



REPORT OF THE SECOND CONFERENCE

OF THE

OFFICERS AND REPRESENTATIVES

OF

**FOREIGN MISSION BOARDS
AND SOCIETIES**

IN THE

UNITED STATES AND CANADA,

HELD IN THE

METHODIST MISSION HOUSE,

150 Fifth Avenue, New York,

January 17, 1894.

REPRINTED, SEPTEMBER, 1916



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NEW YORK:
E. O. JENKINS' SON'S PRINTING HOUSE,
20 NORTH WILLIAM STREET.

PROCEEDINGS OF THE SECOND CONFERENCE

NEW YORK, JANUARY 17, 1894.

The Second Conference of representatives of the Protestant Missionary Societies of the United States and Canada was convened at the Rooms of the Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York, pursuant to the call issued by the Committee appointed at the meeting held in the Rooms of the Presbyterian Board, New York, January 12, 1893.

The meeting was called to order at 9.40 A. M. by the Rev. Judson Smith, D.D., of the American Board, who nominated the Rev. F. F. Ellinwood, D.D., of the Presbyterian Board, as President. Dr. Ellinwood was unanimously elected, and took the chair.

After a few opening remarks Dr. Ellinwood called upon the Rev. I. G. John, D.D., to lead in prayer; and then read a portion of the 60th chapter of Isaiah.

On nomination of the Committee of Arrangements, Rev. S. L. Baldwin, D.D., of the Methodist Episcopal Board, was elected Secretary; Rev. Thomas H. Stacy, D.D., of the Free Baptist Board, Assistant Secretary; and Rev. H. C. Mabie, D.D., of the Baptist Board, Rev. George Scholl, D.D., of the Lutheran Board, and Rev. W. R. Lambuth, D.D., of the Board of the Methodist Episcopal Church (South), a Business Committee.

On motion of Dr. Judson Smith, the limit of time for the addresses on each topic was fixed at twenty minutes, and the speakers in the subsequent discussion to five minutes.

REPRESENTATIVES OF FOREIGN MISSION BOARDS
AND SOCIETIES PRESENT

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Rev. Judson Smith, D.D., *Cor. Sec'y*, 1 Somerset Street, Boston.
Rev. C. H. Daniels, D.D., *Cor. Sec'y*, 1 Somerset Street, Boston.
Rev. E. M. Bliss, Missionary Editor of *Independent*, New York.

AMERICAN BAPTIST MISSIONARY UNION.

Rev. Samuel W. Duncan, D.D., *Cor. Sec'y*, 2A Beacon St., Boston.
Rev. Henry C. Mabie, D.D., *Cor. Sec'y*, 2A Beacon St., Boston.

FREE BAPTIST MISSIONARY SOCIETY.

Rev. Thomas H. Stacy, D.D., *Cor. Sec'y*, Saco, Me.

SOUTHERN BAPTIST CONVENTION.

Rev. R. J. Willingham, *Cor. Sec'y*, 1103 Main St., Richmond, Va.

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Rev. F. M. Rains, LL.D., *Sec'y*, Seventh and Walnut Sts., Cincinnati.

EVANGELICAL LUTHERAN (GENERAL SYNOD).

Rev. George Scholl, *Sec'y*, 1005 W. Lanvale St., Baltimore, Md.

PROTESTANT EPISCOPAL CHURCH, DOMESTIC AND FOREIGN MISSIONS.

Rev. Joshua Kimber, *Sec'y*, Fourth Avenue and 22d St., New York.
Mr. Elihu Chauncy, New York.
Rev. E. B. Brewster, D.D., New York.

METHODIST EPISCOPAL CHURCH, MISSIONARY SOCIETY.

Rev. C. C. McCabe, D.D., *Cor. Sec'y*, 150 Fifth Avenue, New York.
Rev. J. O. Peck, D.D., *Cor. Sec'y*, " "
Rev. A. B. Leonard, D.D., *Cor. Sec'y*, " "
Rev. S. L. Baldwin, D.D., *Rec. Sec'y*, " "
Rev. John M. Reid, D.D., *Hon. Sec'y*, " "
Rev. Sanford Hunt, D.D., *Treasurer*, " "
Rev. Eugene R. Smith, D.D., Editor, " "
Rev. J. P. Gilliland, Missionary, Chili, S. A.
Rev. D. R. Lowrie, D.D., Jersey City.
Bishop E. G. Andrews, New York.
Rev. M. D. C. Cranford, D.D., New York.
Rev. A. K. Sanford, D.D., New York.

METHODIST EPISCOPAL CHURCH SOUTH, BOARD OF MISSIONS.

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 Rev. H. C. Morrison, D.D., Atlanta, Ga.

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Rev. J. G. Terrill, D.D., *Sec'y*, 108 Franklin St., Chicago.

PRESBYTERIAN CHURCH IN THE U. S. A.

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 Rev. Benjamin Labaree, D.D., *Rec. Sec'y*, " "
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 Mr. W. Henry Grant, " "

REFORMED CHURCH IN AMERICA.

Rev. Henry N. Cobb, D.D., *Cor. Sec'y*, 25 East 22d St., New York.
 Rev. J. L. Amerman, D.D., *Asst. Sec'y*, " "

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (GENERAL SYNOD).

Rev. David Steele, D.D., *Pres. and Cor. Sec'y*, 2102 Spring Garden St., Philadelphia.
 Rev. James D. Steele, Ph.D., New York.

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Rev. William M. Bell, *Cor. Sec'y*, Dayton, O.

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 Edward H. Cole, Esq., Brooklyn, N. Y.
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YOUNG MEN'S CHRISTIAN ASSOCIATION.

Mr. Luther D. Wishard, *Foreign Sec'y*, 40 E. 23d St., New York.

AMERICAN TRACT SOCIETY.

Rev. Wm. A. Rice, *Miss. Sec'y*, 150 Nassau St., New York.

PROGRAMME.

TOPICS FOR DISCUSSION

1. *How to Awaken and Maintain an Intelligent Missionary Spirit in the Home Churches.* By Rev. J. O. PECK, D.D.
2. *The Development of Self-supporting Churches on the Foreign Field.*
 - (a). *The Importance of this Measure.* By Rev. H. C. MABIE, D.D.
 - (b). *The Best Means of Securing this End.* By Rev. S. W. DUNCAN, D.D.
3. *The Means of Securing Missionary Candidates of the Highest Qualifications.* By Rev. HENRY N. COBB, D.D.
4. *The True Relation of Mission Boards to Colleges on Mission Ground.* By Rev. F. F. ELLINWOOD, D.D.
5. *Practical Provision for Missionaries; as to Outfits, Houses, Salaries, Furloughs, Support of Children.* By Rev. A. SUTHERLAND, D.D.
6. *Report of Business Committee, etc.*

 CONFERENCE ON FOREIGN MISSIONS.

MORNING SESSION.

REV. F. F. ELLINWOOD, D.D., Presiding.

TOPIC.

HOW TO AWAKEN AND MAINTAIN AN INTELLIGENT MISSIONARY SPIRIT IN THE HOME CHURCHES.

REV. J. O. PECK, D.D.

The facts connected with my appointment to speak on this subject are very romantic. I was 700 miles from New York when Dr. Smith requested that I should open the discussion on this subject, and Dr. Baldwin accepted for me. I knew nothing about it for weeks afterward, and arriving home found a month's accumulation of correspondence on my desk, and have just been able to get that partly off, and have not had time for the consideration of this subject up to this time. Therefore, I shall make Dr. Baldwin responsible for what I may say. And yet, I would be unworthy of this position if I had not some convictions upon this theme which were the result of observation and ex-

perience. I will, therefore, make a few remarks and open the way for longer and more intelligent extemporaneous discussion.

The best means of awakening and maintaining an intelligent interest in foreign missions among the home churches. I opine that the emphasis of that proposition is on the word "Intelligent." It is very easy to awaken a spasmodic and emotional interest in foreign missions by harrowing tales and touching incidents and pathetically-told experiences of missionaries which will move a whole church in the giving of money at that particular time. They give because of the fact that they are emotionally moved at the moment, and not because they are intelligently instructed upon the grounds of their obligation to make such contributions to the work of Christ. And I think that a great deal of mere gush has been given people in the times that are past by pastors and others speaking on the subject of Foreign Missions which have not contributed at all to an intelligent interest in Missions, either at the moment or as a *depositum* for the future. Therefore, the fact which impresses me is the emphasis on the word "Intelligent." To this end, it seems to me, that the object of all who seek to awaken and maintain this interest must be to address the consciences and convictions rather than the emotions.

If such pastors, returned missionaries, missionary secretaries, or whoever the persons addressing the churches may be, should undertake to lay on the consciences of the people the obligations that grow out of their relation to Christ in sustaining and promoting the work of Foreign Missions; so they should come to realize that to sustain this work is as much a part of their Christian duty as any of their personal or church work at home; if they can be made to feel that this is a constituent element of Christian duty, inalienable and permanent, they will rise, gradually perhaps, but rise to an intelligent interest which will maintain itself through the years with probably increasing devotion.

Another thing that in connection with this, it seems to me, should be pressed upon the home churches, and upon the individual church member, as it is not pressed, and as the effect of such urgency is manifestly greatly wanting,—the duty of the devotion of a proportionate part of the income of every man and woman, according to that income, to the cause of Missions distinctively. The other day Dr. McCabe was in Battle Creek, Michigan, and came across a church that by this method of consecrated, systematic devotion of their means, is doing a wonderful thing. It is a church of the Seventh Day Adventists, and they are so indoctrinated with the idea of giving a tenth of their income, that they do it religiously absolutely throughout the whole church. So that on the day of Missions no sermon is preached, there is no begging nor pleading for a dollar, and yet this church, the other day, laid down \$21,000 on the altar of Missions; and Dr. McCabe, who spent the Sabbath there a week ago, said there was not a rich man in the church. They are a body of working people—1,450 members of the church. They give, beside this, \$21,000, \$17,000, making \$38,000. The \$17,000 goes toward other benevolences, and all this is laid on the

altar because they have the conscientious conviction and principle firmly imbedded that they must give, every one of them, a tenth to God, for this great work of benevolence. Now, it is a remarkable fact that did not appear to me until I figured a little under the pencil of Dr. McCabe, that in evolving \$38,000 from 1,450 members, each one had only an income of \$262 per annum; and yet, by the fact that every one gave a tenth was produced this \$38,000 of benevolence on the average income of the individual member of \$262. Now, surely, here is an intelligent interest and a systematic interest in Missions. It is a part of their duty to respond without pleading, without begging.

Now if we can impress upon our church members that it is their religious duty to give one-tenth of their income, sacredly reserved, to the cause of Jesus Christ, not counting what they give to their poor relations or what they may give away in ways that are not for God's purposes, I believe that the whole missionary movement would be lifted to the flood tide of all need and for all time.

Another fact. In order that an intelligent interest may be awakened and maintained there has got to be found a power to in some way move the average pastor as he has never yet been moved. There are pastors and pastors. There are some as grand men in the pastorate in their devotion to Missions as we could ask. They have the spirit and zeal and consecration of the men who have formed the picket line on the front in the field. And such men and women, I think, are increasing. But there is need of the average pastor being awakened out of comparative indifference and being awakened to the fact that he must lead the churches in giving to the cause of Missions by so thoroughly imbuing his ministry and his work among the people with the spirit of Missions in personal conversation as well as public ministration, in prayer-meeting as well as by the annual missionary sermon, as that it shall permeate the whole church. And it has got to come from the pastor.

I have been told by men who are here this morning, from other churches, that it is the staggering thing how they shall get the pastors to realize their obligations and the needs of the work and impress these upon the people. In our work we try to do this through appeals at the Conferences. That is the unit of our opportunity to reach our church members. The Missionary Secretaries visit the Conference and try to carry along ammunition enough to ram the guns of the pastors full and by charging them with inspiring thought they lead them to take that ammunition home and fire away at their people. That is one way.

Then we are more and more feeling (I am telling you how we are trying to do) that our presiding elders, or sub-bishops, who four times a year visit every church officially and come thus in vital touch with the pastor and the church, that these should be men of intelligence and devotion to the cause of Missions, and we find that these presiding elders come along and have tremendous influence relatively in

stirring up the churches and especially in stirring up the pastors. They call attention to the obligation and press it upon them.

We also try to use the press, as you all do, feeling that it is of great importance to an intelligent interest that our membership as well as our ministers should read. And, by the way, that reminds me, referring to the pastors again, that we have, what you do, I suppose, hundreds and hundreds of letters from them, saying, "I am going to take my missionary collection; will you please send me some incidents and facts and telling stories?" and, in short, furnish them ammunition. What we want is to have such missionary literature as is provided in our "Gospel in All Lands" and "World Wide Missions," the latter is a bulletin intended to reach the people from this office and has a circulation of about one hundred thousand copies. We want, by such papers, to get into the hands of the membership of our church information, and by getting them to pray over the information they will get the inspiration.

Now, it seems to me that these two points of getting the average pastor awakened to do his duty, to present an intelligent view of the obligation of Missions to his people, and then to get the current intelligence disseminated among the people by inducing them to read the papers prepared expressly for them, are the most effective means we have yet found of awakening and maintaining this interest.

Only one thing more—I find that a great many members of the church (I presume it is so in all churches) assume that they have the option to give or not to the cause of Missions, feeling that there is no obligation upon them as a Christian duty; and that if they do not care for Missions they are under no obligation to give. Now, I try to present this thought to the people. When I make this statement it sometimes startles them, though no one has attempted yet to refute it. The Bible, from Genesis to Revelation, reveals but one overwhelming purpose of God in this world, and that is Christian missions; that there is nothing but missions as the end to be sought through God's purpose in the world. They are startled at this fact, and yet we know it is true, that the mission of God and His Church to a lost world is the *one* purpose of God as revealed in the Book.

When this fact of the sacred obligation of the individual member to serve Christ in helping to spread the Gospel throughout the world, is impressed upon our church-members until they feel the keen point of obligation pressing upon the conscience, I believe we will win more and more those who do not accept the obligation now to an *intelligent* interest in Missions.

DISCUSSION

Rev. C. H. DANIELS, D.D.: I wish to emphasize the closing suggestion of Dr. Peck, with regard to the overwhelming testimony of God's Word from beginning to end in favor of Christian missions. We need to have swept away from our churches a great many false im-

pressions, and one of these was illustrated in my own experience two or three weeks ago, when a prominent pastor, at the head of a very prominent church, in which worship perhaps from two hundred to two hundred and fifty students every Sabbath, asked me if I would preach on *Foreign Missions* in the morning and preach the Gospel in the evening. This same thing was impressed upon my mind very strongly by a pastor equally influential, who gave as his reason for not pressing the cause of Missions more, that there were so many themes before him he did not have the time to step aside and preach on Missions. One thought expressed by Dr. Peck must be borne home upon all our churches and pastors, the overwhelming testimony of God's Word of the paramount importance of Christian missions. The one great task, prodigious, it is true, but still the one great task laid upon the Christian Church—a responsibility, yet infinitely more, a great privilege. We can only sit in the light of what Dr. Peck has suggested, for he has touched the real central thoughts. All effort, all special appeals, all pathetic circulars, all ludicrous or pathetic stories, are mere make-shifts unless it is borne home upon the heart of God's people that they are to give to the Lord in a systematic, proportionate method, giving not by this or that individual who seems to be a little more convinced than certain others, but from the very life and heart of the Christian Church in all its matters, the tithe, if you please, or any other system of systematic benevolence.

I feel, as missionary societies, we will do well to press this claim upon our churches until such results shall be multiplied a thousand-fold as was reported from the church at Battle Creek, a most interesting and startling statement, showing the possibilities that grow out of it. We ought to press this for a reason, not merely to push efficiently our missionary enterprises, but we ought to press it home upon the churches in order that the churches may command their own self-respect. Let us remember what has been said to us concerning the teachings of the Bible in regard to Christian missions. Let us regard them as requiring the giving of our substance.

Can we not see that our churches are losing their own self-respect? Let us press that point. I believe it is a good subject for a sermon, "The church commanding its own self-respect in the matter of Christian missions and Christian giving." It came home to my own mind with considerable interest, the work that pastors may do. I made it my theme in preaching to some students preparing for the ministry, "The work of the home pastor for, or the relation of the home pastor to foreign missions"—we might say, "to all our missions." To-day before the students is the thought of that sermon of thirty minutes of time which they are to preach twice on the Sabbath, and what to do is a quandary to them. When they become used to that and see how easy it is, and as they two, three, four, or five times each Sabbath are leading the people of God to God in prayer, if our pastors could feel that the missionary work is the Gospel, if they could feel that the richest themes are connected with Christian missions, the law of steward-

ship, the law of systematic giving, the relation of the churches to the kingdom of God, if they would give the story of the lives of many of our missionaries who have worked so loyally on the field, and the statistics of all our missions, if they could understand how fruitful are the themes they could get, I am sure they would delight to create a Christian experience in Christian missions and Christian giving. Then when we remember that there may be riots in China, persecution in Turkey, that one of our missionaries may be bereaved in the death of a wife, and the pastor reads of these things in the papers, why should he not come before his people as he would come before them on the serious illness of one of his own members, and say: "Here we have reported such a trouble, or such fever, or such persecution, or death, and we will unite and pray that comfort may come to such a one, or that the missionary may escape such peril." Would it not become true that taking such themes and missions to pray for and uttering such prayers in public congregations, our people would come to be relieved of their false ideas in regard to Christian missions?

