascend rotten staircases, grope your way along dark and filthy passages swarming with vermin: Then, if you are not driven back by the intolerable stench, you gain admittance to the dens in which these thousands of beings herd together—eight feet square! That is about the average size of very many of these rooms. Walls and ceilings are black with the accretions of filth which have gathered upon them through long years of neglect." What a picture for contemplation!

Not only foreigners flock into our large cities, but the natives of our rural districts also. A process is going on that will, if not arrested, work untold injury

to our pure and prosperous country districts. Farms are exchanged by the hundred in New England and elsewhere for homes in the cities. The process is going on at an alarming rate. "Of the 1,502 townships in New England," according to a statement in the "New Era," "932, or 62 per cent., were in 1890 more or less depleted. In New York 69.5 per cent. lost population; in Ohio, 58 per cent.; in Indiana, 49 per cent.; and in Illinois 4 per cent. This condition of things exists to a considerable extent even in the newer States beyond the Mississippi.

If this is allowed to continue, we need no prophet to foretell some of its blighting effects upon the fairest and the most highly favored portions of our country. The withdrawal from the active business of the farming community and of the villages will make society less attractive and property less valuable. Mortgages will multiply, sheriff's sales will increase, and everything that has a market value will tumble. Business will go to the large places, to the detriment, if not to the destruction, of the small towns and villages. This decrease in the population of the country will tend in the near future to isolate those that remain, so that they will deteriorate physically, morally and religiously. We have an example of this in the Mountain Whites of North Carolina, Kentucky and Tennessee. From the large number among them of such names as McDowell, McClean, McCurdy and McManus, it is believed that they were originally of Scotch and Scotch Irish origin, but, being widely scattered and living for many years beyond the great currents of travel, they have sunk almost into barbarism. Their present condition is acknowledged not to be due to their antecedents, but to

their isolation. "Like conditions," says Dr. Strong, "have produced like results in many other parts of the world, and would prove as operative in Massachusetts and New York as in Eastern Tennessee and Northern Alabama. Indeed," he adds, "I know of a town in one of the older New England States where such conditions have obtained for several generations and produced precisely the same results: the same large families of twelve or fifteen members, the same illiteracy, the same ignorance of the Christian religion, the same vices, the same marriage and divorce without reference to the laws of God or man, which characterize the Mountain Whites of the South." Shall this be allowed to become the general condition of our rural districts?

The only other result of this rush of people from the country into the city is the exchange in many cases of the intelligent native population for ignorant immigrants from foreign lands. This has been going on for years. Within the memory of multitudes still living, the farmers of New England were reared in the good old ways of the Puritans. No spires save those of the churches of the Reformation could be seen anywhere and no bells except those of the far-famed meeting-house invited them to worship God. But what do we find there to-day? The great majority of people are foreign born, many of whom do not believe in the religion of the Puritans. For, according to the census of 1890, the Romish church claims one million souls in those six States. If this be true, they outnumber those of all the Protestant churches combined. Hence the startling declaration sometimes heard that New England has become Roman-catholic. It is sad to think that the homes of the children of those who

fled from the oppression of Romanists are gradually falling into the hands of the descendants of their oppressors. But is this to be wondered at? A few years ago made a translation of the charge delivered by the Archbishop of Quebec to a company of Catholics on departing for New England. He told them, in terms which they could not easily forget, that they must not become citizens of the United States, but remain propagandists of their faith. All the way from the Esplanade on the banks of the St. Lawrence to Portland and Boston, the words of the prelate rang in their ears. They have faithfully obeyed the injunction, as results abundantly show. From that day to this the ignorance of Romanism has been gradually supplanting there the intelligence of Puritanism.

I am unable to name the persons or the bodies that are to solve this problem, for no practical solution of it occurs to me at the present time. I can only call the attention of my hearers to its importance, that efforts may soon be made to find the true solution.

HOME MISSIONS APPLIED.

BY REV. S. S. WISHARD, D. D.

THE representatives of the various phases of philosophy and religion who have given utterance on this platform to their best thought have magnified the importance of the themes discussed. They have done well. But surpassing them all in interest and importance to our own country is this theme of Home Missions, that touches and transforms the heart and conscience, and therefore the life, of our nation. You have listened to their addresses, it will now be in order to consider the subject of

HOME MISSIONS APPLIED; OR, HOME MISSIONS
ON THE FRONTIER.

It will be difficult, however, to find the frontier of the United States. It is a geographical line which has practically vanished. It was once visible. It had a movable, if not a local, habitation. It crept westward from Connecticut through New York, Pennsylvania, Ohio, Indiana, Illinois, Iowa and Nebraska, climbing the Rocky Mountains until it was met by the returning tide from the Pacific Coast. The gentleman who affirmed that he "was born at Cape Cod, all along, up and down the shore," has helped us to the phrase which we need. The frontier of this country, what remains of it, is lingering "all along" the Rockies, "up and down" their summits and slopes. Though rapidly vanishing, we may by accommodation speak of Home Missions on the Frontier.

I. MARK THE DIFFICULTIES OF THE FIELD.

They are unlike those which confronted our fathers, who moved from the east westward in colonies, with their ox teams and a few cattle and sheep following. They located in settlements where it was comparatively easy to associate them in religious worship and service. They naturally congregated, but on our frontier the law is segregation. We discover our first embarrassment,

1. *In the scattered condition of the population.* A fertile valley, thirty or forty miles long by two or three wide, contains enough people to form the nucleus of a vigorous and growing church if they were located within a compass of four or five miles. But they are threaded along the beautiful stream that gives life and fruitfulness to the valley, separated from each other by miles of inconvenient distance. To reach the people the minister must have half a dozen preaching places, and so lose the power of numbers and coöperation. The next settlement is forty miles away over the divide. It is a mining camp. The people are as unlike the tillers of the soil in the valley as if they dwelt on another continent. They are miners from all the ends of the earth, speaking a dozen different languages and having as many dissimilar antecedents. This missionary must cross the range. He does it summer and winter, and not unfrequently in the teeth of the storm and at the peril of his life.

The isolation of the populations in their own settlements, and of the settlements from each other, involving distances of travel for the people and the missionary, is such that our eastern friends cannot ap-

preciate. We are frequently called five hundred miles, the distance from Chicago to Pittsburg, to supply a small church for a single Sabbath. Of course we run the Sabbath service on through the mid-week, as a compensation for the long journey.

There is on my desk to-day an invitation from a home missionary in upper Montana asking for a service in the baptism of his home-missionary baby requiring a journey of 976 miles. The interference of this missionary conference alone could prevent the acceptance of the invitation.

You will understand that the time consumed in these long journeys is taken from the study, and from important pastoral work. And although the missionary obeys the injunction, "As ye go, preach," yet the separation of the people is found to be a serious difficulty in the way of the most rapid and successful work.


2. *The reasons that have located these settlements* add to the difficulty in the way of reaching them with the gospel. There are two reasons which determine the location of homes in a new country. One is that which actuated Abraham, who "by faith, when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." The other reason is that which moved Abraham's kinsman in the choice of a home for himself and family. He followed in the shadow of Abraham's faith until his vision caught sight of the "well watered" plain; thenceforward Lot chose to walk by sight and not by faith. He instantly became a pioneer, a frontiersman, *for revenue*. Western New York, the best portion of Pennsylvania, and the Western Reserve in Ohio were early settled by men and

women who came out of their eastern homes, not only to better their financial condition, but also to plant the church of Christ, to found Christian schools and colleges. They came to transform the moral wilderness into the garden of the Lord.

The church was planted, firm and strong, on the first day of their arrival on the frontier; whatever else was done or not done, the gospel was preached, practised, and firmly rooted among the people, bearing legitimate fruit in the fulfilment of the purpose which brought our fathers from their eastern homes. "For God and our country" was the motto.

But the conditions have changed to-day. The pasture lands, the gold and silver magnets, the visions of wealth and luxury within easy grasp, have rushed in to obscure the higher motives.

As a rule, with some noble exceptions however, men do not go to the frontier now to carry the institutions of the old eastern homes—instead many have gone to get rid of the restraints of Christian society—but more especially to amass wealth. They are a part of that mighty host to whom Paul uttered the timely warning: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Some, who stood well in the churches in the east, in their haste to be rich forgot to take their church letters with them, or even their Bibles; instead, the pick and shovel and revolver—with plenty of ammunition—constitute the standard outfit, with exceptions. In the soil of these reasons for seeking a western home the missionary does not find the most congenial lodgment for the seed of the kingdom.



3. *The business occupations* of large numbers of the people are equally antagonistic to successful missionary work. Outside of the large commercial cities of Utah, Idaho, Wyoming and Montana, the people in the mountains and valleys are engaged in herding, mining, salooning, and gambling. There are the ordinary agricultural populations scattered through the fertile valleys that are accessible, only they are disadvantageously separated; but these are not the moneyed people. The men of means—and that implies influence, where wealth is regarded as the chief good—are in one of the other occupations.

The herding business develops the Bedouin life. The average herdman is a sort of roaming free-booter of the American type, when he is not a foreigner. He has no Sabbath, no rest day, no evening or morning, no associations with men. He is a little more intelligent than his flock, decidedly more savage. He is an out-door hermit, avoiding the habitations of men, wandering away with the brooks and streams into the grassy plains. He has none of the characteristics of the shepherd boy who sang, "The Lord is my Shepherd," then laid down his shepherd's crook and received instead the sceptre of Israel's empire. He is a law unto himself—owns every place on which the sole of his foot can tread. Woe be to the man or men who assert antagonistic rights. When he gathered his clans last year and began the execution of his self-enacted laws he shook the very foundations of the commonwealth. Taking his occupation all in all, it is not conducive to the advancement of the gospel; it is not in line with the shepherding to which God has called the Home Missionary.

Mining, as we find it on the frontier, though a legitimate business in itself, is attended with such sore temptations and abuses that it stands athwart the path of the Home Missionary in his spiritual work. There is in the occupation of mining enough of the element of chance to transmute the ordinary steady-going business man into a dreamer, a creature under the sway of the wildest fancies. That man on the mountain-side, with his pack-horse, lariat, tent and skillet, pick and shovel, is playing a fearful game of chance with all the world about him. In his poverty he is on the verge of untold wealth; he would not exchange the fascination of his dream for a large bank account. Through and beyond the sand and gravel which he is removing with almost infinite toil he sees wealth untold, an affluent home adorned with the treasures of culture and art, neither of which he has the capacity to enjoy if he possessed them. I have seen him at seventy years, in midwinter, sitting in thin apparel close to the hotel fire, without friends, without ordinary comforts, without money to pay for a night's lodging, but reading in the hope of to-morrow the golden promises of wealth and comfort. He had a far-away look in his eye, an air of unconsciousness about his person, absorbed with a dream that had fascinated him for fifty years. He was a miner, a typical miner, developed into a prospector. We meet them on every mountain-side, of all ages, in all stages. While corporations enrich themselves, the miner is a cork bobbing on the wave of a fortune which his own fancy has created. His occupation has demoralized him, and rendered him as incapable of appreciating the gospel as the frivolous Esau was of his birth-right.

HOME MISSIONS APPLIED.

Where the mining plant is located, and is crowded with its hundreds and thousands for its stockholders, the saloon rises to oppose our gospel work. It selects the best location in the mining town, obtains the most costly and attractive equipments, and adds to the temptations of the intoxicating cup the adjuncts of the gambling-table. While this mill of the demons is grinding the souls of men into the hopper and grinding them to powder the missionary is kindling a light in the surrounding darkness; but his toil is against odds so far as visible forces are concerned.

4. *The sweeping tide of secularism* comes in with all these antagonisms to our work. In no part of the country do its currents rush on with such impetuosity, or at least with so little resistance, as on the new mission fields. Like some swollen river the channel is suddenly broken from its old channel and is cut away from the homes and hopes of the dwellers upon its borders, so this wild and terrible flood of secularism threatens to sweep away all resistance, human and divine. To change the figure, it has chained the wheels of some of the most important industries of our country—industries which have led all others in the rapid development of our national resources. The organized and incessant operation of railroad travel is a most powerful manifestation of the sweeping secularism. While aiding in material development it grinds under its ponderous wheels the life and in some places the possibility, of spiritual development. These mighty financial corporations that sweep the continent and know no day but the secular day and no motive but the money motive, no rights of the laborer but such as will enrich the corporation, no God

Mammon, no principle but that of self-emolument, are resisting our missionary work and trampling out the very conscience and life of the people. While the Home Missionary is preaching obedience to God this corporation is preaching disobedience, and is enforcing its preaching by all the necessities of the laboring classes. While the missionary is preaching, "Thou shalt not steal," God's choicest gift to our race and our country, and especially to the toiling millions, the Sabbath of rest, is stolen, taken from those who can least spare it. Here is a railroad town in upper Montana with several hundred inhabitants. Secularism built the town, then chained it to the engine by the strong coupling of the necessities of every man and woman and child in the town. The call of the church-bell is drowned by the clang of the engine-bell and the shrill cry of the locomotive whistle. We organized a church of women, but the men were held to Sunday toil and were not permitted to respond to the call of the gospel. The grip of secularism is so relentless that we can scarcely find men enough whom we can use for officers of the churches.

5. *Mormonism and its fruits* confront us in our home mission work on the frontier. It has taken possession of the beautiful territory of Utah, and by a majority of from ten to fifteen thousand dominates the political, social and moral life. It has moved into Southern Idaho, has sent strong colonies into Wyoming, New Mexico, and Nevada. Mormonism holds the balance of power in the two States of Idaho and Wyoming, and is able to make itself felt politically in Nevada and New Mexico. It is a polytheistic, idolatrous, political machine, adroitly organized and offi-

cered and under the supreme control of one man, who claims to be the prophet, seer, and revelator of Almighty God to all the people of the world. As a system, Mormonism is an artful compound of Buddhism, Confucianism, Paganism, Old Judaism, Spiritism, Materialism, Roman-catholicism, Jesuitism, and Free Masonry, employing the terminology of the Bible and masquerading before the world as the only true religion. Its assumptions of infallibility and temporal power are not surpassed by that of the Pope of Rome. The President of the Church speaks by divine revelation. He holds the keys of authority; he can bind or loose. The standard statement on this subject of temporal and spiritual power is given to the world in the following language, which has never been repealed or modified:

"This priesthood, including the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth, the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint presidents, governors and judges, and to ordain or anoint them to their several holy callings; also to instruct, warn, or reprove them by the word of the Lord." (See "Key to Theology," page 70.) I may not take time to present to you the horrible doctrines taught and rites practised by this sect.

You should, however, know that the Mormon church has stoutly resisted all efforts to preach the gospel among the Mormon people, first by threats and violence, then by misrepresentations of our missionaries, by persecution or ostracism, and every possible way of obstruction to our work. The spirit of the system has

not changed, nor can it while its doctrines remain unchanged. There has been a modification of some of its methods. The tiger claw has been slipped into the velvet glove: the profession of loyalty and toleration has gone forth to the world, but not a single doctrine has been changed or modified. But you ask me, "Has not polygamy been prohibited by the first Presidency of the Mormon church?" By no means; the revelation professedly given to Joseph Smith on the subject of polygamy stands unrepealed. Two years ago the first Presidency of the church advised the people to conform to the laws of the land, and cease to practise polygamy for the present. This was not a command, but advice; nothing more. The doctrine is held as tenaciously as in the days when the people had full liberty to practise polygamy. It is a fundamental doctrine of the system, the doctrine on which is built the Mormon scheme of exaltation and their whole system of polytheism. Here, in polygamy, is the basis of their doctrine of God, which they state thus: "What I am God once was, what God now is I shall be." Give up the doctrine of polygamy? Not until the system is abandoned. Not until every Mormon gives up the cherished doctrine that he is to be a god, ruling and reigning in some distant empire. Nor is the practice of polygamy abandoned. Said a Government officer to me recently, "Nine-tenths of the polygamists in the out-lying towns are still living in polygamy, in violation of the Edmunds-Tucker law."

This mongrel system of all the false and effete religions, the crowning piece of satanic ingenuity, presents a more insuperable barrier to the progress of the gospel than the worst form of heathenism; and for this reason: it uses the phraseology, the very language, of

Scripture, but with perverted meaning, wrested from its connection, so artfully misconstrued that it has "changed the truth of God into a lie and worshipped and served the creature more than the Creator." When you preach to an average audience concerning God, man, sin, repentance, faith and salvation, the man instructed in the doctrine in the Mormon church has no conception of the true meaning of these terms. Hence the difficulty in the way of winning this deceived people to the knowledge of the truth as it is in Jesus.

Thus, that you might the better conceive the magnitude of this home mission work as we attempt it on the frontier, I have briefly set before you the *scattered condition of the frontier populations, the motives of gain which have led them to the front, the occupations in which they are engaged, the mighty forces of secularism and the delusions of Mormonism* which confront us on every hand. You will therefore be interested to know

II. HOW WE UNDERTAKE TO MEET THESE OPPOSING INFLUENCES.

1. *We recognize them.* Your missionaries do not shut their eyes to these opposing forces, but undertake to ascertain just what they are and how powerfully they antagonize the gospel. They recognize the importance of a correct diagnosis in order to the proper application of curative remedies. "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" It is of the first importance to know both the strong points and the weak points of all these opposing forces.

2. We remember also that "*there is nothing too hard for the Lord.*" When he called his servant to build the waste places he said, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The resources of truth in the hands of the Holy Spirit turn and overturn all that opposes itself to God. This great home mission work would be a hopeless undertaking were it not God's work. The difficulties would have been insuperable had not God promised that "Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain."

3. *The missionary believes in his equipment.* He knows that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

"The exceeding greatness of his power to usward who believe," the power that wrought in Christ when God raised him from the dead, is still pledged to those "who endure hardness as good soldiers of Jesus Christ."

They sing with the grandest missionary of the ages, whose robust faith, masterful courage, and unflinching joy in the Holy Ghost are a priceless legacy, "*None of these things move me.*" God, who sent his servant Moses to break the power of Egypt's sceptred king, gave him the rod of promise and the hand of faith with which to wield it. The outfit was very simple, but complete. Every home missionary has the same equipment—the unflinching promise of God, and the hand of faith to use it. He goes preaching Christ crucified—the power of God and the wisdom of God.

4. *We take men as we find them.* On the plain, in

the mine, in the hotel, on the stage-coach, in the cabin, or even the dance-hall. We do not wait for the people to come, but go for them. "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" We do not wait for men to clean up, mollify, or reform. The gospel is the fuller's soap, the refiner's fire. It reforms by regenerating, it cleans up by creating a clean heart. All outward medication is mere trifling. The word of the Lord is the fire and the hammer, more marvellous in its effects than the ponderous crusher in the mining mills. It is the divine separator, parting the gold from the dross, and determining the true value.

5. *We push our work.* We must. The ranchman is pushing, the herder, the miner, the prospector, the saloonist, the gambler, even the tramp is pushing; and the highwayman who suspects you of carrying concealed values, if the opportunity tempts, will push his gun into your face. Everything, even the frontier itself, is pushing on and out; the missionary *must push his work* with more than human energy. Downy pillows and easy chairs have not found him on the border, and if they had they would find their occupation gone. The traditional family horse and carriage have not reached us yet, and probably never will, jogging at their present pace. The nimble cayuse, with his endless coil of muscle and nerve, is the only creature with the gift of gait adapted to the pushing of this missionary work. He is a dangerous adjunct to our work, but his supreme gift—his *go-ability*—brings him into requisition.

6. *Our missionaries hold on to their work.* They

are men with the gospel grip. A gentleman of another denomination was bewailing the lack of achievement among his brethren; said he, "They average about eight months in a field." They have just time enough to settle and unsettle, which means perpetual unsettlement. The gentleman who transplanted his shade trees every spring failed to secure the shade; rooting is essential to both shade and fruitage. Our missionaries in Utah have grand staying qualities. That would be expected. Utah is the last place for any minister to go for the purpose of experimenting. Our transplantings come only when the exigencies of the work demand it. Our men have been in their fields three, five, seven, thirteen, fourteen and sixteen years. Two of our men are working their gospel batteries where they planted them thirteen and sixteen years ago. Another in twenty years' service has only removed his gun six miles away, to get a better range on the enemy's works. "With step firm and steady" we have pushed forward the work. You will be asking me—

III. WHAT IS TO BE SAID OF RESULTS?

1. I answer, *They come*, and are coming faster if our brethren in the East will help us to the sinews of war. Our beginnings were small, and encumbered with discouragements. You have read the fiction of the church in Montana organized of one man and his wife and a traveller staying over night, who departed early next morning. To complete the embellishment of this myth it should have been added that that husband and wife were divorced next day. This piece of modern romance has, however, been pretty nearly realized. In Utah, where the missionary transformed the dance-hall

into a place for preaching, making the seats with his own hands, gathering a few pupils as best he could—where he walked in the middle of the streets as a matter of personal safety—we now have an academy worth six thousand dollars, a principal and three assistant teachers, with over a hundred pupils: one of the teachers, converted from Mormonism, now a capable and growing worker; we have a competent and courageous pastor working in harmony with our educational forces in the academy, and the Home Mission Board is giving us over three thousand dollars a year to carry on this work.

What is true of Mount Pleasant is true in kind of twenty-five other mission stations in Utah and Idaho. These twenty-six mission stations, four of them having in their midst well-equipped academies, have gathered for Christian education two thousand three hundred children, mostly from Mormon families. On this same field we have thirty-four churches with nearly twelve hundred members. A little more than twenty years ago a young graduate of Auburn Theological Seminary, Rev. Josiah Welch, began in the loft of a livery stable in Salt Lake City the work which to-day employs twenty-eight ministers, more than sixty teachers, and by the grace of God is transforming the plague spot of the nation, the habitation of dragons, into a delectable land, where the tongue of the dumb shall sing, where waters shall break out in the wilderness and streams in the desert.

2. *A little wider review of results*, taking one denomination alone as an example, is worth our consideration. Twenty years ago, the whole Rocky Mountain region, embracing New Mexico, Colorado, Wyoming,

Utah, Idaho and Montana, had but a single Presbyterian synod. The synod of Colorado covered this vast territory, having four Presbyteries, 32 ministers, 37 churches, and nine hundred and ten members. The Central Presbyterian Church of Denver, that had then 37 members, now reports 1,045; more than the entire synod embracing that vast territory twenty years ago. The First Presbyterian church of Salt Lake city numbered fourteen members at that time, it now has a membership that exceeds all the Presbyterian hosts of New Mexico, Wyoming, Montana and Utah of twenty years ago. The one synod of that date has grown to four; the four Presbyteries have grown to thirteen; the thirty-two ministers are now 179; the 910 communicants have increased to twelve thousand one hundred and eighty-seven. The contributions to home missions from all that vast field twenty years ago were \$2,041, to foreign missions they were \$116; making the sum of \$2,157 for missions at home and abroad. This sum has grown to \$9,155 for home missions and \$7,366 for foreign missions, and aggregating \$16,521 for home and foreign work during the last year. The progress in Christian education has kept well up, and has been the right arm of power in home mission work. The old prophecy is fulfilled: "There shall be a handful of corn in the earth in the top of the mountains; and the fruit thereof shall shake like Lebanon." The few young people once gathered in our mission schools in New Mexico now number 1,500; in Utah they have grown to thousands, and are taking their place in the ranks of our teachers and ministers. Colorado has supplied herself with Christian academies and colleges; the same is true of Idaho and Montana; and with our schools and

academies in Utah we are waiting, praying and working for the coming of the college.

The future of this Home Missionary work rises before us with great promise for our beloved land. It will soon wipe out the frontier entirely—or transfer it to Alaska. The region where the conflict is being waged to-day is destined to become the central empire of our country. Its material resources have scarcely been touched, are already entering the politics of the nation. The wisest statesmen are unable to forecast the effect of the changes that are rapidly taking place.

I do not unduly magnify my office when I venture the affirmation that the Home Missionaries of all the Christian churches of this land are a mightier factor in securing the welfare of the nation than the Congress of the United States. While our representatives are engaged with the important questions of finance, of international comity and of Statehood for our Territorial area, the missionaries are carving out the material which alone can make American Statehood possible. If we could be heard in the national Capitol we would say, "Give us a little more time, gentlemen. You cannot manufacture an American State from mud and boulders. We must have a certain quantity and quality of manhood, a manhood endowed with intelligence and conscience. To mould such material for our newer commonwealths is the great and exalted mission of the churches of Christ, through their missionaries on the frontier."

The achievement must be made. It is a struggle for life. The mighty forces of evil are tremendously in earnest. Said a gentleman recently, "Eight out of ten of the young men coming here unregenerate break

down in morals." They fall by the wayside, or, treading for a few days on the verge of perilous depths, go over.

The Home Missionary has "come to the kingdom for such a time as this." After a survey of one of these western towns he plants the gospel guns in the only available position, in the only public hall—and that is over a saloon. Quietly his work begins. There are almost always a few who have not bowed the knee to Baal. They welcome the missionary as they welcome the rain on those arid mountains. Face to face the little mission band and the saloon meet each other. The saloon has the money, the depraved appetites of men, the preëmpted ground and the crowd, but the missionary has the ear, the heart and the hand of the mighty God of Jacob. He has the sword of the Spirit and the hand and courage of faith to use it. He holds in his grasp the conscience of the vilest sinner, and the skill to awaken those blessed childhood memories that follow men as they wander from God. To sight, the contest is an unequal one, but to faith the results are assured unto righteousness. The financial resources of iniquity are large, while those of righteousness seem meagre. There is a bare support for the Home Missionary, which would fail many a time but for God's ravens, while thousands of dollars pour into the saloon.

The little flock that God is teaching to "fear not" must skirmish around for boards and a few crippled cast-off chairs to accommodate their growing circle. The fat saloon, with its costly mirrors, blazing chandeliers, clinking glasses, blaring music and hilarious crew, challenges the home mission poverty and the upper room. The visible chances are in favor of "the lower

regions." To faith the battle wears a different hue. Believing prayer not only reaches upward, heavenward, but downward, perditionward.

The report goes out that one of "the stars that Christ holds in his right hand" is shining in that upper room over the saloon. The rumor draws. The ranchman who had long skulked for want of a leader creeps out of his place of concealment, miles away, and on a bright Sabbath morning is found in the small audience in the upper room. The singing and prayer awaken strong emotions, and while the sweet story is told a mighty ferment is going on inside the rancher's jacket. He can scarcely follow the preacher for the crowd of memories that rush in upon him. For ten years he has heard nothing so sweet, so homelike, so refreshing. The message of life drops deep within and plays with the very fibers of his soul. The old memories of mother, home and God, begrimed by the dust and toil of years, are swept clean once more.

There is a sweet breaking up in that rugged soul, and the tears of penitence rain down upon that bronzed face. He does not want to do it, nor refrain from doing it. The clay in the potter's hands is receiving the divine fashioning. One more recruit is enlisted for God and Christian civilization, and all the ranch goes with its owner into the growth and power of that little flock. No cathedral, with its silver-tongued preacher, its thundering harmony of music, its stately ritual and responses, is more resplendent with glory, with mellow touches from the heavenly world, than that little upper room over the saloon. As the work goes on, faith exclaims, "We must have a shelter for the flock. God has done great things and can do greater. Let us give

him a chance;" and before the old year dies there is a home of worship. The bell is hung in the tower. It "rings out the old and rings in the new." The lighthouse of gospel civilization is flinging its rays across valley and mountain. The fight is pushed into the enemy's country. It is march and battle and victory, slow but sure. Civilization has come in. The machinery of government is set up and is grinding the lawlessness out of anarchy.

We want, and are now waiting for, a larger force to push the work of missions and Christian civilization. O for the young men who are willing to count in the ravens as God's almoners, who are willing to take standing room where there is only room to stand, who can not only discover but create opportunities! God knows their names, where they are and what they are doing. He is waiting for them to volunteer. They would better make haste lest he be obliged to draft them. The battle is on. There is to be no retreat. Victory is before us, and is to be won on the ground where the forces of evil are encamped: *on the frontier.*

We say to our eastern brethren and friends, whose sons and daughters we are constantly meeting on the plains, in the camp and the mines, *Do n't forget us.* We are toiling for your children. Give us the resources that will enable us to do the best things for them. Send us your best young ministers. Lay your hands on them before they come. Consecrate them to the highest and best service for your own kindred, "*for God and native land.*"

*THE PERIL OF OUR NATION THROUGH
ILLITERACY IN MORALS.*

BY REV. NEWELL D. HILLIS, D. D.

OUR study concerns twenty-five million children and youth, and the moral institutions used for shaping their conduct and character. Training of the young in the ethics of social and civic life is the imperative duty of the hour. Motives not alone of morality and religion, but of patriotism and prudence, demand that instruments be devised for teaching them the science of right living, and the art of just, smooth and charitable relations with their fellows. Ours is a land whose genius and institutions assume a high degree of intelligence and moral culture. Our fathers have achieved vast social treasure: treasure of *things*, fields, factories, warehouses; treasure of *ideas*, schools, churches, libraries and free institutions. To give these riches of civilization over to an ignorant and weak generation for wasting would be a crime against our forefathers and pauperize future generations. Our first duty is to make our youth too wise to waste, too just to impair this treasure, and ambitious to hand it on enriched by their own contributions. Free institutions and moral illiteracy cannot exist side by side. Illiteracy in morals must cease to be, or free institutions are doomed.

OUR INSTITUTIONS ASSUME AGENCIES FOR
MORAL CULTURE.

No youth is fitted to inherit an institution whose forehead is not on a level with the inventor thereof.

To create wealth, social and material, requires great intelligence; wise administration quite as much. Watt's engine and Jacquard's loom incarnate their genius. No man can take charge of the loom whose intelligence is not equal to the automatic intelligence in the loom *plus* the brain power equal to all the crises of that loom. In like manner our social and political institutions incarnate the genius of an Adams, Washington or Lincoln. No youth is fitted to lay hands upon this social mechanism who has not carried his brain and conscience up to the level of Hamilton and Jefferson when they invented their instruments. To give a throbbing engine into the hands of an inexperienced child is a crime. Nor can it ever be right for the State to give its forceful tools over to youth stupid and unwise through the State's neglect. Constitutions may make suffrage universal, but the State may as well legislate aside the nature of things as to give ignorance, weakness and vice the right to go up to the judgment seat and, through the ballot lever, determine destiny for multitudes. In founding these institutions our fathers assumed that the people would see to it that there should never be a body of ignorant or untrained youth. But while much is being accomplished in moral training it must be confessed that, relative to the advance in the creation of wealth and the development of intellectual tools with press, public schools and academies, the invention of agencies for moral training is far and away behind all others.

AGENCIES FOR MORAL INSTRUCTION.

The agencies for the moral training of youth are two-fold. First are the common schools—jackscrews

under the sills of the nation by which all the people are slowly being lifted. Our fathers founded these schools not alone in the interest of wisdom and learning, but of ethics and morality. Their schools exercised a triple function; to wit, trained the child's reason to perceive the truth, his taste to admire the beautiful, his moral sense to judge between acts right and acts wrong. Casting out theology they enthroned *ethics*. They taught the youth how to read and write, and also how to carry himself in the home, the market-place, the forum and the polls. Daniel Webster believed with them when he said, "The right of the State to punish crime involves the State's duty to teach morals." Ethics concern man as man. Moral principles are not denominational. They are no more ecclesiastical than the principles of breathing, or walking, or eating, or sound thinking. To render the youth's mind keen as a Damascus blade, without teaching him how to carry his instrument through the crowded street, is to work injury toward the child and disaster toward his fellows. The three R's are not so vital to the child's welfare as the moral principles that teach the art of right living. Disobedience to law is always slavery. Obedience is liberty. Disobedience to the laws of fire, water, acid, is death. Obedience to the law of color gives the artist's skill: to the law of eloquence the orator's power: to the law of iron the inventor's engine. Disobedience to moral laws means waste, wretchedness, want, turns cities into heaps, and renders society a herd. Thus the common schools become the real promoters of civilization—the bulwarks thereof. They teach patriotism. They destroy clannishness. They unify the races. "The State rests upon a tripod: a

free school—a free church—a free state. When one leg falls the whole structure will come crashing down.”

REVOLUTION OF COMMON SCHOOLS AND THEIR DETERIORATION.

But since Webster's day our public schools have suffered a great revolution, of which many citizens seem ignorant. In many of the schools the laws of Moses and Christ may no longer be read. The name of God has been carefully expurgated from text-books. One of our western courts has decided that it is unconstitutional for teachers to repeat the Lord's prayer in the school-room. A leading educator has said that the common schools should teach secular truths, ignoring all reference to God and ethics. Recently the senior class of a Chicago high school voted to invite a clergyman to offer prayer at their graduation, but the school authorities forbade. That body of ecclesiastics that has labored so successfully to cast the Bible and ethics out of our common schools has begun an attack from the other side. They now charge our common-schools with being atheistic. Therefore their children are placed in parochial schools. During the past twenty years an organized warfare has been carried on against our schools that has wrought their constant deterioration. Consider what was involved in the statement of one who spoke from this platform: "Our church is lowest in the scale of refinement, having produced no statesmen, reformers, poets, orators, educators or inventors." It was also claimed that this same church, charged by its delegate with being lowest in the scale of culture, included 75 per cent. of the teachers in the common schools of Chicago. This explains why so

many of our citizens are withdrawing their children from the graded and high schools, and placing them in private schools and academies. Henry Ward Beecher once said, "It should be the aim of the city to make its common school so rich, so large, so ample, so refined and refining through its teachers, and therefore so fruitful in result, that the private schools will not be able to live under the drip of it."

NO SEER, SAGE OR REFORMER EVER HAD TO
MAKE "HIS MARK."

The other agency for the moral instruction of youth is the Church and Sunday-school, having an added function in that it teaches religion as well as ethics. Now the changed attitude of the common school has thrown the whole burden of moral instruction upon this instrumentality. Of the heroic exertion of the churches on behalf of the nation's youth no one can worthily speak. The forcible ideas and the imperial truths they have taught have entered into our institutions as iron and fibre into the rich blood of the physical system. But the churches have struggled in vain to keep pace with the constantly growing needs of the great West. Steadily the population has outmarched the advance of Sunday-schools and churches. To-day there are in our villages and country districts and great cities ten million children and youth who are without instruction as to the moral truths of life and duty. Now ignorance always breeds misery, vice and crime. Me-
phistopheles was indeed a cultured devil. But he is the exception. There has never been an illiterate seer, sage or saint. History tells us of no Dante or Shakespeare, no Cromwell or Lincoln, who had to make

“his X mark.” Every force-bearing and force-producing man has been a trained man. Moreover these twelve millions of ignorant youth are mostly the children of foreign parentage. They are chiefly found in the interior and great West, the region that will shortly, as Mr. Gladstone prophesies, be the dominant section of our land. Now, when we remember that these youth are without the ethical training of church or Sunday-school, and that the other agency of moral instruction, the public school, has been secularized, we may well believe, with one of our great reviews, “There lurks here the most tremendous and imminent danger to which the interests of our people have ever been exposed, in comparison with which the issues of slavery and intemperance sink into utter insignificance.”

AN EMBRYONIC COMMUNITY IN THE WEST.

Consider for a moment the condition of one of these typical western villages, or country districts. In a single school district you will find not alone the ignorant, but also families of great culture who have suffered reverses in the East and in the West hope to retrieve their fortunes. Here are English and Scotch, Irish and German, Dane and Swede, Bohemian and Poland-er, with representatives from every State—the Yankee and Buckeye, the Hoosier and Wolverine, families from orange-famed Florida and orange-famed California. Little wonder that no half-dozen families are of the same religious faith; that no denomination can establish a Sabbath-school or church in such a new community. Everything is chaotic. The soil must be ripped up and subdued, the houses builded, the fences made, the vineyards planted, and fields seeded. These

new-comers have little time or care for their children's moral instruction. Their week days are crowded with plowing, sowing, fattening, selling stock, only to begin the circle again with the coming spring. On Sunday morning I have seen a company of their youth now going off with fishing-rods, now with gun and dog, now gathered in an excited group around a bucking pony, now assembling for a horse race, now for an uproarious game of ball; for Sunday is the gala day of all the week. These people are without the daily papers to inform them of events and their lessons. The common school has been secularized. Yet these first settlers will give permanent character to these communities. All is embryonic. Customs and habits are in the gristle. But the intense and impetuous forces of this eager western life will swiftly mould the community. Who now shall measure the calamity blighting these youth if we fail to shape their forming lives by those divine truths and ethical principles that make men great?

WESTERN SETTLEMENT CONTRASTED WITH COLONY.

Consider now the contrast between the typical embryonic community, with its Sabbath profanation, want of interest in education, in short, its barbarism, and the typical New England community. Over against this man from Bohemia place the New England settler. He was a scholar, a Christian, and a moral hero. He came here for the sake of religious liberty. Settling in the forest, these new comers consecrated the soil to God; to liberty, opportunity and education. They clustered their rude cabins about a building which they used as church, school-house, public library and town hall.

These men counted suffrage a God-given right, to be exercised in the house dedicated to his service. Keeping in mind the typical western community, consider the influence which one of these forming settlements may exert upon the state and nation. Here is a summary of the history of Northampton, Mass. During its history this town has sent out 114 lawyers, 112 ministers, 95 physicians, 100 educators, 7 college presidents, 30 professors, 24 editors, 6 historians, 14 authors, among whom are George Bancroft, John Lothrop Motley, Prof. Whitney, the late Dollard, 38 officers of State, 28 officers of the United States, including members of the senate and cabinet, and one president.

FRUIT AFTER ITS KIND.

Now how comes it that this little colony has raised up this great company of orators and teachers, jurists and statesmen, reformers and philanthropists? No chance here.

The relation between sunshine and harvest is not more essential than the relation between these folk and the long line of worthies of their renowned descendants. "Fruit after his kind" is the divine explanation of Northampton's influence upon the nation. No grapes from thorns, no figs from thistles, is a divine prophecy of the future of any godless, ignorant, untrained community. One hundred years of history have rendered it certain that the first settlers shape the future of a community. Boston and Philadelphia differ from Quebec and the city of Mexico as did their first settlers. The Spanish stock has after two centuries given us South American civilization; Anglo Saxon stock and Protestant ideas gave republican institutions and Christian civilization.

A MAN'S VALUE TO THE NATION.

First of all is ancestry. Oliver Wendell Holmes would have us think that a man's value is determined one hundred years before he is born. The ancestral ground slopes upward toward the mountain-minded man. The great never appear suddenly. Seven generations make ready for Ralph Waldo Emerson. Each ancestor was a sign-board pointing toward the coming philosopher. The Mississippi has power to bear up fleets for war and peace because of the hundred summer storms and winter snows that have lent it depth and mighty power. The measure of greatness in a man is determined by the intellectual streams and moral tides flowing down from the ancestral hills and emptying into the human soul. Out of nothing nothing comes. The Bach family included 120 musicians. The Paganini were born with muscles in the wrists like whipcords. What was unique in Socrates was first unique in Sophroniscus. John foretold Jesus, but Zacharias foretold John. No electricity along rope wires. No vital, living truths along ropy wires to spongy brain. Several millions in this land have been rendered paupers physically and morally by the sins of their ancestors. Generations ago they were doomed to be hewers of wood and drawers of water. A long time will pass before one of their children will crowd up and be strong enough to shape a tool, outline a code, create an industry, reform a wrong. Despotie governments have stunted men, made them thin-blooded and low-browed; all back head and no forehead. Such people are a standing menace to our institutions. They form the inflammable material into which the anarchist casts

his explosive spark. They seek a Moses who shall deliver them out of bondage, but they wish a rock from which shall flow petroleum to burn us up. They desire to follow the incendiaries' pillar of fire by day, and the cloud by night, leading them into the land promised by anarchy. They are the social dynamite waiting for the tramp delegate to explode them. Macaulay found the cause of the English labor riots in the moral illiteracy of the populace which had been suffered, in the neighborhood of palaces, theatres and temples, to grow up as rude and stupid as a tribe of tattooed cannibals or a drove of beasts in the stock market. The labor riots in our own great cities have emphasized the fact that the one condition of the republic's success, and its sole safeguard, is the culture and moral worth of the individual citizen.

CASH VALUE OF MORAL CULTURE.

The second test of a man's value is an intellectual and moral one. The largest wastes of the nation are through ignorance and sin. Failure is stupidity. Success is always in knowing how. Engineers tell us that 80 per cent. of the coal goes through the chimney. Chemists tell us that 60 per cent. of food is wasted through improper cooking. Agricultural experts prove that the yield of fields and vineyards can be doubled by wiser methods of husbandry. Wealth is not in things of iron, wood and stone; wealth is in the brain that organizes the iron. Pig iron is worth \$20 a ton; made into horseshoes, \$90; into knife-blades \$200; watch-springs, \$1,000. Pig iron \$20—brain power \$980. Millet bought a yard of canvas for one franc; paid two more francs for colors; upon this canvas he spread his genius, giving us the "Angelus." Now his intelligence

carried 60 cents' worth of raw material up to a value of \$105,000. The first attempt to make watches by machinery failed because the workmen were ignorant. They broke the delicate machines, and wasted the valuable materials. Twenty years later a second attempt was made, and successfully because the average intelligence of the workman had increased. It is believed by wise students that one-half of the models in the patent office are impracticable to-day because the mass of the people are not educated up to the point where they can economically manufacture these mechanisms or properly use them. The average value of each man to the nation is \$650. The illiterate man, who cannot read, digs ditches at \$1 a day. Now teach him the first reader and he is worth \$1.25; the second reader earns him \$1.50; when he can read the fourth reader he produces \$2.00 a day. Of much higher value is moral knowledge. Conscience in the book-keeper has a cash value. Integrity is a commodity. Untaught workmen punish their employers by seeing to it that the machines break and the materials are wasted. A manufacturer recently told me that morality and justice in employés toward his machines would add 20 per cent. to profits to be divided between himself and his men. The average productive value of each citizen in 1890 was \$650. That is, he represents a steam engine costing about \$10,000, and yielding returns at 6 per. cent. One hundred and fifty thousand of these wealth-producing engines either burnt out or blew up through collision last year, or were laid aside because of moral ignorance touching intemperance. The nation's wealth is now sixty-five billions. Its chief wastes are through moral ignorance.

The great tools to be invented in the future for increasing these billions are *intellectual* tools and *moral* instruments.

THE NEED OF AN AGREEMENT OF PROTESTANTS
AND CATHOLICS AS TO FUNDAMENTAL
PRINCIPLES OF ETHICS IN THE
PUBLIC SCHOOLS.

The International Sunday School Association reports eleven million children and youth in Protestant Sunday-schools, while the Catholics have four millions under religious instruction. This leaves ten millions practically outside of all church influence. This fact is big with peril. It represents dangers portentous. The need is urgent. The opportunity is strategic. The sole remedy is plain: *Ethics and morals must be re-enthroned in the public schools.* Protestants and Catholics have been at variance. The expulsion of the Bible from schools has led the Protestant to place his children in private schools and the Catholic to found parochial schools. Thus the common schools have suffered on two sides. The time is ripe for compromise. Dr. John Henry Barrows, with representatives of all the Protestant churches, and Cardinal Gibbons, with his prelates, have found common standing ground for religious conference: surely they can also find common ground for the instruction of the youth of the land in good morals. If the Parliament of Religions is not mist and moonshine, conference should be had, and agreement reached, as to certain common principles of ethics to be taught in our schools: as, for example, the Ten Commandments; teaching the youth how to carry himself in the home, the market-place and the

forum; the Sermon on the Mount, presenting the positive virtues bearing upon conduct and character, the supremacy of conscience, individual responsibility for influence; and the Lord's Prayer, called "the Universal Prayer." On these ethical principles hang all the law and the prophets. They contain moral leaven for raising and lightening the dead social lump. Obedience to these laws is liberty; disobedience slavery. They concern all men as men. They are as binding upon every child as the law of food, air, exercise. Let President Barrows call a conference of these assembled delegates to confer, and agree, now and here, upon some common ethical principles to be taught in the common schools. The people of this nation through their school boards have been eager for such a conference and agreement for the last ten years.

No church, Catholic or Protestant, will prove itself an enemy of the public schools by refusing cooperation. Having proclaimed our fraternalism from this national housetop, let us also proclaim our practical plans for lessening the nation's want and misery through moral illiteracy. Doubtless there have been some mistakes upon both sides. If so, let the past perish, save as it guards us against future blunders. The crying need of the hour is agreement upon the part of Catholics and Protestants to re-enthroneth ethics and morals in the public schools.

UNION BIBLE SCHOOLS AND COUNTY SUNDAY-SCHOOL MISSIONARIES.

A second practical plan for reaching these ten million youth is the devising new Sunday-school agencies. Most of these children are in rural districts

and villages where a denominational church or Sunday-school is impossible. Plainly, some compromise measure must be adopted. The simplest and most practicable plan would seem to be some kind of Union Bible School. Such an institution has been invented. Tested for many years it has become a great power in the land. I refer to the American Sunday School Union. It is placing missionaries in each county who establish and maintain these Union Bible Schools in all the rural school districts. It has as its controlling spirits leading men of every evangelical church in the nation—jurists, statesmen, merchant princes, railway managers, men whose interest insures success. Large experience has taught them wisdom. They know men and the needs of new communities. They know what plans are practicable and what methods are moonshine. There are a score of the leading citizens of this nation in Chicago who support their own missionary. If the evangelical churches would unite upon this plan for Union Bible Schools every schoolhouse in the land would soon have a religious centre. When we remember what one Bible did for John Bunyan and Abraham Lincoln, and what through them it did for humanity, who shall estimate what an influence for good might be wrought for our people and institutions if the evangelical churches would unite upon the American Sunday School Union as their representative in the rural districts of the Northwest?

THE GREAT PROBLEM OF THE WEST—THE EVANGELIZATION OF THE COUNTRY DISTRICTS.

Nine-tenths of the people of the Northwest are rural. The West has few large cities or towns. The

people are far removed from the villages. The towns have churches, but beyond their limits lies the great rural district. In the city are four means of instruction: the church, the common school, the daily paper, and the teaching of events. In the great West there are millions who are without church, Sunday-school, or daily paper, and whose one intellectual and social centre is the common school. The great problem of the interior and West is, therefore, the evangelization of the country districts and smaller villages.

THE LEADERS IN THE CITY ARE COUNTRY-BORN.

A second fact should here be noted—that the country feeds the city. A recent canvass of one of our large Eastern cities showed that ninety-four per cent. of its leading citizens were brought up on the farm. An examination of one hundred of the commercial and professional representative men of Chicago showed that eighty-five per cent. were raised in the country and rural villages. Seventeen of our twenty-three presidents came from the farm. The census of the students of four colleges and seminaries showed that the rural district and village are furnishing eighty-five per cent. of our college students. The brain and nerve centres are not more dependent upon the soundness of the related tissues than the city upon the rural districts. A generation in the city is short. Life-forces burn out rapidly. The leaders are quickly succeeded by men from the country. They always have been, they always will be. For this there are two reasons. One is that the country air, food, exercise are essential to compacted and healthy brain. Ruddy cheeks, strong digestion, large veins in which blood may run, have free course,

and be glorified in strong thinking, are closely related to the herds, fields, and forests. There is a mathematical relation between a fine physique and a firm intellectual tread. Good thinking stands with one foot on fine fibre. Our factories, foundries, stores, railroad offices are being filled with boys from the country. Health and endurance are theirs. The inheritance shall be theirs, for the fittest survive.

NECESSITY OF RE-CHRISTIANIZING OLD COMMUNITIES.

Another alarming fact has been, and is, developing. I refer to the draining away from the smaller towns of their American and Christian elements. The American stock is leaving the farm and moving into the village. Later on their youth remove from the village to the larger cities. While the Western States are increasing in population the population of the country districts and smaller villages is actually less than it was in 1880. The census of nine counties in Iowa shows forty deserted churches. In the only county investigated in Illinois I found nine deserted churches, and in one county of Wisconsin five. If what is true of the nine counties in Iowa holds true of the State there would be four hundred churches closed in that one commonwealth, and nine hundred in the State of Illinois. The explanation is that the city has drained the country town of its best blood and Christian leaders. Sections which once had strong churches are now given over entirely to foreigners. The work of Americanizing and Christianizing which was done twenty years ago must now be done over again, otherwise these communities will be given over to ignorance and barbarism.

OUR FATHERS, CHRISTIAN STATESMEN.

We are still near the recent Centennial events. Our study to-day has of necessity been somewhat colored by the thought that we are now repeating on a grand scale in the West what our fathers were doing years ago on the Atlantic coast. Perhaps no one truth has been more persistently urged by editors, orators, and clergymen than that the moral character of the New England settlers gave shape to our Christian institutions. Being themselves intelligent, just, and free, their institutions took on these characteristics. Our forefathers were Christian statesmen. They came here not for gold, but for conscience' sake. They sought to form the civilization of each community on religion and learning, on liberty and law. Now how do these godless communities compare with the institutions of our fathers? The customs of our present-day immigrants are to their ideas what the iron pyrites is to the pure and massive gold.

It is well that our western mountains are exalted above the Alps, that our lakes contain half the fresh water of the planet, that our forests are unequaled, that our hills are crowded with waiting ore. But what matters it if the West has richer soil, larger fields, more luxuriant grass than the lands of the Puritans, if the West can only produce oxen and horses where New England produced great men and splendid women? Colleges are more than cornfields. It ought to be of small moment to us as a nation that we have greater forests and fields than our fathers, if our youth are to lose our fathers' courage and moral worth—which they had from God's Word.

In view of these 9,000,000 untaught youth, these thousands of godless villages and country districts, there are reasons for believing we are passing through a crisis in our history. Our forefathers met their crisis hour, and founded their institutions on God's Word. That was a grand and noble work. Our fathers, during the late war, sought to lay anew the old foundations, broader and deeper and mightier for the world. That was a grander and nobler work. To preserve and strengthen the foundations our fathers laid, to bring our institutions to the point of highest efficiency, to solve the intricate and perplexing problems of this age—this, and nothing less than this, is the sublime task of our generation.

The history of our country has largely been the history of men sustained by this sublime faith in God. From this belief in God has streamed invincible courage into the will, and from it have sprung those magnificent enthusiasms that have matched and mastered the giants of despotism and slavery; and not only has this belief given our soldiers their heroic courage, our scholars their stainless lives: it has given our commanding American society its conquering courage, and been the spring of its noblest impulses, its most energetic forces.

And so long as our children are trained in these truths and our youth hold to this surpassing belief in God's Word, so long as we continue to connect man with God, and holding fast to his eternal Word maintain the supremacy of man's soul above mere brain and nerve tissue, so long will our commerce extend; so long will our literature and the arts advance; so long will our institutions continue firm as the moun-

tains and stars. But whenever this belief in God and this knowledge of his Word shall depart from us, and we play false to our fathers' faith, an immense calamity will befall our commanding American society. Without it republican institutions will lose their efficiency. Generous liberties without it will lose their consecration. Eloquence without it will lose its dignity. Universities without it will lose their glory from library and chapel. Its fall would be the most disastrous moral wreck the world has ever known. Its victory is to be the sublimest in the annals of time.

F^ROREIGN M^ISSIONS.

*A GEOGRAPHICAL SURVEY: ESPECIALLY
OF TOTALLY UNREACHED FIELDS.*

BY GEORGE SMITH, LL. D., C. I. E., etc.

MR. PRESIDENT: I come to you with the greeting of Scotland, once so closely allied with America, through the two Brainerds, in the evangelization of the red men. In the name of the Christians of Scotland I hail the descendants of John Eliot, of Adoniram, Ann and Sarah Judson, of John C. Lowrie, and John Scudder.

The subject assigned to me is a Survey of the non-Christian Peoples—noting especially those not yet reached in any way.

The foreign politics of the United States of America are Foreign Missions. Starting into national life free alike from the ecclesiastical bonds, the feudal institutions, and the political interests of Europe, but possessing the full heritage of British history, literature, and character, the Americans were from the first prepared to become the chief messengers of Christ to the human race. In four hundred years they have, by Christian colonization and home missions, evangelized their own continent from the Atlantic to the Pacific Ocean, bringing into the Church the remnant of the Red Indian tribes, and giving to Christendom its "richest acquisition" in sixty-five millions of Christian citizens, which every year increases in number and influence. In the whole development of mankind during six thousand years there has been only one people and

one land ready made, as it were, to be itself free, and to become to all beside the apostle of liberty in its highest form—the freedom which is in Christ Jesus.

Summoning America and Britain alike to form the United States of the World—united for its evangelization—Dr. Duff said to the first Missionary Convention held at New York, in 1854, "Let us arise and march together as one mighty phalanx to the spiritual conquest of the nations."

At this time evangelical America, through forty-two Churches and Societies, is spending five millions of dollars a year on foreign missions of all kinds. Its contribution to the conversion of the non-Christian world is a missionary battalion of 3,500 men and women directing 11,500 native helpers, of whom 1,250 are ordained, and supervising 26,000 churches in the mission fields. Of its foreign representatives 1,250 are ordained missionaries, 250 are lay missionaries, and 850 are women, besides missionaries' wives, making up the American force of 3,500. These are trained and sent forth by the evangelical majority of the Christians of the west. The whole church membership of the United States numbers twenty-one millions, and the last census reveals the church property at a value of more than 646 millions of dollars.

Geography is the most valuable of the allies of Foreign Missions, which have done, in return, so much for the development and elevation of the most interesting and comprehensive of all the sciences. Missionary geography is, however, only beginning to win for itself that place in the education of the public and the Sunday-schools, in the curriculum of the universities and theological colleges, and in the instruction of the church in

prayer-meetings and preaching, which it must hold before Christian people, "lifting up their eyes," share the Lord's infinite compassion and self-devoted service for the multitudes "scattered abroad as sheep having no shepherd."

As the most cautious and reliable figures showing the area and population of the globe, I take those submitted by Mr. E. Ravenstein, F.R.G.S., to the British Association at Leeds in September, 1890. I bring them down to the month of September, 1893:

THE WORLD'S POPULATION IN 1893.

Population.	Average to a Sq. Mile.	Increase per Decade Per Cent.
Europe.....381,200,000	101	8·7
Asia854,000,000	57	6
Africa.....127,000,000	11	10
Australasia..... 4,730,000	1·4	30
North America... 95,250,000	14	20
South America... 38,420,000	5	15
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1,500,600,000	31	8

The Church will enter on the twentieth century in a few years, with the population increased to 1,587 millions. At the same rate in the year 1950 there will be 2,332 millions, and in the year 2000 there will be 3,326 millions. In the year 2072, or only 180 years hence, there will be 5,977 millions. That seems far to look forward, but in the history of the Church, as of the human race, it is a short period. The longer every Christian delays to take a part in the evangelization of the dark races the greater becomes the difficulty of bringing in the increasing peoples. War, famine, and other checks to the growth of population may reduce the normal increase of eight per cent, every ten years, as

the coming century goes on, but all the political and historical facts are against this probability up to the time we have mentioned, when economic law as to population occupying all the cultivable area must affect the result, unless checked by new discoveries of applied physics.

How are these fifteen hundred millions of human beings divided as to religious belief and worship? Here we have less scientific certainty, on the whole, though not for the peoples under Christian governments. Estimates hitherto published have been repeated year after year, and so fail to take account of the extraordinary increase given to the Reformed Churches by two causes: the superior spawning power of, and the rapid colonizing extension over waste lands by, the English and German-speaking peoples during the last century. Taking into account the latest figures of the census of the whole British Empire, of the United States of America, and of the principal countries of Europe, as made and published in the years 1890-92, and adding to them an estimate up to 1893, we have this as the result, in round numbers:

CHRISTIANITY AND WORLD-RELIGIONS, 1893.

Reformed Church.....	200,000,000
Roman-catholic	195,600,000
Greek and Eastern.....	105,000,000
	<hr/>
Professing Christians.....	500,600,000
	<hr/>
Jews.....	8,000,000
Mohammedans	180,000,000
Heathens.....	812,000,000
	<hr/>
Non-Christians	1,000,000,000
	<hr/>
The Human Race = 1,500,600,000.	

What are the two hundred millions of the Reformed Church, historically called Protestants and professedly evangelical, doing for the conversion of the thousand millions of non-Christians? We do not take into account their efforts, vigorous and necessary, especially in the lands of Asia and North Africa occupied by the Eastern Churches, for whom Americans do much, nor any labors for Christians by Christians of a purer faith and life. Leaving out of account also the many wives of missionaries who are represented statistically in their husbands, Rev. J. Vahl, President of the Danish Missionary Society, gives us these results. We accept them as the most accurately compiled, and as almost too cautiously estimated where estimate is unavoidable. In Turkey and Egypt only work among the Mussulmans is reckoned :

	1890.	1891.
Income (English money) -----	£2,412,938	£2,749,340
Missionaries -----	4,652	5,094
Do., unmarried ladies -----	2,118	2,445
Native ministers -----	3,424	3,730
Other native helpers -----	36,405	40,438
Communicants -----	936,856	1,168,560

We should place these last now at 1,300,000, which gives a native Christian community of 5,200,000 gathered out of all non-Christian lands.

Together the two great English-speaking peoples spent £2,446,822 on the evangelization of the non-Christian world. The balance, or £302,518, was contributed by Germany and Switzerland, Netherlands, Denmark, France, Norway, Sweden, Finland, and in Asia.

