

SEVENTH CONFERENCE

Foreign Missions Boards

United States and Canada

1899

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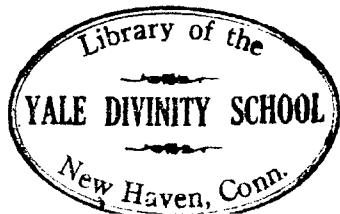
Foreign missions conference of N.A.

REPORT
OF THE
SEVENTH CONFERENCE
OF
OFFICERS AND REPRESENTATIVES
OF THE
FOREIGN MISSIONS BOARDS
AND SOCIETIES
IN THE
UNITED STATES AND CANADA
HELD IN THE
CHURCH MISSION HOUSE, 4TH AVE. & 22D ST.
NEW YORK.

January 10-12, 1899.

FOREIGN MISSIONS LIBRARY

156 Fifth Avenue, New York.



Secretary's Statement.

SECRETARY'S STATEMENT.

For another year the members of this Annual Conference have each been absorbed in the details of his own work, concentrating his attention more particularly upon the work assigned him by the constituency he represents. Again we have come together to take the larger view of the whole work, and to gain a deeper insight into the foundation principle upon which it is based.

With the rapid expansion of Mission operations, the machinery has become huge and complicated, covering almost every department of human effort. It has become the object of frequent remark that it is too complicated. One answer to this is that any social organism that grows must become more highly differentiated in its several parts, and that this is essential to its unity and efficiency. Certain it is that no missionary society can now enter the field where any other society is at work without great danger of doing more harm than good, unless it first comes into cordial relations with the Missions already established.

We are frequently asked, "What good do these Conferences do?" "Do the results justify the expenditure of money and time incident to the bringing of so many men together?"

Our answer is that undoubtedly the Conferences have paid for themselves already ten times over.

FIRST.—In the clear saving in money without lessening the extent or efficiency of the work, through united action in the matter of self-support, which, even if it has been forced upon the Missions by the financial stringency, was agreed upon and set forth in an Ecumenical Letter before the hard times began to be felt, when the incomes of the Boards were actually at their highest.

SECOND.—Comity and coöperation—Knowing each other's individual peculiarities, and avoiding unwarranted generalizations, we have been able to perceive the difference between the opinion of the individual and the settled policy of the Board or Committee he represents. Of necessity, much that we say to each other in Conference or by correspondence is simply in the first stage of the process of the evolution of a settled opinion, and is, therefore, to be considered in that light. The Conferences have undoubtedly brought us nearer to the same view-point and to realize ours as only a part of the great work of the world's evangelization, which must be coördinated with all the other parts.

THIRD.—We have come to a better understanding of the relations of all forms of work to the central aim, thus making it possible to develop each department of work to the highest point of efficiency subservient to that aim. We no longer look for a missionary

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Secretary's Statement.

physician who shall also have taken a seminary course, and are beginning to perceive that we need trained educationalists to direct the educational department of missionary work, just as we do the trained physicians.

FOURTH.—More emphasis is being laid upon the qualifications of missionaries, that with their pronounced zeal there be also a broad training and acquired leadership, fitting them to be men of influence and power in the rising native church.

FIFTH.—We have gained new conceptions, both as to the methods of evangelization and the laws of development and growth of infant churches, and are laying more stress upon their nurture and development in the essentials of Christian character and responsibility than upon the ultimate form of their organization and ecclesiasticism.

SIXTH.—We have had presented to us in a very able paper an ideal for our Annual Reports, that they might be made attractive, that the material might be arranged and set forth in type, so that the facts and ideas might be easily found and useful to the ordinary pastor or student of Missions. There has been some improvement in some of the Reports since the paper was read, two years ago. It seems as though the opportunity had now come for getting up a Special Edition of our Annual Reports for 1899 or 1900, and your Secretary would present a suggestion that the descriptive matter, maps, covers, type, etc., be the very best attainable, so that our Twentieth Century Reports may be in large demand. He believes that much of the Descriptive matter may be used in common, and that much could be accomplished by a Special Committee or Editor.

A word to those most deeply concerned in the statements and conclusions contained in this Report.

Emendations, suggestions, criticisms, testimony et cetera, are most earnestly desired and invited. Kindly make them as discriminating and definite as possible, stating exactly the particulars in which you agree or differ.

The committees on Comity, Self-support and Science of Missions will need all the light which can be thrown upon their subjects by actual experience and definite testimony. Incidents of the breach of comity will be used judiciously, so as not to offend or disturb friendly relations. You will contribute greatly to the value of the Conference by sending your personal testimony to the Secretary.

W. HENRY GRANT, *Secretary.*

156 FIFTH AVENUE, NEW YORK.

THE PROCEEDINGS

...OF...

THE SEVENTH CONFERENCE.

NEW YORK, January 10-12, 1899.

Treasurers' Conference was held in the Board Room of the Reformed Church in America, on Tuesday, January 10, at 2 P.M.

Rev. Charles H. Daniels, D.D., was elected Chairman, and W. Henry Grant, Secretary.

Mr. W. L. Mason was appointed stenographer for the entire Conference.

The Secretary was instructed to secure from the corresponding boards all information possible regarding the outfit of missionaries.

A Committee on Transportation was appointed.

On Wednesday morning the Conference was formally opened at 10 o'clock.

The Committee of Arrangements presented its report, including the programme and nomination of Mr. W. Henry Grant for secretary, and a Business Committee consisting of Rev. Wm. M. Bell, D.D., Rev. A. McLean, and Rev. George Scholl, which was adopted.

On motion a committee was appointed to present resolutions on the death of Rev. Samuel W. Duncan, D.D., consisting of A. P. McDiarmid and F. F. Ellinwood.

The Report of the Committee on Self Support was accepted and the committee continued.

The recommendations regarding sectional meetings at the Ecumenical Conference on the application of Self Support to the various departments of mission work was left to be settled by correspondence with the Programme Committee.

The Committee on Comity and Unoccupied Fields was continued that the Ecumenical Conference might have the advantage of its report.

On motion resolved that the American Bible Society, the American Tract Society, the International Committee, Young Men's Christian Association and the Student Volunteer be constituent members of the Conference.

Corresponding members were elected as contained in list of delegates.

Resolutions.

The Report of the Committee on Ecumenical Conference was accepted, endorsed and ordered printed for circulation.

Resolutions were adopted as contained in the Report of the Business Committee.

REPORT OF THE BUSINESS COMMITTEE.

Resolved :

That the Committee of Arrangements for the next Annual Conference be appointed, to confer with the Executive Committee of the Ecumenical Conference, with discretionary power to hold an Annual Conference in 1900 if deemed advisable.

That this Conference hereby express its highest appreciation of the cordial kindness of the Protestant Episcopal Church Missions Board in allowing to us the use of their rooms for this occasion.

That we express our gratitude to the American Board of Commissioners for Foreign Missions for their most abundant hospitality during the sessions of this Conference.

That we express our thanks to Rev. Dr. C. M. Lamson, President, and Mr. D. Willis James, Vice-President of the American Board, for the most enjoyable banquet tendered the members of their Conference on Wednesday evening, January 11th.

That we offer sincerest thanks to Almighty God for His evident approval of and blessing upon the annual sessions of this body, and that we humbly pray the abiding of the Holy Comforter upon all of our deliberations and work.

That we express our appreciation of the tireless labors and efficient services of our secretary, Mr. W. Henry Grant.

That a special committee be appointed to collate such general principles as have been adopted by this Conference, and to suggest such other general principles as in their judgment should come before this Conference for consideration and adoption; committee to be Mr. R. E. Speer, Dr. Judson Smith and Dr. S. L. Baldwin.

That the policy on secondary schools and medical work presented in the paper be brought to the attention of the various boards represented in this Conference, and that each board be requested to inform the secretary what action, if any, be taken thereon.

WM. M. BELL.
A. MCLEAN.
GEORGE SCHOLL.

Committees.

COMMITTEES

To serve *ad interim* and report at the next conference :

Committee of Arrangements for 1900.

Rev. HENRY N. COBB, D.D., Chairman,
25 East 22d Street, New York.

Rev. S. L. BALDWIN, D.D., Rev. CHARLES L. RHOADES, D.D.,
Mr. ROBERT E. SPEER, Mr. W. HENRY GRANT,
Rev. C. C. CREEGAN, D.D.

Ecumenical Conference.

Rev. JUDSON SMITH, D.D., Chairman of General Committee,
14 Beacon Street, Boston, Mass.

Rev. S. L. BALDWIN, D.D., Mr. W. HENRY GRANT,
General Secretary, Assistant Secretary.
Two representatives from each of the boards.

Editing and Printing Report.

W. HENRY GRANT, Chairman.

Rev. HENRY N. COBB, D.D., Rev. RIVINGTON D. LORD, D.D.

Comity.

Rev. ALEXANDER SUTHERLAND, D.D., Chairman,
38 Richmond Street, West, Toronto, Canada.

Rev. WILLIAM T. SMITH, D.D., Rev. RIVINGTON D. LORD, D.D.,
Mr. ROBERT E. SPEER.

Self-Support.

Rev. WALTER R. LAMBUTH, D.D., Chairman,
346 Public Square, Nashville, Tenn.

Rev. S. L. BALDWIN, D.D., Rev. HENRY N. COBB, D.D.,
Rev. JAMES L. BARTON, D.D., Mr. W. HENRY GRANT.

Science of Missions.

Mr. ROBERT E. SPEER, Chairman,
156 Fifth Avenue, New York.

Rev. JUDSON SMITH, D.D., Rev. S. L. BALDWIN, D.D.

Transportation.

Mr. CHARLES W. HAND, Chairman,
156 Fifth Avenue, New York.

Mr. FRANK H. WIGGIN, Rev. S. L. BALDWIN, D.D.,
Mr. E. P. COLEMAN, Mr. THOMAS MORTIMER.

Members.

**FOREIGN MISSIONS BOARDS AND SOCIETIES
REPRESENTED IN THE CONFERENCE,
INCLUDING DELEGATES.**

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Rev. C. M. Lamson, D.D., *Pres.*, Hartford, Conn.
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Rev. C. H. Daniels, D.D., *Cor. Sec'y*, 14 Beacon St., Boston.
Rev. J. L. Barton, D.D., *Cor. Sec'y*, 14 Beacon St., Boston (absent).
Mr. Frank H. Wiggins, *Treas.*, 14 Beacon St., Boston.
Rev. C. C. Creegan, D.D., *Dist. Sec'y*, 287 4th Ave., New York.
Hon. W. P. Ellison, Box 2592, Boston, Mass.
Col. Chas. A. Hopkins, Brookline, Mass.
Mr. Charles E. Swett, 14 Beacon St., Boston, Mass.

AMERICAN BAPTIST MISSIONARY UNION.

Rev. Henry C. Mabie, D.D., *Home Sec'y*, Tremont Temple, Boston
(absent).
Rev. C. L. Rhoades, D.D., *Dist. Sec'y*, 182 Fifth Ave., New York.
Mr. E. P. Coleman, *Treas.*, Tremont Temple, Boston.
Rev. Joseph F. Elder, D.D., Albany, New York.
Rev. J. L. Campbell, D.D., 20 E. 120th St., New York.
Rev. A. H. Burlingham, D.D., 182 Fifth Ave., New York.

FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION.

Rev. R. J. Willingham, D.D., 1108 Main St., Richmond, Va.

BAPTISTS OF CANADA, MARITIME PROVINCES.

Rev. J. W. Manning, M.A., 178 Wentworth St., St. John, N. B.
(absent).

BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.

Rev. A. P. McDiarmid, 45 Howland Ave., Toronto, Canada.
Rev. S. S. Bates, 45 Howland Ave., Toronto, Canada (absent).

FREE BAPTIST MISSIONARY SOCIETY.

Rev. Arthur Given, D.D., *Cor. Sec'y and Treas.*, Auburn, R. I.
Rev. Rivington D. Lord, D.D., 232 Keap St., Brooklyn, N. Y.

Members.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Rev. O. U. Whitford, *Sec'y*, Westerly, R. I.
Hon. George B. Carpenter, Ashaway, R. I. (absent).
Rev. A. E. Main, D.D., Plainfield, N. J. (absent).
Rev. George B. Shaw, New York City.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Rev. F. M. Rains, D. D., *Treas.*, Box 750, Cincinnati, Ohio.
Rev. A. McLean, *Cor. Sec'y*, Box 750, Cincinnati, Ohio.
Rev. S. T. Willis, 1281 Union Ave., New York.

MISSIONARY DEPARTMENT, AMERICAN CHRISTIAN CONVENTION (CHRISTIAN CHURCH).

Rev. J. G. Bishop, *Sec'y and Treas.*, Dayton, Ohio.

CANADIAN CHURCH MISSIONARY ASSOCIATION IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY OF ENGLAND.

Thomas Mortimer, *Treas.*, 55 Collier St., Toronto, Canada.

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Rev. Joshua Kimber, *Sec'y*, 4th Ave. and 22d St., New York.
Mr. Elihu Chauncey, 22 E. 22d St., New York (absent).
Bishop O. W. Whitaker, 4027 Walnut St., Philadelphia, Pa.
Rev. Wm. R. Huntington, D.D., 804 Broadway, N. Y.
Rev. Henry Anstice, D.D., Philadelphia (absent).
William G. Low., Esq., 58 Remsen St., Brooklyn, N. Y.

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Rev. W. Dudley Powers, *Sec'y*, Fourth Ave. and 22d St., New York (absent).
Rev. L. L. Kinsolving, 281 Fourth Ave., New York (absent).
General Wager Swayne, 71 Broadway, New York (absent).

REFORMED EPISCOPAL CHURCH.

Rev. George L. Aldrich, *Sec'y*, 919 Pine St., Scranton, Pa. (absent).

BOARD OF MISSIONS OF THE EVANGELICAL ASSOCIATION.

Rev. T. C. Meckel, *Sec'y*, 779½ Scranton Ave., Cleveland, Ohio (absent).

NEW YORK AND INDIANA YEARLY MEETING OF FRIENDS.

Mr. Robert M. Ferris, *Pres.*, 130 Pearl St., New York.
Mr. Robert Lawrence, *Treas.*, 301 Produce Exch.
Rev. Micajah M. Binford, 261 Greene Ave., Brooklyn.

Members.

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Rev. F. W. Weiskotten, 2126 N. Hancock St., Philadelphia, Pa.
Rev. J. L. Sibley, 1204 Walnut St., Philadelphia, Pa.
Rev. J. Telleen, Rock Island, Ill.

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Rev. F. M. North, D.D., 150 Fifth Ave., New York.

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Rev. W. H. Kennedy, *Sec'y*, Ada, Ohio (absent).

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Rev. James I. Vance, D.D., P. O. 457, Nashville, Tenn. (absent).

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Rev. R. P. Mackay, *Sec'y*, 89 Confederation Life Building,
Toronto.
Rev. Robert H. Warden, D.D., *Treas.*, 89 Confederation Build-
ing, Toronto.
Mr. Hamilton Cassels, Toronto, Canada.

**FOREIGN MISSION COMMITTEE, PRESBYTERIAN CHURCH IN CANADA
(EASTERN DIVISION).**

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Rev. Alfred Gandier, Halifax, N. S.

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Rev. J. L. Amerman, D.D., *Ass't Sec'y*, 25 E. 22d St., New York.
Mr. Peter Donald, *Treas.*, 25 E. 22d St., New York (absent).
Rev. Edward B. Coe, D.D., 42 W. 52d St., New York (absent).
Rev. Lewis Francis, D.D., 143 Noble St., Brooklyn, N. Y. (absent).

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Rev. James I. Good, D.D., *Pres.*, Reading, Pa. (absent).
Rev. John H. Prugh, D.D., *Vice-Pres.*, 202 Colart Square, Pitts-
burgh, Pa.
Rev. S. N. Callender, D.D., *Sec'y*, Mechanicsburg, Pa. (absent).
Mr. Joseph L. Lemberger, *Treas.*, Lebanon, Pa.

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Rev. David Steele, D.D., *Sec'y*, 2102 Spring Garden St., Philadelphia (absent).

Rev. James D. Steele, Ph.D., 29 W. 93d St., New York.

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Rev. William M. Bell, D.D., *Sec'y*, Dayton, Ohio.

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Rev. W. W. Barr, D.D., *Cor. Sec'y*, 1425 Christian St., Philadelphia.

Mr. Robert L. Latimer, *Treas.*, 21 N. Front St., Philadelphia.

AMERICAN BIBLE SOCIETY.

Rev. Edward W. Gilman, D.D., *Cor. Sec'y*, Bible House, New York (absent).

Rev. John Fox, D.D., *Cor. Sec'y*, 31 Bible House, New York.

Rev. W. W. Atterbury, D.D., 31 Bible House, New York.

Mr. John Noble Stearns, 68 Greene St., New York (absent).

Rev. Wm. I. Haven, D.D., Bible House, New York.

Rev. F. D. Greene, Bible House, New York.

AMERICAN TRACT SOCIETY.

Rev. G. L. Shearer, D.D., *Sec'y*, 10 E. 23d St., New York.

Rev. W. W. Rand, D.D., 10 E. 23d St., New York.

Rev. Judson Swift, *Sec'y*, 10 E. 23d St., New York.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

Mr. John R. Mott, 3 W. 29th St., New York.

Rev. Harlan P. Beach, 3 W. 29th St., New York.

Mr. F. P. Turner, *Sec'y*, 3 W. 29th St., New York.

Mr. H. P. Andersen, 3 W. 29th St., New York.

INTERNATIONAL COMMITTEE, YOUNG MEN'S CHRISTIAN ASSOCIATION.

Mr. Luther D. Wishard, *For. Sec'y*, Montclair, N. J.

Mr. Richard C. Morse, 40 E. 23d St., New York City.

Mr. W. D. Murray, 58 William St., New York (absent).

Mr. G. L. Leonard, 40 E. 23d St., New York.

Members.

THE CHRISTIAN AND MISSIONARY ALLIANCE.

Rev. A. E. Funk, *Gen. Sec'y*, 690 Eighth Ave., New York.