Rev. Dr. C. C. McCABE, D.D.: I think the greatest service you can render a man sometimes is to get a subscription out of him. Sometimes you can reason it out of him and sometimes you can melt it out of him, but get it somehow or other. I do not think you can reason subscriptions out of all men. You have to move their hearts. I believe that the great mass of the church is already convinced that our great duty is to go up and take this world for Christ. What we want now is heart-power, and that we must get from the great Heart of the Universe. Baptized with the Holy Ghost and with fire, we ought to be able to lead the church on to victory.

We have a system in this office which I have found very helpful in getting missionary facts before the people through the secular press. A great many papers now are giving us space for such items of missionary news as we will furnish them. We have over thirty-five hundred secular papers which have agreed to publish missionary facts that are furnished them by three hundred and seventy-five secretaries who are now in alliance with this office. They work for nothing and pay their own postage, which is a beautiful system. We send them out the facts every month, and they take them and formulate them and get them into shape, and then send them out to the secular press. We find that exceedingly useful. Thousands of people never take a church paper. I believe if we can manage to get all our families to take one of our church papers it would be the beginning of the flood-tide of missionary spirit. But we have not done that yet. Now, the next best thing is to secure the co-operation of the country press. I have no compliments for the city press; but the country press, the country papers, are moral and good as a whole, and pure and fit to go into the homes and families, and they will take our missionary facts and print them as a general thing, and I believe that has contributed a great deal to our success in the past ten years.

We try every way we can to get money, and we have succeeded

somewhat; but we will never succeed until we come under God's plan, which, I believe, is to give every tenth dollar to the cause. If the average income in our Protestant congregations is only two hundred dollars apiece, it would make three thousand millions of dollars a year, and one-tenth of that is three hundred millions. If we would give in that proportion and in that way we could run this cause a great deal better than it is run now financially. I was electrified by this poor people at Battle Creek giving as they did. I could hardly believe my eyes that a congregation of fourteen hundred and fifty poor people, not a rich man in the congregation, not one, should give the vast sum of twenty-one thousand dollars; and, when I expressed my utter surprise, the chaplain of the Battle Creek Sanitarium told me that the total for missions and current expenses was thirty-eight thousand dollars, I was like the Queen of Sheba, "the heart has gone out of me" almost, since I heard it. I was glad of what they had done, but I said, "When will entire Protestant Christianity commence to give on that scale?" If we ever do, the windows of heaven will be opened upon us, and the blessing will begin to fall which will never cease falling until there is no room to receive it.

Rev. GEORGE SCHOLL, D.D.: In illustration of what Chaplain McCabe has said, I want to say that I have been proceeding in the matter of getting money for the cause of foreign missions on that general plan, "All things to all men," in order that I might by all means possible raise the apportionment.

Some men are reached through the heart, others through the intelligence, some come by it through the study of God's Word, seeing it to be their Christian duty to give. A large number of people have adopted the one-tenth rule, others don't give anything, and you will find them in every shade in between these two extremes.

Some time ago we were trying to raise thirty thousand dollars for a college building in India. We had gotten it up to twenty thousand dollars; just then it occurred to me that a young physician, the son of one of our members, had died, and I went to the father, who was of course very tender just at that time, and I said, "Make that building a memorial to your son by giving us the remaining ten thousand dollars." I don't know that he had ever given five dollars to foreign missions, but he promptly gave the ten thousand, and now he can't wait until the church papers come to see whether there is anything new about foreign missions, and he says that it is only the beginning of his work there. He will make the institution all it ought to be in order to be worthy of the name it bears. Get the money and the interest will come.

You want intelligent information. I spoke in a church where they had an excellent pastor, devoted and successful, but somehow he had not worked the foreign mission card yet. I talked awhile, in a simple way, about the success of the work, what had been accomplished. At the close of the service one gentleman said to me, "Your talk has knocked a whole lot of suspicion out of me. Here is fifty dollars to

atone for my neglect heretofore." Another said, "I did not know our church was doing such a work as that," and handed me thirty dollars. The information as to what has been accomplished is desirable, among business men especially. Their hearts are in the work, but they have not been thoroughly instructed all along these lines. When they come to see what good results have been accomplished they are ready to help, and see that it is worthy of their support. So we have to work along all these lines. Only last summer one of our returned missionaries was telling his story, and he spoke of the hardships and sufferings to which they were subjected, and it touched the feelings of a dozen people who had never felt in this way before, and they gave generously and liberally. It touched their hearts. Others give systematically, because they see that is what Jesus Christ has requested. It is their work as Christians.

REV. R. J. WILLINGHAM, D.D.: There is no question, Brother Chairman, as to taking God's Word as our guide, as the source of all of our action; that giving for missions is the great work of the church to-day. We cannot talk about God's love unless this whole question comes in. We cannot teach our people the very first sentence of the prayer our Lord Jesus Christ taught His disciples unless we teach them foreign missions. We cannot teach them to sing unless we teach them foreign missions.

If that is the case, it seems to me, as our Brother Scholl said, the great question is how to bring this and put it on the minds and hearts of our people. If this is the Gospel. If this is God's Word. How are we going to get it on our hearts? It has to be done, it seems to me, through the hearts and lives and teachings of the pastors. If we do not get thorough missionary pastors at the head of our churches, we never will succeed. It is so much so now that we can take the churches and say what their contributions will be by naming the pastors of those churches, in ninety-nine cases out of a hundred.

The question to-day is how to get the pastors. Have missionary meetings for the pastors and nobody else. Then on some occasions get along with the pastors the leading men and officers who are to look after these matters.

Then again, that matter of information. Our Protestant churches have been derelict in that matter. We have just simply sat down and said, "Let the literature and the press go." I am glad of what our brother told me about what they are doing in putting this information all over the world. Let it be known until the people hear and know about this great work of Missions. I believe Paul told about what they were doing in other churches to stir them up. Let us hear what some of these other churches are doing. I am going back to ring it into the ears of our churches. I shall tell our churches what other churches are doing. I wish there was a way of telling all the other denominations what others are doing. That is the information we need. Then the pastors will know the things that will help them do this work.

I believe in convincing a man's mind, but I believe still more in finding his heart. We want heart-conviction also in this matter. Some of the most heart-touching scenes the Lord has recorded in His Word. I don't believe in leaving them out. If we know of heart-touching instances, we can often get a man committed to this work through them.

Then, one other point. I believe, brethren, that the growing sin of church members to-day is covetousness. In God's Word we read of Simon Peter and Judas and their sins. I believe that these things the Lord has recorded to tell us and tell the church through all time that the great trouble with our people is covetousness. And I believe that more and more we should talk and pray about it. The trouble is not that our people have not got the information. They are loving the money more than loving the Gospel of Jesus Christ. Let us use our preaching and use our papers as sources of information, and then with every power within us we shall take hold of men's hearts for God and His work.

Rev. F. M. RAINS, LL.D.: I had a little experience with a gentleman last Monday morning. I went to him and asked him for some money for missions. I asked him for two thousand dollars for our foreign missionary work. He said to me, "I don't know that you are doing very much in that foreign missionary work." That is one of the troubles. They don't understand what is being done. They don't understand and don't appreciate the great work that has been done and is being done. There is a great lack of interest among our preachers. I had a preacher say to me, "You preach the Gospel to-night and give an invitation to sinners." In a quiet way saying to me to say but little about foreign missions.

I dedicated a church not long since in Illinois. We had a union service at night, and I spoke on foreign missions, and told of the success of missions and of the work being done. At the close of the meeting a number of Methodist people came up to me, and wanted to know where they could learn these facts. (I tell you, if we will but give the people these facts they will become interested.) I cited them to Samuel March's book. It is about next to the Acts of the Apostles to me. A great many took down the name of the book, and said they should get it and read it.

Another point. I think we Secretaries will do well to go to our theological colleges and talk to the students. One trouble with us is that our professors in our theological colleges are not converted to foreign missions. If we could only interest these professors, and if some large hearted man would give us money to endow a chair for Missions, we could set the church on fire. These students go out from college and know nothing about Missions. When I graduated I had scarcely heard of foreign missions. That is not true of all, but it is true of our church. We must make them feel it is just as much their duty to preach foreign missions as to baptize and attend the table of the Lord. If we shall do this we will have done a great deal for missionary work.

TOPIC.

THE DEVELOPMENT OF SELF-SUPPORTING CHURCHES ON
THE FOREIGN FIELD.(a). *The Importance of this Measure.*

REV. H. C. MABIE, D.D.

Is there not a tendency in our mission churches to unduly rely upon the missionary societies in the matter of supporting them after they have come to exist as churches of Christ? There is a familiar cry often raised in this country, "Why don't you develop your mission churches in the matter of self-support more rapidly?" Is there any basis for this cry? And what do we mean by self-support?

If by this term it is implied that in the near future we are to look for a period when the churches in this country may expect to be excused from contributing to work of this kind on mission fields, I do not know that we can afford them much encouragement. Is it not constitutional to the church of Christ that it be ever more a giver, pre-eminently a giver? As one portion of mankind is a receiver to a larger degree than another, that portion must be to the same degree a giver. Surely, the very spirit of Christ dwelling within the soul requires of the Christian that he impart in the same measure that he has received. "Freely ye have received; freely give." If, therefore, the cry for self-support is simply a cry on the part of the home churches that they may be relieved from an obligation; and if, as the church's wealth increases this cry grows louder, then we must show the church that it is constituted in order that it may give, even as Christ gives. It is not a matter of choice, this giving to the heathen world, from which we are ever to be excused; it is to be our habitual exercise. But having in mind the missionary work itself, for the sake of our mission churches which are so dear to us, we do nevertheless need to develop them in the matter of self-support.

If by this term is meant that we are to so handle the disciples gathered out of heathenism into churches as that they shall in time relieve our mission boards so that they may give attention to others more needy, we shall all agree that we need to develop such self-support. It is of the utmost importance that at the very beginning of our dealing with these converts we should shut off unjustifiable expectation on their part. If by self-support is meant that these disciples from the start are to so value Christ and Christianity as that they shall make it foremost in their living and in their business to support and sustain them because of their intrinsic worth and because their own welfare will be thus best secured, then we ought to urge self-support. I know that the plea is often put forth on mission soil that the poverty is so great. There is, however, no reason why the poorest of Christ's children, if, indeed, they have the spirit of Christ, should not

from the very beginning be led to feel that they are to contribute to the maintenance of the new worship and service. If by self-support we mean that every convert from heathenism, certainly every church that is gathered out of heathenism, is to contribute toward the salvation of others, surely it is fundamental that we encourage self-support. Is it not true that a man is never half saved until he becomes instrumentally the saviour of others? If so, then from the beginning we should so train these native Christians as that when they have received grace they shall at once look for another to whom to communicate that grace; yea, that of their substance also they shall likewise give in order that the benefits they value may be passed on to others.

On this occasion I am asked to deal merely with the *importance* of this training in self-support. How important is it? I answer:

(1). It is so important that we can *have but little confidence in the reality of the work* accomplished in the soul of the convert unless the tendency to self-support shows itself. If we are to be satisfied that a real change has taken place in the convert, which is of God, a tendency should be manifest on the part of the disciple not only to contribute of his substance, but to do so to the point of real sacrifice. This will increase his own confidence and that of his fellows in the reality of his Christianization. From the moment of conversion the missionary has a right to expect the exhibition of this spirit of generosity toward others. The missionary who pampers or indulges the convert at this point will poison his very blood. I dare say it has been as noticeable to other denominations as it has been to our own during the past year, that from the many people who have come from other lands to ours to attend the World's Fair, the number of natives asking to be sent back by mission boards to inaugurate this or that scheme of mission work has been remarkably large. Not long since, a man came to our rooms, who had previously applied to other boards, and had been found wanting, asking that our Board encourage his baptism, put him through a course of education, and give him assurance that we would ultimately send him back and support him as a missionary in his own country, where we have hitherto had no work, and have no thought of establishing any. He took it for granted that because we were forsooth a benevolent institution, we should set him up in a career. Now, if we were to yield to such a state of mind in the initial step, either in this country or on the mission fields themselves, not only should we be duped, but we would encourage a vicious influence in the lives of such adventurers.

(2). Then again, if we do not develop the idea and habit of self-support, we are likely to *widen the chasm between heathen peoples and our missionary agencies* instead of closing it. Suppose we undertake the work, as a rule, of supporting these churches, building their chapels, school-houses, etc., etc., we thereby encourage two evils. First, we encourage our missionaries with funds raised in the home land, to put an American or semi-European institution in their midst,

which depresses rather than stimulates them. It is by no means certain that such an importation will do them the good intended. And, secondly, we take away from the native the motive to make the most of what he has, or to achieve that which is easily within his own reach. Let the native of his own resources, and according to his growing ideals, root his work in his own soil; let him build his chapel and school-house with materials and resources which his own country furnishes and will appreciate.

Visiting our Karen mission in Burmah three years ago, I found scores of bamboo chapels built in native style, always the best buildings in the village, and admirably fitted for their purpose. I could see no real reason why more expensive buildings of teak or stone would have been more effective. Their own houses, in which they dwelt, were of bamboo; the climate and other conditions favored such buildings. A foreign, modern structure of American pattern, in my judgment, in most cases, would have embarrassed rather than helped the situation. By way of contrast to what prevails in Burmah, however, I may refer to a single chapel which I saw in another field in a Chinese city. This was built with funds raised in this country—not a large amount—but the front of that chapel resembled a Greek temple more than it did a Chinese building. It has a pillared, Doric front. In the eyes of a Chinaman it is a monstrosity. He asks, "What in the world is that portico?"

The missionary would do a service to the people among whom he labors if, instead of encouraging a structure of that kind, he would stimulate the natives to build that which their taste could approve and their means afford. I verily believe that at the root of much of the hatred of foreigners existing both in Japan and China is a great and natural dread of much which is now being introduced into these countries, including too costly chapels and other foreign buildings, which they see no hope of being able themselves to maintain and multiply. So, from sheer fear they shrink back from this foreignism into old custom and habit, and say, "Japan for the Japanese"; "China for the Chinese"; "These things will do for the foreigner, but they are not adapted to us."

(3). Further, there is danger in certain cases of *doing injury to our missionaries themselves*, by supplying funds which natives would better secure on their own grounds. Do we not all know of such an instance as this? A missionary going for the first time to a field, after he has taken a look about him, and has come to realize how far he is from home, exhibiting an inclination to reason, and often to write, "Here I am alone, but what can one person do among these myriad heathen, and what can I do with these limited resources which the Mission Board has given me?" Would it not seem a truer thing for such an one to say, "I am not here to chase away the limitless darkness, but I am here to hold aloft my single light, to illumine a limited field, and I am to find my joy and gratification in the consciousness that I do it in Christ's name—as if I were Christ"? No man is responsible for

the outlying gloom that he cannot banish. The Missionary Society may transport their representative to his field, give him a stipend for his support, house, and otherwise equip him; but unless he acquires freedom and joy in imparting his own blessing, despite all his outward limitations, there will be a sad curtailment of what is expected of him. It is what the missionary carries within himself in his own personality, a personality charged with the divine life and joy, yearning to impart to others what he himself has experienced, that constitutes his chief benefaction to the heathen. Now if, in lieu of this, we encourage men to expect that we will put artificial props under them, there is danger that the tendency alluded to will increase, to fall back upon merely human resources and financial supports, and accordingly fail to look diligently for the possibilities that are within the people to whom they go, and above all, to look to God, the source and support of all.

(4). Then there is danger that we should give currency to the scandal which evil praters have started, much circulated in the Eastern world, that many of our Christians are merely "rice" Christians. I need not dwell on this. I have but little patience with this slander; and yet we cannot wholly ignore it. Doubtless these Secretaries of the various Boards have lately received an appeal from India, in which is voiced the complaint of the so-called "National Church," that the sentiment is abroad that multitudes of Christians in India are being unduly supported by funds from this country and England, and that therefore the high-minded native Christians themselves see the need of doing their utmost to remove that scandal from the coming church in India. They beg of our Boards that we will reconsider the bearing at least of some of our relations to our native churches, so that in this matter the very appearance of evil may be avoided.