But the comparative success of these fifty years

only increases the responsibility and the reproach of the majority of the hereditary Christians of Great Britain and America—two-thirds—who are still doing nothing to bring India and the non-Christian world to Christ. At last each of the great Native States, even the fanatical capital of Haidarabad, Deccan, has been occupied by a missionary or two, with results which, from Travancore to the most ancient and caste-bound principalities of Rajpootana, encourage manifold effort. But there are many of the smaller States into which no preacher, teacher, or healer has yet entered, although in some cases the chief is known to be a student of Scripture, while in others he becomes a convert to Islam. There are many British and American Christians able enough, if they were in earnest, to take, each, one of these Native States—Mohammedan, Hindoo, or Buddhist—and provide for its evangelization within their own lifetime or that of their children. Nepal alone, attempted by the Jesuits nearly three centuries ago, is shut to the gospel, as Kashmir was till Elmslie, the Scots medical missionary, forced a free entrance to all. From Sikkim and Leh, though not yet from the borders of Assam and the Northwestern Provinces, attempts have long been made upon the sealed region of Thibet, now opening up.

It is in directly British Provinces, however, like Bengal and that of the Ganges and Jumna valleys, that the Christians of America and Britain have most lamentably failed in their duty. The Lieutenant-Governor of Bengal, Sir Charles Elliot, publicly rejoiced that the number of Christians in his jurisdiction had advanced from 122,000 to 180,000 in ten years. But Bengal has a non-Christian population greater than

that of the whole United States of America at this hour. It is, in plain language, the scandal of British Christians, at least, that the rich, fertile, and healthy division of the Province, Bahar, whence Buddhism overran the East from Ceylon north to Mongolia, and where the Hindoos kept the Mohammedan invaders in check, has only thirty missionaries, of whom one-half are women, for twenty-five millions of souls, including two hundred thousand in its fanatical capital, Patna. Judge Wylie's urgency is still justified after fifty years, for we have more knowledge, more resources, more liberty, and a far larger population to whom the gospel must be preached for a witness and for their turning from darkness to light:

“The duty of the Church of Christ, indeed, is so plain that he who runs may read it. Who hath hindered that we should not obey? Have we love for Christ? That will constrain us. Do we honor Christ? His last commands will bind us. Do we desire to promote his glory? That will impel us. Do we mourn over all who know him not? Then pity for them will compel us; yes, all heavenly affections, all Scriptural convictions, all obligations of duty, will force us to shake off the lethargy and selfishness of by-gone years, to awaken all our powers in proclaiming ‘the glorious gospel of the blessed God,’ and to do this *now*, for ‘now is the accepted time, now is the day of salvation.’ Much more would I say for India, but words fail to express her woe or to expose the Christian's shame for past neglect of her. I feel that it is wise to cease from man and to look to Jesus. With his infinite power he can sway the hearts of those with whom all entreaties fail. He can raise up men of faith and holiness, con-

straining them to labor for him, and at last he will give victory to truth. The cause of missions is his own peculiar cause, for he is the friend of sinners. He came not only to call them to repentance, but also to give his life for them, and he now pleads for them in glory. Oh that he would speedily send showers of blessings, give us thousands of laborers in this plenteous harvest, and cause his gospel to triumph in every place! To him be the praise and dominion for ever."

On the 5th day of January, 1893, the Reformed missionaries in India, assembled in Bombay in the third great Decennial Conference, sent this message to the churches of Christendom :

"Overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, we earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia, and re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, *Give ye them to eat*. An opportunity and responsibility never known before confront us."

If such is the case even in the British Empire of India, what shall we say of the five great regions of the world as yet totally unreached by the missionary of the cross of love, and peace, and hope? These are: (1) THIBET and HIGH ASIA, into which the British Power has failed to penetrate ever since Warren Hastings first made the attempt more than a hundred years ago. (2) ARABIA, with which is associated the spread of cholera from the foulness of its Mecca shrine and the dominating force of Islam. (3) THE SOUDAN of Africa, into which, since Gordon's destruction at Khartoum, no missionary has been able to pass to

enlighten the sixty millions oppressed by their Mussulman masters. (4) AMAZONIA, the upper middle waters of the great Amazon and the tribes who roam its banks. (5) RUSSIA IN ASIA, where the so-called Holy Orthodox Church of the Czar allows no convert to Christ to be made unless by the Greek priest, and into which, as into Thibet, Scottish, Moravian and American missionaries have as yet failed to find entrance.

The conclusion of experts is still that of Dr. Joseph Cook : that if we are Christians indeed we must be satisfied with nothing less than sending out one ordained missionary for every fifty thousand of the accessible population of the non-Christian world. With these, and one minister to one thousand on the home field, "the whole world might be brought to a knowledge of Christianity within fifty years."

When our Lord selected and sent forth the Twelve, first of all, on a mission confined to their own Jewish countrymen, he "appointed other Seventy also, and sent them two and two before his face unto every city and place whither he himself would come." Luke 10: 1. Representatives of the missionaries of the kingdom to all peoples in all ages, they returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." Let all true Christians of the younger branch of the Indo-European family, who having inherited their faith rejoice in their duty to their brethren of mankind, take heart from the Lord's own experience while they, like the Seventy, are faithfully toiling: "I was beholding Satan as lightning fall from heaven. . . . Blessed are the eyes which see the things that ye see."

THE TRUE AIM OF MISSIONARY WORK.

BY REV. GEORGE WASHBURN, D. D.

THE question, What is the true aim of missionary work? involves two questions which it is better to discuss separately: What kind of work ought a missionary to do? and, What ought he to expect to accomplish?

At the close of this missionary century it ought to be possible to answer these questions without hesitation. With the experience of a hundred years to guide us we do not need to fall back upon *a priori* reasoning or the authority of theorists. Answers to these questions should be a simple induction from the actual experience of the missionaries who have done the work.

During this century a host of consecrated men and women have gone out from all Protestant countries, and their Christian instinct has guided them to such a service of Christ as their environment has demanded. They have often been hindered by the narrow and erroneous views of theorizing Mission Secretaries at home; they have sometimes been disheartened and led to abandon their work by false theories of their own; they have often made serious mistakes, and have done things which it would have been wise to leave undone; but, on the whole, those who have been of a truly Christlike spirit have found their work and done it in spite of imperfect theories or of having no theory at all. Their love of Christ and sympathy for

those about has inspired them, the Holy Spirit has guided them, and God has blessed their labors.

It is in the experience of these men, and not in any speculative views of our own, that we must find the true theory of missions and an answer to our questions. In this light let us first consider *what kind of work a missionary ought to do.*

At home, in spite of the multiplication of missionary biographies, there is still a tendency to associate the missionary exclusively with the clergyman, who, in our highly organized civilization, where the economic principle of division of labor is carried to its extreme limit, is essentially a preacher and nothing else; and, curiously enough, a convention of Mission Secretaries not long ago practically indorsed this view.

It is true that preaching is an important branch of missionary work, and more important in some fields than in others, but I can think of no honest trade or profession, and of no form of philanthropic work, which has not been undertaken by devoted missionaries; and not simply by missionaries to savages, like Mackay or Paton, but by those in semi-civilized countries like China and Turkey.

I have known missionaries who did little but preach. I have heard of one who had a fierce dog to keep the natives away from his house because they interfered with his preparation for preaching; but it would have been much better for them and the work if they had remained at home.

The great majority of our Protestant missionaries have been educated as ministers and have gone out with the idea that preaching was to be their chief work, and most of them have done more or less in that way;

but generally they have done far more in other ways. Some have translated the Scriptures, or given themselves to the preparation, printing, and circulating of religious and educational literature, all have devoted more or less time to personal religious conversation and various forms of social intercourse, some have done the work of bishops; but all this would account for only a fraction of the whole time of all Protestant missionaries, especially when we include the ladies. They have probably devoted more time to educational work, in one form or another, than to all these others combined.

As a part of their work they have civilized savage tribes and awakened the slumbering intelligence of the semi-civilized. They have improved agriculture, developed industries, and encouraged commerce. They have even aided in the founding of states and directed political progress and national development.

And, while doing all this, they have cared for the sick, founded hospitals, and faced the pestilence. They have fed the hungry, clothed the naked, visited the prisoner, defended the oppressed, comforted the afflicted, and lent a hand wherever it was in their power to help a fellow-man.

Such has been the actual work of the best Christian missionaries during this century. They have done it in the name of Christ, who said to his disciples, "Freely ye received, freely give," and have believed that they were doing it under the guidance of the Holy Spirit. They have not been theorists, and most of them left their homes with very little idea of exactly what they were to do on missionary ground. They have done this great variety of work—often in spite of

remonstrances from Missionary Boards at home—not because they preferred it, or because it was easy work, but for the same reason that the good Samaritan cared for the Jew who had fallen among thieves: they had become the neighbor of these people and loved them.

Whether the missionaries have done wisely in undertaking all this work is a separate question. The point which I wish to make here is simply this: The church has sent out during this century the most godly men and women it could find; it has recognized many of them as the most Christian men of the century; and these men have actually done all this work, and are doing it to-day. What I claim is that, if we seek an answer to the question, What kind of work ought a missionary to do? we find the experience of these men an answer which is certainly worth more than any speculative theory.

If we could not see the wisdom of the course which they have pursued we should still be bound to accept it on the strength of their character and experience; but we may go beyond this, and assert that the most astute policy could not have devised a better way to make Christ known to the world.

The kingdom of God is extended only by personal influence. Christ himself brought the light into the world, and from that day to this it has been passed on from hand to hand; but we are so constituted that we can be influenced only by those who have first won our sympathy and confidence. That which secures our confidence is not preaching, but practice. It is personal character as it is acted out in daily life; and that which wins our sympathy is personal love manifested to us—practical interest in what interests us.

If I am a Chinaman, and a missionary comes to my village to tell me that I am on the road to hell and that I can only be saved by accepting his religion, he attracts neither my confidence nor my sympathy. He is a "foreign devil;" and if an American, so much the worse. I believe he is a liar—for I am perfectly satisfied with my religion, as my fathers have been before me—and I know that he will be a disturber of the peace. He is an enemy, and not a friend. But if he has the courage to settle down there; if I see, after a time, that he leads a purer and more unselfish life than I do; if he does not abuse us and accepts our abuse meekly; if he enters into all that concerns the interest of the village and lends a helping hand wherever it is needed—cares for the sick, teaches us how to improve our farms, develop our trade, or better our schools—I must be a very hard-hearted man if I do not begin to see that he is to be trusted as a friend, and if my sympathy for him does not lead me to listen to what he thinks to be the greatest of all interests. He has taught me by his pure, loving, sympathetic life what Christianity really is, as he never could have taught it by argument or preaching. He has revealed Christ to me. He has, in some sense, become a Christ to me.

We can see this even more plainly by recalling what we ourselves demand of every man and woman who comes to us professing to be a Christian, especially if he be a foreigner. We expect him to be a good neighbor, to sympathize with us and help us whenever he can do so. We expect him to practise the Christian virtues in his own family, and to lead a pure, honest and unselfish life. We expect him to contend actively

against vice, ignorance, and evil of all sorts, and to interest himself in everything which interests the town; as we praise our fathers for planting the school-house beside the church, and consider our hospitals and other philanthropic institutions as the specially Christian side of our civilization, we expect every Christian man to support them, and give time and thought to them.

These and many other things we demand, as the price of our confidence and sympathy, of every man who comes to us professing to be a Christian, because we believe that they are characteristic of the kingdom of God.

Certainly nothing which is thus recognized as essential to the life of a Christian family at home can be foreign to the work of a missionary sent out for the special purpose of making Christ known to the world. His preaching would avail but little if his life did not reveal and illustrate the character of Christ; if he did not do as much for the people about him as the ordinary Christian is expected to do in a New England village.

Whether at home or abroad the Christian worker must speak as well as act; but it is the life, the helping hand and the informal talk of the missionary, rather than his preaching, which opens men's hearts to receive the gospel. We know it to be so in our American cities, and human nature is the same the world over.

The wisdom of this course is seen in another very important fact: the missionary is a stranger in a strange land. That he does not know the language of the people is the least of his difficulties, for this it is possible to learn. Their minds, their habits of thought, their interests, are as different from his as their language, and far more difficult to learn. The graduate of an Ameri-

can theological seminary who goes out as a missionary to-day to the Mohammedans, for example, goes with his mind fully occupied with questions which have grown out of the course of religious thought and philosophical speculation in Europe and America during the last four centuries, which naturally seem to him of vital importance; but he will find that to the Mohammedan they are not only without interest but often without meaning. He can see no possible relation between them and the religious questions which have come down to him through forty generations of the followers of the prophet of Mecca. To present Christianity to him in this dress of Occidental fashion can neither satisfy his intellect nor rouse his conscience.

It is so difficult to divest ourselves of our inherited habits of thought that we can never perfectly understand the ideas, the beliefs, or the notions of an Oriental Moslem; but we must make considerable progress in this direction before we can begin to exercise any religious influence over him, and this knowledge can never be obtained except by personal acquaintance and friendly intercourse.

It is through the heart rather than the intellect, through those affections which are universal, and peculiar to no race, or religion, or civilization, that we must make our first advance. The Moslem must first find Christ in the missionary before he can find him in Jesus of Nazareth. He must recognize the missionary as a friend before he will try to comprehend him as a teacher. Whatever work, then, will bring the missionary and the Moslem together, make them friends, and thus help them to understand each other, is not only a legitimate but an essential form of missionary work. It

may be, at a given time and place, better missionary work to import plows than tracts, to help a fisherman mend his boat than to repeat to him the catechism, to dig a well than to preach a sermon, to found a college than to build a church, to study the Koran than to read the Bible, if these things open the way to win men's confidence and sympathy.

The wisdom of this course is seen equally in quite a different stage of missionary experience: where the missionary work has a foothold and is progressing. The gospel of Christ is a civilizing power. Along with regeneration there is born into the darkened mind an aspiration after a higher life, one more worthy of the relation of sonship and that is the spring of worldly enterprise. It transforms society, and leads men to realize the kingdom of heaven in this world, to improve their condition in every way possible; and the missionary must keep pace with this movement, and sympathize with it, or lose its influence altogether. The general progress is the fruit of his own work, and he would be false to his Master if he failed to encourage it. Most of the higher educational work in missionary lands has grown out of this necessity.

I have no wish to magnify the importance of this work unduly. There are other things equally important. This is a great good in itself, and is characteristic of the kingdom of God, but no missionary supposes that mere intellectual development can save the soul or redeem the world. These colleges in missionary lands are first of all Christian colleges, and they have assumed their present relative importance simply because they have been found to be the most effective means of extending the knowledge of Christ.

They not only meet the wants and satisfy the aspirations of the people, and thus win their confidence and sympathy, but far more than this: they enable the missionary to reach the young and hold them for years under his immediate influence in the most confidential relationship. He can gradually train their minds to comprehend truths which those who are old can assimilate only with the greatest difficulty and often not at all. He reaches a large class who would never in any other way come under his influence, collects the most promising congregations to preach to that can be found in the world, and holds them under his influence year after year, with every opportunity to remove their prejudices, gain their affections, and win them to Christ.

And, what is even more than this, he raises up a class of educated men to fill the places of pastors, teachers, and leaders in the new Christian community which he has founded; the men who are to evangelize the nation, and save it from the corrupting influence of that atheistic form of European civilization which now threatens the Eastern world with utter ruin. He may labor long years before he finds a Paul or a Luther among his students, but until he is found the nation as a whole will not be evangelized. The attack made upon this form of work thirty-five years ago, although not altogether without excuse, was, undoubtedly, a mistake which put back the missionary work in the East a quarter of a century.

We may consider our first question as answered: *The true aim of the missionary work is to make Christ known to the world, and nothing is foreign to this work which reveals his spirit or is characteristic of his kingdom.* We may add that nothing is essential to it which

is peculiar to any sect, nation, or civilization. When sectarian propaganda is the chief object, as unhappily it sometimes is, it is the devil's mission, and not Christ's.

Our second question is of equal interest and importance: *What should the missionary expect to accomplish?* The answer to it will determine whether we are to look upon the missionary work of this century as a success or a failure.

There are two extreme views in regard to the object of missions which deserve notice. The one considers the missionary simply as a witness of the truth. He cannot hope to convert the world, but he can testify of Christ to all nations; and when he has done this Christ himself will come and establish his kingdom in his own way. And in this view it is sometimes said that the missionary work might be finished in a few years if the Church did its duty. In my wide acquaintance with missionaries I have never chanced to meet one who had any sympathy with this view, and we may dismiss it as unworthy of attention. The opposite view, that the heathen world generally is to be converted to Christ by the direct work of foreign missionaries, was once a popular theory, and has still considerable influence. It is the theory assumed by those who ridicule missions and treat the work as a failure; but I know of no experienced missionary who holds it, and it is really as absurd and unfounded as the other.

In the first place, it is no more possible to convert a nation once for all than it is to educate it once for all. The work has to be begun anew with each new generation, and the law of all progress in the world is development through conflict. There is no reason to expect that this conflict with evil, or the missionary work of

the Church, will ever come to an end until the end of the world.

In the next place, it is a manifest impossibility for foreigners to evangelize a nation that has an established religion and civilization, although savage tribes have been thus converted and civilized. Even if it were possible, the Christian Church has never yet shown any inclination to furnish the men and the money to carry out such a plan as this, which, for example, would put a missionary family in every village in China. The Church has never even risen to a full consciousness of its responsibility for carrying out a rational theory of missions.

The true and now generally accepted answer to the question what a missionary ought to expect to accomplish is the golden mean between these two extremes. He is not simply a witness-bearer, nor does he expect personally to evangelize a nation. His mission is based on that theory of Christian work which Edward Everett Hale has set forth so graphically in his "Ten Times One is Ten." The missionary goes out as a messenger of glad tidings, and his first work is to find the one man who will receive the message and start the progressive series. The missionary goes as a messenger and remains as a helper. Devoted men have worked, and waited, and prayed for many years for even this first convert, and very few missionaries in semi-civilized countries have personally won as many souls to Christ as the average pastor of an American church. It is not in the nature of things that he should. The conversion of the nation is the work of the people themselves, not of a foreigner; for the new faith must be assimilated, and brought into relation with the char-

acter, civilization, and habits of thought of the nation, before it can exert a general controlling influence over the people.

The end, therefore, which the missionary may hope to attain is the establishment of a living, native Christian church, strong enough to stand by itself and evangelize the nation.

This I suppose to be the true and generally accepted theory of Foreign Missions among Protestants.

But the experience of a hundred years has shown that this is not so simple or expeditious a work as theorists once imagined, or as most missionaries have anticipated when they entered upon it.

It would seem at first thought to be an ideal plan for the missionary, when he has gathered a church in any place, to leave it and go on to regions beyond, trusting to letters and occasional visits to keep up for a time his connection with it. This was the plan of the apostle Paul. What better example could we follow?

But the circumstances and the responsibilities of the apostles were very different from those of the modern missionary, and this plan has generally commended itself to the experience of the present century.

The apostles were few in number. Their time was short and their mission was a special one—to bear witness of what they had seen, and heard, and known; nor was it exactly a foreign mission in which they were engaged. Their work was confined to the Roman Empire, and they went first of all to their own people, to the Jews scattered abroad, to tell them that their promised Messiah had come and established his kingdom. Through them they made known the glad tidings to the Gentiles.

The modern missionary goes as a stranger to a strange land, generally to people altogether unprepared to receive his message, to persuade them to accept a faith already more than eighteen centuries old.

This is in many ways a much more difficult and complicated work, and necessarily demands very different methods. It is the same gospel which is preached, and it may speak to the individual soul as simply and directly as it did when it was first proclaimed, but Christianity has had a history from which it cannot possibly be divorced, and to make Christ known to-day is not simply to tell the story of his short life in Judea and Galilee, but of his work in the world for eighteen centuries.

We cannot found a Christian church without bringing it into relation with the historical, the actual church as it exists in the world to-day, and there is no reason why we should desire to do so. These eighteen centuries of discipline are as much a part of the mission of Christ as his thirty-three years of earthly life, and a missionary church has as much right to this part of his work as the other.

Nor is it possible to conceal from a mission church for any length of time the thought and spirit of the age in which we live. Whether for good or evil it finds its way everywhere, and especially to those whose minds have been awakened by the reception of new truth and who have broken away from their traditional faith.

To win a single soul to the knowledge of Christ is no easy task, but it is a very simple thing in comparison with the work of organizing a church of new converts to Christianity—of giving it a trained ministry

capable of defending and guiding it—of making it self-reliant and independent.

This is a work which requires endless patience, tact, and grace, and it is rendered more difficult by the fact that it can seldom, if ever, be completed by the men who have first won the love and confidence of the people, and to whom they look up as their spiritual fathers. The old, tried, trusted and experienced friend, from whom they are ready to accept anything, passes away, and the young missionary who comes in his place knows nothing of the people but has everything to learn, and he often forgets that he has come simply as a helper of the native church and not as a master. He is often inclined to rule the church rather than recognize and develop its independence.

It must be confessed that there has been a general tendency of this kind in Protestant missions. The *principle* of independence has been recognized, but in practice it has not been attained. Protestant missionaries, and more especially Mission Boards, have almost all failed to treat their converts on terms of equality. They have not doubted their piety, but they have distrusted their judgment and good sense, especially in the use of money, and they have at least partially failed to train up a strong, independent native ministry to whom they could commit the responsibility of managing their own affairs. There are great missions, upon which millions have been expended, in serious danger of breaking down for lack of such a ministry.

The Roman Catholics in their missions, following an earlier precedent, have taken the opposite course. It is their first thought to make their missions self-supporting and self-governing. They not only train up

native Christians for work of all kinds, and from the outset gather children to orphanages who may be utilized in the work as they grow up, but they put them in places of authority. They not only make their trained young men priests, but bishops and patriarchs, and they put upon them the responsibility of managing their own affairs, subject only to the direction of the Propaganda at Rome.

We cannot exactly imitate the Catholics, because we have no universal church organization and no Pope to whom the missionary and converts are equally subject—although Mission Boards are sometimes inclined to assume his infallibility; but if we really have faith in our own principles of church organization we are bound to trust the native churches to apply them for themselves in their own way, and not insist upon keeping them in leading-strings.

It does not come within my province to discuss this question at length, but as the establishment of an active, independent, native church is the ultimate aim of the missionary work, as a great part of the time of the missionary is actually given to the work of education, organization, and superintendence designed to accomplish this purpose, it was impossible for me to pass over in silence what I conceive to be the chief weakness in Protestant missions; *viz.*, the fact that at the close of this missionary century the relations of the missionary and the native churches are still unsettled and unsatisfactory to both parties.

There is no lack of desire on the part of the missionaries to solve this question. It is no selfish love of domination on their part which makes it difficult. It is no lack of gratitude, no vain self-confidence on the

part of the native churches, which makes them dissatisfied. There is no lack of love on either side, and no real difference of opinion as to the end to be attained. Sectarian prejudices and habits of thought inherited from different races and civilizations may have something to do with it, but it is largely a question of time and of manner or means.

Some missions have come much nearer to a solution of it than others, and we may hope that, when the churches at home and the Mission Boards come to a clearer conception of this as the great object which they have in view, they will better appreciate the necessity of thorough instruction for native ministers, the wisdom of pushing them to the front as the true leaders of the people, the fallacy of multiplying missions and missionaries all over the world so that there is no money left to help the native churches, and in general the necessity of trusting the churches which they have founded to manage their own affairs.

With such a disposition at home I believe that the missionaries, who are far in advance of the Boards in this matter, and the native churches would speedily find the means to hasten a solution of this question whenever the work has made substantial progress.

With these explanations we may return now to our original question: *What is the true aim of the missionary work?* Although at the outset we divided this into two, for a clearer understanding of the subject, the answer is really but one. The organization and education of an independent native church is not a separate aim, but simply the divinely ordained means of extending and perpetuating the knowledge and work of Christ in the world.

The answer to our question has already been given:

The true aim of the missionary work is to make Christ known to the world. Nothing is foreign to this work which reveals his spirit or is characteristic of his kingdom, and nothing is essential to it which is peculiar to any sect, any race, or any civilization.

This view of the missionary work, which we have gathered from the consecrated experience of the century, should commend itself all the more to our confidence because it brings this work into unity and harmony with all true Christian work everywhere.

To know Christ ourselves, to live his life and to make him known to others, is the sum of Christian duty—the means by which his kingdom is to triumph in the world.

THE JEWS AND THE GOSPEL.

BY PROF. H. M. SCOTT.

THE so-called Jewish question is as old as the determinate counsel and foreordination of God. Very early in human history it made its appearance. Abram the Hebrew led to dissention and wars in Canaan. Israel in Egypt prepared more than one knotty problem for the Pharaohs. Under Assyria and Babylon, Persia and Macedonia, Syria and Rome, as well as in our day in Russia and Germany, the Anti-Semitic movement made itself felt. This strange people without a country; this nation without a king; this gulf stream in the ocean of humanity, moving so often at variance with the surrounding waters, and always apart from them, has aroused opposition and inquiry in every age. And all too often the inquiry has been undertaken in a spirit of resentment and bitterness. The remark of Disraeli is partially true, that while the people of South Europe worship a Jewess, the Blessed Virgin, and the people of North Europe adore a Jew, even Jesus Christ, they all, both Catholics and Protestants, when their devotions are ended make common cause in the persecution of the first living Jew they meet. This prejudice and bitterness are not, of course, confined to the Christian. The men of Israel return scorn for scorn and hate for hate.

It is sad that such things have been, and apparently must be. This undying opposition and estrangement rest upon some deep, far-reaching principle of

action. This lack of harmony, which has made discordant all the centuries, seems to lie in the direction of necessary divergence. It seems to illustrate in some sense the words of Jesus to his Jewish hearers, that he came not to send peace but a sword; not to make every family a place of unbroken quiet, but "to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Matt. 10:35. Law and gospel, synagogue and church, are so different, were so different in the time of Christ, that the friend of one cannot give his hearty coöperation and love to the other.

My thoughts upon the Jews and their relation to the gospel run in some such direction as this:

- I. The Jews have not the gospel.
- II. The Jews need the gospel, just as all men need it.
- III. When the Jews accept the gospel most glorious things will happen for both Israel and the church.
- IV. Hence it is one of the first duties of all Christians to work and pray in the most loving and earnest way for the conversion of the Jews to their Messiah, Jesus Christ the Lord.

I.

I would emphasize first of all the important fact that the Jews have not the gospel. To assert the contrary would be to upset the teaching of the New Testament and stultify all Christian history. Jesus said that Israel had not the gospel. He sent his disciples to the "lost sheep of the house of Israel." He told them to preach the gospel to every creature, Jew and Gentile, and to begin at Jerusalem. He said it

would be more tolerable for Tyre and Sidon, for Sodom and Gomorrah in the day of judgment than for the chief cities of the Jews. He is said to have wept twice during his ministry: once over Lazarus dead in his grave, again over Jerusalem lying dead in her sins. The Greek word translated "wept" over Lazarus means the tears flowed quietly; but the word referring to Jerusalem means that Jesus burst out crying. Bodily death was as nothing compared with that of the soul. The text from the prophets which the Lord quoted oftenest, which came most naturally to mind, was that about Israel that had eyes but did not see, and ears but did not hear, and a heart but did not perceive, that would not be converted and saved.

Paul taught the same things. He did not think that the Jews had the gospel. He declared to them that by the deeds of their law no flesh living could be justified before God. If they trusted in their system of law they had fallen from the saving system of grace. A rabbi of this city said not long ago that he did not want anybody to save him; he would save himself. He would lead a virtuous life, do what was right, and enter heaven as the reward of his good deeds. Paul wrote two whole epistles, to the Romans and to the Galatians, to show that such a Jewish scheme of salvation is impossible. He shows that all men, both Jews and Greeks, are "locked up" by the law under sin, and can be delivered only by faith in the Lord Jesus Christ. The New Testament declares: "There is none other name under heaven given among men whereby we must be saved." Peter made that solemn statement to a congregation of Jews, nay, to the very rulers of the people, the chief rabbis and elders of Israel. "He that believeth

not the Son shall not see life." John 3: 36. Israel as a people and the Jews as a denomination still reject the Son, deny his Messiahship, and have no faith in him. Hence Paul's heart's desire and prayer to God for the Jews was "that they might be saved." He did not dream that they had the gospel. He rather lamented the blindness of heart and the unbelief which had taken possession of Israel. He declared the gospel was "the power of God unto salvation . . . to the Jew first." Rom. 1: 16.

It is plain, then, that the New Testament makes vital union to Jesus Christ the Messiah necessary to the gospel of salvation. It is also very plain that the Jews, both Orthodox and Reformed, reject Jesus as Messiah. The Reformed have given up all belief in any Messiah. They do not look for a Messianic kingdom. Their millennium is only a dream of a time when liberty, equality and fraternity of some sort shall cover the earth. The Orthodox Jews still hope for the Messiah and his kingdom, but never make faith in him a condition of salvation. He will come to reward the faithful Jews who have already saved themselves by their alms and other good works.

Judaism regards Jesus as a false Messiah and Christianity as a spurious religion. This outgrowth of the Old Testament teachings, this wondrous fulfilment of the law and the prophets, is considered a mere exotic, a wild vine, a false development of Messianic hopes. But here is a strange thing: Christianity certainly in a marvellous way realizes the wide hopes of the Jewish prophets. It is carrying the knowledge of the God of Abraham to the ends of the earth. In it, if anywhere, the promise to Abraham, "in thee shall all families of

the earth be blessed" (Gen. 12:3), is being fulfilled. And if Christianity be not the intended, foretold fulfillment of Old Testament prophecy, it is the most monstrous caricature and perversion of the hopes of Israel. Surely such an awful perversion of the teachings of the prophets would be foretold also. We are warned against Tyre and Sidon, Edom and Moab, Egypt and Babylon; but if Christianity be a bastard product of Judaism, as the rabbis assert, it is certainly the most terrible danger in the path of Israel. And yet no prophet, no seer, no holy man of old uttered a word of warning about a sect that should arise preaching the Son of a virgin, declaring salvation by crucifixion and resurrection, and carrying its teachings over land and sea to the ends of the earth. Strange that all the prophetic warnings lie along the line of Judaism and all the prophetic benedictions move in the pathway trodden by the messengers of the gospel.

But not only in the light of the New Testament, but also in the light of history, do the Jews appear without a gospel. We hear many a rabbi in these latter days speak about the Fatherhood of God and the Brotherhood of Man. But that is not the teaching of Judaism. That comes from the song of the angels at the birth of Jesus; that comes from the Sermon on the Mount. Even the Old Testament never rose to the height of love to God and love to man as the sum of religious life. In it we find "Thou shalt love thy neighbor as thyself" in one place, and "Thou shalt love the Lord thy God" in another. But the neighbor referred to was the neighbor Jew, not the neighbor man; and love to man was not joined in vital, organic relation to love to God, as was done by Jesus, making the human

affection the test and measure of the divine. So far were the most godly Jews in the time of Christ from the Christian conception of divine Fatherhood and human Brotherhood, that the attempt to carry out such teachings tore the Jewish Christians themselves apart. The first great struggle in the Church was to maintain the Brotherhood of Man. It was the gospel that first brought Jews and Gentiles together at a common meal, in loving, social, religious relations. At the table of the Lord the middle wall of partition was broken down. The Jews talk much about liberty and brotherhood; but they are still a people of caste, exclusive, narrow, apart from the Brotherhood taught by the gospel.

When Paul went out to preach he found the three open sores of the pagan world to be, (1) national hatred, (2) slavery, and (3) the degradation of woman. But he declared that those who had "put on Christ" had entered into a new brotherhood, in which "there is (1) neither Jew nor Greek, (2) there is neither bond nor free, (3) there is neither male nor female" (Gal. 3:28). That was the new Humanity which he presented. But so far has traditional Judaism been from showing such a gospel that we find, among the first benedictions in the Jewish Prayer Book of our day, a threefold thanksgiving: "I thank thee, O Lord, that thou hast made me a Jew, not a Gentile; that thou hast made me a free man, not a slave; and that I am a man, and not a woman."

The Jew is still narrow, intolerant, a man of caste and tradition. A distinguished rabbi at one of these Congresses admitted that the Reform Jews were essentially the same as the Christian Unitarians: he admitted further that he could give no good reason why they

might not unite to form one church. The reason is that the Jew has not yet grasped the gospel conception of human brotherhood. He will not marry one who is not a Jew. He will not believe that a Jew can become a Christian from genuine, intelligent conviction. He will treat in a more brotherly way a Jew who is an infidel, or worshipper of the golden calf, than he will the most godly and self-sacrificing Jewish Christian. Until we see a Jewish employer grant religious liberty to his Jewish employés, and not discharge them from his service because they accept the gospel of Jesus Christ, we can find historic grounds for believing the teachings of Christ and the apostles, that Israel is without the gospel.

II.

What we have already said makes evident the further consideration, that the Jews need the gospel. They need it just because all men need it. Christianity alone offers redemption from the record of sin, the power of sin, and the love of sin. In our "Parliament of Religions" no text has been quoted so often as that saying of Paul: "Nevertheless he left not himself without a witness, in that he did good and gave us rain from heaven and fruitful seasons." That is the only witness of God which appeared in heathenism, "rain" and "food," the voice of God in nature: natural theology is all that Paul says the heathen had. But rain and corn do not bear witness to the way of salvation. Rain and food are no prophets preaching life amid the famine of the soul. It has been said that the teachings of the Old Testament may be summed up in the three great doctrines of a holy God, sinful man, and a future

of hope—a promised Messiah. Judaism itself was saved by hope; it looked and longed for a redeemer to come. Hence Paganism has been called the “seeking religion,” and Judaism the “hoping religion.” What the one sought after, and what the other hoped for, was the ideal man, the teacher sent from God, the Messiah who became the Son of man that he might make his followers sons and daughters of the Lord Almighty. But hope cannot save men. The hope of the Messiah was but as the hope of the hungry man for food. Judaism and all its teachings involved the Messiah. The Jew without his Son of David, his Immanuel, his Redeemer, is as Noah without his ark, or Moses without his rod, or the priest without his altar and sacrifice.

This need of the gospel is seen in the stationary, sphinx-like condition of Judaism. It makes no progress. It marks time amid the hurrying feet of the nations about it. For a few years, in New Testament times, when the Messianic hope burned brightly, the Pharisees were zealous in religious work. They compassed sea and land to make proselytes. But soon new bands of Jewish missionaries appeared. Saul, Barnabas, Silas, Peter, Mark, went forth preaching a wider Judaism, declaring a new conception of the Fatherhood of God, and illustrating a most radical theory of the brotherhood of man. The Pharisees taught the Pleasures of Hope; the Nazarenes taught the Pleasures of Memory. The men of the Synagogue preached a Messiah to come; the followers of Jesus preached a Messiah who had come, who had brought redemption, and who was a light to lighten the Gentiles as well as the glory of his people Israel. This preaching of fact, of a present salvation, soon eclipsed that of hope and a far-off future.

The Jews withdrew from the race. They ceased to compete with the men of the gospel. A freezing, conservative, legal reaction swept over Israel. The day on which the Old Testament was translated into Greek was compared to the day of the golden calf. The Jews became men of tradition more than ever; they crept into the fortress of the Talmud; they spun a cocoon of seclusion about themselves, and opened their lips only to ask to be let alone. They are about as numerous now as they were in the time of David or of Christ. They have made no growth, because they had nothing to offer humanity about them. A learned rabbi said at one of these Congresses that the mission of the Jew was twofold, that of separation and protest. But that is no mission. Separation for what? Protest against what? The Jew has separated and protested after his fashion for 1,800 years; but such a mission has taught the Gentiles nothing which they had not in their Bible already; it has gained no followers to the Lord or his Christ. It is true the Jew has suffered: but what has he suffered for? What gospel have his sufferings preached in the light of martyr fires? What churches has the blood of his sufferings caused to spring up? Pagan Rome persecuted the Christians; then Christian Rome persecuted the Jews. What was the difference in the results? The suffering Christians had a gospel of life, of hope, of redemption, of appeal to all sorts and conditions of men. When they died they declared to their persecutors that they died that others might live, and that the gospel through their sufferings might reach all men. The result was that, two centuries after the Apostolic Church, Cæsar submitted to Christ, and Rome became Christian. The early church, with her heavenly

mission for all men in mind. like the sea-bird faced the storm of persecution, and spreading her wings of faith and hope was carried, by the very violence of the opposing gale, upward to the calm heights of victory and peace. But the Jew through all his long persecution simply bowed his head in dumb resignation. He had no reason to give for his sufferings. He had no gospel that could convert his tormentors into friends. He complained of cruelty and oppression and greed, but had no message for the oppressors and wrong-doers. He walked through all the ages as he walked on the way from Jerusalem to Jericho. The wounded man lay wallowing in his blood, while the priest and the Levite passed by on the other side.

Here was a strange inconsistency, which not only prevented the Jew from impressing humanity with any sense of his mission, but which actually awakened bitter resentment. The Jews claimed to have the only true religion, the only revelation of God, the only sure hope of heaven. Yet the only word they had for mankind was the plaintive request to be let alone. They had the bread of life in abundance; their only petition was to be allowed to keep it and eat it in peace. They had the balm of Gilead, which could heal the nations; all they wished was to store it up unmolested. They are teachers who wish no disciples; physicians who desire no patients; men of the ideal life, who make it a rule of life to have nothing to do with the awful realities of moral evil all about them. So far as the religious needs of the Gentiles are concerned their creed is the creed of Cain: Am I my brother's keeper?

That the Jews need the gospel can be seen further in the fact that they have given up so much of their

former teachings and have adopted so many of the fruits of Christianity. The whole sacrificial system and priesthood has fallen. The ceremonial law is observed only in a fragmentary and arbitrary way. The Sabbath is not kept with the ancient care. The Bible is little regarded by many. On the other hand, many of the results of Christian teachings have passed into Jewish life. The Jew has no slaves now. He marries only one wife. His philosophy, his art, his domestic system, his science, his literature, are all those of the Christian civilization round about him. Since the days of Moses Mendelssohn, German Jews are more like German Christians in their general culture and ideals than they are like Polish and Russian Jews. Especially the Reform Jews seek to pluck the fruits of Christianity while rejecting the tree on which they grow. They speak noble words about Jesus. They quote the Sermon on the Mount. They come in theory almost to the ground of Unitarian Christianity. But they cannot accept a Messiah, much less Jesus as the Messiah. Hence they stand much as did the Neoplatonists, who, under the name of Plato and other sages, borrowed the teachings of Christ, till finally the delusion ended in faith in Jesus as the power of God and the wisdom of God.

Reformed Judaism is now little more than ethical culture. Already its leading rabbis are complaining of lack of interest in religion, neglect of Bible study, and demoralization of Judaism. It is at the turning-place of more or less.

III.

But it is time to notice briefly our belief that great blessings will flow to both Jews and Christians when

Israel accepts Jesus as the Messiah. The men of the synagogue are standing waiting for something. Like the sphinx of Egypt, they gaze out upon a desert as their domain ; while Christianity, like the Nile, with fertilizing stream has flowed on through the nations. Since the Old Testament canon was closed and the New Testament was written Jews have added nothing to the religious thought of the world. Israel never had anything to give humanity but religion—but the glorious hope of the nations realized in the Messiah. In art, in science, in legislation, in philosophy, the Jew, since the days of Jesus, has taught us nothing. Solomon went to Tyre for men to build the first temple. Herod sent to Greece for teachers to build the last temple. The one gift of Judea to mankind was Jesus Christ ; and all the hope and glory of Judaism have been and will be associated with him.

Without going into disputed details we may hold (1) that all Israel will be saved. The Messianic hope, though rejected by many Jews and ignored by many more, has not been a wild fancy, a stupendous blunder, cheering Israel on for thousands of years to leave them at last in the valley of dry bones without the vision of a resurrection. The Jews will turn to the Lord and his Christ. They will mourn over their blindness of heart and rejection of their Messiah. They will come forth in latter-day glory, again dear, for their own sakes, to the Lord as they are now for the fathers' sakes.

(2) The conversion of Israel will be closely connected with the conversion of all men. The blindness in part is happened to the Jews until the fulness of the Gentiles is ready to come in. The Jew and the Greek are closely connected in the plan of God. The

salvation of the Gentiles is finally to provoke Israel to jealousy for like salvation. The last work of foreign missions is vitally connected with the last work of Jewish missions.

(3) It looks as if the scattered sons of Israel may form the great missionary army of the last times. They are everywhere. They speak all the tongues of earth. They need only the outpouring of the spirit of Pentecost to declare unto all men in their own speech the wonderful works of God through Jesus Christ. The wealth of the nations, also, is largely in Jewish hands. Who knows but in the day of the Lord's visitation such men as Baron Hirsch, the Rothschilds, and other wealthy Israelites, may be the treasurers of the glorified Jewish Church, which shall conquer the world for Christ?

IV.

Our duty towards Israel is plain. We must, first of all, love this estranged people of Jehovah—love them out of darkness into light, out of seclusion into activity, out of negation and protest into positive life for God and humanity. Jesus wept over Jerusalem. Paul could wish himself accursed, if thereby blessing could come to his brethren according to the flesh. Love is the only weapon which we have not turned against the Jew, and it is the only one against which he has no defence. Lessing's story about the three rings covers a great truth. There are not three true religions, but one, and that one will prove itself by the wisest as well as by the deepest affection for mankind.

Further, we must respect the national, historical position of the Jew. He has not stood apart so many

centuries for nothing. God in history makes no such mistakes. It is not the fate of Israel to be gradually absorbed into the Christian Church. The Jews, as Christian Jews, as a Jewish-Christian Church, will have a second Pentecost, a second birthday of the Church of Christ, and will again receive a commission like that of old: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

But our first duty is to give the Jew the gospel. Of course he resents such an offer. He is not a heathen. The offence of the cross has not ceased, and the gospel is still to Israel a stumbling-block. Judaism can no more answer now than in the time of the apostles the cry, What must I do to be saved? The rabbis, having no remedy for sin, explain it away. Hence the heart of the Jew hungers for the bread of life which Jesus brought to men. As many as 100,000 Jews have accepted Christ during this century. These with their descendants make about 250,000 Jewish Christians in the world. That is a larger proportion of converts than have been gathered from heathenism in the same time. Such results show that the gospel can still reach the Jew. As many Israelites have accepted Jesus in our own century as accepted him in the first century, when the Lord and his apostles besought the men of Israel to be saved. We should, therefore, be of good courage, knowing that in the end we shall reap a harvest as glorious as all the promises of God, if we faint not.

THE JEW AND HIS LAND.

BY BISHOP WILLIAM R. NICHOLSON, D. D.

THE Jew! Magic name! An astonishment, a proverb, a byword among all nations, a hissing, an execration, a curse, and a reproach, Deut. 28:37; Jer. 25:9; 42:18; nevertheless a name of joy, a praise, and an honor before all the nations, a crown of glory in the hand of the Lord, graven of God upon the palms of his hands. Jer. 33:9; Isa. 62:3; 49:16. Like the bush of Moses: through thousands of years ever burning, yet to this day never burned. Like Aladdin's lamp: rub it, and at once appears the most sumptuous intellectual feast of ancient things; rub it again, and grandest scenes yet to be enacted are dazzling the eye. We sometimes speak of men of destiny, as Napoleon Bonaparte, but there are no men of destiny like the Jew. "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him." Esth. 6:13. And as it was in the days of Ahasuerus, so it is to be in the days impending. The complex marvel of the Jew's history is proof of his predetermined irresistible greatness. Himself a living synonym of the dim distant past and the long interval thence till now, he is withal the harbinger and earnest of a mightier future.

The wonderfulness of the Jew, the man of destiny—this is our thought. Let us get at the facts.

And, first, the very presence of the Jew in this last decade of the nineteenth Christian century. Three thousand five hundred years ago they were a people; as definitely apart from all other peoples as were the "lean" cattle in Pharaoh's dream from those that were "fat-fleshed." The Persians go not so far back, nor, reliably, even the Chinese, much less any of the nations now so powerful in Christendom. The American, nay, the Englishman, the Frenchman, the German, the Russian, all are mere boys alongside this venerable greyhead. They were in contact with the Pharaohs of Egypt, had many a tilt with Nebuchadnezzar, were already old when Greece and Rome were founded, were at the height of their prosperity as a State when Homer was singing the wrath of Achilles, had even entered on their national decline when the fabled wolf suckled Romulus. In so long a stretch of ages countless peoples have appeared and disappeared; in fact, not one of an antiquity so venerable, save only the sons of Ishmael, has ever survived that crushing weight of years; and Ishmael's desert-rangers, cousins, we might say, of the Jews, are to-day as they were thousands of years ago by reason of the repellent geography of their country. But here is the Jew, now more than 3,000 years old, yet still in all his ancient Jewish explicitness; meanwhile dwelling in every part of the world, but without any place exclusively his own. That one racial face, the exuberant national self-consciousness, the peculiar customs and observances, are as emergent and as signal as when "the stars in their courses fought against Sisera" and Deborah and the son of Abinoam sang their anthem of triumph. Were there nothing else, this racial everlastingness, this change-defying national indelibility, must point out

the Jew as being, like Saul, "from his shoulders and upwards" higher than any others.

Secondly, the wonder grows; for while they have been imperishable as a people at the same time they have perished as a State; immortal as a race, but dead as a body politic; organic in thought and feeling, but having no country for organization. They are an interminable chain of corporate life, but the chain would seem to hang in the air upon nothing.

Unique has been their past. For a little more than 700 years they were an independent State; but from the fall of their independence, on and on through all the succeeding centuries till the year 70 of the Christian era, excepting the brief but brilliant episode of the Asmonean dynasty, they were a conquered people, subjected to foreign rule in their own land. Then came their universal expatriation, the whole of them being driven out of their country, uprooted from their land, shattered, and scattered throughout the world. And now for 1800 years they have felt none of the cementing charms of country, nor the brotherhood of civil government. So that not for as much as a quarter of their 3,500 years as a people have they been a free and prosperous State, while for the latter half of all those years they have been without a government and without a country, their residence everywhere, their home nowhere. Yet they live as a people, they are Jews for ever; the seeds of a body politic are preserved in their blood. Other peoples when dispersed abroad are absorbed like rain-drops in the ocean; but the Jew floats hither and thither, in all waters, to every shore, like timber from a shipwreck—never dissolving, always preserving its identity. This is phenomenal in human affairs.

Thirdly, still the wonder grows; for thus have they so exceptionally persisted as a people throughout the ages in defiance of sufferings the half of which no other people has ever endured. Their enemies have been "swifter than the eagles of the heaven," evil has beset them "as a bear lying in wait, as a lion in secret places."

Jerusalem, their beautiful city, centre of their polity, "joy of the whole earth," was twenty times besieged in two thousand years, and again and again reduced by fire. Under Antiochus Epiphanes 40,000 of its inhabitants were put to death in three days' time, and 40,000 more sold into slavery. He sacrificed a sow on the altar of burnt-offerings, pillaged the treasury of the temple, and collected a booty amounting to 1,800 talents, or near 3,000,000 dollars. And again he caused the streets to run with blood; women were seized as captives, mothers were hung with their children round their necks, the city was dismantled, the walls were thrown down, the temple dedicated to Jupiter and his statue erected on the altar. At the siege by Titus the people raked the very dunghoops for food, mothers ate their own children, more than 100,000 died of hunger, the city stank like a charnel house. The starved wretches, stealing down the ravines by night to pick up whatever garbage for food, were captured by the Romans, and repeatedly in the morning as many as 500 of them were seen writhing on crosses before the walls; and "this went on," we are told, "till room was wanting for the crosses and crosses for the bodies." Amid "the howlings of the insurgents" and "the shrieks of the people," and the roaring flames of the burning temple, "the summit of the sacred hill blazing like a vol-

cano," the city fell. 1,100,000 had been slain by the Romans and 97,000 taken prisoners; and "the value of the plunder obtained was so great that gold fell in Syria to half its former value." Alas! "Jerusalem," as Milman says, "has witnessed perhaps a greater portion of human misery than any other spot under the sun." By Vespasian and Titus near a million and a half of Jews were slain and over 100,000 reduced to cruelest slavery. Subsequently, under Hadrian, 580,000 were slain, the city was razed, and "for 200 years every Jew was forbidden on pain of death, except on a single day in each year, to come within sight of it."

And now demolished as a body politic, no longer an organized power, horribly cut down in number, festering with the memory of their appalling subversion, homeless, friendless, forlorn, the entire people, by squads, and in various directions, began those world-wide wanderings that as yet have not ended. And as they began so have they continued; for all along the way what calamities! Constantine outlawed them, cut off their ears, and dispersed them as vagabonds. Justinian excluded them from the provisions of his Civil Code, abolished their synagogues, made them incapable of bearing testimony, and deprived them of the right of bequeathing property. The earliest legislation in France was an ordinance against them. Even Magna Charta legalized an act of injustice against them. In the German States they were reckoned the slaves of the emperor, and were enormously taxed and plundered. In most countries they were prohibited from owning land, and were excluded from universities and schools. Seven times they were expelled from France. At one time every Jew in England, without distinction of age

or sex, was imprisoned, and their wealth confiscated to the exchequer. Stephen Langton, Archbishop of Canterbury, prohibited all Christians from selling to them the necessaries of life. At another time 15,000 were expelled from that country, and were not allowed to return for about 400 years. At York 1,500 perished by mutual slaughter, including women and children, because they were denied their lives at any price. In Spain 170,000 families were driven forth at one time in circumstances of atrocious cruelty. And how they are dealt with in Russia our own eyes have seen. But enough: these specimens may suffice. A treatment they have received so cruel and disastrous that it was estimated, two hundred years ago, that at that time the whole number of Jews in the world was not more than three millions.

Look back now and behold them—despised, slain, starved, enslaved, banished. They glutted the slave markets of Imperial Rome, the sword has devoured them by millions, famine has destroyed them by myriads, the contumely of sixty generations has deluged them, the whole world has been choking them with the “wormwood and the gall.” Long, long have been the wanderings of the tribe of the weary foot; and scattered from one end of the earth to the other, everywhere, “from Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras,” fleeing, violence, massacre, banishment, hunger, thirst and “want of all things” have dogged them as their shadow; the desert breath of scandal has shrivelled them, the bloodhounds of hate have yelped at and torn them in pieces. They have had “a trembling heart and fear day and night, and no assurance of life”: the

infamy of mankind, "the one proverb common to the whole world."

AND YET, despite it all, a people ineffaceable they remain; as much apart from all others as when, amid their prowess under Joshua, the sun stood still upon Gibeon, and the moon in the valley of Ajalon. A full end has been made of their ancient enemies. "The Egyptians, the Assyrians, the Babylonians, the Romans, have not a single representative on earth;" but the commonwealth established by Moses has even now its patriot representatives overspreading the world, who, in spite of "the deep damnation" of their eighteen hundred years of earth-wide scattering and consumption and torture, are to-day as strong in the principle of political unity as was Samson in muscular grip when he rent the roaring lion before him as he would have rent a kid. The Jew is the miracle of mankind.

Fourthly, wherefore wonderful is the vitality of the Jew. A tenacity of national life so amazing presupposes a corresponding vigor of individual life, mental and physical. As to mental vigor of the individuals of the race, what unabated interest in affairs through the ages they have maintained, even while endlessly maddened at the spectacle of their own misery; what indomitable energy, power of thought, persistence of purpose, devotion to their national ideal; and therefore how phenomenally endowed they personally are with courage and fortitude and vivacity and clearness of conception, and faith in destiny. And all this rich mental investment propagated from generation to generation along the centuries—why, this supposes that it is somehow in the blood. Hence equally phenomenal, it would seem, must needs be their physical life. Ac-

cordingly statisticians tell us that the birth rate among Jews is much greater and the death rate very much less than among Gentiles. Between 1816 and 1867, a period of fifty years, the general population of Prussia increased 91 per cent.; the Jewish population, 112 per cent. In Austrian Galicia in fifty years (1820-1870) the ordinary population increased 25 per cent.; the Jewish population, 150 per cent. In Prussia, between 1823 and 1841, among Gentiles, only 12 per cent. reached the age of 70; among Jews, 20 per cent. In Whitechapel district, London, the medical officer in his report states that, on the north side of High street, occupied by Jews, the average death rate is 27 per thousand, while on the south side, occupied by English and Irish, the average death rate is 43 per thousand. And learned French authority has declared that, while the average term of life among Gentiles is 26 years, among Jews it is 37; which leads a recent writer to say that the Jew has an average of eleven years longer to enjoy life, attend to business and acquire property, and adds, "Is it any wonder that, as a rule, Jews excel Gentiles in whatever they undertake?"*

Their vitality, mental and physical—splendidly they have asserted it. Mentally: how sublime they stood as resisting the fascinations of Greek culture introduced into their kingdom by Alexander the Great, and which he enforced upon their attention by his kindnesses to them—a test of their racial religiousness more severe perhaps than their subsequent frightful persecutions; and notwithstanding that the literary seductiveness of Alexandria, the second centre of Judaism contemporaneously with Jerusalem, which for a long period re-

* See Alleged "Mistakes of Moses," by H. L. Hastings.

enforced this influence of the Greek conqueror, made its impress more or less upon them, they were on the whole as immovable as the everlasting hills. And physically : for, whereas there were 200 years ago only about 3,000,000 of Jews in the whole world, they have so increased during the 150 years of their progressive civil emancipation among the nations that to-day they number from 8,000,000 to 10,000,000, some say 12,000,000 ; about as numerous as in the reign of Solomon.

This, their mental and physical vigor, is what has continued and still continues. There is a certain animal that has a remarkable power of self-propagation. Cut its body into parts, and each part will reproduce an entire animal. So the Jews, broken up into countless divisions throughout the world, do yet, however small a company, give birth to the one fixed complete set of Jewish characteristics. Wherever found they are Jews still, and only Jews. The distinctive stream of their vitality flows on as unbrokenly as the course of time.

Fifthly, the wonder takes on enlarged proportions. This same people, so hated, antagonized, rent asunder, trampled down, countryless, homeless, has exerted a greater power upon the world than all other peoples combined. They are the fountain-head of all the monotheism of mankind ; for Christianity is but the development and consummation of Scriptural Judaism, while Mahomet's doctrine of the Unity, the essence of his system, is purely a Jewish extract. Now apart from belief in the Oneness of God, especially in its Christian environment, what ennobling uplift has ever come to man ?

And the Jews have given us the prophets : Moses,

and David, and Isaiah, and Jeremiah, and Daniel, and all the rest. From them has come the Christ: Jesus, the Son of Mary, the Son of God, the Saviour of men, lights and perfections, moral beauty, spiritual glory, Divine Love incarnate, the generative principle of all excellence. And from them we have received Matthew and Mark and Luke and John, and Peter and Paul, and the whole galaxy of New Testament teachings and joys. Thus the richest fruits of moral culture, the golden harvest of our spiritual nature, the mellow vintage of human character—all this the world has by means of the Jews.

Then remarkable has been their influence during the Christian centuries, although shattered and scattered. Not only were they chiefly the introducers into Western Europe of the Aristotelian philosophy, but their own erudite abstractions and speculations did much towards moulding the Christian schoolmen. Their influence has been as well evil as good. Maimonides, the greatest Jew perhaps of the Christian era, a very Napoleon in the learning that distinguished his age, was the forerunner, with other Jewish authors, of that fatally famous Jew, Baruch Spinoza, whose accursed pantheism has so blighted a large proportion of the scholarship of Christendom. 'T was he (Spinoza) who gave rise to Schleiermacher, Fichte, (Schelling, Hegel, and such like. 'T was he who gave impulse to disbelief in the supernatural, furnished the principles of Strauss' infidel Life of Jesus, set in motion the skepticism regarding the inspiration of Scripture, laid the foundation of the present school of destructive criticism which is so injuriously endeavoring to break down the genuineness and the authenticity of the books of the

Bible. To-day the hand of the Jew is pressing down heavily upon our universities and colleges and theological seminaries.

And whence have come socialism, communism, nihilism, anarchism? It is sufficient to mention the names Carl Marx, Bebel, Liebknecht, Lasalle — all Jews. I have time only for the most general allusions.

But what are the Jews now doing in the regular employments of society? In politics they have risen, in Europe and in America, to the position of power. In the European daily press they have the larger part of the actual control. In commerce and finance they are kings. In the work of education they occupy seventy professors' chairs in the universities of Germany. In military prowess we have only to recall the name, among others, of Massena (altered from Manasseh): the most brilliant of Napoleon's marshals. In astronomy, in mathematics, they have produced splendid names. In philosophy they are pre-eminent, in history masters. In jurisprudence, in statesmanship, they have achieved the highest honors. In literature they shine. In music we have only to think of Mendelssohn, Meyerbeer, Rossini, Jules Benedict, Strakosch, Grisi, Strauss.

This is the people whom Celsus scornfully ridiculed as "left with not so much as a patch of ground or a hearth." "What do these feeble Jews?" said Sanballat, and it was the Ammonite's sneer, "Even that which they build, if a fox go up, he shall even break down their stone wall." But the scoff has passed, and wonder takes its place.

Sixthly, and now the wonder culminates. All these astounding features of Jewish history were writ-

ten out beforehand, 1,500 years, and near 3,000 years, beforehand; written in their own sacred literature, and with the accuracy of the historic pen. This can be said of no other people. Is not *this* Jewish wonder the greatest of all?