Rev. H. M. Warren, D.D., *For. Sec'y*, 690 8th Ave., New York.

CORRESPONDING MEMBERS.

Rev. E. M. Bliss, D.D., *Missionary Editor* "The Independent," 180 Fulton St., New York.

Rev. Wilson Phraner, Ph.D., East Orange, N. J.

Rev. Henry Blodget, D.D., formerly Peking, China.

Rev. Charles W. Drees, D.D., Buenos Ayres, South America.

W. A. Briggs, M.D., Siam.

Rev. J. L. Potter, D.D., *Missionary*, Teheran, Persia.

Rev. J. G. Watson, *Missionary*, Hamadan, Persia.

Rev. P. F. Price, *Missionary*, Linchang, China.

Rev. Andrew Beattie, *Missionary*, Canton, China.

Rev. O. F. Wisner, *Pres. Christian College*, Canton, China.

Anna S. Kugler, M.D., *Missionary*, India.

PROGRAMME.

Committee of Arrangements for 1899.

Rev. CHARLES H. DANIELS, D.D., Chairman,
Congregational House, 14 Beacon street, Boston.
Rev. R. J. WILLINGHAM, D.D., Rev. C. L. RHOADES, D.D.,
Mr. ROBERT E. SPEER, Rev. C. C. CREEGAN, D.D.,
Rev. W. W. BARR, D.D., Mr. W. HENRY GRANT.

TUESDAY, JANUARY 10.

Treasurers' Conference.
Organization.

WEDNESDAY, JANUARY 11.

Rev. H. N. COBB, D.D., Presiding.

Missionary Candidates.

1. Qualifications.—Rev. R. P. MACKAY.
2. Methods of Securing.—Rev. S. N. CALLENDER.
3. Special Training Needed.—Rev. M. G. KYLE, D.D.

The Science of Missions. Mr. ROBERT E. SPEER.

AFTERNOON.

JOHN H. CONVERSE, Esq., Presiding.

Report of Committee on Special Objects.—Rev. ARTHUR J. BROWN, D.D.

Report of Committee on Ecumenical Conference, 1900.

—Rev. JUDSON SMITH, D.D.

THURSDAY, JANUARY 12.

Meeting for Business Men.

Bishop OZI W. WHITAKER, Presiding.

Report of Committee on Comity and Unoccupied Fields.

—Rev. ALEXANDER SUTHERLAND, D.D.

Relation of Missions and Missionaries to Native Church.

—Rev. S. H. CHESTER, D.D.

AFTERNOON.

Bishop E. G. ANDREWS, Presiding.

Report of Committees.

Self-Support.—Rev. W. R. LAMBUTH, D.D.

Relation to Governments.—Rev. A. B. LEONARD, D.D.

Editing Report.—W. HENRY GRANT.

Programme.

**Questions to be answered by gentlemen appointed by the
Secretary.**

Answers limited to five minutes each.

What is the responsibility of the church in the United States and Canada toward evangelization of China ?

What constitutes a fully manned station (in China) ?

How many missionaries to the station ?

What are the advantages of many or few missionaries ?

Should stations be mutually supporting or each constitute a mission by itself ?

Would it be wise to send three single men to India to work together for a term of years ?

How far do missionaries fail to acquire a working use of language ?

In what countries are failures most commonly found ?

What special training, if any, should be given to missionary candidates ?

Who should pay expenses for vacation trips, to bill in sanitarium, on mission fields ?

Should missionaries become pastors of churches ?

How far are fees collected in missions for medical work ?

Is there danger of making the proportion of single women to the whole missionary force too great ?

Should women be kept at stations in the interior of China where no male missionaries reside ?

Should single men be sent to India for evangelistic work ?

Outfits and Purchases.

TUESDAY.

DR. C. H. DANIELS, PRESIDING.

TREASURERS' CONFERENCE.

On motion of Mr. Wiggin Dr. C. H. Daniels was elected Chairman and Mr. Grant Secretary.

The meeting was opened by the reading of the twenty-fourth Psalm, followed by prayer offered by Dr. Given.

C. H. Daniels: Many of us look forward with great interest to this annual convocation of the representatives of our missionary boards. The General Conference, in the ordinary acceptance of the term, begins to-morrow morning, and this afternoon is set apart for treasury topics. The special committee appointed by the General Conference last year on Treasury Topics has prepared a programme for us, and we shall come to it with interest, in the hope that the discussions will be very free and very full.

C. W. Hand: As this is my first appearance among you, I may be excused for a personal word. It is with very great pleasure that I found myself one of the brotherhood of treasurers of the foreign boards. The brief time that I have undertaken the duties in connection with the Presbyterian Board has afforded me very great gratification and pleasure. It has always seemed to me that work of this kind was the very highest to which a layman could aspire, and if, in this capacity, we are able to make ourselves useful, it should be to us a source of very great gratification. I am very glad to be with you this afternoon, and I anticipate not only pleasure but profit from the discussions which will be brought forth by the papers presented.

OUTFITS AND PURCHASES FOR MISSIONARIES.

MR. CHAS. W. HAND.

The candidate for mission work is rarely possessed of independent means, is in most cases fresh from the seminary, and has had no opportunity to acquire or accumulate money. Such young people, if required to provide even the minimum quantity of clothing suitable to the changed conditions of climate, would have to relinquish their desired service for the Master on the mission field.

If, through self-sacrifice, some would go poorly provided to a dangerous and trying climate, even willing to live deprived of all reasonable comfort, no board would be justified in accepting such a tender of service, nor in assuming the responsibility of thus risking the health and life of such a man or woman. The Christian Church should demonstrate to the world that there is such a thing as the exercise of a loving care and wise protection of the lives, health and happiness of its servants.

What is a just, fair amount to expend on the outfit or refit of a

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missionary ? In answering this question we may expect a satisfactory reply if on the one hand the board is prepared to furnish what is really necessary and the missionary to demand only what is needed, both realizing that the funds thus used belong to the Lord and must be expended, as far as possible, for the purpose for which they were given—the world's conversion. The amount allowed for an outfit varies according to the special field to which the missionary goes,—vigorous climates demand a larger outlay for adequate protection. Stations most remote from home and with a distant base of supply, should have special consideration. On the other hand, at stations where the climate approximates the home climate, where clothing in use at home is suitable and where a base of supply is conveniently at hand, a smaller outlay is necessary. It would therefore appear that so far as the expenditure for clothing is concerned the matter may be adjusted to the conditions of the several localities and need not be uniform.

As to the quantity of clothing, the object of the outfit being to provide for present emergencies, to meet the needs of those without funds, to bridge over to the time when the salary shall begin and when, by prudent living, all expenditures can be met from a reasonably adequate salary, it would seem unwise to provide more clothing than sufficient for the first season of entrance upon the work and, at the very most, not more than a year's supply.

At the start it must not be forgotten that the candidate is usually ignorant of the real needs and what is most valuable in an outfit, and that improvident purchases and waste of funds is often due to improper or inadequate instructions from the board. It is therefore wise to prepare outfit lists for each mission, which should be annually revised through correspondence with the seasoned men and women on the field who are known to possess good judgment.

The expenditure for furniture can be fixed at a more uniform sum. This part of the outfit should be regulated by real necessity, with due regard to comfort and taste, simplicity and durability being the controlling idea. When possible, the furniture should be purchased on the field, and in some cases it is cheaper, if not a necessity, to have it made on the field.

It may be said that with the pushing out of European nations and our own into all parts of the world, with the establishment of commercial houses and regular lines of freight transit, the advantage of purchase of outfit on the field is becoming more and more practical.

A missionary has stated that with the possible exception of underclothes, he can purchase an entire outfit for China as cheaply in Shanghai as in the United States. It will at once be seen that when this is possible the saving of freight becomes a large item, while, perhaps more important still, is the fact that the missionary can view his new surroundings and then make purchases more wisely.

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The cost of purchasing as between London and New York is now hardly a factor, prices having reached practically the same level, while in not a few cases the preference is with the New York market. The parcel-post system of England with the East gives at times the advantage to London, and especially in the shipment of drugs. American physicians in buying their medical outfit prefer American made instruments. They are usually as well made, better designed and quite as cheap as those made in Europe.

Each year adds new steamship lines to the merchant marine visiting the port of New York, and there are now few missions, notably Africa, to which we cannot ship goods without breaking cargo.

The Supplementary Report of this Conference, dated March, 1898, entitled, "Salaries, Outfits, Terms of Service, etc.,," shows the amounts allowed by the various boards for outfit. It will be noted on page 3 that the lowest amount allowed is \$75 for a single missionary and \$150 for a married couple. The highest is \$300 for a single missionary and \$650 for a married couple. The Presbyterian Board (North) allows \$200 and \$400. From our view point this appears to be quite sufficient, and I am not sure but that with improved facilities a smaller sum may eventually be sufficient.

The furniture outfit is quite generally considered the property of the board and reverts to the board when a missionary resigns; this rule applies also to the instruments of a medical missionary. The outfit thus left by a returned missionary becomes available for the one sent to take his place. An inventory should at once be taken by the property committee or treasurer, the furniture put in good condition and cared for and a full report sent to the home office to guide in the purchases for the new man. From time to time, articles will need to be replaced.

What is the obligation to the board of a missionary who returns in a few years, before his first term of service is completed?

That a certain amount of restitution is right for outlay on outfit as well as other expenses is apparent and is often recognized as an obligation. In our board it is the duty of the secretaries to prepare outfit lists, while the treasurer makes the purchases and shipments.

When refits are allowed it appears usually to be placed at one-half the amount of the original outfit. The necessity for this would depend upon the amount of salary allowed. Where that is sufficient to enable a missionary to live on a similar scale as that usually followed in the home land, is a refit necessary at all?

Purchases for Missionaries.

The purchasing of goods for the missionaries is the treasurer's recreation, for with it are connected matters humorous, serious and pathetic.

One would imagine in sending orders from such great distances

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especial care would be manifested in general description, quality and value. Often the opposite is the case. In an order for father, mother and children is an item of stockings—no number being given. Colors are to be matched, the sample being a dot one-quarter of an inch in diameter in a field of white cotton one inch square. A block of granite from the once familiar hills of New England is ordered to mark the spot where a brave man has fallen and where the widow and children still live and work. Purchasing for those at a distance should be done most conscientiously; the houses giving the best discounts should be sought out; they should, if possible, manifest an interest in the business given to them, the best results being obtained usually where the principal of the firm is personally interested in the work of foreign missions.

As the world is coming so close together, the purchase of goods through the home office will naturally decrease from year to year.

In indicating the missions under the Presbyterian Board, North, using the purchasing department most extensively it is somewhat difficult to make a satisfactory analysis. The missions most distant and least accessible usually order the largest quantity, and the items are more general in their character. All the missions use the purchasing department very extensively in the ordering of periodicals and books. This business appears to be largely on the increase. Wherever it is possible, books are sent by post. In the African Mission, Liverpool is used quite largely as a market, the goods ordered from that point being quite general in their character, and consisting of medicines, provisions, clothing and articles for barter with the natives. The articles ordered from New York for this mission are usually specialties in provisions, hardware and paints. These are shipped to Liverpool and from thence to the West Coast. It may be said that at Liverpool we have a house which has long acted as purchasing agent and forwarding agent for the missionaries, especially in Africa. The service of this firm has been uniformly acceptable to the missionaries.

Within perhaps a year, Syria has commenced buying very largely provisions in the New York market. The reason for changing from London doubtless arises from the fact that shipments can now be made direct, and Americans, as a rule, prefer American products. The missionaries in Persia order as little as possible beyond the borders of that country. This is because of the excessive freights chargeable for bringing the goods into the interior, as well as the rough handling. It may be said that little difficulty appears to be experienced in the obtaining of proper articles of food, while in the matter of clothing, precaution is taken to carry a reasonably sufficient amount to last several years.

Orders from India are largely in the nature of specialties, indicating that other purchases can be made advantageously there.

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Siam, Laos and Korea are buyers in all markets, the purchases in London being largely of drugs, while many orders from Korea are sent to that market for provisions.

Orders coming to New York are very general in character. Those sent to San Francisco are principally for canned goods and dried fruits.

In China and Japan, the missionaries largely make their purchases at the ports, and it is not at all unlikely that the orders from these countries will rapidly diminish in number.

Few orders are received from Mexico and South American countries, due largely to the prohibitory tariff prevailing in all of these governments.

I have already said that great care should be used in the filling of orders. This is apparent to all, and it is a matter of self-protection to those responsible for the work that instructions sufficiently clear should be given to the missionaries in the manner and method of sending in their orders.

Some time ago, a sample of gingham was received to be matched.

It was, of course, a design several years old. The custom among manufacturers of ginghams is to change designs from year to year. The purchasing clerk, failing to find the material desired, I enlisted the service of my good wife. After repeated effort, she too failed, and then remarked that it would be wise for the missionaries when they order any other than goods known to be carried from year to year, to mention one or two alternatives in filling their orders and this, I believe, would relieve the purchasing department of much responsibility and anxiety. Orders coming for goods in large quantities, as is now becoming more and more the custom, can be turned over to wholesale dealers, who will make shipments direct to the steamer, turning over either the receipts or the bills of lading to the shipping clerk. It would seem as if a very large portion of the orders might be treated in this way, and I believe that eventually that will be the course found to be cheapest and quite satisfactory, a careful supervision, however, being taken to guard against carelessness or accident.

Not the least of the pleasures connected with the purchasing of goods for the missionaries is the personal touch it gives to each one of the laborers upon the field, and the knowledge of their methods of life and generally of the character of their household. This to me is the most satisfactory correspondence that falls within the scope of my duty and, in ministering in even a small measure to the comfort of these fellow-workers, I feel that there is abundant reward.

Discussion.

J. L. Amerman: I should like to ask a question in reference to outfits. Would you make any difference in the amount of outfit allowed to those who

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have some means and that allowed to those who have absolutely nothing excepting what they receive from the board?

Mr. Hand: I think that it is always well for people to use what money they have in the advancement of this cause, and if by spending their own funds, they are able to save to the board that which could be expended in other directions, it is very desirable that they should do so, and I think it may be the duty of the board to indicate in such cases that it is their duty.

Dr. Amerman: Would you advise that the board make a distinction?

Mr. Hand: That is a pretty serious question. I do not think you can make such a distinction; but if the love of God is in a man's heart, I think you will have no difficulty.

A. J. Brown: We frequently suggest to a new man that the outfit is not an absolute grant, but a sum which can be drawn upon so far as his necessities require, and we also advise new missionaries to be extremely conservative as to their purchases. If in doubt, they should not purchase the article; that it will be a great deal better for them to send for that article after they reach the field, in case they need it; better, perhaps, to make their purchases on the field than for them to take a great many articles from this country which perhaps they will not require at all. One of our missionaries in Bangkok recently wrote some very sensible suggestions on this topic. He reminds us that a great many of the conveniences of civilized life can be purchased in Bangkok to almost as good advantage as they can be purchased in this country, particularly when we take into consideration the great cost of transportation and risks incident to boxing and handling, and he counsels new missionaries to be extremely conservative in their purchases.

C. H. Daniels: We find it very pleasant when some individual or church will provide the outfit instead of the board. In our board we have a purchasing agent, Mr. Swett, who is present with us and he may be willing to speak a few words to us on this subject.

C. E. Swett: The amount of outfit for the various missionaries, married and single, under the American Board is fixed, and is spent by the missionary under the supervision of the Secretary or the purchasing agent, with no restrictions which would positively limit a missionary as to the manner of expending the outfit money. I should like to know how far other societies exercise supervision over the expenditure of the so-called outfit money. That inquiry is generally made by new missionaries, not only as to how the money should be expended, but as to whose consent is required.

In reference to the goods which it is wise to purchase in this country, it differs with different countries and changes as the years pass, and also differs with the experiences of missionaries. For instance, in India some missionaries have given very particular advice to the home office that no furniture should be purchased for Bombay. A missionary who had been in the field for over twenty years, upon my stating this to him, said that it might do very well for some missionaries, but he knew what furniture he desired in his own house, and none of that which was offered of English manufacture or Indian invention was desired. So that he was careful to select the little furniture he took back here in America. There are goods which are definitely ordered from America and required in all the countries where the American Board has missions. For example, organs are ordered from almost all countries. I received, however, during the past week a statement from Japan that for about sixteen dollars a passable organ, copied after Mason & Hamlin's Baby Organ, could be purchased there for about \$15, and that all new missionaries coming out might save ten or fifteen dollars on the original outlay and all the freight. American shoes are demanded in all countries, native shoes not being acceptable. In some countries groceries of all kinds are ordered from America. In Africa, American flour. In Ceylon, American flour,—carefully prepared so as to reach its destination in good condition,—agricultural implements, carpenters' tools and all outfits for industrial schools, machinery, certain grades

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of clothing, cameras, photographic outfits and supplies, windmills. In Japan, China, India and Africa, American stoves. In China, for the kind of coal found there, stoves manufactured in the middle section of this country are more satisfactory. Printing supplies, printing presses and outfitts and American dried fruits are in favor. The very efficient treasurer of our West Turkey mission, Mr. Peet, upon his return a few weeks ago, said that there are large department houses in England that are able to meet his orders satisfactorily. Such a house as Montgomery Ward, in Chicago, are meeting with considerable success in presenting to our missions the opportunities for purchase. They have large catalogues, profusely illustrated, the definite prices with transportation to some countries, for instance China and Japan, at remarkably low terms. It is true that many of these items contained in the catalogues in different departments are not of the high grade nor the very newest, and upon comparing many of their prices I have been able to purchase in Boston at much better rates.

J. H. Lemberger: I simply want to say a word with reference to the purchase of supplies in this country. It has been my province to make such purchases in some cases. Our foreign missionary work being altogether in Japan, our missionaries found San Francisco was, five or ten years ago, the best place to order their supplies. The department stores there could supply everything, from a grindstone up. Of recent years they have learned to prefer Yokohama, finding wide-awake American agents there, and, by the way, American goods are always preferred. And they say they can buy almost everything they want there excepting shoes. They prefer sending home for shoes. They do not trouble the treasurer to buy them or calicoes or gingham or ribbons or anything of that sort. Usually they have personal friends to look after purchasing these. The articles that can be easily shipped by mail as second, third or fourth class matter they find greatly advantageous to send to this country for—to their home shoemaker, for instance, for shoes. In sending forward our missionaries we give them the option of making their own purchases. We give a regular outfit allowance in money, without any expectation of a return at all, and allow them to do the best they can with it.