(5). And finally, this matter of self-support is so important, that unless there is in the future considerable modification of our methods, so that we shall unequivocally foster it, there is grave danger that we shall *undermine the confidence of many of our thoughtful and intelligent contributors and supporters of the cause in our own country*, both among the ministry and the laity. These are days of wide travel; we all stand nearer to the work than formerly. They are days when wise comparison of view is possible. Hitherto in the vastness of the field the work has thus far only been experimental. But now that our wise and capable business men are visiting Japan, China, and India, they are studying these matters for themselves, and together with ourselves they raise the question which, as missionary secretaries, we have often raised before them, whether or not in our first sympathy for the poor and suffering and benighted peoples, we may not have injured rather than enhanced their future well-being by allowing them to depend over-much upon foreign bounty. We are always to remember, are we not, that, after all, our work is to carry Christianity rather than Americanism, that we are to bear the seeds rather than the fruits of Christian civilization to these peoples, and that we ought not to be expected to do for them what they can more wisely do for themselves.

In short, that just as in rearing a child, we must in the early stages of its life nurse it, carry it, and care for it, yet later we must teach the child to trust its own feet, even at the expense of a few falls; thus developing its own self-reliance and manly strength, till at length it will be able to help and nurture others, even so must we do with the infant churches of Christ so dear to His heart and to ours in all these mission lands.

THE DEVELOPMENT OF SELF-SUPPORTING CHURCHES IN THE FOREIGN FIELD.

(b). *The best means of securing this end.*

REV. S. W. DUNCAN, D.D.

I have been requested to open that portion of the discussion which relates to the best means of developing self-supporting churches in the foreign field. We are all doubtless a unit as to the importance of self-support in the foreign field. How this most desirable end can be best attained may well engage the united wisdom and consecration of all here present.

Since facts are more convincing than theories, will you permit me to draw my first suggestion from a brief reference to our own Bassein Karen Mission, in which the system of self-support has reached a stage of development quite beyond that of any Mission of our own, and possibly of any other Society.

The history of the Karen Bassein Mission may be said to date from December, 1837, when Elisha Litchfield Abbott, worthily described as "one of the most striking characters in modern missions," first visited this region. Karen evangelists, fired with zeal for the new religion, had preceded him, and tracts and portions of Scripture had to some extent been already circulated. He found a prepared people, so that in almost every village he entered there were not only small groups of disciples, but numbers worthy to receive baptism, and many diligently seeking the way of the Lord. The bright prospect which this first visit opened to Abbott was however, immediately clouded by the suspicious and oppressive attitude of the Burman Government, to which all Lower Burmah at that time belonged. Not only was Abbott effectually debarred from traversing Burman territory, but a cruel and relentless persecution of all Karens suspected of favoring the white men's religion was commenced. Abbott was soon, in fact, driven from Rangoon, from which point he had hoped, through secret messengers, to convey instruction and comfort to the Bassein Karens, even if he could not in person visit them. The next recourse was to establish his headquarters in the province of Arakan, a strip of territory on the eastern shore of the Bay of Bengal, at that time under the British flag. Long marches from four to ten days, through a sickly, weary land, and over the Yoma Mountains, separated this region from the Bassein District. It was,

however, the only thing to be done if his beloved Karens were to continue to receive the bread of life. At a wisely selected point accordingly he opened his station. Here, during the rains, he gathered his Karen native assistants for instruction, while in the touring season he traversed all the towns and villages along the coast, preaching a precious Gospel to the hundreds who had made the long and perilous journey to meet him, and baptizing into the name of the Triune God such as were approved. When the oppressions of the despotic Burman rulers became unendurable, these towns under the protection of Christian England became veritable "cities of refuge" for the hunted and persecuted Karens of Bassein. For more than twelve years, under these manifold disadvantages, without once setting foot during all that time in the Bassein territory, or meeting collectively the little flocks that were everywhere springing up, was this work carried on by Abbott and his associate.

Now what were the results? At the close of 1848 Mr. Abbott reported 36 churches, 4,341 members in Bassein and Arakan, besides 5,124 unbaptized Christians, 44 native preachers, and 421 scholars in day-schools. Twelve chapels had been completed, capable of accommodating several hundred worshippers each. Yet upon this goodly number of pastors, native preachers, and schools, there was expended of money from America for the entire year, only 600 rupees. Every chapel had been built entirely with the contributions of the natives themselves, and some of them several times over, since during these years of fierce persecution the Karen chapels, as shrines of the hated faith, were often burned by their oppressors. This year was farther rendered memorable by the hearty action of the ordained native preachers in relinquishing even the pittance hitherto donated by the Missionary Union for their support, and resolving at their yearly meeting henceforth to rely entirely upon the churches. Native pastors to be supported by native churches was henceforth to be the watchword of the Bassein Mission. Forty-five years have elapsed since this stand was made, and no backward step has ever been taken. This very action, indeed, was the guaranty for the steady advancement, the rapid upbuilding of Christian institutions among them, that has marked the history of this interesting people. In 1851 another step in self-support was taken in the organization of the churches into what was appropriately called a Home Mission Society. Thus far the principle had mainly applied to the maintenance of ordained pastors; now the native Christians are marshalled for the supply of feeble churches, the support of itinerant native evangelists in the district, and as missionaries to the regions beyond. In 1852 Burmah became involved in war with England, which resulted in the occupation of Lower Burmah by the latter. As soon as safety was assured under the British flag, the headquarters of the Mission were removed to Bassein, and a new era of progress was entered upon, typified in the resolution adopted at the Annual Conference in 1854: "that for preachers, pastors, and ordained ministers, we should expend no more of the money of our American brethren. So far as there is

occasion to help support them we will do it ourselves. No further aid shall be asked, saving in the matter of books and schools." It thus appears that in less than nineteen years from the time the Bassein Karens first heard the Gospel, they were ready to undertake the entire support of native preaching in fifty churches and among the heathen around them, and except for books and three or four teachers, they were supporting the primary education of more than 800 pupils.

Time will not suffice for further reference in detail to our work among this people. The story of their sacrifices for the Gospel's sake, of their fervent zeal and self-devotion, of the riches of their liberality in the support of churches and the establishment of Christian schools, is one of the most inspiring in the annals of modern missions. For my present purpose I need only to note that the contributions of the Bassein Karen churches for the twenty-two years, from 1857 to 1879, for all purposes, religious and educational, amounted to the amazing sum of 491,971 Rs., or reckoning three rupees to our dollar, to \$163,990. Of this large sum, nearly 50,000 Rs. were spent in the erection of Ko-Thahbyu Memorial Hall, a noble building, commemorative of the Karen apostle of that name, as he was called; paid for entirely by the Karens, and dedicated to the service of religion and as the Home of the Karen Normal and Industrial Institute; 50,000 Rs. more were entrusted to the keeping of the Missionary Union for investment, as an endowment fund for the Institute. The benevolent spirit of this beloved people was not exhausted by these large donations, but has continued to bear abundant fruit from year to year since 1879. Last year's report showed 91 self-supporting churches,—not a church, in fact, not self-supporting; a total of 125 missionary workers, ordained and unordained, beside 114 teachers, all supported by themselves, with a contribution for the year for all purposes, amounting to \$16,900.

By what means, let us now ask, were these results attained? Here is self-support practically developed. If we can ascertain the method or methods by which the end was reached in this particular instance, shall we not have one answer, at least, to the inquiry started by our theme?

It cannot be said that the people themselves were remarkable, and this affords the explanation for the success achieved. They do stand forth favorably in comparison with some other races among whom the missionaries of the cross have gone. But the Karens of Bassein were the same people as the Karens of Maulmein, and other sections of Burmah where our missionaries have toiled, and yet the same results there were not reached. Nor can it be said that the auspices under which this system of self-support was inaugurated, were exceptionally favorable. In the early days of the movement this was said, as an attempted justification for the failure to achieve similar results among the Karens elsewhere. The Bassein Karens had indeed the advantage of a richer soil than many other portions of Burmah, but as an offset to this must be placed the terrible persecutions and exactions of those years to 1852; the frequent and dreadful ravages of cholera and small-pox,

the disadvantage of being deprived of the presence of the missionary. Nor were all hindrances removed with the advent of British rule. The Karens have always continued a poor people; ninety-nine one hundredths are ordinary lowland rice cultivators. Not one of them owns the field that he tills, but pays high rent in the shape of taxes to the English Government for the use of it. Even in those years when they were giving so generously, it was in the face of the loss of a great part of their cattle by murrain, of oft-repeated failure of crops by floods and the disaffection of several large churches through the influence of corrupt pastors.

The plain inference from this history is this: First, that for securing self-help under God, an essential requisite is the correctness of the missionary's views, and his ability to bring the natives to his way of thinking. Abbott had the burning conviction that for the propagation of the Gospel, there must be spiritual, self-governing, self-supporting churches; that it was his office to secure their establishment with the least possible delay. No mere ambition to save mission funds impelled him, but the ideal that filled his mind was caught, as he believed, from 'the pattern shown in the mount.' To use his own words: "Heathen countries must be evangelized through a native ministry. That ministry must be educated by foreign aid. But these ministers when educated *must not* become the hired men of the missionary. After we have given to the country or people an educated ministry, teachers, the Bible, and a literature, the rest must be self-sustaining. Karens must sustain Karens, churches must sustain themselves, must begin, must learn, and believe and feel that this is a law of Christ's Kingdom. *This*, missionaries must teach if we would have the native ministry and people believe it and begin to act upon the principle." He believed the maintenance of native assistants by foreign aid to be an evil; that it was injurious to the preachers in their spiritual development, and subversive of the highest motives in missionary labor; that it tended to impair their influence over the heathen. He felt that the system was debilitating to the churches, and certain, if continued in, to sap all disposition and sense of obligation on their part to support their pastors. A circular was once sent him from the Home Office with the information that a special fund of \$5,000 had been raised for the support of native preachers, and asking him to state what portion of it *he* required. He kindly, but firmly, refused to accept a single rupee, unwilling that the beloved men under his charge should be degraded by any dependence upon foreign money. In these views he was in advance of most of his associates in Burmah, and even of the officers of the Society at home. With wonderful tenderness, tact, and persistency, however, he adhered to the policy he had chosen, in spite of adverse criticisms and the hindrances interposed by the practice of an opposite system among Karens in neighboring fields. With sound common sense he adapted means to the end he aimed to realize. He wrought his own convictions into the people. In illustration of this we find them daring what, so far as I know, was never attempted in an *American* church—name-

ly, to discipline a member for the sin of covetousness. A man, blessed with this world's goods above his brethren, was obstructing the benevolent work of the church by his niggardliness in giving. At last the church took the matter in hand and voted to receive no further offerings from him, below the amount of at least ten baskets of paddy. Unless he was willing to come up to this reasonable requirement for him, he could not exercise the privilege of giving at all.

Abbott laid great emphasis upon the yearly gathering of all the preachers and other assistants, to receive his instructions. In the months that these present and future spiritual leaders of the Karens thus spent with him, they became imbued with his sentiments, they caught his spirit, and carried it to the far-off churches who were never permitted to see his face. In fact, he gave such shape to the work in Bassein that, in the words of Dr. Carpenter, who most ably carried on the work Abbott had begun, "for forty years the mission, passing through a half-dozen different hands, has never lost the impress he gave it, nor suffered a single break in its continuity."

If self-support, then, is to be attained, there must be correct views on the part of the missionary, and ability to influence the native Christians. This does not necessarily involve that the missionary must be a man of genius or of unusual endowments. Instances can be cited where notable results have been achieved by men undistinguished for great talents, but who have held similar convictions as did Abbott, and who have, with singleness of purpose, devoted their missionary life to giving these effect. Our mission in Assam affords an illustration. From a condition of dependence upon missionary subsidies, there has been during the past eight years most cheering progress in the development of self-supporting churches, mainly through the efforts of one persistent man, who would hearken to nothing else.

2. Pardon me if my second suggestion raises a question concerning the attitude of the Foreign Mission Boards at home. It would be unbecoming in me, in the presence of honored brethren of so much longer experience and wider knowledge than my own, to venture any positive statements. But I desire seriously to start the inquiry, whether the utterance of the various Mission Boards has been sufficiently definite and pronounced upon this all-important question. Has the weight of influence been thrown positively and continuously enough in favor of self-support at the earliest practicable moment, as a fundamental condition of the healthy propagation of Christianity? I think it must be confessed that our own Society has not pursued the policy which Abbott so successfully inaugurated, with that tenacity of purpose that his experience would have amply justified—self-support as a true ideal that all Mission Boards have cherished. The hope has been indulged of its ultimate attainment. But have we not failed at the point of instituting decisive measures for its attainment? Is it not true that this whole matter has been left for the most part to the missionaries in the field? Can it be reasonably expected that the missionary, in a majority of cases, will take the initiative in an undertak-

ing so really delicate and arduous, without positive pressure from the Rooms at home? The poverty and apparent helplessness of the little churches in the foreign field appeal most pathetically to missionary sympathy. To eke out the meagre pittance gathered from the church, with a donation from the mission treasury, seems so much the thing to do, that for the time the enfeebling effect of this upon the church itself is forgotten. To carry on the work of evangelization likewise, with a body of native assistants paid by mission money, what more natural and legitimate to one who is only eager to proclaim the glad tidings of salvation! This has been the system so generally accepted, that the evils attendant upon it have been overlooked. Now, I most earnestly submit that if a change is to be extensively brought about in existing methods, if we are to develop self-supporting churches, more must be attempted in the way of effort and instruction by the Boards at home. Not only must there be sound convictions, but definite instructions must be given to our missionary brethren going out for the first time, and to those on the field. They must be incited to action along this line.

It is a serious question for us to consider whether our very liberality in the use of missionary funds has not acted as a hindrance to the development of self-support. In the making of our appropriations we are so dependent upon the representations of those whose sympathies naturally are with the field, and the questions dealt with are so remote as to greatly embarrass the exercise of the judgment. In the anxiety to promote the health and welfare of our missionaries, it is possible we have at times been led into an over lavish expenditure upon mission compounds. Our extensive equipments presenting, perhaps, in some cases, a too striking contrast to native surroundings, have had a reactionary influence. An impression has been lodged in the native mind that the resources of American Christians were exhaustless. The nerves of effort toward self-support have thus been cut; a powerful incentive to self-denial has been taken away. Why should he, out of his poverty, give, when his brethren in America are so able and willing to bear this cross for him? Is there not something for us to consider here? Has not the time come for the exercise of stricter parsimony in the use of mission funds? Would not the development for which we are contending be promoted by such resolute reductions in the appropriations for native pastors and evangelists as would throw a larger measure of responsibility upon the native Christians? Abbott used to say: "One thing is clear to my mind: Karen churches will feel no obligation to support their pastors, and will not do it cordially, so long as those pastors have access to the mission treasury. They will not labor and give their money to men who are supported by 'State patronage.' All that you and I can say or do will not alter the case so long as they know we are giving their pastors money." Are the Karens sinners above all the heathen in this particular?

3. As a third suggestion I plead that increased prominence must be given among missionary agencies to *Industrial Education*. Our Nestor among Foreign Secretaries, Dr. Clark, of the American Board,

has called attention to this subject in a recent able and timely paper. There is a most intimate connection between industrial training and self-supporting churches. In some mission fields it is simply pivotal. Take those of our own Society. We find self-support, *e. g.*, among the Telugus of Southern India, encompassed with difficulties that were not encountered, certainly not to the same extent, in Burmah. Not merely do these difficulties spring from the abject, pitiless poverty of the classes from whom our converts have been mainly drawn, but from the absence of any reliable means by which they can improve upon this condition. A people unable continuously to gain a bare subsistence, afford little hope of becoming equal to the maintenance of the institutions of religion among themselves. Exhortations from the missionary in such circumstances would seem almost like a cold mockery of their misery. When once quickened by the Divine Spirit and made partakers of saving grace, therefore, then the means of *self-help* must be put into their hands. In the simplest and most practical way must the industrial arts be introduced. We are beginning to awake to the fact in Southern India, that the training of the natives to be carpenters and blacksmiths and shoemakers and masons, in type-setting and bookbinding is as needful as training in the common rudiments of knowledge—that it is indispensable if we are to have self-sustaining churches, and so root Christianity firmly in the soil. The same holds true of Africa and other fields.

It does not belong to the scope of this paper to outline the methods of this industrial training. It must vary with circumstances and conditions. My one aim is to insist upon its necessity. Our own Society has but barely made a beginning, but already the results justify the conclusions I have drawn. May I be pardoned for giving a vivid picture of this kind of training from the pen of one of our esteemed missionaries on the Congo:

“I wish you could see this station and the work being done here. The work would appeal to you with its many-sidedness. Here are some boys and girls clearing the ground and planting palm and other trees. These palms are not merely ornamental; they provide food and oil, and in other ways are of very great value. Some are at work being trained in carpentry, and to see them sharpening and setting their saws and other tools is enough to prove that they are being put into the way of helping themselves. Here are others building a roof on a house. It looks fully as good as any house of our missionaries down country, except the new storehouse built by Mr. Leger. Is it a new house for Dr. Sims? No; it is a house for native girls, of whom there are about fifteen on the station. What has it cost? If you look at the Missionary Union accounts, it seems to have grown as do the mushrooms, at no expense. The doctor has raised it himself; to a considerable extent the expense has been paid by his medical skill. Here are the brick walls of a fine house going up. This is the industrial school, costing the same to the Missionary Union, I presume, as did the other house.