The events of their history—their being without the bond of government and without a country, their dispersion from one end of the earth to the other, their sufferings, the worst, the cruelest, the most frightful ever known, and yet their unparalleled persistence as a people, dwelling alone among the nations—these events compare with what was written so long before: Lev. 26; Deut. 28; the prophets everywhere. The correspondence is exact, even in minutest particulars. Again, the civil emancipation of the Jews among the nations, which has now been going on for about 150 years and is still progressing, their consequent increase in number, and their rise in wealth and learning and influence, although still maintaining their racial identity and their great agency in the revolutionary movements of the nations—these events compare with what was written so long before: Jer. 30:8; Zeph. 3:19, 20; Isa. 50:9, 22; Micah 5:8, etc. Again the correspondence is exact even in minutest particulars.

Now it matters not whether the Scriptures containing these predictions were written at the dates traditionally fixed; the lowest possible dates which the morbid critics might assign would still leave between the writings and the events so vast an interval of centuries that no forecast of man could have leaped the distance. There stand the predictions, and there stand the events, and there stands the long interval between them. This alone, as Dr. Kellogg has ably shown in

his book on the Jews, should smite with paralysis that destructive school of criticism so much in vogue with some.

Here, then, is the Jew's chief distinction: His history was written in advance. A miraculous element pervades his affairs. In him the supernatural is before our eyes, within the hearing of our ears, underneath our touch. Science is wonderful; but in this miracle man the wonder excelleth. Yonder White City* is wonderful; but all its splendor is only a bauble in comparison. Strange that we should be so insensible to this living wonder among us.

The facts are before us. And now for the explanation. When you see water run up hill, you ask, Wherefore? And science reveals the law. But more than water running up hill, more than the fall of an apple, more than the asymptote ever approaching its curve and never reaching it, does the uniqueness of the Jew—his indestructibility, his diffusion among mankind like yeast in a measure of meal, his forewritten history—press for explanation. The *rationale* of these wonders the Bible alone reveals: that Bible whose absolute trustworthiness is so triumphantly vindicated in the existence of the wonders themselves.

First, then, the Jews are God's chosen people. "The Lord thy God," said Moses, "hath chosen thee to be a special people unto Himself, *above all people that are upon the face of the earth.*" One people He chose through whom should flow his grace to all. For the sake of mankind God took this one people into special relationship with himself, and so constituted them that they should for ever be identical, always dis-

* The World's Columbian Exposition.

tinguishable from all others upon the face of the earth. His arrangements and his Spirit have made the Jews just what as a race they essentially are. The dietetic and hygienic laws which he gave them, and which they have continued to observe throughout their wanderings; his Abrahamic covenant, so grand, so far-reaching, so expressive of love; his various providences towards them; his spreading before them in advance the record of their future; above all, his mysteriously touching them with the electric energy of the Holy Spirit—the same Spirit who qualified Bezaleel for all manner of workmanship in the construction of the tabernacle—these were the plastic agencies set in motion by the divine hand.

God has done it, and the Jew is the ever-during monument of Omniscient handiwork upon the souls and bodies of men.

Secondly, God's purpose in having a special people.* I quote His own explicit statements. In the fulness of time he "will gather them out of all countries whither for their sins he has scattered them, and will re-gather them in their own land." There they shall look upon him, at his glorious appearing, whom they pierced," and "whose atoning blood shall cleanse them from their guilt and filthiness." There "they shall all know him, from the least of them to the greatest of them;" an entire people, every one of them born of the Holy Spirit. Re-established as a State, their "officers shall be peace, their exactors righteousness." "They shall inherit the land for ever." "Jerusalem shall not be plucked up nor thrown down any more for

* The writer expresses here his own convictions without claiming the endorsement of the American Tract Society.

ever;" "her walls salvation, her gates praise." God's breath of renewal shall pass over the land, and "that which was desolate shall be as the garden of Eden." He "will call for the corn, and will multiply the fruit of the tree and the increase of the field." He "will make a covenant for them with the beasts of the field, with the fowls of heaven, and with the creeping things of the ground;" so that "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den." "There shall be heard the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for his mercy endureth for ever."

And thence "from Jerusalem shall go forth righteousness into the earth as brightness, and salvation as a lamp that burneth." "The Gentiles shall come to her light, and kings to the brightness of her rising." "Israel shall blossom and bud, and fill the face of the world with fruit;" and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." This, as briefly told, is God's magnificent purpose.

Thirdly, his purpose is steadfast and infallible. This people, indeed, have grievously sinned against God and adjudged themselves unworthy of so peerless a distinction; nevertheless, through the riches of gospel mercy, their unworthiness shall not operate a forfeiture. "I will not," saith the Lord, "make a full end of thee, but will correct thee in measure, and will not leave thee altogether unpunished." "For a small moment have I forsaken thee, but with great mercies will I gather thee;" and "ye shall be as though I had not

cast you off." "As ye were a curse among the Gentiles, so will I save you and ye shall be a blessing." "I will build you as at the first, and will cleanse you from all your iniquity whereby ye have sinned against me." "If my covenant be NOT with day and night, and if I have NOT appointed the ordinances of heaven and earth, THEN will I cast away the seed of Jacob: for I WILL cause their captivity to return, and have mercy on them."

Fourthly, and how dear to God is this, his great plan, is manifest in many ways. In an important sense the State position of the chosen people is God's calendar of time. As, by our law, Sunday, with respect to business transactions, is a *dies non*, so all the years during which Israel has not been a commonwealth are not accounted of in God's account of his kingdom. For instance, in Kings (1 Kings 6: 1) it is written that from the Exodus to the beginning of the building of the temple in the fourth year of King Solomon were 480 years; whereas, as Scripture itself informs us (Acts 13: 18-22), the actual time was 573 years—a difference of 93. Now if you sum up the five periods of Israel's enslavement, as given in the book of Judges, you have just 93 years. Those years were not counted because during those several times Israel had ceased to be a State. The sacred historian made no mistake. Likewise, as might be shown, the 1,800 years of Israel's wanderings are not counted by Daniel (9: 24-27). They are regarded as lost years—portions of time holding back the fruitage of the great plan, and so not worthy of being reckoned. It indicates that God estimates all things as impertinences which are not in the line of Judah's great commission.

As another illustration of God's interest in his plan, "the better covenant," according to which every believer in Christ is saved (Heb. 8: 8-22), is given in both Jeremiah and Hebrews as God's covenant with Israel and Judah; by virtue of whose terms of grace, as is expressly stated in Jeremiah (31: 27-37), they shall again become a State and attain their destined glory. And so, in the words of Paul, every Gentile believer is "grafted into Israel's olive-tree," and becomes by adoption a child of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That is to say, in every case of conversion to God it is the covenant which is Judah's that the Holy Spirit administers; wherefore God's faithfulness to his church is at the same time his faithfulness to Judah. For the very reason that the covenant of grace is verified in every believer the Jews shall regain their land, and in the power of redeeming grace shall reign there for ever. And for the same reason they shall grow to comprise the world. Where the Missouri joins its waters to those of the Mississippi, and thence for many a mile, it flows on as a distinct body of water, a stream along with a stream; but at length, having assimilated to its own waters those of the Mississippi, thenceforth, though not in name yet in fact, it is the Missouri alone all the way to the gulf. So Judah, whose identity for many a century they have conserved in the midst of other peoples, a stream along with a stream, shall yet bring all Gentiles, by virtue of the covenant, into resemblance to themselves in grace, and thenceforth there shall be in all the world only the genuine children of Abraham; all mankind, in their varied endowments and interests and development, flowing on for ever as

the Israel of God in the one channel of "the sure mercies of David."

And still another illustration of how God loves his great plan is this: that, while he has been keeping the Jews for their own land, the land he has also kept for them—a fertile land, and, at the time of the Jews' expulsion, surrounded by the great nations of the world. Why, then, has not some other people kept it in cultivation? Many masters have tyrannized over it, but, save in patches, it has been neither sown nor tilled. How strange! The truth is, God is keeping it for those whom he is keeping for it. The land, like its true owners, is in captivity; has been so, as have they, for 1,800 years. It lies waste and desolate, overrun with briars and thorns. But, saith the Lord, "I will cause to return the captivity of the land." Jer. 33: 11. "Ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, *for they are at hand to come.*" Ezek. 36: 8. And so, like the bow in the cloud which remindeth God of his covenant with Noah, the still desolate land remindeth him of his covenant with Judah, that the land shall no more be termed Desolate, but shall be called Beulah, for the land shall be married to his people. Isa. 62: 4.

Such is the explanation of the Jew. That God means according to the literal sense of all these words is put beyond doubt by the literal fulfilment of all his words in respect of their sufferings. For a consummation so glorious, for the world's so vast benefit, he has never tired in energizing them physically and mentally, and in securing them, in spite of their dispersion, in the fixedness of race. Like a key turning in its own lock, the explanation fits the case, and the wonder is in-

creased. Reverently we bow before God. With joy we exclaim, The wonderfulness of the Jew, the man of Destiny!

And now a word as to the obligations our subject lays upon us. This, for instance: that its own inherent interest demands our actual interest. A garden-bed, is it not, where light is sown for the righteous, and faith and hope are blossoming with everlasting splendors? Verily the Jew among us is the present grand distinction of the world's condition. What in the world's busy thoughts can compare with it? If you hold a seashell close to your ear you shall seem to hear the roar of the ocean; as if that eviscerated relic of the deep were rehearsing its own reminiscences, or else the possibilities of the ocean; as if within the shell were the mighty waters, either bathing the beach with their foam or muttering of an impending storm. So in the Jew here close to us—himself nationally but an eviscerated relic, a shell—is resounding the far-away past, and at the same time stupendous events yet future are anticipated in preambles of music that gladdens or of murmurs that forewarn.

For, as a second lesson, the interest of our subject is admonitory. The re-establishing of the Jews in their land is associated in Scripture with "distress of nations" and with the shaking of the powers of heaven. Joel 3:9-17; Zeph. 3:8-10; Zech. 12:6; Luke 21:24-26. Before the glory come the stark irreverent humanism of our civilization shall be blown to destruction, for "the day of the Lord of hosts shall be upon every one that is proud and lofty, and he shall be brought low, and upon every high tower and upon every fenced wall, and upon all the ships of Tarshish, and upon all

pleasant imagery; and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." Isa. 2: 12-17. In those calamities as well the Jews as the Gentiles shall have their share. Now, surely, if forewarned, we should also be forearmed. And does it not seem that we have come close to the time of the "budding of the fig-tree"? Matt. 24; 32, 33. Are not things now moving fast towards that focus of the world's interests? For the civil emancipation of the Jews, now so far advanced, is, in Scripture, close by their repossession of the land (Jer. 30: 3, 8); and of that repossession the preparatory stage would seem to have begun; the phenomenon of this last decade of the nineteenth century being this—that there are to-day near 100,000 Jews in Palestine. And with the repossessing of the land is connected the prophetic period of the "distress of nations." Meanwhile the land itself seems heaving with expectation; for, as we are informed,* "the latter rains," hitherto partially suspended, are now, in accordance with the propet Joel, returning in copiousness, and Jerusalem is now being built on the prophetic line laid down by Jeremiah—"from the tower of Hananeel to the gate of the corner, from the hill Gareb to Goath." Joel 2: 21, etc.; Jer. 31: 38-40. Oh, we are living at a time awfully sublime!

And, as a third lesson, how persuasive the reasons for prosecuting gospel work among the Jews. Love of Christ and of souls, indeed, must needs impel us to earnest work in evangelizing to *any* man, Gentile or Jew, the efficacy of the blood that atoneth for sin; but

* Letter of Rev. A. Ben Oliel, Jerusalem. "Episcopal Recorder," July 13, 1893.

the thought presses upon us that to neglect the Jew, even though at work for the Gentile, is to put one's self out of harmony with the mind of God. To Abraham God said, "I will bless them that bless thee, and will curse him that curseth thee;" and by Zechariah God says, "He that toucheth you toucheth the apple of my eye." And how suggestive the fact that, "of all the nations around Judea, the Persians alone, who restored them from the Babylonish captivity, yet remain a kingdom." Specially displeasing to God, therefore, as well as detrimental to ourselves, is lack of service in evangelizing the Jew.

In conclusion: two standing miracles of history challenge the world's confidence—the Jew and the transforming effects of Christianity. And these two are twin truths. For what is Christianity but the series of doctrines and the salvation flowing out of the incarnation of the Son of God? And the Jew, is he not the ordained lineal antecedent of the incarnation, from whom, by supernatural conception, came the humanity of Jesus Christ, and who is destined, in the power of the incarnation, to "blossom and bud, and fill the world with gospel fruit"? So that they both—the Jew and the transforming effects of Christianity—are births of the same parentage; twins of God's revelation of himself in Christ. They are each a special manifestation of Almightyness; each is the shadow of the other, and both are solid realities. And as in the rainbow convex and concave answer to each other, so the transforming effects of Christianity insure the glory of the Jew, and the wonderfulness of the Jew is the precursor of the universal triumph of Christianity; and the two together are the Almighty's signet-ring, the bow of peace,

stamping with authority and arching over with blending bands of beauty the prospect of the world's future. Wherefore, when I see the Star in the East marching on mile by mile, till, as though ablaze with divine intelligence, it stands over the cradle of the adorable Infant, pointing down with its finger of light to the King of the Jews, crowning him with a splendid destiny, I cannot but think of the Jew also, himself peculiarly a piece of God's splendor, walking with and shining through the world's progress, and pointing onward, as unerringly as light scatters darkness, to the final establishment of the kingdom of his King—the gracious Restorer of mankind.

OBSTACLES IN THE WAY OF CHRISTIANIZING THE WORLD.

BY HIRAM C. HAYDN, D. D., LL. D.

HERE are certain assumptions.

1. That the world is to be Christianized. Christianity is one day to be co-terminous with mankind. The gospel is to be preached to every creature, in the expectation that it will ultimately bring human society under the sway of its principles, shape its institutions, and give law to the social and political life of the world. The leaven is to leaven the lump.

2. That in the prosecution of this work serious hindrances are encountered, and to be disposed of.

This, surely, is no matter for surprise, nor, always, for regret. To contend with difficulties is usually a means of grace; it lies in the way to the noblest style of manhood, the loftiest witnessing for the Master.

This subject is not, on the face of it, an inspiring theme, but it need not be altogether depressing. Our Lord did not disguise from his disciples the fact of serious obstacles in their way, though in giving them the great Commission he ignores them, covering all need in the assurance, "Lo! I am with you alway." While there is nothing novel in the theme, and perhaps no new obstacle under the sun, there may be occasion, in our own minds, for a new emphasis; there ought to be a great fund of encouragement after centuries of dealing with them.

1. Some of these obstacles are indigenous to the lands and the climate where the gospel is to be pub-

lished. Experience alone could teach the church how to meet and overcome them. This tuition has made evident that almost any environment of this sort, on the face of the whole earth, is capable of great improvement; and the missionary of to-day enters into an inheritance of facts which puts him at great advantage over the pioneers in the world's great field.

2. Another set of obstacles is indigenous to human nature, whether found in primitive barbarism or in more advanced stages of racial development. Moral obliquity, moral inertia, the sway of a false faith or an appalling superstition—something of this sort is expected to confront every herald of the gospel. This is what makes the gospel necessary. But it is to be said that, from apostolic days until now, the Spirit and the Word have proven more than a match for all these natural tendencies and acquired notions of a universally depraved humanity. They must be our reliance still.

3. Again, the acquisition of strange tongues, the reduction to writing of the jargon of diverse forms of speech, the translation of the Scriptures, conversation, preaching, in short, the putting of one's self into a language other than one's own, so as to be at home in it, is, for most men, a laborious and difficult undertaking. But the past century has triumphed over these obstacles in thousands of the sons and daughters of the church, till hundreds of tongues, a century ago unknown to the world, are now the vehicle of the all-inspiring Word with its message of life and love to all men. A stubborn obstacle it was and is, but the way it has been met and triumphed over is a constant source of inspiration to beginners, who, for one, two or five years, must wrestle with the difficult problem for them-

selves. Behold what has been accomplished by men of like infirmities and limitations, and gird yourselves with courage for the task. Go to the shelves of the world's great Bible Societies and get the evidence of sight that the Bible which has enriched our English, French and German speech, is doing the like precious work for three hundred tongues and dialects of earth; and know that the facts and knowledge thus made the heritage of the church have leveled this mountain to an inconsiderable hill.

4. Here are strange customs and modes of life, and ways of thinking and living foreign to our own. They are a hindrance, not more to the people in receiving the gospel than to the missionary in getting it to them. Many of these are harmless in themselves; some of them contain a grain of truth—a good thing perverted. Some of them are doubtless abominable. Here, again, the wisdom of experience in dealing with these things for so long, and along almost the whole line of possible variation, is of immense value. Some men can fall in with the ordinary life of foreign peoples and make it their own, and get some advantage by it. All, if possessed of a sanctified common sense, while carrying their own customs and methods of life abroad with them, will avoid needlessly antagonizing the peculiar customs of foreign peoples, seeking rather points of contact, and patiently waiting the entrance of the truth and the force of example to right many things evil in influence or obnoxious to a cultivated taste.

A happy illustration of tact, courage, patience and consecration is found in the work of that intrepid missionary, Egerton Young, among the Crees and other Indian tribes of British America; and a no less instruc-

tive lesson of how the entrance of the gospel and the example of the missionary family bring in the new order of cleanliness, decency, and industry. Happily this is not an exceptional, though an illustrative, case, worth the careful heed of every missionary going among savage tribes or people semi-civilized. Dealing with this side of human life calls for consecration, not only, but for wisdom.

It is of utmost moment to remember that our work is not primarily a civilizing work—though happily we cannot gospelize but we civilize; at the same time we need to be rid of the idea that the particular type of civilization represented by the missionary is the only one fit for a Christian people, otherwise we may add another to the obstacles already in our way. We have, indeed, not lost sight of this, neither have we been as catholic in this respect as we might well be. We may freely say, for example, to orientals, "We do not come to westernize your customs, your dress, your modes of thought, or even to dictate the precise way in which your Christian life shall express itself in forms and ceremonies, in doctrine and polity."

5. The influence of evil-minded men in foreign ports, be they tradesmen, sailors, or travellers, often a grievous obstacle, is to be met, first, by the missionary force seeing to it that no occasion on their part be offered for an evil report; and next, by using all available means for counteracting a malicious fabrication. Happily the press is a much more available weapon of defense than once it was, and much less ready to discredit in advance the missionary and his work.

6. There are also grievous obstacles put in the way of the missionary by foreign powers in control of lands

where the gospel is being disseminated. As against these, diplomacy can do much, but its methods are ordinarily slow, the results often unsatisfactory. There is no open and speedy way out of these difficulties. Much will have to be borne with patience, and consecrated tact, and courage born of faith in the great Head of the Church, whose is the kingdom and whose servants they are.

It will, at once, be seen and felt that these ever-recurring obstacles on the foreign field must be dealt with on the spot; and while missionaries themselves might, in conference, discuss them to profit, it is not worth our while here to dwell upon them at length. I am myself much more deeply impressed with the significance of the obstacles which are to be met within the evangelizing force, the church herself, inclusive of her missionaries. The *morale* of the army, its chivalric loyalty to the Captain of salvation, its enthusiasm, its grasp of the situation, its sympathy with the heart and purpose of God towards all men—these things are of utmost consequence. Failing along these lines, the church hopelessly obstructs her own way.

Not for one moment are we about to join the army of indiscriminate fault-finders who make it their business to carp at the blessed Church of Christ. In view of the splendid triumphs of the last hundred years, of the martyr-like heroism and truly apostolic careers of the missionary host, of the millions of money annually laid upon the altar of service, it is by no means fitting in this day to speak of "playing at missions," as though that were the present attitude of the church. But, on the other hand, it may well be that improved methods would give a freer course to the gospel, and, on the

other, it is conceivable that the foremost and hindermost may together catch a new inspiration by coming into a closer touch with the Master. For it has to be admitted that at this moment not more than fifty per cent. of the professed disciples of our Lord do even play at missions. As for the rest, of the greater part it may be said, they do not care a fig for them. They neither give them thought nor prayer. They neither go nor send. They simply ignore the Great Commission. The wars of the Lord are not their wars. They do not recognize their own kindred at the front. The motives that actuate the true missionary are foreign to their breasts, if not to their thought. This constitutes a defective Christianity, painfully prevalent, and so far forth, if not absolutely, the greatest hindrance in the way of the extension of the kingdom.

For a moment consider the possibility that defective methods may be a hindrance for which the church is responsible.

It is certainly quite possible that we have done scant justice to the messages of other faiths, and so have failed to utilize them as stepping stones to the larger, freer, complete faith of our Christianity. They are probably not wholly of the devil and instruments of imposture, as once we were too willing to believe, but they tell us how, in all ages, men have been feeling after God, if haply they might find him. They broaden our conception of the meaning of the Master's word, "This is the light that lighteth every man that cometh into the world;" and they emphasize the witness of the Spirit that in every age and nation there have been true seekers after God. If this be true, its generous recognition will certainly work as well in modern as it

did in apostolic times. It is also quite possible that westerners, taking the gospel to orientals, have been too strenuous in insisting upon a western cast of thought and church life. If so, this is surely a hindrance.

Is there any reason to suppose that an occidental people, even after so long a time, has found out the only mode of expression which the true life of the church may adopt? Is it not fairly presumable that orientals may come at the faith of Christ and the sacred books, *themselves* of oriental origin, in a somewhat different, and possibly even a better, apprehension than an occidental mind? At any rate, may not the informing Spirit and Word be wisely left to a larger liberty than has ever been thought wise in determining not only the inner life but the outward expression of that life? And is it not more than possible, is it not highly probable, that thus a freer course would be given to the gospel among many intelligent peoples, say, of Asia? May not a tenacity for our own form of worship, church polity and creed statements be a serious obstacle put by the missionary himself, or by the church that sends him, in the way of the progress of the gospel?

It may seem presumptuous to call in question the methods which ecclesiastical ambition has for so long sanctioned, and which have sometimes seemed to lay almost as much emphasis upon church polity as upon the gospel message itself. But this method is not now called in question for the first time. It is, indeed, quite natural, as things go, for each Christian sect to desire to point to its specific achievement, and to so far fence it in as that it can be traced from century to century; but is it of supreme consequence so to do? The car-

rying abroad of so many types of Presbyterianism, Methodism and what not, or of even a score of diverse sects, with their variations from a single norm, has been often recognized as a sorely perplexing and bewildering thing for a people facing for the first time the claims of the simple gospel. It is a question whether we have the right to add to the inherent difficulties of evangelizing the world these artificial contrivances that the most robust Christian communities can scarcely endure, and for whose removal so many devoutly labor and pray.

For a long time a newly evangelized community needs scarcely any show of church polity. It needs a wise guidance in elementary truth upon which all Christians agree. Suppose all were intent upon giving them this: forming churches of Christ, to leave the shaping of polity to the people themselves, encouraging the union of all in some simple form of church organization as the Spirit of truth may suggest. For a time the bright hope hovered in the air that we might, in the virgin soil of Japan, see this triumph of gospel simplicity and purity in "the Church of Christ in Japan." It was a noble field for a noble experiment—but sectarianism blighted the hope and it vanished. The obstacle of a dismembered church is only the more firmly rooted in the sunrise kingdom.

But, chiefly, and with emphasis, it is a lesson, ever thrust before our eyes, never fully learned, that defective faith, defective loyalty, defective apprehension of and sympathy with the divine plans and purposes, are the only really *great* hindrances in the way of the world's conquest—the *greatest* embarrassments to the leaders of the Lord's hosts. It was so in Moses' time.

The great kings of Judah, the great prophets of Israel and Judah, the Christ, himself, found it so.

“O that my people would hearken unto me,
That Israel would walk in my ways :
I should subdue their enemies,
And turn my hand against their adversaries.”

Psa. 81 : 13, 14.

The modern leaders in the world's conquest have been embarrassed by the same lack of responsive faith and enthusiasm in the ranks of their fellow-disciples. It is really difficult to account for the stubborn indifference of very many to what seems to be the burden of prophets, and the express purpose of the Christ in coming to the world, and his explicit command to disciple all nations.

The glory of the gospel is its breadth of purpose. The appeal to a world-wide humanity commands our admiration. A kingdom all-embracing, in which all kindreds, tongues, and peoples, have a place, is an inspiring vision. The mission of Christianity to the race is as grand as it can be. How it fires the heart and touches the pen of Isaiah to sketch those glowing pictures whose colors fade not though the centuries pass over them; nor are they thrown into shadow by the brightness of the gospel day. One is often led to wonder to what intent the average Christian disciple reads his Bible from day to day, when, possibly after years of this sort of thing, so much of prophecy, and even the commands of our Lord, have made no practical impression upon his mind and heart. For it is not the average disciple that is pushing forward this work of conquest. We turn from enthusiastic gatherings sometimes stirred to unwonted enthusiasm by inspiring elo-

quence, from the record of a year's contributions of money that mounts up into millions of dollars, from pentecostal ingatherings on some foreign field—from all this we turn to the study of the little segment of the world - field that we know most about: the little groups of disciples that meet under our own eye, the giving that we are conversant with, the efforts put forth, of any and every sort, by some local church fully abreast of the average—and, on the one hand, the wonder is where the grand total comes from. Is the Master multiplying the loaves and the fishes, to make of our meagre supply a great abundance? And, on the other, we are constrained to say, if only the zeal and consecration of a part characterized the whole, to what a volume would the flooding stream of beneficence grow!

If a little handful, a half dozen or less, have made such an impression upon a foreign city or province—one in a thousand of the home force—what if some reasonable percentage of that force were enrolled in the aggressive army abroad? For we have to admit, I repeat, that it is true of the most favored churches that a very large element seems not to accept it as laid upon their conscience that they are in any vital way obligated to evangelize this world; and a still larger element has yet to learn that the measure of responsibility is the measure of one's ability.

We have unqualified admiration for the exceptional heroism of such men as Mackay, Paton, Pinkerton, at the front; and for such exceptional sacrifice as is now and then recorded of some devoted seamstress stitching her love for Christ and men into the extraordinary gifts she makes to the Redeemer's cause, as well as for the consecrated giving of the wealthy that makes

an epoch on some mission field ; but these things seem to suggest to very few to go and do likewise, though it is clearly within their power to do so. What we see with open vision to be necessary, and all that is necessary, to a great onward movement, profiting by all the experience of the past, utilizing all the immense gains of knowledge and means to ends which a century of missions has made available, is to have *every disciple* do his obvious duty and take up the commission of the Lord, the prayer he taught us, the ideals of the New Testament and the consecration of the early Church as we find them in the Book we go by. Failure to do this is an obstacle to success, and may be characterized as proving a defective type of Christianity.

For (1) there is no question but that the Christianity of the New Testament is an all-inclusive affair. The prophecies that led up to it, from that made in Eden, to Abraham later, breathed in Psalm and foreshadowed from Isaiah to the saints about the temple when Christ came, from the angel-song on Advent night to the visions of St. John in the Revelation, are all far-seeing, broadly comprehensive, hinting after more than they say outright, but clearly teaching that the message of God is to all peoples, that the glory of the latter day is the universality of its benefits! All narrowness is whipped out of it, as it had to be out of Peter and all the early Jewish disciples. They, too, were slow to take in the meaning of their own Scriptures or of the Lord's great saying, "I, if I be lifted up from the earth, will draw all men unto me;" or of the wondrous prayer, "Thy kingdom come; thy will be done, as in heaven, so in earth;" or of the command, "Go, preach; disciple all nations."

Not to enter into the largeness of the Lord's thought and purpose is to put serious limitations upon one's experience, to contract one's horizon, to make a man provincial and narrow, and to quench his religious enthusiasm. Peter would never have been more than half a man if he had continued to be held in the meshes of provincial Judaism. It was worth while to give him an extraordinary vision to lead him, with Paul after three years in Arabia, to see that God is no respecter of persons.

Saul of Tarsus could never have been the apostle to the Gentile world without some such emancipating act full of the earth-encompassing breezes of the gospel. And there is not a disciple of the modern church, not one, that does not become a broader, more forceful, enthusiastic man, by coming into contact with Isaiah's rapt muse, with the angel-song on Advent night, with the prayer of Jesus, yearning that heaven's righteous rule may compass the earth and reach the "every creature" of the Great Commission. It is a defect of our Christianity that this cannot be said to be true of the Church of this latter day. The Christianity of our time is defective in perspective, in imagination, in enthusiasm, in the spirit of self-sacrifice and chivalrous devotion to our Lord. Not but that many come up to the full measure of privilege in these respects, and notable believers of apostolic spirit are here and there found, and churches of exceptional devotion, the joy of Christ, the Master.

But who would be content with a patriotism that kindled less than half a nation's strength? to see the army of the militant Church stripped of half its possible efficiency? Nor because we thus speak is it to be

inferred that we are not keenly alive to all that can be said of great and good things done by the Church as it is, or are blind to the progress of the kingdom through a century studded with triumphs on every shore, in every tongue of men.

Nor is that a pessimistic mood which, in the face of it all, affirms that the Church of Jesus Christ has never yet risen up in a masterful way to make the conquest of the world the one great business of her life, into which all other activities of men play, as finding their true aim and noblest outcome. No discussion of ways and means, in any sphere of human thought or effort, is worthy of serious consideration that ignores the facts. Face the facts and mend the difficulties ; stop the waste, kindle the inert, work to the pattern left us, and prosecute the campaign as the Master said, and prosper. We must face the obstacles in the spirit of a true optimism born of faith which dares not ignore defects. Of old it was once charged against two men that they had, single-handed, turned the world upside down. They made light of obstacles, as well they might, for they had thrown overboard all such hindrances as were indigenous to themselves, and before their flaming zeal all outward hindrances became as stubble or were converted into weapons of aggressive warfare. Might not the Church of our day, thus consecrated, with all her immense resources and prodigious equipment, moving upon every continent and touching every island of the sea, make true that saying on a scale of grandeur never yet seen ?

SOUTH AMERICA AS A MISSION FIELD.

BY REV. THOMAS B. WOOD, LL. D.
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I. SOUTH AMERICA'S PHYSICAL DEVELOPMENT.

SOUTH AMERICA surpasses all other continents in the following respects :

1. Proportion of surface available for dense population. It has no great tracts under perpetual snow, like North America, Europe and Asia, nor any great deserts, like those of Arabia, Africa and Australia. It must some day average denser in population than any other grand division of the globe.

2. Extent of available surface, now sparsely populated, and inviting immigration on a grand scale. South America has 7,000,000 square miles of surface. Over 6,000,000 square miles are good for immigration—double the territory of the United States. It has 35,000,000 inhabitants—only half the present population of the United States. Thus it is one fourth as densely populated as this country—about what this country was two generations ago. No other tract of good land exists so large and so unoccupied as South America.

3. Accessibility to immigration in all parts. Its coasts are all compassed by steam navigation, already well developed, second only to that of the most populous parts of Europe and the United States. Its interior is nearly all accessible through rivers, the

mightiest on earth, with navigation established for thousands of miles, the beginnings of the mightiest river traffic in the world. Its railway systems are well commenced to connect the waterways with every part of the territory. The Andes have been scaled at two points, at heights of 14,500 and 15,500 feet, the highest railway passes in the world, and the highest points where steam is now at work. Railways will gradually pass the Andes at many points, opening up vast and rich territories lying near the sea but hitherto shut off from the sea by a mountain wall. With that barrier surmounted by modern railway progress, South America will become the most accessible of all continents.

4. Welcome accorded to European home seekers. The time was when the United States could boast of this above all other countries, and being nearer than South America to the sources of European emigration it absorbed the streams as fast as they could come, and almost monopolized them. Now, however, its population has become so dense as to afford resistance to the incoming tide. That resistance tends to offset the difference in distance and throw the balance of advantages in favor of South America. There, ten young republics are absorbing the emigration as fast as it can come, and vying with each other to attract it. The United States never offered such inducements to foreign settlers as those countries are now offering. No other part of the earth is bidding so high as South America for Europe's surplus millions.

5. Kinship with the United States in physical conditions and resources. The Andes and the Rockies are parts of one grand chain. The Alleghenies and the

Brazilian ranges are detached portions of one system. The intervening table lands in the two continents correspond exactly. The two Americas are twin continents. Their mineral and agricultural resources—all their facilities for the development of human welfare—are practically identical. South America has the advantage of a climate that makes all parts of it available and all its coasts accessible. Its low latitudes are offset by its great altitudes, giving it a temperate-zone character over the most of its area, wholesome and inviting for Europeans.

Hence the following results :

1. The streams of emigration from Europe are now turning from the United States to South America. The first drift in that direction dates from forty or fifty years ago, soon after the independence of those countries from European rule. A steady flow dates from about thirty years ago, and for the last twenty years it has been an increasing tide, reaching every part of the continent in greater or less degree.

2. That continent, in the near future, will be the home of teeming millions from all parts of Europe, assimilating with each other and with the elements already there, and developing a new and mighty people, precisely as has happened in the United States. The process is already advancing in the southeastern countries, where the immigration is most voluminous, in a way that demonstrates the certainty of bringing the whole continent under its sweep.

3. This movement will progress more rapidly there than has ever occurred here, and on a scale unknown in history. The European influx into the United States never reached two per cent. of the population,

in any year, and never averaged above one per cent. in any decade. In the Rio del Plata countries the increase by immigration from Europe has averaged two per cent. per year for the last twenty years. Steam and electricity have shortened distances. Europe is more populous than ever. South America is twice as large as Europe, and invites the immigrants not only along its eastern shores, but everywhere. The twentieth century will witness there a movement of migrant humanity of which the nineteenth century has seen but the small beginning.

4. It must stand in history as the youngest, the vastest, and the densest of all the transplantings of European humanity to virgin soil. After the two Americas and Australia are developed there will be no territory left in which to repeat the operation. The engrafting of European elements on other stocks may go on, in many lands, but to develop them from their own roots on new ground will never be possible again, unless another continent should arise.

To evangelize this new development of the highest types of mankind is the work of missions in South America.

II. SOUTH AMERICA'S MORAL DEVELOPMENT.

South America surpasses every other grand division of the globe in the following respects.

1. Moral homogeneity in all its parts. It has two dominant languages, but they are so closely allied that they seem merely dialects of one. It has ten nations, but currents of thought and feeling, as well as the movements of immigration, flow across their frontiers as freely as the rivers or the winds. The upris-

ing for independence swept the entire length of the continent in the space of a few weeks. Important movements everywhere agitate the whole. It has everywhere dominant the Latin civilization and culture, and the Roman-catholic religion, with North American republican government and free institutions. No other territory so vast has such uniformity of moral conditions.

2. Feeling of close kinship among all its nations. They have all the same historic traditions, the same political and social aspirations, the same peculiar tendencies, and, withal, a consciousness that they form a family of nations whose interests are common and whose destiny is one. No other portion of earth presents this peculiarity on so vast a scale. And it has come to pass, not as in the United States, with the aid of a dominant federal sovereignty, molding many new states upon the model of a few old ones and imposing close kinship upon all in gradual succession, but rather despite segregation, disunion, and conflict among many sovereignties springing into existence all over the continent at the same time, with no bond to unite them. It is the result of a mysterious providential tendency, innate in those peoples, binding them together for good.

3. An aspiration to imitate the great nation of North America. These ten nations have copied our constitutions, our laws and our political methods; have introduced our school systems, and imported teachers from here to work them; have made a study of our whole mode of existence, on purpose to seek to reproduce it among themselves. This is unparalleled in all the world. And, when we remember the barriers

of language, religion, and race prejudice that separate them from us, this profound and all-pervading tendency in them to make themselves like us is unparalleled in history.

Alas, that, unlike us, they have not the gospel, nor the moral power that goes with it! As a result of this, their efforts to imitate us in moral achievements have thus far failed—everywhere and always failed; with not a single success in any nation or province to stand as a happy exception. But, despite the discouragement of such universal failure to reach our moral standards, their mysterious aspiration to do so continues undiminished. It seems like a divine inspiration preparing those peoples to receive from us the one thing needful, and then through it enter into our inheritance of moral blessings.

4. Freedom from Old World domination. North America still has Canada under European sovereignty. Australia is entirely so. But South America is almost completely free. Only the Guianas, three insignificant little colonies, still remain subject to foreign powers. Nowhere else has the New World aspiration for independence and self-government so widely prevailed. South America is the freest of all the grand divisions of the earth, and the grandest of all free countries.

Alas, that her freedom is vitiated by the lack of moral power in the masses of the people, so that they find adequate self-government impracticable, and their independence often seems to be a curse rather than a blessing! But, despite this, the love of freedom is all-pervading, exactly as in the United States.

Hence:

1. South America is the vastest field on earth for

sweeping moral movements in the near future. Examples in the past are the uprising for independence, the predominance of republicanism, the abolition of slavery, the spread of free schools, the growth of the power of the press, the extension of Masonry, Odd Fellowship, and the like. The multiplicity of free sovereignties facilitates the starting of a new movement, which may find the ground untenable at some points, but easy to hold at others. The homogeneity of the mass facilitates extending a movement once starting on good vantage ground. The kinship of the several peoples makes a movement well advanced tend to become all-pervading. The vastness of the field uniting these conditions makes it stand without parallel.

2. It is the grandest field on earth for expanding the moral development peculiar to the United States. The founding of the republic here was followed by an outburst of republicanism in Europe, but only in one country, France. It was followed in South America by the founding of ten republics, over thirty times larger than France. North American influence everywhere else meets resistance in tendencies from which South America is free. And, in its freedom, South America is eager to accept those influences as conducting to its highest aspirations.

Alas, for the great moral drawbacks that interfere as yet, and will continue to interfere till they are overcome by the moral power that accompanies the gospel!

3. It must one day form the largest half of God's New World of Human Welfare in the Western Hemisphere. All humanity is now gazing with admiration on the development of this country and people, in ways and degrees impossible for the Old World and peculiar

to the New. They will one day admire yet more this same development, grown wider and more glorious by its extension over all America.

To hasten this result is the work of missions in South America.

III. SOUTH AMERICA'S MORAL DRAWBACKS.

South America suffers, beyond all other lands, from the following drawbacks to moral improvement.

1. Priestcraft. This was forced upon it at the point of the sword, and maintained by the fires of the Inquisition, with no Protestantism to protest against it nearer than the other side of the world. In recent years a woman was burned alive by a priest, in the republic of Peru, and two others have since been threatened with the same fate by another. Only a few months ago, Rev. Justice Nelson completed a term of imprisonment in Brazil for writing against sacerdotal abuses, and on the west coast the gospel workers have suffered many arrests, one of which kept Rev. Francis Penzotti in prison over eight months, while a false accusation against him was dragged through all grades of tribunals including the national Supreme Court. Priests, monks, and nuns sway an influence that is all-prevailing. The principles of Jesuitism dominate and vitiate every sphere of human activity. Abominations of every kind are sanctified in the name of Christ. The priesthood as a class is like the old Jewish priesthood, in holding the truth of God in unrighteousness, and making the Divine Word of none effect by human traditions. It deserves all the curses that Christ heaped upon the priestcraft of his time, with still more scathing chapters for the

new abominations of the confessional, enforced celibacy, and the prohibition of the Word of God.

Were it not for this drawback, reformatory movements in Church and State and all society would be swift and sweeping, regenerating the South American peoples.

2. Swordcraft. Brazil and Argentina are, at the present time torn with internal wars. Armed revolutions have always been the bane of all those republics, and always will be till the masses are evangelized. They hinder every kind of progress, and foment every kind of evil. Priestcraft has its hand in them, and generally profits by them. Whatever weakens the civil sovereignty increases clerical predominancy. Military conspiracies and ecclesiastical conspiracies are inseparable from politics in all South America, and make the adequate development of free institutions impossible.

3. Peculiar forms of demoralization inseparable from these two evils, forming a combination of moral drawbacks elsewhere unknown. Civil wars fill society with rancor and with aspirations for revenge. They foment violence and outrage even in times of peace, and make appeals to might, instead of right, normal in every sphere. Patriotism is perverted and enervated by them. Patriotism is further vitiated by Jesuitism, which puts virtue into falsehood, and blasts moral consistency even in noble characters. Peace without patriotism promotes corruption, and sooner or later lapses into anarchy. Anarchy has no remedy but usurpation. Usurpation provokes revolution and justifies violence and disorder. Thus the dreary circuits repeat themselves. Priestcraft leads to corruption in

those who submit to it, and drives to unbelief those who revolt against it. Both these tend to moral weakness, and that helps to strengthen priestcraft, till unbelievers and believers bow down to it, and surrender up their children to it, alike. Thus another dreary circuit closes.

4. Absence of adequate remedies for the moral drawbacks. The hopelessness of this moral situation is appalling. Every effort has been made to remedy it by the best minds and hearts of those countries, but in vain. Good constitutions have failed. Those of Brazil and Argentina are second to none in the world, being improvements on the federal constitution of the United States ; but they cannot stop waste of blood and treasure, much less demoralization and corruption, and the prostitution of patriotism. Good laws have failed. They cannot impart the moral power which is lacking for carrying them out. Good schools have failed. They can make the scholars to know everything good, but cannot make them able to do as well as they know. Railroads, steamboats, telegraphs, telephones, electric lights, all have failed. Not a soul has been regenerated by them. They happen to abound most where wars are raging at present. Immigration has failed. The children of the immigrants grow up as natives, in the atmosphere that makes the natives what they are, and the case remains hopeless.

Hence :

1. The regeneration of South America cannot arise from within, but must be introduced from beyond the seas. If the priesthood could be reformed, then a mighty reformation would immediately follow. But that seems out of the question. Priests have been

converted in South America, and done their best to start movements that might permeate the Romish church, and failed in every case. An English priest went through all these countries, a decade and more ago, and got up great enthusiasm for the reform of the clergy, but it came to nothing, except to show how irreformable that system has become. Those countries, left to themselves, sink down instead of rising. Barbarous tribes are found there that have lapsed from civilization. Regions full of ruined towns show a fearful decline in population and prosperity in many places. Decline in moral power, now going on, is equally certain and equally fearful in many places.

2. South America stands to-day at the bottom of the moral scale of nominal Christendom, looking with wistful eyes towards the top of that scale as it looms up here, lamenting her vain attempts to reach these heights sublime, bleeding, bruised, and weary with her struggles to find the way of sure progress, and calling on all Christendom to give her a guiding and uplifting hand.

3. With Catholic South America at the bottom of the moral scale of Christendom, and Protestant North America at the top, as seen to-day—the one incapable of rising even by imitation of the other, ever stumbling and slipping and falling back in the attempt, while the other is ever mounting higher by an uplifting and guiding power from within—the world beholds to-day in the two Americas an object-lesson, the grandest that ever was, showing the tendencies of Catholicism and Protestantism, and their effects on human well-being.

4. The greatest of all battle fields between Romanism and the gospel will be in South America, and the great Reformation will achieve there its most far-reaching triumphs.

IV. NORTH AMERICA TO THE RESCUE.

South America stands in the following peculiar relations to Protestant lands:

1. It is situated nearest to North America of all great mission fields, but is more remote from Europe than are many others. The two Americas, isolated from the rest of the world and joined one to another, have a manifest destiny to be more to each other than either is to other lands. The people of the United States have not yet awaked to this great fact. South America is less to them than almost any other land. This ought not so to be. Oh for another Columbus, to rediscover South America and reveal her to the North American people in her providential relations to them!

2. It welcomes influences from the United States as no other field, while it is freer from European influence than almost any other, especially those where European sovereignty is extended. This fact is wonderful to contemplate when it is remembered that Europeans abound in South America while North Americans are few and far between. It is one of the amazing proofs that superhuman power is working on those masses of humanity, preparing them for their moral regeneration.

3. North American churches have commenced operations at strategic points tending to evangelize the whole continent. European churches are leaving

that continent severely alone. The latter scarcely look after their own members that have emigrated thither, and do almost nothing for the vast unevangelized masses. They find enough to do in their own hemisphere, and are leaving America to Americans.

4. The work of the North American churches in South America is a success beyond cavil, promising to do in the future, for those ten republics, what progressive evangelization has done and is doing for the great Republic. The Presbyterians are established in Brazil, Chili and Colombia, the Baptists in Brazil, and the Methodists in many parts. Chief among them all is the Methodist Episcopal Church, with an annual conference just organized embracing all South America, divided into six districts, with six chief centres and many minor ones located at the most advantageous points to influence the whole. The pioneering has been done mainly by the American Bible Society, whose work in the two Americas ranks it as the first and noblest of pan-American institutions.

The operations include every form of activity usual in this country. The reports of the societies represented are full of facts going to show that North American results are sure to be attained all over South America, and the time is at hand.

Hence:

1. South America offers the grandest opportunity on earth for North American evangelism to extend its domain without competition, and work out its results on the widest possible scale.

2. South America calls on North American Christians, as the most imperative of all Macedonian criers to them, "Come over and help us."

3. To preëempt this largest half of our own hemisphere in the name of God and human welfare, to reclaim this wilderness of priestcraft and swordcraft, and bring it to the lofty possibilities of New World development, to give the saving truth to thirty-five millions already there and to untold millions that are coming—such is the mission now before the American churches in the great Southern Continent.

*THE INACCESSIBLE FIELDS OF ISLAM
AND HOW TO REACH THEM.*

BY JAMES S. DENNIS, D. D.

ISLAM is one of the surprises of history. Its origin and development are full of dramatic incident, rapid movement and amazing achievement. It has fairly baffled the philosophical historian, and at present it presents an almost insoluble problem to the missionary. It is full of fascination to the student of religions, and is one of the most serious and impressive providential facts which the Church of Christ must face in her modern missionary campaign. Missions to Moslems have not received the attention they demand. It is high time they should be written in large characters upon the programme of world-wide missions. It is discreditable to Christianity, with its superb resources and its wealth of divine promises, that its plans for the conversion of Islam are so meagre and inadequate and its grasp of the problem so feeble and ineffective. The genesis and growth of Mohammedanism is one of the deep things of Providence. Next to Judaism, although in entirely another sense and along different lines, it may be regarded as a religion with a purpose, and it presents several features of special interest to both the historian and student of missions. Among them may be mentioned its peculiar mission as a religious phenomenon, its vigorous movement and aggressive policy, its easy domination of corrupt and enervated forms of Christianity, its unyielding attitude towards Christian missionary effort, its prolonged and inflexible intoler-

ance of all apostasy from its ranks, its marvellous adaptation of itself to the religious instincts and the human weaknesses of Orientals. It is still, even at the present day, a Goliath among religions, a "fighter on the path of God," and although its military power and political supremacy have been so seriously restricted it is still a dauntless antagonist in the field of religious conflict. It is to meet its David in Christianity; its mighty weapons will yield, as of old, to the smooth stones from the brook. It is a singular combination of strength and weakness; it is a manifest compromise in the realm of religious doctrine and practical ethics. As against polytheism and idolatry it is a saving force in the world, and brings men back to essential truth, although the Koranic deity resembles rather some mutilated fragment of a splendid classical statue dug out of the debris of an ancient ruin than the living God of Christian revelation. It is coldly grand, and within certain lines it is artistically beautiful, but so sadly mutilated that it is only a suggestion of the perfection and grace of the living original. The God of Christian revelation comes into touch with humanity and makes himself a part of the spiritual life of the believer in a sense which is utterly foreign to the Moslem ideal. When we have given to Islam the credit of its one great central truth and its correlative teachings of divine sovereignty and control, we have practically exhausted all that can be said in its favor as a religious force in the world. Its terrible weaknesses and failures appear in the realm of practical religion and ethics. Its views of personal righteousness are the very acme of Phariseism, and its vain attempt to adjust the ethics of social and domestic life shows plainly that it moves in an earthly

atmosphere and is colored by the local sentiment and coarse morality of heathen Arabia. Its suppression of individual liberty, its monumental intolerance, its alliance with military power, its undistinguishable combination of State and Church, all mark it as of the earth, earthy. It is cast in entirely another mould from Christianity. As a religion it is like the loose, flowing garment of the typical Oriental—it is slipped on over human nature as it is; and while it gives a certain dignity to the appearance at the same time it serves a useful purpose in covering up much that is better hid from the light of truth and the sensibilities of moral refinement.

Our subject, however, is not Islam as a religion, but rather, How shall we reach its hitherto inaccessible strongholds? There are signs at present that Christian missions are making progress in certain sections of the Moslem world, so that the distinction which our subject suggests between its accessible and its inaccessible fields is in this case fairly justified. If we closely scrutinize, however, the reasons why missions have any access whatever to Moslems, we shall find that it is not so much because of any change in the spirit of Islam or any concessions in the interests of tolerance, as because of external restraints imposed by Christian governments holding in check the natural immemorial instincts of the old Islamic spirit. Where Islam is accessible it will be found that it is fettered, and compelled to acknowledge the military supremacy of Christian nations. Where it is still free to follow without restraint its own untrammelled tendencies it crushes out all freedom of thought and compels subjection to its own spiritual authority.

Let us now make the effort to locate the inaccessible fields of Islam. We shall find that as a religion it occupies a vast belt of the earth's surface, extending from west to east through the northern half of Africa, over into Arabia, Turkey, Persia, Afghanistan, Baluchistan, India, and China. To the north of it and also to the south of it we find the accessibility shaded and graded by the relation which the Mohammedan populations hold to the ruling powers under which they live. Where the Christianity of Europe, along the northern coasts of Africa, in the Balkan peninsula and in Turkey, impinges upon Islam we have a measure of accessibility. Where the political sway of Christian nations in the south, as in India and the East Indies, extends itself over Moslem populations there is also a manifest restriction upon intolerance and a corresponding accessibility. It is, however, a singular and striking fact that where Islam still hides itself in regions exclusively under its own political control there is no scope given to Christian missions. If left to carry out its own will, intolerance is still the inflexible rule. It follows, therefore, that one of the first suggestions that arise in connection with our subject is that Islam must be put under external restraint, and must be brought into providential subjection to civilized Christian governments, before its inaccessible fields will be fully opened to the entrance of the Christian missionary. God can do this, and he will do it in answer to prayer. As the Christian Church has unlocked vast regions of the earth, hitherto inaccessible, by the golden key of prayer, let her solemnly purpose to accomplish the same result in those vast regions of the Moslem world that are still practically inaccessible.

The number of Moslems in the world can be estimated with tolerable accuracy from existing statistical data, chief among which we would name "The Statesman's Year Book."

Beginning in the extreme west and moving eastward, the most reliable statistics are as follows: Morocco, 5,000,000; Algeria, 3,500,000; Tunis, 1,500,000; Tripoli, 1,300,000; Egypt, 6,000,000; the Sahara and kingdoms of the Western and Eastern Soudan, 44,500,000; Zanzibar, 100,000. Total for Africa, 61,900,000. Servia, 16,764; Bosnia and Herzegovina, 482,710; Montenegro, 8,500; Greece, 24,165; Bulgaria, 668,173; Roumania, 2,000; Turkey in Europe, 2,000,000; Russia in Europe, 2,600,000: Total for Europe, 5,812,312. Russia in the Caucasus, 2,000,000; Turkey in Asia, 14,000,000; Arabia, 6,000,000; Persia, 8,800,000; Bokhara, 2,500,000; Khiva, 700,000; Russian Turkestan, 3,000,000; Siberia, 61,000; Afghanistan, 4,000,000; Baluchistan, 500,000; India, 57,321,164; Ceylon, 197,775; China, 30,000,000; Malaysia and Australasia, 15,000,000. Total for Asia, 144,079,939. Total for the world, 211,792,251.

It is possible that the estimate for the kingdoms of the Soudan and for China may be too high. The estimate for Africa, however, is made up from the best authorities and corresponds with the belief of the late Cardinal Lavigerie, who gave 60,000,000 as the number of African Mohammedans. The estimate for China, which is that of the "Statesman's Year Book," is larger by 10,000,000 than that of De Thiersant, given in his learned work on *La Mahometisme en Chine*. With allowance for overstatements, it is safe to name 200,000,000 as the present Moslem population of the world.

Scattered through this vast region of Islamic nations we can run a line from west to east which will indicate with sufficient accuracy the inaccessible strongholds of Mohammedanism. It begins in Morocco and extends through the entire breadth of the Soudan in a belt sufficiently broad to include the Soudan on the south and the African states of Algeria, Tunis, and Tripoli on the north. It crosses the Red Sea into Arabia and extends northward through the desert haunts of the Bedawin, and curves around to the eastward through the Russian contingent of Islam, and moves southward through Western and Central Persia east of the Persian Gulf, until it reaches Baluchistan, where it again turns sharply to the north and runs through Afghanistan and Bokhara into Turkestan, and thence into China, where it divides into a northern and southern fork, the northern section passes through the provinces of Kansuh, Shensi, Shansi, and Chihli, ending in Shantung. The southern section passes through Yunnan, and Kwangsi, and ends at Canton, in the province of Kwangtung. This line is, of course, but a rude attempt to render definite something which is indefinite, but, as we trace the populations coming within the scope of this somewhat vague discrimination, we may safely say that the inaccessible fields of Islam contain to-day a population of not less than 100,000,000. As, however, there are gradations of difficulty in entering these fields, it might perhaps be objected that such fields as Morocco, Algeria, Tunis, and Tripoli, in Africa, could hardly be called inaccessible, for the reason that missions have already entered. This may be said also of Persia. Yet it remains true that enormous sections of those countries which are at present occupied

by missions are still practically beyond the reach of the missionary, and in many cases where missions are established in Moslem lands they are more directly concerned with the non-Moslem populations of those countries and reach only in a very indirect way the Mohammedan peoples. If, however, we strike out those regions about which a question could be raised as to whether they could be properly ranked as inaccessible, we still have a vast population of not less than 80,000,000 who may be considered as practically beyond the range of Christian missions. Their accessibility would be at least a matter of grave experiment involving long patience and large sacrifices, while, if the point of our inquiry is changed from the inaccessible to the untouched populations of Islam, the Christian heart should be awe-struck and saddened by the present state of missions to the Moslem world.

Another fact of startling interest must also be considered in this connection. In the census of 1881 the number of Mohammedans reported in India was 50,121,595, while in the census of 1891 the number is given as 57,321,164, showing an increase of 7,199,569. No doubt a large percentage of this increase is natural, but there must have been also considerable accessions to the Mohammedan ranks from the Hindus, or low-caste populations of India, and to what extent this same process is going on among the African tribes of the Soudan it is impossible to ascertain ; but that there is a Mohammedan propaganda in Africa seems assured. If not through instruction and conviction, it is still largely carried on through political and military agencies. It is time that Christianity should arouse itself from an almost fatalistic indifference to the spiritual interests of

these vast populations that seem to be handed over to the sway of Islam. If the church is faint-hearted about missions to Moslems why should she be careless and negligent about prayer on their behalf? If Christianity is going to conquer Islam we must seek the help of God with "strong crying and tears." The church will need divine help and support in this task as she has never needed it before. That God has opened the way within the past half century for such magnificent advances into regions beset with almost equal difficulties and dangers is a grand encouragement to plead with God to "make bare his arm" and smite the barriers which at present render our access to Islam so difficult.

We have much to encourage us in the way in which God has already brought large sections of the Mohammedan world under the orderly control of Christian governments. Providence seems to have put Islam under mighty restraints. The era of Jehâds has passed, and although there is still bitter and cruel persecution under Mohammedan governments, yet these facts are coming more and more to the knowledge of Christendom, and civilization is pouring the rays of its search-light into the dark places of the Islamic inquisition. While it is true that we could have no confidence that tolerance of the apostate would be conceded freely anywhere in the Moslem world, yet we may hope that the demands of good order and the moral pressure of Christendom will continue to place the fanatical instincts of Moslem rulers more and more under restraint. It is a melancholy fact that, after all the efforts of Christendom, liberty of conscience is still a name in the Turkish Empire. Whatever promises may have been given under the pressure of diplomacy, the principle of toler-

ation has never been conceded, and to-day the sword would be quickly drawn against apostasy with all the old Islamic fire were it possible to do so with safety. In Persia we have had an affecting instance, still fresh in our public prints, of the inevitable fate of those who openly embrace Christianity.

Another encouraging fact, and at the same time an evidence of that restless and uncomfortable feeling which results when Christian civilization impinges too sharply upon Mohammedanism, is the movement, originating in India, which has been named in our public journals the "New Islam." It indicates that intelligent Moslems realize that if Islam is to enter the ranks of civilization it must be radically reformed and much of its immemorial barbarism must be sloughed off and consigned to oblivion. The field of rationalistic criticism in the Moslem religion is a hopeful one. Much more so in the modern atmosphere of this nineteenth century than in the old days of the Mutazilah, those representatives of primitive rationalism in the second century of the Moslem era who strove to break the iron restrictions of Mohammedan orthodoxy. It is evident to the intelligent and discriminating leaders of this new movement that Islam has entirely overreached itself by the inexorable rigidity of its traditionalism, leaving no opening for reform in precept or practice, so that even at the present hour the successor of the Khalif is bound to respect the decisions of the Sheikh-ul-Islam and his corps of ulema. The Sheikh-ul-Islam, and in a secondary sense every Kadi, is to-day practically the final court of appeal, and the authoritative interpreter of inflexible law. He authoritatively interprets and applies that worse than medieval shariat of the Moslems

to existing conditions. A more helpless slavery to an effete and puerile system of petty precepts can hardly be conceived. If the leaders of the "New Islam" movement can rid their religion of its gross superstitions and ethical monstrosities, and bring it more into sympathy with the Christian code, the movement will so far benefit the world, and at least help on the interests of morality and civilization. At the same time it will give to Moslems themselves a chance to keep step in the march of human progress.