Question. Do you insure your goods as you send them out?

Mr. Lemberger: Yes, we ask them to do it at their outfit expense. Now, on the subject of how to buy and where to buy, I would be pleased to hear more.

A. J. Brown: I wish that some measures might be taken to secure a consensus of opinion as to the outfit question. Mr. Hand has referred to the fact that it is the duty of the secretaries to prepare such a list and new missionaries ask for them. But we find very great difficulty on that point. We have consulted experienced missionaries and asked them to itemize the articles which, in their judgment, a new missionary coming to their fields ought to have, and we have been appalled to find that no two of the missionaries will make out the same list so that it is practically impossible to get any definite opinion from the missionaries on the field as to what a new missionary should get. If some measure could be devised by which, for example, the secretary of this Conference could receive from the various boards any printed or established lists of outfitts in preparation he might be willing to collate them. I move that the secretary of this meeting be instructed to secure from the business agents or secretaries of the various boards such information as has been named.

Motion adopted.

Question. If a man returns, say in four or five years before he was due to return by furlough, what compensation should he return to the missionary society?

C. W. Hand: We have no law controlling that.

F. H. Wiggin: The rule adopted by the American Board is that unless a missionary serves five years his outfit, except what was expended for clothing and strictly personal effects, reverts to the board as the board's property and remains in the mission, under the care of the mission treasurer, to be used by some other missionary going out to that field.

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C. W. Hand: It is a rule with us that the furniture belongs to the board. The question was more with reference to the expenditure made for clothing as well as the expenditure in travel, and where some of the missionaries returned unexpectedly, giving up their work for one reason or another, in many instances they have voluntarily returned to the board quite a considerable portion of the money expended, but we have no absolutely fixed rule.

C. H. Daniels: We had an experience in our board recently. A young lady went to Japan and after being there two or three years she became married to the missionary of another board, and that other board assumed what had been her outfit expenses. The American Board has done the same thing in its history.

TITLES AND LAWS RELATING TO PROPERTY.

HON. WM. P. ELLISON.

I think I can best speak upon the topic assigned me by briefly giving the results of an investigation upon these subjects during the past three years as connected with the missions of the American Board.

Until a few years ago the Prudential Committee of the American Board possessed but a general knowledge either of the laws relating to the holding of real estate by foreigners in the various countries where its missions were located, or in whom the titles to its property were vested.

It relied upon the missionaries, when purchasing land, to secure the board in its undisputed possession.

No trouble ever having arisen as to any title, and sales of land being but seldom made, the committee rested content with the very meagre inventory the mission treasurers were by the rules called upon to furnish annually, usually the only information contained in these being the cost or estimated value of the property, both real and personal, in each station of the mission.

Early in 1896, the Prudential Committee, desirous of obtaining much fuller information than it possessed of the board's property abroad, appointed the treasurer and one of its members a special committee for this purpose. This committee requested the treasurer of each mission to prepare an inventory which should contain information upon every point mentioned in a memorandum accompanying the letter. One of these questions asked for the name in which the title to each parcel of land was held. The responses received in reply to this question revealed a nominal ownership almost as varied as were the parcels of land. In the early years of the board the governments of many of the countries where its missionaries were sent would neither recognize the board, the mission, nor the missionary

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as its representative, and the people themselves were opposed to the missionary to such an extent that public sentiment prevented the sale of real estate to him as connected with the mission; hence the only way in which it could be purchased was for the title to be taken in his individual name. In other countries where the laws did not permit foreigners to hold real estate the title was taken in the name of some native in whose integrity the missionary had confidence.

Knowing that the work could not be carried on except suitable houses for the missionary families were built, the missionaries felt justified in purchasing land in this way, even if the board should in some cases suffer loss through the unfaithfulness of the natives. I am happy to be able to state that all the many natives in many lands who have held property for the board have proved faithful to their trusts, save in two instances only.

From time to time the laws regarding the holding of property by foreigners and even by religious societies have been changed, and each amendment has been more liberal than the one preceding it. As the work of the missionary becomes better known, the attitude of the people towards him is much more friendly.

Unquestionably the best title to real estate is to have proper deeds conveying it to the home board, duly stamped and recorded, as required by the laws of the country in which it is located, and the committee is now engaged in securing the transfer to the American Board, where possible, of all property the title to which is held in the name of an individual, either missionary or native. In those countries where the laws do not allow religious societies to hold real estate, but allow foreigners to do so, a paper called a declaration of trust has been obtained from the missionaries in whose names the titles are taken, declaring that they hold the property in trust for the board, and agreeing for themselves and for their heirs to make such disposition of it as the Prudential Committee may desire, and to account for the proceeds if ever sold.

In the letters sent to the mission treasurers by the committee the request was made that they would give a summary of the laws relating to the holding of real estate by foreigners and by religious societies in their respective countries. The replies to this request, which I presume to be correct, are as follows, viz. :

East Central Africa. There is no law to prevent real estate being held in the name of a foreign religious society; but as yet (1897) no title deeds have been given to any of the settlers in Gazaland. The only papers which our mission holds are called "Certificates of Right." The law requires that the land shall be *beneficially occupied*, whatever that may mean, and is subject to a quit rent of £6 per 1,000 acres.

Zulu. All the land owned by the mission, and upon some of which the buildings stand, is "Glebe land," i.e., land reserved for mission purposes. The Government issues deeds or perpetual leases, in the name of the chairman, secretary and treasurer of the mission, and their successors in office, in trust for the pur-

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poses of the A. B. C. F. M. One of the conditions in these deeds is that the property must be used for mission purposes. The land cannot be sold and the proceeds taken for personal use; it can be leased for terms not exceeding twenty years, provided the rental is used for mission or school work.

West Central Africa. A corporation of any kind can hold the title in its own name to land, provided some person residing upon it is given a power of attorney to represent the corporation in caring for it. Land may be granted by the Governor-General up to 1,000 acres upon the condition that before the expiration of five years the larger portion shall be under cultivation. The land must first be surveyed by surveyors of the Portuguese Government before a grant will be made. As the stations are located in the interior, and thus far the Government has been unwilling to send its surveyors inland, no title has as yet been obtained to the land occupied by our mission. The missionaries have been told informally that not having been ordered off within a year of taking possession of the land, they cannot now be dispossessed.

European and Asiatic Turkey. Foreigners, as individuals, are allowed to hold the title to real estate; but not religious societies. The property of the board in these missions is held in the name of some of its missionaries. Those residing in Bulgaria have executed a "Declaration of Trust," such as has been previously described. Owing to the destruction of some of the board's property in Asiatic Turkey, at the time of the massacres, and also to the added work occasioned our treasurer at Constantinople by the receipt and disbursement of large sums for the Armenian Relief, he has been unable to prepare an inventory giving the names in which the titles to the property in these missions are held; when this is furnished the missionaries will be asked to execute similar "Declarations of Trust."

Austria. The title to real estate in Austria can be held in the name of a foreigner or of a foreign religious society.

India—Marathi and Madura Missions. Previous to about 1880 the title to real estate in India could be held by foreigners only in the name of individuals; but at this time the laws were changed, so that it became possible for the property of foreign societies to be held for them by trustees. A few years after this change in the laws three of the missionaries were appointed as trustees of the board to whom the greater part of the real estate was transferred, an agreement having been executed by them and by the treasurer of the board in its behalf.

The laws have since been again amended, so that now the board can hold the title to its real estate in its corporate name by appointing one or more persons residing within the Presidency in which the property is located as its attorney or attorneys to represent it.

Ceylon. Foreigners can hold the title to real estate in this country. In the case of a mission representing a society of another country, the deeds should be taken in the name of a resident representative of the society, such as the secretary of the Ceylon Mission of the society.

The most important part of the board's property in Ceylon came by grants from the government. They were old Dutch parishes, and the English Government promised when it conquered Ceylon that these buildings and land should be used only for religious purposes, and the grants were made to the board upon the condition that the property should be so used.

Neither the board nor the mission could dispose of this property, and in case of the withdrawal of the mission, it would revert to the government.

China Missions. In China the theory is that the land all belongs to the Emperor, and is assigned for use only to individuals, who have the privilege of selling this use at will. The land, unless it be regarded as public land, is held privately under written deeds of sale. If private real estate is needed by the government the officials can take it by paying the owners the original cost of the property as stated in the deed. Nothing is paid for any appreciation in value or for improvements which may have been made.

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The laws provide that all deeds of sale of buildings and of land should be registered, and a heavy fee for registering is one of the common sources of revenue to the government. According to custom it is considered safe to omit registering deeds for small parcels beside large lots where the deeds are already registered, possession being regarded as proof of ownership unless some one can show a deed proving his right to the premises. Ex-Minister Denby states that possession is guaranty of ownership and will be respected by the Chinese Government.

A large proportion of the property in the country is held by unregistered deeds, which are regarded as valid among the people, but would not be accepted by the officials in case of litigation.

The Chinese method of transfer is to deliver all old deeds together with a new one, and the purchaser has the latter stamped by the ward officer and magistrate. The latter exacts a tax of nine per cent. In the earlier days of the mission the title to property purchased by it was first taken in the name of some Chinese friend; the deed was duly stamped and registered, then possession was taken by the missionaries, after which the property was conveyed to the mission by the friend.

The "Berthemy Convention," ratified in 1895 by China, provides that property for mission purposes throughout China can be purchased and registered by foreigners, the same as by the Chinese, the usual fee for registration being paid. Notwithstanding this treaty, it is supposed that the Viceroy has given secret instructions to continue the persecution of those who sell land to foreigners, as they are still punished by beating and fines.

It is believed that if a deed is registered at the Consulate and undisputed possession of the property has been held for a few years, the title is good in the light of Chinese custom.

In Foochow foreigners at first could only rent property; but about 1854 the Consuls arranged so that foreigners, by paying the cost as rent, could buy real estate by having the deeds made out in the form of a perpetual lease.

Japan. The present laws of Japan prohibit the owning or leasing of real estate by foreigners, except in the treaty ports of Yokohama, Kobe, Osaka, Nagasaki, Niigata, and Hakodate. In these, within a defined district called "Concession," foreigners can own land, and in these ports outside the limits of the concession they can lease land and erect buildings of their own upon it. Thus the buildings of Kobe College stand upon land leased for twenty-five years with the privilege of renewal at the expiration of the lease for another similar term.

Outside the treaty ports the property of the board has been held in the names of Japanese, either as individuals or as trustees.

After 1899 the revised treaties take effect, when foreigners and foreign religious societies can lease land in any part of the empire for a term of years, probably thirty, with the privilege of successive renewals, upon which it can erect buildings of its own. Buildings are registered in Japan the same as deeds for land.

Mexico. The laws of Mexico, while allowing foreigners to hold the title to real estate, do not permit religious societies, either native or foreign, to hold any except churches, which, if at any time worship in them should be abandoned, would be considered the property of the State and thus be liable to be confiscated.

The titles to the property of the board are held in the individual names of the missionaries, who have each executed a "Declaration of Trust."

These are all the countries in which the American Board owns any real estate, with the exception of small parcels in a number of the Islands of the Caroline and Marshall groups in Micronesia.

Discussion.

E. B. Coleman: The American Baptist Missionary Union can now hold real estate in its corporate title and capacity in all the fields occupied by its missions

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to the heathen, with the exception of portions of Japan not included in the foreign concessions.

In the Congo Free State, Africa, the society is registered as a corporation, and titles are held and passed in a manner similar to that which prevails in Belgium.

In India a recent decision in regard to the Singer Manufacturing Company fully establishes the right of American corporations to hold property in their own name in all British India, when the proper papers are secured from the government. However, a large part of mission property in India is held under "patta" lease from the government, by the payment of a small annual tax. The buildings are the absolute property of this society and can be sold if the land is transferred, or if it is taken by the government the value of the buildings must be paid to the society.

In China the decrees of the Emperor last year fully established the right of foreigners, including missionaries, to travel, reside and purchase and hold property in any part of the Chinese Empire. Everything now is uncertain in China except as rights can be maintained under the immediate power and influence of the foreign consuls or representatives.

In Japan real estate is held in foreign concessions under the laws of the country of which the holder is a citizen. Outside of the foreign concessions no titles can be secured in the name of foreigners at present. After the treaties which have been negotiated go into force, on July 1, 1899, it is probable that Japanese law will be modified to allow the holding of real estate in all parts of the empire by foreigners, but under what conditions cannot be foreseen.

WEDNESDAY MORNING.

REV. H. N. COBB, D.D., PRESIDING.

QUALIFICATIONS OF MISSIONARY CANDIDATES.

REV. R. P. MACKAY.

1. For missions, as for all kinds of Christian work, the first and most important qualification is **spirituality**. It is a spiritual conflict, therefore "Be filled with the spirit." God does spiritual work through spiritual men. This is true everywhere, therefore, and especially where Satan's seat is. "When He the spirit of Truth is come (*i. e.*, upon you), He will convince the world (*i. e.* through you) of sin, of righteousness and of judgment." Men and women are wanted who not only recognize and admit this, who "set to their seal that God is true," but who will adopt measures, subject themselves to discipline, in order to attain. Any man who, *e. g.*, under the pressure of college study fails to keep heart-training first and has to confess at the end of the session that spiritually he has lost ground, may not be unfit for a missionary, but he raises the question of fitness. The depressing influences of intellectual pursuits are not to be compared with the poisonous effects of an atmosphere surcharged by day and by night with the moral degradation and spiritual death of any heathen land. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses: and if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:5.) This can scarcely be emphasized too strongly. All confess its importance, most acknowledge their own failure and bewail their neglect, but how few take needed action and win this much coveted and best of all gifts!

Does it not seem as if, providentially, David Brainard had been placed in the forefront of modern Missions, as a beacon, an illustration for all time to come, of what can be done by such as are willing to pay the price? A frail body, speaking only through an interpreter, but with an unquenchable thirst for God and the salvation of men, has not only won the admiration and reverence of the Church universal, but has proved that the man is more than the method, that the first supreme, indispensable qualification is that men be as Stephen was, "Full of the Holy Ghost and of wisdom"—"full of faith and power."

2. He should have a **Divine Call**. A man may be deeply spiritual

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and yet not be called to the foreign field. No one should run until he is sent. Not to go after the call, or to go without the call, are equally dangerous. If a man knows that he has been sent, he can calmly and confidently await the fulfillment of God's purpose in him, even when outward conditions are discouraging.

But how can I know that I am called? Certain men knew unmistakably. Abraham, Moses, Isaiah, Jeremiah, Paul, St. Patrick, Francis of Assisi, Raymond Lull, Ansker, and many others had a call clear, unmistakable and irresistible, and which was verified by experience. These are exceptional, but ought not so to be. God may not speak by visions or voices, but He does and will speak to such as live lives wholly surrendered to Him. The child who seeks with the whole heart will not be left in uncertainty. Whether it be by a deep, inward sense of vocation, or a passionate longing for the salvation of the heathen, or the authority of the command, "Go ye into all the world," He will speak to the listening ear. If there is loyalty to Christ and a pitying love for the heathen, with no insuperable obstacle in the way, the burden of proof is on the other side. The need is ever present, the laborers are few; let no man too readily withdraw his hand.

3. As far as possible every missionary should have a **general education**. All will readily accord the fullest credit to such as have earned for themselves a good degree without this advantage, but they usually are first to acknowledge its importance and are most diligent in seeking to make up the deficiency. Certain subjects that lie at the foundation of a good education are found in the curriculum of every college and need not here be specified. Every candidate should be able to take at least a respectable pass-course in some one of these institutions of learning. Other qualifications must be exceptionally strong that will justify an appointment where, with reasonable opportunities, such attainment has been found impossible. It may safely be said that any who, without a college education, have been reasonably successful in the foreign field, have had natural ability enough to have taken a creditable stand in any of our colleges. That is the kind of preparation that in the past produced the pioneers, and messengers, whom God specially honored, and a very sound and conclusive reason, should be adduced before the Church departs from it. In this age, with so many facilities for study, any who have not the native force or tenacity of purpose to make some satisfactory progress in mental culture are not likely to have the resources requisite to overcome the many obstacles strewn in the path of the successful missionary and endure to the end. Whilst it might be unwise to exclude from the service some whose educational accomplishments are very slender, yet *this* should be the policy of the Church. A good man has grown better, when all his powers, mental and physical, are developed by severe, prolonged

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and judicious exercise. We believe in specializationⁱⁿ study for missions, and it will come, by and by,—indeed has already come in certain quarters,—but let it never be substituted for the larger and broader and deeper culture for which we contend. As the successful oculist must have the knowledge of a general practitioner, so must the specialist in missions, in order to be intelligent and effective, have a general knowledge of many departments of thought in their contents and relations. Without this he must ever remain less effective than he otherwise would be.

4. We would venture in the fourth place to name **enthusiasm**, or at least a capacity for enthusiasm, as, if not indispensable, at least extremely desirable. Where would science be were it not for the enthusiasm of Galileo, Newton, Darwin or Edison? Where would the Reformation be but for the enthusiasm of Wycliffe, who braved death that he might give England the Bible? Or of Luther, who stood single-handed against Charles V. and Leo X.,—against Germany and the Papacy combined? It was the enthusiasm of Paul that overcame the triple alliance of Jewish bigotry, Greek intellectualism, and Roman materialism. This enthusiasm is divine. It came like a breath from Heaven and set men on fire. They collided with the world and fell, but their fall was the rising of the nations. Hence, as has been said, “The world’s progress has been from scaffold to scaffold and from stake to stake.” Is there as much, it may be, and has been asked, of this enthusiasm in missions and missionaries as in former years? We read that the Irish and Scotch missionaries who evangelized the Continent of Europe “went out into the forest wilderness amid wild robber hordes, swarming with wild beasts, unhealthy and fever breeding, with their own hands reared for themselves huts, cleared and cultivated the soil, and when the harvest failed or fish in the brooks failed, they lived on bark and weeds and the small fruits that grew in the forest.”