“Where do they get the bricks? Here on the beach is fine clay, and these are the brick-makers. Some are making building brick, others paving or flooring brick (square), and here is the tile department for the manufacture of roofing tiles. I saw boys and men working in clay down country, but nowhere have I seen it done as here. Bricks, pavement, and tiles are turned out in hundreds that would bring a good price in America. Here is a ‘clamp’ nearly ready for burning, containing, say, thirty-five thousand bricks. Boys are building it, who, only a few months ago, were in heathen homes, and some even from places where cannibalism is quite common. No doubt they too were cannibals, but here they are being trained to work and earn an honest wage. But a bell rings—a big American bell, from Indiana, I think—and the boys make a rush into the water and emerge with less of this world on their dark skins, and away up the bank they scamper. They are going to the church, and soon you hear the lively strain of ‘John Brown’ being sung to ‘Nzambi Ka vana muan ‘andi,’ etc. (God gave His child-son), and then one engages in prayer. The doctor has been called away to treat some one in danger, but that does not stop the service. Another hymn is sung, and a young man—one we saw at the carpenter’s bench—stands up and tells of the love of God, and warns sinners to flee to Jesus, the only Saviour, from the wrath to come. More singing and prayers, and they quietly walk out. In the afternoon again they are all at work, and at three o’clock the bell rings. With a glad shout they again rush to the water and are off to school. Who are the teachers, and who cares for it and acts as superintendent when the doctor is away at Kinshasha or otherwise engaged? Look at our carpenter friend again; he is now a teacher of a, b, c, etc., and there is a second of the same calling with a class in another place. This is the chief brick-maker, now a teacher, and that one was sawing wood with which the bricks are to be burned. They manage to conduct school, though the ‘main-spring’ is not in the place, and I am sure the routine is better preserved than it would have been in the school where I was taught when ten or twelve years of age, had the schoolmaster been known to be five miles away.

“The five recent baptisms tell that not only are bricks being made and houses built, but also souls are being won for Jesus. Others are seeking the way of life, and I can assure you it is affecting to see some come out in front of, say, one hundred and fifty to two hundred others, and kneel down to be prayed for. To hear their broken prayers, their awkward expressions as they strive to pray to God, gives one the assurance that the light is driving the darkness away, and that soon they will be God’s sons instead of Satan’s slaves.”

No stretch of the imagination is required to discern the possibilities for the future as regards self-support that are wrapped up in a training of this nature.

Let it never be forgotten, however, that the wisest agencies that we may employ must utterly fail without the fructifying influence of the Divine Spirit. From every Christian heart let the petition continually

ascend that the abundant influence of the Omnipotent Spirit of God may be shed abroad upon all our Mission fields, so that the whole earth may be filled with His glory and the name of His Son Jesus Christ be honored from the rising of the sun to the going down of the same.

DISCUSSION

Rev. I. G. JOHN: The story of the Congo Mission very appropriately introduces the discussion of the second part of this topic. That story should be an object-lesson to all the different Mission Boards that are engaged in these foreign fields. There may have been peculiar conditions connected with that field, but I think the same opportunities may be reached and the same results attained in every branch of the field that is sustained by the different Boards that are represented in this house.

I confess, sir, as I read the story of Abbott, and then look upon the missions of my own Church organization in certain of our fields, I am filled with alarm, and then when I look abroad at the great fields occupied by other Missionary Boards, my alarm is deepened.

I will take up one illustration with regard to the question of self-support in our Mexican Missions. We have there twelve foreign missionaries; we have now eighty native preachers—ordained preachers—laboring for the conversion of their brethren. Now I am going to approach a very practical point. It may have a point; it may have a metallic ring. I am talking of a financial question. We have now been twenty years engaged in that field; the expenses of our Board for the support of our missionaries are about \$18,000 per annum, and our expenses for our native preachers are about double that amount. In other words, to carry on the work of the native helpers in that particular field is a draft upon the treasury of our Board double the amount of the support of our missionaries.

Now let us go abroad with reference to this matter. That may be the very opposite of the work in Mexico. They were trained under very peculiar conditions. Perhaps we have encountered peculiar difficulties in regard to the establishment of missions in that field and the upbuilding and training and qualifying the people who were ultimately to evangelize the great heart of that race.

But let us go beyond. I confess I have been startled in trying to estimate the amount that was expended by all the different Boards in Europe and America with regard to the native preachers. We have according to the statement that was in the last Almanac of the American Board two figures of very remarkable significance. About 5,600 foreign preachers are employed in the great field. We have about 52,000 native preachers who are occupied in the same field. Forty-one years ago the relation stood about—not quite—2,000 foreign missionaries in the great field and about 4,000 native preachers. There it was two native preachers to every one foreign preacher. Now it is about 5,000—or a little over 5,000—missionaries and about

52,000 native preachers. Here now has grown up a great army—and an army that is to be sustained largely by a Church at home—about nine times the missionary force.

Now let us make an estimate. How much does the native laborer cost—his salary? the little church which he has built, if it is bamboo? how much is the repair of that church? How much do all the expenditures amount to? I suppose if the figures of the different Boards correspond with those of my own, about \$60 per annum would be a low estimate of the salary of the native laborers, for it is double that amount according to our experience—double that amount; and then the great body of our native preachers, \$120 per annum each, foots up to between \$6,000,000 and \$7,000,000 that is drawn of necessity from the different Boards. It is a fact startling in its character. I believe it is stated by Abbott that the first convert of Judson, and the church of which he was the first pastor, I believe, in 1826, was in 1881 still supported in the Burmese Mission, supported by the Church at home, and even the repairs of that church were going on at that time. It was an object-lesson there, but it is an object-lesson to the rest of us.

We have been twenty years in Mexico. We have today one man among the native preachers as a self-supporting missionary in connection with his charge,—but one. Now, brethren, put these facts together. There is one field—the mission in Bassein—that has demonstrated the self-supporting principle in mission work. In my own Board we are actually supporting native preachers in the Indian Territory whom our Board in 1827 and 1830 supported. We have not gone beyond that point up to this time.

Now I want to state these facts. I want to see in contrast the obligation and the responsibility that rests upon the Church at home as enforced by my brother and the great work that could be accomplished at this date if we could withdraw \$6,000,000 from the support of the native preachers and then put that proportion of foreign missionaries into the field, what work would be accomplished?

Rev. A. B. LEONARD, D.D.: This question that is now before you is one that is of vital importance in the foreign field. I may say that I have within a week returned from a visit to our Missions in Japan, Korea, and China, and this question of self-support is one that demands the attention of all Missionary Boards in the U. S. I said yesterday, in conversation with one of my colleagues on this question, that the financial troubles that exist here in the U. S. this year will probably prove to be a great blessing to missionary work in foreign countries. We need some disturbance of this kind once in a few years in this country to lessen our own extravagance at home, and to cause us to call a halt in our missions abroad. We will find that the fact that we have been compelled to cut down our appropriations this year will, in the outcome, work a blessing to those fields. There is a tendency in all these foreign fields to depend upon the home treasuries for the money with which to sustain the work; and it requires a constant

pressure, a pressure that is not applied with sufficient vigor to prevent an unreasonable support of the native forces in the foreign field. There is no reason why Christianity when established in these foreign fields should lift the people at once upon a plane of expensiveness that puts them beyond the great mass of their people. In too many instances as soon as a native preacher comes into the service of one of these Foreign Missionary Societies he expects to go upon the pay-roll. He expects that his salary will be paid from the treasury of the Missionary Society. The fact is, I have observed that in many instances there are native preachers, and it is not confined to one church, it is among all the churches, who prefer that their salaries should be paid by the Foreign Board. They are not over-anxious to depend upon the native church for their own support. They have the idea that if the money is paid out of the foreign treasury that they can be a little more independent—a little more independent of the church that they are serving. It is not an unusual thing for that fact to develop. It seems to me that it is an unsafe and unwise policy. They ought not to be lifted very much above the people they serve in their temporal surroundings. They ought to be kept in a place where they will be in closest touch with the people they serve. And the danger is that the native preacher in the foreign field will receive a salary that puts him above the average of all the people with whom he associates, getting a larger salary than he would in secular business. Thus the thing becomes a real vice and a source of weakness; and it needs to be guarded with the utmost care and caution by the Boards. The more rapidly we can put the natives of the foreign field upon the churches, the better it will be for the churches and the better it will be for the ministers. I was impressed often with this fact, that among the native preachers in the foreign field, there is not that zeal and personal self-sacrifice that we ought to find; there is not the disposition to forego and support themselves for the sake of enlarging and extending the work. That is true in Japan perhaps more than any field I have seen. There is much of it also in China. And I would say to the Secretaries of these Boards here today: Be very careful about this matter of the support of the native forces in the foreign field; and if you pinch them, if you cut them down to a point where it really pinches, it will do them good and not harm. I have always been impressed, since I have been connected with this missionary work, with the importance of developing self-supporting churches, but I come back from the foreign field with this conviction deepened again and again, that we must give attention everywhere to policies that will develop the resources of the churches on the field; throw the ministers of these native churches upon these churches to the very utmost possible extent for their support, and in doing this we will strengthen the churches. We will give them dignity and self-respect, and they will feel that they are not drawing their resources wholly from a foreign treasury. In many cases the missionaries are looked upon as paymasters, and there is a tendency to increase the demand more and more, and so when I heard that our own Board had

been compelled in this year to cut down our appropriations by more than \$200,000, I felt like saying, "Well, thank the Lord, good will come of it. We will be more careful in the expenditure of the money we have. We will throw upon the native churches more of the responsibility of their support, and in so doing we will increase their own self-respect, we will make them more vigorous, we will show them that it is possible for them to support themselves by practicing self-sacrifice and self-denial."

REV. J. P. GILLILAND: I am full of this subject. It is very important to me in two respects: First, because I have always been interested in Missions; second, because, as is usual in all kinds of missionary meetings I have had the privilege of attending, and in all discourses I have read, they touch upon all parts of the world. When we consider that the whole continent of South America needs the Gospel (and I have spent fourteen and a half years in that field), I feel a little interested. I have been there fourteen and a half years in self-supporting missions. Our work has been confined principally to Chili. And it seems to me, now that we are speaking on the subject of self-support, that it might be well to say a few words. We have been working on the line of self-support, and I am a lover of self-support; but when I say that, I wish to be understood that I do not depreciate the great work that our Missionary Society and other Missionary Societies are doing. Nor do I believe in carrying on self-support just because one has determined to do it, when he sees that by an additional help the support from home or the support of the Missionary Society united with self-support would result in the salvation of more souls. I have been pastor and have done school work. I am certain that if other fields are like South America, that a man who preaches the Gospel in English to English-speaking people—I am certain that he ought to support himself, ought to depend on what we call self-support. I would not, in my experience, preach down there to the people in English and receive salary from home. People who have been brought up under the Gospel will, if they are interested enough in it to be benefited by it, support it when they can do so, and foreigners can do so.

Mission schools we have carried on in a self-supporting line, and I think it can be done and ought to be done. I believe that for the better development of the native work it ought to be supplemented by the Missionary Societies, but not in any way to destroy self-support. They ought to be thrown on the principle of self-support just to the extent that they can support themselves, and made entirely so as soon as they can. In our work we have taught them right from the first that every member should give something, if it were only five cents a week or ten cents a month; should give something to support the Gospel; and that the Gospel was not supported among them by a society at home that would pay us preachers and others; but as soon as they were capable of doing the preaching and paying their own way, they should do so; that the churches in the United States not only supported themselves, but sent missionaries to foreign countries, and while we are not supported

from that society, yet our churches were supporting other missionaries in the foreign field. I hold it all-important that the missionaries should have correct views of self-support, for if they do not they cannot inspire their converts with this principle. I told them I came to preach the Gospel, and I believed there were enough people to support me. I succeeded in interesting the people until they gave me a sufficient support. I carried on the work and soon began school work. The native work has been carried on by the earnings of the school. The schools have supported themselves, and the surplus earnings have been devoted to the support of a man who gave himself entirely to the work.

Rev. JUDSON SMITH, D.D.: There is one point I wish to make, that, first of all, self-support, in my judgment, is not simply one that pays its own way, but one in which there is a ministry that is capable of directing the Church. The idea I would put a little higher than simply the financial one. The outcome of our missionary work in the foreign field is self-supporting and self-controlling churches. The two things naturally go together. To-day we have discussed mainly the question on its financial side, and it is a very important side. The self-supporting church is the ideal. We must strive toward it, but not to be approached perhaps so rapidly, so easily, so promptly in one field as in another. It would be a little difficult probably to define which missions are the easiest and which are the most difficult. Our Micronesia field has been self-supporting, and the day-schools that have been maintained there have been self-supporting from the outset. The Mission Board has been drawn upon simply to maintain the schools where the teachers are trained and fitted for their work. In our African Missions we are moving in this direction. We have learned a better way. Our one Central African Mission is proceeding *de novo* upon the idea of a self-supporting church from the beginning. The church is not organized until the conditions are such that the people can build their own edifice and develop among themselves their own pastor and their own officers to take charge, in counsel with the missionary. It is an interesting development. I have watched it with the deepest interest and great delight these eight years since this line of development began in that field.

In China the conditions are very different. It would be, to my own judgment, extremely desirable if in every field our churches, when they are organized, should be organized upon this principle; that they would worship wherever they could find a place to worship until they were ready of their own resources to build, and then they should be encouraged to build, and they should have a pastor as soon as they are ready to undertake his support, and until then be provided for in some other way. In the southern portion of our North China Mission our missionaries have followed this principle in the first respect. They have never asked the Board to provide anything for church buildings. They have left it for the natives themselves to grow into the feeling that they must have a place in which to worship. "What will you give for a chapel?" is asked of the native, and so, by degrees, two,

three, and four chapels have been erected in the limits of that one station, the greater part of the funds coming from the natives themselves. The missionaries have helped them as individuals, not drawing from the funds of the Board, but as friends and neighbors. It is a happy development. It is a happy illustration of what can be done under wise tuition.

I should like to speak of industrial education. To me it is quite secondary and subsidiary. Our girls, for example, in the Seminary in the Zulu Mission, raise their own food and maintain a laundry, and they receive from the Government a certain generous grant, because the school is an industrial school. I do not doubt it is a benefit to them later in life. Efforts in that direction are more numerous under our Board in Africa, perhaps, than anywhere else. We have self-help departments to particular schools in Turkey, but they are not, strictly speaking, industrial schools. They furnish to the pupils who come to those schools what we enjoyed in our college education—we had the privilege of sweeping the floor or ringing the bell, and so met part of the expense of our education. But I have not time to speak upon this point or to set forth the salient facts in regard to it.

Mr. W. HENRY GRANT: It seems to me that this is the most important topic that we have on our programme to-day. I think we ought to effect something by this meeting in the form of a resolution which we may carry out in our Boards and mission fields. I think the most important part of it is to get at the individual community or the individual church, and find out what the community and church are doing for themselves. If we could send out through our respective Boards, as a result of this meeting to-day, an inquiry to each one of those little communities, to find out through our missions there what they are actually doing for their own self-support in the matter of their building, in the matter of their pastor's support, and in the matter of their schools, I believe the result would be satisfactory. We cannot expect to secure, in most missions, through the educational work, enough money to carry on the evangelistic work. I think if we find they are contributing nothing, or but very little, and are not contributing more now than they were fifty years ago, we ought to learn the facts of the case, and we ought to buy the medicines to effect the proper cure. It must be done by an application of a principle through the proper statistics and information in each particular case, and I hope, as a result of this meeting to-day, that we can get at some simple plan for doing this.

Rev. HENRY N. COBB, D.D.: It was my privilege to visit all our mission fields, and I find that different policies have prevailed in different fields. It is very hard to reverse a long-continued policy. But our churches in China were, fortunately, established under the influence of a man who had the idea of the importance of self-support largely impressed upon his mind. I found to my delight that the churches were self-supporting; and not only so, but that they had organized themselves into a foreign missionary society. I was talking

with the pastor of one of those churches one afternoon in his church, and he made this remark: "I never dare ask my people to give any money." I thought that was a strange thing for a Christian minister to say, but I fear there are ministers in this country who have that fear. He went on to say that he had found out how much all the members of his church possessed. It was a church of 73 members, and he stated that he could not find that they possessed more than \$2,000 in the world, and he said they gave \$200 every year, and he was afraid to ask them to give any more. I find in looking over the report, that that church had given \$250, rather than \$200.