Our anxieties, however, must still be deeply stirred on behalf of those unknown multitudes who are far within the shadows of the unrestricted power and intolerant instincts of unfettered and untamed Islam. What can be done for these children of darkness and sorrow? Can the Christian Church leave them longer without at least a generous and heroic and Christlike effort to give them the gospel? Ah! this is what they need; this is what all Moslems need—the simple gospel of Christ. They need a simple gospel, as free as possible from philosophical mysteries and hard doctrines and legal exactions. They need the gospel of grace and pardon and free redemption, the gospel of love and light and assured hope; they need it in an environment of human sympathy and kindness, of patience and tact and generous consideration for their desperate weaknesses and their spiritual darkness. As Christ was gentle with him who "saw men as trees walking," and led him kindly on to clearer vision, so we must be content to lead our Moslem converts perhaps through a long and painful struggle with doubts and fears, in the hope and prayer that God will lead them through the shadows into the clear light of his truth. It is folly to think of

force as a weapon of the gospel; it is equal folly to expect to gain anything by denunciation and scornful scoffings. What a Moslem holds true we can persuade him to give up only as we lead him to recognize that it is not worthy of his faith, and teach him of better things which he can accept instead.

Missions to Moslems must not be considered as hopeless. They must be undertaken with personal courage and well-chosen methods. It may be a long campaign, but Christian faith and loyalty and tact will in the end carry the day. There is at the present hour no more impressive call for sacrifice and no more inspiring incitement to heroism in the whole range of Christian missions than the inaccessible fields of Islam. In some cases they may be absolutely unapproachable, but in many instances they would yield to the courage and tact of a true-hearted missionary. Let the Church give Providence a chance to coöperate in an earnest and dauntless effort to enter the strongholds of the Moslem world. Let us have men who are ready to give themselves unreservedly to this realm of service and heroism—men who seek to be led of God and are eager to go where he will lead them; and let us have a Christianity at home ready to send them, and support them, and inspire them with hearty sympathy and un-failing loyalty. A Christ-inspired crusade will never fail. Already we have scattered illustrations of this spirit in the devotion of Christian missionaries in Morocco, Arabia, and on the borders of the Soudan. In Morocco there are lady missionaries who are engaged in this pioneer work six days' journey from their nearest sympathizers, and they have won for themselves a measure of personal consideration and even admiration

in the bigoted Mohammedan city of Fez. The whole field and work of the North African Mission may well command the sympathy and prayers of the Church. A bold push has been made into Arabia by the Keith-Falconer and Arabian Missions. Messrs. Cantine and Zwemer are typical men, who have raised the standard of personal missionary consecration and are devoting themselves to the one purpose of reaching hitherto inaccessible recesses of Islam. The Free Church of Scotland has assumed the mission at Aden, and will give to it its efficient and generous support. The names of Keith-Falconer and Bishop French are already written in self-sacrificing devotion upon the opening pages of this new chapter of Christian missions in Arabia. The Church must not be content simply to drift into this business of reaching the Mohammedan world. She must arouse herself to careful study of the problem, and dedicate herself to a zealous effort to break the fatal spell of lethargy and indifference which seems to make her faint-hearted and callous in the face of this great and bitter cry of neglected Islam.

As regards the methods which promise at the present time the largest measure of success in penetrating to the inaccessible fields of Islam, let us note:

1. The advantages of direct personal contact of the missionary upon the basis of his own individuality, free from all entanglements with questions of State or diplomacy. Let us send missionaries to seek individual converts, to cultivate the friendship of men of influence and authority, and, if possible, to win over by their own personal persuasiveness the leaders and rulers of Mohammedan society. There is a wonderful charm and power about personality in the East. The Mo-

hammedan world is on the alert for commanding characters who will act as leaders and guides in spiritual things. There is a wonderful state of expectation among Mohammedans everywhere that prophets and leaders are to appear under whose auspices mighty changes are to be brought about. Moslems, the world over, are peculiarly susceptible to the magnetic power of a religious leader. We have illustrations of this fact in the expected Mahdi of the Soudan, who has been so recently personated by an ignorant and cruel fanatic who nearly succeeded in putting the whole Mohammedan world into a foment of excitement. Another illustration is the Bab in Persia, whose career seems like an Eastern romance, and whose influence in Persia is still a religious force of unknown proportions. There are other minor illustrations, as the Shathilteyeh of Syria, who at the present hour are in certain respects enthusiastic perverts from Mohammedanism in that country. The history of Islam affords many examples in connection with its introduction into China, its Wahhaby reformation, and the formation of numberless schools and sects under the leadership of some strong personal character. Mohammedanism itself derived much of its vitality from the extraordinary personality of Mohammed. There is, therefore, an inviting field of missionary service along the lines of personal influence. We cannot tell, for we have not tried, what God would be willing to do with consecrated men of strong, noble and devoted character who would wisely, patiently and courageously enter these so-called inaccessible fields in the loneliness and faith and power of a Christ-sent mission. They would need to be men of noble qualifications, and also to be divinely guided and sustained in

this great undertaking. In some cases the measure of success might seem trivial, and yet here is a method which has in its favor a marked characteristic of Oriental life, and is full of the possibilities of Christ-like consecration, which has never been fairly tried as a settled policy supported by the faith and prayer and liberality of the Christian Church. Raymond Lull is a name which stands for a type of consecration which is still rare in the annals of missions to Moslems.

2. Another method which might be pursued in a far more systematic and determined way than heretofore is the circulation of the Bible and of evangelical literature among Moslems. We have a magnificent translation of the Scriptures in the Arabic language, the sacred language of Islam. We have the Bible translated into the vernacular of many of these inaccessible peoples. We have an increasing literature in Arabic and in other languages which is especially adapted to instruct the Moslem mind. The "Mizan-ul-Haq," the "Apology of Al-Kindy," and a remarkable book called "Al Bakûrat es Shahtyet," or "Sweet Firstfruits," are all to be found both in English and Arabic, and are all full of useful matter for Moslem inquirers. The latter especially is a sort of Bunyan's "Pilgrim's Progress" prepared especially for Moslem readers. It is an Oriental romance with a powerful and winsome apologetic purpose. The two latter of the above-mentioned books are published in English and Arabic by the Religious Tract Society of London. In the languages of India there are works of the same character, especially those prepared by Dr. Imad-ud-Din, himself a convert from Islam. There is a definite need at present for the preparation of a distinct literature for evangelistic and apol-

ogetic purposes in the various languages of Moham-
medan fields. We find in current missionary literature
many statements which indicate that the Word of God
is a mighty missionary power in thousands of Moslem
homes. It is read and pondered in secret by many all
through this belt of inaccessible Islam, and God only
knows what a preparation of heart it is bringing about
for the reception and profession of Christianity.

3. Another method suggests itself, in connection
with medical work. Suffering humanity is to be found
everywhere in the East, and the cruelties and barbari-
ties which superstition practises in the name of the
healing art, beyond the reach of intelligent medical aid,
make one of the most appalling chapters in human his-
tory. The sphere of the medical missionary is a pecu-
liarly inviting and open one. He wins his way and
holds his own by the power of his professional skill.
He can dwell in the tents of the Bedawin and in the
wild mountain fastnesses of Kurdistan and Turkistan
and Afghanistan, and even in China, and be sure of a
hearty welcome and a charmed life; and the same may
be said to a notable extent of the interior regions of
Africa. The alliance of medical skill with the evange-
listic spirit is a peculiarly happy and wise one in those
inaccessible realms of Islam.

4. Still another method, which cannot fail to com-
mend itself, is the employment of native evangelists
wherever suitable persons can be found. The native
evangelist has many advantages which no foreign mis-
sionary can have, and if God would give to the Church
the men, a mighty campaign might be carried on
through this instrumentality. It seems to me that it
would be a wide-awake policy for every missionary so-

ciety having work in Mohammedan lands to authorize its missionaries to select suitable native evangelists, presumably converts from Islam, and send them among their own people to do a quiet and unostentatious service as teachers and preachers of Christianity. Striking examples of this kind of service can be found to-day in many parts of the Moslem world. An effort of this character, which is full of promise, is reported from Persia, and work of this kind has been going on a long time in Northern India, on the borders of Afghanistan. A noble youth, whose brief career as an evangelist to Mohammedans was full of beautiful devotion and singular winsomeness, has just died in the service of the Arabian Mission. Dr. Thomas P. Hughes has lately published, in his interesting reminiscences of work among the Afghans, a striking testimony to the fidelity and devotion of native evangelists. In the interesting paper recently prepared for the Parliament of Religions by Dr. Imad-ud-Din of India, most suggestive statistics are given showing the useful services performed in India by converts from among Mohammedans. Nine out of seventeen of the native ministers who at the present time are engaged under the auspices of the Church Missionary Society in the diocese of the Punjab are converts from Islam. In addition, there are twenty Mohammedan converts employed as catechists.

We have often spoken in this paper of inaccessible fields, and yet the question has often recurred as to whether we were right in designating them as such. Has God ever declared them so? Has Providence ever clearly indicated that they are so? Has the Christian Church faithfully tried and found them so? Are we in this age of the world justified in acknowl-

edging that it is beyond the power and resource of our Christianity to reach them? Let this solemn and searching question ring in our ears and sink into our hearts.

In the meanwhile, wherever Christian missions are planted in contact with Moslem populations, let us lose no opportunity to push on the work of Christian education, literary enlightenment, and personal evangelism. Evangelical missions represent the only form of Christianity which will ever command the respect of Moslems. A mighty work of preparation has been going on, and Islam may be at the present hour far more under the influence of Christian truth than we realize.

There are two great lessons which can fairly be drawn from the consideration of this important and difficult subject :

First, the necessity of providential restraint to the intolerant spirit of Islam. Here is a call to the Church to seek in prayer the divine interposition in opening to her a path of access and giving her protection in teaching and preaching the gospel to Moslems.

Second, the direct call to the Church to undertake the serious duty of entering with the gospel message the haunts of Islam in a resolute, quiet, heroic spirit of undaunted devotion to this great task.

The Church must seek God's interposition in prayer, and cast herself upon God's support in action, if she is to enter and occupy the spiritual strongholds of Islam in the name of her Master.

BEACON LIGHTS FROM THE
WORLD'S MISSION FIELDS.

*MODERN TRIUMPHS OF THE GOSPEL IN
THE OTTOMAN EMPIRE.*

BY REV. HENRY H. JESSUP, D. D.

BEIRUT, SYRIA.

To recount the triumphs of the gospel in the Ottoman Empire would be to write the history of its moral, intellectual, and social progress for the past seventy-five years.

When Pliny Fisk and Levi Parsons sailed for Jerusalem, in 1818, the Ottoman Empire was virtually a *terra incognita*. Ruling over thirty-five millions of souls in Southeastern Europe, Western Asia, and Northern Africa, of whom twelve millions were Oriental Christians, this great Empire had not a school excepting the Koranic medrisehs for boys in the mosques, and its vast populations were in a state of intellectual, moral, and religious stagnation. These young Americans were instructed to ascertain "What good could be done for Jews, Pagans, Mohammedans, and Christians, in Egypt, Syria, Persia, Armenia, and other adjacent countries." Fisk died in Beirut in 1826, and by his grave was planted a little cypress-tree. Parsons died in Alexandria, and his grave is unknown. They both "died without the sight" of fruit from their labors. Their lives seemed a failure. Other laborers came; Goodell entered the Turkish capital; Syria, Palestine, Asia Minor, and Armenia were explored.

Three-quarters of a century have passed, and today we are asked, What good has been done to Jews, Pagans, Mohammedans, and Christians in this great

Empire? What triumphs has the gospel wrought? What is the outcome and what the outlook for the future?

The work to be done in 1820 was formidable and the means seemingly contemptible. What could a handful of young men and women accomplish, coming from a distant land, whose very existence was discredited, to an Empire whose political and religious systems had been fossilized for centuries, where schools, books, and Bibles were unknown? For these inexperienced youth from the land of the Pilgrims, reared in the air of civil and religious liberty, trained to hate all despotism, political or ecclesiastical, and to love a free press, free schools, and absolute freedom of conscience, to attempt to change public opinion and renovate society, to reform the Oriental churches and liberalize Islam, seemed a forlorn and desperate venture.

Seventy years have passed. Sultans have risen and fallen. Patriarchs and bishops remain, but Turkey is not what it was in 1820, and can never retrograde to those days of darkness. That little evergreen tree planted by Pliny Fisk's grave in the suburbs of a town of 8,000 population has grown to be a stately cypress-tree in the very centre of a city of 90,000 people. Overlooking it is a female seminary, a large church edifice, a Sunday-school hall, a printing house which sends out more than 20,000,000 of pages annually. That little iron door to the east opens into a vault containing thirteen thousand electrotypes plates of various editions of the Arabic Scriptures. Within a radius of two miles are four Christian colleges, seven female seminaries, sixty boys' day schools, thirty-one girls' schools, seventeen printing presses, and four large hos-

pitals. The boys' and girls' schools belong to the Protestants, Catholics, Greeks, Moslems, and Jews, and sixteen thousand children are under instruction. Scores of Moslem girls are as familiar with the Old Testament prophecies with regard to Christ as are our Sunday-school children at home. Bibles, hymn-books, and Christian literature, as well as scientific, historical, and educational works, are scattered over the city and throughout the land. Young Syrian women, formerly shut up in ignorance and illiteracy, now enjoy the instruction of home libraries and useful periodicals, and even carry on discussions in the public press and write books of decided merit.

To make clear the work wrought in the Ottoman Empire by Protestant Missions, directly and indirectly, we will consider the resultant good as :

- I. Religious.
- II. Social.
- III. Educational.
- IV. Literary and Biblical.
- V. The General Result.

I. The gospel has triumphed in securing in a great measure to the people of Turkey that most precious treasure, religious liberty and freedom of conscience.

In 1820, every Ottoman subject had a right to remain in his own sect and to think as his fathers thought before him. Moslem could remain Moslem, Greek remain Greek, Armenian Armenian, and Maronite Maronite. Each sect was a walled enclosure with gates bolted and barred, and the only possible egress from any was into the fold of Islam.

The appearance of an open Bible, the preaching of

the gospel, free schools, and open discussion of religious questions threw all things into confusion. Not a few received the gospel and claimed the right to think for themselves. The doctrine that men are saved not in masses through a church or sect but as individuals, through personal faith, that justification is through faith alone, and that each man is directly responsible to God, with no Mediator but Jesus Christ, inevitably tends to the enfranchisement of human thought. When men began to read God's Word and think for themselves, and to call upon God through Christ without human mediator, they became intolerant of priestly tyranny. The result was to rouse the wrath of patriarchs, bishops, priests, monks, sheikhs, and akkals, who agreed that the new departure should be stopped *vi et armis*. The old instruments of persecution were brought out and set to work. Anathemas, the major excommunication, stripes and imprisonment intimidated some but drove multitudes out of the Oriental churches, and, as the Imperial laws regarded every man outside the traditional sects as an outlaw, exile, death, or recantation seemed their only possible fate.

But these storms of persecution developed some of the noblest types of Christian character. True heroic spirits, like Asaad esh Shidiak, in Lebanon, preferred death to submission to the doctrines of a priestly hierarchy. The Maronite monastery of Connobtn, near the cedars of Lebanon, where he was walled up in a cell under the overhanging cliff and starved to death, has become memorable in Syria as the scene of the first martyrdom for the evangelical faith in Turkey in modern times.

Scourging, imprisonment and exile have been the

lot of multitudes who have stood steadfast amid their sufferings. Mr. Butrus Bistany, a young Maronite scholar, who found the truth, as Luther found it, in a monastery, fled for his life to Beirut, and remained concealed for two years in the American Mission, fearing death at the hands of the spies of the Patriarch. But he was spared to be a pillar in the Protestant Church, a learned Arabic author, the assistant of Eli Smith in Bible translation, and the biographer of Asaad esh Shidiak. The character developed by the storms and tests of persecution is always strong and noble, and the example of such men will long be a stimulus to the faith of God's people in the East.

Kamil Abd ul Messiah, a youthful Syrian convert to Christianity from Islam, who died in Bussorah in June, 1892, seemed baptized by the Holy Spirit and divinely instructed in the word of God. He grasped the vital truths of the gospel as by a heavenly instinct. He was a youth of pure life and lips, of faith and prayer, of courage and zeal, and he was mighty in the Scriptures. In Southern Arabia he preached in the streets of towns, in Arab camps, on the deck of coasting ships, and even in mosques. His journals read like chapters from the Acts. His early death was a loss to the Arab race, but his memory is fragrant with the aroma of a pure and godly life and example.

Time would fail us to recount the history of the able writers, the liberal Christian merchants, the faithful pastors and teachers, the godly physicians, the self-denying poor, the patient, loving, and exemplary women who have been Christ's witnesses during these years of toil and prayer in Syria.

The turning-point in the history of religious liberty

in Turkey dates from November, 1847, when an Imperial decree of the Turkish Government recognized native Protestants as an independent community with a civil head.

In 1850 the Sultan gave a firman granting to Protestants all the privileges given to other Christian communities, and in 1853 another, declaring Christians before the law equal in all respects to Mohammedans, and the death penalty for apostasy from Islam was abolished. This Magna Charta of Protestant rights is the charter of liberty of conscience to all men in Turkey.

The Ottoman Government became to a great extent tolerant, and to-day, as compared with its northern Muscovite neighbor, it is a model of toleration. There is no open legal persecution for conscience' sake.

The Bible in its various languages is distributed throughout the Empire with the Imperial permit printed on the title-page. There is not yet liberty to print controversial books touching the religion of Islam, although Islamic works attacking Christianity are distributed openly with official approbation. The censorship of the press is rigid, but the existing Christian literature is rarely interfered with.

The Sheikh ul Islam in Constantinople recently replied officially to a European convert to Islam, who asked his aid in entering the Mohammedan religion, that "religion is a matter between man and God, and that no sheikh or priest or mediator is needed in man's approach to his Maker." This is one of the cardinal principles of Christianity, the difference consisting in this: that, while the Sheikh ul Islam probably meant to

exclude even the mediation of Christ, the gospel claims Christ as the only Mediator.

It is also true that if any Christian wishes to become a Mohammedan he must go before the Kadi, who summons the Christian's religious minister to labor with him and examine his case before he is admitted to Islam.

That so much of religious liberty exists is cause for profound gratitude. The door into Islam is always open. To those inside, the injunction is *Nulla vestigia retrorsum*. We pray earnestly for the time when Mohammedans may become Christians with as much of facility and honor as are now given to Christians who become Mohammedans.

II. The social triumphs of gospel work in Turkey appear in the transformation of the family and the elevation of woman.

The Mohammedan practice of the veiling and seclusion of woman, and her exclusion from all social dignity and responsibilities, rested like a blight on womankind among all the sects of the Empire. Even among the women of the non-Moslem sects the veil became a necessary shield from insult.

An exploration of the Empire in 1829 failed to discover a single school for girls. American women were the first to break the spell, and after long and patient efforts the first school building for the instruction of girls in the Ottoman Empire was erected in Beirut, in 1834, at the expense of Mrs. Tod, an American lady in Alexandria, and the teacher was Mrs. Sarah L. H. Smith. To this humble beginning is traced the entire system of female education now spread over the Empire, so that to-day there is hardly a town of any importance in which girls may not learn to read.

In 1877 the first Moslem school for girls was opened in Beirut. They now have three girls' schools in the city, with five hundred pupils. Thus far their girls' schools are confined to the great cities, and they have shown commendable zeal in erecting neat and commodious buildings.

In Syria and Palestine there are now 9,081 girls under Protestant instruction, and there are thousands in the Greek and Papal schools. The effect of female education prosecuted for so many years has been a palpable change in the status and dignity of woman. The light and comfort, the moral and intellectual elevation which have resulted are plain even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

The indifference of the Oriental Christians and the opposition of the Mohammedans to female education has been largely overcome. A Mohammedan Turkish lady in Constantinople, Fatimeh Alia Khanum, daughter of Joudet Pasha, has just published a novelette in Turkish and Arabic to show the superiority of the home life of Turkish Moslem women to that of European Christian women. A Protestant young lady of Northern Syria has taken a prize of \$50 for the best original Arabic story illustrating the benefits of female education. Another Protestant young woman has recently published an Arabic book on "Society and Social Customs," and, on the eve of her departure for the Columbian Exposition, delivered a public lecture on the duty of Ottoman subjects to support their own domestic manufactures. It was largely attended by Moslem sheikhs, Turkish effendis, and the public gen-

erally, and at the close a young Jewess, a fellow-graduate with her from the American Female Seminary, arose and made an impromptu address in support of the speaker's views.

Too much cannot be said in admiration of the self-denying and successful labors of the American, English, Scotch, and German women who have toiled patiently through long years, and many of whom have sacrificed their lives to the elevation of their sisters in this great Empire. Educated and cultivated wives, mothers, sisters and daughters, all over the land, rise up and call them blessed. These happy Oriental homes, neat and well ordered, their high character, their exemplary conduct, their intelligence and interest in the proper training of their own children and the best welfare of society, are among the noblest fruits of a revived Christianity in the East.

What it wants to complete the symmetry of this picture of the intellectual progress of Oriental women is that a deputation of Mohammedan ladies should attend the great World's Congress of Women from all the Nations, and explain to their sisters from Christian and pagan empires wherein consists the excellency and glory of the veiling and seclusion of Mohammedan women in harems and zenanas, and the permission to their men to have four legal wives and as many concubines as their right hands may acquire by purchase or capture. They should have the opportunity to explain the superiority of this system to that of Christianity, under which woman is allowed the most complete liberty of action, is trusted and honored, and given the highest place in the great organized enterprises of benevolence, charity, religion, and social reform,

and in the relief of human suffering at home and abroad.

It is a profoundly suggestive fact that, as far as we know, out of a total Mohammedan population of two hundred and three millions in the world, and not less than one hundred millions of women, not one Mohammedan woman appears this year to coöperate with the millions of enlightened and devoted women of Christendom in plans for the elevation, the legal, social and moral protection, of woman.

III. To Protestant Missions is due the intellectual and educational awakening of the whole Empire. The American schools had been in operation forty years before the Turkish government officially promulgated (in 1869) school laws, and instituted a scheme of governmental education.

In 1864 there were twelve thousand five hundred elementary mosque schools for reading the Koran, in which there were said to be half a million of students. In 1890, according to the recently published Ottoman reports, there were in the Empire 41,659 schools of all kinds, of which 3,000 are probably Christian and Jewish. As there are 35,598 mosques in the Empire, and each mosque is supposed to have its "medriseh," or school, there would appear to be about 4,000 secular government schools not connected with the mosques, independent of ecclesiastical control by mollahs and sheikhs, and belonging to the Imperial graded system of public instruction; yet many of the mosque schools have now been absorbed into the government system, so that there may be 20,000 of these so-called secular government schools.

We have no reliable statistics of the Greek, Papal,

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Armenian and Jewish schools, which are numerous, and many of them of a high grade. The Protestant statistics are nearly complete.

There are now in the Empire 892 Protestant schools, with 43,027 pupils.

	Schools.	Boys.	Girls.	Total pupils.
In Syria and Palestine.....	328	9,756	9,081	18,837
In Egypt	100	3,271	3,029	6,300
In Asia Minor, etc.,	464	10,000	7,890	17,890
Total,.....	892	23,027	20,000	43,027

Of these pupils 20,000 are girls ; a fact most potent and eloquent with regard to the future of these interesting peoples.

There are thirty-one colleges, seminaries, and boarding-schools for girls, of which eleven are taught by English and twenty by American ladies. In some of these schools young women are carried to the higher branches of science. In all of them the Bible is taught as a daily text-book.

There are six American colleges for young men, the most of them well equipped and manned, taking the lead in academic and scientific training. The Medical College in Beirut has pupils from nearly all parts of the Empire.

The standard of instruction is kept as high as the circumstances of the different provinces will admit, and the education given is thoroughly Biblical and Christian. And there are no more upright, intelligent, useful, loyal, and progressive subjects of the Sultan to-day than the graduates of these colleges.

The American schools and missions have nothing to do with politics more than to teach their pupils "to fear God and honor the king." They teach obedience

to the law, and the duty of every man to "render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

It is not said in a spirit of boasting, but as a simple historical fact, that the Protestant schools in Turkey for common and higher education preceded all others, and have opened the way and led the way to the present remarkable development of education in the Empire. This certainly is cause for thanksgiving.

IV. Literary and Biblical.

The fourth evidence of the gospel's triumph is the translation of the Bible into all the languages of the Empire, and the publication of a vast mass of religious, educational, historical, and scientific books. The Bible is now printed in eleven languages and made available to all the people of the Empire. About fifteen hundred different books have been published in these various languages, of which nearly seven hundred are from the Arabic press in Beirut. The Arabic Bible is sent to the whole Arabic-reading Mohammedan world, from Sierra Leone and Mogador on the Atlantic to Morocco, Algiers, Tunis, Egypt, Arabia, Zanzibar, Aden, India, the East Indies, Northern China, Persia, Syria, Palestine, Mesopotamia, and Asia Minor. The literary, scientific, historical, and religious books also have a wide circulation.

Seventy years ago there were neither books nor readers. Now the hundreds of thousands of readers can find books in their own tongue, and to suit every taste. There are children's illustrated books for the school and the fireside, stories and histories for the young, solid historical, theological, and instructive works for the

old, and scientific books and periodicals for students. Bunyan, D'Aubigné, Edwards, Alexander, Moody and Spurgeon are speaking to the Orientals. Richard Newton instructs and delights the children. Eli Smith, Van Dyck, and Post, Meshaka and Bistany, Nofel and Wortabet instruct the scholarly and educated, while mathematics, astronomy, philosophy, chemistry, and medicine, geology and meteorology carry students on to the higher departments of learning. Tracts and Sunday-school lesson books abound, and periodical literature supplies the present daily wants of society.

The American Arabic Press, founded in Malta in 1822 and in Beirut in 1834, set in motion the forces which have now filled all the great cities of the Empire with presses and newspapers, and awakened the people to a new intellectual life. The Beirut Press alone has printed five hundred millions of pages in Arabic.

The Bible and the Koran are now the two religious books of the Empire. The Koran is in one language, for one sect, and cannot be translated, and any copy of the Koran found in the possession of a native Christian or a European traveler is confiscated. The Bible is in eleven languages and is freely offered for sale to all. Sixty thousand copies of the Scriptures are sold annually in the Turkish Empire. The word of God is having "free course," and it shall "be glorified."

V. The General Results of Protestant Missions.

They have given the entire population the Bible in their own tongue: have trained hundreds of thousands of readers; published thousands of useful books;

awakened a spirit of inquiry ; set in motion educational institutions among all the sects in all parts of the Empire, compelling the enemies of education to become its friends, and the most conservative of Orientals to devote mosque and convent property to the founding of schools of learning.

Protestantism has forced Oriental patriarchs, bishops and priests to modify, if not abandon, their arbitrary oppressions and exactions. One year since, twenty Maronite monks waylaid a missionary of the Society of Friends in Lebanon, and dragging him from his horse with curses and abuse said, "You Protestants have reduced the income of our clergy by one-half and you are ruining us." They no longer burn Bibles and imprison men for conscience' sake. Greek, Maronite and Armenian bishops vie with each other in founding boarding-schools. A prominent Greek bishop recently remarked to an educated Papal Greek physician, who expressed regret at the discord of the Christian sects and a hope of future Christian union, "My son, union is desirable, but when we come to seek a basis of union the Protestants are nearer to the Scriptural basis of truth than any of us."

Protestantism has made ignorance unfashionable and persecution disgraceful. It has broken the fetters of womanhood, created directly and indirectly the system of female education now spreading over the Empire, and let the light into unnumbered homes where woman before had been consigned to ignorance and inferiority. The work it has done for women and girls would of itself justify all the labor and expense of seventy years, and is a noble monument to the wisdom and loving sagacity of its policy.

The founding of 150 evangelical churches, with 16,000 communicants, which stand as a living and continuous protest against ecclesiastical tyranny and unscriptural doctrine and practice, has been a work of great difficulty but of lasting benefit. The old churches needed reformation. There being no reforming impulse from within, God in his providence sent it from without. Every evangelical church is a provocation and stimulus to the old sects, a living epistle to the Mohammedans with regard to the true nature of original apostolic Christianity.

The Protestant translation of the Bible into Arabic by Drs. Eli Smith and Cornelius Van Dyck forced the Jesuit Father Von Ham to make another translation based on the Vulgate. Encouraged by the spirit of reform and modern progress, even the Mohammedan doctors of Constantinople have issued orders that all editions of old Mohammedan authors which recount the fabulous stories of Moslem saints and Welys are to be expurgated or suppressed, and not to be reprinted.

VI. The future of Protestantism is threatened by various influences.

1. Russia is straining every nerve to destroy Protestant schools, as endangering the political solidarity of the Greek Church and her influence in Turkey.

2. Republican France, having exiled the Jesuits as intolerable at home, finds them pliant tools of her political schemes abroad, and subsidizes them heavily with money and diplomatic support in thwarting Protestant missions.

3. The civil policy of the Turkish government is "Turkey for the Turks." This means, virtually, filling all the offices of the Empire with Mohammedans,

thus gradually closing every avenue of public official employment and promotion to the six millions of the Christian population, who are far in advance of the Moslems in education and intelligence. This results in the emigration of thousands of the most energetic and enlightened young men to foreign lands. Protestant schools are endangered by losing their trained teachers, and the churches by losing their best members and the material for their future pastors, and the cause of self-support is gravely imperilled. But though thus threatened Protestantism is secured,

1. By the wide distribution of the Scriptures. The hundreds of thousands of Bibles in the hands of the people will make the extinction of Protestantism impossible unless the people are exterminated.

2. By the wide diffusion of education and the founding of so many Protestant colleges and seminaries.

3. By the deep-rooted faith and personal convictions of tens of thousands who believe in the right of individual judgment in religion and in the supremacy of conscience enlightened by the word of God. Fifty thousand Protestants in the Empire can hold their own, even were all missionaries to be withdrawn.

4. By the vast body of Christian literature and the power of the journalistic press, which are inconsistent with a recoil into the domain of priestly tyranny and the stifling of the human conscience.

Protestantism as a principle is steadily growing in every sect in the Empire. The Ark of God is safe in this land where it was first launched. Let us work on, then, in patience and good cheer, in gratitude and unquestioning faith.

*CONSPICUOUS EXAMPLES OF GOSPEL
TRIUMPH IN THE OTTOMAN EMPIRE.*

BY REV. J. L. BARTON,
MISSIONARY AT HARPOOT, TURKEY.

WITHIN the bounds of what to-day is the Ottoman Empire have been witnessed the greatest triumphs Christianity has ever experienced; a record of whose marvellous victories would begin with the revelations to the patriarchs and prophets—including the angelic annunciation to the happy virgin, and the labors of the apostles, who preached the gospel of a risen Lord who lived and died upon what is now Turkish soil—and ending only when the land has all been redeemed. Because it triumphed in Turkey 1800 years ago we now have a gospel to offer to that same land, which lost its treasure because it kept it in earthen vessels.

WHAT IS "THE GOSPEL"?

We must first ask, "What is the gospel?" that we may know what gospel triumph is.

We are wont to regard the gospel as the power of God unto salvation, and think of it only as that which promises salvation to the soul.

For sixty years the missionaries in Turkey have understood that the gospel touches every phase of the life of man, and that he who preaches the gospel, the entire gospel and nothing but the gospel, comes into contact with every element in the nature of those to

whom he preaches ; and if his preaching is accepted the recipient is changed at every contact. The gospel touches all social questions, intellectual life, business relations, and in fact applies to universal man on every side of his many-sided life. We preach only the gospel that saves the soul, but not the gospel which saves *only* the soul.

Hence the triumphs of the gospel in this land are seen in all of the relations in which the gospel has been brought into contact with human life there ; and frequently in the Oriental world we are compelled to judge of the application of the gospel to the soul by what we see in the external relations of life : and the reformed relations prepare the individual for the saving application of the gospel to the soul. Hence, when we see the life thoroughly reformed, we spend little time debating whether the power of God has touched the soul ; there is no need of it. We know it has.

In this land little value can be given to verbal testimony regarding internal states, but we are forced to look for evidence of spiritual change in the external life. When a thorn-tree bears figs, and persists in doing so, we consider that it has ceased to be a thorn-tree. When a man becomes honest, refuses to lie, is kind in his home, industrious in his business, bridles his tongue, gives money for gospel work and loves to hear the truth, this is ample evidence that he has met with a change of heart.

Then to-day, as we consider the triumphs of the gospel in this Oriental land, we must look for the fruits of the gospel as they appear in the life and in the land, and if we can trace movements along certain lines which are gospel lines we have a right to record this as an

example of the triumph of that same gospel which saves for the present life as well as for eternity.

The inspired revelator once said of some of the churches in Turkey that they left their first love, that their candlestick was to be removed out of its place unless they repented. These words might well be applied to all of the original churches in Turkey, and it sometimes seems as if the curse pronounced then upon the few has rested upon the entire land, and that the wrath of God has blasted the entire spiritual life of that country, because those who had an ear to hear did not hear what the Spirit said unto the churches.

The people being in this condition, it will not be difficult to find examples of the triumphs of the gospel there, if such there be to find.

The first example that we will mention is :

I. TRIUMPH OVER PREJUDICE.

You who are at all familiar with the work in Turkey know of the terrible persecutions of the faithful, instigated by the leaders in the old churches. The evangelicals were called infidels, sorcerers, corrupters of youth, political aspirants, enemies of Christ and the church, from the street corners, the altars of the churches, by the people, the priests and wartabeds, and even by the patriarchs and bishop, in the form of anathemas that were officially sent throughout the land. If hatred and prejudice could have stamped out the little spark of gospel fire that was beginning to brighten, it would have been crushed out for ever.

But the work went on; the truth began to be known; the masses that were in contact with the evangelicals in trade and business saw that they had been

deceived by their church officials. Friendly relations sprang up, and, finally, the old churches by hundreds are as eager to welcome back the hated sectaries as they were then fierce to thrust them out. All that follows in this address proves that the old bitter prejudice is now largely broken down. It would be practically impossible to-day for the ecclesiastics to incite the masses to a persecution of the evangelicals, and the most of the Protestants would be received back into the old church now without recantation or pledge.

This is necessarily the first example of the triumphs we are seeking, but will be perfect only when the triumphs are complete.

II. TRIUMPH OF THE BOOK.

This means the word of God in the language of the people. While all of the Oriental churches accept implicitly the Bible as God's book, they as unitedly denied the power and right to put it into a language the people could understand; and when it was so presented they denied that the new was the Word of God.

What battles have been fought! What mettle tried over this question! It was the one decisive evangelical war in all the work in that land. It was the old Reformation act without a Luther, a battle of the Book against the ignorant decrees of the Church. Curses, anathemas, and burnings failed to end the conflict while all the time the presses of the various Bible Societies were sending out in the spoken languages of the country hundreds of thousands of copies of this one book. Need I say the book won the battle? Did it ever fail?

I have seen the same anathematized book lying in

the old church upon the altar along with the ritualistic books of the service, to be read from and explained each Sabbath, provided one could be found who was able to do this. I have seen the places where the men are wont to congregate in winter to talk and while away the time, where it was read and discussed for hours daily, and not a so-called Protestant among them. I have seen their own teachers in their own schools giving lessons to large classes from this same book, explaining to their pupils the simple teachings of our Lord. I have seen it in many non-Protestant homes and heard of it in hundreds more where it is read by all who can read, and revered as the word of God to men. I have never heard the old name "Protestant Bible" applied to it during the last eight years: many others also giving the same testimony.

It is impossible to procure the accurate figures of the number of copies of the Bible and parts of the same that have been sold and distributed in Turkey in Arabo-Turkish, Armeno-Turkish, Greco-Turkish, Arabic, Armenian, Greek, Syriac, Koordish, Bulgarian, etc.; it would be almost like the throngs about the great white throne that no man can number.

The battle of the Bible has been fought and won. One of the greatest triumphs of the gospel in Turkey is the triumph of the Gospel Book, and this, too, not alone among the nominal Christians.

III. GENERAL EDUCATION.

When mission work began in the Ottoman Empire in 1819, it was found that there was little general education among the masses, and as little desire for anything of the kind. The priests and many of the higher

clergy were scarcely able to read. Large villages and groups of villages had, apart from the priests, not a single reader; and in the larger cities there were few schools worthy the name. In some of the monasteries a handful of young men were gathered to fit themselves for the church, but their education usually ceased with the ability to read the regular services of the church.

The missionaries saw that permanent institutions must be founded upon an intelligent Christianity. Not that an ignorant man cannot be a Christian, but that an intelligent and educated Christian is worth far more in institutions destined to be self-sustaining and self-propagating. Mission work was not alone to gather in men, but to thereafter send them out for others. The main reason why there was so little practical Christianity in Turkey was because education languished. The written language, which contained the sacred literature of the churches, ceased to be the spoken language of the people. There were none to read and understand the word of God, and thus spiritual death came to the mentally dead churches.

The early missionaries preached much upon "Search the Scriptures," and one of the practical applications was, "learn to read." Moreover, when a man seemed to be moved by the gospel, it was almost certain he would desire to learn to read. Thus the school and the reformed church, from the first, were only different branches of the same institution. The schools were evangelical, and the teachers Christian workers so far as such could be raised up. In many places the fact that one could read was assumed as evidence that he was an evangelical Christian. This was not so far out of the way, for as one became able to read the word of

God his old prejudices were broken in upon, and if he did not at once become a Protestant he became more favorably disposed toward those who were.

The school called for a system of Christian textbooks, which were prepared in the vernacular and had wide circulation. The non-Protestant communities began to open schools and put into them as teachers, as far as they were able, evangelical men and women educated in our own schools.

Old schools in all communities were elevated and largely reformed. In all schools the course of study was raised until the college was demanded, and Robert, Beyrut, Aintab, Euphrates, and Anatolia Colleges sprang into existence, and their wide influence and great work fully justify the wisdom of their founders.

There has been a great revival in the study and practice of medicine. Sixty years ago there were no physicians in Turkey; now there are medical schools which are training physicians of a high order, and the people are rapidly learning to appreciate the doctor. Young men from Turkey are also studying medicine in many schools in Europe and in the United States.

This revival of learning in Turkey is an example of gospel triumph because, 1st, the reformed school is generally considered by all classes to be the fruit of the gospel work, the direct result of the preaching of the word; 2d, the school culminating in the theological seminary is the guarantee of the stability of the work already established, in which our hopes rest for the self-sustaining principle for the future; and, 3d, general enlightenment is a triumph of the gospel of Christ in itself. Reformation in Christianity has always carried with it revival of learning. This has been true of all

countries in all ages. The Christian lands to-day are those in which the schools for the education of the masses are best developed and most widely patronized. Not Christianity because of the schools, but schools because of the Christianity. This principle is true to-day in the Ottoman Empire, and the reformed schools with their tens of thousands of pupils are an index of the power of the gospel in that country.

IV. FEMALE EDUCATION.

As regards the position of woman, China, India and Turkey are practically the same. In those countries a belief in woman's inferiority in creation and in nature, and the duty of servitude, even slavery, to her lord, for whom she was created and whom she is to obey, is the prevalent idea.

All of the customs that degrade woman grow out of the belief in her inferiority. Because she is beneath man by nature she can never hope to rise into the superior sphere in which he moves. It is evident that the gospel of Christ must break down any such belief, and yet it was practically useless to attempt to prove in the abstract that woman was capable of elevation; for was not the land full of poor, degraded, enslaved and terribly abused women, with no proof in fact of their innate ability?

The gospel fact of equality must be plainly demonstrated, that lordly men and even degraded women might believe still further—that the souls of both are equal before God.

For this demonstration schools for girls were necessary. The proposition seemed highly ridiculous. Intelligent men said, "You will next be wanting us to

send our donkeys to school, for they are as capable of learning to read as our daughters."

In various places, by persuading and hiring, a few girls were gathered into schools. To the supreme astonishment of their friends, they began to learn to read. Girls' schools multiplied. The courses of study became enlarged. High-schools were called for. Fathers put their hands into their pockets to defray the expenses of the education of their daughters. The village- and the high-school failed to meet the demands of the land awakening to this new gospel truth, and the college for girls came into existence; and to-day these girls' schools in all grades are among the permanent and popular institutions of that country, growing in favor with God and man.

The girls' school was instituted to demonstrate the gospel idea of the equality of mankind. It is now the demonstration of the acceptance of that idea by the masses. The missionary urged the fathers to send their daughters to school to see if they could not learn; now the parents desire to send them because they can learn. At first men opposed the education of women, if such a thing were possible, because an educated woman would not obey her husband; now the teaching force in the girls' schools in Turkey are constantly depleted by men who desire educated wives to grace their homes and be to them helpmeets in the true sense of the term. Even educated deformed girls have good offers of marriage.

This example of gospel triumph is not only seen among the nominal Christians of the Empire, but the Mohammedans also have caught the idea that woman can rise above the level of her old life, and they, too,

are opening schools for her who has no place in paradise except as a slave. The end is not yet. This movement is bringing the wife and mother to the front, and gives her the place in the home that is rightfully hers, in moulding the character of her offspring. She is already a potent factor in the church and community for progress and Christianity.

This example of triumph must be regarded as second to no other, for it is disclosing daily mighty potentialities for still greater things.

V. TRIUMPH IN LIBERALITY.

In theory the gospel of Christ is free, in practice it costs a large sum. It is certainly out of the question for missionary societies to undertake to establish and indefinitely support Christian institutions in mission lands. It would be poor practice and worse policy. Hence it has always been necessary to urge upon the converts to give money for the support of the gospel among themselves and to aim at financial independence.

Those who have had much to do with the Oriental know that a man will frequently seem to be converted, and his pocket-book be the same old tied-up Oriental purse it was before he heard of Christ. Upon the other hand, I have never heard of an Oriental who became liberal, giving according to his means for the support of gospel institutions, unless in a hundred other ways he exhibited the fruits of the Spirit. The purse is the last thing converted in this land of the Turk; so when you have evidence of a certain number of converted pockets it is safe to write a corresponding number of souls redeemed.

In this Empire one of the marked evidences of the

gospel's triumph is in the fact that the poor converts, the most of them in extreme poverty and subject to severe taxation and often oppression, have given, and continue to do so, out of all proportion to American Christians for the institutions of the gospel. Many individuals give tithes of their income, and many congregations early become independent of financial aid from without. I have seen more sacrifices for the gospel in Turkey than I ever did in the United States, more giving in poverty, more deprivation of the necessities of life, that the Christian school and church be not impoverished. This alone would be a great triumph in our gospel land; it is a grand victory in a land of penury and darkness.

But, as if this triumph were not complete, the Protestant Armenian churches have undertaken a missionary work among the Koordish-speaking peoples in Koordistan. A society is organized; young men from that region have been brought out, educated, and returned to preach and teach the gospel. The society has erected chapels, parsonages and schoolhouses, and has established a growing and seemingly permanent work. This is no spasmodic effort, but now flourishes as never before after more than twenty-five years of labor.

This is more of a test than giving for the work at home, for money given to the home church and school will, in a measure, revert to the giver in benefits and privileges received; but this is giving for work in a land the donor never expects to visit and for a people he will never see. And yet the gifts have been ample for all needs. What greater example of the triumph of the gospel can be found than the Oriental coming

to the altar loaded with sacrificial gifts for the service of his Master?

VI. GOSPEL POPULARITY.

It is needless to say that at first the preaching of the gospel was not popular; the violent persecution that accompanied it is sufficient proof. That early generation of faithful preachers could relate, were they here to-night, sad tales of stonings and strifes, of imprisonments, banishments and bloodshed, for the crime of preaching the gospel of Christ. The little evangelical communities often appeared wedded to defeat, for they were hemmed in and overwhelmed by vastly superior numbers of raging men who were bent upon crushing out the gospel with its preachers.

Faithful were the men to whom was committed the message, and faithfully did they stand by the banner of the cross. At first those who heard derided, then threatened, then persecuted; but soon the uplifted arm was stayed, the curses ceased to fall, and the preacher of the once despised gospel finds himself popular. It is a marvellous change when we turn from the fierce persecutions in the forties to the receptive state of the present time. Hundreds of churches are now open, and gladly open, to the gospel preacher, and many that are closed are kept so by the prejudice or obstinacy of one or two influential individuals, while the majority would welcome the preacher to the altar of their church at every Sabbath service. During the last few years, in many parts of the Empire, missionaries and preachers have been warmly welcomed to these services, where an appreciative audience listened to the message.

It is not true that the priests feel friendly towards

them, for as the preacher increases the old ignorant priesthood must decline.

Some churches have demanded a preacher from their bishop, and some have threatened that if the demand was not complied with a Protestant preacher would be called.

The Armenian national papers which are published at Constantinople within the last two years have printed several articles from some of the most enlightened and trusted men in the nation, deploring the decreasing attendance at the regular services of the old church, and attributing it to the condition and quality of the officiating clergy. These articles called loudly, first, for an educated clergy, "who should be able to preach the gospel of Christ, and so instruct the church in the teachings of that gospel which it professes in ignorance to believe." Secondly, for a morally upright clergy, which, not by virtue of the office, but by a pure, upright life, should command the confidence and respect of the entire church, and thus be able to influence the people for righteousness. The articles met with little opposition and with much favor from all sides.

Three young men, not Protestants, in preparation for service within the old church are now taking the regular theological course in an evangelical seminary.

The office of priest is not a popular one in many places. The fees for performing certain superstitious rites are rapidly falling off and the poor priest is left to starve in idleness. Many churches that fifty years ago abundantly supported several priests now keep only one or two, and these are often sore pressed for a living.

The Armenian bishop of Smyrna has recently published a work upon homiletics, for the use of the clergy

in the old church, which is in all essentials evangelical in its tone, as much so as an American treatise of the same kind. This work has already been used by the evangelicals in Turkey and will be much more widely employed.

These examples might be indefinitely multiplied, but these will be sufficient to show that the salt of the gospel has entered the land and is in the old churches, and from this there arises a thirst for the truths of the gospel as they are presented in the sermon by one whom the hearers believe to be morally upright. When the fruits of this triumph are fully matured mission work among the Oriental churches in Turkey will be completed, and the church will then be a reformed, evangelical church.

VII. NUMBERS OF THE EVANGELIZED.

This is the most unsatisfactory example of all, for it is one we cannot grasp. There is no record of the evangelized except in the book of life before the great white throne. There is a registry of the "Protestants," which the peculiar organization of the Turkish Government demands but which is simply a political classification, not including all the members of the Protestant churches, while many who do not love our Lord Jesus Christ are written. In no place does it pretend to represent the number of the evangelized.

In all Turkey, outside of Egypt, there are about 55,000 recorded as Protestants. But we must remember that this separating and recording was not undertaken until persecutions forced it, two decades after the work had well begun in Turkey. This separation has never been pressed by the missionaries and in many

places has been discouraged. So these figures cannot, in any sense, be accepted as an index of the work accomplished.

We are frequently told, by individuals who represent large communities where no "Protestants" are registered, that they heartily and fully accept the gospel which the evangelicals present. In fact, it is difficult to find an intelligent community where there is not more or less mental acceptance of the correct principles of the gospel upon the part of the intelligent majority, although few know enough of it to make them feel the joys of its saving grace.

One of Bulgaria's most intelligent officials upon whom the Government has delighted to bestow high honors this Columbian year, says: "The records show that there are about "5,000 Protestants in Bulgaria; better far to erase the '5,000 Protestants' and write in its place '500,000 evangelized,' for the gospel has penetrated the entire land and even 500,000 does not tell the entire story of its conquests."

Something the same might truthfully be said of many other regions in Turkey. It is likely that the multiplication of the Protestant number by 100 would be too large a figure to represent those who intellectually accept the gospel as the bearer of the best and truest religion to the world, but we know that the number is a vast multitude that is constantly increasing.

This is the triumph of the gospel in the minds of the people which is the preparation for the heart work to follow.

Do not think from this that the work is practically done. This vast movement is the triumph well begun, but it is the turning of a great multitude in the right

direction, and now it remains to march them and others up to the very gates of paradise.

VIII. INDIVIDUAL CASES.

Time will not suffice to mention the innumerable cases of the great triumphs of the gospel in the hearts and lives of individuals, of how persecutors have become martyrs, robbers preachers, and men and women from all classes of society and from all nationalities in Turkey have been touched, and converted into humble, devout, and faithful Christians. This chapter once begun would have no end ; for it is history that is being made faster than the pen can record. Such a story would read like a romance of some other age. We would love to dwell here, but must forbear.

IX. EXAMPLES IN THE LAND.

Revivals in the arts and sciences of civilization in their best and highest form have always followed in the footsteps of the preacher of the gospel of our Lord. It may be difficult to explain why this is so, and some may even deny the connection between the two, yet the fact remains that where the gospel has once entered a heathen land the people begin to aspire after and work for those things which make for civilization.

It is proper to estimate the influence the gospel has over every land by the marks of civilized life which we see within it.

When the missionary first entered Turkey it was almost an unknown country. They explored and brought to light entire nations. It was a land without a railroad or telegraph, with no system in its laws, its schools or its grammar. Having little diplomatic rela-

tions with other nations and knowing almost nothing of the external world.

The gospel came, and with it the broadening and civilizing influence of a Christian education; the printing press necessarily accompanied both. The preacher, the teacher, and the press were scattered throughout the Empire. Now where are the triumphs?

Methods of life are conforming to civilized methods; domestic architecture is assuming a form more adapted to health and comfort; roads are building, wheeled vehicles are coming in, machinery of various kinds cannot be kept out, all bringing much that educates and civilizes: helping to belittle the beast in man and exalt him to something of the dignity of the image of his Maker which he bears.

The railroad necessarily followed, and now there are nearly 2,000 miles in operation in the Empire. A missionary helped to set up and operate in the palace of the Sultan the first telegraph instrument in Turkey, and now there are over 20,000 miles of line wire there. The army, the navy, the government has been remodeled upon a western basis. Turkey is in the postal union, and commerce has sprung up from a mere nominal figure to two and a quarter billion piasters (\$90,000,000) import and one and a quarter billions (\$50,000,000) export in 1890-91.

Turkey is to-day a nation among nations in the world, and we have a right to claim that upon every page of the history of her advancement during the last half century, in the line of progressive civilization, be read the triumph of the gospel which civilizes as well as saves.

*CONSPICUOUS EXAMPLES OF THE GOS-
PEL'S TRIUMPH*

AMONG ABORIGINAL AMERICANS.

BY EGERTON R. YOUNG.

OF no races or peoples have there been more diverse views than those which have been associated with the red men of America. By some they have been painted in darkest colors, as possessing every characteristic of fiends without a redeeming feature, and so utterly sunken in crimes so revolting that the only thing to do with them was to civilize them off the face of the earth as soon as possible.

Others, however, have written in strains exactly the reverse of these. To judge from their descriptions of the Indians one would imagine that in the abodes of these red men the land of Arcadian simplicity and innocence had been found, where inhabitants without a vice or defect existed, possessing all of those natural excellencies which make up the perfect primitive character.

As with many other subjects about which much has been written the truth is generally to be found somewhere between the two extremes, so it is in this case.

Many years' experience with and intimate study of the red man in his own haunts and surrounded by his natural environments have only deepened the convictions formed long ago, that he is just one of the sinning race of Adam suffering from the Fall; not much better

or worse than others, and needing, as all do, the benefits of the Divine Plan to lift him up from his fallen condition and thus fit him to take his place among the other subdivisions of the great human family.

How in the four centuries now ending they have been treated by the aggressive races, who in their greed for the possession of America's broad domains have cared so little for the rights of the original possessors, I need not here relate. The centuries have been centuries of dishonor. May a merciful God not visit upon us the sins of our forefathers!

Yet it is of some comfort to remember that, amid the din of battle, while at least three great nations were not only ruthlessly destroying the natives but were themselves quarrelling over the prey, there were some good men and true who, with the love of Christ in their hearts and his command, "Go," in their memories, were searching out these "poor lost sheep in the wilderness," and not searching in vain.

Two names in Missionary annals stand out bright and clear in connection with work among the Indians of America. The Church must not let them die. In letters of living light they deserve to be enrolled high up among the grandest names that have been given as heroic toilers in the Church of Christ. Those names are *Eliot* and *Brainerd*.

And yet—sad fact—Eliot's Bible, the result of so many years of toil and study and hardship, is now a sealed volume; it is in a dead language. Brainerd's converts and their tribes perished in the wars long ago. And yet the good they did lives on, and the Modern Missionary Movement of this century past owes much to the fact that Eliot and Brainerd lived. It was the

reading of the "Journals of Brainerd" that set Carey thinking about Missions while he still plied his trade as a cobbler, and in after years the story of that man toiling amid the dangerous forests of this continent still fired his heart and stimulated his zeal, and we still hear him saying to his fellows, amid the distrust and apathy and opposition which met him in the burning plains of India, "Let us often look at Brainerd in the woods of America pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy."

In one of his early conferences John Wesley urged his ministers to read the "Journals of Brainerd," as a work of marvellous helpfulness, to encourage and stimulate to renewed zeal in missionary toil.

Time would fail me to tell of many others, notably among them Henry Martyn, who, fired by the example of this Indian missionary's life, gave themselves to this glorious missionary cause. But interesting and suggestive as these thoughts are I must confine myself to the theme assigned me, and refer more particularly to some conspicuous examples of the gospel's triumphs among the Aboriginal Americans.

I am like a soldier amid the turmoil and smoke of battle, who sees not over the whole field while the conflict rages. Content that his trusted commander is at the head and that all will come out right, he toils away at his post as best he can. So over the whole field we will not try to look to-day for trophies won and victories achieved, but only in that part where God's providence assigned us and where we tried to do our duty.

The Rev. William Case well deserves the title of

the Father of Canadian Indian Missions. Through his faithful ministrations among the once degraded Indian tribes of Canada very many of them were happily converted to Christianity. Among the first converts was *Kah-ke-wa-quon-a-by*, better known in after years as the Rev. Peter Jones. A poor Indian lad, with others of his tribe he, out of curiosity, attended some religious services held in the forest, and there under the faithful preaching of the word he became conscious of his need of something which paganism could not give him. Following the advice of loving white friends who explained to him the way of salvation, he was enabled to believe in the Lord Jesus and claim the Crucified as his all-sufficient Saviour. The blessed assurance of acceptance was given, and his own language, which we quote, is :

“The love of God being now shed abroad in my heart, I loved intensely and praised him in the midst of the people. Everything now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord. The people, the trees of the woods, the gentle winds, the warbling notes of the birds, and the rising sun, all declared the power and goodness of the Great Spirit, and what was I, that I should not raise my voice in giving glory to God who had done such great things for me !”

Kah-ke-wa-quon-a-by was at once filled with intense solicitude for the conversion and uplifting of his people. Aided by judicious friends, who assisted him in obtaining an education, he became a preacher of eloquence and power not only among his own countrymen, hundreds of whom were converted through his instrumentality, but also to cultured audiences both in

Great Britain and America, who listened to his impressive scriptural addresses with great delight.

In a personal audience with England's illustrious sovereign, Victoria, he not only delighted his queen, but charmed the members of the court by the vivacity of his conversation and his gentlemanly demeanor. A pure sweet Christian he lived and toiled; triumphantly he finished his course and entered into rest.

Another conspicuous example of gospel triumph was John Sunday, saved not only from the degradation of paganism but from the besotted life of an almost confirmed inebriate, into which he had been plunged by the white men's fire-water. Wondrously clear and scriptural was his conversion, and like a new creation was the change wrought in this once poor Indian. He became a preacher of great popularity and power, with a style that was both inimitable and irresistible. In addition to rare gifts of eloquence, he possessed, what is not very common among the Indians, a readiness of repartee that was sanctified to the work of confounding his adversaries and advancing the cause of Christ.

Homely John Sunday! at thy feet I used to sit when a little child and weep for joy, as I heard thee read the fourteenth chapter of St. John's Gospel, and in thy quaint broken English talk of the many mansions and the prospect of seeing thy risen Lord, who said, "I will come again and receive you unto myself, that where I am there ye may be also."

Years ago, surrounded by a whole village of his converts, he heard the summons, and gladly and most gloriously passed into the immediate presence of Him he loved so well.

Of Henry Steinhem, the sweet singer and most

studious of Indians, it is a joy to speak. So methodical were his habits and so studious his life that he became a scholar of no mean rank. The last time I heard him preach was before a vast audience in which were at least two hundred ministers. As was often his custom when preaching before white audiences, he read his text in Greek, English, and Ojibway. For over forty years he successfully toiled and labored for the spiritual and temporal upbuilding of his red brethren, and then, worn out in body but triumphant in spirit, passed on to his reward.

Two honored sons are faithfully following in his footsteps, both of them ordained missionaries of the cross. One of them is an honored graduate of one of our universities, and the other is but little behind him in educational acquirements. In the great Saskatchewan country of the northwest both of these two young Steinhems are preaching the blessed gospel to hundreds of their Indian countrymen.

Passing for the present from these examples of Indian converts who became ordained missionaries to their own people, we must refer, even if it is only in a few sentences, to some others whose marvellous conversions and subsequent devoted lives are full of encouragement.

Maskepetoon was the mighty war chief of the Crees of the Plains. At first he spurned the pleadings and sermons of the missionary, and declared that he loved the war party and the horse-stealing excursion too well to ever become a Christian. Lovingly and perseveringly the missionary toiled on. At many a camp fire and in many a wigwam did he earnestly plead with these warlike Indians, who in those days loved to

go on scalping excursions as pleasant diversions from the excitement of the buffalo chase.