Making due allowance for changed conditions, at home and abroad, and for the fact that only the most noticeable names are reported in history, is there still ground for the view that the spirit of heroism in missions is subsiding, that in order to give point and interest to mission addresses, the same old incidents are retold, and these—not by any means from the lives of missionaries of the last decade?

It may be that the shelter of Christian powers is making martyrdom impossible in its primitive sense,—even to those who might seek it,—and that the increase of wealth has taken the virtue out of extreme self-denial and poverty, yet genuine enthusiasm will find its own expression and its own crucifixion, too. Would the men who followed Columba to Scotland or Columbanus to Gaul, or Ansger to Scandinavia, if living to-day, be satisfied with simply offering their names to the Board, and when told that there were no funds, turn

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away feeling that their whole duty was done? Would they not rather feel that the financial is only one of the many problems to be solved, and by the same Power, that their call is by One to whom belong the cattle on a thousand hills, the silver and the gold are His, and His call must be obeyed?

Does this enthusiasm still exist? We answer "Yes," but whether in the same degree as in former times or not, certainly not in the degree the occasion demands. Is it that the Church at home is neither cold nor hot, and that as the parents, so are the children? Or has there crept in a misgiving, a shade of doubt as to the need—the lost condition of the heathen? To the Apostle, they were without hope and without God—aliens from God and the enemies of God, and his vivid perception of what that means made enthusiasm glow; he was consumed with zeal, that by any means he might save some. The missionary needs a clear vision, that he may be able to fill up that which is behind of the sufferings of Christ—become poor that others may be rich—in other words, be a Heaven-born enthusiast.

There are other qualifications, so apparent that they need not be named, even if time permitted, some of which are essentials and others desirable, such as health, ability to co-operate with others, freedom from racial pride, a bright and cheerful temperament, power of adaptation to varying conditions, ability to lead, the constructive faculty, etc. All are important and not, in goodly measure, beyond the possibilities of any man of average gifts and consecrated life. "Prayer and pains," said Elliot, "can do anything." Yes, *anything*, that God will require at our hands.

METHODS OF SECURING MISSIONARY CANDIDATES.

REV. S. N. CALLENDER, D. D.

The question of methods of securing candidates for the foreign field must be regarded as involving not so much facilities for discovering *somebody* who may be willing to enter upon the life and work of a missionary, as the finding of available persons of suitable qualifications, at once physical, intellectual, moral and spiritual. The time was when a somewhat easy discrimination was exercised in considering applications for appointment, but experience, together with a better knowledge of the requirements of the work, have prescribed the cogent necessity of a much higher standard in the way of general qualifications. Persons have been sent to the field whose deficiency in some one or more of the essential qualities—who could not measure up to the standard of Dr. Griffith John's

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three G's.—*grace, grit* and *gumption*—have measurably proved failures. What is wanted now, are reliable methods to discover persons of suitable character and equipment—without stopping here to inquire what those qualities are—and to induce them to enter upon a missionary life.

Doubtless the majority of those who in the past have presented themselves as candidates, have done so in obedience to a divine call, heard in the secret chamber of a sanctified consciousness. They heard the voice of God, and in response they voluntarily said: "Here am I, send me." This inner prompting of the Holy Spirit is, after all, the ultimate agency which will send laborers into the harvest. But the Holy Spirit works through human and organized agencies, and by these ministries His will is wrought. First among these agencies we are bound to recognize the preached word. This unquestionably has been the power of God heretofore, and we may confidently expect that it will work with increased efficiency in time to come in the interest now under consideration.

The reaction noticeable within the last few decades, from an extreme evangelistic emphasis upon individualism in the pulpit, which tended to beget a vitiating element of selfishness in our current piety, to a more befitting insistence upon the altruistic feature of our holy religion, will impress the regenerate conscience that watchfulness for personal salvation is not the full measure of Christian duty, but that self-denying effort for the salvation of the souls of others, and above all, the realization of the great world-comprehending purpose for which Christ Jesus came into the world and suffered and died, is the ministry to which every soul called as a laborer into the vineyard of the Lord is ordained. May it not be expected that a more pronounced proclamation of the altruistic element of the gospel will constrain many a soul to say, "Here am I, send me." And perhaps the announcement by the board, that additional missionaries are needed, may call forth to expression a conviction previously hidden, as an anxious question, in the secret heart.

The reaction just adverted to, from an *extreme* evangelistic emphasis upon individualism, must not by any manner of means be construed into a disapproval of the most labored and untiring effort for the salvation of the individual. Only, that while it should ever be held as the first and vital interest, its emphasis should not be such as to prevent a befitting insistence upon the second table of the law—the social element in Christianity.

This reaction reveals itself naturally and logically in a clearly defined effort for the salvation of others. This has come to be a characteristic of the piety of our day, and is coming to expression more and more in the Christian associations and organizations which are becoming so widespread and efficient. Such orders as the

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Christian Endeavor, the Y. M. C. A., the Student Volunteer, the Inter-collegiate movements, and others, are the first fruits of the spirit of Christian altruism, and how mightily and efficiently they are working need not here be dwelt upon. The basal and motive principle of these associations is the welfare and salvation of our fellow men, which is but another name for missions. Every one at all acquainted with their workings has noticed the shaping and controlling power of the spirit of missions. The immediate fruit of this general movement is exhibited in the thousands of young men and women who have come forth as candidates for the foreign field. Such have been the results, and such, no doubt, they will continue to be in increasing measure.

The methods employed in these associations are perhaps the most effective for calling forth candidates for the foreign field of any that are now available. These schools, for such they are, are the organs of the Holy Spirit for training the hearts and minds and wills of God's children for the work by which Christ's dying love is to be made effective for the redemption of the world.

In the workings of the Student's Volunteer Movement the way is, no doubt, open for some to enroll themselves as candidates for the foreign work who, for the want of suitable qualities and proper attainments, are not adapted to the work, whom to send out would be a mistake. But this must not be accounted an argument against the movement. A volunteer, once bound by his solemn pledge, will doubtless turn inquiringly to his expected life-work, and devote special care and attention to its study in the way of preparation, and thus greatly increase his knowledge and understanding of the subject. Should it so transpire that Providence assigns him to the home field, he enters upon his work with an equipment in which a sadly large percentage of our ministers are painfully deficient. He will have correct views as to what is involved in missions, and as to the wants and deplorable condition of the heathen world. He will be able to present the subject to his people in an impressive concrete form, and not simply in the way of an abstract discussion. It has been said that not a few of our ministers are actually incompetent to discourse intelligently and effectively upon foreign missions, from the fact that they are not informed upon the subject themselves. It may be that there is only too much truth in it. It would be well indeed if all the candidates for the ministry in all our seminaries were to acquire a competent knowledge of the general subject of missions, and the condition of well nigh a thousand millions of the human family. They would be better fitted for the home work. They would be qualified to impart that measure of information, and inspire that constraining enthusiasm which to so lamentable an extent is wanting in our congregations. Every theological student should at least be a

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member of one of the Mission Study Classes which are now being widely established in our institutions.

Our limit will permit but the bare mention of an additional method of securing candidates. That is, a direct call or challenge by the board. The knowledge of a person of special qualification, of pastoral experience and good executive abilities, is certainly sufficient reason why the board should submit the question to his most solemn consideration. The very challenge may awaken convictions of duty that were not before awakened, like the call of a minister to an important congregation in the home church. In this way selections may be made for specially important fields or branches of service where special qualifications are needed.

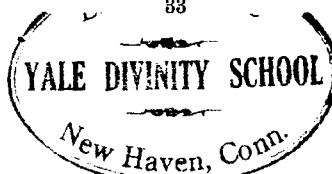
**SPECIAL TRAINING NEEDED FOR FOREIGN
MISSIONARY SERVICE.**

REV. M. G. KYLE, D.D.

No one has an adequate idea of the magnitude to which interest in the special training of foreign missions candidates has grown who has not called the roll of the missionary training schools in this land. The deepest impression made upon the mind of the writer by a systematic and thorough inquiry among the boards represented in this conference has been that he needed a considerable amount of special training himself in order to write helpfully and conclusively on the subject. The only consolation he has in presenting tentatively the following opinions is that nearly all the board officers with whom communication was had seemed to be about as far as himself from definite and settled views on the subject.

This demand for special training is a life movement, a reaching out after something to satisfy an inward need, and as in all progress demanded by instinct, the movement comes first and the careful, scientific consideration of it and of the need out of which it grows, comes tardily along afterward, keeping its natural place behind that which it investigates.

Definition of "special training" is in this case impossible, for the reason that definition must always take something for granted, must either rest upon some starting point, or suspend from some end in view. But the training to be "taken for granted," that to which something special is to be added, is the variable quantity in



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this case, which itself determines how much "special training" is needed. On the other hand, the end in view is the conversion of the heathen, and no definition can be suspended there, for from a psychological standpoint no special training is needed in order to labor for the conversion of any particular one either among the heathen abroad or among the unconverted in the home land. All Christian efforts toward evangelization are to reach the springs of action of the soul and moore the individual. But the springs of action are the same in all human souls, there are the same propensions, the same passions, the same affections, and the same sentiments; differing indeed in the degree of elevation or degradation, but the same in character, so that it is said of the Christ himself, "He was tempted in all points like as we are," just as every real man is tempted in all *points* like as every other man, for the points at which man may be reached by influence, either good or bad, are the same in all men. Whatever then trains a man for reaching the springs of action in one soul, trains him for reaching the springs of action in all souls, and he himself will be his best school of special study. From the ultimate end in view, the conversion of the heathen, no account of special training can be given. Whence then has this question of special training for missionary candidates arisen? It has arisen almost entirely from the sending out of young women as teachers and house to house workers, of men and women to give industrial training to the natives in heathen lands, and of physicians and nurses to engage in medical and surgical work, none of which persons have been ordained or have had theological training such as ministers of the gospel receive before ordination. Had such unordained persons never been sent out, probably this question would never have arisen. Having risen from this source and schools having been provided for the untrained, and having been widely advertised and highly praised by those receiving there the training they so much needed, the query has been raised whether all missionary candidates, even ordained men with all their collegiate and theological education, ought not to be trained in these special schools. Now, seeing that probably more than one-half of all the foreign missionary force of Christendom is of this unordained class, some provision for meeting in some good degree by special training their lack of professional education has become an imperative necessity. Of what should it consist? Where should it be given? And who should attend upon such training?

I. These questions may best be answered first in relation to the ordained missionary, in which case the need of special training is least and the conditions much less complex; and the principles developed by this part of the investigation will serve to guide the way to the solution of the more difficult problem of special training for the unordained missionary.

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1. The ordained missionary should have a special amount of ordinary training, both collegiate and seminary, *i. e.*, both disciplinary and professional. If he have no special training other than this thoroughness, he will not be seriously the loser. There should be for the foreign work the best education, the deepest piety, and the most thorough equipment for the too much slighted domestic and social and business sides of missionary life.

2. If anything further in the line of equipment is sought by the ordained missionary it should rather be, not in extending his education but in focusing it. To this end there should be special reading in the history of missions, careful preparation and delivery of missionary addresses, and attendance upon missionary conventions. These latter, if they be not of this use, I know not of what practical use they may be to the missionary candidate. They are not preparation, for they do not furnish any real equipment. They are stimulant, they sometimes rise to the merit of tonic, but if they furnish any nourishment it is usually on the Homœopathic method. They are to the spiritual well-being of the missionary candidate what a month at the seashore is to his physical well-being. Attendance upon "missions," "institutes," "holiness meetings," "retirements," and other pietistic devices for the cultivation of piety may afford much comfort, and if used "as not abusing them," do no harm, but they furnish little practical preparation. Piety cannot be stored up. No supply can be obtained here that will avail there. The divine plan of "daily bread" is the only one that will avail in any wise for the soul in the foreign field as everywhere else. I do not decry missionary conventions, but only the delusion with which young enthusiasts too often go home from them, that now they are ready to go to the ends of the earth. But these conventions and missionary gatherings of all sorts do serve the purpose of focusing upon one point all the diverging rays of a wide-reaching education, and in this way they do furnish a certain amount of special training.

3. Some medical, or at least hygienic training, is advisable for the missionary who goes where the scientific physician has not gone. It will be helpful in his work and a necessity for his own family. But the services of a very poor physician would be much better than self-treatment guided by a mere smattering of medical training at some institute or summer school and much better, probably, for the health of the native also than such poorly guided efforts of the missionary.

4. But the special training most needed by the ordained candidate for foreign missions work is a practical test of the training he has already received. The government sends no piece of ordnance to the fortifications or to the navy until it has been tested at the proving ground. This country may well be used as a proving

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ground on which to test the ordnance the Church sends to the frontier. If the missionary is to be pre-eminently a preacher, let him try a little regular pulpit work here before he goes abroad. If he is to teach, let him teach awhile here first to see if he can. The backwoods idea of early days in this country, that "anybody will do to teach school," has been exploded. If the missionary is to be a doctor, let him doctor something successfully here before he goes to practise on the heathen. Some trial of teaching is indeed the most imperative demand for special training of ordained missionaries. A year of teaching will be incomparably better than a year in a special training school. The remark was once made to me concerning one of the foremost medical colleges in the world, "that the professors know all about medicine, but nothing about teaching." The indictment might be given a much wider application. All direct missionary effort is essentially teaching, and it is too costly an experiment to send one to try his gifts as a teacher for the first time ten thousand miles from home. He may know all about theology, all about missions and may become a thorough linguist, but if he cannot teach, he will be comparatively a failure. Besides, some experience in teaching here, especially in primary schools, gives opportunity for both the theory and practice of child study, which affords the best parallel to the study of a people yet in spiritual and intellectual childhood. And teaching also affords opportunity to test one's ability to deal with individuals, ability of which the missionary must have some good share or be content with little success. In addition to all this, some experience of the world—not the world of sin, but the world of active life—such as teaching gives is of the first importance, especially to the unsophisticated theological youth; and no small number of theological youth are unsophisticated. The young man brought up in the quiet countryside and the young woman who has never been away from home, who becomes his wife, both have false notions about life and labor and conflict in the larger field they wish to enter as foreign missionaries. They are far more in danger from discouragement and from temptation than those who have traveled, who have taught, who have been employed with others, or who have at least in some way been for a time dependent upon their own efforts and their own resources.

5. Again, some training in handicraft, both for men and for women, will enable them to meet with comfort and success many emergencies, especially in the little civilized portions of the world. The condition of the city young man, of however great piety and consecration, dropped down in the forests of Africa, or the deserts of Arabia, or the steppes of Central China, or even in many more favored regions, would be pitiable indeed unless he had some experience of providing for himself in country life. And the experi-

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ence of the young woman accustomed to rely upon efficient home servants, domiciled in a hut in Africa or the South Seas and made entirely dependent upon her own culinary skill, is painful even to consider.

6. Special training in the language of the field of labor before reaching it is rarely advisable. However much may be said of the satisfaction the missionary feels in going out with a smattering of the language he is to use, the truth remains stubbornly in the way, that without such previous training he comes to know the language quite soon enough, sometimes too soon for his own good and the good of the work. It is sometimes argued that as the British Government requires rigid examinations in Hindustani of those going out to the India Civil Service, Missionary Boards should do likewise. But I fear such argumentation hardly presents a fair statement of the facts. The English Government affords the opportunity for young Englishmen who qualify themselves at home to enter directly upon the service without much or any previous residence in India, and does not take unqualified men; but I am not aware that young men having spent years in India before applying for a place in the civil service are for that reason at a disadvantage. But aside from this, the cases are not parallel. The English government service in India is one of established authority to which native tastes must conform as far as it pleases the government to require; the missionary service is one of social and religious conquest, where the native heart must be won; hence a thorough understanding of native character and customs is absolutely necessary to missionary success, and until these things are learned by life among the people, it is better the missionary does not know the language. So long as he does not know the language, the native will excuse almost any blunder in customs and manners, but after he knows the language there is hardly any blunder the native will excuse. The study in this country of an Oriental tongue which one may expect to use as a missionary is not therefore advisable, but the acquisition of some foreign tongue, as the German or the French, will be of great assistance in the acquisition of any other tongue.

7. Nor is it at all advisable to spend time studying deeply into heathen religions before going to the field. The theoretical knowledge of a religion from its sacred books, or even from the description of its religious customs never personally witnessed, is very far removed from the practical contact with its devotees. Missionary studies along this line are apt to result in the missionary spending as much time unlearning the things that he learned wrong here as would have sufficed to learn aright in the field the things he needed to know.

Altogether the special training needed for the ordained missionary and his wife is little more than the turning of all the streams

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of their lives into one channel. There is needed for this purpose no special school. Missionary service is peculiarly a life, and a life can only be learned by living it. The young man and young woman may be thoroughly educated and disciplined here, but the attempt to make missionaries of them before sending them to their field of missionary labor bears striking resemblance to the proverbial folly of trying to learn to swim before going near the water.

II. Now that we approach the real question of special training for the unordained missionary, the way has been so prepared and the case so simplified that but little needs to be said. The special training needed by the unordained missionary in addition to the special training needed by the ordained missionary is in just those things that would be needed to qualify for ordination. If collegiate training is lacking, some special training to supply the lack as much as possible, is needed; if altogether, all the better. If the young woman or the physician or the nurse has no other religious training than that of the home, the Sabbath-school and the ministrations of a pastor, then some Bible training is needed, the more the better, a complete theological course the best. If the candidates have not learned to cook or handle the hatchet or saw, by all means let them all learn before going. If they know nothing of fighting the devil, let them test themselves among the degraded and vicious in this land before going to a foreign field. This special training may be taken wherever the facilities may be most conveniently obtained, only remembering, if it be in special missionary training schools or any other school of the normal methods, that zeal and a feverish haste, arising from a new and novel view of the urgency of the work, are to count for absolutely nothing in the training.