On motion of Mr. W. M. DULLES, Jr., the following resolution was adopted:

Resolved, That this Conference ask the Business Committee to consider, and, if in their judgment wise, report a resolution to cover the following points:

To provide for a special circular to be sent by the various Mission Boards to their respective fields in reference to the degree to which self-support is now attained, and the methods in use; this circular to ask specific questions, so that unified information can be secured as to facts and figures which can be considered by the various Boards and by any future Conference, such as the one now in session.

TOPIC.

MEANS OF SECURING MISSIONARY CANDIDATES OF THE HIGHEST QUALIFICATIONS.

REV. HENRY N. COBB, D.D.

Of some missionaries, at least, it may be said—as of the poet—that they are "born, not made." In the first and natural birth, they have been endowed with certain natural qualities, mental and physical, which have peculiarly fitted them for the work they were called upon to do. But the second and spiritual birth—the birth "from above"—has played the most important part in their equipment. Either, at the moment of conversion they have been permitted to receive Christ not simply as their own Saviour, but as the Saviour of the World, and henceforth have been filled with a consuming desire to be His witnesses unto all men of what they have seen and heard (Acts xxii. 15). Or, in some later and more vivid vision of the Master, they have heard Him say, speaking in the depths of their own inmost consciousness, "Depart; for I will send thee far hence unto the Gentiles" (Acts xxii. 21); and, like Saul of Tarsus, they have not been "disobedient unto the heavenly vision" (Acts xxvi. 19). Such men are God's best gifts to His Church and to the world. For such the churches on whom this world-wide work rests may well pray. And should not we pray also, to whom the churches have committed the weighty and solemn responsibility of

sending forth, in their name and in the name of Christ, those whom He has chosen, for the work to which He has appointed them? (Acts xiii. 2, 3). Prayer, then, I take it, for this very gift, is the first, best means we can use to secure missionary candidates of the highest possible qualifications—the qualifications of the Lord's own special choice and preparation.

If this were all, how simple, how easy, and how delightful our work in this respect would be; simply to recognize and send them forth with joy and satisfaction. But this is not all.

The Holy Spirit does not always designate so unmistakably as He did at Antioch the agents of His blessed will. We have to choose and to select, with such wisdom as He vouchsafes us. And having a deep and ever-growing sense of the importance of the service, its intrinsic difficulty, the issues for life or death to multitudes that are involved in its performance, the future welfare and lifting up of communities and nations, the extension and establishment on sure and strong foundations of the kingdom of God on earth, and the small number, after all, that we can send, in comparison with the vast multitudes to be reached and blessed, we may well seek to obtain those who have the highest qualifications for such service. How shall we go about it?

1. We should have clear ideas as to what the proper qualifications for missionary service are; what manner of man or woman a missionary ought to be. It is from the lack of such ideas, I believe, that so many of the testimonials and recommendations we receive are so little to be depended on, and are therefore to be received with caution. The people who write them, and write them honestly enough, do not know what missionary life is, nor what sort of qualifications it demands.

What they are it was not given me, and I shall not attempt, to state. But it is manifest that our ideas about them will differ according to our conception of what the missionary work itself is and involves. If it be simply evangelistic—the proclamation of the Gospel to the greatest number, over the widest possible area, and in the briefest possible time—it must be plain that those who undertake it must possess peculiar qualifications, both of nature and of grace, to fit them for this service.

But if, on the other hand, the work be this, *and more*; if there be, combined with the wide and faithful and direct preaching of the Gospel—never distinguished, never divorced from it—the further purpose to reduce languages, to translate the Scriptures and give them to the people of every tongue, to create a Christian literature, to plant churches which shall come in time to strength and maturity and independence, to raise and train a native ministry for their guidance and evangelists for the still wider preaching of the Gospel, to educate the young, to introduce permanent and effective forces into society and lay the foundations of an enduring and ever-growing order which shall culminate at last in the beauty and the glory of the kingdom of God,—then other and different—I will not say higher—qualifications are to be

sought. For round the personality of such men, on such ends intent, will centre all the best, against them will be enlisted all the worst, influences of the place in which they live and the people for whom they labor. To no real interest of theirs can they be indifferent, and from no good work important to their purpose can they withhold their hand. Their wisdom must give shape and direction to the new order, their character impress itself on men and institutions, and its influence be felt by coming generations. For such men, so placed, the very highest qualifications cannot be too high.

It happened once—and only once, so far as I know—in the Board which I have the honor to serve and represent, that the remark was made, unthinkingly perhaps, of a candidate now and for years in the field, “Mr. — is too good a man to send to China.” Should we not rather say that, having the true missionary spirit, he was too good a man to keep at home? that, considering what China is and what China needs, he was just the man to go?

2. Having made up our minds what qualifications are *necessary*, we should insist upon them; kindly but firmly declining to send to the field those who do not possess them. “We would rather wait a year, if necessary,” wrote one of our Missions to us, “than that you should not send us the right man.”

And having, also, some clear conception of what further qualifications are *desirable*,—specially desirable often for some special post or service,—we should seek them—*sifting*, so to speak, those who may come before us, till the best remain, and seeking those who do not come. In every way that lies open to us—and the ways are many—we should *seek* them where they are to be found. By careful inquiry, by correspondence, by visitation of the schools where they are in training for their life-work, by personal acquaintance and intercourse where practicable, and using reasonable hesitation—laying hands on no man suddenly—it should be possible, and I believe generally will be, to find those fitted to the requirements of the work. We need not be satisfied, nor yet discouraged, till we get what is required.

And yet, just here may I interpose a word of caution? It seems to me that it behoves us to be careful not needlessly to discourage those who may not, in all respects, come up to our highest desires. All useful men are not conspicuous, even as all the apostles were not Paul. He was but one in twelve or thirteen. All ministers among us are not born leaders of men, though they may be doing faithful and successful ministerial and pastoral work. Nor is it always those who make the most striking impression, or achieve the widest reputation, who do the best and most faithful service. And I suppose the mind of every one of us can call up the names of men who, in our mission fields, and the particular work to which they have been assigned, are doing noble, effective, and successful work, and yet, in all human probability, had we been too insistent on the highest qualifications, would never have been sent.

Above all should we be careful, if I may so use the Apostle's ex-

pression, not to "frustrate the grace of God." Gifts and graces do not always go together. And if the choice must be made between them, let the gifts go, and give us the graces of burning love to Christ and to the souls of men, of implicit and unswerving obedience to the word and will of God, of willingness to go anywhere and do anything so that Christ may be glorified, souls saved, and His kingdom come.

For one, I shrink from contemplating the consequences that might result from any general understanding or outgiving that we, or those on whom the choice may rest, will send "only the best." If that mean, only, that "of all who may present themselves we will prefer and appoint the best," it is undoubtedly well, and the announcement may be wise. But if it mean, "Only the best need apply, for none others will be sent," I hesitate. Think of the modest, self-distrustful souls who cannot think *they* are the best, but are constrained to think "others better than themselves," in whom, notwithstanding, God may have kindled the holy fire of consecration, whom we thus warn off. More than all other inquiries I would like to make, concerning any man or woman, is this: "What is the mind of the Spirit in this case?" And with that mind I should desire to be in harmony.

3. One special means our own Board has made use of, to the great profit of our work in every field we have under our care. I mean the taking of men who, in the ministry here at home, have already given proof of their fitness for the work abroad. There are, no doubt, many such pastors now, in all our churches, who, having made full proof of their ministry here, might well be given and give themselves to the wider work in other lands. The work they have done and the experience they have gained, of men, of themselves, and of the working of God's grace in and through them for the salvation of men, enhance the qualifications they may otherwise possess. I see no reason why the liberty of these Boards to make such selection should not be generally acknowledged, and their voice be as much regarded as the voice of God speaking through His servants, as is the "call" of any single church at home. These are the church's forces, trained for her service. Let her use them where she will.

4. My subject leads up to, if it does not necessarily open, the question of special training—in cases where the essential qualifications are not lacking—to supply deficiencies that may exist in certain lines that are desirable, or supplement or enlarge by broader development, qualifications that are already possessed. On this point, however, our own Board has always taken a negative position, esteeming it no part of its office to supply such training or provide the means for it. We have, therefore, no experience, and so I pass it.

5. I have had hope, and still have, that the remarkable "Student Volunteer Movement"—more perfectly organized, extending its influence to so many institutions—may yet furnish to the various Missionary Boards a valuable means of securing such candidates as we all desire.

I cannot close without calling attention to what I believe to be a

fact—that actual service in the field is the best school in which to develop the highest qualifications for missionary work, and that some of the best missionaries have become such by means of the discipline there obtained. Nothing in all the range of human experience, as I believe, so calls forth the latent powers that lie unused and unsuspected even by their possessors, and that might otherwise have remained unused and unsuspected to the end, as actual contact with the realities, the responsibilities, and the duties of missionary life. Nothing so develops all that is best and noblest in man or woman as the ceaseless appeal to their deepest sympathies, the varied and constant demand upon every energy of heart and mind and spirit, the absolute dependence on God for wisdom and defense, so that those who, in their ignorance and misery or in their strivings after a larger, better life—the life in Christ—depend on them, may not depend in vain. I doubt much if those who sent forth John Williams to the South Sea Islands, or Carey to India, Moffat to Africa, or Morrison to China,—some of them with hesitation if not with reluctance,—ever suspected or attempted to forecast what wonders God would work and actually wrought by them or what manner of men they should and did become.

This thought may well increase our joy when *we* are permitted to send forth those who thoroughly approve themselves to us as possessed of the qualifications we most desire, and it may, also, give us hope, when our joy is—as it sometimes is—not unmixed “with trembling.”

DISCUSSION

REV. H. C. MABIE, D.D.: This is a question which fully exercised me in my own visit to the Mission field. The chief function of the missionary is the matter of imparting life not in the sense of giving information. How often you hear a candidate say, “I want to go out to people who have not heard of Jesus Christ. If only I can get the information before them they will instantly accept Him.” I have come to feel, in my own meditations upon this subject, that the important thing is the supreme motive in the conscience of the missionary.

What is wanted in New York and Boston to-day, is the man who can increase the motive; wanted, the missionary that can supply motive to the Japanese, the Chinese, the Hindu; not merely the man who can give information, but the man who in his life and work here is beginning to develop moral power, moving himself in the first place. I do think we need to hold our Boards strongly to that point. If there are places in the wide world that need all the force and personality that God can by nature and grace put into a man, it is in those countries. They must receive an increased motive to preach the Gospel. You remember the Hindu said to one missionary, “We have found you out, you are not so good as your book.” The man who can preach “motive” is the man to put in the foreign field.

REV. E. M. BLISS: During some years’ residence on the field, the

one thing I think that impressed me more than anything else as an essential qualification is grit. I have seen man after man come on to the foreign field from our Seminaries, stay there a year and two years, and then almost fail. Sometimes he did fail and came home utterly discouraged because he found when he got there that the problem before him was sharper than he had expected; that it was different from anything he understood beforehand, and he felt entirely unadapted to it, and he might as well go home. One such man came to me after he had been on the field two years, and said: "It is no use, I can do more good in New York than on the field of Smyrna." I said to him, "Hold on, the Lord has brought you here, and I think the Lord has work for you. Wait a year longer; work on in Smyrna, and then when you have got through there, if you feel you must go home, I won't hinder you." I met him the next year, and he said, "I won't go home, I have plenty of work here." How in the world is a Missionary Board to find out whether a man has that quality? They must rely to a considerable extent upon his own teachers, and it has seemed to me many times that in some way the teachers in our Theological Seminaries should be instructed somewhat as to the qualifications for the foreign field. When I was in the Seminary a young man in the Seminary made application to the American Board. The question came about his being appointed. The Faculty, so far as I know, unanimously recommended him. The students said, "Well, if the American Board don't want that man they won't have any." One of the Secretaries was talking with me. I had been born on mission ground, and I said, "It won't do for me to give any advice in this question. I will tell you a story." And so I told him a story along this very line, and the Secretary said, "I think we will have to convince that young man that his duty to others will keep him at home." But the point there was just that of steady persistence. One man whom I know, who I think has been more useful in his field of work than almost any other, was a man who could not speak the native language grammatically, who had no particular gift of language or of organization, apparently of any one thing, but he had that power of bringing out motive that Dr. Mabie has just spoken of. He had that persistence. Once let him get hold of a community and he would stick to that community and force them until they were compelled to come up to the mark of spiritual life. Well, if that man had been gauged before he went out by the brains of the highest, the best, he never would have been sent out; and yet I believe that the gauge of his success through years has been very high and he has done good. I felt when I was in the Seminary that one of the greatest needs was a clear conception on the part of the teachers in our Theological Seminaries of the needs of the work, of the character of the student, and of their great importance.

The discussion was suspended by the President, and Dr. Leonard requested to lead the Conference in prayer.

Rev. A. B. LEONARD, D.D.: I want to express a fact or two on this subject. I have had serious fears for the last two or three years that

even the Student Volunteer work is not doing the work it ought to do in order to furnish candidates for the Mission fields. I fear that there is that brought to bear upon these students under certain conditions and surroundings which causes persons to offer themselves to the mission field who ought never to offer; a kind of hot-house influence which is brought to bear for the purpose of inducing persons under a moving speech to offer when they really do it because under an influence that is not permanent. The qualifications for a missionary are of such importance that we all feel it. I suppose one of the reasons why we have been reluctant to speak of it is because of the difficulties we see in the way of finding the men we can safely send to these Mission fields. It has been the experience in our Board that some who seem to be the most unpromising have turned out to be the best men. We have sometimes sent out men who seemed to be of great promise and they have not been a great success. It has seemed impossible to decide with any certainty in regard to these matters, and it makes us seem very diffident and very doubtful as to our own decisions. First, we want the best intellectual equipment that is necessary. I have wondered sometimes whether the Parliament of Religions in Chicago helped or hurt Christianity. I heard it suggested in China "that now that all religions are recognized as Divine and they are all on one platform, there is no reason why missionaries should go to China any more; all religions are divine and there is no reason why missionaries should go abroad." My thought is this, that we are not to send missionaries to that country for the purpose of discussing these great questions; that would be time wasted. We want the best men it is possible to get, but we want men who are full of the Holy Ghost, and who, with faith in God and in His truth, will stand and fight on until the victory is won. It takes great tenacity to stand and hold on in face of the difficulties that present themselves on foreign fields. There is great danger in these foreign fields of men who have been too long there without coming back for a fresh baptism—there is danger of deterioration. I have found men in China who were ready to take on idolatry. I found a Doctor of Divinity in China who said we ought to accept Confucianism. We want men and women spiritually endowed who will not run down, who will not deteriorate, who will keep up the fire in their own souls and stand in the presence of that problem until by God's help it is solved.

Rev. GEORGE SCHOLL, D.D.: I rejoice in the Volunteer movement among the students, although among our young men we have not been able to send more than one out of ten or one out of fifteen, they have been so numerous. But I wish we could have still more volunteers, because these young men band themselves together and study the subject, which is for stay-at-homes quite as valuable as for those who go abroad; and they are doing better work in the ministry at home than they otherwise would have done. I find that the young men who belonged to the Volunteer Movement who are on the field, are doing

five times better than the old men in the Church. We have to sift them down. I can remember a remark Dr. Clark made to me when I was quite young in this work. I asked him about deciding when a man was physically able to go to the field. He said, "We do not know until we send them and try them. Find out if he is able to do the physical work. Try him and use your best judgment."

Rev. I. G. JOHN, D.D.: I have been called upon in connection with my duties in this office to meet a great many responsibilities, but I confess, sir, the selection of a candidate as a missionary in the foreign field weighs upon my conscience and my heart until often I tremble in the presence of the fearful errors that we may commit or have committed in the selection of the men who go out to represent the cause of God. How are we to choose the men? That is the practical question that presents itself. Reference has been made to the fact that the Volunteer Movement has only given about one out of every fifteen. If I were to make a very correct estimate, out of every ten of the applications that have been made for work in foreign fields, one out of ten would represent the chosen ones for that work. Now, to select one man, the right man, God's man, the man who will meet the great responsibilities out in the Mission field, make no mistake, not move on the line of experiment, to which our brother very properly referred; to select out of ten the man for that work, involves responsibilities of tremendous import. I think no question has come before this body of greater importance than this: Whom shall we select to go out to represent us, with the eye of God upon us, to represent Him in that field? I want advice from my brethren here, I want to know what their methods are. We have a Missionary Manual, and we have tried by the use of questions to bring to bear in the case of every missionary, every test that you have named. It exactly corresponds. We are all moving on that line. I think we should choose the men as they did in the Church at Antioch, when they acted on the assurance,—the Holy Spirit has laid its appointment upon this man, and assigned to him the great mission of preaching the Gospel out in the regions beyond. How can we get to that standard? If I am able to discern another man's spirit, I must start in my own heart. If I want to feel the touch and thrill of the Holy Spirit in the life and conduct and character and motive of another man, there is where that investigation must begin. I thought it was an appropriate act of yours, Mr. Chairman, in the midst of this discussion, when we were asking for advice and guidance, to ask the brother to lead in prayer, and us to join in our supplications.