One evening, at a great campfire built on the bank of the north Saskatchewan by a band of buffalo hunters, for the night was chilly, the missionary, Rev. George McDougall, preached to the crowd there gathered. He read from the good Book the story of the crucifixion, and took as his text the prayer of the Saviour for his murderers, "Father, forgive them, for they know not what they do." Knowing well how the spirit of hatred and revenge dwelt in the savage Indian heart, he described the forgiving, loving spirit of the Son of God, and told them that if they would be Christians they must imitate his example and be like him. In impassioned tones he cried out, "You must love your enemies instead of trying to kill and scalp them. You must even forgive the man who has done you the greatest harm."

Maskepetoon was present and listened to this with intensest interest, for was he not sorrowing over the loss of his son, who had been foully murdered by one who had been appointed his companion but who had betrayed his trust and slain the lad? Burning with rage and indignation, the mighty chief was only waiting for the opportunity to tomahawk and then throw to the wolves the man who had killed his son. In amazement and with closest attention he listened to the missionary's words that evening. Strangely did they fall upon his ears and enter into his heart: "If you would be a Christian you must be Christ-like. He forgave and prayed for his murderers, and to be like him you must forgive even the man that has done you the greatest harm."

We cannot here describe the whole dramatic scene of the meeting of the great chief with that wretched murderer. Suffice to say that the man was forgiven by the chief, who in doing so said, "As I wish Christ to forgive me, so I forgive you. You have done me the greatest harm a man could do, for you have killed my son; but as Christ forgave his murderers so do I forgive you."

Genuine and abiding was the conversion of this mighty chief. Never did he go on the war-path again. He learned to read the Word of God, and for years was the right-hand man of the missionary in carrying on the blessed work among his people. Basely and suddenly was he shot down by Na-doods, the bloodthirsty chief of the Blackfeet tribe, to whom, unarmed and unattended, the now happy old chief had gone, with his open Bible in one hand and a white flag of truce in the other, to try and induce that most warlike tribe to accept the blessed gospel which had done so much for him and his people. Suddenly was his heart pierced by the death-dealing bullet, and while his blood was crimsoning the prairie grasses and beautiful wild flowers his spirit was winging its joyous upward way to the paradise of God.

Of Memotas it is a joy to speak. He was one of my Northern Cree Indians. He had the most beautiful Indian face it was ever my privilege to look upon; and that wondrous face, so perfect and attractive, ever seemed to mirror forth one of the purest and sweetest spirits I ever knew.

From the day of Memotas' conversion no harsh expression or unkindly word was ever known to fall from his lips. Enemies and foolish friends tried to

ruffle his sweet and gentle spirit and, ever failing, came away abashed and reproved by his loving words, which more than met all their sneers and attacks; and some of them were so influenced by his words and life that they gave themselves no rest or peace until they at the mercy-seat sought for some measure of the spirit of this saintly man.

Once, when the writer was pleading with a very profane and reckless fur-trader, and urging him to give up his wickedness and become a Christian, the answer he received was, "Mr. Young, I am trying to be an infidel, but I cannot make it out while I see that Memotas of yours. If I could be such a Christian as he is I would try and give up my wicked life!"

When sickness laid me low, and for months I was at death's door with typhoid fever, four hundred miles away in the wilderness from the nearest doctor, Memotas was my tireless companion and friend. In his quiet, skilful way he doctored me, humored me in my deliriums, and cared for me with all of a mother's love and a woman's tenderness. When in hours of depression the soul in the almost worn-out body longed for spiritual consolation, how very sweet and comforting sounded the words of the blessed Book as read by the Indian convert to his afflicted missionary! And when in that sweet voice of his he sang of redeeming love and heaven's bliss, it seemed as if one of the angels from the heavenly choir had come into that far-off, lonely mission home to cheer us up in our weakness with a glimpse of the glory yet to be revealed.

Triumphant Memotas! we still feel as though we ought to put off the shoes from our feet as in memory's vision we try to tread the sacred ground of that little

Indian house in which the closing days of thine earthly career were spent. That heaven can begin on earth we have never doubted since we were privileged to be there.

Last year it was my privilege to visit my old Northern Indian fields and to be refreshed in spirit by meeting with many whom in other years it was my joy to lead to Christ. A boat-load of them I met coming down into the regions of civilization, and of one of that boat-load I wish to speak.

With my beloved friend, the Rev. Mr. Semmens, of Winnipeg, I was walking one evening on the banks of a northern river, when a young Indian came up to us and in an excited manner said, "A boat-load of Indians has come down from Norway House, and among them is Edward Paponekis."

My heart gave a great jump of joy at these words, for if there was one Indian more than another I wished to see it was this beloved Paponekis. At once my friend and myself hurried down the bank of the river, and there away before us was the camp-fire of the Indians for whom we were looking. As we drew near we found them at their evening devotions; for all of our Christian Indians when travelling forget not their morning and evening prayers.

When they had finished their devotions we drew near them. My good brother with me said, "Let me go on ahead and speak to them first, and then we will see if any of them will recognize you." These were Cree Indians, to whose land I went in the year 1868, and remained among them until 1873. I left them for the land of the Sauteaux; so many years had passed away since I had been their missionary. Mr. Sem-

mens, who had but lately left them, was cordially welcomed by them as he entered into the circle of the light of their camp-fire. After their first greetings were over he said to Paponekis, as he pointed towards me, "Edward, do you know who that man is?"

The stalwart Indian came close up to me, and after scanning my face for an instant, he shouted out as he seized me with both hands, "Oh, it is Mr. Young, my missionary, the man who converted me!"

"No, Edward," I replied, "I did not convert you; only the Lord Jesus could do that."

"Oh," he replied, "you know what I mean. You found me a poor drunken Indian, deep down in sin, and you talked to me, and prayed for me, and never let me go until I came to the cross. And I love you more than I do any man living, and I praise God that my eyes see you once again."

Thus talked the happy, excited man, while his heart overflowed with joy at meeting the missionary who had led him to Christ. And it will be no surprise to say that the missionary was just about as much moved with glad emotions as his happy Indian convert. We sat down on the bank of the river, and until the small hours of the morning we talked of many things that filled our hearts.

Long years ago I found this man, Edward Paponekis, or rather he found me, rather unceremoniously. One day the door of my little mission home was suddenly dashed open and in rushed this man with an empty rum-bottle in his hand. He was in a great rage and threatened to smash my head, for he was maddened by the contents of the bottle. However, I succeeded in saving my head from being smashed, and in

so quieting the man that after a while he went away without doing any harm.

From that time I took a great interest in the man and followed him up, and whenever I had a favorable opportunity, in wigwam or at the camp-fire, I tried to lead him to the Lord Jesus. It was not rapid work in his case, and I have not time to tell of all the steps that were taken ere he was enabled to rejoice in the blessed assurance of Christ's reconciling love. He held out strongly for a time. Indeed, while we were sitting that night on the bank of the river under the stars, he told me that more than once, when I with clasped hands and closed eyes was on my knees on the ground in his wigwam praying for his conversion, he was looking around for the axe with which to split open my head!

But, wondrous change! his proud heart yielded, and not very long ago in one of the largest churches in the city of Winnipeg he was ordained to the work and office of the Christian ministry.

Glorious has been his record. Bravely and successfully is he toiling among his own countrymen, and hundreds of them have come to Christ already through his instrumentality.

There is one more phase of the work the memory of which gives us greater joy than any other: that is the marvellous amelioration of the condition of the poor women of the Indian tribes. Among some of the pagan tribes with whom we have toiled the men thought it to be a sign of weakness to show any kindness or to speak any words of tenderness to women. Hence mother, wife, sister, and daughter were ever treated with contempt and used as mere beasts of burden and toil. We have seen the stalwart hunter march into the vil-

lage from the forest hunt, proudly carrying the gun on his shoulder, and seeing his wife cutting wood, or engaged in some other toil, sternly order her to go out into the woods along his trail and bring in the deer he had shot. To hurry her up often a heavy stick would be thrown at her, as she was quickly speeding away. Often that poor woman had to go for miles ere she reached the game. With one end of her carrying-strap tied around the haunches and the other end around the neck of the deer, the poor woman succeeded in getting the deer on her back, held up by the strap across her forehead. With this heavy burden she returned to the village. Although about exhausted with the heavy load no rest was allowed her, for her brutal husband quickly ordered her to prepare his dinner. When this was done she meekly took her place at a distance, with the girls and dogs, glad to receive the bones with what little meat the men chose to leave upon them, and often obliged to fight with the dogs even for them.

Only last summer there sat in one of my Indian congregations among the Saulteaux a man who, with his two brothers, put their aged mother to death because she was too old and feeble to work.

Moo-koo-woo-soo, a chief, sneeringly told how he had first strangled his mother to death and then burned her body to ashes because she was too old to snare rabbits and catch fish.

These were but samples of the crimes which were being committed among these tribes when, long years ago, we went among them. Our house for the first year was a poplar log hut, twelve feet square, mudded outside and in. The roof was of logs covered with sods and mud and grass. But very happy were we in it, for

marvellous were the transformations which were ours to see, as with the open Bible we went among the poor people and with loving words entreated them to give up their old ways and accept of the gospel of the Son of God. Many were our hardships in that land of blizzard storms and bitter cold. Often have I slept out in the dreary forest, in a bed in the snow, and the temperature anywhere from fifty to sixty below zero. But in "perils oft," even if in tears we sowed amidst many hardships, strength was given us to labor on, and in due time the blessed harvest came. In that land of the Sauteaux, on no other man's foundations, it was given us not only to have the honor and privilege of the sower, but the joy of the reaper. Transformations such as must have made the angels rejoice have been ours to witness. Only one scene can I now ask you to witness. Come with me into our little Indian church. Take your stand with me here at the desk. The people are gathering for the morning service. See, the double doors are both thrown open. "Who is so large as to require both doors to be opened?" you ask. But you soon see why they are both needed. Two stalwart Indian men have made a chair of their hands, and over their four hands and arms a blanket is thrown, and seated on the chair thus improvised, with one arm around each stalwart neck, is the poor old Indian mother, whom the great strong men, her sons, are carrying in this way to the house of God! Lovingly they bring her up the single aisle, and on the front seat, made soft and comfortable with blankets, they put her down so gently, and one of them sitting beside her supports her with his strong arm. Her old wrinkled face smooths out a little, and her black expressive eyes seem to glis-

ten with delight as she enters into the worship of God in his sanctuary. With intense delight she listens to all that is said and her very presence seems to be helpful to the missionary, who cannot but thank God for the marvellous transformations among the people.

The mother strangled to death and her body burned to ashes was paganism ; the mother carried to the house of God by her own sons is Christianity.

These trophies won, these transformations seen, were our glory and our joy. These Beacon Lights from Indian mission fields, like those from so many others, are proof of the gospel's power, and encouragements to continue in the blessed work.

“ Let us fight against the evil with our faces towards the light ;
God is looking through the darkness, and he watches o'er the
fight !

And his joy will be our recompense, his triumph crown the right,
For truth is marching on.”

MISSION WORK AMONG LEPERS.

BY WELLESLEY C. BAILEY, ESQ.

THE subject which I am to bring before you to-day is that of work among lepers.

Perhaps some one may say, "Is it possible that there are so many lepers in the world that it needs a special agency to reach them?"

Few people have any idea of the extent to which leprosy exists to-day. The official statistics for British India put them down, for that country alone, 110,000, while some experts believe the number to be nothing short of half a million. China has probably as many, if not more than India, and Japan has 200,000 known cases; so that in these three countries alone there is probably a population of a million to work upon.

I can imagine some one saying, "But surely the disease is not the same as that of which we read in the Bible?" Precisely the same, my friends. The disease was in the Holy Land in the days of Moses, in the days of Jesus Christ, in the time of the Crusaders, and it is in the Holy Land to-day; and the disease as it is to-day in the Holy Land is the same as that which we have in India, China and elsewhere.

The descriptions of leprosy in the Bible—with one or two exceptions—are just such as one, adopting perhaps a little more modern phraseology, might use regarding what one sees almost every day in India and other lands.

The conditions, too, under which the leper is found to-day are very little better than those under which he lived in Old Testament times. While it is quite true that in only a few places is the leper *legally* an outcast, yet, generally speaking, he is still one for whom "there is no more a portion forever in anything that is done under the sun;" one from whose breast may be said to have died out the last spark of hope, and into whose life rarely, if ever, comes a ray of sympathy to brighten the great deep, dark sea of his sorrow. He is still something to be shunned, and dreaded, and fled from. In India the husband will drive out the young wife from himself and her children, the wife will flee in terror from the leprous husband, and the parents will turn adrift forever the helpless children when they have fallen victims to the awful malady.

I have seen and known of these things myself or I would not speak of them. May I be permitted to give an illustrative case of each which occurred in my own experience?

Dayamony was a young wife. She became a leper. Her husband and friends (?) sent her away to lie on her face before an idol until she should be healed. Poor Dayamony went, and for three weeks she lay there—taking only what rest she could not possibly avoid, eating only a little parched grain to keep body and soul together, and drinking only water now and then—in the hope that by torturing her already much tortured body she would accumulate the more merit, and so be the more likely to obtain a cure. At the end of three weeks she arose and retraced her steps, but only to be repulsed again. "Well," said her

unnatural husband, "the god has done nothing for you, you had better be off to Purulia." At Purulia, nine miles from her home, stands a leper asylum watched over by a good German missionary and his wife. Thither she went with her heart breaking and she herself the victim of the most consuming despair. On arrival she threw herself at the feet of the missionary and implored him to take her into the asylum. "Gladly," said he; and she was conducted there and then to a little room for herself. She improved under kind care, and within two months she yielded her bleeding heart to her Saviour and was baptized in his name, taking for herself, instead of the heathen name, that of Dayamony (*a pearl of grace*). The other was a young girl whom I saw in the Dharmasala at Bombay, a truly awful place. She had a sweet face and no mark of the disease upon her except two fatal spots on her back, just sufficient to tell her that her fate was sealed; and this poor child had been driven from her home, and had wandered into this, the only refuge for lepers in the city of Bombay at that time. I believe this place has since been done away with. Five months afterwards I again saw the child, and was shocked at the ravages the disease had made upon her in that short time.

Now a case to show the devotion of which I have spoken. Sonu was a poor boy, whom having once seen you could never forget. His face, notwithstanding it was so horribly distorted, had a gentle look in it, and although disease had made an old man of him yet you could see that he was only a boy. His father was with him and kept him in the house with himself. "This," he said to me, turning to his leprous boy, "is my all; he is my very life; for him I live and with him

I die." "They tell me," he said to me at another time, "that I ought to keep him separate from myself, and give him his food separate; but I cannot do it, and never will," and then the old man took me round to where he had built an altar to an unknown god, and said, "I have given sheep and goats and spent many rupees in the hope that my poor child would be cured, but it has all been in vain."

Lepers are still said to be put to death in Nepal, in the Himalayas. At an institution for the relief of lepers at Almora, in the North Western Himalayas, we sometimes have applications from Nepalese sufferers who have fled over the frontier into British territory to escape the death penalty. In China also lepers are sometimes put to death.

The disease is incurable, at least so far as medical science has ascertained at present. In all my experience among lepers, ranging over a period of nearly twenty-four years, I have never seen a case of cure—never one. But while we cannot cure we can do a great deal to relieve; thank God for this. And this leads me to try and correct two popular mistakes regarding this disease. One, that lepers are suffering, day in and out, the most horrible torture; thank God, it is not so. They have, it is true, their times of suffering, but it is by no means constant, and may often be relieved.

The other mistake is that the disease is very infectious, hence that those who work among lepers are running grave risk of becoming lepers themselves. Thank God, it is not so. The disease is certainly not infectious and only very slightly contagious. Therefore there is no need whatever to make heroes of the men and women who, with the love of Christ in their

hearts, seek to relieve the leper bodily and spiritually. I speak specially of India, where missionaries of all denominations visit the lepers and the leper asylums, and come into very close contact with the sufferers; and where I have seen medical missionaries and others handling freely the poor distorted and maimed limbs. I have never known one of our workers, either native or European, suffer from his devotion to the lepers.

Lepers are at all times very hopeless, but the man or woman "full of leprosy" and without Christ is the very embodiment of despair—nothing to hope for either here or hereafter. *Now it is just here that the Gospel meets his need.*

It was in the year 1869 that I was first introduced to the lepers of India by a very devoted and well known missionary, the late Rev. J. H. Morrison, D. D., of the American Presbyterian Mission in the Panjab. I was not long visiting them before I found out that the gospel had a wonderful charm for them, and could prove itself to be, in their case especially, "the power of God unto salvation."

Speaking especially for India, the lepers, as a class, receive the gospel readily, and very many of them become Christians. Some of the most precious moments I have ever spent in Christian work have been spent among the lepers. Many and many a time it has been a perfect delight to me to read to them out of the word of God, and watch the dull, listless, hopeless look upon their poor marred faces change into one of interest and hope, aye, and even joy.

In the year 1874 I returned to my home in Ireland for a short while, and, without any intention of forming a mission, spoke of my work among lepers.

I very soon found that the subject awakened a good deal of interest, and, unsolicited, money began to come in. I scarcely knew at first what to do, but it became very evident before long that *something* had to be done, and that the whole matter was of the Lord. The first man whom I took into confidence was the late Dr. John Newton, a medical missionary of the American Presbyterian Mission, and one of the most devoted workers in the cause of the leper that India ever saw. He had already a few lepers under his care, but on hearing that I had funds in hand he increased the accommodation and took in many more of the sufferers; and so began our Mission to Lepers, for many years known as "The Mission to Lepers in India," but now known under the wider title of "The Mission to Lepers in India and the East." Shortly afterwards a committee was formed, which soon had to be enlarged.

The object of this mission is to preach Christ to the lepers. Along with that it gives what medical and other relief it can. It is thoroughly undenominational and international, and is supported by the free-will offerings of God's people all over the world.

It works at present in India, Burma, Ceylon and China, and has just sent its first grant towards the erection of an asylum in Japan.

It works in co-operation with the different evangelical Protestant Missionary Societies, and in such co-operation is now working with fourteen different missionary bodies. In fact it is a handmaid to the societies already at work in the different fields where its operations are being carried on.

It has nine leper asylums of its own in India, one in Burma, and a leper hospital in China. It subsidizes

to a large extent sixteen different institutions for lepers in India, and to a lesser extent eight others. It has lately begun work in China, where the call is very urgent, and is now invited to Japan.

It has, altogether, work at thirty-six different centers; thirty of which are in India and Burma, and six of which are China. Another leper hospital is just about to be erected at Ku Cheng, in Foochow.

The work has from the first been greatly owned of God. It has had the manifest seal of Him who had such tender pity and sympathy for the leper, and many poor suffering outcasts have been brought into his kingdom. In one institution alone more than 400 have been received into the Christian church, on profession of their faith, by baptism. In another, the foundation-stone of which was only laid in February, 1888, considerably over 200 have been similarly received.

I have myself had the privilege more than once of partaking of the communion of the Lord's Supper with lepers—on one occasion with as many as sixty-six at one time—and a more happy looking, reverent, company I have scarcely ever seen; one could not help been moved to the very depths, as one looked upon those up-turned, marred, and mutilated, yet happy faces, and as one saw the poor mutilated hand held out, sometimes covered up in a cloth, to receive the emblem of the Lord's broken body.

"Ah, sir," said a poor leper to me once, "since I trusted Christ, nineteen years ago, I have known neither pain of body nor pain of mind."

Another, whom I had met again after an absence of eight years, said to me, "Now sir, I can go in peace." "Go where?" said I. "To the Lord," said

he, with a look partly of surprise upon his face, as if wondering at my question. That poor fellow fell at my feet, when I was obliged to leave him, and with his leprous forehead pressed upon my feet told me that his fate was a cruel one because I was obliged to go away and leave him. Oh, friends, it was hard to part, even from a leper!

There are two others departments of our work which I must briefly touch upon.

The children of lepers are of two classes: those tainted and those untainted. For the former we can do but little, except to treat them as other lepers, but for the latter a great deal may be done. Medical opinion is divided as to whether leprosy is hereditary or not, but meanwhile we are attempting to solve the question in a very practical way by coaxing the parents to give us up their untainted children and bringing them up in separate Homes. We have now five such Homes for the untainted children of lepers, and have had encouragement beyond all our expectation in this branch of the work, and proving beyond any manner of doubt that such children may be saved from falling victims to the disease of their parents.

Lastly—European lepers: our own kith and kin. Yes, it is only too true that there are many such in India, and for them one's heart aches indeed. We have three such, one lady and two gentlemen, in connection with our asylums, and I know of one European who has two sons afflicted with the disease and does not know what do with them. A large central Home is urgently needed for such cases, but as yet the Leper Mission has not received sufficient funds to enable it to embark on this new scheme.

In conclusion, let me say that this leper work is a constant object-lesson to the surrounding heathen, and shows them, as perhaps nothing else would do, the practical outcome of Christianity. It is thus strengthening the hands of our missionaries, and has proved before now to be the key to an otherwise apparently unopenable door.

Some of the poor lepers have turned out to be bright soul-winners, and have on more than one occasion been the means of starting Christian churches.

At present nothing hinders the work but the lack of funds. There is practically no limit to the extent to which we may carry on this blessed work if only the heart of the Christian public is touched to respond to its needs. Thus far the committee has had, from lack of funds, to refuse at least seven appeals to start new work.

I stand here to-day as, in a sense, the representative of all these poor sufferers, and on their behalf and in their name I plead: "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

AUXILIARY AGENCIES.

TRACT AND BOOK SOCIETIES.

BY REV. SAMUEL H. VIRGIN, D. D., LL. D.

ORAL address has never fully met the necessities of the world. Multitudes have been eager to know what men and women have thought and said who could in no way come in contact with them or be present to give them an attentive ear. In ancient days the book was a necessity even for the law of God, the history of the people, the psalm, and the prophecy. The table of stone, the monolith, and the temple soon became too cumbersome, and substitutes were provided till the elaborate and abundant provision of the closing days of the nineteenth century puts prodigious emphasis upon the early declaration, "of making many books there is no end."

Moreover, the religious treasures of one land have, by the reduction of the world to a single neighborhood through the elimination of time and distance by modern appliances, become the desire of all, and translations of all important works have occupied the time of many, and added to the work of original publication in every land.

The necessities of missionary toil have been met only by the most assiduous attention on the part of publishing societies, which have been quick to respond to requirements increased by every fresh success.

Mental darkness, spiritual destitution, sickness and loneliness make their unending calls for "something to read," and no work in the world to-day surpasses in

importance nor outrivals in helpful influence that which is accomplished by Tract and Book Societies.

The supply has been enormous, yet an unlimited demand exists. The water supply of a great city is no more important than that which these societies furnish. A stranger to the innumerable demands might easily count the vast provision a great waste.

When the new aqueduct for New York city was opened 50,000,000 gallons of water hurried from Croton Lake towards the reservoir in Central Park, which is made to hold 1,000,000,000 gallons. When completed the watershed storage capacity will be 22,000,000,000 gallons. The maximum daily need of the city is estimated to be 200,000,000 gallons.

These stupendous facts startle those who find all their water supply in a single little well. But there is wisdom in these broad and generous plans.

They suggest the equal need and supply for the mental and spiritual requirements of the world, and declare that the founders of the societies which pour their healthy currents of literature into the busy world are wise and noble benefactors of their race.

The American Tract Society, now sixty-eight years old, yet fresh and youthful, is a noble pattern of these useful organizations. During all these years it has found ceaseless opportunity to test and prove the power and value of Scripture truth. In lonely wastes, in crowded apartments, in the midst of poverty, in abodes of wealth, in the dreary cell of the convicted prisoner and in the hushed silence of the hospital ward, where learning tests its utterances with sharp criticism and where ignorance is dense, when joys fill the soul with hilarity and when sorrows bend the spirit in dejection,

when all is peace and prosperity abroad in the land and when the clouds of war send their lightnings and tempests abroad—into all these varying experiences has this great Society gone with its holy messages of light and comfort and salvation, seeking ever the lost soul and never content till it has found it; and now at the end of sixty-eight years it stands unwearied in its noble pursuits and only asks for larger equipment for a grander work. Its spirit is youthful, its energy unabated, its zeal for souls quickened by all the success which it has enjoyed at the hands of the Lord. It has built thousands of dollars into character and changed the contributions of churches into living epistles of God's love and mercy whose reading has been the delight of many souls in many lands. The hum of its presses has grown into a chorus of redeemed souls, and the murmur of its traffic into the anthem of exultant praise. It has taken the hard-earned dollar of the farmer, transformed it into seed and sown it where now waves a harvest of ripened Christian virtues which glorifies both God and man. It has taken the checks of the wealthy and reduced them to pulp and whitened them to receive the print of rare and gracious thoughts that have changed the current of countless lives and brought order out of chaos and beauty out of desolation. It has transmuted the work of one into the experience of another.

There is no greater wizard in the world than this Society. No other can produce more marvellous results. It has made the sweat of the brow glow with rainbow beauty, and the blows of the blacksmith's arm ring with the voice of a seraph. It has made self-denial produce spiritual fortunes and gold itself stand up in the form of a man, walk into the mines whence it was

dug, speak with the accents of the Saviour's voice, melt hearts to its own former liquid condition, and stamp them with the image and superscription of the Divine Owner. It has by its wonderful alchemy changed the work of the needle-woman into spiritual garments of unimaginable beauty and effulgent glory, and made crowns of immortal brightness fall from the hands of the dying upon brows far remote in time and space. It has made money speak in divers tongues and with apostolic power. It has moved through the iron doors of prisons and silently unlocked the fountains of tears in the eyes of convicts as it has melted their hearts at the story of Him who said to the criminal, "This day shalt thou be with me in paradise." It has been a more powerful anæsthetic than ether, for it has made the sufferer oblivious of his pain, and put words of ecstasy on the lips of the dying. It has with unflinching firmness stood in the saloon and warned the wretched owner of the woes that are spoken against him who giveth his neighbor drink, and pointed the miserable drunkard to the only place of rescue for his lost soul. It has stood its ground in the turbulent gathering of excited men clamoring wildly for their rights and ready to fire the dwellings of the rich and pillage the homes of the worthy only because of their better condition, and it has taught them the nobler way of adjusting the disordered relations of wealth and poverty, of capital and labor, according to the teaching and in the spirit of Christ. It has sailed out into the ocean and told the lonely sailor of Him who hushed the stormy sea, has filled the fore-castle and the cabin with the songs of angels and touched the dreams of the night into tender and glowing inspirations. It has climbed the mountains to the rugged cot-

tage, sat as a guest in the miner's cabin, brightened with its lustre the dug-out of the pioneer, and beguiled the weary hours of the lumberman in the forests. It has esteemed nobody beneath its notice, nobody too sinful for its messages, nobody too remote for its journeys, nobody too defiant for its courage, nobody too hostile for its greeting and its gospel call. The sterile places have been as inviting as the oases of life. Its leaflets of purity have fallen like snowflakes in the air to cover the wastes of misery, like the blossoms in spring to sweeten and beautify the social world.

The existence of these societies to-day rests upon the living need of the day. They cannot yet be discharged as though their work was done. All other agencies combined do not and cannot supply the need. Even the words spoken here must be printed and scattered for the millions who do not look upon "the white city" nor sit in these stimulating assemblies.

There is still

A VITAL NECESSITY FOR RELIGIOUS LITERATURE.

A noxious press provides abundant supplies for vicious tastes and corrupt desires. The vigilance of the good watchers is not equal to the prevention of a flood of demoralizing literature, and the enterprise of infidelity pours a steady current of infected thought into the homes, minds, and hearts of the people. It is the drainage from the areas of sin and misery, of wretched doubt and insolent skepticism. If the rookeries and pigsties and manure-heaps that defile the streams that furnish water for our cities need to be removed to secure the public health, much more is there necessity for the cleansing of those areas from which come the books

and papers and leaflets that find their way into the hands of our youth and corrupt their thinking, and distort their intuitive conceptions of the true, the beautiful, and the good. The golden tide that has flowed over the world, leaving its rich deposit of blessing, is not enough to meet the malignant stream with its defiling deposits. Millions of pages of saving truth have been freely distributed in many tongues and lands, but they have been absorbed, and the need remains almost as though unmet at all. During the years that have passed away the single society alluded to above has circulated 204,666,800 copies of its periodicals; and yet millions of children cry for a paper that shall charm their lonely hours, and other children with more mature voice long for some instructing word. Its colporters have found 1,190,254 families, representing about 6,000,000 souls, in this favored country destitute of all religious books except the Bible, and over 700,000 Protestant families without even a Bible, and have sold or given away 16,000,000 volumes; but the lack, in millions of families of the varied nationalities now found within our borders, is simply appalling. If the production and circulation of religious books, tracts, papers and leaflets were to be suspended incalculable harm would quickly follow, and in due season a moral and spiritual desert would appear; a sirocco would make all healthy spiritual life well-nigh impossible. New, living streams must constantly refresh and purify the stagnant life of the people. Abundance of the best kind of reading matter must be provided, first, to meet

I. The ignorance of spiritual truths.

There is no more natural knowledge of spiritual things to-day than there ever was. Men are not born

in the closing years of the nineteenth century to swing easily and instantly into the Heavenly Father's arms and do his will, but sin loads them with its burdens and fastens upon them its clanking chains. Our own bright land, consecrated to liberty and learning, where the schoolhouse and the church have been companions from the days of colonial weakness and poverty to this very hour of might and opulence among the sisterhood of nations, shows densest ignorance in some sections, not only of anatomy, physiology, and hygiene, not only of the beginning of letters, the simple facts of primary learning and republican government, but also of the foundation principles of morality and religion. Ideas of God, his worship and service, of sin, and the Spirit's relation to God and man, of Jesus and his atonement, in which all related problems appear as lesser hills disclose themselves from a mountain peak; of the Bible as the source of revelation of God, unerring in its instruction, inspired and inspiring in its history, its poetry, its prophecy, its narrative, its theology; of the church in its sublime mission and its advancing glory, rising through all opposition, shedding its effulgence upon all nations, and shooting its rays, like polished lances of light, into every darkened chamber, changing with its rare potency the character of human legislation and the quality of human life—ideas of the spiritual world and the sovereignty of God in and over it all—are as dim and vaporous as the unregulated thoughts of childhood or the dull conceptions which ages of superstition have bequeathed to posterity. Bishop's Hall's allusion to "that gloomy and base opacity of conceit wherewith our earthly minds are wont to be overclouded" is fit description still of

countless human intelligences. Secluded settlements have a capacity for ignorance that is appalling. The thousands of oppressed and degraded people from other lands that have found an asylum here have brought the heritage of ignorance that has fallen to them from the dark ages of mental bondage. A simple, plain, religious literature is an absolute necessity to meet this bewildering ignorance. Where there is no knowledge of God and his salvation there can be no promise of useful and helpful citizenship. The country will mourn over its wretched population, and be unable to lift its besotted crowds, and fall at length under their weight. The entrance of God's word gives light, and the papers, leaflets, tracts, books that fly from the presses of these various societies are so many golden gleams that gladden the horizon and herald the approaching day.

II. Wrong teaching calls for religious literature.

Error is broadcast by half-instructed teachers and by open enemies of the truth. Wrong views of God and his government, of sin and its consequences, of Jesus and his salvation, of judgment and its issues, are widely disseminated. The secular press often assumes the function of religious teacher and presents grotesque forms of thought that would be ludicrous if they were not tragic in their influence. Yet thousands receive them and accept them as the truth. Superstitions abound, and control the action of parents and children, and only as the Bible truth is presented in such forms as will command attention and secure perusal can these gross errors be eliminated. If cultivated people will accept the follies of refined teaching that rends the Bible into fragments, denies its accredited authorship,

flings its historic characters into the realm of myth and fable, and makes Christ himself the instrument for prolonging antiquated and exploded errors in history and science, what may not be expected of those who have no knowledge with which to meet the sophistries and crudities of human teaching? One might as well expect to put out the light of the stars by flinging Bibles at them as to extinguish such baleful lights by any wholesale process of treatment. Carefully prepared religious literature must deal with these varied forms of error in efforts to correct and remove them.

III. False doctrine demands religious literature.

In this free land and in this generous age all sorts of doctrine find eager advocates, and the millions who have come to our shores have brought their own false doctrines for defence and promulgation. The teachers of numerous false faiths have the popular ear, and it is needful that the truth should chase the false doctrine into the darkness. Almost 700,000 people, from forty different nations, entered this country last year. At our portals they were greeted with tracts, printed in their own language, explaining the truths of our faith and presenting the salvation of the cross to their delighted and astonished minds. Multitudes perpetually absent themselves from the places of public instruction, and so find no corrective of their doctrines in the persons and labors of ministers and Christian teachers. Infidels with blatant speech, enemies of the truth as it is in Jesus, mock the sacred customs of the land and inflame the prejudices of the ignorant by their travesties of spiritual doctrine. The so-called mistakes of Moses are made of more importance than the correct teaching of Jesus. The apparent inconsistencies of Christians re-

ceive more attention than the devoted and consistent lives of the faithful. Error is presented in specious forms and in delusive colors to captivate the fancy and win the unthinking. There are as many nostrums for the ills of the spirit as there are quack medicines for the diseases of the body, and they are advertised in equally startling fashion. All the isms that ingenious thought can devise to take the place of the revelation of God that proclaims man a lost sinner are in the marts where men "most do congregate." The ashes of a cremated woman are divided among the populations of the world and used to stimulate a theosophic faith; the creed of Islam has now its advocate in this enlightened and Christianized country, and Joss Houses call the Chinese to their ancestral worship. Sin is declared a disease, divine forgiveness unnecessary, the Bible a volume, like other sacred writings, of only such authority as the consciousness of each man shall declare to him, the atonement in blood a relic of coarse barbaric thought, judgment a figment of fancy, and hell a nightmare of diabolic theology. All these unsatisfying supplies for the sins and sorrows of the human heart, the questions and fears of the human intellect, must be buried under the flood of literature that contains the sweet, clear, heavenly instruction which the Son of God brought into the world. To stay the progress of this beneficent circulation is to abandon a sinking ship in mid-ocean. The generous sentiment of the world cries out against it. The knowledge of the true God must remove the thought of idols and the dreamy impossibilities of philosophy, and give its positive faith for the negations of atheism and agnosticism. The gospel, with its rare blending of justice and mercy, with its un-

utterable compassion for a lost world, with its infinite supplies of grace and bounty, with its bleeding sacrifice and well-nigh resistless allurements, must crowd aside the philosophic maxims of life, which are neither profound enough to meet the dread necessity, high enough to fling any radiance upon the everlasting spiritual heaven, strong enough to open a pathway from strife and want to peace and plenty, nor tender enough to put a circling arm about the feeble and helpless and bear them to the abodes of bliss. The false doctrine of the world needs the *truth*. Religious literature is still a human requisite.

IV. The era of doubt calls for religious literature.

It is a time of universal questioning. The world is a neighborhood, and the ethnic contacts have produced a specific mental and spiritual condition. The studies of Christian scholars have been made to minister to a kind of cosmic uncertainty. Religious debates have been wrongly construed into a loss of any definite faith on the part of the church. The unrest of the unfortunate multitudes that are now drifting across the world imparts its nervous tremulousness to other multitudes. The church of Jesus Christ is not everywhere aggressive in evangelism, nor does it undoubtingly claim its place as the one conspicuous force for reforming and perfecting the world for which its Lord and Master died. Investigation into every realm of life brings new wonders to light, opinions are held in reserve, and to doubt is considered in many circles evidence of a broad and inquiring mind. The settled facts of ages in psychology and theology are ignored for the dilettanteism of some fledgling in new pursuits. Everything pertaining to God and man is made a subject of modern doubt

and question. Yet the truth is unchanged in its sweetness, richness, and power. It stands like the everlasting hills; it shines like the stars, that do not change their places for the multiplied telescopes that are directed towards them, like the immutable laws that proceed from the mind of the infinite God. This truth needs expression in innumerable forms for all conditions of mental and spritual life, and never so much as now, to meet these ceaseless questions and hush this wide disquiet. Since the hero of doubt scorns the church and refuses the help of its services, the solution of his dilemma must be put into his hand in convenient form, in befitting phrase, in fascinating and convicting truths. The literature of this and kindred societies is as much needed to-day as the warm sunlight to melt the snows on the mountain slopes, as the spring showers to soften the rigid earth, as cargoes of food to save a starving nation.

The masses of the poor must be supplied with a neat, cheap literature containing the very best truths, of the very highest order, containing the very richest gems of gospel comfort and grace, that by them and through them fountains may spring up in the wilderness, the bread of God give nourishment and the facts of God supply certainty in all the abodes of the world. The work of this Society will not be done till all are thus supplied.

V. Devout Christians require religious literature.

It has not pleased God to remove his children to heaven as fast as they return to him in loving loyalty, but he continues them here often in the midst of perplexities, sorrows, and abundant labors. Many of them are separated from kindred, secluded in remote

districts, debarred the privileges of the sanctuary, crushed under the burdens of poverty, or broken in health, yet seeking ever the beauties of holiness and rejoicing in God their Saviour. For such the numerous books and tracts that have been written by the gifted children of the kingdom are essential to spiritual comfort and growth. They carry the fragrance of the garden of the Lord, the sweet spices of its most aromatic plants, into these homes. They steady the faith, quicken the courage, warm the affections, and increase the spiritual strength. The classification of the new publications in the Annual Reports of Tract Societies is suggestive of the value of this important branch of work.

The abundant supplies for child life which this age makes a necessity—luring the youthful thought in the right direction, associating pleasant emotions with religious truth by pictures and bright and touching narrative, by cards of every kind for birthdays and holidays, enriching the Sunday-school libraries as well as the home shelves—make an additional bond of union between these Societies and the wants of the world.

Religious literature has still a most important place in subserving all these varied wants; The Christian Book and Tract Society is an absolute necessity, an unspeakable blessing. Its work has but just begun. Darkness broods over countless minds. Sounds of savagery are in the air. The demon of brutality chains the sons and daughters of God. Squalid poverty and hellish crimes mark the great centres of population. Adepts in crime, with the smell of the prison in their garments, hold high office under official appointment and administer important trusts. Fiendish iniquity is

found in remote districts. Purity blushes where sin riots, and the song of the godless steadily increases within the domain where God has planted these great Societies with their literature and their workers.

But slowly the darkness is penetrated by the light. Slowly the songs of redemption drive out the bacchanals of the wicked. Slowly the ideas of righteousness displace the thoughts of evil. Slowly the noiseless structure rises on the unseen foundations. Slowly the kingdom of Christ is possessing the world. Its invisible agents are countless and resistless. The decree has been written, the promise has been heralded, that this world shall be given to Christ. The days of struggle hasten to the hour of victory. Truth printed, spoken, embodied, secures the alliance of Omnipotence. The patience of infinite forbearance will permit no hasty action, but at length the *hour of Christ will come*, and order will come from confusion, the forces of righteousness will emerge from obscurity, the glory of Christ will illumine the world, and the eternal celebration of his triumph over sin begin.

In that day the workers and helpers of these great Societies shall not fail of their appropriate reward.

CHRISTIAN UNION IN TRACT SOCIETIES.

BY REV. G. L. SHEARER, D. D.

Under the classification "Tract and Book Societies" are included the publishing houses of the several denominations, but more especially such interdenominational and union societies as the Religious Tract Society of London and the American Tract Society, and their affiliated or branch societies in Japan, China, India, and other mission fields.

These two great societies are in themselves forcible illustrations of the unity of the evangelical church and of that *co-operation*, not only in theory but in practice, which has been proclaimed as the key-note of this Congress.

I. There is a unity in doctrine. Here a substantial agreement has been reached not only upon the Bible as a basis, but also upon what the Bible teaches. The saving truths as held in common by the evangelical churches are embodied in their publications, upon which is stamped an imprint which commends them as containing that which is to be received as Scriptural always and everywhere. Generally, whatever may be the differences in polity or creed, in evangelical churches these issues so stamped pass current.

II. Added to this unity of faith there is a unity of life. Hundreds of thousands of living, alert Christians co-operate as voluntary distributors in carrying this

truth, in tract and other forms, to those who need it most, emphasizing its message by urgent, loving words. One society has employed more than 5,000 missionary colporters, men called of God to this work out of the several churches, who, keeping in abeyance divisive tenets, have gone forth a united army under the banner of the great Captain of our salvation.

III. A notable example of this unity of faith and life is found in the mission field abroad, in which the language previously only spoken is reduced to writing, and the common gospel truth printed by the aid of these societies becomes the foundation of the Christian literature of the people and of the creed of the infant church, and the new life in Christ begins by especially emphasizing the central, vitalizing doctrines of the word of God.

IV. *Co-operation* is a fruit of the doctrine of *Christian Unity*. When in this country, nearly seventy years ago, this attempt to promote it by agreeing upon, printing and circulating together these gospel truths was contemplated, certain leaders in the several denominations, such as Milnor, Spring, Edwards, Somers, and Summerfield, united in an address to the public asking a favorable consideration for this "novel and hopeful" enterprise. Who can estimate the influence of such an object-lesson, or of the continuous witness-bearing upon this point in the yearly distribution of millions of publications during all the intervening period? Is it too much to claim, as in some part the fruitage under God of the seed thus sown, such organizations as the Evangelical Alliance, Christian Associations for young men and young women, Endeavor Societies, and Missionary Conferences and Congresses?

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If there were no other reasons for the founding and existence of such societies it were enough that they have hastened and are hastening the answer and fulfilment of the prayer and the promise of our divine Lord (John 17:21), "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

BIBLE SOCIETIES.

BY ALBERT S. HUNT, D.D.

LONG before the opening of the nineteenth century we find Societies which, in connection with their other lines of work, to a very limited extent published and circulated the Holy Scriptures. There were also Societies which, though making Bible distribution their only work, confined their efforts to certain classes of the community, as soldiers and sailors, or to persons of a single nationality. But not until the seventh of March, 1804, was an organization formed which made the circulation of the Holy Scriptures its object and the entire world its field. The institution of the British and Foreign Bible Society eighty-nine years ago awakened the most profound interest in both hemispheres. Before twelve years had elapsed Bible Societies were in active operation in Iceland, Finland, Norway, Sweden, Denmark, Holland, Switzerland, Saxony, Prussia, and Russia, as well as in India and North America.

FORMATION OF THE AMERICAN SOCIETY.

The American Bible Society was founded in New York in the year 1816 by sixty delegates from thirty-five local Bible Societies which had been formed in various parts of the United States during the eight years immediately preceding. Serious embarrassment was experienced in conducting the work of so many distinct organizations, and a wise economy of expenditure was found to be impossible without some general oversight. Extensive interchange of views of the part of many

leading men, in church and State, resulted in the calling of a convention which, with great unanimity, decided to organize a national institution upon a foundation substantially the same as that of the British and Foreign Bible Society, naming as its field not only the United States and their territories, but other countries also, whether Christian, Mohammedan, or Pagan.

THE MOST STRIKING CHARACTERISTIC.

The Constitution of the British and Foreign Bible Society declares that its "*sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment.*" The same words are embodied in the Constitution of the American Bible Society, and they set forth the most striking characteristic of all true Bible Societies. They are institutions which devote no time to formulating creeds, ordaining preachers, establishing schools, or founding churches, but they offer to men of every clime the one Inspired Book without whose revelation creeds are void, preachers without a living message, schools without true wisdom, and churches without saving power.

BIBLE SOCIETIES UNDENOMINATIONAL.

It is well for us to note, still further that, while Missionary Societies are for the most part denominational, Bible Societies were founded and are maintained by the co-operation of Christians identified with various branches of the church. The Bible Society is not an Evangelical Alliance, using that term in the received sense, but it may well be questioned whether the Evangelical Alliance could have been formed in

1846 if Bible Societies had not for forty years given impressive proof that it is quite practicable for Christians of different names to labor together on the most cordial terms with the most satisfactory results. The Rev. John Owen, one of the founders of the British and Foreign Bible Society and one of its first secretaries, says that "Christians had been taught to regard each other with a kind of pious estrangement, or rather with consecrated hostility." The scene in the convention which formed the British and Foreign Society seemed strange to him, and indicated the dawn of a new era in Christendom. The published accounts of Bible meetings for the first forty years of the century rarely fail to emphasize the fact that men of different denominations have met together upon the broad platform which the Bible Society afforded, and as Christian workers have actually rejoiced together with great joy. To our generation this seems so natural and proper that we wonder how our fathers could have regarded it as wonderful.

THEN AND NOW.

When the British and Foreign Bible Society was formed the Bible had been translated into less than forty languages. Several versions were obsolete and others demanded revision. Then, too, the Bible was so costly that its possession was quite beyond the reach of the poor. No one dreamed that each person could ever acquire a copy of his own. The Bible Society began to multiply versions, to publish volumes of the Scriptures by tens of thousands, and supply them to the various peoples of the earth at nominal prices, or even without price. This work has expanded from

year to year, and especially during the past twenty years until the Scriptures have been issued in nearly 400 languages or dialects, and until the Bible, in all parts of the world, is the cheapest of all books.

TOTAL ISSUES.

The total issues of Bible Societies thus far exceed the most enthusiastic anticipations of their founders. The British and Foreign Bible Society has issued more than one hundred and thirty-five millions of volumes; the American Bible Society nearly fifty-seven millions; and the Bible Society of Scotland more than thirteen millions, making an aggregate for the three leading Bible Societies of the world of (206,201,404) two hundred and six millions, two hundred and one thousand, four hundred and four volumes. There are nine other societies which have issued each less than five million volumes but more than one million; nine which have issued each less than one million volumes but more than half a million; nine others which have issued each less than half a million but more than two hundred thousand volumes. Here, then, are thirty Bible Societies whose aggregate circulation amounts to (240,955,447) two hundred and forty millions nine hundred and fifty-five thousand, four hundred and forty-seven volumes. It should, however, be noted that more than four-fifths of this immense number have been issued by the British and Foreign and the American Societies. How impossible it is for the human mind to compass the stupendous results of such a work! What multitudes of wanderers have been reclaimed and of mourners comforted in all parts of the habitable globe by these two hundred and forty millions of inspired volumes!

It would be pleasant for me to enlarge here, but I have no time to do so. I find satisfaction, however, in feeling that you are all well able to expand the thought for yourselves, since you know what it is to listen with responsive hearts to the Master's words, "Come unto me" and "Let not your heart be troubled." What these words are to us they are to sinful and burdened souls everywhere.

TWO DEPARTMENTS—HOME AND FOREIGN.

The practical operations of a great Bible Society are naturally divided into two departments—the home and foreign. It would be easy for me to use the entire time allotted to me in speaking of the magnificent work of the British and Foreign Society. I know of nothing in the form of organized Christian effort which equals the breadth of its plans or the moral grandeur of its achievements, but my duty to-day is chiefly to illustrate the principles which lie at the foundation of all Bible Society effort, and I may be permitted to do so by glancing at the operations of the Society with which I am most familiar.

The home field of the American Bible Society embraces every State and Territory of the Union. Nearly two thousand auxiliary societies give direction to the work in their respective fields, which generally cover a single county, though there are a few township and a still smaller number of State societies. It will be observed that in many portions of the country, especially on the frontier, the population is so sparse that it is impracticable to organize and conduct efficient auxiliaries. The Parent Society has, therefore, found it necessary to adopt a system of colportage. Millions of

scattered families have thus been supplied with the Scriptures during the past ten years. The Society has during its history, through various agencies, distributed in the United States more than forty millions of volumes of the inspired word. A complete statement concerning the work of the Society in the home field would demand reference to translations of the Scriptures into many languages of the North American Indians, to the supply of mission Sabbath-schools, to distribution in the United States army and navy, especially during the civil war, to the supply of seamen visiting our ports, of humane and criminal institutions, of the freedmen, and, above all, of immigrants from many lands, upon whom the Scriptures are bestowed as soon as they set foot upon our shores.

CO-OPERATION WITH FOREIGN MISSIONARY SOCIETIES.

Turning to speak of the foreign work of the Society, it must first be stated that its settled policy is to cooperate, as far as may be, with the Foreign Missionary Societies of the various Christian denominations. Before a Congress of Missions it may be well briefly to show how closely Missionary and Bible Societies are allied. The only publication of a Bible Society is the Bible, or portions of the Bible, and translations must be made into many languages. The scholarship of Harvard, or Yale, or Columbia, or any other University, is not equal to this service. It can be rendered only by the missionary who has labored among the people for whom the Bible is to be translated. In many cases he must construct a language. Listening with tireless patience to rude speech he devises written characters, then produces a grammar, a dictionary, and at length

a version of the Bible. By way of illustration let me refer to the translation of the Bible for the Gilbert Islanders, completed in April last, after thirty-four years of labor, by the Rev. Hiram Bingham. This translation was made from the original tongues into a language which he had himself reduced to writing, and for which he had constructed a grammar and collected a vocabulary. I have been the more ready to name this instance because it illustrates the vital relationship which exists between Missionary and Bible Societies. The Gilbert Islands are under the missionary oversight of Christians from the Sandwich Islands and Samoa, which only a few years ago were themselves in the depths of spiritual darkness. The story of the Sandwich Islands is too familiar to require repetition. Of Samoa it may be simply stated that when John Williams first visited it, in 1830, he found the people in the lowest state of degradation. They were without any knowledge of a written language, and the most debased and sanguinary rites characterized their system of paganism. Like the Sandwich Islands Samoa received a written language and a translation of the Bible, and like them also it is now sending missionaries to other lands. Bible Societies, it is well known, are constantly making appropriations of funds to aid in defraying the expenses of translations made by missionaries.

The coöperation of Missionary and Bible Societies is also seen in the employment of mission presses for printing the Bible. Many editions of the Scriptures in Arabic and in Chinese, for instance, have been printed for the American Bible Society upon the mission presses at Beirut, Shanghai, Foochow, and Peking.

Still further: The Scriptures, being translated and

printed, must be distributed. The American Bible Society has a corps of more than three hundred colporters in the foreign field, and these are members of the mission churches, nominated for this important service by those under whose ministry they have been converted.

The American Bible Society conducted its work in foreign lands, for many years, through the Missionary Societies, but its enlargement called, at length, for the appointment of agents of its own. In 1875 it had one agent on the eastern continent and one on the western. Now, so rapid has been the growth of its operations, there are six on each continent. The scope of my address forbids details. Omitting all reference to the interesting and fruitful fields of the Society in Europe, Asia, and Africa, it will not be regarded as inappropriate, before a Congress met under Columbian auspices, to turn for a moment to Latin America.

WORK OF THE AMERICAN BIBLE SOCIETY IN LATIN AMERICA.

As early as 1818 the Society printed the New Testament in Spanish, and finding all existing versions unsatisfactory—that of Valera being many years older than the authorized English version—the Society, in order to meet the wants of sixty millions of Spanish-speaking people, has recently produced, at great expense, an entirely new version of the Bible from the original tongues. Tours of exploration have been made again and again by the Society's representatives, and its duly appointed agents are now to be found in the valley of the La Plata, in Brazil, Perú, Venezuela, Central America, Mexico, and Cuba. During the past

ten years 540,000 volumes have been sent from the Bible House in New York to these fields.

PIIONEER SERVICE.

Bible Societies are to be prized because of their fitness for pioneer service. They bear the message of salvation to places beyond the reach, or at least the easy reach, of the living missionary. There are portions of the world where the representatives of the Missionary Society would not be received—might even be scornfully rejected—but where the voiceless ministry of a printed gospel finds a welcome. In the very heart of China, of Japan, of Turkey, of Mexico, of Brazil, indeed in every quarter of the globe, churches now flourish, as centres of light, which trace their origin to the silent but potent influence of single volumes, or even single pages, of the oracles of God. This statement is abundantly sustained by the correspondence of missionaries. To name a single instance: the Rev. W. D. Powell, a missionary of the Baptist denomination in Mexico, writes to the Agent of the American Bible Society: "I appreciate most heartily the work done by your noble Society in this republic. It has been the foundation and bulwark of all other evangelical effort. I have often been where the people had never seen a missionary of any other denomination, but I have never been where the colporter of the American Bible Society was unknown."

THE WORK OF BIBLE SOCIETIES WILL ALWAYS BE NEEDED.

Once more: Bible Societies not only go before but follow after. They are charged with a specific commis-

sion, which calls for the most earnest service when the efforts of Missionary Societies are no longer required. Missionaries bear the message of life to heathen lands. They construct, it may be, a written language, and enrich it by a translation of the Bible. The inspired book is widely circulated. Converts are multiplied, and in due time native Christians are fully able to conduct the enterprises of the church. The Missionary Society is then free to withdraw its representatives from a field where their very success renders them no longer useful. The retirement of the missionary does not, however, diminish the demand for the Scriptures. On the contrary, the larger the number of persons, in any country, who believe that the promises and precepts of the Bible are inspired of God, the more imperative will be the call for the specific efforts of the Bible Society. Witness the immense circulation of the Scriptures in Great Britain and the United States.

CONCLUSION.

But I must hasten. In concluding, permit me to emphasize the fact that the founders of Bible Societies were men who had tested the Bible for themselves and knew that it was what it claimed to be, a perfectly unique book, bearing a message of salvation to individual sinners. In this faith their successors have continued to labor until this day. The history of Bible distribution in all lands is replete with evidence that the word of God is still, as it ever has been, a word of saving power. The passage, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life," has proved to be a mighty spiritual force.

The violence of a mob in a Brazilian town was recently quelled, we are told, under the influence of its strange power. To Neesima, of Japan, as he spelled out the meaning of the verse in a Chinese Testament for which he had exchanged his short sword, it opened a new and wonderful world of light. Bishop Corrie, of Madras, tell us of a Brahmin to whom the same words brought salvation, and another missionary in India tells of their power over an ignorant woman of the lowest caste, so that we have the clearest proof of the adaptation of the Inspired Word to the wants of sinners with or without culture, with or without rank. The Bible is full of this power because it is full of Christ. Professor Monier Williams, of Oxford, in addressing a company of young men about to enter the foreign missionary service, exalts the Bible because it affirms of the Founder of Christianity that "*He, a sinless Man, was made sin* ; and that *He, a dead and buried Man, was made life.*"

This distinguished scholar, so profoundly learned in the literature of the sacred books of the East, warns us against compromising the truth as it is in Christ. "They have taken away my Lord and I know not where they have laid him" was the bitter cry of Mary at the Saviour's sepulchre. Compromise may wring the same sad cry from us. Therefore we will exalt Jesus only, and so long as the Bible contains his message to us from the upper glory, "I am the first and the last, and the Living one; and I was dead, and behold I am alive for evermore," so long will Bible Societies continue to disseminate the blessed revelation among all the tribes and people and tongues of the wide world.

MEDICAL MISSIONS AND RELIEF WORK.

BY REV. GEORGE E. POST, M. D.

THE primary function of the missionary physician in the earlier periods of mission work, and to a considerable extent in remote districts at present, is the care of the health of other missionaries and of mission institutions. A missionary is a valuable man, even from a pecuniary standpoint, and the longer he remains on mission ground the more precious are his life and health. Nestor was the most valuable man in the Grecian army. The missionary physician is the Nestor of the Church militant, on the most advanced lines of battle.

No missionary physician, however, has ever been wholly absorbed in the work of sanitation and treatment of his brother missionaries. All have been earnest, and usually most useful, workers among the people where they live, and many have been ardent evangelists and distinguished in all departments of mission labor.

Like all mission work, medical missions have their root in the person and work of Christ. Let us ask how Christ's work struck the people of his age.

Religion, as known to the Egyptians, Assyrians, Greeks, and Romans, was worn out. Men of thought had ceased to believe in it, and only retained it as a restraint on the consciences of the common people; even Judaism had become a thing of dogma and rabbinical

prescription, and its teachers and exponents a race of hypocrites. The brotherhood of man had been forgotten. The sonship of men to God was unknown.

Suddenly a poor Jew, thirty years old, known to few, and to them only as a carpenter with a deep insight into Scripture and a blameless life, began to heal lepers, give sight to the blind, hearing to the deaf, and reason to the maniac. The news spread like wildfire, and from every side they brought the sick. They dug through the terraces to let down their beds into the area where he was when the doorway was blocked with the multitudes. They laid the stricken ones in the pathway by which he must pass. They sent for him to come to their houses, or asked him to speak but a word at a distance and their sick should be healed. They touched him in faith and their blood was stanchèd. They took him to the bier and the tomb, and he raised their dead.

Soon it became known that this wonderful healer had strange secrets to tell about the diseases of the soul and how to heal them. He told them in what the essence of these diseases consisted. He gave sight to the blind in spirit, purity to the unclean in heart, comfort to the forlorn and forsaken, and life to those who were dead in trespasses and sins.

In a word, he appeared as a Saviour of the *body* and a Saviour of the *soul*.

It is not strange, then, that the work of healing has become an integral part of foreign missions. All missions are at one in this, and every year added experience leads to an extension of this part of the work.

To arrive at the principles which underlie medical missions, and the best methods of conducting them, we

must study Christ's career as the Great Physician of the body and the soul.