This paper may conclude with some observations it will be well to keep in mind in considering this presentation of the subject:

1. The seeming necessity for special missionary training schools in this country may, after all, be rather theoretical than otherwise. This is suggested by the significant fact that so many of these schools are established and often continue to be maintained by private enthusiasts and not by the boards of management of missions.

2. Missionary training schools of the missionaries and by the missionaries in the field, according as they may find need, and with the assistance of others as they may wish, are growing in frequency and favor and may furnish ultimately the best solution of this problem.

3. We live in an era of conventions, of special tactical training, and of normal methods—that is, of doing things by rule. A comparison of the missionary efforts of to-day with those of the first centuries, and with those of Reformation days, may give us pause, and raise the query whether the former days were not better than these.

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Discussion.

H. Cassels: The difficulty I have in regard to the suggestions about training, that they should be tried here in this country for a year, and should take a special course, is that if they should not prove satisfactory in practical work what are you to do with them? Shall the candidate be rejected from the foreign field, although in a great many respects very evidently qualified, after a long period of anticipation both by the candidate and his friends and others?

E. M. Bliss: I had a little experience in this business for the past two or three months. I have been leading a class in the theological seminary with regard to this very question of training for the foreign field. Some were expecting to go; more were not; but in contact with them two or three things came out to my mind very clear, and it seems to me that these should be pressed wherever there are candidates for the foreign field. The first is that some kind of a clear conception should be infused into them as to what foreign missions are; what the work is; what it is for; how it is carried on. There is an amazing amount of actual ignorance as to just exactly what is expected of a missionary when he gets to the field. What is he going to do? How is he going to do it? What is he going for? There is a sort of general idea that he is going to convert the world to Christ. The point of training, so far as is practicable, for those who are going onto the field,—and I refer specially to those who are somewhat prepared, educated already, is to give them a clear idea as to what the work of missions is; then as to their relations to the society. No missionary ought to go onto the field who does not understand clearly just exactly what his relations are to the society which sends him, and there are multitudes that go that have to learn, sometimes with rather sad experiences, some of the limitations that control a man when he is on the field. I believe that it is a good thing to study the general subject of non-Christian religions, but when it comes to teaching a specific religion, going into it in detail, and thinking that they understand what Mohammedanism is they do not understand it. The first Mohammedan they meet will knock all their previous conceptions out of gear immediately. So I believe it is with all other religions. A general idea of the development of religions is immensely valuable, and one result of such study is to make them see that there is considerable that they don't know. So far as the mastery of the language is concerned, I do not much believe that time spent on studying the languages at home is well spent. There are other things that can be studied to greater advantage. Five weeks on the field, right in the midst of the language, is worth five months at home in the class room, and the time can be better appropriated to the history, methods and objects of missions.

H. Blodget: In respect to the methods of securing missionary candidates there seem to be two things in view. One is, the securing of a specific number and the sifting out of those who are already offering themselves. In the present state of things the numbers are very great, more than can be sent, so that the main attention is directed to the sifting out of the candidates who are offering themselves. I have often thought that this should be carefully done; that more than one should be employed in this work; that perhaps a committee of three, a sub-committee, with the home secretary at its head, one of the members to be a medical man of acknowledged standing, who should be permanently connected with the committee; for it is a very great draft upon the funds of the board to send a man out and have him fail the first, second or third year for causes which might be known beforehand, and the recommendations of family doctors are often worth nothing. They have a good side toward the young man, a kind feeling, and they give him a recommendation. There needs to be a permanent medical man who gets experience in the climate of different countries. In respect to the special training needed, it ought to be applicable to ministers at home as well as those who go abroad. There is a great deal of machinery in missions, but the great point is to win men to God and be an able expounder of the way of salvation by faith. Well, now, a man who goes through college and the theological seminary with no practical work in

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hand, who comes out unadapted to working with men, finds it very hard to bring himself into sole contact with the heathen mind. Let a man in his college hours be always engaged in Sabbath School work among the poor and needy, and in the theological course continue in the same line, and he will find that to be a great part of the training necessary for practical work among the heathen. We have in our mission one young lady who was trained in the School for Workers in Chicago, and I am bound to say that she has succeeded better than any young lady I know of in practical work among the people. She knows how to commence with them, how to carry forward the work.

A. B. Leonard : I have had some experience in selecting missionaries, and in spite of all and after all that we can do, there is a risk in making an appointment. Some that are appointed with the very best prospects make the greatest failures, and some again that come out with a large measure of discount succeed finely. It is a difficult thing to determine whether a man or a woman will succeed in missionary work by any process of examination that may be instituted. They may appear to have splendid health, and in inside of a few months after reaching a different climate, with different surroundings, they break down and go to pieces; and they may seem to have other excellent qualifications, yet fail when they come upon the field. Then again necessarily missionaries that go out are practically without experience? We cannot send the men that have had several years' experience in practical work as a rule. We find that when a person has gone beyond thirty years, he does not readily learn a foreign language so as to speak it fluently. The vocal organs seem to get a kind of fixedness that do not permit of any facility in speaking, especially an Asiatic language. Quite a number of young men get out of the seminary when they are twenty-five to twenty-seven, and they cannot be detained. After all, when we have done the best we can to find out the qualifications of the candidate, physically, intellectually and spiritually, it is an experiment to a very considerable extent. We do not depend upon physicians that may be particular friends of the candidates. They are brought here to New York, or to some other point, and a specialist, some one who is particularly capable of looking them over, is requested to perform that task. It is important, of course, to be very careful about the selection, but after all you must fling the man in and let him try, and if he can succeed, why that is the best test; if he fails, you have got to bring him home.

W. W. Barr : After we have done the best we can, we must all remember, and remember it more and more, that the Holy Spirit is the great agency in the selection of all workmen, and perhaps we fail in some measure just there, that in trying to make these selections of candidates, we do not pray as much as we ought to do in relation to this matter of selecting. When the church at Antioch was about to engage in foreign missionary work, we are told that that church engaged in prayer in reference to it.

M. M. Binford : In connection with what Dr. Bliss has said is it not true that very many of the workers who go out to the foreign field do not understand sufficiently the history of the Christian Church in relation to heathen peoples for the past 1800 years. Is there not a field there for the better training of missionary candidates that is too much neglected? It seems that this contact with heathen peoples is one that in 1800 years we ought to have learned something from that would be of great value to every missionary candidate that goes out to the field.

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ROBERT E. SPEER.

Of the impressions with which any thoughtful traveler comes back from the mission fields three especially stand forth when he thinks upon the question of increasing the efficiency of the missionary enterprise.

The *first* is the unity of the world. Though "East is East and West is West," there is neither East nor West when the crust is broken through, inherited and seasoned moral judgments laid aside and bare soul laid upon bare soul. Diverse as the conditions, the types of mind, the habits of life, the prejudice and opinions of the different peoples, the whole missionary movement rests upon the assumption that the divergencies are secondary and that in all essential needs and capacities the world is one. The souls of men everywhere love and hate, sin and sorrow, and rest not until they rest in God. One Saviour and He alone suffices for the whole world, and therefore we carry one gospel to all men. Of course there are distinct national peculiarities and each nation is prone to emphasize these. "Oh," say the Japanese and Hindus to the missionaries, "you do not understand us. You are so different." But the missionaries understand them very well, including their claim to singularity. It is one world. "God hath made of one blood all the nations of the earth."

The *second* is the sameness of the mission problems in each land. If all peoples are essentially alike we should expect that in different fields the missionaries would be meeting essentially the same questions—how best to present the gospel so as to arouse least needless resistance and how to take advantage of every favorable preconception and prejudice. How to develop workers who shall be a real indigenous power and not exotic mimics. How to develop real life and autonomy in the malleable native churches. How these churches should be related to the missions and the churches they represent. How to make the native churches themselves evangelizing forces, and not mere fields for the pastoral work of missions. How to develop that just spirit of self-respect and self-reliance which will insure self-support. The problem of education. These are but a few of the common problems arising in all fields. In whatever lands mission conferences are held, the programmes cover the same range of anxious inquiries and perplexities.

The *third* impression to which I have referred is the absence of any body of accepted principles governing missionary operations.

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Here and there a great missionary has worked out some problem and reached solid results, but in a score of other stations other missionaries, not knowing of his results or not willing to accept them, are working out the same problem for themselves. There is an immense amount of waste and loss in this. There is constant experimentation going on over questions already answered. A traveler among the missions is profoundly impressed by this. He finds that many missionaries are impressed by it also, and he comes back with the memory of many anxious inquiries as to when some body of common principles, the result of actual experience on the mission field, will be made available for new missions and missionaries and for those so unfavorably situated that they must rely upon others to supply them with such result.

All this suggests at once, obviously, the possibility and the need of a science of missions. A certain amount of experimentation was necessary. A science of missions could not be deductively reasoned out. But now, after one hundred years of actual experience, of mistake and blunder and success, the time would seem to have come for some sincere attempt to embody the approved results of the best missionary work in such statements as shall clear the ground of much present discussion and save much needless duplication of past painful experiences.

It may be objected

1. That this is the kind of question it is not profitable to raise; that we have a generally accepted body of missionary principles already, and that it is better to let it grow on naturally rather than to waste time and divert attention from practical work by discussing it. I sympathize a good deal with this view. It would be unfortunate to turn mission attention away from the hard, solemn business of the flesh and blood work we have in hand. All I urge is that if we have these principles now actually worked out, we should attempt now to put them in such shape that they will be of service to new missionaries and to us, also, as the dominating principles to govern all the new work we establish, that they and it may be saved the long years of toil and trial which the acquisition of these principles has cost.

2. It may be objected by others that missions is a practical work and that we do not want theory. But theory is not speculation. We do not want that, but surely we do want those true statements of method and principle on which we are all striving to act, or acknowledge that we desire to act; and by just as much as we deem of importance the activities under which these principles lie, must we regard as desirable the proper foundation of the principles themselves.

3. There are others who say "We do not believe in this pottering with principles. There is no science of Christian activities

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at home in America. We can't be wiser on the mission field than we have been here. We have all sorts of methods and organizations here involving all kinds of inconsistencies and contradictions. We must just be sane enough to work in the same broad ways abroad." Many of us would be prepared to take issue with those who make this objection. We ought to be wiser on the mission field than here. The costly blunders and controversies and competitions of the work at home ought not to be repeated abroad. Here, moreover, a homogeneous and advanced people can stand many mistakes, and resources are enormous. There we are dealing with elementary and primitive peoples and our resources are scanty, and the work is so vast as to render the duplication of home machineries and mistakes and wastes a proceeding beyond pardon. The very existence of this conference indicates a purpose on our part to deal with the foreign mission work as the American churches are as yet unwilling or unable to deal with the work of Christ's Church on this continent.

4. The despondent objection is made by some that no common body of mission principles can be agreed upon. There are doubtless some points on which as yet many could not agree. But on the main principles of missions, or on most of them, at least, the deliberations of this conference for the past six years show that all here are agreed, and in this matter we but reflect the judgments of the missionaries whom we represent. And I observed upon the mission field that while some missionaries were more ready than others to waive missionary principles in the face of circumstances where it required tact and will and judgment to apply them, and where the path of least resistance was that of surrender of principle, yet almost all missionaries were agreed upon the broad outlines of a policy of missions. The differences of opinion arose over the question, What exceptions are allowable?

To any but those who are satisfied with such objections as these the wonder is that the formulation of a body of wise missionary principles has been delayed so long. It would be easy to produce here letters from missionaries all over the world expressive of their desire for such a statement. They do not feel that they are in a position to supply it. Their experiences are confined to certain departments of the work, and even in those departments they are familiar, as a rule, with but a single field, and it is difficult for them to distinguish the elements which are provincial from those that are universal.

Would it not be possible in the discussion to which this paper is introductory for those of you whose views have been broadened and defined by your many years of association with missionary administration to outline a just policy of missions? As preparatory to this may I suggest some of the points to be covered?

First of all, the **Aim of Missions**. It is to be regretted that this, which is necessarily first, will suggest divergence of opinion. What

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is the aim of missions? Everything else will depend on this. First, it is to preach the gospel. We are all agreed here. But it is preaching not merely as superficial announcers, but with a view to the salvation of souls, the establishment of the church, and the evangelization of the world. So far also we are all agreed. But what is meant by the establishment of the church? The usual reply is "a self-supporting, self-governing, self-propagating native church." And thus, obviously, there is difference of practice and opinion, for while some are working toward the erection of independent national churches in the different countries, others are building up churches organically related to the American church and designed to remain so attached, and to be self-governing only in some such sense as shall not destroy their attachment. If you will seriously reflect upon it you will see how vitally this difference of policy affects mission method. When the aim of a mission is to build up an independent national church one set of principles will control the missionaries in their relation thereto, and when the aim is to build up a church which shall be an organic part of the church to which the missionaries belong, quite a different set of principles will control. It would be desirable to have these two views set forth in the discussion. At the same time it would be wise to give predominant emphasis to those common features of our aim in which we are all of one mind.

Secondly, the aim of missions having been defined, our science of missions should deal with the means. The missionary movement is a **spiritual movement**. Institutions are established, it is true, but it is a misfortune and calamity when they domineer over the enterprise and make it appear as a movement of forces, organization or institution rather than of life and spirit. Social and political results are sure to follow missions, and industrial, educational, sometimes political elements later in their propagation. But the legitimate means of the movement are spiritual. The missionary must be able to say and fulfill the words which Jesus said, "I am come unto you that ye may have life and that ye may have it abundantly." So long as the science of missions sets thus in the foreground the vital, spiritual character of missions, there will be no basis for the fear that its formulation will make missions mechanical.

Thirdly, **the method** or agencies. There are four great methods or departments of the mission work—the evangelistic, the educational, the medical and the literary. Some might add woman's work, but that is included in all of the four named, and ought not to be isolated by itself.

1. Some would deny to any one department the exclusive use of the title "**evangelistic**," and their contention that all mission work should be evangelistic is just, but the word may be allowed to stand to describe that department of the work which relies on no indirect

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method, but is concerned with the direct and simple oral presentation of the gospel. This is the supreme method. The best missions are those which use it most, and a science of missions should set it in the foreground. The best ways of stating Christian truth and commanding it to the minds and hearts of the people—the teaching of the gospel to the congregations of inquirers, the inspiration and supervision of native evangelists, the vivification of the native churches, the organization and indomitable prosecution of iteneration—these are but a few of the questions to be dealt with in the direct evangelistic work.

2. The problem of **educational work** has often been discussed here. Such discussion will be greatly clarified and we shall draw nearer to common conclusions, if we recognize that there are three grades of mission schools which are not dealt with in the same way. These are (1) primary; (2) secondary or academic, and (3) professional, theological, pedagogic, medical or industrial. Regarding primary and professional schools, the first and third grades, I think there has been and would be little difficulty in agreeing upon the common principles involved. The real questions appear to have arisen in connection with secondary or academic education; and as furnishing a basis of discussion here, I venture to submit the following statement of opinion regarding this grade of educational work:

2. Secondary or Academic Schools.

(A) The *aim* of such schools is to develop Christian character and fit pupils for positions of influence and usefulness among their own people and in the native church, not of course as professional preachers or teachers only:—in a word, to raise up Christian leaders both men and women.

(B) Three *principles* must govern all educational institutions of this character under the care of boards. (a) They must be thorough in their work. These schools may vary greatly in grade and range of instruction, but whatever is taught should be taught thoroughly, both for its effect on character and because thoroughness is itself education. (b) They must provide education adapted to the requirements and characteristics of the pupils taught, and to the conditions of life and work for which the pupils are to be fitted. (c) They must be unqualifiedly Christian, bringing and keeping all their pupils under powerful and personal religious influence.

(C) This aim and these principles suggest a few of the *limitations* of this grade of educational work in missions. (a) No more students should be received than can be trained thoroughly and influenced to the maximum. It is wisest to begin such institutions with few pupils and increase only gradually. (b) The number of Christian pupils should be sufficient to give tone and character to the school. A predominant heathen influence is fatal to the best results. (c) The number of pupils should not be so large as to pre-

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clude the maximum of personal contact with the pupils. It is disastrous to enlarge a school beyond the point where this can be secured. Each boy or girl should be studied personally, and his (or her) training should be shaped according to his (or her) needs. In this way the waste of training for positions in life those who are wholly unqualified for such positions will be measurably avoided. (d) Education should not be given beyond the needs of the pupils or the people whose leaders they are to become. Languages and studies must not be introduced which lift them out of sympathy with their people. It is essential to leadership that the gap between the leader and the led should not be too wide. (e) Especially will this principle of adaptation require in schools such frugality and simplicity of life and such training in self-reliance and humility and honor as will prevent the development of pride and those allied feelings which are fatal to the highest leadership. (f) A broad view of the operations of human nature and a recognition of the vast chasm between the modern education of the West which is presented in mission schools, and the intellectual disposition and characteristics of the non-Christian peoples would suggest also that this secondary or academic education, in the higher forms at least, should not be given too lavishly, nor carried in its development beyond the point where its product can be absorbed and utilized by the people. There is a limit to the number of leaders needed, and more may not wisely be trained than the necessity of existing Christian communities require, or that can be used as the creators or leaders of new communities or societies.

(D) There are fields where this secondary education is used as an evangelistic agency, and there can be no objection to this where such use does not militate against a just regard for the aim, principle, and limitations laid down. But there are cases also where its use involves a disregard of these limitations because there is not a sufficient Christian community on which to rest a school with a predominant element of Christian students. Some Moslem lands present this condition. In such cases, it can only be insisted that though some of the limitations specified must be waived, there must be the greater care, if such be possible, to observe the three principles which should control such institutions. And the general rule must be that schools of this grade should follow and not precede the establishment of Christian communities; or, that in the absence of such communities, the enlargement of the schools beyond the exceedingly small number whom it may be hoped to win to Christianity, under the dominant spiritual influence and purpose of the missionary, should perhaps wait upon the successful results of the exercise of this influence.