I want all the information, all the experience that every Secretary and every Board can furnish me and my colleagues upon this point. I like to compare methods with you. You have been longer, some of you, in this great work than we have. How can we adopt that line that will enable us to reach wise conclusions on this point? I say I want all the advice and assistance my brethren can give.

Mr. L. D. WISHARD: I want to make a request. Several allusions

have been made to the Volunteer Movement, and it has suggested to me the desirableness of calling attention to the fact that the most important Convention of this Movement that has ever been held, will meet in Detroit in February, and I desire, as I represent in some sense the Committee entrusted with this Movement, the earnest and prayerful attention of every Secretary and member here, that this Convention will assemble at that time. One of the special purposes of this Convention is to bring the Secretaries and Church Boards, and members of the Church Boards, and the permanent missionaries of the Church Boards, into very close advisory relations to this Movement. There is not anything that the young men who are promoting and directing this Movement so much desire as the help, criticism, and counsel of the men who are the Churches' leaders. And we hope that in coming there you will come with criticisms and with suggestions, and we hope that you will have time for a special conference with the leaders of this Movement. There have been some things in connection with it, and some things said about it, that give us a great deal of hope. We have made a study of the number of missionaries who have gone out under one of the Church Boards during the past twenty years, and we have found so great an increase in the number of missionaries who have gone out during the past six or seven years, during which time this organization has been in existence, that we all feel that this has been instrumental in the increase. During the past six years it sent out 175, an increase of 150 per cent. One of the prominent members of that same Board told me that about three out of every four candidates applying for foreign missionary work declared that it was the Students' Movement that led them to decide to give their lives to the foreign missionary movement. We do not feel that it has done what it ought to do, and we stand ready to do more than we have done, under the leadership of the Church Boards. The pledge has been discarded. The young man who is representing the Volunteer Movement in the colleges this year told me recently that only about eleven men had signed that declaration, so guarded was he in his counsel to them in reference to their use of it.

On motion of Dr. Judson Smith, Rev. Dr. Alex. Sutherland, of the Methodist Church of Canada, was requested to preside at the afternoon session; in view of Dr. Ellinwood having a paper to present.

The roll of members present was called, and they were severally introduced by the President to the Conference.

On motion, the Conference adjourned until 2:30 p. m.

AFTERNOON SESSION.

The Conference reassembled at 2:45 P.M., Rev. Alex. Sutherland, D.D., of the Methodist Church, presiding.

After singing the hymn commencing, "The morning light is breaking," Rev. Dr. Willingham led the Conference in prayer.

The minutes of the morning session were read and approved.

TOPIC.

THE PLACE OF HIGHER EDUCATION IN MISSIONARY WORK.

REV. F. F. ELLINWOOD, D.D.

In accepting an invitation from the Committee of Arrangements to prepare a paper on the Relations of Higher Education to the Work of Missions, I feel that I have undertaken a task from which I might well shrink. There is perhaps no one question connected with the great missionary enterprise more complex than this, or involving so many and often conflicting considerations which it is necessary to weigh. The circumstances and conditions of work differ, not only in different lands but also in different periods. Some of the expectations which were entertained a century ago have been disappointed; others have met with only modified fulfillment. It was understood that inveterate systems would need to be overcome, and much rubbish be removed before the superstructure of Christianity and Christian civilization could be reared; but the Church was not quite prepared for all the changes which have in fact occurred. Very generally it was supposed to be the wise course to begin with the young, and rise from primary to higher grades of education—encouraged by the fact that so much had been accomplished by general education in our own land.

But perhaps it was not duly considered that this general education had in our case been a slow growth, and that its sudden introduction among peoples enthralled by old heathen customs and steeped in false philosophies might develop results somewhat different from those which had been expected. The task undertaken in India and in the Turkish Empire, for example, involved the impact of a full-fledged civilization upon other civilizations which were also fully developed though on different lines. This implied not merely persuasion, but gradual revolution. Archdeacon Farrar has said that Marcus Aurelius was correct in his judgment that Christianity meant the overthrow of

the Roman Empire; and any Hindu at the beginning of this century would have been justified in a prophecy that the missions and the civilization of the Anglo-Saxon, if successful, would involve the overthrow not only of the old Hinduism, but of India's political institutions. Where so great changes are liable to occur, it is impossible to foresee all the results of education, and especially higher education, upon a non-Christian race. And we ought not to be surprised if, as a result of our progress and in proportion to our progress, even greater antagonisms should yet rise up against our missionary work.

One result of higher education in the countries named, taken together with the opening of increased commercial relations with other lands, has been the awakening of an ambition to seek especially an English or a French education as a means of business thrift. The spirit developed has been disappointing to the missionaries who had hoped for consecrated lives enlisted in winning men to the Cross, but who have found instead of this an all-absorbing desire to secure advantageous positions in governmental or commercial employments. Moreover, it has been found very generally that the education of young men in the great seaport cities, where they were subjected to a controlling cosmopolitan influence, has been attended with more or less denationalization. Many young men from Mt. Lebanon, trained in Beirut, or Armenians from Central Turkey, educated at Constantinople, have been quick to catch the foreign spirit, to assume foreign airs, and to develop from their education a positive unfitness for the humble walks of missionary life among their countrymen in the rural districts. A later outcome of the same general influence has been the creation of a desire to visit Europe or America to obtain a still higher education, generally with a professed purpose to return to a greater usefulness at home; but sooner or later disclosing an ambition to be placed upon the footing and the salary of a foreign missionary. This has been and now is one of the gravest difficulties connected with higher education in certain prominent mission fields.

And its influence has not been confined to those who had been selected as candidates for the ministry or for teaching, but has extended to hundreds of others in various ranks of life. Colonies of Armenians, Syrians, Bulgarians, Persians, are now found in our American cities, and the whole movement in its far-reaching influence seems to promise a serious depletion of the ranks of intelligent youth who ought to be trained at home as Christian laborers.

Another unexpected result of foreign education, particularly English education, has been the rehabilitation of the old false systems which it was our purpose to overthrow. In India the educated young men of the present generation have, through Western influence, been made familiar, as never before, with their own faiths and philosophies. This has not all been accomplished by missionary institutions, but more largely by those under the auspices of Government; yet, to some extent, our own English education has led on to the same results. While we have greatly extended the English language as a medium of en-

lightenment, there has been a revival of Sanscrit learning with extensive expurgated translations of Sanscrit literature into English, so that hundreds have been made acquainted with their own systems through our language learned in the mission schools.

Our agnostic speculations also have found their way to India and Japan. As a result of the investigations of a Society formed in Calcutta for the diffusion of a wholesome literature, it was found that Western infidelity in various forms was making quite as large a use of the English language in the diffusion of infidel and immoral books and pamphlets, as that of all Missionary Boards and Societies taken together. And such literature has this advantage, that wealthy Rajahs and others more or less hostile to Christian propagandism are ready to contribute largely for the circulation of the writings of Bradlaugh and Ingersoll, while no such help is found in the dissemination of Christian books. Then as to the literature of vice, French novels of the worst type, translated into cheap English forms, were found to be extensively imported as business ventures by corrupt and unscrupulous men. The extent of this evil has been found to be appalling.

A similar condition of things has appeared in Siam, where my late colleague, Dr. Mitchell, when on a visit three or four years ago, was informed that the high officials of the Government were receding from their favorable attitude toward female education for the reason that the Siamese women and girls who had learned to read were being corrupted by the vile literature which was thrown upon the market at Bangkok.

Such discouragements as these should not be allowed too great weight, but it is well to recognize the fact that tares are sown abundantly with the wheat, and that if the true husbandmen are not alert the tares may exceed the harvest.

Another consideration which has raised some question as to the policy of missionary education, is the alleged fact that in proportion to the great expenditure made by certain societies, especially engaged in the higher training, the number of conversions has seemed small as compared with the results gained by other societies devoted mainly to evangelistic work. A spirit of discontent with these results has sometimes manifested itself in some of the churches, and has been made a matter of criticism by the secular press, with invidious comparisons as to the relative "cost of a convert."

Now, a thoroughly enlightened estimate would, of course, make little account of these criticisms, and would place greater value upon the broader scope of future results. Still these complaints have not been easy to meet; and more or less in response to a popular feeling, certain Societies have been organized with the paramount aim of direct evangelization, and their undenominational work based upon that policy, has won a large degree of sympathy and support. "Institutionalism," as it is sometimes rather slightly called, has been held at a discount, and men have pled for the direct work of preaching the Gospel as a message to the adults of *this generation*. In answer to the argument

of the "seed-sowers," it has been said that the fifty or sixty years of seed-sowing that have been spent in some fields ought by this time to bring forth plentiful harvests; that the great work demanded by the present generation of dying men cannot be longer sacrificed to the work of teaching a limited number from whom results are to be expected in the distant years to come.

Under the influence of these various disappointments and difficulties, it is not strange that the whole question of missionary education should have come up for re-examination, and that a feeling in favor of placing greater emphasis upon the direct work of preaching the Gospel to men and women as it was proclaimed in the days of the Apostles, should have come to demand greater attention. I think I am safe in saying that in most of the missionary organizations represented in this Conference and in others which have been held, not by Americans only, but by representatives of European Societies, there has been an increasing conviction that the relative proportions in missionary effort should possibly be somewhat changed, and that all friends of missions should be emboldened to ask for abundant harvests now or soon in the fields in which for so long a time institutional work of all kinds has been carried on, and where, as yet, the results are proportionately small.

But, on the other hand, let us fairly weigh some considerations which urge the maintenance and the advantage of higher education. Those who have read the reports of the late Parliament of Religions at Chicago, must have reached the conclusion that the Church in her conquest of the non-Christian races must expect to cope with men of a high order of intellect; men well trained in the principles of their own faiths and philosophies; men who have been stimulated and emboldened by the fellowship and encouragement of every form of infidelity from our own land; men who have been made familiar with all the weaknesses and blemishes found in the history of the Christian Church; men who are stung with indignation at the outrages which, almost universally in the East and in the islands of the sea, are visited upon weaker races by representatives of Christian nations.

First, it is evident that some at least of our missionaries must be able defenders of the truth against manifold error. At a Summer School attended by about 400 young native ministers and teachers in Japan four or five years ago, a summary of conclusions was reached, one of which was, in substance, this: We do not deem it necessary that many more missionaries shall be sent us from America to preach the Gospel to the masses of our people. The ordinary work of preaching can be done quite as well by educated men of our own race. But if our friends across the ocean can send us men capable of becoming leaders, able to teach us how we may grapple with rival systems of religion or philosophy, and all the burning questions which confront us, then the more they send the better.

Now, such a demand means not only a high grade of training for our missionaries, or some of them, but also for leading minds in the native

church, for they especially will encounter the well-trained opposers. I know how cheap and easy it is to answer all this by the taking plea, that "what our missionaries need is a knowledge of Christ and Him crucified." But Paul also knew something about Christ and Him crucified; and yet in placing young Titus as a missionary among the cavilling and besotted inhabitants of Crete, he enjoined upon him that careful preparation which should enable him "to convince the gain-sayers," the vain talkers, and deceivers, "whose mouths must be stopped." And these were not mere babes in knowledge, but were trained and skillful cavillers, belonging to "the circumcision," and their mouths were to be stopped, not with sactimonious platitudes nor sweeping denunciation, but with sound argument.

For the last five years *The Japan Mail* has published a monthly *résumé* of the utterances of all religious and anti-religious systems. It has maintained in reality a continuous Parliament of Religions along the same lines as that of Chicago in 1893. Some of the educated Japanese, hostile to the Christian faith, have shown surprising familiarity with our faith and our Church history, especially its alleged blemishes. And Mr. Hirai, on the floor of the Chicago Parliament, hurled back the dark and blighting record of the unjust diplomacy of Christian nations in a way which only a thoroughly informed missionary could answer.

I cite these facts in order to show that not only missionaries, but at least some of our native preachers and teachers, must be fitted to defend the Christian faith against powerful opponents, and to show the difference between the attitude of the Christian Church of the West and the nations of the West.

One of the greatest necessities of our age is, that we shall have here at home educational facilities which shall enable chosen men by life-long study to speak with authority on all the great issues by which the Christian faith is confronted. And the same need will be felt, nay, is being felt, on some of our foreign fields. In educated circles in Japan there is, I think, greater attention given to religious thought than among us. However we may account for the fact, the Japanese are philosophers by a sort of instinct. The people of India are, perhaps, the most religious and the most metaphysical of any nation on the globe. Their literatures show that in remote ages profound philosophies were elaborated, evincing the deepest penetration into the mysteries of life and the nature and tendencies of the human soul. Here we have been busy with material things; there religious speculation has long held the larger place. *The Vedic Magazine*, published in Hindi and in English at Lahore, presents some very caustic criticisms upon the habits and the characteristics of the average Anglo-Saxon. It characterizes him as a beef-eating and beer-drinking type of man, whose luxurious life renders him incapable of spiritual contemplation. His civilization is one of material forces only, and his only real worship is that of outward display or hoarded pelf. The same magazine quoted a year or two ago some of President Andrew D. White's start-

ling revelations of the corruptions of American municipal government, and held them up to thoughtful Orientals as a specimen of the results of Western civilization.

This generation needs a new apologetic. It is no longer the old battle with Gnostics and Manichaeans, nor the later controversies with English Deists or French Encyclopedists: there are special issues that concern us now. And as the battleground will be not here alone, but on some of our great mission fields, shall we not prepare some of our native preachers and teachers to act well their part? If so, we must pay some attention to the *highest missionary education*.

I have already alluded to the fact that young men in India and Japan are well furnished with all the stock arguments against the Christian faith, and that they know how to use them. A young Hindu, seventeen years of age, said to his Bible-class teacher, "Do you say that God made the world for His own glory?" "Yes." "Did it increase His glory?" "Yes." "If, then, He had something which He did not possess before, how could He have been infinite in the beginning?" Another said, "Do you tell us that God is everywhere present and pervades all things?" "Yes." "Is He in every visible object and even within us?" "Yes." "Then He is in that idol yonder, and that is what we have always held." It is evidently a mistake to suppose that we have simply and only to tell the story of the Cross. That there is a very important place for that simple and direct work, I hope to show farther on; and although there are paid pundits employed for the purpose of interrupting the bazaar preacher with perplexing questions, it is a wise rule to avoid discussions, if possible. But the idea that either the missionary or the native preacher needs only to be taught the principles of our Christian religion, and that they can always meet the oppositions of heathen systems by ignoring them, is preposterous. If it should turn out in any of the great battle-fields of religious thought that Christianity, with all its claims to intellectual superiority, had shown itself unable to defend its doctrines or its history against the assailments of skilful Orientals, supposed to be ignorant "heathen," it would be a day of disaster to the cause of truth. Christianity would come to be looked upon with contempt by those whom we have professed to enlighten, and this discomfiture on the mission fields would soon cast its reflex influence upon the whole position of the Church at home. It is to be borne in mind that the world is one at last, and that with respect to religious thought, the boundaries of nationality are forever lost. The Parliament of Religions has come to stay. It began long before the Chicago Committee had thought of it. Truth must everywhere be equipped for her final victory over error.

Again, not merely in religious thought and in speculative philosophy, including a study of all sacred books, but in science and in history Christianity must have a hand on all the greater mission fields. A warped and distorted science taking possession of leading minds, and more or less affecting every class, would constitute one of the

worst barriers to the inculcation of Christian truth. For example, the wide prevalence of materialistic evolution, claiming to cut up by the roots all the religious cosmogonies of the world,—that of Genesis as well as that of the Brahmanas or of Manu,—will, if left unchallenged in India or Japan, throw contempt upon our Christian Bible and largely upon the whole teaching of the Christian Church.

And there is a like demand in the sphere of ethics. That an entirely secular education left in the hands of governments, and dealing chiefly with schools of philosophy and of science, would in time overthrow the religious teaching of Hinduism, or the Buddhist and Shinto faiths of Japan, goes without saying. If, then, advanced Christian instruction should be withheld, what basis of ethics would be left?

And this difficulty is already being recognized and seriously felt in some Eastern lands. The disciples of Huxley and Herbert Spencer in Japan have been trying to devise an ethical basis which would meet the wants of the people without recourse to the ethics of the New Testament. And if a race like the Hindus are by their education divested of their own religious faith, and left with no substitute, by what ethical restraints or promptings will that race be influenced? I am told that certain administrators of the India Government, after a long experiment of mere secular training, which has left the minds of thousands of educated youth stranded on the dreary wastes of agnosticism and without fear of God or man, are convinced that this policy is fatal, and the most thoughtful minds are turning to Christian missions with increasing favor as the only thing that can supply the deficiency and save the nation from becoming morally bankrupt. The question has been raised, and I refer to it in this close connection, whether it might not be better for missionary societies to dispense with Governmental stipends which are given toward the support of their educational institutions in India. Were the restrictions as stringent as those imposed by the Government of Austria upon all Protestant missionary operations, there might be reason for rejecting such aid; but such is not the case in India; and surely if the Government is looking to Missions for their moral influence in the great issues which have arisen, we should not be slow to enter into that alliance so far as the demands of other forms of work shall permit.