1. Christ's mission of healing rested on *the essential relation of the body and the soul*. It was the payment of the debt due to the body, as spiritual salvation was the payment of the debt due to the soul. There is no more healthy sign in the church of our day than the recognition of this relation as a religious truth. Human souls came into existence in bodies. They live in the body. We never know them except through the body. They sin in and through the body. They suffer in and through the body. The body as truly works on the soul as the soul works on the body, and when the body dies the soul is bereaved, and groans, being unclothed, until it shall be clothed upon with its house in the heavens, its resurrection body. If the body be not raised and reunited to the spirit our faith is vain, we are yet in our sins, we are of all men most miserable. Religion deals with the body and soul as one. Any endeavor to deal with the soul alone leads to mysticism, and mysticism is the first step to superstition, and superstition is not religion.

God has ever dealt with the soul in its relation to the body. He created the body, and then breathed into it the breath of life, and man became a living soul. The Arabic maxim says, "*Ilm el-abdan gobl'ilm el-adyan*;" that is, "the science of bodies is before the science of souls."

The Edenic system was one in which bodily soundness and physical culture held a prominent place.

During the patriarchal period religion was closely linked with what concerned the temporal welfare and prosperity of the pious.

The Mosaic civil law is penetrated with sound hygiene and benevolent provision for the welfare of the body.

And after a life given to feeding the hungry, healing the sick, and alleviating bodily misery, our Saviour conditioned the awards of the final judgment on the services rendered to the bodies of men by those who in serving men were serving God.

2. Christ's mission of healing was a *testimony of superior knowledge and power*. In his case it was *supernatural*. In that it became a direct divine authentication of his message. But all healing work comes as the fruit of knowledge and power. Modern medicine and surgery are all but miracles even in Christian lands. In heathen and Mohammedan lands they are veritable works of God. They exhibit the wisest and best fruits of human science and art. The *hakim* (wise man) is with the Arabs a paragon of knowledge and skill. They constantly say, "*Yed Allah ma 'yadak*" ("the hand of God is with your hand"). In recovering from a surgical operation they often say, "*Hayati min Allah wa min yadak*" ("my life is from God and from your hand"). Christian philosophy may not seem to them superior to their own hoary systems of thought; redemption, atonement, the Trinity, the incarnation, sin, and retribution they may not understand or care to accept; our material civilization may not strike them as any desirable addition to their own, to us imperfect but to them sufficient, social state, but they recognize by a common instinct the immeasurable superiority of our medicine and surgery, and we are able justly to say that it is an outgrowth of our Christianity with its free thought and high mental and physical culture.

It will not escape you in this connection how important it is that the medical missionary should be the highest type of the Christian physician, perfectly equipped and self-poised for his responsible work. We want no half-educated physicians on the mission field. Give us the best, where they may often be the only ones on whom, under God, rest the issues of life and death.

3. Christ's work of healing was a *striking testimony of disinterested love*. "Medical missions," said Willard Parker, "are *Clinical Christianity*." There is something spectacular in the care of the sick which makes a strong appeal to the heart of humanity. The mother bending over the cradle of her sick babe is a touching sight; but a doctor plunging into a deadly, malarious jungle, wrestling with an epidemic of cholera, exposing himself to the loathsome contact with leprosy, toiling in the heat and cold, plucking from the jaws of death strangers and aliens, enemies perhaps and persecutors, has an influence which no other man can obtain.

4. Christ's work of healing was exercised *without reference to the religious doctrine* of those whom he healed. It is a common mistake to suppose that he only healed those who believed. He not infrequently commended those whom he had healed, and sometimes said distinctly that their faith had saved them. But note that it was faith in him as a person, not belief in his doctrine. He rarely said anything about doctrine to them *before* healing. We have no instance in which he exacted belief in doctrine as a *condition* of healing. He often healed those who had no faith in his doctrine either before or after their healing. It was not his practice to receive to healing only those who had listened to his

teachings, nor even to insist on those who were healed listening to his doctrine afterwards. In many cases it is not recorded that he said anything about doctrine to those he healed, either before or after. He healed them and let that act explain itself. We may learn from this what relation our offices of healing are to have to our doctrinal teaching. They are to be exercised in the name and spirit of Christ, from love to him and love to men. But it is not Christlike to decline to treat those who will not first listen to our doctrine, nor to insist that those who have been healed shall hear the word. Let us have faith in the act of healing as Christ had faith in it, and let the obvious lesson impress itself on those who receive the benefit, or on those who witness it. To make commerce of it is to destroy its moral force. We are bound to heal the *nine* unthankful lepers as well as the thankful *one*. We are bound to heal all the *ten* before we know whether any of them will be thankful. There is no need of tabulating conversions resulting from gifts of healing. These results are sure to come, and enter into the sum total of missionary influence and power all the more because the missionary exacts no doctrinal *quid* for his medical *quo*—does not compel a sick man to swallow a sermon to wash down a pill.

5. Christ's healing work, more than anything else, gave him *access to all classes of the people* and influence as a religious teacher. He was at home in the lowly cabin of the poor. He was a welcome guest in the house of the Pharisee. He was invited to the centurion's home. Jew and Greek, Samaritan and Syro-phoenician were his hosts. He could say what he would to them all and be sure that no offence would be given.

Many of the best lessons which we have come from his gifts of healing. So far as we can see, he would have had much more limited access to the people had he not been the Great Physician.

The history of Christian Missions abundantly illustrates this power of gifts of healing in softening prejudice and giving access to those otherwise shut out from missionary influence.

The medical missionary carries a charmed life. Wherever he goes he is welcome. He has influence over every class of the population. A few incidents from my own experience and that of others whom I have known will illustrate my position.

Among the many difficulties of missionary life are the custom-houses and the tax-gatherers. A little over a year since I was returning from a botanical trip to the Dead Sea. I had a precious collection of plants for the college herbarium. On reaching Jaffa the effendi in charge of the custom-house refused to let them pass to the steamer to be taken to Beirût. I might have taken them by land unchallenged, but by an obliqueness characteristic of the administration they would not be allowed by sea. I pointed out the inconsistency to the officer, but in vain. He smoked placidly, but reiterated between the puffs of his *narghileh*, "Forbidden." Finally he asked me what they were for. I replied, "Your excellency—may God prolong your health!—is well. But great are the decrees of God. It may be in his sovereign pleasure—which may he forbid—that you should fall ill. It may be that among these plants some simple should be found that would suit your excellency's case, and thus a life so precious to the Sultan be prolonged." He gave an emphatic wave of the

hand, and with a smile that overspread his whole person gave the order to pass the potent simples.

Last year I was coming through Northern Syria, and passing by Pajas, near the battlefield of Issus, stopped a while at the Turkish fortifications there. Soon after leaving a Turkish horseman overtook our party, and with great violence ordered us back to see the governor. We declined to go, until another overtook us, and three more, stationed at a post in advance, blocked our way. Yielding to *force majeure* we pitched our camp, and I turned back to see what was the matter. On arriving at the castle I was ushered into the presence of the governor, and he asked my name. As soon as I announced it he at once begged my pardon, said he knew me by reputation, as many of his friends had been under my care, and that, had he known who I was, he would never have disturbed me. He then ordered water to wash my hands and face, sherbet and coffee, offered me a pipe, and consulted me in regard to his own health and that of his staff. On leaving he accompanied me, with many demonstrations of respect, to the door, ordered his servant to fill my saddle-bags with oranges, and sent me away with many benedictions.

Many years ago, during one of the civil wars in Lebanon between the Druzes and the Christians, Dr. Van Wyck, who at that time wore the native dress and who was a perfect master of the Arabic language, was overtaken near his residence by a party of Druzes on the war-path. As they were from a distant village they did not recognize him, and were about to shoot him, when a Druze from his own village came up and said, "This is the great Hakfm Van Wyck; don't shoot

him." His name had been for many years a talisman in all that land, and every musket was dropped and all conspired to do him honor.

A few years ago a tumult was raised in Aintab on account of a case of dissection that had been carried on in the medical college in that town. A native was taken and threatened with the extreme of popular indignation or legal prosecution. Dr. Shepard, the skilful head of the hospital, came forward and assumed the whole responsibility, and called upon himself all the vengeance of the mob and the government. Such was the power of his long services and personal popularity that the mob dispersed and the government relinquished the prosecution, and the good doctor still pursues his work of mercy. For a radius of a hundred miles in every direction from Aintab his name is a great power and his friendship a protection to all who claim it.

The medical missionary has access where the clerical evangelist may not enter.

Time will not permit me to cite the innumerable instances which illustrate this statement. You all know how Dr. Kerr, of China, is a welcome guest in the houses of mandarins and governors, how he has had the aid of the wealthy natives of China in his hospital work, and how he is held in regard as a public benefactor where other missionaries are hated and persecuted.

Dr. Cochran in Persia was admitted to the royal palace and made a welcome guest where no other missionary would have found access; and there, in the very centre of Mohammedan fanaticism, he testified to the gospel of Christ.

The pages of our missionary journals are full of

incidents which show how physicians, male and female, have a welcome in the most exclusive homes, and to centers of heathenism else shut and sealed to the gospel.

The medical missionary has, over and above his influence as a man and an evangelist, an important relation to the well-being and health of the community in which he lives. In many cases he is the only scientific physician in the town or district where he labors. In others he is a leading man in his profession, and the counsellor and inspiration of the powers that be in matters of public hygiene and the averting and management of epidemics. Less than two years ago the Governor-General of Syria chose Dr. Graham, one of the professors of the Syrian Protestant College, in preference to all the medical employés and quarantine authorities of the Vilayat of Syria to examine into an outbreak of suspected cholera and determine the question of quarantine and the manner of establishing it. Many a time the advice of the missionary physicians of Turkey has won the gratitude of all classes of the people, and in several instances they have received decorations from the Sultan in recognition of their services.

In a number of the mission fields the influence of the medical missionary has been largely extended by the establishment of hospitals and medical schools.

The hospital has many advantages over the dispensary as a means of permanent influence over the unevangelized. In the first place, the very existence of the stately building and the impression of permanence and power is an object-lesson of no little value as illustrating the spirit and power and aims of Christianity. The white cross wrought into the gateway of

the beautiful Johanniter Hospital at Beirût, and floating on the red banner from the roof, is a symbol of the redeeming love and mercy which is daily enacted there in the name and for the sake of Christ. Then the hospital enables the missionary physician to accomplish the signs and wonders of his profession in a way quite impossible in the ill-ordered houses of the people. The missionary hospital is the constant scene of the miracles of modern science as well as the power of Christian love. Furthermore, in the hospital patients are kept longer in contact with the person and teachings of the missionary. They hear again and again the gospel message. They read the Scriptures and discuss the doctrines of our faith. Many of the most signal instances of conversion are traceable to a sojourn in the missionary hospital and the impressions derived while under the care of its Christian physicians and nurses.

By the medical school a vast extension is given to the influence and power of the medical missionary. He multiplies himself in the persons of his graduates. The Medical Department of the Syrian Protestant College has graduated already over one hundred and fifty men. These men, equipped with the science of the West, have attained the highest positions in private practice and the civil and military service of the Government, as well as in missionary hospitals and dispensaries. Not less than a hundred thousand of the poor of the East are treated gratuitously by these men every year. A vastly greater number have the benefits of medical treatment brought to their doors, at rates within their means, when otherwise they would not be able to command any skilled medical aid in their hour of need. Besides this, the graduates of this school are

engaged in medical missionary work on Lebanon, in Tiberias, Safed, Bethel, Ramallah, at Salt, Hebron, Bethlehem, Jaffa, and Cairo. Many thousands of the sick poor are treated in their hospitals and dispensaries, and all have the gospel preached them in the act of healing as well as by the persuasive voices of those who have a watch for their souls.

Many years ago a Governor-General in Syria dismissed his staff of native physicians for incompetency and corruption. He applied to the College at Beirut for a corps of its graduates. In doing so he said, "It is not merely because of their superior scientific attainments, but because I have confidence in their *moral character*, that I choose my staff from them."

What shall I say more? There is a language which none can misunderstand, and which carries a message which every man cares sooner or later to hear. From the moment the medical missionary sets foot on his chosen field he is master of this universal language, this unspoken tongue of the heart, and welcome to the homes of strangers. The simple Arab lifts for him the curtain of his goats' hair tent and bids him enter. The mandarin calls him to his palace, the peasant begs him to come to his lowly cabin, the Brahmin leads him to the recesses of his zenana. He stands before kings, and governors escort him with squadrons of cavalry, or take him to and fro in their gunboats or their barges of State. Kings build hospitals for him, and the rulers of the earth aid him with their treasures and their power. Many and many a time have the medical missionaries stood between the powers that be and the other members of their mission. They have negotiated treaties, arrested the march of armies, averted the wrath and

pillage of persecutors. They have opened doors closed and locked before. Some have gone to their rest with an aureole of fame and benediction around their brows, and others still live to prove that, not only in the earlier, but in all stages of the mission work, the ministry of healing has the foremost place in winning the hearts and confidence of men—and why? Because it expresses in its most concentrated and graphic form the essential object of the gospel, "*peace and good will to men.*" No creed can express the doctrine of Christ so that it will be understood by all men. The best of creeds expresses to its firmest adherents only a part of what is to be believed concerning God, and what duty God requires of man. But an act of healing in the name of Christ expresses all. You take the Bible to the heathen, and he may spit upon it, or burn it, or throw it aside as worthless or harmful. You preach the gospel to him, and he may regard you as a hireling who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him, and he may change from a heathen to an infidel. But heal his bodily ailment in the name of Christ and you are sure at least that he will love you and bless you, and that all that you say will have to him a meaning and power not conveyed by other lips.

Think what your physician is to you. You come to him in the hour of anxiety, your anguish, perhaps your despair. You open up to him confidences which you dare not unfold to brother or sister, father or mother, husband or wife. You know that no coward's heart beats in his breast. You call him in the night, sure that he will not deny your appeal. You know that for you he will forego recreation and society, food

and sleep. He comes to you under the blazing sun of August, in the blinding sleet of December, through the snow-drifts of January. He comes in pestilence, recking nothing of his own safety. For you he undertakes offices from which others shrink back in disgust or dismay. He bears with your unreasonableness, your follies, and your sins. There is none so poor, so friendless, so wicked that he is not ready to relieve his sufferings and snatch him back to a life of hope and virtue. He knows you, stripped of all disguises; he is the confidant of your inmost thoughts. He soothes your pain. He calms the delirium of your fever. He puts together your shattered bones, and binds up your wounds, pouring in oil and balm. He drives away the lurking germs of disease and death from your body or your home. He gives beauty for deformity, strength for weakness. He infuses his own magnetism into your frame—virtue goes out of him and into you. He encourages you when you are sinking down, he plucks you from the pit of despair.

Do you wonder, then, that the medical missionary can enter freely every land, and every home? Do you wonder that he can preach where no other can get a hearing? Is it strange that the heathen world anticipates the judgment of Christ, and says "Enter in"—"for I was sick and ye visited me"?

*SCIENCE AND MISSIONS: THEIR
MUTUAL DEPENDENCE.*

BY REV. G. FREDERICK WRIGHT, D. D.

FROM every point of view the great development of modern Christian missions is among the most significant of the many marvellous events of the nineteenth century. The devout believer looks upon it as the precursor of the downfall of heathenism and of the speedy conversion of the world to the saving truth of the gospel of Christ. The sagacious merchant and manufacturer appreciates the movement, in view of the extent to which it enlarges the range of commerce and creates a market for the products of inventive skill. Not less does the man of science look upon the spread of Christian missions as a most important agency in enlarging the world's store of valuable knowledge.

It is true that the collection of scientific facts is but an incident of missionary labor; but this does not render it any the less important, but in many respects increases its value, and scarcely limits at all its amount. As the bye-products of some mines are of greater value than the direct products of others, so the incidental scientific work of thousands of missionaries who spend their lives in unexplored portions of the earth have added more to the stock of the world's knowledge than all that has been done by professed travellers and scientific explorers. For three-quarters of a century the colleges and professional

schools of Christendom have been sending a constant stream of their best-educated and most trustworthy men and women to spend their lives amid the strange scenes of missionary labor which have been opening to them in all parts of the world. These men and women have gone forth in the best spirit of modern inquiry, and it is but natural to expect that the men of science at home who have had them as their pupils should keep in close correspondence with them, and should find them most efficient coadjutors. There is no other agency like it in the world for the collection of scientific facts upon various subjects. Even yet the public is but partially aware of the enormous enlargement to our knowledge which has been made by their diligent and long-continued investigations, and by their scrupulous honesty in reporting results to the public.

In the year 1881 a noble octavo volume of more than 500 pages was published, by Dr. Thomas Laurie, devoted to a summary of the contributions to science made by missionaries. From beginning to end this large volume is packed full of information. Still, it is but a summary. So great is the subject that the author was compelled to limit himself to a bird's-eye view of the field. What, therefore, can I expect to do within the limits of a single hour? Surely, if I fail to make an adequate presentation of the subject, I may crave your pardon by reason of the narrow limits of time assigned to me. At the best I can touch with minuteness upon but few points, and those will be selected pretty much at random—because of the necessity of selecting something, rather than because of their relative importance.

GEOGRAPHY.

It goes almost without saying that our definite knowledge of the *geography* of the world is largely due to missionaries. By the very necessities of their calling missionaries are compelled to be pioneer explorers, and they are able to do what few others can accomplish. In the first place, they are animated by motives adequate to sustain their courage while engaged in the arduous work of exploring new lands. In the second place, they, as a rule, are so manifestly free from the pursuit of selfish ends that they win the confidence of the heathen and are able to penetrate regions that are inaccessible to others. In this connection it is sufficient illustration to mention the name of Livingstone, whose devotion to Africa and to the interests of its people enabled him literally to open to the world the secrets which had been buried so long in the interior of that dark continent. But Livingstone is merely a shining example among a host of lesser lights who have been penetrating the ends of the earth to find favorable places for the establishment of Christian missions. In this inspiring work their first duty has been to learn the geography of the lands which they were proposing to evangelize. The letters of these missionaries have been the main source of information by which our minute knowledge of geography has been expanded during the present century. Carl Ritter, the most painstaking and influential of modern geographers, freely recognized the missionaries as indispensable coadjutors in his work. Of the *Missionary Herald* he says: "It is the repository to which the reader must look to find the most valuable documents

that have ever been sent over by any society, and where a rich store of scientific, historical, and antiquarian details may be seen."

While upon this subject, however, we may well pause to note the work for the geography of the Northwest and the Pacific coast which has been accomplished by two missionaries as diverse in character as they were different in communion. I refer to Louis Hennepin and Dr. Marcus Whitman.

The name of Hennepin is perpetuated in the county of Minnesota containing Minneapolis, and is to have a more striking monument, if the Hibernicism may be allowed, in the canal which is to connect Chicago with the Mississippi River. In 1678 this celebrated Flemish missionary, under command of La Salle, constructed a vessel at the foot of Lake Erie which successfully navigated the entire waters of the intervening lakes to the mouth of St. Joseph's River, which he ascended with canoes to the portage between that and the Kankakee. Carrying their effects across the portage, the party floated down to the Illinois River in the vicinity of Peoria. From this point Hennepin, accompanied by two companions, proceeded in a canoe to the Mississippi River, which he ascended as far as the Falls of St. Anthony — which he was the first to see. As will be mentioned later, so accurate was his description of this cataract that it served as a basis of scientific calculation concerning its recession from then to the present time. Continuing his journey far to the north in the State of Minnesota, Hennepin visited the Sioux Indians, and returned by way of the Wisconsin and Fox rivers to Green Bay, Wisconsin; thus opening to the knowledge of the world a region

of country that has since been of the greatest importance.

To Dr. Marcus Whitman and Rev. Henry H. Spaulding with their heroic wives we owe it that the Stars and Stripes float over the States of Oregon and Washington, and in fact that we have any hold upon the Pacific coast at all. These missionaries crossed the Rocky Mountains in 1836, and established stations in the valley of the Columbia River. The agents of the Hudson Bay Company soon began to develop a plot to secure the occupation of this whole region by the British. The opinion was widely disseminated throughout the United States that the Rocky Mountains presented an impassable barrier to emigrants, and that wagons could never cross them. As the plot of the Hudson Bay Company thickened Dr. Whitman saw that the only hope of saving the country to the United States was to demonstrate that emigrants could actually cross this barrier. Accordingly, leaving his family behind him, he came back alone on horseback, reaching Missouri in midwinter, and pressed on hastily to Washington to have an interview with Daniel Webster, who was then Secretary of State. Webster informed him that it was impossible for wagons to cross the mountains; that the country was worthless, and that he was about to exchange it for some concessions concerning the cod fisheries of Newfoundland. Leaving the Secretary of State, Whitman presented his case to President Tyler, who gave him his word that if he would actually take a party of emigrants to Oregon the treaty of which Webster spoke should not be ratified. Before the March snows had ceased to fly the indomitable Whitman was at the head of a band of

a thousand emigrants, west of the Missouri, on his way to the Pacific coast. On the fourth of September, 1843, he with his faithful followers had accomplished their journey, and Oregon was saved to the Union by the geographical knowledge of this heroic missionary.

PHILOLOGY.

Next to geography, *philology* is naturally most indebted directly to the work of missionaries, if, indeed, it be not more so than the other science. The first duty of the missionary is to learn the language of the people to whom he carries his joyful message, and, in the cases of the majority of people who have no literature, the first great labor of the missionary is to reduce the language to writing and then to translate the Bible into it, and literally to create a literature for the people. Without this work, so ably and carefully done by the missionaries, the science of comparative philology would at the present time be extremely limited in material with which it has to deal. John Eliot's Mohican Bible is now the only means we possess of studying the language of what was once one of the most important Indian tribes of New England. According to the reckoning of the most competent authorities, new translations of the Bible by missionaries have been already made into considerably more than two hundred different languages. Less than a decade ago a colored student from the South came to one of our Northern theological seminaries. He was born a slave upon a plantation belonging to a brother of Jefferson Davis. His facility for acquiring the Hebrew language was exceptional. Upon graduating, he went as a missionary to one of the tribes of southeastern Africa

which had absolutely no literature. Already he has reduced the language to writing; and portions of the Bible translated into it from the original Hebrew and Greek have been published within the year by the American Bible Society—thus by one stroke making a most important addition to the means of philological study.

Thirty or forty years ago there went out from one of the most cultivated families of Great Britain a young man who had devoted himself to missionary work among the South Sea Islanders. He was a graduate of Oxford, and a man of commanding abilities in every respect. With rare devotion he labored among the forlorn inhabitants of those lonely islands, until at length, on one of his errands of mercy, he was treacherously put to death. But meanwhile he had been appointed bishop of the English Church for that missionary diocese, and in the cathedrals of England one now finds more memorials erected to his memory than to almost any other person. This was Bishop Patterson. But his name was not simply associated with the philanthropic work of his immediate mission. Max Muller relied upon him for the information he sought concerning the languages of that area, and it need not be said that no other such correspondent could be found by this great student of comparative philology. In Bishop Patterson he had not only, a man possessed of the highest native gifts, perfected by the highest culture of the English universities, but one who remained long enough with savage tribes, and who mingled with them upon terms of sufficient intimacy, to enable him to understand their language, customs, and forms of thought, as no chance traveller could ever do.

ETHNOLOGY.

The science of *ethnology* stands also in peculiar dependence upon the work of modern missions. There has been no greater source of error than that arising from the superficial knowledge of savage tribes, obtained and disseminated by transient tourists who have often imputed to savages ideas entirely different from those they have really entertained. This has arisen partly from the fact that the mere traveller does not stay long enough to understand either the language or the customs of heathen tribes. But the missionary is with the people for life, and is able to impart information from a fulness of knowledge attained by no one else.

Some years ago, Lewis H. Morgan, one of the most distinguished investigators of our country, was set to work by the Smithsonian Institution to collect facts from all over the world relating to the manner in which the degrees of family relationship were reckoned. In many respects this was the most important line of investigation relating to ethnology which has been made during the century. The results are published in one of the largest of the volumes of the Smithsonian Institution. The volume consists of little else than detailed enumerations of the methods by which relations of consanguinity and social intercourse are expressed. These details are collected from every tribe and kindred under the sun. It need not be said, for it almost goes without saying, that the missionaries were among his most important and trustworthy coadjutors. The information collected in this way has, I believe, shed more true light upon the affinities among

the races of mankind than any other single investigation. Especially do I think this to be the case with reference to the affinities of the American Indians, and the direction from which they came to this continent. The key to the solution of this much-mooted question seems at last to have been given by a missionary of familiar name Scudder, who long had resided among the Tamils of India, and with a great degree of probability the American Indians and the Tamils of India are assigned to a common origin, and traced to a centre and period of dispersion which precede the rise of the Aryan type of social organization.

NATURAL HISTORY.

Questions of *natural history* come less directly within the range of missionary labor. Still the records show that the missionaries have comprised among their number a fair average of those specially fitted to carry on investigations in natural history, and if the world were deprived of their contributions the loss would be decidedly appreciable.

In looking over Professor Dana's great work upon "The Characteristics of Volcanoes" one cannot but be struck with the dependence which he freely acknowledges upon missionaries for a large part of the facts upon which he bases his discussions. The volcanoes of the Hawaiian Islands furnish the object-lesson for his volume. The earliest information concerning these volcanoes, and which served as a basis for all subsequent comparison, was contained in "The Journal of a Tour around Hawaii by a Deputation from the Mission of the Sandwich Islands." This tour was made in August, 1823, and the journal was published with illustra-

tions in 1825, and subsequently passed through repeated editions. The next work upon the subject was by Rev. C. S. Stuart, giving an account of his observations from 1823 to 1825. A continuous series of reports appeared subsequently to this time, furnished by the missionaries to the "American Journal of Science" and the "Missionary Herald." Since 1849 Rev. Titus Coan has been, as Professor Dana states, "the chronicler of the Hawaiian volcanoes," the larger part of his communications appearing in the "American Journal of Science."

A year or two ago various social and scientific circles of Great Britain and the United States were favored with the modest presence of Rev. J. T. Gulick, whose missionary experience has afforded exceptionally wide opportunities for the pursuit of his incidental scientific studies. He was not a man given to much public speaking, and probably is less widely known than almost any other missionary of long experience, but both in England and in the United States his presence was eagerly sought by scientific men of the highest eminence, and his scientific papers were eagerly published by the most exclusive scientific societies. While a missionary in the Sandwich Islands he conducted a most important series of observations upon the direct effects of the conditions of life in modifying the forms of certain animal species. His elaborate papers upon the subject, after having been presented to the Linnæan Society in London by Alfred Russel Wallace and others, have been published by that Society, filling nearly two hundred pages of its journal. Among the expositors of Darwinism at the present time George F. Romanes is recognized as the prince and leader.

The appreciation which Mr. Gulick's work receives in England is shown by the following note, which Dr. Romanes wrote to accompany a communication of Mr. Gulick's to "Nature," the leading scientific journal of England: "I cannot allow the present communication to appear in these columns without again recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics."

It would be useless to attempt a full statement of Mr. Gulick's far-reaching discoveries, for his discussions involve such complicated formulæ, and are carried out through such intricacies of detail, that there are very few persons in the world who have either the time or the capacity to follow them through and pass an independent judgment upon their value. It is enough to say that the highest authorities upon the subject are most profoundly impressed by the breadth and subtlety and thoroughness of his discussions upon the facts, while the ordinary student can with a very little attention discern the main points of his argument.

Returning to less intricate problems, it is interesting to note that the gorilla, whose discovery awakened so much interest among naturalists a half-century ago, was first brought to the knowledge of the scientific world in 1846 by the Rev. J. H. Wilson, then a missionary in Western Africa. One of the first skeletons of that animal, which bears such a striking similarity to the human frame, was sent by Mr. Wilson to the Boston Society of Natural History. As late as 1863 a skeleton which was sent by the Rev. Mr. Walker of the Gaboon Mission to Amherst College was declared by Professor Hitchcock to be worth a thousand dollars, so infrequent were they and so difficult to obtain.

Time would fail me to speak of the meteorological observations made by Rev. Mr. Stoddard while missionary in Persia, and which drew forth warm expressions of gratitude from the great astronomer Herschel. Nor can I pause to speak of the important information concerning the botany, zoology, topography and geography of South Africa made by the missionaries Champion and Burgess, or of the debt due to Rev. Justin Perkins for his contribution to the geology of Persia.

I will close this branch of the subject with a simple reference to an important result due to the careful observations of the Catholic missionary Hennepin, who in the year 1680 discovered the Falls of St. Anthony, about which are now gathered the great interests of Minneapolis. Like so many others of the early Catholic missionaries, Hennepin was a skilled observer, a competent draughtsman, and a painstaking writer. Recent discussions concerning the date of the glacial period have turned largely upon the data at hand enabling us to estimate the rate at which various waterfalls are receding. By reason of Hennepin's accurate descriptions the Falls of St. Anthony have become one of the most important of glacial phenomena. The length of the post-glacial gorge is easily determined. The important thing, therefore, was to find some observations enabling us to estimate the rate of the recession. These were furnished by a musty volume unearthed, about thirty years ago, from a library in Holland, containing a record of the explorations of Hennepin. In this volume was found such an accurate description and drawing of the Falls of St. Anthony at the time they were discovered that a very accurate and trustworthy datum is given for the calculation.

Professor Winchell is able to tell with a very close approximation the entire amount of recession since 1680, and therefore to estimate with a close degree of approximation the entire length of time (not over 10,000 years) which has elapsed since the withdrawal of the ice of the glacial period from Northern Minnesota. Without these careful observations by a Catholic missionary two hundred years ago the data for such an estimate as Professor Winchell has made could not have been obtained for two hundred years yet to come, and indeed not even then, for the growth of a great city about the falls has so disturbed the natural conditions as to destroy the value of further observations.

Turning to the other branch of the subject—the assistance rendered by science to the work of the missionary—we are again troubled with an embarrassment of riches, and the most of the facts are too familiar to need more than a passing word. The great Exposition which is now attracting the gaze of the world in this city is itself a most eloquent witness to the service rendered by science to missionary operations in the single matter of increased facilities of transportation. The missionary now reaches his field, in the most distant parts of the earth, not by the slow and tedious merchant marine, dependent upon the caprices of the wind, but by the swift and majestic steamers which cross the ocean in less than a week, and by the limited express trains which reach the Golden Gate in five days from the Atlantic, and cross Europe to the Golden Horn in a still shorter period. The telegraph, also, brings nearly all the missionaries within speaking distance of their friends and supporters at home. Not

only can they thus interchange words of sympathy in times of personal distress, but the wants of their field can be instantaneously reported, and letters of credit to meet any emergency can be instantaneously transmitted, while the printing-press, with its magical power of reproduction, can supply a nation with literature almost in a day.

It is true that these agents of modern civilization are simply material forces, and give power to the messengers of evil as well as to the messengers of light. The swift ships carry firearms and rum and degenerate representatives of trade and adventure as well as Bibles and missionaries. The printing-press also teems with corrupt and infidel literature, and familiarizes the minds of the heathen with the doubts as soon as with the joyful hopes of modern civilization. Still, in the end the issue is not uncertain: they that be with us are more than they that be with them. The children of light have taken warning from the words of their Master, and no longer suffer the children of darkness to be wiser in their generation than they. It is a libel upon both the creature and the Creator to suppose that the inventive genius of mankind naturally and necessarily ministers to its degradation. Whatever the designs of men in seeking many inventions, the outcome is sure to be, and in the main is seen to be, for the improvement of mankind and for the promotion of the glory of God.

But we may pause longer upon another aspect of this subject, and notice the direct benefits to missionary service afforded, first, by the facilities in possession of the missionary afforded by science for the alleviation of the diseases of humanity, and, secondly, by the degree

in which the science of the missionary is able to dispel the degrading superstitions of heathenism.

It is a most winning characteristic of our Saviour that he is correctly described as one who "bore our diseases and carried our sorrows." It was thus that he won the affection and confidence of those who were burdened with the far heavier loads of sin and guilt. By this exercise of his gracious power in healing the bodily diseases of suffering humanity the Saviour justified his right to say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," for he was thus seen to possess the power necessary to enable him to fulfil this promise. The exercise of this power in bodily healing also won their confidence, so that they need not hesitate to commit themselves to him for the healing of their souls. Thus it is to-day that the missionary's knowledge of surgery and medicine enables him to approach the heathen from a side of their nature which at once disarms their prejudice and demonstrates the superior knowledge of the Christian world. All the brilliant discoveries of the age in this department are at the service of the medical missionary. And the missionaries are not slow in availing themselves of the opportunity thus afforded. Every prominent mission now has its hospital and its trained corps of highly educated medical advisers. Here that relief to bodily suffering which only the science of Christian nations can give is afforded to tens of thousands every year, and trained nurses are multiplied by the score to carry the blessings to others in distress in distant places. It is impossible to estimate the vantage power which modern science is thus placing in the hands of the missionaries of the Christian faith in heathen lands. The

missionary physician knows the best means to alleviate, prevent, or heal all manner of diseases, and has the heart of kindness to bring to the relief of sufferers all the knowledge of this preëminently Christian art. It is a most impressive study to look over the reports of the various medical missionary stations to see how wide is the range of diseases for which prescriptions are given, and how various the bodily wounds and distortions which are healed and corrected.

Among the most powerful aids given by medical science to missionaries appears the access which medical skill gives to those mission women who have a medical education. The seclusion of women, especially in China and India, has rendered it almost impossible to reach them by ordinary means. But even these can be approached by their sisters, and when they come with all the knowledge of the human bodily system which a thorough medical training gives they are able to bring its healing power into the utmost seclusion of the heathen home.

I was greatly impressed a few years ago with the influence obtained by the medical missionary by what I learned through personal contact with a faithful guide in Alaska, who had come in contact with this phase of Christianity, and who had by this means been won to Christ. On learning, after several weeks' service, how much he knew of Christianity, I asked in astonishment how he had learned all these things, not having been taught. His story was short and to the point. Said he: "Five years ago I was sick and near to death. Dr. Corleiss and his wife had been spending two or three years with my tribe, staying with us through all the long and lonely winters to do us good. He came to

me and gave me medicine and I was cured. He then said to me, ' Jake, I want you to promise me that you will never drink any whiskey' (a supreme test with an Alaskan). I promised him and my God that I would never do it, and I have kept my promise." I found that though this poor man had but touched the hem of the missionary's garment he had learned more of Christianity by that brief contact than many who are brought up in Christian lands learn in a whole lifetime. And it was not strange; for in the person of the medical missionary he had seen Christianity at its best, while the average member of a civilized community often sees but the most imperfect representatives of the religion which has really made the nation great.

In respect to the power of science in dispelling the degrading superstitions of heathenism there is time but for a word. And even this might have been said for the most part in connection with the preceding topic. For the most degrading superstitions of heathenism are connected with their medical practice, if so it may be called.

The Chinese are so superstitious about the mutilation of the dead that it has been impossible for them to obtain that knowledge of the human frame which is revealed in the dissecting room. Therefore there could be no progress in medicine in China until this superstitious regard for the lifeless body had been broken. A supreme opportunity is now open to medical missionaries in China.

But it is in the less civilized regions that the grossest forms of superstitions respecting bodily diseases reign. In most of the heathen nations the medicine-man is one who is believed to have power over those

evil spirits which are supposed to be the agents through which diseases are inflicted. When a disease is to be cured the medicine-man comes, not with any knowledge of the human system or with any skill to relieve its pains, but with incantations with which he professes to drive away the evil spirits supposed to have possession of the diseased person. He puts on a mask, and dances and leaps about, and cuts himself, and goes through every manner of contortion, in order to drive the evil spirit away. Sometimes, doubtless, the very hubbub he makes throws the patient into a perspiration and so relieves the disease. But in general the work of the medicine-man and his influence are deleterious and degrading in the highest degree. In the tribe just referred to in connection with the conversion of my guide Jake, the first effect of Dr. Corleiss' work in converting them to Christianity was to lead them to drive away their medicine-men. When the superstitions fostered by these blind guides were broken their eyes were opened to see the true light.

In India the science of astronomy comes at once into conflict with their religious system, as it does also in Mohammedanism when once it attempts to pass into the higher latitudes of the temperate zones. The cosmogonies of the Brahmins cannot be adjusted to modern science as the rhetorical language of the Bible admits of our doing with its references to the form of the world and the time and manner of its origin. The Bible and modern science have no conflict when both are properly interpreted. But the sacred books of the East and modern science are in such irreconcilable conflict that no student of the latter can retain his respect for the former. The effect, therefore, of scientific studies in

India is to make the natives first discard their own religion. What an opportunity this gives to the Christian missionary does not need to be told. Science does there for the missionary what the ploughman does to the fallow ground : it prepares it for him who sows the seed. Nor need I speak of the responsibility which is thereby thrown upon Christian nations to hasten into the field and scatter the seed when this providential preparation through the spread of correct scientific ideas has been even begun. The spread of science in the East is the seed-time of the Christian missionary. Would that there were a hundred fold more engaged in the inviting work.

But I must not pass by the feasts of the Moham-medans. These are arranged with minute prescriptions as to the manner of dress and observance. But their calendar was prepared before the exact time of the revolution of the earth about the sun was known, so that after a period the feast which was prepared with arrangements for summer weather falls in midwinter. This is indeed of small account in a region where the contrast between the seasons is not great, but becomes a matter of great moment in the higher latitudes. If any such mistake as that had been made by the Founder of Christianity it never could have hoped for universal dominion. Christianity, however, is burdened by no such short-sighted and absurd provisions.

In summing up, we notice that it is the crowning excellence of the Christian system that it courts the light from every quarter from which it can come with its searching rays. Indeed, its very essence is the light. "I am the Light of the world," said its Founder. The light of science is but the twilight of the Lord of

glory. Wherever its beams penetrate it prepares the vision for the full effulgence of the central Sun from which they emanate. It is not an effect without a cause that science and Christianity have advanced in the world hand in hand, and kept so nearly in equal space together. The darkest ages of church life were the dark ages of science. In these latter days science and the religion of Jesus Christ have advanced together. In no century since the beginning of the Christian era has the growth of the church, both in numbers and in effective power, been more marked than it is in this to the close of which we are now drawing so near. In no other century since the world began has science so effectually unveiled the glories of the natural creation and unfolded from them the infinite perfection and power of its Creator. The unity of God, his all-pervading presence and his deep-laid plans shine forth from the discoveries of modern science in letters which cannot be easily misunderstood. The revelation of nature confirms and supplements that of the Bible. The discoveries of modern science supply the missionary with more powerful instruments of warfare with which to batter down the strongholds of sin than the world has ever before had. Well may the servant of God welcome science as the handmaid of Christianity and the precursor of the long-looked-for better day when we shall no longer need the light of the sun or the moon, but when we shall walk in the light of Him that sitteth on the throne. With new meaning may we sing in these latter days,

"The morning light is breaking;
The darkness disappears."

We are not called upon to choose between science and

Christianity. It is not science *or* Christianity which the heathen nations are to receive, but it is science *and* Christianity, now and for ever one and inseparable, which they are to receive from the combined influence of modern civilization and the Christian missionary. May the influence of the missionary not be suffered to lag behind in the race, but may the church be prompt to enter every open door, and occupy every inviting field, till the earth is full of the knowledge of the Lord in all his varied manifestations as the waters cover the sea.

*RESPONSIBILITY OF YOUNG PEOPLE
AND THEIR SOCIETIES FOR
MISSIONS.*

BY REV. FRANCIS E. CLARK, D. D.

ONE of the most hopeful signs of the present day is the wonderful quickening of interest on the part of young people in the work of foreign missions. Missionary work is no longer a novelty. The rosy light of romance has been largely stripped from the squalid wretchedness of heathenism. It is understood that missionary life involves not so much of adventurous incident as of prosaic hardship. The days when Sabbath-school children dreamed of the missionary as sitting under a fruitful cocoanut-tree while the eager natives pressed around him to hear the Word of Life, while his own existence was a kind of happy combination of the life of Robinson Crusoe and the exemplary parent in the "Swiss Family Robinson," have largely passed by. Even the boys and girls have come to know that missionary work in foreign lands is very much like Christian work in any land, so far as the spirit and purpose and determination and grinding attention to details is concerned. It is frequently a life-work in the slums *plus* the deprivation of friends and pleasant neighbors and the joys of patriotic citizenship, *plus* isolation and loneliness.

While the idea of physical hardships and romantic sufferings which used to inhere in the thought of mission life has largely passed away there has taken

the place of these romantic hardships the far more true idea of steady, constant, monotonous work among degraded classes, with the awful and appalling inertia of heathenism as a constant and discouraging background to all efforts.

Yet, in spite of all this, the tide of enthusiasm among young people for mission work has been steadily growing. This is indicated by the remarkable Students' Volunteer Movement, which has spread into England as well as over America, and which enrolls upon its lists six thousand of those who are desirous, God willing, to carry the gospel to other lands.

Moreover this rising tide of enthusiasm is very plainly indicated at the conventions of young people which have been such a remarkable feature of the religious life of the past decade. It has been noted over and over again that, at the huge international conventions of the Society of Christian Endeavor, the most interesting sessions are those which are devoted to mission work; that the stirring missionary addresses called forth the largest enthusiasm, and that the eyes of the young disciples who represent this army, which is now nearly a million and three quarters strong, are fixed not only upon their own prayer-meeting, on their own consecration service, their own committee work, but look out with an intense longing upon the uttermost parts of the earth, with the hope and prayer that He whose right it is may reign.

But this most gratifying enthusiasm should not surprise us if we study the trend of the times. It is the natural and normal expression of the religious life. We ought to be surprised if we find any other spirit manifested by these devoted young hearts who, in the

freshness of their youthful zeal, by the hundred thousand every month renew their dedication to Christ.

The responsibility for missions of these young people and their societies rests upon several natural reasons. First, they, in common with all the world, have received the great commission; they too are under marching orders; to them as well as to the oldest believer were the words written, "Go ye into all the world." They cannot escape if they would from Christ's command, "disciple all the nations." But a peculiar responsibility rests upon them because they are young. This is pre-eminently the mission century. More than all the sixty that have gone before it is it the age in which Christ's command has been heard by all the world. Uttered though it was eighteen hundred years ago, by some modern spiritual audiphone the command has been repeated and emphasized and broadened and thundered out, and is now heard and heeded as never before by all the world. The young people who have been born in the latter half of this nineteenth century could not help hearing this command as their fathers never heard it. They have been enveloped in the sound waves of this mighty audiphone. Their responsibility is greater than the responsibility of their fathers on the principle that to him that "knoweth to do good, and doeth it not, to him it is sin."

"We are," says Dr. Josiah Strong, "even more favored than those who are to follow us. Some one has said that he would rather be his own grandson than his own grandfather, and so would I; but I would rather be myself than my latest descendant, because I would rather have part in the glorious work of creating the Christian civilization of the people than to bask in

the full radiance of its glory." The millionaire has more responsibilities than the pauper. Every dollar is an added means of doing good, and for every dollar he must give account. All the light which has broken in upon this wonderful century adds to the responsibility of every man and woman whose birthday falls within it, and the responsibility is an increasing one as these birthdays draw near to the closing decade.

Again the responsibility of these young people's societies is indicated by the very nature of these modern organizations. The Society of Christian Endeavor, I suppose, may without presumption be taken as the type of the modern young people's religious organization. Born but little more than twelve years ago, it has now spread throughout the world, has nearly 28,000 branches and an actual membership of not far from 1,700,000. Formed with no wisdom of man, but by the purpose of God, its scope and real mission are becoming more and more plain every day. Its fundamental principles are consecration, loyalty, fellowship. Its consecration is expressed in the weekly pledged prayer-meeting, and in the monthly consecration service. Its loyalty is indicated by the fact that the societies are always under the control of their own churches and denominations and that the purpose of every committee is to do just what its own church and pastor desire to have done. Its interdenominational fellowship is exemplified by the vast union gatherings which bring so many of them together in loving accord upon the broad platform of service for the one Lord. "The Young Peoples' Societies of Christian Endeavor," says Dr. Strong in his "New Era," "are peculiarly adapted to this kind of work. They emphasize the two great

principles of co-operation and personal effort. Unlike many others, they are *within the churches* and at the same time *inter-denominational*. The new methods demanded by changed conditions are far more readily accepted by young Christians than by their elders; and youthful zeal easily kindles into enthusiasm. Surely this movement is the divine method of preparing the churches for the new era that is dawning."

But all this consecration, loyalty and fellowship must mean, and does mean, missionary zeal, unless the very purpose and spirit of the movement are strangely perverted. The consecration of these young disciples means that they will go where Christ would have them go, that they will do what he would have them do, that they will be only and altogether what he would have them be. The true missionary spirit cannot be divorced from the true spirit of devotion. Their loyalty to Christ means the same thing. It is a mere empty profession if they do not hear His command to "disciple the nations." But their loyalty also includes their own churches and denominations, and part of the work of every church is the mission work. All worthy denominational activity is expended at home and abroad in furthering the kingdom. Loyalty to these interests inheres in the very nature and constitution of a modern young people's movement.

Loyalty to the church involves loyalty to the denominational missionary treasuries. Not merely a passive wish that they may be full, but an active effort to fill these coffers. It is hoped and expected that during the coming year the Christian Endeavor Society will make a thank-offering of not less than a

quarter of a million of dollars for missionary purposes. This money will all go through the regular church channels into the denominational treasuries, to be used as their own boards see fit. It will be a tangible expression of the genuine zeal which fires these youthful hearts.

Moreover, their world-wide fellowship promotes this same spirit. They are not confined to the narrow limits of one denomination or hemmed in by the boundaries of a single nation, but their line has gone out into all the earth. Eleven evangelical denominations in America have adopted or endorsed the Christian Endeavor Society. Four in England have done the same thing and as many more in Australia and in Canada, and the society is largely found in all the evangelical denominations in all the countries which have not formally adopted it. A United Society of Christian Endeavor with many branches exists in China, still another in Japan, with its monthly periodical and its useful literature. In India the work is progressing with equal rapidity, and into Tamil and Telegu, Hindi and Bengali, Marathi and Hindustani the constitution has been translated and the society is making its way. Into the Sandwich Islands and Samoa, Madagascar and South Africa, Burma and Siam, Persia and Syria, has the society spread. The cruel tyranny of the Sultan is not sufficient to crush it out of the Ottoman Empire, while in France and Spain and the nations of modern Europe it has been found to be, so far as it has extended, help and inspiration for young people. In England and Australia the society is moving on with the same rapid increase as in the land of its birth. This broad and ever-broadening fellow-

ship must have its effect upon the hearts of the members of this organization, in increasing their brotherly love not only for their fellow members whom they have seen but for those of different climes and different complexions whom they never will see.

In the blessed interdenominational and international fellowship of this movement is found one of its chief incentives to missionary enthusiasm, *for its members feel their peculiar kinship with Endeavorers everywhere.* The motto which is engraved not only on the banners and the badges of this youthful host but upon their hearts as well, "For Christ and the church," really means "For Christ and the church and the world;" for the church is for the world, and the world is destined to be for the church.

It is worth nothing in this connection that the origin of the first society of Christian Endeavor was closely linked with mission work. The organization which preceded the first society, and which was to an extent merged into it, was a mission circle, and the mission idea has never been foreign to the Endeavor idea.

Another point of contact between the young people and missionary work is found in the innate heroism of their youthful natures. Every generous boy is an incipient hero. Every pure young girl is a heroine in embryo. The sordid world often makes sad havoc with these early aspirations, but with rare exceptions among those who are rightly trained they are sure to be present. The ideal heroes and heroines for which their minds blindly grope, as the morning-glory turns towards the rising sun, are found to-day very largely upon the mission field. The *Moffats* and

Livingstones, the McKays and the Patons, the Hanningtons and the Morrisons are the real knights of the nineteenth century. If, in these piping times of peace, stories of valor in a righteous cause can any where be found, they will be found in these lands to which our brave missionaries have gone. All this is felt by the young disciples whose lives are dedicated so completely to the Master's service. As the camel's foot is fitted to the desert's sand, as the bird's wing is adapted to cut the air, so the hearts of the young people of the present day, stimulated and stirred as they have never been before, are adapted to the heroic service for Christ which in its highest manifestations is found to-day in mission lands.

Again, their responsibility for missions is indicated by the fact that their own spiritual life can flourish alone in the atmosphere which is created by the enthusiasm for the salvation of the world. It has been truly said, "An enthusiasn for humanity is what we most need, not only that the world may be saved but that we ourselves may not miss our salvation. Civilization is compelling an interest in others for our own sakes; Christ inculcated an interest in others for their sakes. Christian brotherhood springs from something higher than common interest. In an ocean steamship the steerage and the cabin passengers have a vast deal in common during the voyage: if the steerage goes to the bottom so does the cabin; if a deadly pestilence breaks out in the former the latter is immensely concerned; but all this may be without one brotherly heart-beat between the two. Modern civilization is fast getting us all into one boat and we are beginning to learn how much we are concerned with the

concerns of others. But the higher social organization of the future must have some higher and nobler bond than an enlightened selfishness : even such a love for one's neighbor as will fulfill the second great law of Christ."

This "enthusiasm for humanity," of which Dr. Strong so eloquently speaks, and which is but another and broader name for enthusiasm for missionary work, is necessary to the continual life and growth of these disciples who are banded together in these young people's societies. The spiritual law of self-preservation must compel their interest in these large concerns of the kingdom.

A few years ago the Christian people of Australia felt that their religious life as a nation was at a low ebb. The affairs of the kingdom languished within their borders ; the demands made upon them to subdue and civilize and people a vast island continent occupied all their energies, and spiritual matters seemed destined to drop out of sight. Leaders of religious life were alarmed, I am told ; but just then came the thought, not " We must spend all our energies upon ourselves " not " We must evangelize our own broad domain first," but, " We must do something for the nations beyond, for these vast heathen islands which lie around us, which are sunk to the lowest depths of superstition and cannibal ferocity. We owe something to them as well as to ourselves." So the island of New Guinea was partitioned between three or four of the evangelical denominations, and recruits were called for to carry the gospel thither. It was known that going meant hardship and privation and, very likely, death ; that the missionaries would find no honored graves, but in all likelihood

would be served up at cannibal feasts. It was known that a shipload of Chinese who had been wrecked on the coast for which this mission was bound, only a year before, had all been killed and eaten ; and yet, when the call came for volunteers, not only the four white men who were first asked for came to the front, but five times as many ; not only the forty natives of the South Seas who were immediately desired heard the call, but four times forty. Those who were chosen were esteemed the fortunate ones, and the tears and the sorrow were all expended upon those who could not go, but were obliged to stay in their comfortable homes.

From that time I have been assured more than once the work of many churches of Australia revived, the spiritual life of the people was quickened, and those who were willing to lose their own lives not only found them, but a great people renewed their spiritual zeal and lighted once more their torches at the altar where this missionary fire of devoted consecration had been kindled.

So it will ever be, in America as well as in Australia, among the young and old. Those who would have life must give life. Those who would gain inspiration for larger service must be willing to expend all they have on present duties. Those who would fit themselves for larger things, yes, those who would escape spiritual atrophy and death, must continually kindle anew their enthusiasm for humanity, their love for the world for which Christ died. It is becoming more and more evident, I believe, to all these young people in Societies of Christian Endeavor that they must "go or send," that there is no compromising with Christ, that his command cannot be trifled with, and that, if for good

and sufficient reasons they cannot dedicate themselves to this service, they must remember their responsibility for sending some one who can go. They have all been drafted into this war, and if they cannot personally fight the battle in other lands they must fight at home and send their substitutes across the sea.

This sense of responsibility directly affects their pocket-books, and makes the matter of proportionate and systematic giving a very real and vital thing. Oh, when this sense of responsibility touches the pocket-books of all men, when every dollar that a Christian earns he feels is mortgaged for the advancement of the Kingdom, then will come the glad day when "holiness to the Lord shall be written on the bells of the horses," and when the smallest things will be dedicated to Jehovah.

That glad day is coming, I believe. We can already see its early dawn in the east. One of these days there will be a vast revival in giving. The purse-strings of the world will be unloosed. God grant that the young people who are banded together in common forms of service may feel this quickening touch, may realize their responsibility more and more, and may know that upon them depends the fulfilment of Christ's prayer, "Thy Kingdom come, Thy will be done."

MONEY AND MISSIONS.

THE CONSECRATION OF PROPERTY.

BY THOMAS KANE, ESQ.

NEARLY all missionary addresses are alike in at least three particulars : they all emphasize the importance of the work, the success of past effort, the hopes for the future ; and, without exception, all close with an appeal for more workers and more money. As a rule, they are made either by missionaries or ministers ; very rarely by a layman and still more rarely by a business man, a manufacturer, a farmer, or a wage-worker in any secular or professional line. Yet these four classes outnumber the ministers and missionaries many hundreds to one.

What I offer to-day will be as a representative of one of these classes, and in a large measure as representing them all. I take it for granted that a large proportion of my audience are either ministers, missionaries, or religious teachers of the public in some form, and what I have to say is addressed specially to them.

The standpoint from which you view life's duties is a very different one from ours. You are teachers, we the taught ; you are leaders, we the led. Yet you make a living for yourselves and families by teaching and preaching, while we must provide for our dear ones by a variety of other methods. You rightly estimate your usefulness and success by the attendance and interest at your churches and prayer-meetings, the number of those you can induce to become Christians, and the amount of labor and money you can persuade us to

give for good causes. For these objects you work, and work hard. After Christ, the great model held up to yourselves doubtless, certainly to us, is Paul, the preacher and missionary. One of your favorite texts is the last command of our Saviour to his disciples, "Go, preach my gospel;" and, as a rule, you emphasize the "Go." Like you, those twelve men were teachers, preachers and missionaries. From Pentecost until the final laying down of the armor, each obeyed that last command, "Go, preach." Nearly the whole of the New Testament is made up of the acts and letters of the apostles, all of whom were teachers, preachers and missionaries. For you they are excellent models, your vocations being similar. Ours are very different, and the standard used in measuring their life work will not answer for us.

Of course I know that very much of the application of this misfit measurement to us is unconscious, and it will hardly surprise you to be told that we are not averse to it. It never makes us angry, indeed we rather like it. We constantly console ourselves with the thought that the yardstick you use was meant to measure another class of work, your own for instance. We may have a twinge of conscience now and then that at the proper age we did not decide to become preachers or missionaries, but it is too late now. Besides, the present supply seems to equal the demand, that is, if we may judge of the demand by our willingness to pay the expenses.

Again, times have changed since the days of the apostles. Then man's best work was done by hand, now by machinery; then personally, now by proxy. Only fifty years ago it took only two men to make a wagon:

one furnished the wood work, another the iron work ; and when put together either could do the painting. To-day, it probably takes fifty men to make a wagon, but each man does just one thing—from hauling the lumber from the dry-kiln, or the pig iron from the furnace, to putting on the last touch of varnish. The man who stands at the lathe day after day for years, applying one end of a spoke to a mortising machine for a second or two and then passing it on to the next workman, does all the rest of his wagon-making by proxy, and even then he may be more of a practical wagon-maker than his employer. As an illustration, I am called a merchant and manufacturer, and yet I have not sold a bill of goods for ten years, and could not manufacture a clothes-pin. The same rules, and especially the same conditions, apply in the work of converting men to Christ that apply to any other kind of progressive and modern business : our best work is done by proxy, and this is just as true of preaching and missionary work as of any other line of nineteenth-century achievement. Unless you have mistaken your vocation, you are better teachers, better preachers and better missionaries than we would be : but if we sustain you, support you, and pay for additional workers as they are needed, we are teachers, preachers and missionaries in the same sense that I am a merchant—that is, we hire the practical and direct work done by others who have the special fitness and training.

In the same line of kindly suggestion, I wish to say that some of your teaching and preaching on the subject of love for and work for our common Master seems to us chimerical. As stated before, bringing men, women and children to Christ is your life work, just as

some other form of professional or business life is ours. To do your work well you must think about it; in fact, it must practically absorb your mind and thought. The same is just as true of us and our work. In one thing only should we be alike, and that is in being every-day liverers of the Christ life. And, after all, the daily life is by far the most important and effective sermon any of us ever preach.

Ask the average minister to give his ideal of a lay Christian and his active work for the Master, and a large part of his reply would consist of prompt and regular attendance at church and prayer-meeting (his specialty, you see); teaching in Sunday-school (again measuring by the clerical or teacher's yardstick); speaking to the unconverted about their spiritual interests (his special work again), and so on through the list. I appeal to you if this is not the common mental test of the majority among those engaged in religious teaching, as well as preaching or missionary life. If it is not, then we have mistaken the tenor of your exhortations. The question is, is it a fair test? Attendance at church services is not primarily work for the Master. We go there for spiritual food, just as we go to our tables at home for physical food. Such a test might be fair, is fair indeed, as to our spiritual health, but not as any large part of our life work in doing good. Of course, teaching Sunday-school is work of the best class, but that only takes a few of the 168 hours in a week. You cannot expect that this will satisfy our consciences when we remember our vows, when we made public confession of our faith in Christ, "to consecrate our time, our property and our talents to his service."

The great question with us is how to keep those

vows in a practical way. Our work being so different, it is self-evident that your measure is not adapted to us. Our *mutual* business is to live Christian lives; your *special* business is to teach and preach. You often urge us to speak for Christ, but where? In the prayer-meeting? Some of us have helped to kill prayer-meetings by talking too much and praying too long. I admit that this is work for the most of us, and often harder work for those who listen; but much the largest and best portion of us, and I might add, the best talkers, are debarred from this service, for we do not forget the injunction, "Let the women keep silence in the churches." But, after all, the measure of our talk about anyone is not always a fair measure of our love. To illustrate: we Christian laymen are supposed to love our own wives and families better than those of anyone else, yet when we take up our daily work we may forget for hours that we have families; and yet we certainly show our love for them by pegging away at our work, to make a living for them, a great deal more than if we spent our time at home assuring them by the hour of our unfailing affection.