(E) As to the financial support of this grade of education, it may be maintained that the mission work has now reached a stage when

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the offer of the advantages of such education should not involve the exemption of the parents or guardians of the pupils from the expense to which they would be put for their maintenance at home. Clothes, food, traveling expenses and all incidentals, including books as a rule, should be provided for the pupils by their own people. And, as soon as possible, the people themselves should provide some annual payment toward the general cost of the education given. As the ability of the people to pay and their appreciation of the value of the education increases, larger portions of the cost of its support may be laid upon them.

3. As to **Medical Work** I venture to quote a minute adopted by a sub-committee of our board, but not presented as yet to our board and so not considered by it. It expresses the views to which many have come.

In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Time of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide through the native church growing up and through the people themselves, the salutary fruits of Christianity in philanthropy and humanitarian effort. As a missionary method, philanthropic work should be limited therefore by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence.

4. Regarding **Literary Work**, the fourth grade of missions, I think there has never been any paper presented here, and though there has been an immense amount of it, little attention has been given to the broad principles which should govern it. These principles would seem to be obvious: Only those men should be set aside by the mission for literary work who are qualified for it. So long as more important work is waiting to be done, it should be done. Time should not be taken from it for less necessary literary work. Too much of such work can be done, or it can be done prematurely. The Bible and truly required books should be supplied as soon as possible. But such principles are elementary.

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Having dealt with the aim, the means and the methods of the missionary work, a statement of mission policy would deal next with the agents. The preceding discussion of this conference has been devoted to the consideration of the preparation and qualification of the missionaries. This subject is under frequent discussion, and the principles involved are measurably well agreed upon. There is not such clear agreement as to the native agents engaged in the work. Perhaps the difficulties and confusion here have arisen from the failure to distinguish between two classes of agents and their distinct functions and responsibilities. (1) The agents of the missions, evangelists, assistants, and (2) the agents of the native church, pastors, teachers, etc. To those whose aim is to build up an independent native church this distinction is vital. To those whose aim is to build up a church organically related and subordinate to the church from which the missionaries come, it may seem of slight account. From the point of view of the former it will be of the greatest importance to keep ever clear the principle that the responsibility of supporting the institutions of the native church rests upon the church, and that for the agents of the church the church is sponsor and stay.

I have spoken of the aim, the means, the methods and the agents. Many subordinate or supplementary questions require attention also, but there is no time for this in the limits of this paper. Such questions are these: What should be the standard of admission and discipline in the native church? What should be the form and requirements of ecclesiastical organization? What relation should the missions and missionaries sustain thereto? What principles should govern the use of money in mission work? What is meant by self-support? Does the term refer primarily to a spiritual or to a financial condition and is the movement toward it a financial or a spiritual movement? What are the ideals and what the attainable and practicable goals in the matter of comity? What principles should govern the relation of missions to governments—the governments of the missionaries and the governments of the countries to which the missionaries have gone? What are the principles which will explicate the difficult problem of the transfer of authority, ecclesiastical or otherwise, to the native churches? This list might be greatly increased.

It may be at once admitted that in the attempt to settle upon at last and to give expression to the principles of a sound mission policy there is no need of precipitancy. The deliberation with which these principles have been developed would indicate that we are in little danger of undue haste. But I do believe that the time has come when in these conferences we should attempt to frame the science of missions. We have been doing this piece by piece, from year to year. We should complete this work so far as we are able. And the voice of the confusionist, of the missionary anti-

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nomian, of the experimentalist, ought not to deter us. Each of us, doubtless, could speak for many friends among the missionaries who are waiting for a satisfactory statement of a full mission policy, and all of us who have anything to do with the appointment of new missionaries know how confused they stand before this vast problem when told that no guide to its solution can be placed in their hands.

The difficulties and importance of this duty should not be either under or overestimated. As I have written in an article on this subject in the current issue of *The Missionary Review*:

"There is no other work in the world so complicated, so huge in its purposes and field. And all attempts to formulate the principles of it are of little value in comparison with the prosecution of the work itself. Moreover, wherever there is spiritual life and power there will be blessing, even in the face of mistakes of policy. But if the principles of a sound science of missions can be drawn out there will be great saving of time and strength and money, and the spiritual force which has ever marked pre-eminently the foreign missionary enterprise will have freer course and will accomplish even greater results. It would be unfortunate if the missionary work hardened into cold, formalized rules, but the spirit of life follows divine principles. The science of missions should be the formulation of these principles."

Discussion.

The Chairman: In my judgment we have scarcely had a more important paper presented in any of these conferences.

S. L. Baldwin: I think that what can be said at this time in regard to the "Science of Missions" has been so well said and so excellently formulated in the admirable paper to which we have just listened that it does not require very much discussion. I am glad to feel, as the writer of that paper does, that so many things are already settled; that in the progress of mission work we have come to feel that there is a science of missions, and its leading principles are pretty well agreed upon by most of the workers. I think we all recognize that the first point of great divergence is that matter of the organization of the churches in mission fields,—whether they are to be organized in the beginning in the view of making independent national churches, or of keeping them in intimate connection with the churches at home. And I do not see but that we will have to proceed, at least for some time to come, according to the individual views of workers connected with different churches. I hardly suppose it would be possible for Congregational Churches in China to be any more independent than Congregational Churches in America are, from the very nature of their organization. On the other hand, bodies like our own, the Methodist Episcopal Church, will find it necessary probably for a long time to come to retain the unity of the churches in the foreign field with the churches at home. And I do not think there will be any difficulty or any disadvantage to the native churches in that if they are to be really on an equality in all respects with the churches at home. And that has been our aim from the first. For instance, the Foochow Conference is just as much an integral part of the Methodist Episcopal Church as the New York Conference is, and no rights are secured to our brethren or the laity here at home that are not secured to the laity in China. When you make them thus one with you, there is no harm

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in continuing indefinitely their intimate connection with the church at home. I believe we are all agreed on the leading principles of the paper which has just been read in our hearing. Educational work is making difficulty in some of our missions as we hear of it in missions of other denominations, difficulty that arises, it seems to me, only where certain individuals begin to think that educational work is the great work of missions, and that much more is to be hoped from it than from direct evangelical work. Wherever that idea begins to prevail, it is a damage to the missionary work, and I think we should always keep in view that the greatest successes we have already attained have not been so much through educational institutions as by the direct preaching of the gospel to adult heathen, and that it is not necessary in order to secure great results in that line to begin with children and train them and train the people who are to preach to them, but that missionaries going from this country have been able to preach, and preach with the power of the Holy Spirit, and win adult believers to Christ who have themselves become some of the greatest preachers of the gospel we have in any of our foreign fields. Let us keep this idea pre-eminent, that our whole work is evangelistic, and that the justification of educational institutions and medical institutions as operated by foreign missionary boards in the foreign field lies in the fact that they are and can be made powerful evangelistic factors; otherwise they have no place in the work that we have to do. As means to help bring the people to Christ, and to introduce the gospel and make its way more easy to the homes of the people, they are justifiable; but simply for us, as a matter of charity, to go and institute educational institutions and medical institutions among heathen peoples is not justifiable in our conception of the great work we have to do. Above all things else, and underlying everything else, our aim is to bring the people to Christ.

A. J. Brown: In the Board of the Foreign Missions of the Presbyterian Church, North, a great deal of attention is being given now to the formulation of the principles of missions. When a question arises, we endeavor to decide it with reference to the principle which underlies it, and if it has not been formulated already, we formulate it in connection with the decision. In this way we are bringing into existence a considerable body of principles, and the policy of our board is gradually becoming established along certain lines, although a great deal has to be done yet. I do not rise so much to mention that as to express a hope regarding the course to be taken upon certain parts of this paper. Manifestly, we cannot formulate a science of missions by chance. There are a great many topics. We must feel our way along and take up one at a time. Much preliminary inquiry must be made. A committee of which I am chairman has attempted to make some inquiries regarding special objects and the results will be presented in the first paper of the afternoon session, but in this paper which Mr. Speer presented, opinions were advanced regarding the policy which should govern secondary schools and medical work. Why not take advantage of the working out of the science of missions with respect to that policy? And I therefore move that this conference recommend the outline presented on these great subjects to the consideration of the various boards in this conference, reporting to the Secretary of this conference such action as they reach.

Judson Smith: We are all highly gratified with the paper and with the clear exposition which it presents of that which has been a growing conviction in our minds as we have sat here from year to year these past six years, namely, that we have arrived at substantial unity; that experience has yielded results which are guides, in great or less degree, in the several boards with which we are connected. I understand specially a point made by the author of the paper to be that it would be desirable that this agreement should be put on record and in some way made available as a body of conclusions, and I sympathize heartily with the point thus presented. Of course, it could have no authority, save as each board gave it authority within the limits of its own work; but the public record of concurrence in views of mission policy of a body like this, representing the foreign

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missionary enterprise of America, would be a great step in advance unquestionably. It would have advantages for all the boards represented in this conference, and it would have especially great advantage for those boards whose work is beginning, or is just developing, and who are in search always for precedents, for rules, or for suggestions. Again I say, it could not be an authoritative document. It would have the authority of reason, the authority of gathered wisdom, of experience,—the best kind of authority, to be sure—and yet an authority that is availed of according to the discretion of those for whose benefit it is gathered. I was struck, as Mr. Speer was reading the paper, with the resemblance of many points which he presented there to papers that were prepared early in the history of our own work. The instructions given to our missionaries going out to India, to Africa, to China. It was the dawn of the day in which those men walked. But remarkable provision seems to have been given to them in the degree to which they anticipated the course of missionary development and prescribed with large liberty methods for the new missions and the new missionaries, and it is a matter of satisfaction to recall, in connection with that, the degree to which wisdom,—practical wisdom,—comes with the handling of such an enterprise as this work of foreign missions. We find wisdom in the tracing of the missionary enterprise of St. Paul. We find wisdom in the suggestions for to-day in the development of the great missions of the early church. We are not obliged to confine our view to the hundred years that lie behind us. We have not ourselves gathered the whole wisdom yet. Our science, if we present it, will be like the science of the astronomer, which is good in the text-book printed in 1898 for the classes of 1898 and 1899 and 1900, but pretty soon another text-book is required, and it will be an expanding science, a science in which more and more the result of experience will be gathered, but which will never perhaps attain absolute completeness. I rose mainly to express my very great satisfaction with the paper and to second this suggestion which Dr. Brown has made, that the conference in some way take steps that shall look toward a more definite deliverance of itself along the lines that are suggested. If we were going into the question of secondary education, I should like to talk five or six hours still, Mr. Chairman; but not to-day.

After some further discussion as to the exact form of the resolution it was amended and unanimously adopted as follows:

Resolved, "That the policy on secondary schools and medical work presented in the paper be brought to the attention of the various boards represented in this conference, and that each board be requested to inform the Secretary what action, if any, be taken thereon."

J. Fox: I am only here as a learner and student of these great questions. They come before us in our Boards of Foreign Missions constantly. When we pastors are called to vote upon individual cases the question as to what principles are to govern us very often emerges, and we, who have not given and are not able to give time to the technical study of methods, are perhaps more embarrassed even than our secretaries in knowing what is wise, and I believe that to the great body of members of the boards the more or less definite formulation of such principles as Mr. Speer has suggested would be of incalculable value. The difficulty in the matter is that missions is not a yet finished science. It is growing, and no one would venture now to do more, I suppose, than to state it in the most general way, as has been intimated. I have another relation to this question, and I should like to take the liberty of suggesting, as one of the things untouched by Mr. Speer, but of great importance, what is the relation, as of the translation and the revision of the Bible and its circulation, to the other departments of missionary labor? It would seem to lie on the surface that this is a vital question. Those who have taken any interest in the special study not only of the American Bible Society but of the Bible Societies of the world, a branch of missionary knowledge which I perhaps may assume is not as familiar to most students of missions as it ought to be, will know that the whole question of the continued activity and power of these societies depends now in large measure upon the attitude which mission

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boards and mission workers generally assume toward them. I have had a conference with Mr. Speer in some slight measure, after his recent trip abroad, as to this very point. There are some questions, it would seem to me, would need a very deep philosophizing to settle, but there are other questions that it seems to me might be settled by a reasonable discussion. It has not perhaps escaped the notice of some of you that leading men in the Methodist Church have put on record the expression of their judgment that without the work of the Bible Societies the work of missions would be paralyzed. So as a practical question, and also as related to missionary science, here is another item upon which some definite principle should be formulated.

G. L. Shearer : I would add another point. The permanency of missions must come from making the church indigenous in a sense, and that has been covered, but the permanence of missions is greatly dependent not only upon the Bible, but upon the literature that is a help to study the Bible, including concordances and commentaries, and the illustration given is rather against the production of helps to study the Bible. The provision of a Christian literature in the native language is certainly a topic that ought to be considered as a part of science of missions.

A. B. Leonard : It seems to me that a science of missions, if there be such a science, must be developed very largely on the field rather than by theories that we set up here in this country. I listened with very great interest to the paper, and was struck with this fact, that every essential principle that the essay brings out is something that has been developed in our Christian life here in the United States. It is the outgrowth, largely, of what has come to us by all the history of Christianity, of which we are the product. And for us to attempt to develop principles that shall apply to native churches that are being established in heathen lands, it seems to me there would be danger perhaps of putting ourselves into straits that would not be practical at all in operation on the field. The first thing to do is to secure the conversion of the heathen, and he is low down, and you must develop your science of missions or of Christianity by practical operations on the field as the spiritual lives of the people develop, and then these principles will come to view just as they have come to view in this meeting to-day, as the outcome of this century of Christian life and of Christian growth. I think the paper is a valuable one, but no science of missions that we can outline here can be made very effective, it strikes me, on the field among pagan peoples where we are beginning to develop the Christian life. The great text-book of missions is the Bible. Dr. Fox has his foot on the principal foundation. The New Testament is our best text-book, the Acts of the Apostles, to get down closer, is the best missionary book I know of, and if we will keep close in our Christian work to the great principles that we find developed in the book of the Acts of the Apostles, we will have the key to successful missionary work and the development of Christian churches, and out of that and right there you have the seed corn that must mature into the science of missions or of Christianity, if there be such a science.

M. G. Kyle : This paper recalls to my mind a remark that was made, I think, two years ago by the lamented Dr. Duncan. When some one asked him upon what principle his board decided certain questions, he replied, with his pleasant smile, that they did not decide it upon any principle, but decided every case on its own merits, and I think that that remark applies to a very large portion of mission effort, and a very large number of missionary questions that are before the various boards. I believe that there may be a science of missions. I have no doubt whatever that there are certain fundamental principles which underlie every individual case, but human life and human action in every department of life is so complex and so subtle that I do not believe in this generation, if ever in any generation, we shall arrive at that development of the science of missions where we will be able to determine the minutiae of missions. Now, with the great fundamental principles that the paper unfolded we can all agree, but

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it seems to me we cannot carry the science of missions down so far yet as to make it applicable to determine the number of scholars that shall be admitted to a particular kind of school, or the character of the scholars, or the religion of those who shall be admitted among Europeans. I think we are getting too far into the minutiae; that the chief end or aim of every department of missionary work should be evangelization we certainly can all agree, and that the ultimate basis or dominant principle of mission expenditure should be the comfortable maintenance of the worker we can all agree, certainly, and that the final ecclesiastical status of the mission work in every part of the world shall be that of equal privilege and co-ordinate power with other portions of the mother church we can all agree. These principles that are brought out in the paper I think appeal to all of us, but I, for one, am very doubtful about the possibility of extending the science of missionary work so far as to get details, as the paper suggests.

S. H. Chester: Too much unanimity, I think, is not good in any deliberative body. Better that we have a little difference of opinion than that such a paper should simply have been read, accepted, and that we should pass on to the next topic as a matter of course. It falls to my lot to take up one of the topics to-morrow that my Brother Speer has mentioned in his paper, one which I think is, if I may correctly use comparisons in that connection, the most fundamental of all of them. I very much regret that the discussion which you will hear from me on that topic will be so inadequate, for many reasons. I merely want now to express my profound sympathy with the views in the paper, and especially with the idea that it is possible to do something at this time towards framing a science of missions. We may not do all, we cannot do all, but we can do something. We can certainly avail ourselves of the lessons of history, of the history of Christianity in this land and other Christian lands. We know that the history of Christianity has proceeded in some respects on right lines, and in other respects on wrong lines, lines that are almost universally agreed to be wrong, and yet at the same time we recognize the fact that it is impossible to get off those lines now. We have gone so far in those directions that we cannot change it for this country, but we need not repeat that thing where we are beginning the work anew and afresh, and I should like to hear from Mr. Speer if he has in his mind any plan for carrying out the ideas that he has given us in the way of a formulation of a science of missions. If he has, I would like to know what they are. It strikes me one of the best plans for carrying out the idea would be for Mr. Speer to write a book, and any one else who feels called to write a book. Let us all have the book and send it to our missionaries and give it profound study, and it would commend itself doubtless in so far as it agreed with what experience has shown to be wise.

J. G. Bishop: I represent perhaps one of the youngest of missionary boards represented here, and we have not the advantage of the knowledge already gained by some of these older boards. I am very much interested in this discussion, and feel that it would be of incalculable value to our board if we might have a statement in a condensed form, a science of missions, if you please, as the result of general experience and observation. While some of those older boards have the benefit of the experience of years, it is not condensed in such a form that we can well avail ourselves of it, and I had in mind to offer a resolution that a committee be appointed to formulate a science of missions, the committee to report at the Ecumenical Conference. This committee would have time to avail itself not only of the knowledge already acquired by the boards here, but by correspondence also with the missionaries on the field, and might be able to collate and to give in condensed form certain statements that would be helpful to us all.

The resolution, being seconded, was on motion referred to the Business Committee.

A. Sutherland: I am rising not to discuss this question, but rather to move that this paper of Mr. Speer's, besides being printed in the General Report, be printed separately, as was done with the paper at the last session of this confer-

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ence a year ago. For my own part, I would like to have the opportunity of putting a copy of his paper into the hands of every pastor in the home churches of the board that I represent. I do not think that there is any special call for referring it to a committee. I never heard of any science being formulated by a committee. Science is formulated by the individual men who dig down into the mine and get at the bottom facts, and I suppose, putting it into the most general form, science is simply the orderly arrangement and classification of verified facts, and if missions have no verified facts there cannot be any science of missions; but if there are ascertained facts found true everywhere and of universal application, I think it is about time we were at least beginning to put these in shape for the guidance of the churches in the future. I think a very good beginning would be to put a copy of this admirable paper in the hands of as many of our ministers and laymen as possible.