But in all that I have said I would not be understood as maintaining that any large proportion of our missionary expenditure should be given to what is called university education in a country like India or Japan. I notice that in the reports of missionary conferences held in India, and in published articles written on the field, one solution has generally been proposed for all the difficulties which have been named, namely this: "Increase your force, man your institutions more thoroughly, and thus make this higher education a power." But from the standpoint of the home treasuries the difficulties are less easily settled. What if every year a Missionary Board is compelled to choose between one desirable form of work and another? Can we in good conscience spend twenty-five or fifty thousand dollars in the plant or the

professorships of a college for general education, when that means a retention of eight or ten missionary evangelists who otherwise might be sent, or when it must necessitate the dismissal, or at least the failure to employ forty or fifty native preachers who might go among the people publishing the simple Gospel? While considering the needs of the higher and more intellectual classes, we must not forget the millions of the utterly benighted who will pass away in the few years of this generation. A few weeks since, Mr. P. C. Mazoombar, after speaking of the different schools of Indian philosophy, said in my hearing that of the nearly three hundred millions of India, at least two hundred and twenty-five millions were of the simplest and most ignorant classes, who know nothing of abstruse systems or of sacred books, but are deluded by the most degrading superstitions. Surely here is a waiting vineyard for a class of laborers who can make little claim to scholarship.

I have spoken of the necessity of sending out some thoroughly qualified missionaries who shall be able to grapple with every form of error; and I would have every man so thoroughly qualified as to understand the customs and beliefs of the people among whom he is to labor; but I wish it to be distinctly understood that I would gladly see the great majority of our missionaries giving themselves to the direct proclamation of the truth, or to the training of native preachers by short, practical courses in which the spiritual element should preponderate. They should then lead them forth as helpers to an organized work in the country villages, where they would be less liable to disturbance from the paid agents of the Aryas who are employed to thwart their efforts by their shrewd questionings. I most earnestly advocate a great preponderance on the side of evangelistic work. If it is true that in Japan there is a native ministry who can now best do the work of preaching to the masses, that condition certainly does not obtain in the country districts of India or among the millions of China, or in Siam and Laos, least of all among the interior tribes of Africa. If we were concerned with plans for this generation only, and were not laying foundations for an extended future, I am not sure but it would be the part of wisdom to concentrate all our force and all our possible expenditure upon the direct work of preaching the gospel to the neglected millions of today. But we cannot thus neglect the foundations for the future. While on the one hand we ought to labor for the men of to-day as if Christ were soon to come and this generation were to be the last, on the other hand we ought to lay plans as broadly and deeply as if assured that many generations are yet to follow.

In deciding thoughtfully and wisely where we shall place the emphasis, I think we should not wander too far from the New Testament plan. There is, of course, an important differential. This is far more an age of books and of schools than was the Apostolic age. The late Christopher Robert, while speaking of the College in Constantinople, and similar enterprises, once said to me that "perhaps if Paul had estab-

lished a Christian College at Antioch, the seven Churches of Asia would have had a better history." That was one view of the question before us; but if Paul, on the other hand, had spent his life as a professor of science and philosophy at Antioch, would the Christian Church have made equal advances into Macedonia and the Roman Empire? Would subsequent ages have received an equivalent for that theological and spiritual teaching which we now find in the Acts of the Apostles and in the Epistles? It might have been claimed by the Church at Antioch that scholarly work was an important seed-sowing; but what was Paul's great and world-wide mission work but a seed-sowing that has blessed many nations and made Christianity a power for all time?

An impression seems to have prevailed with many since the great Parliament of Religions, that learned Hindus, Buddhists, and Confucianists have become too wise in our day to afford any warrant for further missionary effort on our part; and in Japan something like intolerance is beginning to be shown toward the propagandists of our faith. But even if our way were closed it would be nothing new in the world, and there never has been a time when, if one door seemed closed, there were not other calls farther on. Our Saviour's command in such cases was to simply move on till there was found a better welcome. And when Israel turned a deaf ear, the Gospel was borne to the Gentiles. And there is no lack of needy millions today who will receive the truth gladly. The late Dr. Duff once remarked that possibly the system of caste in India would yet be regarded as one of the most important and helpful factors in the great work of missions, his idea being that those despised classes who have least to hope for from their own system, who have least self-complacency and Aryan pride, may be the first to receive with readiness and delight the Gospel which respects their manhood and proclaims the love of that God who hath made of one blood all nations and all castes of mankind. The village work of the American Methodist Mission in Northern India, and that of the Baptist Missions in Southern India, would seem to indicate that hundreds of low-caste people and even whole communities may yet be won to the Cross of Christ. God grant that such may be the future realization of all mission work in India! God grant that in our own generation we may witness an upheaval of this sub-soil of degraded Hinduism that shall overthrow all the superstructures that the pride of caste has reared upon it.

Already there are found among these low-caste people bright and responsive minds which, under the influence of the truth, develop a Christian manhood quite unlooked for. With a widespread evangelization, and with the fair play of the British rule, who shall say that a New India may not arise from the lower ranks?

There are many things which occur to me in connection with this broad subject, but I have time but for one further thought. We have considered the need of higher education. We have also recognized the supreme importance of reaching in the most direct way the masses

that are perishing in our own generation, and here we have placed the emphasis. Now, between these two lines of work there is a wide sphere of effort whose importance cannot be overestimated. Obviously this wide propagandism which I have indicated must require a large force of preachers and teachers, and those of all grades. I would say, then, that the most important of all departments of education on the mission field is that of *schools in which men shall be fitted for the middle grades of work*. Call them colleges or training-schools, or by whatever name, they constitute our chief hope for both the present and the future. A friend who had visited India said to me that of all the higher institutions that he had seen, and he had visited many, one belonging to the Methodist Mission at Bareilly seemed to him best adapted to meet the widespread wants of a mission field. The curriculum was not so extended as in some other institutions, but it was more distinctively a school for the training of preachers and teachers. General education was subordinate to this, so far as he could discover. Those who were selected or admitted to the institution were by preference young men who gave good promise of becoming Christian workers. And my impression is that the Doshisha of the American Board in Japan, established and for some years directed by the lamented Neesima, has attained its high success and proved its eminent usefulness just in proportion to the emphasis which it put upon the training of preachers and teachers for the direct service of the Mission. Years ago the sainted Calhoun established a missionary institution at Abeih in Syria. The curriculum was fairly extended and comprehensive, but the great idea which prevailed in his selection of men and in the whole course of study was that of fitting laborers who should preach the Gospel,—in the pulpit or in the school-room. Probably there has never been an institution for higher education in which a larger per cent. of graduates were found available for direct and valuable Christian service than in that school at Abeih. It is my conclusion, therefore, that the higher education which any missionary society or Board is able to carry on should be devoted chiefly to this specific work of training laborers, holding secular education in subordination to this end, and at the same time, if possible, maintaining either alone or conjointly with other Boards and Societies one institution in which the highest training can be given. Above all, let the emphasis of our missionary work in these closing years of the nineteenth century be put upon direct and widespread evangelization, and upon whatever leads to and promotes it.

DISCUSSION

Rev. JUDSON SMITH, D.D.: I am sure that we all wish to express our great satisfaction with the paper which has been presented, and, if we discuss the subject, it will be not because we wish so much to transcend what has been said, as to emphasize particular parts of it. I wish, in a word, to state precisely the place where it seems to me the education which a College affords is called for on a Mission field. Dr.

Ellinwood has included it in his presentation. It is mainly, perhaps I might say almost exclusively, in the preparation of the men who are to be the leaders in the native agency, the native forces—the preachers and teachers; and it is in that aspect of foreign missionary work it contemplates it,—not as something which attains it once for all in a few years, but as part of a historic process. We are to-day at work upon a problem which will be finished generations and centuries hence. We labor for the future, but also for a permanent result. I think in the Mission field we shall all probably agree that these two things are to be kept in view: the immediate conversion of souls and the immediate propagation of the Gospel or evangelization of the field. But we shall go to preach the Gospel in a new place, and move on and leave the tract behind us unprovided for; we go to plant the Gospel until it is rooted and becomes an abiding, permanent, controlling force in the fields to which we go. Now, as an essential to that completed work, it is clear, I think, that we must provide for these completed native churches men who are competent to take care of them; men who can do what our pastors do for our churches; who can themselves man their own schools and train their own preachers and teachers in the coming generations. And here is the place where the necessity of the College comes in. Call it a High School, or any other name, in which the native leaders are trained. As the work goes on and develops more and more, the necessity for the higher grade of preachers is continually felt; the people themselves come to make demands which at first they did not make. Preachers to meet their needs, to command their respect, and, therefore, to be able to do the work which we expect them to do, must be thoroughly furnished men, and such men are produced by College education. The case is not different in India or China from what it is here in the United States. The men who are honored in the ministry are the men who have trained resources. Our Colleges make them so; our Theological Seminaries make them so. They are demanded by the Church. Now the Colleges in our Foreign Missions are coming up to that condition more and more, and that necessity on their part will necessitate on the part of the Boards the preparation or initiation of the College system,—not its perpetual maintenance, not its development through all the system, but its initiation. I doubt if the churches on foreign fields will be provided with the native leaders in whose hands it will be wise and best that the work should be left, until those fields in the Mission have come up to the College grade. The Foreign Missionary Societies are not in the foreign field to give general education. It is a necessity of our work that we give attention to this demand that calls for the College. It has not secularized our work in the slightest degree. It is doing that work with conscientious fidelity up to its last and highest point that calls for the College. I think it is possible, of course, that we may divert our attention too greatly to College education. We may go into it too extensively, but I am sure that experience on Mission fields is making it evident more and more to Mission

Boards that the College must at least be initiated under the Missionary Society in the hands of the missionaries themselves, with whom should be associated at the first possible moment natives of fine parts, to whom more and more the whole matter shall be passed over. I am glad for myself and the Society which I have the honor to represent here, to speak in this emphatic way along these lines in support of the general proposition that Mission Boards have it as a part of their work, ere their work is done in the fields to which they go, to bring in education of a College grade. This is to speak very indefinitely, and I trust it will provoke the addition of what is needed from the brethren.

Rev. S. L. BALDWIN, D.D.: Mr. President, I think that the paper of Dr. Ellinwood probably represents the feeling which is quite universal among us. No one would wish to dispense with education; no one would wish to deny the higher forms of education in our Mission fields, and I believe we all wish to emphasize with all our power the evangelistic work, and feel that this is superior in its claims and should have the right of way over everything else. One point that raises a great question in my own mind in connection with College education in our Missions is this: So far as the regular funds of our Missionary Societies are concerned, they are contributed very largely by people of small means, people who would like to give a high education to their own children if they could, but who cannot do it, and it does not seem to be in place to take money that is thus contributed and apply it to furnishing College education in our Foreign Mission fields. I am very much impressed with the idea that that sort of work ought to be done by special donations for that purpose; that wealthy people who feel disposed to move in this matter of higher education in foreign fields should be encouraged to do so, and their contributions should be received and used for that purpose, but that it is hardly in place, in view of the enormous demands for evangelistic work in all our foreign fields, to take the regular funds of the Missionary Society and appropriate them to the cause of College education. There ought to be something of that kind growing up in most of our older fields with sufficient native support to carry it on. We have indications in some of our fields that this will be the case. We have institutions that give education of collegiate grade where the expenses of education, aside from the salaries of missionaries who are engaged in teaching, are paid by the natives themselves. To all education of that kind we certainly can make no objection, but I do feel that the point ought to be emphasized that the ordinary current contributions of the Missionary Society should not be used for collegiate education in the fields in which we are at work.

Rev. E. M. BLISS: During the past year or two it has been my privilege to read a large number of letters from the mission fields, from all the American Boards, and some of the Societies of Europe, and as I read those letters one thing has seemed to come to me more forcibly than ever before, and that is, that in the development of the work of Foreign Missions the same thing will have to be done that has been

done in the development of the church work at home. In our church work at home we have our Home Mission Boards, our Boards of Publication, our Boards of Education. It seems to me (and I have heard the same thought expressed) that the time is coming when we shall have to do the same with our foreign work, as the demands of the work increase and as complexity of work increases. It is almost too much to expect of one body of men, one committee, to examine and conduct wisely and efficiently the very varied work that is being done; to look after colleges in India, evangelists in South Africa, the little needs on the islands of the Pacific, or wherever you may go. The work of education is a mission work; everyone accepts that. The work of evangelization is a mission work; the work of publication is a mission work. May it not be that one answer to the question—which is being felt strongly in many quarters—may be found in the separation of these different branches of mission work

Mr. WM. DULLES, Jr.: Both of these thoughts have been very keenly before me many times, and I have rather thought that the advantages might not be in a separate organization, but in a division of work within each Board by which the different kinds of work would be separately considered. I wish I knew what was the experience of the different societies—that is, where to draw the lines with regard to any one of our natives, as to carrying on his education at the expense of the Society. How soon should we determine in the course of his education whether or not it is likely to prove an absolute factor for the help of his people? It is, of course, not our duty, not our right, to take money and educate those who are simply going out into the ordinary walks of life. It seems to me it is a very important question where in the point of a man's education we shall draw this line, whether this particular man is so tried and proved as to be an evangelistic helper. I think no broad education should be allowed to those who are not likely to prove helpers in our work.

Rev. T. H. STACY, D.D.: This certainly seems to me to be a very important question. I think it is important in two regards especially. One is, what is the work of the missionary? Though I may differ from you somewhat, I enjoyed the noble and very inspiring paper of Dr. Ellinwood, and I think he has expressed the mind of this Convention. I do not differ from him, but I have some peculiar ideas, and so I have to speak after my own ideas. We confess that we have not been so successful in our foreign mission work as we would like to have been, and the great question arises, Are we working upon the best plan? What is the missionary's business? I turn to the Word of God and I find the great command there, "Go, preach the Gospel to every creature." There is not anything said about establishing and building up, and since that command was uttered so many years ago, perhaps nineteen hundred years ago, we have perhaps two or three million of converts. While we have an increase, we are not making swift headway. I believe we are living in a very important age, and that we ought to preach the Gospel to every creature. I

think we ought to make that first, to preach the Gospel to every creature, and I find that the missionary societies which are carrying out this plan are most eminently successful to-day. It seems to me the most successful mission in China is the China Inland Mission, and they are proceeding upon this plan of evangelization. Now, I believe that education for the missionary and for the native worker is essential, but I believe this education ought to be a Christian education; it ought to be under the influence of the Holy Spirit. There was a time when Japan thought if she could be educated as America is, she could have all the advantages America has. I was told by a missionary in Nagasaki that the Japanese have come to the conclusion that it is not education simply that is going to give them the opportunities and blessings of America. They have come to understand that it is Christianization more than civilization they must have, and I believe we must insist upon that. In our schools in India our Committee have passed a resolution that no native teachers shall teach unless they are Christians. It was found that they were injuring the pupils committed to their care because they had to hire Hindoo teachers. It seems to me, if we would be successful, we must be assured that our teachers and our pupils are all under Christian influence. Unless it is a Christian education, it will be a power for evil.

Rev. A. B. LEONARD, D.D.: That the educational part of mission work is important, I suppose we all feel. The kind of education that shall be carried forward in a heathen country is a question that is debated. It is debated in those countries, and very earnestly. We have a primary education that is going on in China particularly, a school made up of boys, heathen boys, gathered in and placed sometimes under a heathen teacher, and those heathen boys who come into this school spend much of their time in learning the Confucian classics. They are taught in all those schools, and it is a question that is debated there as to whether it is, after all, the right thing to spend time and money in educating boys in the Confucian classics, and it is a question that I think missionary societies ought to very carefully ponder. Those boys go into those schools, and they commit the Confucian classics, and go out educated heathen so far as their education goes, and they have learned what they have learned by the use of missionary money. I find in my own mind a very serious doubt as to whether the policy is the right one in those primary schools. And then, when it comes to our higher schools, there is a question that arises there. In not a few of the schools that are supported in those countries by missionary money, the young men who attend go very generally for the purpose of getting English. They want to learn English; it is an advantage to them; it opens the way for business matters, in the open ports particularly, and to a large extent in the Customs service, and they go to those schools without any thought of becoming Christians. Missionary societies are spending a large amount of money in educating that class of young men. They do not come as Christians, though some of them become Christians during their school

life. The argument in favor of this kind of school is, that we do get a certain number of these young men converted, and that they always go out of these institutions with Christian ideas that they never would have had if they had not been educated there; but their studies are not carried forward with the idea of educating them for Christian work. As to the education of our ministry in those schools, there is no question, so far as I know. It is believed there, and I think here, that we ought to educate the native ministers in China and Japan on their own ground, and not bring them to the United States for educational purposes. As a rule, we have found that students coming here from Japan trouble us somewhat on financial questions. They want to go back on the American basis and on the full pay of an American missionary. They do not want to go back and take their places on an equality with the native ministers. We have in our Society adopted a strict rule that we will send no native back as an American missionary; he goes back to take his chances with his native brethren under such regulations as obtain in the Mission; and I think we should discourage their coming to America, for it very largely spoils them for returning to their own country and preaching the Gospel to their own people. It lifts them above the scale on which their people are living and largely disqualifies them for effective service. We need native preachers to evangelize the people, and we must make up our minds that we must educate them in their own countries. We can send out a few missionaries for the purpose of helping them and giving them direction, but the native ministers, in large numbers, must be raised and educated on the soil where they live, and in my judgment missionary money is as wisely spent thus for missionary purposes as though it were given to support evangelists in the field.