The same test, in a large degree, fitly applies to every Christian man and woman not engaged in your particular occupation. We more practically, and to the world much more convincingly, honor and show our love for God by the lives we lead and the good we do with the money and property with which he entrusts us as stewards, than by any other form of service.

As might be expected, a layman's text comes in near the middle of his discourse, and right here the text assigned me, "The Consecration of Property," fitly applies. A still better text would be the "Con-

secration of Capital and Income." A great many people do not possess property, as that word is popularly understood, but all have capital and nearly all income. But God furnishes to every man all the capital he has, or can have, with which to procure an income — his hands and brains. Originally He was, and is, the author and owner of all the property and money in existence. Others had it before we came into so-called possession, others will have it when we go hence. We are, and can be, only stewards for its use while we are in control.

I do not believe much in drawing inferences from God's Word, certainly none that are far-fetched and obscure in the least, but if Paul had written that epistle to us nineteenth-century Christians instead of to those at Rome, in which occur the words, "How shall they hear without a preacher, and how shall they preach except they be sent?" I think he would have added, How shall they be sent except somebody sends them and pays the expenses? Surely being "sent" implies a sender, and just as surely implies the sender's share of the responsibility as well as of the success of the agent.

Nearly all the teaching, preaching and missionary work we laymen and laywomen do is, and must be, done through you and others with whom it is a life work. You are our agents, our employés; and in precisely the same sense we are your agents, and your employés, to furnish the money needed to carry on the work, and also to provide, equip, and pay the expenses of more reapers in the Master's harvest field. The difference is that you are *our* teachers as well as the teachers of the heathen, while we are not yours, at least

not often—possibly this paper may be called an exception. When we pay you your wages and all the expenses of furnishing suitable equipment for your work, and offer our earnest prayers for your success, our duty is done; but it is no less your duty to pray for us that we may be wise and faithful stewards, and also to teach us how to become so.

Speaking for both you and ourselves, I have no faith whatever in any prayers for any object that are not preceded, accompanied or followed by all that you or we ought to do and give for the object prayed for. If at monthly concert I spend an hour praying for your success and the success of other missionaries, and then give ten cents when I ought to give a dollar, I get credit on my prayer account for ten cents only; the other ninety cents I still owe. If I give nothing when I ought to give, my prayers do not reach the ceiling, in fact, are not prayers at all, and their utterance has done both myself and others real harm; as the unfailing effect of such so-called prayers is to harden the heart and encourage selfishness, not to say hypocrisy. Notice, I say above "when I ought to give." Gifts large or small may have preceded the prayers, or may follow them, but a recognition of my duty to give for missions must accompany my prayers, else the latter are absolutely worthless.

But now turning to you, and remembering that you are *our* teachers and preachers, as well as the teachers, preachers and missionaries to the unconverted and heathen, I want to ask if you think you have discharged your duty to us in the matter of showing us how to consecrate our property and income. Right here I want to admit, and very heartily and cheerfully

do admit, that in the matter of example you have done, and as a rule always do, your full duty. If we laymen gave of our money to the Lord's work in its various channels as cheerfully and liberally as do you teachers, preachers and missionaries, such a paper as this would be out of place; this being at least one instance where you practice better than you preach.

Yes, I know you think you preach and teach the consecration of property, but what kind of teaching is it? Is it practical? Is it definite? Does not much of it appeal to our emotions rather than to our business judgment? Will it fit into our daily lives?

For instance, do you not often exhort us to "give until we feel it?" when, as you know, some of us were born—well, stingy—you may use a milder word, if you prefer—and we "feel" the giving of a nickel or a dime, when one dollar or five dollars would be no more than our share, and no more than right, while others, more liberal, under your appeals are liable to give more than is proper or right to the particular cause for which you are pleading. Realizing this later on we sour on the whole business.

You often hold up to us the example of the widow with the two mites, who gave "all she had," when you know you do not mean that we should all follow her example. If she was a working-woman, as she undoubtedly was, she perhaps gave the proceeds of her work for an hour or two, and then earned enough before night to supply herself with needed food.

Do not understand that I am belittling small gifts. I would rather be the giver of a dime or a dollar, if that was all I ought to give, than of \$5, \$100, yes, of \$1,000, if that is not all I ought to give. Many of the most

liberal of us, as the world judges, could well afford to change places, in the matter of giving and Christlike service in doing good, with many a poor wage-worker who often laments the smallness of his gifts.

Another of your favorite passages is the account of the rich young man to whom Christ said, "Go, sell all that thou hast and give to the poor," when, as you know, plainly written between the lines is the fact that the Saviour was testing him, just as God tested Abraham by ordering him to offer up Isaac as a burnt-offering. If the young man had followed the example of Abraham, and in good faith started to obey, I have no doubt the Saviour would have called him back and told him that his "great possessions" were God-given talents to be used in His service and for the good of his fellow-men; not to be used selfishly, not to be buried, and not to be given away all at once, and be rid of all responsibility for their use.

The very essence of Christianity is stewardship. You are stewards for the use of your special talents—education, experience and fitness for your special work of teaching and preaching; and also for the use of the money you receive from us and others for performing your life work. Our talents are also education, experience and income, however derived, and in addition to these our capital and property, no matter of what kind or quantity. We shall not be called to account as missionaries or preachers, but we must account for the use of whatever money or property God allows to come into our possession. We as Christians need, and should have, plain, practical A-B-C instruction on this more-than-ever-before vital subject of the consecration of property. I fancy I hear many of you saying men-

tally, "Well, my conscience is clear on that score. I have been teaching and preaching systematic beneficence for years."

Well, the term "systematic beneficence" never did mean much; it may be made to mean little or nothing. The man who faithfully gives a dollar a year or a penny a week for missions may give just as regularly and just as systematically as another who gives a dollar a month, a dollar a week, or a dollar a day. *Proportionate* giving is the right, and the only right, rule for giving. It includes systematic giving, as the greater always includes the less. No man can give proportionately and not give systematically. No man can do it without a practical recognition of the consecration of property.

But, you ask, what proportion should we give? God says one-tenth. Surely he ought to know. He claims the tenth of income in just the same special sense that he claims the seventh of time. We may deny his claims upon both, but all experience proves that we lose thereby both spiritually and temporarily. It is probable that some persons present would deny the binding obligation of the tithe. Speaking for myself, and, as I know I do, voicing the opinion of a large proportion of the younger class of clergymen, I believe it to be as binding as it ever was. I believe the giving of a tenth of our income to be a debt, and *giving* does not properly commence until the tenth has been paid. I believe it to be binding upon rich and poor alike; and I believe that every man, rich or poor, with an income large or small, can better afford to pay a tenth to the Lord's work in some form than not to pay it—I mean in dollars and cents. This opinion is *not* based

on theory, but on a very extensive collection of facts and statistics running through the last fifteen or sixteen years. But I have no quarrel with those who believe otherwise. You will certainly agree that proportionate giving is better than such hap-hazard, emotional and spasmodic giving as is practised by the majority of Christians. So believing, is it not your duty to teach it, and teach it in an every-day, practical way that will fit into the daily lives of your hearers? Now I appeal to you if your preaching and teaching on this subject in the past has been such as could be put into satisfactory practice by those who look to you for instruction. For instance, you tell us to "bring all the tithes into the storehouse," but do you instruct us how to tithe? What is tithing, any way? Should it apply to capital or only to income? If to income only, should the income be gross or net? Do you set us an example by tithing your own income? Answering this last question, I believe that at least ten times as many ministers, and especially young ministers, tithe their income now as did ten or twelve years ago.

You often quote to us the passage, "On the first day of the week, let every one of you lay by in store as God has prospered him," when, as you know, large classes of us—farmers, for instance—have no income often for months at a time. You also know that the expenses of such of us as are merchants and manufacturers are often more than our profits for a great portion of the year. How can these classes lay by weekly in proportion to their prosperity? You tell us that we owe every thing to the Lord. This we know to be true, but do you intelligently instruct us as to the times, amounts and methods of payment? In short, is not

your teaching on this, of all subjects to us most practical, made up largely of glittering generalities ?

Now, without extending these suggestions, which I am sure you will take kindly, will you permit me to indicate the kind of preaching and teaching on this subject that we, as Christians, need ? First, it should be of the A-B-C style. Not many of us have ever gone further than the alphabet in the matter of a practical understanding of the consecration of property. Teach us, first, to lay aside a definite proportion of our income to be sacredly devoted to doing good ; and if you or your hearers do not believe in the obligation of the tenth do not argue about it, but adopt some other proportion. Then instruct us to lay by as God has prospered us *when* he prospers us ; *i. e.*, that no matter when our income is received—whether weekly, monthly, or yearly—that is the time to lay aside His proportion for His service. Teach those of us who are merchants or manufacturers to give as we *think* God is prospering us, by the year, taking the last one or two years as a basis on which to commence, charging our gifts to benevolence account, and balancing the account along with others at the close of the year. Teach those of us who are salaried or wage-workers to lay aside of our income when it is received. Teach those of us who are lawyers or physicians, and those in similar classes, to lay aside when our bills are paid. In short, teach us all to lay aside proportionately when and where we know what the measure of our prosperity is, and then to give from that store weekly, or daily, as God sends the calls. Teach us that from the day we devote a definite proportion of our income to the Master's service we take him into

practical partnership in our business or profession, what soever it may be; that from that time on, if one-tenth be the proportion, one hour of every ten is devoted as much to his service, as fully, and probably much more profitably than if we were to leave our business and spend the hour in doing your special work—preaching and religious teaching. As stated before, our heavenly Father furnishes all the capital any of us possess. There are no errors or omissions in his book-keeping and we will get credit for all the good we do, whether we do it directly or indirectly by proxy.

Proportionate giving (or, a much better term, proportionate payment from our income) is a practical recognition of our stewardship, and the only practical recognition we laymen can give. If we adopt it as a rule of life you can assure us that we are practical partners with you in your life work: you doing our preaching and teaching for us, and we doing our share towards your support. You can assure us that we just as surely help build churches in destitute places, if in this way we help to pay for the buildings, as if we personally laid the bricks and drove the nails. You can also assure us that, if we do this, we can have, and do have, a personal interest in the salvation of every soul brought to Christ through your efforts—or the preaching and teaching of missionaries in any and every land where we contribute to their support.

CHRISTIAN STEWARDSHIP.

BY P. SINCLAIR, ESQ.

INTELLIGENT Christian stewardship, discriminating in its proportions and world-wide in its sympathies, is one of the most important questions before the Christian church at the present time. To assist in the solution of this great problem the accompanying table on systematic beneficence has been prepared. This table is entirely practical in its nature, and adapted alike to all classes of church-going people. In determining its proportions we have consulted the judgment of representative men on the subject, and we believe it will be found readily adaptable to all evangelical bodies having the same Boards or Societies although under somewhat different headings.

The plan of assessing conferences, presbyteries or congregations in the lump has been found to be too general. Assessing churches on the value of church property for the general work of the church, however valuable in bringing non-contributing churches into line, is open to the same objection. It is very important to have all our churches contribute to the general as well as local work of the church; but much more important to reach the giving ability of each member. We need to reach the individual conscience. The relative importance of all the schemes of the church should be kept in view, not only by our secretaries and pastors but by our membership as well. Each member should know approximately how much he is expected

Systematic and Proportionate Giving

Based for convenience, on the tenth of the income, and adapted to the use of PRESBYTERIANS.

DIRECTIONS.—Find your income on the first column, then follow the line to the right for your proportion under the various headings. Incomes not stated may be readily estimated from those given.

INCOME.	TENTH.	50¢ Local Church Work.	40% to the Church Boards in the proportions of the Assembly's Schedule										10¢ Miscellaneous.
			Foreign Missions	Home Missions	Mind- ful- Relief.	Church Erection	Aid to Colleges.	Feed- ing Men.	Educa- tion.	S. S. Work.			
\$10,000.00	\$1,000.00	\$500.00	\$132.00	\$124.00	\$36.00	\$32.00	\$24.00	\$20.00	\$20.00	\$20.00	\$12.00	\$100.00	
9,000.00	900.00	450.00	118.80	111.00	32.40	28.80	21.60	18.00	18.00	18.00	10.80	90.00	
8,000.00	800.00	400.00	105.60	98.40	28.80	25.60	19.20	16.00	16.00	16.00	9.60	80.00	
7,000.00	700.00	350.00	92.40	85.20	25.20	22.40	16.80	14.00	14.00	14.00	8.40	70.00	
6,000.00	600.00	300.00	79.20	74.40	21.60	19.20	14.40	12.00	12.00	12.00	7.20	60.00	
5,000.00	500.00	250.00	66.00	62.00	18.00	16.00	12.00	10.00	10.00	10.00	6.00	50.00	
4,000.00	400.00	200.00	52.80	49.60	14.40	12.80	9.60	8.00	8.00	8.00	4.80	40.00	
3,000.00	300.00	150.00	39.60	37.20	10.80	9.60	7.20	6.00	6.00	6.00	3.60	30.00	
2,000.00	200.00	100.00	26.40	24.80	7.20	6.40	4.80	4.00	4.00	4.00	2.40	20.00	
1,500.00	150.00	75.00	19.80	18.88	5.28	4.64	3.36	2.88	2.40	2.40	1.44	15.00	
1,000.00	100.00	50.00	13.20	12.40	3.60	3.20	2.40	2.00	2.00	2.00	1.20	10.00	
900.00	90.00	45.00	11.88	11.16	3.24	2.88	2.16	1.80	1.80	1.80	1.08	9.00	
800.00	80.00	40.00	10.56	9.92	2.88	2.56	1.92	1.60	1.60	1.60	.96	8.00	
700.00	70.00	35.00	9.24	8.68	2.52	2.24	1.68	1.40	1.40	1.40	.84	7.00	
600.00	60.00	30.00	7.92	7.44	2.16	1.92	1.44	1.20	1.20	1.20	.72	6.00	
500.00	50.00	25.00	6.60	6.30	1.80	1.60	1.20	1.00	1.00	1.00	.60	5.00	
400.00	40.00	20.00	5.28	4.96	1.44	1.28	.96	.80	.80	.80	.48	4.00	
300.00	30.00	15.00	3.96	3.72	1.08	.96	.72	.60	.60	.60	.36	3.00	
200.00	20.00	10.00	2.64	2.52	.72	.64	.48	.40	.40	.40	.24	2.00	
150.00	15.00	7.50	1.92	1.85	.54	.48	.36	.30	.30	.30	.18	1.50	

The arrangement of the table is as follows: 50 per cent. to local church work, including city missions, etc.; 40 per cent. to the Church Boards in the proportions of the Assembly's schedule for undesignated gifts; and 10 per cent. to miscellaneous and interdenominational work, such as Bible and Tract Societies, G. A., Temperance work, etc.

The principles of Christian stewardship are clearly brought out in II Cor. 8:1-12, and 9:1-7, and kindred passages. We simply use the tenth as a basis because it is generally conceded to be a suitable minimum proportion for the Christian dispensation.

To this table an *Excess Column* should be added, to contain gifts and offerings, above the tenth, derived from surplus income or prompted by special circumstances. From this column we look for princely gifts to universities, colleges, seminaries, hospitals, etc., and an enlargement of the Great Christian Charities at home and abroad.

to give to each of the schemes of his church, with the usual elbow-room for individual preference.

THE MIDDLE CLASS.

If the great middle class, which constitutes so large a proportion of the Christian church, could be brought to devote a tenth of its income religiously to charitable and religious work the church would be under the necessity of looking up investments for the Lord's money, instead of racking its brains to make ends meet and keep from retrenching instead of advancing in the work. We would have no neglected city districts or lapsed masses at home, and no unevangelized millions abroad.

THE WEALTHY CLASS.

If our wealthy members would but give in proportion to their means it would revolutionize the work of the church, and the greatest blessing of all would be to the givers themselves. We think the time has come when this craze for mere accumulation of substance at the expense of the life and work of the church, to say nothing of the spiritual peril of the individual, should receive more attention from the pulpit and the Christian press. Unfaithfulness in Christian stewardship should have more of the search-light of God's truth thrown upon it.

Men of large means and meager gifts, in good and regular standing in the church, often church officers at that, should be kindly informed of their privileges and duties and, if need be, faithfully dealt with. If a brother has been systematically robbing God of tithes and offerings for years, and diverting the Lord's money into other channels, there is something radically wrong with

his relationship to Christ. The fact is many of our church members are gradually drifting into what is known as

“THE AMERICAN CIRCLE.”

We want money to buy land, to raise corn, to feed hogs; to make *more* money to buy *more* land to raise *more* corn to feed *more* hogs, etc. And thus the life is spent with no higher aim than mere bulk in material substance instead of rising to the honor, joy and privilege of being associated with Christ in the extension of his kingdom, and turning gold into precious souls, jewels that will shine for ever in our Redeemer's crown, thus bringing the highest glory to God, and the greatest possible good to our fellow-men. Can there be any higher object in life than this?

The following from Philip D. Armour is suggestive and to the point:

“A man should do good while he lives. Wills are easily broken and set aside. The Armour Flats were built to yield a yearly revenue to the mission. There is an endowed work that cannot be altered by death or by misunderstandings among trustees, or by bickerings of any kind. Besides, a man can do something to carry out his ideas while he lives, but he cannot do so after he is in his grave.”

OUR VAST RESOURCES.

Chambers' Journal compares the fortunes of England and America in an article of recent date. We quote a few of the larger American fortunes.

One valued at	\$150,000,000
Five "	100,000,000
One "	70,000,000
Two "	60,000,000
Six "	50,000,000
Six "	40,000,000
Four "	35,000,000
Thirteen "	30,000,000
Ten "	25,000,000
Four "	22,000,000
Fifty "	10,000,000

A GRAND RESPONSE.

Now and then a great occasion calls forth the responsive beneficence of the Church. Such was the union of the Old and New School branches of the Presbyterian Church in 1871. It was then proposed to raise a memorial thank-offering of \$5,000,000. We present the official figures of this *thank-offering* :

New Church Buildings	\$3,236,475 61
Manse	683,884 05
Repair and Enlargement	733,707 60
Payment of Debts	1,083,478 72
Permanent Institutions in Foreign	
Lands	93,509 96
Institutions of Learning	1,405,548 66
Special Gifts to Boards	60,340 40
Hospitals	48,665 35
Relief and Sustentation	41,150 46
Presbyterian House	46,882 37
Amounts not specified by Churches	
reporting them	162,681 10
Expenses of Committee	11,175 63
Total	<u>\$7,607,499 91</u>

It was found that during the same year two million dollars additional had been contributed to the same objects, making a total in round numbers of ten million dollars. Truly the liberality of our fathers puts us to shame.

A proportionate offering from the same body this year, based on increased membership alone, without any reference to increase of wealth, would amount to about thirty million of dollars. A similar offering from the whole Evangelical Church in the United States would approximate fifty million dollars.

THE PROBLEM AND ITS SOLUTION.

Let us now briefly consider this problem of church finance with a view to its practical solution.

In doing so we select one of our leading denominations—what is true of one is relatively true of all.

We select the Presbyterian Church North, as it is believed that body has given considerable attention to this subject; and its liberality may be considered fully up to the average in the denominational sisterhood.

THE CHURCH TITHE.

The Rev. Dr. D. S. Gregory is quoted as placing the tithe of the Protestant Church of America at five hundred million dollars. Other estimates place it at a somewhat higher figure. We shall assume Dr. Gregory's estimate to be sufficiently correct for our present purpose. We shall also assume the Presbyterian share of this tithe to be one hundred million dollars, or one-fifth of the whole, and proceed to compare the amount with the gifts of that body last year, as reported in the minutes of its General Assembly. There are doubtless

many other unreported gifts of benevolence made by individuals the amount of which cannot well be estimated, but we believe the Presbyterian share of the tithe as quoted above is underestimated enough to offset this.

GIFTS AND TITHE COMPARED.

	Total Receipts of the Presbyterian Church as reported in the Assembly's Minutes. 1894.	The \$100,000,000 Tithe divided in the proportions of the table on giving.
Local Work, including City Missions	\$10,300,761	\$50,000,000
Foreign Missions .	745,794	13,200,000
Home Missions .	977,823,	12,400,000
Ministerial Relief .	94,446	3,600,000
Church Erection .	172,752	3,200,000
Aid to Colleges .	185,676	2,400,000
Freedmen . . .	105,743	2,000,000
Education . . .	107,134	2,000,000
S. S. Work . . .	131,325	1,200,000
Miscellaneous . .	1,025,695	10,000,000
Sustentation .	80,258	
General Assembly .	84,740	
	<hr/> \$14,012,127	<hr/> \$100,000,000

Chicago Presbytery contributed last year a total of \$493,610. This was 3½ per cent. of the total contributions of the whole church. We therefore *approximate* its share of the tithe at \$3,500,000, or 3½ per cent. of the \$100,000,000. The same rule may be applied to other presbyteries, especially our wealthier presbyteries.

Let us now compare this tithe of \$3,500,000 with the gifts of Chicago Presbytery, 1893-4:

	Gifts to all purposes.	Tithe (or 3½ per cent. of \$100,000,000).
Home Missions . . .	\$48,259	\$434,000
Foreign " . . .	31,197	462,000
Education . . .	4,610	70,000
Sunday-school Work . . .	7,047	42,000
Church Erection . . .	13,684	112,000
Ministerial Relief . . .	3,277	126,000
Freedmen . . .	3,992	70,000
Colleges . . .	13,910	84,000
Congregational . . .	313,250	1,750,000
Miscellaneous . . .	54,384	350,000
	<hr/>	<hr/>
	\$493,610	\$3,500,000

In determining the tithe-share of each church or congregation we follow the ratio of its contributions to the total contributions of its Presbytery. One of the leading congregations in this Presbytery contributed last year a total of 10½ per cent. of the whole Presbytery. We therefore approximate its share of the tithe at \$358,750, that amount being 10½ per cent. of \$3,500,000. The figures are as follows:

	Total Gifts of a leading Presb. Church in Chicago.	Tithe-share of the same Church, or 10½ per cent of Presb. tithe.
Home Missions . . .	\$10,281	\$44,485
Foreign " . . .	4,284	47,355
Education . . .	875	7,175
Sunday-school Work . . .	2,451	4,305
Church Erection . . .	3,796	11,480
Ministerial Relief . . .	437	12,915
Freedmen . . .	303	7,175
Colleges . . .	320	8,614
Sustentation . . .	200	—
Congregational . . .	19,008	179,371
Miscellaneous . . .	8,750	35,875
	<hr/>	<hr/>
	\$50,705	\$358,750

When we come to other city presbyteries we find them very similar.

New York Presbytery last year contributed \$912,639. This was 6½ per cent. of the total contributions of the whole church. Its tithe-share would, therefore, be \$6,500,000. *Congregations*: In selecting a leading church in that Presbytery we find its gifts amount to \$234,276. This is 25.68 per cent. of the total gifts of its Presbytery. We therefore approximate its tithe-share at \$1,669,200, that being 25.68 per cent. of \$6,500,000.

If these estimates are approximately correct they show that this denomination, which is considered above the average of Christian beneficence, gives only the seventh of its tithe, or less than 1½ per cent. of its income, to charitable and Christian work.

Just think of it. It takes an average of seven of the best of us, in this missionary age of unparalleled opportunity and consequent responsibility, to equal the giving of one consistent Jew living under the light and limitations of the Old Testament dispensation.

COMITY AND COÖPERATION
IN MISSIONS.

COÖPERATION IN FOREIGN MISSIONS.

BY REV. GEORGE WM. KNOX, D. D.

THE Congress of Missions naturally follows the Parliament of Religions in Chicago's miniature reproduction of the nations of the earth and the glory of them. On the world's wide platform Parliament and Congress are ever in session and the foreign missionary is an active participant in both.

To some ardent Christians the Parliament has seemed a mistake, threatening to the cause of missions and to Christianity itself. To them our religion is so sacred, so divine, so exclusive, that its followers may not meet the representatives of other faiths in friendly and equal discussion. The temple must not be trodden by gentile feet. But the foreign missionary dissents, for by the necessity of his calling he must say, "Come, let us reason together;" and must rejoice to leave the synagogue's enclosure and meet the philosophers of the Epicureans and Stoics in the market-place and on Mars' Hill. Without any special privilege we encounter claims to traditional authority, peculiar sanctity, priestly arrogance and divine exclusiveness. In the Spirit and the inherent power of truth must we trust for victory.

Doubtless the non-Christian faiths have been represented at their best. The good has been emphasized and the evil minimized, and the net impression has differed from that produced by a diligent

reading of ordinary missionary literature. And so the question comes: If this eastern philosophy is so profound, if its ethic is so exalted and its provision for the religious nature so satisfying, why should we continue to send our missionaries at such great expense of life and money? But again the missionary dissents. No doubt he has seen these foreign faiths at their worst, but he must meet them at their best. Not by a destructive criticism will he win his cause, not by an insistence upon excrescences and blemishes. He rejoices in every proof that God hath not left himself without witness, but that the Light of the World has shone forth to every man. It is to this light that the missionary appeals as he would lead men to Him who is incarnate truth. It is an inexperienced view of missions that sees their need chiefly in the external degradation of heathenism; and it is a doubting and unreal view of Christianity that can see its truth only on the background of complete and hopeless error. Grant the advocates of other faiths all the excellences they can fairly claim and yet we know them as dimly groping after God, if haply they may find him, while in Christ God comes to us in the brightness of his glory and the express image of himself.

The Parliament of Religions shows something of the depth of this great work. We have been too much engrossed by its depth perhaps, the thought of the multitude of the nations, and the tumult of their strange voices and tongues. The dense masses of eastern cities, the vast populations that fill Asia and Africa, the few who break the bread of life and seek to feed so many, the stupendous exertions needed if the gospel is to be preached in our generation, all this overwhelms

the imagination and seems to indicate the true measure of our task. But geography and arithmetic, however accurate, however enlivened by oratorical imagination, can never indicate aright the greatness of the work. That greatness is to be measured not only in its extent but by its intensity. It is not the proclamation of a verbal command nor of a set formula, it is not the repetition of any creed, however excellent, but it is the setting forth of the excellency of Jesus Christ so that it shall be not a murmur of an unknown tongue in the ear, but the power of God and the wisdom of God unto salvation.

Understanding its task, that the church shall faithfully perform it will be the final demonstration that it is of God. Only by such victory can the church prove that its Head and Lord is the divine Saviour of the World. This is the "apology" that will convince. Even the present effort is among the clearest evidences of the grace and power of the indwelling Christ. It is easy, I know, to belittle the effort that the church now makes; to show how small a proportion of its ministry goes to the foreign field and how insignificant are the gifts of Christendom compared with its expenditure for useless luxuries, and how far short we all come of the divine standard given by our Lord. But is there not something on the other side? May we not wonder, rightly, that the church is as faithful as it is to its great commission; that it gives its sons and daughters by thousands and its treasures by millions for a work so ideal, so remote, so of the unseen, so wholly of faith, and that it perseveres in its attempt in the face of all obstacles, discouragements, and the lapse of years and generations? In nothing else does the church so clearly

show that it is not of this world, and in nothing else is its faithfulness so tried.

If we thus view the greatness of the work and the greatness of the Church's effort we further wonder that the Church still so merits its Lord's rebuke; that the children of light are still less wise than the children of the world. In no other department of Christian endeavor is there greater need for the highest practical wisdom, and, in some respects, in none other is so little displayed. Here most strikingly is shown how inadequate is our ecclesiastical polity, of other ages and for other aims, for the work that we attempt to do.

THE NEED FOR COÖPERATION.

Surely the need for coöperation is too apparent for argument. The two-fold greatness of the task, its wide extent and its inherent difficulty, demand that every resource be husbanded and every effort wisely directed and of utmost efficiency. Mistakes and waste are as costly as in the movements of armies on the battle-field.

The field's wide extent demands that every man be so stationed that he support his fellow laborers and that he may be sustained and not impeded by his brethren. The difficulty of the task demands that every man be chosen for his special place and that no man shall be given double work, nor perform the functions of differing and inharmonious professions. When the place has been chosen with all care the man must be chosen for the place. Unless the highest Christian statesmanship is given to this problem the very increase in the missionary forces will add to the general inefficiency. It is due to the church which gives so liberally, it is due

to the men whom we seek to reach, it is due to Him who died for the salvation of the world, that there be no waste.

THE PRESENT DISORGANIZATION AND CONFUSION.

As the differing divisions of the Church militant engage in this warfare so does the disorganization become apparent and the confusion increase. A generation ago coöperation was not so necessary. The Church was only engaged in examining the ground. It was laying its plans and studying the situation. It was not even a reconnoissance in force. Here and there were tiny groups of men making tentative beginnings. But already the situation has changed as the Church's enthusiasm rises year by year. Already each denomination sends out its detachment, and a want of missionary zeal comes to be felt a want of love to Christ.

Some of the denominations have large representations and some are yet content with here and there a man. Some manifest a good measure of practical wisdom in planning their campaigns, others carry on a guerilla warfare with little clear or settled aim, but all suffer from the want of a general and effective organization of the whole.

The denominations have been likened to the different divisions of an army, but in the foreign field they are like men in the enemy's country with each division under its own and separate command: with particular regiments, companies and even squads doing every one what is right in its own eyes, or in the eyes of civilians commanding it from the rear, thousands of miles away. Of course the parts interfere, get in the way, get tangled up and fire back and forth among themselves.

AN ILLUSTRATION FROM JAPAN.

Japan affords peculiar advantages for the study of the philosophy of missions, so much has been crowded into such limited time and space. It is a striking illustration of the prevailing disorganization.

When a few years ago Japan suddenly underwent a change, and from the most discouraging of mission fields became at a bound the most promising, every denomination seized the opportunity for itself. It was soon confusion worse confounded. It was a triumphant display of the forces of disintegration and the confusion of Protestantism. The world looked on in amused disgust. Is this an overstatement? I would it were an overstatement. But in Japan we have Presbyterians, North, South, United and Cumberland; Reformed (Dutch), and Reformed (German); Methodist Episcopal North, South, Methodist Canadian; Baptists American North, South, and English; Christians of two distinctions and pronunciations; Congregationalists; Plymouth Brethren; Friends; Lutherans; German Evangelicals; Universalists; Unitarians; and I know not what other names and fragments. It is vain to call this an army advancing to the attack. It is a mob.

Doubtless every earnest man of godly life and sincere purpose accomplishes a certain work wherever placed; but is there no need for missionary labor elsewhere that we must have in Tokyo four schools for boys, the faculty of any one ample for the students of them all? and five or more theological schools, though none is crowded? Are we wise as serpents as we thus seek to win the world for Christ? Do not our enemies well think us as harmless as doves?

UNION AND COÖPERATION ON THE FIELD.

The evil effects of the disorganization of Protestantism have been overcome to some extent by union on the field. In Japan in the beginning an effort was made to unite all Protestants in one organization. The creed proposed was elementary and the polity simple; but the project was not successful and came to naught. Indeed, the problem was not solved, and the difficulties being evaded instead of conquered, the immediate result was still greater disintegration.

A little later, 1876-7, a second and less ambitious attempt was made; this time with success. The different Presbyterian and Reformed bodies came together, and now six denominations unite in aiding the "Church of Christ in Japan." At a later date the Episcopal bodies followed the example and organized the "Holy Church of Japan." These churches show that union on the field, of bodies of like faith and polity, is feasible when the denominational authorities at home are ready to sustain their missionaries, and when the organization of the native church forms a natural centre for differing societies. Even some divergence in doctrine and minor differences in polity form no serious obstacle, and the result is at once beneficial to the native church and to the missionary boards. It is beneficial to the church because the united force gives more extended and more efficient aid than a single board can usually afford; and it is beneficial to the boards, since organizations that can employ few men may still effectively participate in an exhilarating and successful work.

But such union effort finds its limit. Sometimes

the limit is the veto by the societies at home, as when Methodist union was forbidden though the missionaries had agreed and plans were complete.

Sometimes difficulties arise upon the field, as when the union of Presbyterians and Congregationalists was defeated by the adverse action of a party in the native church. In any case wide differences of doctrine and polity cannot be overcome readily, nor can missionaries go far in advance of sentiment at home. At the very best there are natural boundaries that cannot be passed, and complete uniformity must remain a dream.

Something can be done by coöperation without union organization in some fields. Where there are natural differences of geography or race missionaries can agree to respect each other's territories, but as the native church grows strong its operations cannot be confined within artificial limits. Reasons that compel separate organizations will inevitably compel extension throughout homogeneous peoples and territories. At best such coöperation will be tentative and temporary.

MISSIONARY FEDERATION.

For a true solution we must turn from the foreign field to the church at home; and, while denominational distinctions are there maintained, from unity of polity and creed to federation.

The basis of federation is in four facts: 1. The greatness of the work. 2. That almost any form of Christianity is better than heathenism. 3. That no society is competent to do all the work. 4. That our present methods entail inconveniences and difficulties which may be avoided by a better way. We need not wait until we are convinced that other denominations

are our equals in excellence of doctrine, in organization, or even in divine authority.

I shall not dwell further on the greatness of the work, and for the second point have only two remarks to make; namely, doubtless some line must be drawn, since coöperation is impossible between bodies that call themselves Christian but which deny to each other, or one denies to the other, the right to the name. Presbyterians and Unitarians could not enter a common council for the advancement of the church, nor could Plymouth Brethren unite with any one. But, second, the great evangelical bodies which acknowledge each other's worthiness need not wait until the day when all can join, but may secure at once a missionary unity in diversity.

No society, however great, is equal to the whole task. We may fairly say, no society is equal to the task it has already begun. The great societies have as much to gain from federation as the small. How many mission stations are adequately equipped? How many societies really work efficiently the fields they occupy? There are great societies whose enterprise would be vastly furthered could they disband half or more of their missions, and concentrate their energies upon the rest. They would render a greater advantage to the cause of Christ and hasten the Christianizing of the world should they attempt less. A great society that half equips a multitude of stations puts itself, as far as any one is concerned, on a par with the weak boards that are unable, alone, to work a single field. Missions in five or six lands at most is all that the resources of the strongest society can sustain. It is the want of a clear perception of the greatness of the work, joined to

an out-lived theory that a denomination is the true and only church, that leads to an effort so disproportioned to the task, to the attempt to do so much in so many places, and the consequent failure to do anything sufficiently and well.

The pressure of the work, its growth, its increasing demands for men and money, must teach us that every weight should be cast aside and the method adopted that shall entail a minimum of inconvenience and difficulty.

Federation leaves each denomination free to follow the lines of its own development, for there is no interference with polity, creed, or form of worship. Federation leaves each denomination free to propagate itself on foreign soil, for it does not propose hybrid organizations on foreign soil, sinking all differences in a confused and motley unity. Federation not only respects the rights of the denomination as the Federal Union respects the rights of the States, but it aids each denomination in its foreign work as it adds to the efficiency of all. It only checks interference, wasteful duplication of agencies, and the too great extension of particular societies into fields they have not power to work.

A MISSIONARY SENATE.

Missionary Federation must have an organ, a Missionary Senate, with definite but limited powers. It should study the world-wide field and learn the needs of every part. It should study the forces of the church and seek to adjust them to the need. It should find fields wide enough and diverse enough to tax the energies of the strongest societies, and other fields adapted to the strength of the smaller and feebler bod-

ies. It should partition the world, and use the wisest economy, that nothing be wasted and that no field be overlooked. It will be the friendly critic of all, and will suggest improvements to each from the experience of all. It will be a missionary exchange and club, the means of mutual information, and the organ of common plans. It will break down the walls of separation that now isolate the societies, and will make each debtor to the whole. It will be prompt to prevent intrusion into occupied fields, and prompt to show that an occupied field is a cultivated field, and that no society may preempt land in the Lord's vineyard for speculation or a vain show.

OBSTACLES TO FEDERATION.

The chief obstacle to federation is not of doctrine. Even we who differ at home magnify our agreement abroad; and rightly, for in the new environment we face the same opponents and preach the same gospel. When the one, personal, Creator God is not known; when pantheism is the philosophy of the schools and fatalism the practical philosophy of life; when the doctrine of a future life has been distorted into a materialistic and baseless dream of physical pain or bliss, or has been dismissed as an obstacle to virtue and unworthy thinking men; when the Bible has as its rivals the Sacred Books of the East, strong in their traditional position; when our Lord appears as one of the group of sages, of like nature with Gautama and Confucius—the Christian missionary has no time or heart for the niceties of our theological schools of thought, and neither time nor strength to antagonize men who are agreed on the great essentials of the faith. Missiona-

ries of widely differing ecclesiastical name and lineage use the same arguments, teach the same doctrines, and proclaim the same Saviour-Lord.

The obstacles to federation are not things essential. They are in the inertia of societies and denominations ; in the press of details that give secretaries little time for aught beyond the work of every day ; in the press of affairs, forcing Christians to give foreign missions only the time used in listening to an annual sermon or an occasional address ; in the natural limitations of knowledge and interest to the work of one's own society ; in a failure to comprehend the greatness of the work, the disadvantages of our present methods, and the imperative need for reorganization. A narrow sectarianism may, perhaps, in some cases still forbid alliance in the name of Christ ; but this obstacle cannot be strong, if we credit the reports of congresses and conventions and the testimony of the increasing number of church leaders who demand the better way.

Has not the time to act fully come ? Is there not some branch of Christ's church or some great society devoted to the extension of the Kingdom that will lead, asking its fellow-workers to unite with it in confederated effort for the speedy evangelization of the world ? All things are ready, and the movement waits for its leader. Our differences, we say, are superficial, and our underlying unity strong. Let us believe our own words and act upon them. Let us show men that we are not enemies, but friends. May we fulfil our Lord's high-priestly prayer and be one—one with each other, one with him—for the salvation of the world.

*COÖPERATION APPLIED; PRACTICAL
METHODS.*

BY REV. EDWIN M. BLISS.

COÖPERATION is working together to one end, combining for a certain purpose.

Coöperation in mission work is, distinctively, the working together of the different branches of the Christian Church, first, to supply the preaching of the gospel to those who are without it, and second, to build up weak churches and communities into strong ones.

The immediate subject before us is the practical application of this principle to the work we are considering. As to the need or advantage of it there is general agreement. The meetings that have been held during this month bear eloquent testimony to the immensity of the work before the churches, and to the fact that if that work is to be accomplished every available means must be utilized to the fullest possible degree.

Notice also that the subject is *practical* methods, not ideal methods. In a very true sense no methods are thoroughly practical, certainly in Christian work, that do not conform to the ideal at least in some measure. Yet it is not less true here than elsewhere, if we cannot do as we would we must do what we can. If we cannot attain to the completest coöperation we still can attain to a good degree of it.

In this connection it is interesting to note the advance that is indicated by the use of the term. A few

years ago the great word in speaking of the relations of the missionary societies to each other was comity.

Comity is but a form of courtesy: I will not interfere with you and shall expect that you will not interfere with me. It almost necessitated separate fields, separate developments, separate results. Coöperation is something far more than this. It recognizes that each different body has a place, and can do a work, which is an essential part of the best success of all.

It is well that this topic furnishes the connecting link between the home and the foreign fields, for the two are more and more inseparably intertwined, and any principle that belongs to the one inevitably operates upon the others.

In the first place, then, let us look for a moment at what is already being done. This is no new subject. In one form or another it has drawn the attention of the most eminent workers in every church for many years. We should have the benefit of their experience, confident that practical results will be best secured along the lines which have already been found to give at least a measure of success.

In the field of home missions two events stand out very prominently: first, the action of the Home Missionary Societies of the Congregational, Presbyterian and Reformed Churches, and, second, the Interdenominational Commission of the State of Maine.

The action of the Home Missionary Societies was taken immediately as the result of action by the General Assembly of the Presbyterian Church calling for conference between the officers of the Boards, and including three recommendations, the chief of which was that the rules of each Board already formulated, for-

bidding improper interference with existing organizations, multiplying churches from sectarian considerations, or planting churches in fields already fully occupied or properly cared for by other denominations, should be emphasized as of universal application. The others arranged for reference of disputed cases to committees.

The Interdenominational Commission on church work in the State of Maine owed its existence to the intensity of belief of some individuals, notably President Hyde of Bowdoin College, that only in some such way could the appalling facts of destitution and weakness in the remoter sections be met.

The constitution of this Commission states that its object is to promote coöperation in the organization and maintenance of the churches in Maine; to prevent waste of resources and effort in the smaller towns; and to stimulate missionary work in destitute regions.

Its membership consists of three delegates each from the Baptist, Christian, Congregational and Free Baptist denominations, and of two members each from the Maine and East Maine Conferences of the Methodist Episcopal Church, elected by their respective bodies.

There is an executive committee, consisting of one member from each denomination, together with the president and secretary, whose duty it is to consider questions of comity which may be referred to them and to make recommendations in behalf of the committee.

There are also arrangements for annual and special meetings and a committee to gather statistics concerning the needs of rural districts in the State.

The Commission at a meeting held in December, 1892, took the following action :

“ Recognizing the evident desire of the evangelical denominations of Maine to do more efficient work for our common Lord, and believing that the Holy Spirit is moving Christians toward practical coöperation, we rejoice in the progress already made in this direction, and desire to re-affirm our conviction as follows :

“ That church extension into destitute communities should be conducted, as far as practicable, according to the following considerations :

“ 1. No community in which any denomination has legitimate claims should be entered by another denomination, through its official agencies, without conference with the denomination or denominations having claims.

“ 2. A feeble church should be revived, if possible, rather than a new one established to become a rival.

“ 3. The preferences of a community should always be regarded by the denomination committees, missionary agents and individual workers.

“ 4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

“ 5. In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference.

“ 6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should

be defined permanent abandonment when a church has had no preaching and held no meetings for an entire year or more.

"7. All questions of interpretation of the foregoing statements and all cases of friction between denominations or churches of different denominations should be referred to the commission through its executive committee."

It is too soon to chronicle great results from this agreement. That it will work without friction or entirely satisfactorily, at any rate for some time to come, is probably not to be expected. That it has accomplished much is, however, unquestioned, and for our purpose it is invaluable as indicating the way in which this great principal of coöperation is to be applied to the work facing the churches in our own land.

If we turn now to the foreign work, two events attract particular notice: the great Conference in London in 1888, following on several others, and especially the interdenominational Conference of foreign missionary Boards and Societies in the United States and Canada held in New York city in January, 1893. The former was called for the general discussion of similar topics by officers of the different Boards, that they might, "if possible, draw near to each other in real coöperation in their common work."

The London Conference included representatives from almost every evangelical missionary society of this country, Great Britain and Continental Europe. In New York were gathered the officers of twenty-three societies, representing eighteen different denominations and five interdenominational societies.

No special plan was formulated by either, and any-

thing like a summary of the topics even is beyond our limits to-night. They will, however, well repay any one who can look them over and study them carefully. In general they correspond with the suggestion in regard to the home work, enlarging upon that, however, inasmuch as foreign work includes many departments which in this country are hardly a part of home missions.

Looking now at the net result of these different discussions, we shall find that they may be classed under four heads :

1. Fields unoccupied.
2. Fields already occupied.
3. Lines of work common to the different denominations.
4. Lines of work belonging to each society yet which can hardly be called common.

I. UNOCCUPIED FIELDS.

How may the principle of coöperation be applied to them ? By having regard, first, to the nature of the community itself, second, to the ability of the societies interested to care for it. Other things being equal, it is evident that in this country a community predominantly Baptist should be cared for by the Baptists ; Presbyterian by the Presbyterians, and so on. In accordance with this principle a Presbyterian superintendent, finding a village where there were a number of Baptists and only a few of his own denomination, refused to take them under his own care, even though they unanimously requested it—saying that they had applied to the Baptist Home Missionary Society and been refused—but used all his influence, and successfully, to get them

a Baptist preacher. So, too, a church has been advised to connect itself with another denomination because such change would secure for it the support and help of neighboring sister churches, while those of its own form of creed or worship were too far distant effectually to fellowship it. On the foreign field the race and language of the community itself are the prime considerations. New work among the Nestorians has been properly taken up by the Presbyterian Board, even though within the geographical limits claimed by the American Board. Those who have already shown marked success among the Karens of Burma or the Sweepers of India are naturally the best qualified to extend work among them, even if other denominations be somewhat nearer.

On the other hand, this should not be an unvarying rule. No society has any right to undertake work that it has not a fair prospect of being able to carry on; and simply because it happens to be better fitted in some respects for occupying a certain field it should not occupy it to the exclusion of others, provided those others are able to occupy it more thoroughly. One of the most successful missionaries in Japan, thoroughly loyal to his own board and its work, has said that in his judgment it was of doubtful wisdom for the Presbyterian and Methodist Boards to enter Korea at a time when several new societies representing smaller denominations were rushing into Japan. The true principle of coöperation would have suggested that the new brethren be urged to take up the new work, especially as the older societies were already overburdened.

2. FIELDS ALREADY OCCUPIED.

With regard to such the law of comity is very plain : no denominational society has any right to enter into any field already occupied by another, to the detriment of its work. If the question be raised as to what constitutes such detriment, the answer in general is, anything that divides or weakens existing churches or deprives them of the means for a natural growth. When a home missionary society has entered a village, gathered a community, and is building up a self-supporting church, it is a breach of comity for another society to come in, because it has a few supporters, and making them a nucleus build up another church, which not only draws from the one already established but draws also from the outside community the element on which its predecessor must rely to develop its own strength. So, too, on the foreign field. When a society has, perhaps after years of labor and heavy expenditure, it may be of life as well as money, built up a native church before which there is the prospect of success, it is a breach of comity for another society to come in and either filch from its fruits or hamper its growth. This is so plain that the statement is all that is needed.

The case is not always, however, so clear. There are fields too large for any one society to fill entirely without an unwise concentration of its effort, and not infrequently it is the case that a field to all appearance well supplied contains elements to which the existing means are not well adapted. Thus large cities, both at home and abroad, are generally acknowledged to be common ground, and the movements of immigration

bring about new conditions which necessitate readjustments. In such cases there is opportunity for the exercise of a cordial coöperation in the fullest sense of the term. One instance will suffice both to illustrate and enforce the method.

New England has been predominantly Congregational, and the Connecticut valley especially so. In the city of Holyoke, Mass., the Congregational churches found themselves called upon to meet the spiritual needs of a number of Scotch Presbyterians gathered in the mills, who did not readily assimilate with the existing community. Believing that others could work among these people to better advantage than they, they united in sending a cordial invitation to the Presbyterian Board of Home Missions to send a Westminister divine up the Connecticut, and subscribed seven thousand dollars to build a Presbyterian church.

On the foreign field the opportunities for the exercise of this method of coöperation are exceedingly numerous, more so as yet than the illustrations of its adoption. More than one field well known to the churches at home could be cited where the occupying Board does not, and cannot, nearly meet the wants of the field, and yet takes no steps to secure assistance. Others perhaps hold aloof, either unwilling to come in apparent conflict with a sister society, or judging that if the field is not filled it is because the work does not give promise for results.

Although it seems at times as if every branch of the church is fully enlisted, in truth it is not so. There are many societies as yet doing by no means all that they might do. Sometimes they hesitate about entering a new or untried field. A larger, older society

might well invite such a one to join with it in developing a work greater than it can well carry alone.

So the London Missionary Society welcomed the Society of Friends to Madagascar. The resulting advantage can scarcely be estimated to the church in stimulating its missionary activity, to the field itself—bringing opportunities to those who otherwise would scarcely receive them—and perhaps not least to the inviting society. A junior partner often brings to an old established house an element which it sorely needs.

This method is capable of very varied application which we can only suggest.

3. The third method to which I wish to call attention is that offered by the various lines of work which the denominations have in common and in which the denominational differences are either absent or less strongly marked. The chief of these are education, publication, and, especially on the foreign fields, the translation and distribution of the Scriptures. Into the vexed question as to the relation of education to missionary work it is not necessary to enter here. It is sufficient to say that none even of those who oppose what they consider ultra-educational methods fail to recognize the absolute necessity in every mission field of a system of education which shall, first, enable the children of Christian communities to read and understand the Scriptures and religious books and hold an even pace in general knowledge with the students in non-Christian schools; second, to fit a select number for the position of teachers and preachers.

With the former we have not so much concern as with the latter, inasmuch as in this country primary education is supplied by the public schools, and in the

foreign field to an increasing extent by the native communities, while the means for higher education must chiefly be furnished by the churches. Under existing methods each denomination furnishes its own, with the result that we have Congregational, Baptist, Presbyterian and Methodist colleges throughout the West and in all the great mission fields of the East. Wherever the different societies come into close contact it is inevitable that there should be either waste from the multiplication of institutions or friction from the demand by one society for persons educated by another. In Japan this is in a degree avoided by the union of the different Presbyterian and Reformed bodies, but it still holds true in regard to others; and in China and India the difficulty is most marked. Surely there is here an opportunity for coöperation of the fullest type. Making due allowance for distance and varying dialects, one college or academy should be some way provided for by a proportionate sharing of the expense. It is not right that, as not infrequently happens, men educated at considerable expense by one Board should be appropriated by another at no cost of labor or money to itself. Not only might this difficulty be avoided by coöperative education, but it would be possible to secure a higher grade of instruction for the pupils.

Perhaps in some such way the vexed question as to the receipt of government grants by the mission schools in India might be met.

Similar to the question of education is that of publication. The furnishing of a Christian literature is one of the greatest problems of the day. As a matter of fact, the supply does not begin to equal the demand in any mission country in the world. The reason is partly the

lack of persons qualified to prepare the needed books who can be spared from what seem to be more pressing duties, partly the great cost of publication. It is true that independent societies, especially in India and China, are to a great degree meeting the demand in these fields, yet much more might be accomplished, there as well as elsewhere, by a system by which the different societies should have common Boards or Committees of Publication.

The translation and distribution of the Scriptures is perhaps the most marked instance of the successful carrying out of the principle of coöperation. Such versions as the Japanese, Chinese and Turkish could never have been made had not the great Bible Societies joined hands with the missionary societies in gathering the results of the ripest scholarship of Europe and America for the production of versions which are the wonder and admiration of the Christian world. So, too, the general distribution of the Scriptures would have been impossible but for these great coöperative societies.

4. Let us now look for a few moments at those lines of work which, although belonging to each society, can scarcely be said to be common ground. Such are the relations between societies and the native churches, pastors, students, etc. In one sense coöperation in these is impracticable, any more than two households can coöperate in the control of their internal affairs. In another, it is not only practicable but essential, in order to the avoidance of friction and the best success of all alike. The greatest practical problem before missions is not how to reach the unevangelized, but how to develop strong, self-supporting and

self-propagating native churches. Now if one mission follows one plan, and another close by follows another and a radically different one, it is inevitable that confusion and discord will result. If one society makes a rule that no church or distinct congregation shall be formed until a pastor is available and the people are ready not merely to pay a certain proportion of the salary but to agree to increase that proportion every year, while another society makes no such stipulation, but organizes any number of communicants and leaves the question of the pastor's support to take care of itself, it is evident that there will be dissatisfaction if not revolt. So, too, if two or more societies differ in regard to the grade of salaries paid to their pastors or other native agents, the one that pays the highest salaries will inevitably make trouble for its neighbors.

Another difficulty results from the coming to this country of persons partly educated at mission institutions on the field with a view to their employment there in mission work. It is the custom in every mission to select bright young men for special training for the position of preachers or teachers. Not infrequently these men, getting thus a taste of the higher education, imagine that they could be more useful if they could only learn a little more by coming to this country. Moreover, feeling the pressure of restricted circumstances and opportunities in their own land, they manage to secure a passage, and on arriving here apply at once to the Board with which the mission in which they have been educated is connected. These Boards manifestly cannot undertake to support them here or guarantee their return to their home. Finding America to be not all they had imagined, disappointed, discour-

aged, instead of setting to work to meet the situation as best they can, they are very apt to make overtures to other denominations, and very likely be taken up, their education carried further, and then the pressure is very strong for them to be sent back as full-fledged missionaries.

Into the full discussion of these three questions it is of course impossible to enter here. It is sufficient to say that all these as well as many other similar ones furnish excellent opportunities for the exercise of the principles not only of comity but of coöperation.

Comity would suggest to a mission, establishing itself in near proximity to another mission, carefully to examine its methods of work in regard to the native churches to see if they are such as may injure work already begun. Coöperation will suggest that, if the two can work along similar even if not uniform lines, it will not only avoid harm but gain positive advantage. With regard to native employés and students, whether on the field or in this country, comity would suggest the greatest care in the acceptance of refugees from another denomination, and coöperation will secure a solution of the problem involved which would be impossible for any one alone.

This enumeration is by no means complete. It serves merely as an indication of the lines along which this much-needed coöperation may be extended and the methods of its application.

The question now comes, What methods may be adopted to secure this application?

The first and most obvious is a better mutual acquaintance, on the part of missionaries and the Boards and the general public, as to the work of different soci-

eties; this to be secured by increased consultation and wider diffusion of missionary intelligence. I cannot cooperate with a man of whom I know nothing. It is essential that I have some clear understanding of him and his work, and there is no way by which that can be secured equal to sitting down and talking with him. I may read volumes about him, and feel as if I knew him, but when I sit down by his side, feel the touch of his hand, hear the tones of his voice, catch the gleam of his eye, I understand him as I never could otherwise. It is marvelous how, when Christian people get together and, actuated by a common influence, really seek to understand each other, the occasions for misunderstanding or separation disappear. When these three Boards of Home Missions met they found that all they had to do was to agree to do together what each was already doing separately. They had to frame no new plan or code of rules, simply to emphasize as of universal application the rules they already had. If the circle were to be enlarged, and include with the Presbyterian, Congregational and Reformed, the Baptist, Methodist, Episcopal and other Boards, would not the same thing hold true? It is worth trying. But, if faint or incredulous hearts shrink from so big an experience, let those nearest of kin come together, each in their sphere. Let the Presbyterian invite their brethren of the Southern, United Reformed, the Associate Reformed and other Boards, the Congregationalist the Free Baptists, the Reformed their German Brethren; let Baptists, Northern and Southern, Disciple and Christian connection, join hands; let Methodists, North and South, Wesleyan, Protestant, etc., form their conference, and so on. When these have gotten near to each other, found out

what their fellows are doing, they may discover that the chasms between the groups are not so wide but that they can at least talk across.

So, too, with regard to the foreign work. Let that interdenominational Conference of last winter be a regular thing, as regular as the ordinary meeting of the individual Boards. Perhaps it would bring too much of a tax upon the officers to have them annually: biennial and certainly triennial conferences are not too frequent. Here the Boards may well learn lessons from their missions. Conferences on the field itself have been numerous for many years and, as a result, with more difficult problems than any that face us at home, men of every form of Christian creed and worship have found in many fields at least a measure of coöperation, and would have found more had it not been for the pressure brought to bear on them by the churches at home.

Next to mutual consultation by the Boards themselves is a wider information on the part of the churches at large. There has been a marvelous advance in this respect. The stunted periodicals made up of a patchwork of missionary letters by men of no editorial experience have developed into magazines that vie with the secular monthlies in their effort to give the news of missions in attractive form. The weekly and daily press are recognizing the value of missionary news and giving a constantly increasing amount of space to it, and the list of missionary books grows so fast that it is almost impossible to keep pace with it. There remains, however, not a little to be done. The missionary monthlies, while justly giving greatest prominence to their own field and work, may well give more of at-

tention to those of other societies, and the same thing may be recommended to the denominational religious press. It is not necessary that this wider news be given in detail, a slight reference is often all that is needed to remind the readers that there are many branches of the church and that no one can claim any exclusive right in the great work.

Not less important, perhaps more so, than the knowledge of what is being done is the knowledge of what must be done. Probably few who have not given special attention to it have any conception of the general vagueness of idea, even absolute ignorance, on the part of the great mass of the people as to the real object of mission work. Especially is this true in regard to the foreign work. Societies are formed, funds are collected, missionaries sent to other lands, for what?

Two missionaries were once discussing their work. They seemed to have not a little difficulty in agreeing on methods, etc. At last one asked the other, "What are you here on the foreign field for?" "To preach the gospel" was the somewhat surprised answer. "What do you preach the gospel for?" "To convert men." "What do you convert men for?" "To save their souls." "What do you save their souls for?" The blank look not less than the silence indicated that the other had come to the end of his catechism, and the questioner had to give his own answer: "To develop in them the life of Christ, and thus to build up the kingdom of God on earth." Many seem to have but a very faint conception of what it means to *convert a nation*.

In few places do sadder thoughts come to the

Christian traveller and missionary than in those regions consecrated by the labors of the apostles and the early church fathers. Do you know one principal cause of the stagnation in spiritual life of those Oriental churches through so many centuries? They were swamped by converts. And that is just what some of our best and noblest missionaries in India are fearing to-day. As we have already said, let me repeat it, the greatest problem before the missionaries to-day is not how to reach the unevangelized, but how to develop a self-supporting, self-propagating native church. That means education, not merely spiritual and intellectual, but social and civil. The solution of this problem needs the best that all churches and classes can give; and just in proportion as this is realized will the demand for the practice of coöperation come. There is a certain advantage as well as disadvantage in the presence on a missionary field of different societies. It is easy for missions as well as churches to get into ruts and imagine that they are doing all they can and in the best way. Coöperative rivalry, "provoking one another unto love and good works" is helpful rather than harmful, but it requires the moving power of a realizing sense of the magnitude of the task and of the absolute need of mutual counsel and help.