I would move that Mr. Speer's paper be printed not only in the Annual Report, but in a separate edition for general circulation.

Carried.

Meeting adjourned with prayer by Dr. Gillespie.

Special Objects.

WEDNESDAY AFTERNOON.

MR. JOHN H. CONVERSE, PRESIDING.

REPORT OF THE COMMITTEE ON SPECIAL OBJECTS.

REV. AETHUR J. BROWN, D.D., CHAIRMAN.

Desirous of being practical and helpful, we began our work by making a somewhat extended inquiry as to the actual practice of the various Boards, in order that from the wide induction of facts thus made possible, we might formulate some policy which could be recommended to the consideration of the Boards. Accordingly a letter was prepared and sent to ninety-five Boards in the United States, Canada and Europe, propounding a series of seventeen questions, to which answers were requested. Replies were received from forty-five Boards, including nearly all of the prominent ones in North America. The result was chaos—utter, appalling chaos. We have spent many weary hours in attempting to evolve order out of that formless confusion, but the hopelessly complicated character of the pile of manuscript before us must be our apology for any discrepancies which appear in the subjoined summary. We have done the best we could, combining answers wherever possible, omitting those which were irrelevant, and endeavoring to place before you the main outlines of the situation. Defective as the presentation is, we nevertheless trust that it may be considered of value, especially as we know of no other place where such information can be obtained.

For convenience we first state the question, and then append the analysis of the replies:

1.—What approximate proportion of your work is supported by special object givers? Is the proportion increasing?

Ans.—General average, 25%. Twenty-one Boards state that the proportion is increasing, seven that it is not increasing, and two that it is decreasing.

2.—Has your Board any established policy regarding the acceptance and use of gifts for special objects? If so, will you kindly enclose a copy?

Ans.—Twenty-seven Boards frankly admit that they have no policy. Others state that their policy is as follows:

Eight require that the objects be included in the approved estimates and do not allow gifts for special purposes to individual missionaries, except through the Board, and for objects sanctioned by it.

Six accept and use where donor directs; one stipulating, however, that if for objects outside of the appropriation, they shall be included in the Mission estimates after the year in which payment began to be made.

One includes the gift in the general fund if the object specified can be legitimately included in the general work.

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3.—When you receive a gift with a request that it be applied to some object outside of your regular appropriations, is it your custom to quietly accept it for the purpose specified by the donor, or to endeavor to persuade him either to place it in the general treasury, or to apply it to some object included in the appropriations for the year?

Ans.—One does not answer.

Four Boards have no such gifts. *

Others reply as follows: Ten submit with varying degrees of cordiality, and apply the gift to the special object designated as an addition to the appropriations for the year.

Twenty-three endeavor to persuade the giver either to place his gift in the general treasury, or to apply it to some object included in the appropriations for the year, unless the object is one really needed and for which the Board is glad to have the money. One Board publicly announces in its magazine that "Appropriated contributions are acknowledged for the Mission for which they are given, and carried to the general fund towards expenditure in those Missions; but it must be borne in mind that the scale on which any Mission is carried on is not governed by the amount of the appropriated contributions, but by the policy decided upon by the Committee; and that the Committee only receives appropriated contributions in aid of work already undertaken or authorized by the Society."

Two apply it to some object included in the appropriations for the year.

Two say that if there is a neighboring mission doing that work, they send the gift to the other Board.

Still another says, "Let the money go into the treasury, and so far as the donor is concerned, that is the last of the matter for him. He is doing a specific work through the recognized channels. We save a great deal of trouble in this way."

4.—If you fail to convince him that he should adopt either of these suggestions, do you decline the gift, or do you receive it and forward it to the field?

Ans.—Seven do not answer.

Five report no experience.

Four say that they never decline gifts.

Eleven say that they decline or return such gifts, but one adds, parenthetically, "never did though."

Eight say that they accept and forward.

One, with delphic ambiguity, replies, "We should either decline the gift or forward it to the field with instructions to use it if possible as indicated by the donor." Another Board unloads the responsibility on the missionaries thus—"The gift is forwarded and the missionary's attention is called to the manual rule and asked to make fair weather with donor as best he may."

5.—If the latter, do you credit the gift on your books, or do you simply transmit it as an agent, without entering it in your accounts?

Ans.—Thirteen do not answer.

Fourteen credit it.

Seventeen simply transmit the gift as an agent. Twelve decline to credit it on their books, and five enter it in a separate account.

6.—If you transmit it to the field, do you make its expenditure subject to the approval of the Mission, or leave it to the discretion of the missionary designated?

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Ans.—Fourteen do not answer.

Eleven leave it to the discretion of the missionary designated; one adding, "unfortunately."

Fifteen make it subject to the approval of the Mission.

Four insist in addition on the Board's approval.

7.—Do you discourage your missionaries from directly appealing for gifts to their friends at home?

Ans.—One does not answer.

Thirty-six say "Yes," with more or less emphasis, several stating that they not only discourage, but forbid without the express approval of the Board.

Four do not discourage such appeals.

One disapproves general appeals to the Church, but does not object to appeals to individual friends.

8.—If they do so without consulting you, is it your custom to write to them in protest, or do you ignore their action?

Ans.—One does not answer.

Six report that they have never had such a case, or that the gifts were so small as not to merit attention.

Thirty say that they would protest, the adverbs varying from "gently" to "energetically," and one adding, "If persisted in over the protest of the secretaries, such action might lead to suspension." One writes, "We check the missionary by the secretary inserting appeals for small help in the monthly magazine under the heading "wants," as for bells, drugs, spectacles, lanterns, shades, etc., and so make it regular!"

Four reply that their missionaries are so loyal to the Board that they never make special appeals without consulting them; one adding, "The matter is made so plain when a candidate applies to us that our missionaries are such as agree with us in our principle of not appealing for funds, and so cases of the kind do not generally occur."

Three ignore such appeals.

Three require a report of the sums received and where and from whom they were obtained, and the appropriations for general work are remitted, less the amount sent direct.

9.—When a missionary has received or expended money sent directly to him, do you assume future responsibility for the work thus undertaken? If not, are you willing that the missionary concerned should build up such work without the approval of the Mission or of the Board?

Ans.—Six do not answer.

Six report never having had such cases.

One answers "Yes," though it requires a report.

One leaves the question to the Mission.

Twenty-eight answer "No," though several note that something depends upon the kind of work thus undertaken, and that they are occasionally forced to assume such responsibility.

But to the second question the negative is decided, one Board stating that in a flagrant case in which the missionary refused to yield, it publicly repudiated the enterprise, while six reiterate that they do not allow missionaries to undertake new work without permission of the Board.

10.—In assigning special objects to givers, do you discriminate as to the class of the objects, that is, as to whether they shall be mis-

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sionary salaries, native helpers, pupils, buildings, schools, hospitals, etc.? If so, please indicate order of preference.

Ans.—Four do not answer.

Three have had no experience.

Six do not discriminate unless special necessity calls for it.

One usually discriminates, but does not indicate the order of preference.

Twenty-three discriminate. In the order of preference, nineteen place missionaries salaries first. Fourteen place native helpers second, and eleven make schools third. The other votes are so scattering as to indicate no concensus of opinion.

One chooses the case most needy at the time.

Five are governed more by the desires of the donors, and the amounts they are willing to give than by any other consideration.

11.—When the object assigned is a native helper or a pupil in a school, are you willing to inform the giver of the name and address of such helper or pupil, in order that there may be personal communication between them? Have you found it injurious to a native to know that certain American christians are supplying his needs? What do you do in the way of giving to donors to special objects continuous information regarding the objects supported?

Ans.—Seven do not answer.

Two have had no experience.

Sixteen are willing to inform and have not found it injurious.

The methods of giving donors information are various. The following will illustrate the answers:

"Through the magazine;" "Special yearly report;" "All they ask for;" "Mimeograph letters;" "Send letters spring and fall;" "Must be satisfied with what the missionary has time to furnish;" "Only through the secretary who edits;" "We bind the missionary to send photographs or periodical letter." Three refuse to be responsible for continuous information and four leave it to the missionary.

One says, "The best method used by us has been to secure letters from different mission fields, describing the work of the average evangelist, or native pastor, or the work of some school. Manifolding these, copies are sent to special donors, but not with the expectation that the native Christians will be addressed." Another says, "All such gifts are reported to the mission concerned. Only in one of our missions is there willingness to furnish names and addresses. That mission has a regular system in the hands of one man who conducts the whole business, secures proper appointments and sees that correspondence is kept up. This correspondence, however, is not direct, but passes through the hands of the missionary.

Twenty-three try to discourage such personal communication, holding that it often brings about complications. The general opinion of these Boards is that it is detrimental to a native worker to know that some one at home is specially responsible for his or her needs. These Boards are therefore not willing to inform donors regarding these objects, though one adds, "We have to do so or do worse—let given obtain name and address without our consent." Several add that while refusing to give the name of the native helper, they place the donor in communication with the missionary in charge.

12.—In distributing a cut, do you or your missions exempt or favor objects supported by special gifts, or do you or they apportion the cut without reference to the fact that some forms of the work are specially supported?

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Ans.—Seven do not answer.

Twelve report that they do not make cuts, either because their Missions only ask what they know the Board can appropriate, or because, as in the case of the China Inland Mission, the Board makes no appropriations, but distributes month by month what it receives, giving special objects the full amount designated for them.

Thirteen say that they apportion the cut without reference to special objects, making all departments suffer alike, "the Mission being given the authority to apply the knife where it will do the least harm."

One says that we consider the special gifts in hand as reducing the needs.

Four apportion the cut with reference to special objects.

13.—If you adopt the former course, do you experience difficulty on the foreign field with the helpers not thus supported who complain of unjust discrimination, or do you find that harm is done by favoring the form of work not always the most important, though sometimes most attractive to special object givers?

Ans.—Fourteen do not answer.

Two report no experience.

Eight say no difficulty, but some add that this is because their special objects have been few.

Four say that harm is done by favoring unimportant work, two declaring that "the whole business is full of difficulty and embarrassment."

One says, "Hitherto a cut has affected only foreign missionaries."

14.—If you adopt the latter course, distributing the cut with sole reference to the needs of the work, do you have embarrassment with the givers in this country, in that you have received their money for a special purpose, and have not expended the whole of it for that purpose? Do you return the unexpended balance, or have you any understanding with them as to the use of it? What do you do with the gain in exchange, when, for example, a special object giver sends \$50 gold for the support of a native preacher receiving a salary of \$100 Mexican, and that amount of Mexicans is bought for \$48 gold?

Ans.—Fourteen do not answer.

Four report no experience.

Eleven have had no trouble with givers on this point. They do not return unexpended balances, or say anything about them. If exchange shows a balance in favor of the Board, they cover it into the general fund. If the balance is on the other side, the Board makes it good.

Five credit the donor or give him the privilege of demanding the return of the unexpended balance, or at least correspond with him as to its use for some allied form of work.

Two report embarrassment.

One makes up the deficiency if exchange is against the missionaries; if in their favor it does not interfere. Another says, "We do not deal with the question of exchange at this end of the line." While still another says, "The whole sum paid in Scotland in gold goes to India to the object to realize as many rupees as it may. The local Mission concerned has responsibility for the expenditure."

15.—Do you regard special object giving as on the whole advantageous and therefore to be encouraged, or as a necessary evil to be restricted as far as practicable? What are your principles and prac-

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tice as to yourselves making special appeals for definite objects, either within your appropriations, or as supplementary to them?

Ans.—Three do not answer.

Twenty-three agree in substance that the advantages of special object giving are more than counterbalanced by the disadvantages and that such giving should therefore be discouraged and restricted as far as practicable.

Four lament that the evil is a necessary one, and has no remedy as human nature now is, though another declares that the evil is unnecessary. One writes, "All kinds of special object giving have their objections and difficulties with which I have wrestled for years, vainly kicking against the pricks. I have at last settled down to the conviction that we must admit them and do the best we can with them." Another says, "We make the concession on account of the weakness of human nature and the conditions of spiritual life which exist among the donors at home." Another naively indicates its opinion in the statement, "For the present these whims are allowed by the missionaries and the Board."

Other characteristic answers are as follows: "They will outgrow this method in time by proper treatment;" "In principle, working through specials is working by sight rather than by faith;" "Special giving lessens the depth of missionary interest much more than it increases its width, which is frequently an alleged reason for it. But calmly considered in the light of Scripture, there is much reason to fear that it is but a specious form of self-pleasing, and 'even Christ pleased not Himself;'" "Exceptions owing to the hardness of men's hearts as an evolutionary process;" "The greatest objection is the moral one, that they do not place the work of missions on the highest ground, nor appeal to the highest motives. But I am persuaded that we must adapt ourselves to the plane on which the larger part of our constituency live and work, while making every effort to lead them up higher."

On the other hand, twelve Boards favor special object giving with proper restrictions. The replies include such statements as these: "Cannot possibly do any harm, and only serves to secure the interest which special givers take in a general work;" "The only way to get hold of some people, and we ought to get hold of all we can and use every legitimate means to do so;" "May be wisely encouraged, with tact and knowledge;" "A good method of increasing interest, but requiring very careful advocacy and administration;" "Advantageous where properly restricted;" "In view of the paucity of mission funds, it appears well to do all that is wise and possible to encourage and accept gifts. Some will give to a definite object who will not give to a general work;" "The fullest liberty possible should be accorded under the approval of the Board, and nothing opposed in regard to getting or raising funds unless for very good reasons;" "Master we saw one casting out devils, and we forbade it;" Neither Societies nor Boards are lords over God's heritage, but are only stewards of gifts. Therefore blend the desire for special with the need for regular appropriations as wise agents, not as masters;" "People are not all built alike, and if you cannot get money in one way, get it in another, honestly, truthfully, of course."

As to special appeals, the concensus of twenty Boards is to avoid them as far as practicable. Only four Boards indicate a disposition to resort to them without reluctance. All the others await the spur of some emergency, although some say they never make them in any circumstances. The following are characteristic statements: "Opposed in principle, but occasionally appeal in cases of emergency;" "Only for salaries of missionaries;" "Only where they may help the general work and no other appeal might reach the persons addressed;" "Avoid as much as possible;" "Do not make them;" "With special care not to let them affect the regular gifts;" "No special appeals for current work;" "Never ask for supplementary collections for the regular missionary work;" "We only make special calls when new buildings are needed;" "Our missionaries must live, hence make special appeals when necessary for that purpose;" "Only when the

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condition of the treasury requires it;" "Do not encourage the plan more than we must to meet emergencies;" "Safest policy to work up the general fund with steadily growing ordinary income."

16.—Would you favor the policy of no longer assigning as special objects particular native helpers, pupils, schools, etc., but instead inviting special object givers to take shares in stations or in some one of the departments of station work—evangelistic, educational, medical, without more detailed specifications?

Ans.—Seven do not answer.

Four do not feel ready to express an opinion.

Sixteen would favor the policy indicated in the question.

Nine doubt whether it would be acceptable to the people.

We append a few extracts: "We tried the experiment a few years ago, and it was a dismal failure, but our women are now trying it again with better prospects;" "We find it dangerous to limit individual donors;" "We prefer the giving of money for special objects without reference to need, and let the money go into the general treasury. The party is supporting say a native teacher, but does not know who;" "The suggestion in the question would be a good one if people would act upon it, but we must have freedom. People will do something in their own way or not at all."

17.—What are the main lines of a general policy regarding special objects which you would deem it helpful to have the Joint Conference adopt?

Ans.—Twelve do not answer.

Five have not given the matter sufficient consideration, or have not had sufficient experience to outline any policy, but would appreciate suggestions.

The opinion of a large majority of the Boards which have expressed themselves is to the general effect:

That special object giving is inevitable as people are now constituted, but that it should be regarded as prompted by a distinctly inferior motive, and that as far as practicable, such giving should be confined to objects which have been approved by the Boards, and which are within the regular appropriations for the year.

Sixteen Boards, as noted under Question 16, believe that it would be a distinct gain to assign shares in departments of station work rather than specific helpers or institutions. "If," says one, "objects in the field must be chosen, let them be of a character as general as possible." "A capital suggestion," adds another, though one Board suggests that special objects should be confined to the more expensive phases of the work, and should not as a rule be for less than \$500.

That we should endeavor to educate the churches to give toward the general fund from a sense of responsibility to Christ and to place confidence in the Boards as the best judges as to where the money can be used to the wisest advantage.

Fifteen Boards refer to this in words like the following: "Emphasis on the value of the judgment of a managing Board;" "Urge the people to give for Christ's sake and put confidence in and leave to the Boards who are supposed to understand the relative needs of the fields to appropriate;" "Our decided preference would be to have the people contribute to the one general fund;" "Require special object givers to place their objects under the control of the Board;" "Hope the time will come when all donors will furnish funds for the Boards to spend according to their wisdom;" "Encourage giving from a sense of individual responsibility to Christ, and not to the Church or any particular missionary or helper;" "The most useful thing of all is to give to the general fund of the

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Society; "The appropriation should be left to the Board;" "Train the churches to a better way;" "Endeavor to induce each contributor to give for the Master's sake, and not for any special object;" "The great work of Foreign Missions should be pressed home upon all our churches as worthy of their support, leaving it to the Boards and the Missions where the money will do the most good." "The ideal would lay the gift upon God's altar without stipulation and conditions."