Rev. BENJAMIN LABAREE, D.D.: I simply wish to express my great pleasure at the emphasis which Dr. Leonard has laid on this point, the necessity of foreign workers being educated on the soil, and that they should not be encouraged to come to America. I would indorse every sentence that he has uttered on that subject, for some of our Mission Colleges are in very great peril to-day from the rush of students to America to receive a higher education. As Dr. Judson Smith has said, it is for the Boards to determine the character of the schools or the colleges which each mission field requires. Each mission should be able to state or formulate what character of education and to what degree the education on the field should be carried, what is necessary for the development of that work, and it should be accepted by the Board, and other Boards should fall in line with the same. As to the Mission where I have been for many years, there are now from that field numerous young men who have left their posts and positions as teachers to come to this country to receive an education. They are now in four or five different seminaries in this country. These young men find themselves accepted in different denominations, and expect to go back to take positions as missionaries in some capacity in that field. This is creating much disturbance.

TOPIC.

**PRACTICAL PROVISION FOR MISSIONARIES IN REGARD TO
STIPENDS, OUTFITS, HOUSES, FURLONGS, ETC.**

REV. A. SUTHERLAND, D.D.

The free discussion of all aspects of the Missionary problem is one of the hopeful signs of the times. Not only does it help to awaken interest, spread information, and quicken flagging zeal, but (and this is perhaps of greater importance) it directs attention to unwise and defective methods, reveals wherein we may have departed from New Testament precept and example, and thus helps to bring back the Church to first principles in regard to both home and foreign evangelization.

The broad question of Missionary finance is attracting a good deal of attention in these days—and deservedly so. When very few of our Missionary Societies represent their income by less than six figures, while some require seven, the methods of raising these vast revenues, and the principles on which they shall be disbursed, are entitled to careful consideration. To say that we should be guided by strict business principles is not a sufficient statement of the case. In dealing with what in a very special sense is the Lord's money, a higher standard must be kept in view than that which is recognized in the market and the exchange. A trust fund of this nature must be so administered that our Lord, at His coming, may receive His own with usury. And as usury, in this case, is not found in five or seven or even ten per cent. investments, but in minds enlightened, hearts renewed, and prodigals brought home to God, it is only another way of saying that missionary finances should be administered so as to secure the most rapid possible spread of the Gospel among all nations, and the consequent realization of the purpose for which Christ lived and died.

I have to deal at present with only one aspect of this broad question, namely, Provision for missionaries in regard to stipends, houses, outfits, furlongs, and support of children. The mere enumeration of these forms of expenditure is sufficient to show that there is a wide difference between apostolic and modern practice touching this matter, and suggests the question whether this wide divergence is justified by changed circumstances and a new environment. In the fifteenth chapter of the Acts of the Apostles we have the record of a visit made by Paul and Barnabas to Jerusalem, to consult about what should be done in the case of certain persons who were teaching the Gentile converts that they must be circumcised, and keep the law of Moses; and it is said, "the apostles and elders came together to consider of this matter." Now, suppose the record read in this wise: "The apostles and elders came together to consider the question of provision for the foreign missionaries, Paul and Barnabas, in regard to

stipends, houses, outfits, furloughs, support of children, etc.," would there not be an instantaneous sense of incongruity in the statement, as of something altogether out of harmony alike with the Master's teaching and with apostolic practice?

So far as the Saviour's teaching throws any light upon the question, it does not seem, at first sight, to favor our modern methods. When sending out the Twelve on their first preaching tour, provision for temporal needs was not only discouraged but forbidden: "Get you no gold, nor silver, or brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food." And at a later period, when sending forth the seventy, the same directions are given in almost the same words: "Carry no purse, no wallet, no shoes." The least we can infer from these words is that the Master designed to teach important lessons to His immediate disciples, and to those of after-times,—lessons of absolute dependence and absolute trust,—which could not be so effectively taught in any other way. How well the first disciples learned the lessons appears not only from the readiness with which they undertook their missionary journeys, with no provision for their daily wants, but also from their answer to a question of the Master on the night of the last passover: "When I sent you forth without purse, and wallet, and shoes, lacked ye anything?" And they said, "Nothing." It is true the question seems to have been asked with another end in view, namely, to show that circumstances were so different from the time when He sent them forth to preach, that what was unnecessary then was very necessary now. But all the same the lessons of dependence and trust had been learned, and were not likely to be forgotten.

At this point some one may be inclined to ask, What is the conclusion? Do you think that missionaries to-day should go to the foreign field without any provision for their support? I answer, No; but I have called marked attention to the Saviour's utterances for a twofold purpose: First, that I may afterward meet, if possible, the difficulties of some whose extremely literal interpretation of the Master's words and actions leads them to doubt whether missionary organizations, and missionary stipends, are allowable under any circumstances; and, secondly, as a note of warning, lest in our eagerness to provide all possible comforts for those in the field, we get away from the spirit of the New Testament teaching, and degrade the noble, self-denying calling of the missionary into a mere profession, leading some to enter it for the sake of the stipend who have no divine call to the work.

As regards the first point, let us remember that Christ was sending forth His disciples among fellow-countrymen, not among aliens; that in that land, and at that time, the claims of hospitality were universally recognized, and were seldom refused, especially in the case of religious teachers. Furthermore, it was assumed that in every city and village some one would be found who was "worthy,"—some one possessing the temper and spirit that would gladly receive a prophet

in the name of a prophet, content with a prophet's reward, and the result shows that the confidence was not misplaced. But the missionary of today who goes to the foreign field, finds himself among an alien and hostile people, who have no sympathy with his message, and no disposition to minister to his needs; and unless we assume that the Master will do for His disciples what He would not do for Himself,—“comand that these stones be made bread,”—there would seem to be for the Church no alternative but to provide in some way for the support of her missionaries.

If we follow the thought along the line of Paul's teaching, the underlying principle becomes more clearly apparent. It is true that Paul repeatedly refused to take anything from churches that he had planted and nourished, not because a principle was involved, but rather as a matter of expediency. Thus, in the case of the Thessalonians: “For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you neither did we eat bread for nought at any man's hand; but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.” In like manner he writes to the Corinthians: “Did I commit a sin in abasing myself that ye might be exalted, because I preached to you the Gospel of God for naught?” But even while doing this, he did not refuse help from other sources, for he says: “I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you, and was in want, I was not a burden on any man; for the brethren when they came from Macedonia, supplied the measure of my want, and in everything I kept myself from being burdensome unto you, and so will I keep myself.” In the first epistle to the Corinthians the subject is argued out at greater length, and the underlying principle is stated in these words: “Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel.”

Admitting then that it is alike reasonable and Scriptural that missionaries should be supported, we have still to determine the measure of that support. And just here there is great room for wisdom and firmness on the part of Missionary Boards, that they may hold an even balance between injurious extremes, avoiding, on the one hand, the scandal which comes from sending workers into the field so poorly provided for that it is impossible for them to maintain the best physical conditions for effective work, and on the other the tendency to multiply forms of expenditure until there is some ground for the charge that missionaries are by far the best paid workers in the Church. We are all more or less familiar with modern experiments to reduce missionary expenditure to an absolute minimum, especially in the matter of stipends; but while we recognize the honesty of the motives which prompted these experiments, and admire the moral

heroism of men and women who go to the foreign field on stipends that will hardly provide the barest necessities of life, it cannot be said that results have yet justified the wisdom of the starvation plan, nor, when all the facts are taken into account, can it be said that this plan is more economical than the policy of those societies which provide for their workers on a more liberal scale.

While feeling persuaded that the judgment of most Mission Boards would be opposed to the policy of fixing stipends on the lowest possible scale, I am also of the opinion that experience is teaching the necessity of guarding against a tendency to sanction new forms of expenditure which practically augment stipends not only beyond the average paid in the home churches, but beyond the legitimate needs of the missionaries. The true missionary is not a hireling, and what he may be worth does not enter into the calculation as regards his stipend. If it did there would speedily be some marked changes. Judged by the work they do, some missionaries are worth vastly more than they receive, and some are worth vastly less. But no distinction is made, so far as I know, in the matter of stipends, because it seems to be tacitly assumed that the duty of the Church is not to pay her missionaries a liberal salary, but to provide them with a modest living. But even in regard to what constitutes a "living" there may be wide diversity of view. Some say, "Let the missionary live like the people among whom he labors." But this is only darkening counsel by words without knowledge. Let a missionary transplanted from England or America to China or Japan undertake at once to live as the people do around him, and in three months' time he would probably be unfit for service. He might, indeed, by slow degrees acquire the habit of living as do the people, but like the charity boy of whom Dickens tells, who by dint of long effort mastered the alphabet, he might be pardoned for doubting if it were worth while going through so much to get so little.

Others again would say, "Give the missionary such a stipend as will lift him above all care for the present, and anxiety for the future." But this is impracticable, and even if practicable would not be advisable. Such a result could not be reached unless all missionaries could be made on the same pattern, and dowered with the same qualities. Some missionaries will live comfortably on a stipend of \$1,000 or less, with something to spare, while others on twice the amount will not be able to make ends meet. Moreover, while we would not desire for a missionary, or any one else, the constant pressure of cares and anxieties, yet we should remember that anxiety is not always an unmixed evil. Anxiety drives many a one to prayer, and prayer brings trust, and the effect of trust is quietness and assurance forever. It is not the best thing to be placed in circumstances where trust for daily bread seems to be unnecessary.

Coming down to particulars, the first duty of a missionary Board, in this matter, is to obtain all available information about the field to which its missionaries are to be sent, as regards climate, sanitary con-

ditions, facilities for obtaining food supplies and clothing, and the cost of the various necessities of life, and then provide a stipend for the missionary that will cover, in a reasonable way, the following expenditures:

1. Such supplies of food, clothing, and other necessities of home life, as will keep him and his in the best physical condition for the work they have to do.

2. Such supplies of books and periodicals as will keep the missionary in touch with the best thought of the age, with a margin for works of benevolence. For a missionary should not be intellectually starved, neither should he be denied the luxury of giving to God's cause.

3. Some protection for wife and children (say by means of life insurance), in the event of the death of the husband and father. Perhaps just here some will demur, as if my suggestion argued lack of faith in God. But I reason in this way: If it is right for other men—say for ministers in the home churches—to make such provision, it is right for the missionary to do so; and unless our Mission Boards undertake to provide for the wives and children of those who fall in the mission field, there would seem to be no alternative but to place the missionaries in a position to do something themselves. In cases where there is a well-sustained fund for the support of aged ministers, their widows and children, these remarks perhaps would not apply; but where this is not the case the suggestion has full force.

A house for the missionary to live in is a necessity, and should be provided by the Board. In countries like China and Japan native houses cannot be safely occupied by foreigners without many alterations. On the other hand, the building of large houses in foreign style is of doubtful expediency. It excites suspicion among the natives, who are only too ready to attribute sinister designs to the foreigner, and it removes the missionary, from a social point of view, too far from the people among whom he is to labor. I incline to the opinion that the wiser course, especially in the earlier history of a mission, is to utilize native houses wherever practicable, making only such changes as are dictated by sanitary considerations, and a desire to provide reasonable comfort for the missionary's family.

Furloughs may be called a necessary evil,—something which cannot very well be avoided; but they are becoming a heavy drain on missionary resources, and are the occasion, sometimes, of murmurings, deep if not loud. The rule in the Board of the Methodist Church is seven years as the first term of service, and ten for subsequent terms. During the year of furlough a reduced stipend is paid, and only a part of return expenses are allowed; but if the missionary is employed during the year under the direction of the Board, return expenses are paid in full.

The question of outfit is determined, to some extent, by the country to which the missionary is going. Thus far the Church I represent has but two foreign missions,—Japan and West China, and it has not been thought necessary to provide any special outfit in the matter of

clothing or the like; but in the case of medical missionaries we provide a good outfit of surgical instruments, drugs, etc. In all cases travelling expenses to the field are paid, and in the case of married men a grant of \$350 is made to aid in procuring necessary household furniture.

In regard to support of missionaries' children our Board has recently adopted a sliding scale, as follows: For each child under six years of age, \$50 per annum; from six to twelve years, \$100 per annum; and from twelve to eighteen years, \$150 per annum; but not more than five children in the same family can be claimants in any one year.

In conclusion, let me express the hope that it may yet be found practicable for the various Boards to approximate very closely, not only in their methods of working, but also in their financial arrangements with regard to foreign missions. Marked differences in stipends beget dissatisfaction, and every new form of expenditure authorized by one Board is apt to be used as an argument for the adoption of similar expenditure by the others. As the field of missionary operations widens, and the needs of a perishing world are more fully understood, the imperative duty of strict economy in the management of missionary finances will be more generally recognized; and who shall say that a time may not come when the same arguments that forbid the waste of money will also forbid the waste of men, and when the Churches, taught by experience, will see the wisdom of consolidating their forces in the great mission field, preparatory to a grand advance along the whole line against the combined forces of heathendom.

At the request of Dr. Ellinwood, Dr. Sutherland re-assumed the chair, and the subject of his paper was further discussed by Drs. Judson Smith, S. W. Duncan, R. J. Willingham, T. H. Stacy, and Mr. Wm. Dulles, Jr. This discussion consisted largely in statements from the various Mission Boards relative to the amounts allowed for salaries, outfits, etc., to missionaries in the various fields and when at home.

On motion of Dr. J. O. Peck, it was resolved that the Secretary of this Conference send a circular to all the Boards represented here, requesting an immediate answer as to salaries, allowances, furloughs, outfits, and support of children, etc., to be printed in a separate pamphlet as part of the report of the proceedings of this Conference.

REPORT OF THE BUSINESS COMMITTEE.

The Rev. Dr. Scholl presented the report of the Business Committee, which, after amendments, was adopted, as follows:

WHEREAS, In order to awaken and maintain an intelligent missionary spirit in the Home Churches, there must be a quickening of individual conscience and deepening of conviction,

Resolved, First, That it is the sense of this Conference that more urgent appeal be made to our pastors as being the most important factors in this work.

Resolved, Second, That recognizing the supreme agency of the Holy Spirit we urge pastors and people to renewed supplication for His outpouring upon the entire Church.

Resolved, That a special circular be sent by the various Mission Boards to their respective fields in reference to the degree to which self-support is now attained, and the methods in use; this circular to ask specific questions, so that unified information can be secured as to facts and figures which can be considered by the various Boards and by any future Conference such as the one now in session.

Resolved, That this Conference, appreciating the value of such gatherings as this, recommends that provision be made for another meeting of this kind next year.

Resolved, That the thanks of the Conference be expressed to the Methodist Episcopal Board of New York for their courteous invitation of this Conference to meet with them, and for the use of their spacious rooms.

Your Committee would also suggest that the papers submitted at this meeting, together with a synopsis of the discussions thereon, be printed as last year, and that the Conference take into consideration the question of ways and means to carry out this suggestion.

GEORGE SCHOLL,
H. C. MABIE,
W. R. LAMBUTH, } *Committee.*

On motion, Drs. Judson Smith and S. L. Baldwin and W. Henry Grant and Wm. Dulles, Jr., were appointed a Committee to prepare the circular for information in regard to self-support.

On motion of Dr. Rains, it was resolved that a committee of four be appointed to make the necessary arrangements for the meeting next year.

Rev. Drs. H. C. Mabie, Wm. S. Langford, W. R. Lambuth, and R. P. Mackay were appointed said committee.

On motion, it was ordered that the facts gathered in regard to

salaries, etc., be separately printed and sent to the Secretaries of the Boards.

On motion, it was ordered that a committee of three, consisting of Drs. S. L. Baldwin and H. N. Cobb and W. Henry Grant, be a committee to edit and publish the report.

On motion of C. C. McCabe, the following resolution was adopted:

Resolved, That the following-named brethren be appointed to prepare an appeal on the general subject of Foreign Missions to Protestant Christians in the United States and Canada: F. F. Ellinwood, Judson Smith, S. W. Duncan, J. O. Peck, Alexander Sutherland, H. C. Morrison.

After some closing remarks by Dr. Sutherland, the hymn commencing "And let our bodies part," was sung; and at 6:10 P.M. the Conference adjourned with the benediction by the Rev. Judson Smith, D.D.