Another method of securing coöperation between the different denominations engaged in missionary work is that of sinking their differences, or, perhaps better, of emphasizing their points of agreement. Mutual consultation or conference will amount to very little if the purpose or the practical outcome be to accentuate the points of dissimilarity. Men can never work together whose chief aim is to convert one another to

their own ways of thinking. If any man and any church claim a sole dispensation for the work of building up the kingdom of God they thereby put themselves outside of the possibility of coöperation with other men or churches. Instances of this are not wanting. It is probable, however, that such are not represented in this gathering. The churches of evangelical Christendom in the main accept, in principle, the rule of the apostle to do "nothing through faction or vain glory, but in lowliness of mind to count each better than himself," and are ready cordially to admit that their fellow churches have equal claim to honor and success in this great work with themselves. This being true they can well afford to make that admission practical by working together with them along such lines as they have in common.

Observe that this sinking of differences does not mean denial of one's own individuality or require the endorsement of opinions which one does not share. Probably the best instances of coöperative action in mission work are those with which this century of missions opened in this land, when Congregationalists, Presbyterians and Reformed joined hands in the American Board and the American Home Missionary Society, and at the present day the United Church of Japan, the Synod of Brazil, and the proposed union in Korea. In no one of these cases did or do Congregationalists cease to be Congregational or Presbyterians Presbyterian. When the Cumberland Presbyterians were invited to join in Japan with the churches from which they had separated in this country, there was no thought of asking them to deny in any degree the principles to which they had borne witness in the rich valley of

Tennessee. They simply were asked to cast in their lot in form with those with whom they were already one in spirit. Have they regretted that union? By no means. It must be remembered that the American Board and Home Missionary Society became practically denominational, instead of undenominational or interdenominational, not by reason of dissatisfaction on the part of those who withdrew to form their own Boards, but because it was felt that in that way the full energies of each different branch might be best developed. The same thing undoubtedly holds true to-day. Let each body of Christian workers do its best to bring out its full strength in whatever way it seems best, *but* on the field, in face of the great mass of unbelief, let there be no divided front. Just as each army corps has its own drill, as cavalry, infantry, artillery have each their own practice, yet in the battle move together as one, so let the hosts of the Church, actuated by one impulse, under one leadership, move forward together.

One leadership. Here, after all, is the secret. We may consult together day in and year out, may know each other and each other's plans and work to the full, be perfectly willing to waive our own peculiar ideas, but there can be no true coöperation which implies advance without the sense of one leadership. We sometimes wonder at the achievements of modern times, forgetful that the principles exemplified in these later halls of magic are the same as those taught in the hard-benched recitation-rooms of half a century ago. One of those principles was, that things that are equal to the same thing are equal to each other. Applied to *persons*, the same law might read: persons who work together with a third will work together with each other.

The apostle, deploring the same divisions in Corinth that we have to-day, applied it in this way: "Paul may plant, Apollos may water, but God giveth the increase. So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." "For we are workers together with God."

If every church, every missionary society, every mission, would, in all humility and self-abasement, make sure that it is working together with God, there would be no longer any need of effort to work together with each other. No eye should then say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you, but the whole body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, shall attain unto the perfect man, the measure of the stature of the fullness of Christ.

Thus we come back to the definition with which we started, with an addition:

Coöperation in mission work is the working together of the different branches of the Christian Church with God, to evangelize the world and build up the kingdom of God.

It is applicable to every department of Christian effort. It is applicable in exact proportion to the consecration of individual Christian men and women on the field and at home.

*THE BEARINGS OF INTERNATIONAL
LAW ON RELIGIOUS TOLERATION.*

BY REV. GILBERT REED, CHINA.

THIS modern age is emphasizing more and more the principles of universality, and universality is Christianity in its intent, scope, and final certainty. It is always well to link the great universal truths, in the multiplicity of their application, to the cause of missions, and not rest content with the narrowness of selfishness or the drudgery of commonplace. The world-encircling rays of the light of a divine revelation can lighten up all forms and classes of society, all races, every international problem, all social difficulties, and the rightful attitude which one religious system should hold to another, until all is merged in the complete, comprehensive, redeeming, absolute religion of the one God as manifested and personified in the one and only Saviour.

It is therefore fitting that the sessions of one whole day in this Congress of Missions should be devoted to the consideration of problems which concern the welfare of nations and the life of the whole human race.

For one to attempt to unfold the bearings of International Law on Religious Toleration it would be fortunate if he could come to the study from an experience both in the Orient and the Occident, in a civilization termed Christian and one spoken of as heathen; and what two nations can better be chosen for giving an experience and shaping opinion on this vital topic than

this young republic of the United States and the old absolute monarchy of China?

No other two countries can be found with so many subjects or citizens of the one living in the other as these two, China and the United States: over 4,000 Americans in China and still citizens of the United States, and over 100,000 Chinese in the United States and still subjects of China. The one nation young, active, rich, enlightened, and prosperous, the other an ancient empire before Rome ruled in Gaul and Britain, intensely conservative and proudly exclusive, largely ignorant of the world but ever content with herself: the one nation known as Christian and defending the right of religious liberty, and the other tolerant in her attitude towards all religions—Confucianism, Buddhism, Taoism and Mohammedanism, Nestorianism, Romanism and Protestantism; the one looking towards the future and forgetting too much her own past, with the glorious heritage of the God-fearing founders of the nation, and the other living still in the past and veiling too much the demands and possibilities of the future—such are the two countries facing each other to-day across the blue waves of the Pacific and demanding the soundest, broadest diplomacy, the truest, bravest convictions, the guidance of safe international principles, and the calm of a conscience true to itself and yet just to others, radiant ever with unflinching religious toleration.

International law means right in its application by one nation to another. Religious toleration means respect for the individual conscience in its application by one religion to another. These ideas are essentially Christian, and when Christianity shall have swept

throughout the world then there will be perfect international law and perfect religious toleration.

The expression, "international law," puts us in mind of dry codes and rigid enactments, but it was made a song at the dawn of the Christian era, when the angels made the heavens melodious with the glad refrain of "peace on earth, good-will to men;" and let us never forget, as we exalt the brotherhood of man and the peace of the family of nations, that the basis is "glory to God in the highest." A worshipful religion is the seed; a loving morality is the harvest.

International law is first a recognition of certain principles, such as mutual peace, amity, respect, and equality. It is next a collection of rules enunciating these principles which civilized states by common consent have adopted for their mutual intercourse. And, finally, by the conclusion of treaties, these rules are developed into the supreme law of the land, coequal with municipal law and the acts of each national legislative body. International law is primarily a feature of peace, while secondarily, and only so, it may relate to nations at war. The latter is merely the imperfect condition in which perfect principles are trying to live.

If international law aims first of all for peace among the nations of the earth, it must likewise seek for peace among the religions of these nations; for every nation has some religion. This, then, is religious toleration, an essential part of international law.

But what do we mean by religious toleration? It is intermediate between religious persecution, on the one side, and religious liberty and equality on the other. Toleration is a concession, and implies something of disapproval; but liberty is a right which con-

science and God demand for every individual will. Ancient Europe had religious persecution, modern Europe has religious toleration, but the United States has religious liberty.

To attain to the temper of toleration is by no means easy. To hold on to it the mind must reason with itself thus: "Having a conscience, I must do whatever my conscience requires. Others have consciences also, and they must do whatever their consciences require. A great many do things and have opinions which my conscience disapproves, and yet I must respect the consciences of others till we all agree, seeing eye to eye. If I cannot tolerate others they probably will not tolerate me. Hence there must be mutual toleration of religious convictions, or, in other words, religious toleration."

It is Thomas Carlyle who, in his "Heroes and Hero Worship," has said, "Well, surely it is good that each of us be as tolerant as possible. Yet at bottom, after all the talk there is and has been about it, what is tolerance? Tolerance has to tolerate the *un*essential, and to see well what that is. Tolerance has to be noble, measured, just in its very wrath when it can tolerate no longer. But, on the whole, we are not altogether here to tolerate! We are here to resist, to control, and vanquish withal. We do not 'tolerate' falsehoods, iniquities, when they fasten on us; we say, Thou art false and unjust. We are here to extinguish falsehoods, and put an end to them, in some wise way."

Such words as these need to be weighed in these days of boasted liberality and toleration. All that is evil in the world must be resisted with a resistless antagonism. All that is good needs not only to be toler-

ated but to be aided, until victory for the good shall be finally achieved. But the trouble is, there is such a strange mixture of evil and good that we fail to be discriminating in our judgments and fair in our conclusions. In the meantime there is a call for toleration till the harvest-time will come, when the chaff shall be separated from the wheat.

The magnificent spectacle of the Parliament of Religions has been the greatest exhibition in a Christian land of religious toleration ; but to the missionary in the Orient such parliaments are an every-day occurrence. To study comparative religions China is a superior country to the United States, and well may we say, with good Isaac Watts,

"Seize upon truth where'er 't is found,
Among your friends, among your foes,
On Christian or on heathen ground ;
The flower 's divine where'er it grows :
Neglect the prickles and assume the rose."

To recognize the presence of God and truth in other religions and to rejoice in it will never cut the spinal cord of my missionary zeal or my loyalty to the Christian faith. Goodness or truth, wherever found, has, all of it and in every part of it, come from God, the one source, and to God be all the praise ; but in China at least, with many sages and teachers, no one has ever declared that there was a Saviour till Jesus was announced ; and if he be not the Saviour then no Saviour has yet appeared. For these men, feeling after God if haply they may find him, let us hasten to tell the glad-some message of God's plan of saving the world in the manifestation of himself and the revelation of his plan in Christ Jesus our Lord. The restlessness of human

souls can only be satisfied by the lofty teachings of Christ, who ever aimed, as we should aim, to give grander glimpses of truth, when all may see

“ One God, one law, one element,
And one far off divine intent,
To which the whole creation moves.”

Christianity was meant for man, as man was meant for God. Christianity as it works is sometimes imperceptible, like those quiet changes of atmosphere produced by winds blowing in distant places ; and again it comes with conspicuous power, like the mighty commotions of winds and clouds rushing around and over us. Whether early or late, all thought and all souls are touched by the mysterious influences of the Divine, and it remains for the Christian disciple to marshal the forces of Truth together, and by their mighty combination to reveal the length and breadth, the depth and height, of God's wisdom, power and love.

In harmony with this spirit of Christ are the spirit of religious toleration and the principles of international law. Christ was no bigot. Judaism was exclusive in its policy ; but Christ flung open the gates not only of Paradise but of the nations of the earth. But, also, it took a long time for these broader ideas to loom up in the councils of the nations, and even now we come far short of the glory of God. The failure is due to hereditary evil and not to imputed or implanted righteousness.

International law did not properly arise till after the peace of Westphalia, over 300 years ago. Religious toleration was even longer in its delay. In Italy it was not till 1870 that Romanism tolerated Protestantism

within the precincts of the Holy City, and that was the time when united Italy took her place in the peaceful circle of the family of nations. Even Russia to-day is but slightly tolerant to any other creed than that of the Greek Church, and in her international intercourse she is more a nation to be feared for some unexpected barbaric love of conquest than to be trusted for her positive allegiance to international peace, comity and good-will.

For further example let us content ourselves with the two countries named at the outset: the United States and China.

As to religious toleration, the early settlers of this country were a little slow in granting to others what they claimed for themselves; but, by the time the Republic was established and the Constitution made, full liberty of thought, speech, conscience and worship was irrevocably guaranteed. By the separation of Church and State the State did not declare itself irreligious, but re-affirmed the clear statement of Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

As to the principles of international law the United States has always held a commanding position, and for the most part as commendable as it was commanding. Over fifty cases of international complication have been settled by international arbitration, while the Pan-American Congress has decided that arbitration shall rule hereafter on this American continent. So much, so good.

With the good and with the glory I see a little shadow cast across our record, and that in our international relations with China. We erect a pedestal

much like the tower of Babel, and on it inscribe "the liberty of man, woman and child," and then we knock down half of the underpinning, and leave the pedestal all aslant and ready to tumble, by our drastic measures of Chinese exclusion. Both the job of building the tower and the process of knocking it down seem to me to be extreme measures and not exactly what we needed for the safe guidance of a popular government. At one moment we cry till we are hoarse, "Free entrance to all the world," and the next we hear the door groan on its hinges and ready to slam in the face of the Orient. The novel legislation as exhibited in the Geary bill of May 5, 1892, is a profound specimen of doing harm by means of the law, seeking to expel the Chinese but working disaster to our own interests, and the best illustration of the answer given by a college classmate, who when asked, "What is legitimate homicide?" said, "When a man kills himself in self-defence."

But let us not talk at random, and, more than all, let us in the Congress of Missions be perfectly fair. Having been in Washington for nearly a month in the interests of better legislation for the Chinese, I have endeavored to know and appreciate the view of even an opponent. Having conversed with nearly all the members of the two committees on Foreign Relations, I gladly recognize their courtesy and their regard for juster measures. To hit the mark we need to see clearly. Even a good principle needs limitation; even love needs to be guided. For our young republic to make liberty one of its battle-cries—the pole-star of the nation—was a sound policy, full of inspiration; but liberty unchecked is license, while liberty regulated involves restrictions; even the pole-star must

find its place in the universe of revolving planets and shining stars.

There is a story told that a certain senator discussing the immigration of the Chinese quoted the words, "God hath made of one blood all the nations of men for to dwell on all the face of the earth," and another senator added, "Yes, and hath determined the times before appointed and the bounds of their habitation."

Thus it is according to Scripture and international law every sovereign nation possesses independence, and, as Chancellor Kent has clearly said, "If any government deems the introduction of foreigners or their merchandise injurious to those interests of their own people which they are bound to protect and promote, they are at liberty to withhold the indulgence." When our fellow-citizens in San Francisco, having more than 60,000 Chinese in that one city, or nearly three times as many as all the foreigners in all of China, claim the necessity of the further restriction of Chinese immigration, that opinion of course is bound to be respected and is in perfect harmony with international law. The treaty of 1880 also established this right, and by the magnanimity of the Chinese Government it was stated in Article I that "Whenever in the opinion of the government of the United States the coming of Chinese laborers to the United States or their residence therein affects, or threatens to affect, the interests of that country, or to endanger the good order of said country or of any locality within the territory thereof, the government of China agrees that the government of the United States may regulate, limit, or suspend such coming or residence."

The mere matter of registration is likewise perfect-

ly legitimate, and, as Justice Field acknowledged, "To procure such a certificate was not a hardship to the laborers, but a means to secure full protection to them, and at the same time prevent an evasion of the law."

Where international law has been slighted is in the acknowledged violation of certain stipulations in our treaties with China. And right here it should be noted that the Scott Bill of 1888 violated the treaties more than the Geary Bill of 1892, and yet many of our Christian people have failed to note this fact, but have been hurling their wrath at wrong objects. The Geary Bill has weakened the obligations of treaties because, for failure to register, the Chinese were denied full process of law and were punishable with deportation, and so it was contrary to the treaty of 1880, which declared that the Chinese "shall be accorded all the rights, privileges, immunities and exemptions which are accorded to the citizens and subjects of the most favored nation." Whatever is done, let the sacred contract between one nation and another be preserved inviolate, either by harmonizing our legislative law with the law of existing treaties or by making a new treaty in harmony with the law of the land. The Supreme Court has decided that the act of Congress must prevail over a prior treaty, but at the same time a violation of treaty is a hostile measure rather than a friendly one, and lays the country open to the liabilities of war. More in harmony with international law is the careful observance of every demand of an international treaty, and so an honor and credit to our boasted civilization.

Now let us turn to the application of these principles to the history and conduct of the Chinese Empire.

International law first became a factor in the life of that people in 1840, when treaties were made between China and Great Britain. From that time to the present, whether willingly or not, treaty-rights, treaty-privileges, treaty-observances, have been the one thing drummed into the Chinese ears. Every question, great or small, has been pushed in China by all the might and authority of the treaty. Three treatises on International Law have been translated into the Chinese language, and more and more do the leading mandarins of that country and the young Emperor who sits upon the throne see the necessity of these international principles, if the vast Empire shall remain intact during the years to come.

By the sovereignty of her own right and by the agreement of treaties limitations have also existed. Foreigners, as such, are limited in residence to certain territory called "foreign concessions," or treaty-ports, twenty-two in all. Travel elsewhere is allowed to all who hold a passport identifying the man and duly signed and sealed by the representatives of the two Governments. By the extended favor of the Chinese throne missionaries have been allowed to reside and purchase property in the interior of China, but not so much as foreigners as because they are teachers of a religion which, as defined in the treaties, exhorts men to do good and observe the Golden Rule.

This, then, leads us to the consideration of China's attitude on religious toleration.

At first sight, so far as religions are concerned, China certainly seems to bear the palm for religious toleration. Before the Christian era, notwithstanding the presence of Confucianism, expeditions were des-

patched to find the islands of the immortals, an idea which developed with the hopes of the Taoists for immortality. Then came the journeys of messengers of the Chinese emperor to find in the West some great sage or Saviour, resulting in the cordial invitation to Buddhist priests to preach their doctrines to the Chinese people. Afterwards, about the year 600 of the Christian era, came the invitation of another emperor to the teachers of Mohammedanism; while about the same time was favor extended by the highest classes and by imperial patronage to the Nestorian branch of the Christian church. Then later on, in the Mongol Dynasty, Mongol rulers, and especially the celebrated conqueror Kubla-Khan, broadened the scope of their toleration, until Christianity as represented by the envoys of the Pope of Rome received a cordial welcome and full protection. The later agents of Rome likewise secured favor and influence with the very highest of the Empire, and built their churches on imperial ground by imperial aid. But it is equally evident, as a matter of history, that not many years passed in the present dynasty before Romanism was prohibited, and this exclusive policy continued to prevail till foreign powers compelled the adoption again, but by treaty-law, of religious toleration, to be applied equally to Romanism and Protestantism.

Right along with this display of religious toleration there has existed a spirit of proud exclusiveness and contemptuous assumption. If nothing should arise to thwart this assumption no exclusiveness would appear; but once let another religion propose to dim or surpass the teachings of China's ancient sages, or some outside nation affirm or display a stronger civilization or great-

er power, then China, in her hereditary pride, united with a new-born sense of fear, would close her doors and ask to be left alone.

China supposed herself the Middle Kingdom, while all other peoples were vassal thereto. She was known as "under heaven," while others should be termed "barbarians." Let some nation or religion refuse to accept this creed, then exclusiveness would assert itself on China's part, and if this should be tampered with reaction would set in under the form of riot. That such a spirit is capable of being removed and peace reign is the inevitable result of a bold, catholic, comprehensive enlightenment; but till this takes place with all classes and in all the Empire confusion and collision will continue to ensue.

One sows and another reaps, but we all rejoice together. The course is ever forward; the era is that of progress. The one true church of the living God, undivided by time and unbroken by death, moves forward with a radiant faith, as with the swing and stride of a giant's strength it transforms nations, overpowers thrones, magnifies peace, amity, and good-will, defends the fraternity of man, relieves the distressed and the sorrowing, saves the erring child who has strayed from our Father's love, and with hidden voices speaking to all vindicates the sovereignty of the Divine, who with illimitable sway shall reign over all and gladden the hearts of men.

*THE RESPONSIBILITY OF CHRISTIAN
GOVERNMENTS AS TO THE CITIZEN
RIGHTS OF MISSIONARIES.*

BY WM. ELLIOTT GRIFFIS, D. D.

AN American in discussing this theme must be careful to define and discriminate. This is all the more necessary because the theme touches national and international politics, and because the language of diplomacy and treaties is technical and not sentimental. We must note carefully not only as to truth, which is one thing, but also as to fact, which may be something quite different from truth, even as the spirit may differ wholly from the letter. There are governments, representing the will of peoples overwhelmingly Christian in sentiment and procedure, which yet make no profession of the religion of Jesus or advertisement of the name Christian. Other governments, on the contrary, call themselves by such terms as "Holy," "Orthodox," "Christian," etc., which are yet far behind the spirit of this Christian age. Their chief magistrates quite outdo the Asiatic "Sons of Heaven" and other alleged vicars of Deity by naming themselves "Most Christian" and "Most Catholic" Majesties, and their treaties are usually made in the name of "the Holy and Indivisible Trinity," or in some other form of words supposed to be doing God service or honor.

The Government of the United States of America, however, is not, either by the terms of its constitution,

by the diplomatic language which it uses, by the successive utterances of its agents, high or subordinate, or by the letter of its missives, a Christian government. It is founded on the fundamental principle of the separation of Church and State. It knows nothing of the religious opinions of its citizens abroad. In its first and last treaty, and in all its utterances to foreign nations, the Government of the United States has nothing to do with the doctrinal forms of religion. In the three references to God or Divine Providence in the Declaration of Independence no hint of the difference between the various religions among men is given. In the first treaty with France, in 1778, our Continental Congress was content to let the term "The Most Christian King" stand as the name of one contracting party over against that of the other, which was "the thirteen United States of North America," without desire of imitation. In the constitution made in 1787 no reference of any sort is made to Deity. In the treaty with Tripoli in 1796 — a treaty drawn up by a Calvinistic Congregational clergyman and signed by men like Washington, Humphreys and Barlow, who were devout members of Christian churches—the attitude and character of our political system is thus stated :

"The Government of the United States of America is not in any sense founded on the Christian religion ; as it has in itself no character of enmity against the laws, religion or tranquillity of Mussulmans . . . no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

Substantially the same expressions and declara-

tions of the purely political character of the Government of the United States, in its foreign policy, are reiterated in the treaty with Algiers in 1805. The absolute freedom from any acceptance of a special system of tenets of religion is also shown in all succeeding treaties, made with other nations down to the present time. The other high contracting powers might profess and proclaim and advertise the particular forms of religion championed by them, but the United States, as a government, in its foreign relations, neither patronizes nor seeks the aid of the formularies of any religion. Our fathers, who in their private convictions knew well the spirit of the Prince of Peace, and His words, "My Kingdom is not of this world," were familiar with history. They knew of the misery and bloodshed caused by wars waged in the name of religion. They, therefore, following the example of the Anabaptists, and of the tolerant federal republics of Switzerland and the Netherlands, voluntarily and deliberately refused all political championship, patronage, or propaganda of the formularies of religion.

On the other hand, as our government is not in any way founded on the Christian religion, so neither has it any hostility to the Christian or any other religion. In both its foundation and procedure the Government of the United States of America is founded for justice and righteousness on the laws of nature. The absence of the name of God or of any appeal to the Holy Trinity in our national documents no more proves doubt, denial or lack of reverence for Deity than does the omission of Jehovah's name in the unrevised English versions of Esther and the Song of Songs prove the atheism of their authors. In spirit and substance the

Constitution of the United States, and, in general, American diplomacy, from Franklin and Adams, Decatur and Barlow, to Matthew Perry and S. Wells Williams, and the Geneva and Paris Arbitration Conferences, is intrinsically and profoundly Christian. In thus discarding the political formularies of debased or medieval Christianity and incorporating more of the spirit of Christ in the substance of their diplomacy, the United States followed, as Madison, "the father of the Constitution," declared, the example of the Dutch republic; the first Protestant government that tolerated Jews, Roman-catholics and Anabaptists. To-day most of the governments of Christendom—the British and the German empires, the French Republic, etc.—are substantially alike. This is an era not of less faith but of faith and works. The law of Christ, made void by the letter, is more than ever regnant in spirit.

Under the various governments of Christendom, in Europe, North and South America, Australia and portions of Asia and Africa, there are citizens and subjects. In theory, the subject obeys and is governed, while the citizen governs as well as obeys. For the present purpose, however, we may consider both citizen and subject as practically the same; and this, first, because under some governments monarchical in form the subject enjoys more real liberty and has more rights and also responsibilities than the citizen under alleged or real republics, and, second, because, in the eye of the foreign government, citizen and subject, freeman and slave are practically the same—that is, alien.

The citizen or subject of a Christian State does not lose or abridge his political rights by travelling or residing in another country, unless this be expressly

known or stated in the statutes or constitution of the government to which he gives allegiance. Indeed, this may be one of the clearly legible marks putting difference between a Christian and non-Christian government. Diplomacy in its highest form and international law in its noblest developments are, like the science of comparative religion, the distinctive creation of Christianity. Grotius, called "the father of modern international jurisprudence," was a devout Christian, and simply applied Christianity to the laws of nations. Islam may, for centuries, outlaw or condemn with the sword the disciple of Mohammed who changes his faith or naturalizes himself in a Christian nation. China may, during ages, refuse to own her children, and may disavow their rights, who leave the confines of the Middle Kingdom. The hermit nations, like Japan of old, may not only disown all responsibility but may repel with powder and ball the relief ships of Christendom that bring back the shipwrecked waifs of humanity to their home lands. When, on the contrary, Christian governments, growing in the humanity and fraternity taught by Jesus, belt the globe with their legations and consulates, make charts of all seas, locate rocks and shoals, and kindle the beacons on every shore that give light and save life, erect the sailors' hospital, and plot out the hallowed burial-ground for the dead, then, and not till then, the non-Christian governments tread the same footsteps, even to reciprocation and arbitration. It is those governments least Christian, it may be, in formal profession, most Christ-like in spirit and act, which lay most expressive emphasis upon the rights of their citizens, and do most to maintain them.

The citizen abroad loses none of his rights nor is

relieved of any of his responsibilities as citizen because he is a missionary. His rights are no less, no more, than those of any other non-official citizen abroad whose rights and privileges are defined by treaty. In so far, no more and no less, the teacher of religion should be protected as other citizens are protected. In countries and among nations where the missionary penetrates his life should be as safe, his comfort as sure, his hurt or death avenged to the last demand of justice as fully as in the case of any other citizen. The missionary must ask no favors beyond the most favored citizen, nor should he or his supporters be content with anything less. Whether by diplomatic personal pressure, or by other resources of civilization, the citizen rights of missionaries, as of all other loyal subjects or citizens, should be maintained. Unfair discrimination between peaceable and well-behaved citizens under the same government is both a vice and a crime.

Let us glance at the political status of an American citizen abroad. He goes beyond the frontiers of the United States not as a citizen of New York, Illinois, or any one of the States, but only of the United States, which abroad knows nothing of an American citizen's religion. In a word, it makes no discrimination between the missionary and other citizens, guaranteeing to both full protection. All being entitled to the same rights, all possible immunity from danger, and redress when wronged, are promised to all alike. Hence the missionary, as a citizen, has the fullest claim to redress, and can demand that the responsibility of the United States be declared and exhibited. Whether the question at issue be the breaking up of a mission at Ponapé, where the property at stake is a very few thousand

dollars in value, or in Turkey, where it approaches millions, the principle is one and the same. If for the sake of enforcing treaty rights it be necessary to make war and shed blood, the responsibility is wholly with the Government and not with the missionary society or its supporters. No just criticism on the particular form of religion held by the missionary or his society can be made, for the simple reason that the whole subject of formal religion is ignored by the United States Government—which knows neither Jew nor Christian, atheist nor deist, among its citizens abroad.

Let us look to the authorities and see if our position is sound. In a communication addressed to Mr. George W. Marsh, Minister to Turkey, Mr. Edward Everett, Secretary of State, February 5, 1853, wrote: "Missionaries sent out by religious communities in the United States to Mohammedan or pagan lands are entitled to all the protection which the laws of nations allow the Government to extend to citizens who reside in foreign countries in the pursuit of their lawful avocations."

Again, Mr. Evarts, Secretary of State, writing to Mr. Foster, Minister to Russia, in regard to American Hebrews—whose faith was proscribed, as a military offence against Russian law—March 3, 1881, says, "This Government does not know or inquire the religion of the American citizen. We are indisposed to regard it as a maintainable point that a religious belief is, or can be, a military offence, to be dealt with under the arbitrary methods incident to the existence of a 'state of siege.'"

Again, Mr. Blaine, writing to Mr. Foster in 1881, says, "The Government of the United States concludes

its treaties with foreign States for the equal protection of all classes of American citizens. It can make absolutely no discrimination between them whatever by their origin or creed. So that they abide by the laws, at home or abroad, it must give them due protection and expect like protection for them. Any unfriendly or discriminatory act against them on the part of a foreign power with which we are at peace would call for our earnest remonstrance, whether a treaty existed or not."

These extracts might be multiplied to show that a missionary loses none of his rights as a citizen because of his work and calling. They also show that the United States will not allow its citizens to be outlawed for their religious belief, or have any of their rights abridged because of their faith. When, therefore, a missionary's life or property is in danger the Government is as fully bound to protect it as in the case of merchant or traveller, and, in the case of loss or destruction of either, to seek and obtain redress. As the Government knows not nor inquires the religion of its citizens, so it knows not nor inquires into his commercial or non-commercial character. The Government knows only citizens, not traders or missionaries. To abate by one jot the demand for justice in the case of a penniless missionary, while a fleet is sent to vindicate the majesty of the flag when money is to be collected, is to debase authority to the level of barbarism. If American missionaries at Ponapé are imprisoned and their property confiscated and little or no notice taken of it at Washington, when a whole squadron was sent to Naples to collect money for Baltimore insurance companies, then something is wrong in the policy of

the United States Government or we as a nation have fallen away from a high standard. If a war be begun with Corea, and four hundred natives are slaughtered by Dahlgren howitzers and Bridesburg rifles because certain American marauders in the schooner "General Sherman" have been attacked, while the Turks are allowed to burn mission premises and assault American women, then we cannot help thinking there is either inconsistency or weakness at Washington. Does the Government say that it "can make absolutely no discrimination between its citizens" abroad? Then let us have interpretations and manifestations showing that it makes no discriminations between great countries like Spain and the Ottoman Empire, and little ones like Siam or Corea, and that its pleasure is equal whether in acting as the dun or as the protector. To regard property more than life or money more than character does not show that the American statesmen of to-day are closely imitating those founders of the republic who cried, "Millions for defence, but not one cent for tribute." It is as true to-day as in the time of Madison and Decatur that "as peace is better than war, war is better than tribute." To refuse adequate protection or vindication, to be lax in enforcing treaty rights on the soil of powerful nations, is cowardice; to be too forward with force in puny States is injustice. To submit tamely to infractions of treaties is to pay tribute.

It is also equally true now as it was a century ago that certain rulers claim to reign *jure divino*, and by titles and pretensions that insult the intelligence of the civilized world profess to be at the head of sovereignties that incorporate in themselves the whole of a re-

ligion—the Christian, the Mohammedan, the Confucian, the Buddhist, the Shinto, or what not. Such pretenses make the profession, by a subject, of any other than the state religion a misdemeanor, an offense, or a crime, punishable in various degrees, even to the loss of life. When a country like Russia or Turkey attempts to enforce its religious dogmas, even to the maltreatment and imprisonment of American citizens, it should at once be made to know that the Government of the United States cannot be trifled with. To be lax, dilatory or inert in insisting on the rights of our citizens in states whose governments are professed theocracies is to depart from American traditions and settled policy. A crime committed in the name of God or religion against an American citizen should be redressed with the same vigor and promptness as spoliation upon American commerce or crimes committed with a secular motive.

The missionary from Christendom goes into these Asiatic, African and European theocracies, so-called, in which are Vicars of God, Caliphs, Czars, Sons of Heaven, sovereigns exalted as the planet Saturn, Most Christian Majesties, etc., etc., and teaches doctrines which contravene claims which seem to him ridiculous, but which as an alien he must respect. What are his rights in the field of propagation? What privileges has he as a teacher? Though an alien he assembles public audiences, holds meetings, influences the minds of men who are not his fellow citizens. Though under the very shadow of laws denouncing death to the proselyte, he is proselyting. What are his rights? How far can he claim protection from his government in this his work?

The answers we shall attempt to make will be under three heads :

I. He has the rights granted *ab antiquo* by the laws or policy of the alien country itself to all foreigners resident, even when no treaty exists.

II. He has the rights expressly stipulated and guaranteed, or fairly deducible by a fair interpretation of the treaties made.

III. He has those rights, in like manner and proportion with all other fellow-citizens, which came from tacit extension of the treaties and which are secured by mutually allowed precedents.

The first point is of vital interest because in a number of instances missionaries have not waited for treaties, but taking their lives in their hands have jeopardized them for Christ's sake among barbarous and savage peoples. In Islam, notably in the Ottoman Empire, American missionaries entered and began active work as early as 1819, five years before a treaty with the United States was made. Under extensions of the Edict of Toleration of 1453 they obtained the privileges of extra-territoriality, and exercised their calling as teachers of religion among the Sultan's subjects. Their benevolent, publicational and educational enterprises were fully initiated and in course of extension before the treaty of 1824. Had no treaty been made, these American missionaries would have prosecuted their work so long as peace between Islam and Christendom continued. Hence, when, as at present, the policy of the Turkish government is apparently not only to curtail but to deny and abolish the rights of Christian missionaries, it is the duty of the Government at Washington to protest in a manner which can-

not be mistaken at Stamboul. The whole of Western Christendom should be a unit in preventing that arbitrary action which, under the guise of regulation, evidently aims to destroy. The spirit of Islam seems again rampant.

With the laws of the Ottoman empire and the decisions of its tribunals, in so far as they touch no rights of foreign citizens, Christian governments have nothing to do; but when a policy is deliberately adopted in time of peace, by the Ottoman or any other government, which infringes rights enjoyed for over four centuries, it is the duty of Christian Powers to protect, re-affirm, and confirm those rights. Against the ruffian, the murderer, and the incendiary not only, but against the officer or underling who makes use of the law to molest the peaceable foreigner, protest should be made as strongly as if the interests involved were on American or British soil. We consider it the instant duty of Christian governments to inquire into the pre-treaty rights of missionaries and so far to maintain them as to refuse to allow barbarism to reassert itself on the soil of Europe. It would be well if the popular mind were enlightened as to the particular fact that there are citizen rights of missionaries antedating formal treaties. These are no more, no less, than those of other citizens, and they should be demanded and the demand enforced by argument which even the most fatuous can understand.

II. The missionary as a citizen has rights especially guaranteed by formal treaty. While he stands on the same footing as his other countrymen, it is to be noted that he waives other privileges, especially those commercial, for which the treaty was made. All the more

is the responsibility of the Government to guard, vindicate and with equal liberality interpret his specified rights. The Government of the United States cannot, as Mr. Cass wrote to Mr. Williams, attempt to establish a protectorship over Christian communions in Turkey; nor, as Mr. Everett wrote to Mr. Marsh, "reverse the decision of regular tribunals, when missionaries are condemned for teaching doctrines not tolerated by the secular power, in cases where there is no treaty guarantee for their toleration." In such cases missionaries must, like the commercial citizens who deplore the secret, antiquated and semi-barbarous restrictions on fair trade practised, wait for enlightenment and a better day. Such a better day has already come in lands like China, Siam and Japan to a degree that shames some so-called Christian governments that trumpet forth their orthodoxy even while most rampant in bigotry. Yet, on the other hand, the governments of Christendom must not for one moment forget that some governments still claiming the honorable status of heads of political states are in reality religious establishments, whose first and last aim is the destruction of human freedom and the propagation of dogmas alleged to be true and holy. Such politico-religious establishments are, by the laws of their being, incessantly active in practical perjury, and solemn treaties are but slight obstacles in the way of their fanaticism. An example of a pseudo-divine government was that of Japan previous to 1874. Such an example is Turkey since 1883 and until this day. Now that it seems to be reasonably certain that the Ottoman Empire seeks not merely the regulation, but the extinction, of the treaty rights of American missionaries and educators, we earnestly

trust that the Government at Washington will not remit for one moment its sleepless vigilance. All governments which professing to be political are really propagandists are also unscrupulous and fanatical, and need constant watching by the civilized governments of Christendom which care for freedom and the progress of humanity. To allow men to break treaties in the name of heaven, God, the Prophet, or under any other pretense, is a crime against international law. We earnestly trust that the national ships of the United States may be ever in readiness to support the ink-and-paper arguments in all cases where these latter cannot be understood. They seem to be continually misunderstood in Turkey. As the United States knows nothing of the forms of religion of their citizens, so should it refuse to recognize any violations of treaty under pretexts nominally political, but really in the interest of religion so-called. The outrages and insults recently suffered by American travellers and missionaries in Turkey and the destruction of their property call for prompt and thorough action on the part of the American government.

III. All treaties and conventions of every sort between governments are at the time of their signature but tentative in their nature, and must be, and are, modified by the logic of events. Increased intercourse between the countries contracting leads to extensions of the original articles of agreement. Growing friendship creates stronger ties of feeling, relaxes bounds, and removes barriers. As matter of fact, reciprocity is already established between many countries, while in those where extra-territoriality still prevails privileges never anticipated by the treaty-makers have multiplied,

until, by the flow of time, they became in effect established rights, not to be withheld or abrogated except by new treaties. Now as the Government of the United States knows nothing of the forms of religion professed by its citizens, as all are alike in the eyes of the law, the missionaries' rights based on precedent, even though not on treaty stipulations, are as justly founded as are those of the sailor, merchant, trader, or traveller. The missionary's rights, of residence, domicile and liberty to pursue his calling, recognized as lawful in the United States, gained by precedent or mutually allowed by unstipulated concession, are just as inherently well founded as those of any other citizens. New treaties may indeed curtail or abrogate those rights, but any attempt of a foreign government to select one class of American citizens as objects of annoyance, insult, persecution, should at once be resented by the governments of Christendom.

In a word, the very simplicity of the relations between a citizen of the United States and his government forms the surest guarantee of his rights in an alien country. On the very fact that neither the Constitution nor the government knows nor inquires the religion of American citizens rest the sure principles on which a policy for their protection and vindication throughout the whole world has been and can be built. This fact is also the missionary's safest passport abroad. It enables our Government to make just treaties with jealous nations, whether deemed hermit or fanatic. It prompts to quick demands for redress and certain vindication of wrongs. Though at times in its history the United States may have been either slow or derelict in its duty, though American missionaries and

other citizens have too often been obliged to seek shelter and protection under the British flag—always nobly offered—yet there is no valid excuse for a Secretary of State to ignore the citizen rights of missionaries. The path of the present and future statesman is plain. It has been made plain by our fathers. It may be that while possibly failing in the duty of enforcing treaties our Government has also avoided displays of force such as have tarnished the good name of so-called Christian governments.

God forbid that, for the sake of personal ends or in deference to sectional clamor, any American statesman or party should violate in spirit or act the Constitution of our country or the treaties which, like the laws made under it, form the supreme law of the land. Yet so long as the outrages against American citizens and missionaries, such as have been suffered at Ponapé and are suffered in Turkey, go unredressed, we must consider that the United States is either unwilling or unable to protect its citizens abroad, or is making unfair discriminations.

THE OUTLOOK.

*THE VICTORIES AND THE HOPES OF
MISSIONS; WITH AN ESTIMATE OF
THE WORLD'S PARLIAMENT
OF RELIGIONS.*

BY JOSEPH COOK, LL. D.

THERE are now no foreign lands. The antipodes are neighbors. There can be no more hermit nations. The sky is the roof of but one family. The chief promise and the chief peril of our time arise from the world-wide contagion of both good and evil. Speed of intercommunication among nations has made the whole earth one neighborhood and ought to make it one brotherhood. Cæsar could not drive around the Roman empire in less than one hundred days. We now send a letter, a bale of goods or a man around the whole globe in less than seventy circuits of the sun. If Cæsar had a right to call neighbors all who dwelt on the shores of the Mediterranean, we have the same right to call neighbors all who dwell on the rim of the whole wheeling world. As Whittier has said :

“Behold the fall of ocean’s wall,
Space mocked and time outrun;
And round the world the thought of all
Is as the thought of one.”

What bearing have these notorious characteristics of our new age upon the victories and the hopes of missions ?

1. Speed of intercommunication and the growing unity of international thought are now such that the

world hereafter will be healed or poisoned very much as a whole.

2. With the educated and upper classes in Asia and other non-Christian lands, hereditary misbelief, when given up, is more readily replaced by imported unbelief than by Christianity.

3. If sound opinions as to religious faith and practice do not fill the world speedily, unsound ones will.

4. There is likely to be a precipitation of half-truths and distorted truths upon all nations.

5. The supreme peril of the hour is that unsound opinions may fill the self-reforming non-Christian nations more rapidly than sound opinions, and subject Christian nations to the necessity of laboring at a great disadvantage.

6. The geographical opportunity of Christianity is broadening far faster than its effort to occupy the new fields.

7. In this set of circumstances it is not too much to claim that for every five dollars expended by the churches for work at home they ought to expend at least one dollar for work abroad.

8. The accessible non-Christian portions of the world ought to be supplied with at least one ordained missionary for every fifty thousand people.

Dr. George Smith, the distinguished Missionary Secretary of the Free Church of Scotland and the biographer of Duff and Wilson, read before this Congress an elaborate paper on unexplored fields in missions, and fully endorsed, as many other expert authorities have done, the proposition that every fifty thousand of the population of non-Christian lands ought to have at least one ordained missionary.

What has the science of comparative religion to say as to the victories and hopes of Christian missions?

1. All ethnic religions have been explored in outline, and many of them in great detail.

That is a new posture of affairs. Until within twenty-five years as much as this could not be affirmed. Until within the last century it was hardly possible to procure in the Occident any adequate information concerning Brahminism, Buddhism, or the religions of Confucius, Zoroaster, and Mohammed. By far the larger part of the Vedas had not been translated into any European language. (CLARKE: "Ten Great Religions," vol. i. p. 4.)

2. No other religion known to man can now be called a rival to Christianity.

That proposition could not be uttered twenty-five years ago with as much emphasis as now, and fifty years ago it would hardly have been volunteered, so little did we know of the interior economy of the great pagan faiths.

"No other religion," says Mr. Gladstone, "approaches the numerical strength of Christianity; it is now doubtful indeed whether there be any that reaches one-half of it. The art, the literature, the systematized industry, invention and commerce—in one word, the power of the world—are almost wholly Christian. The nations of Christendom are everywhere arbiters of the fate of non-Christian nations."

3. Not one of the great ethnic faiths has a hope of conquering the world.

This also is a new outlook in history. It is, I suppose, within the last quarter of a century that Mo-

hammedanism has given up hope of conquering Africa, and within the same time Buddhism, Brahminism, Confucianism, have giving up hope of conquering Asia.

Keshub Chunder Sen's career is the best lesson modern history contains in comparative theology. He was intimately acquainted with Brahminism, Hindooism, Buddhism, and the other ethnic faiths of Asia. Although not nominally a Christian, he turned away from them all to find in Christianity the supreme satisfaction of the wants of the human soul.

4. We are to use the principles of a Christian philosophy to judge what is worth saving, and what must be cast away in the chaos of decay brought to us by the advancing science of comparative religion.

Max Müller himself has published the opinion that it is sheer futility to assume that the Bible is ever to be outshone by any other sacred book. (Introduction to "Translations of the Sacred Books of the East.")

You say we do not know what will be discovered in the convents of Thibet. It is true we do not know in detail, but we do know in principle. Until within twenty-five years there has been some expectation, on the part of rationalism, that ethnic religions might recover credit for their sacred books, and that we might be enabled at least to put on a shelf very near to the Bible the Vedas or the Bagvat Geeta. But the more the study has progressed the more the brilliancy of the Word of God has come forth without haze, until the foremost scholars in comparative religion admit that nothing is to be put on the shelf next to the Scriptures. There is nothing to be put on any shelf except one far below that on which the Bible lies. The uneasiness of young men hoping for some sacred books that

might be rivals to the Scriptures ought to pass away; for the last secret places in which such books might be found are being rummaged, and such books are not forthcoming.

5. The human mind is so constituted that it is not possible for it to doubt self-evident truth; and so the religion of self-surrender to such truth, and to the God whose mode of action it reveals, is demonstrably intended to be a religion for all mankind and for all time.

6. History has now given such victory to the religion which consists in the imitation of the mind that was in Christ that we must infer, not only from its harmony with self-evident truth, but also from its prolonged and varied successes, that Christianity is providentially intended to be a religion for all mankind and for all time.

There is an Absolute Gospel, which consists in the duty and joy of coöperation with God by self-surrender to the self-evident truths of conscience. There is an Historical Gospel, which consists in the imitation of Christ. These two are one. Whatever in any ethnic religion agrees with these gospels we may accept. Whatever is opposed to self-evident truth, or to the mind that was in Christ, I venture to predict that science as well as theology and religion will ultimately reject. We must sift all thought, oriental and occidental, by the use of this sieve of self-evident truth combined with the imitation of Christ. We must accept nothing that does not come to us on the authority of self-evident truth and also from Christ's pierced right hand.

What bearing has the recent Parliament of the

World's Religions on the topic of Christian missions? Since the Congress do missions appear more or less necessary than before? What has been the result of this Parliament in the field of Comparative Religion?

Chief among the salient features of the Parliament of Religions were these memorable facts :

1. It would not listen to a defence of polygamy.
2. It denounced every form of international injustice.
3. It abhorred the spirit of Caste.
4. It called for the thorough Christianization of Christendom.
5. It gave a friendly hearing to every sound scheme of philanthropy and practical reform.
6. It listened eagerly to the freshest inculcations of advanced philosophy and science.
7. It assumed man's freedom and responsibility, and exalted the religion of conscience.
8. It relied upon the facts of personal immortality and of a judgment to come beyond death.
9. It exhibited Catholic, Protestant and Greek Church in agreement as to the conditions of the peace of the soul.
10. It received with the greatest favor the most orthodox and fervid Christian evangelists.
11. It was willing to hear the best that any Christian or non-Christian faith could say for itself.
12. It concealed in part the seamy side of the non-Christian faiths.
13. It exhibited the seamy side of nominal Christianity.
14. It heard criticisms on Christian missions and brought out effective replies to these strictures.
15. It showed that the rivals and opponents of

Christianity have judged it chiefly by its caricatures and counterfeits.

16. It honored occidental literature, religious, historical, philosophical, and scientific.

17. It heard papers and addresses from women and emphasized the indispensableness of woman's work for woman in all nations.

18. It asserted with the most marked conviction and reiteration the Fatherhood of God, the brotherhood of men and the solidarity of the race.

19. It united often in the Lord's prayer, and by implication committed itself to the Universal Religion which that universal prayer expresses.

20. It ended at Calvary with devout assertion of the necessity of man's deliverance from the love of sin and the guilt of it.

21. In contrasts and contacts of Christian and non-Christian faiths it showed that some of the best of the latter may be more or less efficient, but that only the former is sufficient to meet the temporal and eternal necessities of men.

There is one thing more important to the success of missions than either money or men, and that is motive. "For twenty centuries," says Prof. Shedd, "the church has gone on the supposition that opportunity for the salvation of the soul is confined to this life." Undoubtedly the desire to prevent the ruin of souls has been the chief motive of missions. The church has held and taught, and usually acted, as if she believed that it is never safe for any man to die in his sins.

The successes of missions have been not only largely but chiefly due to the supreme urgency of this motive.

The hopes of missions depend on the continuance of the force of this motive.

Will the motive maintain its strength ?

What will tend to maintain it ?

1. The Scriptures will not change.
2. Human nature will not change.
3. The self-evident truths of ethics will not change.
4. The scholarly authority of great theologians in

agreement will not change.

What will tend to weaken it ?

1. Luxury invents soft doctrines.
2. Weak heads like easy pillows.
3. Infidelity will trouble the Occident.
4. Compromise easily corrupts the world.
5. Counterfeits and caricatures of Christianity will

be numerous.

The victories of missions are the proper basis for their hopes. Among the victories of the last century are :

1. The diffusion of the Holy Scriptures in more than 300 languages.
2. Missionary preaching, teaching and example in non-Christian lands.
3. Organization of native churches in such lands.
4. Education of a native ministry.
5. Founding of Christian educational institutions.
6. Spreading of Christian literature.
7. Modification of non-Christian faiths.
8. Maintenance of proper religious standards at

home.

The hopes of missions justly anticipate :

1. The cumulative progress of these victories.
2. Self-supporting churches in all non-Christian lands.

3. The fulfilment of prophecy.
4. The second coming of our Lord.

Non-Christian lands need missionaries :

1. To diffuse and explain the Holy Scriptures with their Decalogue and Sermon on the Mount, and doctrines of the new birth, the atonement, immortality, and eternal judgment for the deeds done in the body.

2. To give sanction to morals : honesty, chastity, industry, monogamy, fraternity, elevation of woman, anti-caste, Sabbath rest.

3. But, beyond all this, they need missionaries to teach the necessity of immediate repentance, and that it is never safe for any man to die in his sins.

What is safe advice to the individual who is unsaved ?

What is the safe advice to the nation that is unacquainted with Christianity ?

Our fathers, and among them Jonathan Edwards and President Finney, great and venerable names, have been accustomed to tell us that we ought never to advise a religiously irresolute person to do anything he might die doing and die unsaved. Never advise an unconverted man to do anything he might die doing and die unsaved. That has been the watchword of the greatest evangelists for eighteen hundred years. Now I might advise a religiously irresolute person to read the Bible and he might die doing that and die unsaved. I might advise him to attend devotional meetings, and to associate with people of religious character ; he might die doing all that, and die unsaved. I might say to him that he should attend church regularly, and become a member of some circle of professing Christians ;

he might die doing all that and die unsaved. What, therefore, shall you advise the unsaved man to do, if you are to advise him to do nothing that he might die doing and not die unsaved? The advice I, for one, always give to the unsaved is, *Choose this instant God, or God in Christ, as both Saviour and Lord. This instant yield to God, gladly, affectionately and irrevocably, as both Saviour and Lord.* Nobody can do that and die unsaved. Saving faith must mean something that delivers us from both the love of sin and the guilt of it. Saving faith I should define as the conviction of the intellect that God, or God in Christ, is, and the affectionate choice of the heart that he shall be, both our Saviour and our Lord. Have faith in that sense and you are saved.

Some of you think you are affectionately glad to take God as Saviour. But you must take him as Lord also, and this you must do gladly. Of course it is divine grace that inclines you to surrender, but there is no possibility of peace between you and God if you do not come to the double deliverance from the love and the guilt of sin through the new birth and atonement. You are to look away from yourself and behold God as your Redeemer and see the provisions that are made for your deliverance from guilt. The sight of the cross brings the new birth. Look at the cross and it becomes no cross to bear the cross. This is the glorious certainty of Christianity: that when in faith you behold God as Saviour you are made glad to take him as Lord, and when you have taken him as both Saviour and Lord you are harmonized with him in life and death, and beyond death.

Nations are only collections of individuals. The

missionary has no safe method if he does not tell the nation to which he goes what he would tell the individual to whom he may be sent. It is wrong to carry to a nation as an adequate religious message any directions that can be obeyed and leave the souls that obey unsaved. I might say to an unevangelized nation: Introduce improved methods of agriculture, railways, telegraphs, telephones, telautographs; improve your methods of transportation and commerce. The nation might do all that and die without deliverance from the love of sin and the guilt of it. The missionary may exhort to the enlargement of educational facilities, the improvement of architecture, and the advancement of science, or general enlightenment of the whole population, or aspiration to political liberty, but these exhortations must be followed by influences that will deliver from the love of sin and the guilt of it, or the nation is not made a part of the kingdom of God. Let him teach the nation the necessity of immediate repentance; let him emphasize the truth of Scripture, that it is never safe for any man to die in his sins.

Sometimes I think Shakespeare must have studied the *cans* and *cannots* of the Bible, for great passages in this book of almost universal wisdom seem to echo the Bible text. I read in Hamlet:

"Try what repentance can, what can it not?
Yet what can it, if one cannot repent?"

Shakespeare seems to have recognized the fact that if one will not repent, and postpones repentance long enough, the time will come when he cannot repent. The prodigious fear in my heart concerning the present condition of American churches is that we do not

recognize with sufficient clearness the necessity of immediate repentance to salvation. Character does tend to final permanence by fixed natural law. A man goes on hating what God loves and loving what God hates. If he goes on long enough he will enter into final permanence of dissimilarity of feeling with God, and that means perdition. If you fall into eternal sin you will fall into eternal punishment, in a universe managed as it ought to be, as I believe this one is. God would not be God if he gave blessedness to souls that live in rebellion to moral law. It is impossible for God to give blessedness to unholiness and be God. Characters all over the world are falling into a final permanence of unholiness. We are told by a few eccentrics that without a knowledge of the historic gospel no man can be lost, and that if he does not have this knowledge in this world it is to be presumed it will be given to him in the next. But we know that all around the world, under natural law, men are crystalizing into final permanence of character. They do this with a knowledge of the Bible; they do it under the light of heaven given to men through conscience. Men tend to free fixity of unholiness, and such free fixity is perdition. It is self-evident that a final permanence can come but once, for otherwise it is not final.

In a recently revised creed approved by many great theologians I find this passage, which correctly represents the teaching of Holy Scripture and is the central motive of missions:

“We believe that, in His adorable wisdom, our moral Ruler has attached an inestimable importance to our life on earth; that all men who in this life

repent of sin will, at their death, enter on a course of perfect and unending holiness; that all who throughout the present life remain impenitent sinners will remain so for ever; that both the just and the unjust will be raised from death at the last day, will stand before the judgment-seat of Christ, and will receive from him their awards according to the deeds done in the body; so that the wicked will go away into endless punishment, but the righteous into endless life."

On the east three gates, on the west three gates, on the north three gates, on the south three gates. But we are directed to enter in at the strait gate. The Celestial City has gates opening into it from every point of the compass, but every gate is strait.

The omnipresent axioms of conscience are the same in all souls. Great inferences of the most vital practical value flow from theistic realism in philosophy. It is perfectly useless to teach a soft religion. God in natural law teaches nothing of the kind. It is perfectly useless to refuse mental hospitality to severe truth, on the one hand, or to tender truth on the other. God is hospitable to both kinds of truth. It is perfectly futile to affirm or to dream that without a knowledge of the historic Christ there is no decisive probation. The Eternal Reason, the still small Voice, fill human souls by virtue of the human constitution itself. They *are* that constitution, and they are He. Whoever yields to all the light he has obtains more, and whoever refuses light loses light. According to the double action of this most terrific and most alluring law, all character tends to final permanence. *Every human being, as existing in God, is of necessity put under probation by his environment.*

Self-surrender to the self-evident cannot be made perfect in our experience without bringing us, even if we are wholly without knowledge of historical revelation, to *a* doctrine of a Holy Spirit, and *a* doctrine of a new birth, and *a* doctrine of an atonement, or of some method of peace between God and man. But, on the other hand, in that highest revelation which God has made of himself in human history, and which we believe to be divine, we find truths to which we cannot yield ourselves utterly without coming to *the* doctrine of the Holy Spirit, and *the* new birth, and *the* doctrine of the atonement. My contention is, that, since the Eternal Reason and the Logos are the same, *a* doctrine and *the* doctrine here harmonize. The fact that some atonement has been made I might dimly perceive, from the peace and sense of pardon which follow total self-surrender to God. A Holy Spirit I know without going beyond the philosophy of Socrates and Plato, and, indeed, without advancing beyond the vestibule of that of Kant and Lotze. But *a* doctrine and *the* doctrine in regard to all these points coalesce. Self-evident truth and revelation both proclaim the necessity of the deliverance of the soul from the love and the guilt of sin. What I wish to make emphatic is the great peril of not allowing them to coalesce in modern thought as they do in the *cans* and *cannots* of Scripture itself; the great peril of a fragmentary outlook in modern ethical science; the great peril of allowing Bombay, Calcutta, and Yokohama, or Berlin, London, and Boston, to be filled with a superficial agnosticism, or with the materialistic misconceptions which lead to both mental and moral bewilderment and ruin.

It is time that the Occident should rise and light

the wood that has been placed by the advance of science and philosophy upon the altar of the unknown God. There is an abundance of this fuel to be lighted, and the flame ought to blaze to the heavens, in sight of the entire family of men. The time has come when, in the name of axiomatic theology, or theistic realism in philosophy and ethical science, this flame should be made to usher in a better age. Self-evident truths are self-revelations of God. The most perfect of the self-revelations of God to man are God in conscience and God in Christ. But God is one. Self-surrender to the Self-evident, coöperation with God, fellowship with Christ—these three are one. This sacred sandal-wood should be lighted on the Alps and the Himalayas, lighted on the Rocky Mountains and the Andes, lighted in the centres of civilization and in the depths of paganism and in the isles of the sea. The light of the eternal truths should flame up from all quarters of the earth, and, indeed, from all worlds, for the fuel from which that light springs lies on all their altars; and so all worlds, as these flames rise not voiceless to the heaven of heavens, should once more sing together, like the morning stars, for joy.

One field the wheeling world,
Vast furrows open lie;
Broadcast let seed be hurled
By us before we die.
Winds, east or west,
Let no tares fall;
Wide waft the best;
God winnow all.

Heaven hath a single sun,
All gates swing open wide ;
All lands at last are one,
And seas no more divide.
In every zone,
Arise and shine ;
Earth's only throne,
Our God, be Thine.

Let types ideal grow,
Shine Thou through all the race ;
All features beauty show
If God flames through the face.
Let all aspire ;
Our sins consume ;
Send tongues of fire,
And all illumine.

In loyal bliss let earth
In God's face find its sun ;
Sole sovereignty in worth,
Delight in duty done ;
God's pulses beat,
Vast, loud, and long,
Constrain our feet,
As marching song.

On every desert rain,
Make green earth's flintiest sands ;
Above the land and main
Reveal Thy Piercéd Hands.
Thy Cross heaven wins :
Lift it on high ;
And in his sins
Let no man die.

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