It should be noted here that many of the objections to special object giving are not deemed applicable to the salaries of missionaries. The answers to this question show that the majority of the Boards which indicate a preference at all assign missionaries' salaries the first place. Two Boards stop there, refusing to assign anything else. Another says, "If we must have special objects, let them be first of all in the line of supporting individual foreign missionaries." Another says, "No special objects except for missionaries and station work;" while the General Assembly of the Presbyterian Church South has adopted the following:

"The Assembly, approving heartily the support of individual missionaries by churches or individual Christians at home, deems it not wise to multiply special objects in the foreign field, to which contributions are devoted by churches, societies, Sunday-schools, or individuals, as diverting attention from the great work of Christ, which is one, and as embarrassing the Executive Committee in its control of the mission funds."

It is clear from this survey that the growth of special object giving is viewed with some anxiety, but that with few exceptions, little is being done to improve the situation. One Secretary voices the painfully general feeling when he says: "I am afraid I have no settled convictions on the subject that it would be of any benefit to express. The whole matter has been with us at least so much the result of circumstances and not of definitely formed purpose, that I confess myself very much at sea. I am hoping that from the various replies you receive you may be able to formulate some conclusions that will be of service to us all."

If we believe that the tendency toward indiscriminate special object giving is fraught with embarrassment and peril, why not say so? As the case stands now, the special object givers are not altogether to blame, and there is some danger that we may not be sufficiently sympathetic toward them. One secretary writes: "They have no education, their ministers give them nothing, they feel they are doing nothing, the churches to which they belong do practically nothing and they say, 'Now give me something to work for. I shall support a native helper. I can understand what that means.'"

And if we do not educate them, who shall? The pastors? Yes, but the pastors look to us. The Boards are presumably composed of men who are authorities in their particular sphere, and if they do not tell the people what ought to be done, they cannot blame them for going wrong. It is distinctly within their province to persistently and firmly, yet kindly and persuasively rather than peremptorily, seek to show the people a more excellent way. Why not frankly explain to them the practical difficulties which develop in connection with this form of giving to missions? Let us boldly emphasize the truth that the supreme motive for giving should

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not be interest in a particular person or institution, but loving obedience to the command of our Lord and Master, Jesus Christ, who has directed His followers to preach the Gospel to every creature, and the further fact that of the money given for this purpose the Boards are the duly appointed administrators. They have been constituted by the churches themselves for this express purpose. In reliance upon the gifts of the people and with no other human resource, most of the Boards, at the beginning of each fiscal year, make large appropriations for the salaries and work of the missionaries, and absolutely guarantee their full and prompt payment. This policy is only just to distant and isolated missionaries, but it would be impossible for the Boards to maintain it if they could not control the gifts of the churches, which are their sole source of supply. They have a wide outlook over the whole field. They are in constant correspondence with the missionaries in every part of it. They know elements in the situation, which, from the nature of the case, are not known to the churches. Not, therefore, because they are any wiser in themselves, but simply because of their special relation to the work and their experience in conducting it, they are in a position to judge better than others where money can be used to the best advantage.

The donor does not usually suspect the difficulties in his selection of a special object. He naturally chooses the most attractive phases of the work, while others less attractive but equally important are ignored. Still less does it occur to him that it has an unfortunate influence on native helpers to know that they are specially supported in America. Probably he has not been reminded that centuries of poverty and oppression predispose them to an undue reliance upon the missionary, and that experience has shown that extraordinary care must be exercised in the distribution among them of foreign money, lest they be pauperized in spirit and led to a dependence upon America demoralizing to themselves, and incompatible with that spirit of self-reliance which we are earnestly endeavoring to inculcate.

Let us tell him too that special object giving frequently produces embarrassment in the adjustment of appropriations to the needs of the work. Missions must be given large discretion in matters of detail, and sometimes the Boards do not know what changes have been made on the field until the mission reports are received at the close of the year. Besides, the requirements of a specified object during any given year may not always equal what appeared to be necessary at the beginning of the year, more having been contributed on the field than was expected.

Still further, readjustments in appropriations are frequently necessary because of retrenchment, the Boards being unable to furnish sufficient funds with which to carry on every department of the work as estimated by the Missions. It is seldom practicable for a Mission

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to adjust a cut on the basis of special contributions from home. It cannot develop envy and irritation by reducing one native helper's salary and leaving another untouched, maintain one department of work, like the educational, at full strength, and almost annihilate another like the evangelistic. Manifestly, the distribution of funds must be equitable, each form of work bearing its proper share of retrenchment, and the guiding principle must be the interest of the cause. This being the case, it is quite possible that the exigencies of the work may at any time require an increase or decrease, or even the total discontinuance of the expenditure for any specific object. Should an increase become necessary, the Boards must supply it; but should circumstances demand a decrease or discontinuance, it is expected that the giver of the special offering will allow a Board the privilege of using the surplus for some allied form of approved missionary work during the fiscal year.

It would be quite impossible for a Board to make each one of these changes the subject of correspondence with the givers, notifying them of the changes and asking their consent, for the simple reasons that the objects thus supported are several thousand in number, that they are scattered all over the world, that the distances are so great that from two to six months are required for the mere interchange of letters, that we cannot ourselves know what changes the Missions have found it expedient to make until they have been made and the money largely expended, and that the givers also are numerous and widely distributed.

These considerations are intensified when the object chosen is outside the regular appropriations. It is here that the most serious difficulties emerge. Giving to objects voluntarily assigned from the authorized work by the Boards themselves and subject to conditions prescribed by them need not greatly disturb us. It can be so safeguarded as to become a means of help rather than of hindrance. Still less are we objecting to the support of missionaries by individuals or churches when nominated and approved by the Boards. On the contrary, we believe that this form of giving may be wisely encouraged. But we refer now to the disposition of many people to give to special objects selected by themselves and outside of the appropriations instead of toward the maintenance of the work included in those appropriations and representing the judgment of the Boards as to the most necessary things to be done. Indeed those appropriations are for the objects which the missionaries themselves in their annual meetings have decided to be of first importance. Therefore, to demand that money shall be applied to some other purpose is virtually to insist upon giving to the less rather than to the more important work.

The statement that "such gifts will not interfere with the regular

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"contributions" has generally been found illusory. It is the experience of the Boards that in the outcome they do interfere, and that they weaken the giver's sense of responsibility for the maintenance of the general treasury by concentrating and narrowing his sympathies to a particular point. More seriously, the principle denies to the Boards and to the Missions the benefit of natural increase in contributions. The amount which was being given to the regular fund and which "will be given anyway" may have been, and, indeed, usually is entirely inadequate to the just needs of the work and to the proportionate ability of the donor. Our chief safeguard against inevitable and frequent losses by death, failure and other causes, and at the same time our main hope for such an enlargement of missionary operations as will enable us to respond to the calls of Providence and the urgent necessity of millions still unevangelized lies in the large and steady increase of gifts to the general treasury unembarrassed by conditions. This essential purpose is seriously endangered if the diminished gifts of the past are to be regarded as the basis for the future, and the extension of the work made possible only in isolated cases which have happened to attract the attention of particular donors.

Nor is it wise or practicable to allow the extension of the work to be controlled by such considerations. We must enlarge at those points which, in the judgment of the Missions and the Boards, are most important. It will not do to have one form of work thrown out of proportion to other equally important forms, or to have one field receive an undue development when a more promising one is crippled for want of funds. The effort to evangelize the world must not degenerate into a sporadic and spasmodic individualism. Nor can we spend \$50,000 this year on a Mission which has happened to have several public speakers home on furlough to get it, and \$30,000 next year because the furloughed missionaries from that Mission were sick or ineffective on the platform. The Boards exist partly to prevent such inequalities and fluctuations, by making a fair and orderly distribution of contributed funds. The scale on which money can be expended in a given field cannot be wholly determined by the amount of money offered for it, or the varying degree of success which a missionary may have in presenting it to home audiences, or the newspaper articles which may happen to interest a reader; but it must be decided by the relative needs of that field, the funds which are available for the whole enterprise, and the policy which has been adopted by the Boards. Otherwise, demoralizing elements of uncertainty and inequality are introduced.

It should, moreover, be remembered that however sincere and far-reaching the intentions of the donor may be, the Boards have the real responsibility for the maintenance of the work, and must, after his death, or in the event of his inability or disinclination to continue his

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gift, eventually assume the financial burden of its support. It is, therefore, only just that the approval of the Board should be deemed a prerequisite to the inauguration of work, especially when that work involves the employment of native helpers or the acquisition of property. Cases have frequently occurred in which Boards have been thus compelled to assume responsibilities which they would not have approved, and which have caused considerable anxiety and financial loss.

It ought to be clearly understood that the disposition of givers to send money directly to the field, with the request that it be not counted as a part of the regular appropriations, but be used for some independent work, is based on radically wrong views of the object for which the Boards exist, of the responsibility for the support of the missionaries which they have incurred on the authority and by the direction of the churches, of the paramount importance of the regular work as compared with outside objects, of the economy of the Board's administration, of the risks which are inseparably incident to enterprises depending on the wisdom or life of individuals, of the relation of church members to the Boards which are their own authoritative agencies for the disbursement of missionary funds.

In the effort to educate the churches to these principles, we confidently count upon the co-operation of the missionaries. They, of course, perceive that reciprocal obligations are implied in the pledges which the Boards make to them in the regular appropriations, that the first effort to which all others should be subordinated is the securing of the funds required for the meeting of those promises, and that the Boards cannot reasonably be expected to apply special gifts to outside objects, but that, save in exceptional circumstances, their right should be recognized to use them towards the obligations which they have assumed in the regular appropriations, unless the conditions imposed are incompatible with such use, in which case the Boards must be free to accept or decline the gift as they may deem for the best interests of the work.

We cannot but believe that the missionaries will cordially acknowledge the reasonableness of this position, that they will not hold the Boards responsible for the expenses of the work on the field, and then insist that any funds which they can secure should be applied as a matter of course to extra objects, but that they will appreciate the impossibility of the Boards continuing the policy of guaranteeing the appropriations, unless they can control the necessary funds, which consist of all monies which in the course of the year become available from all sources. The missionary is a member of a Mission, and organically connected with a Board, and questions affecting missionary policy and the establishment of missionary work and the expenditure of missionary money should be submitted for approval to the Mission and the Board, both of which are involved by his acts. The receiving of gifts directly from the givers in America, and the

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use of them in accordance with his individual judgment, tend to subvert the principles on which the Board rests, seriously interfere with the income and work of the Board in this country, are apt to lead to divided counsels on the field, and in more than one instance, have resulted, though from the best of motives, in financial complications and responsibilities which the Boards have been forced to assume in order to protect missionary property or influence among those who do not discriminate between the authorized and unauthorized acts of a missionary.

We are aware that the amount given by the friends of a particular missionary may be small, and that the temptation is strong for one to interest his friends in the plans for which the Board cannot furnish the needed funds. But each one of the thousands of missionaries has such friends, and a large part of the dependence of the Boards is on the family and church circles represented by these missionaries, which in the aggregate form a most important part of our constituency. Manifestly, if each missionary encourages or allows his own circle to send its gifts directly to him, the chief source of our supply would be dried up.

If it be said that people will often give to their own missionary friend or relative when they would not give to the Board, we reply that, as a rule, the missionary himself can control that matter. If he is loyal to the Board, his friends will be. He represents and incarnates their foreign missionary interest, and their attitude will be influenced by him. There will be no trouble if he says to them: "Send your gifts to the Board; it will provide for me and for my work, if those who love me and the work will send their money to its treasury." It cannot be too strongly emphasized that the interests of the Boards and of the missionaries are identical, and that if they do not stand together, and bring united pressure to bear upon the church at home, the cause will suffer irreparable damage. The missionaries themselves frankly recognize this. One of them recently wrote: "I firmly believe that a great deal of this special object difficulty might be avoided if every missionary would not only refuse to encourage it, but use every opportunity to work up enthusiasm for 'stock in the general fund.' I have failed to find one individual that was not capable of conversion by five minutes personal conversation."

Notable from this viewpoint is the following action of the Western India Mission of the Presbyterian Church in the U. S. A.: "Any sum of money received for mission work by a member from any church, Sabbath-school, society or individual in the United States of America, connected with the Presbyterian Church, shall be promptly transferred to the station treasurer, with any directions sent by the giver concerning the object of expenditure. No such gift shall be considered as cause for any excess of expenditure for any object over the Board's appropriation. The Mission recommends that gifts from

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other sources shall be likewise transferred to the Treasurer when such transfer is consistent with the conditions imposed by the giver."

If the foregoing principles are clearly understood and loyally acted upon, the number of people in this country who will refuse to send their foreign missionary gifts through the Boards and insist on sending them directly to the individual missionary will rapidly diminish, and the treasuries of the Boards will be so adequately supplied that it will not be necessary to so seriously cut the estimates sent from the Missions, and thus to cripple the work by closing schools and discharging native helpers.

And yet, while we urge a larger giving to the general treasury, we ungrudgingly concede that "there is a power in the concentrated individual interest that must be reckoned with and, if possible, encouraged frankly and honestly." We should not indiscriminately oppose, but wisely guide this movement. Within proper limits, it may be made to subserve our great purpose. We ought to be able to convince our constituents that the object of the Boards in desiring to control gifts is simply in the interest of the missionaries themselves, that we may be able to send to them the amount called for by the annual appropriations, that in making these suggestions our main desire is that the Lord's money should be used to the best advantage and not jeopardized or unwisely expended, and that the Boards have no disposition to unnecessarily alter the direction of a designated gift, but that they only reserve the right to safeguard the interests of the cause and to provide for emergencies and for necessary changes demanded by unlooked-for developments.

Strongly as we feel on this subject, your Committee nevertheless recognizes the fact that the time has not yet come for any revolutionary measures. We must work with our constituency, and if we attempt to work over it, we shall probably find ourselves under it. The inclinations of millions of people are not to be changed in a moment or by a *viva voce* vote. Sound education is always a slow process. But we can and we ought to take at least one clear step in advance to-day, and in order that this inquiry and discussion may issue in something definite and practical, we recommend that the following resolution be submitted to the consideration of the various Boards represented in the Conference:

"In view of the serious and increasing complications incident to special object giving outside of the regular appropriations, and to the assignment of individual native helpers and pupils and particular schools and other institutions within them, we recommend that so far as practicable special object givers be advised to contribute toward one or more of the following classes of work approved by the Board and included in the regular appropriations for a given station or Mission, taking shares therein without more specific designation, save in the first class, in which individuals may be wisely assigned.

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1. Missionaries.
2. Evangelistic Work,
3. Educational Work,
4. Medical Work,
5. Miscellaneous, including new buildings, etc."

We trust that this may commend itself to the judgment of both the Boards and the givers, as a means of placing the whole system of special object giving on a better basis, and of avoiding the numerous and frequently trying annoyances of the present system.

Respectfully submitted,

ARTHUR J. BROWN, Chairman,
WILLIAM BELL,
SAMUEL H. CHESTER,
ROBERT P. MACKAY,
JOHN H. PRUGH,

Committee.

Discussion.

H. N. Cobb: In view of the serious and increasing complications of the special object giving outside of the regular appropriations, and of the assigning of native helpers and teachers, I am in favor, as a matter of principle, of recommending to the various boards that special object givers be asked to contribute to one or more of the following classes of objects: missionaries, evangelical work, educational work, medical work, miscellaneous, including new buildings, etc. That would be the principle upon which I should like to take my stand and have our board take its stand, and yet, from what experience I have had in the matter, I am sure that it would be utterly impracticable for us to do so. We have been feeling for some time, especially within the last few months, the necessity of bringing our church into a closer sympathy with the work which we are endeavoring to carry on with very insufficient resources. We have in our church an ecclesiastical body which is called the Classis, which is composed of a minister and an elder from each church within a certain particular district. In each Classis we have what is called a missionary agent whose business it is to represent the foreign mission interests of the church within the bounds of his Classis. He is the organ of communication between the Board of Foreign Missions and the Classis to which he belongs. Now in reaching out for ways in which to more directly influence our churches in supporting our regular work, we convened these classical agents last month and submitted to them the question, Such and such being the condition of our work abroad, and such and such being the condition of our treasury at home, what would you recommend we should do in order more heartily and effectively to enlist our churches in the support of our work? and, while they were of different opinions in regard to many other methods suggested, almost without exception the suggestion came from them that we must supply the "living link" between the church at home and the mission abroad; in other words, that we must encourage just this very distribution, this very specialization of work against which this report declaims. Now, sir, I fear that if we should adopt the principle laid down in this resolution, while I am heartily in favor of it, we should find we had run up against a stone wall, because the people will not have it so. I have contended, ever since I have been secretary,—and that is between sixteen and seventeen years—that it was a vicious method; that it proceeded upon the lowest possible motive for giving to missions—this having special objects—and that the only real and worthy motive of giving to

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foreign missions was to spread the Gospel of the Lord Jesus Christ according to His last command, and you may talk that to our ministers till you are hoarse and dumb, and to our societies, and in nine cases out of ten you will fail to get them to act upon it; while if you say to them, "Will you support a missionary?" or, "Will you support a native helper?" they will do it nine times out of ten. That is the way it has been presented to us. The theory is one thing; the practice is another.

Dr. Chester: This report does not, in any way, discourage, as I understand it, the support of the missionaries by individuals or churches. As a member of the committee, I did not so understand it. But it does discourage this endless multiplication of special objects. I have been fighting a never-ending battle on this line,—not so long as Dr. Cobb, but long enough to have made me intensely weary of it. It was a great help to me when our General Assembly took the action which it quoted in this Report, so that when friends were corresponding with me on the subject, I could not only say I think thus and so, but our General Assembly thinks thus and so. Now, if I had a thousand dollars to give for some good purpose, I would be willing to give it to be able to send them this Report if it is adopted by this Conference, and say that this Conference, representing all the missionary societies of the United States and Canada, after a thorough consideration of the matter, came to the conclusion stated in this resolution, and I believe by this means I accomplish a great deal towards educating our people in the right direction.

G. Scholl: I want to say that about the only difficulty I have experienced in connection with special objects is this: We do not allow anything outside of the appropriations made by the board. We have had no trouble with that; inside the appropriations, such as the support of students and native missionaries or native helpers and the erection of places of worship, we have rather encouraged them than otherwise, and have found it exceedingly helpful. About the only disadvantage that I have experienced in connection with it is that it has increased my work immensely in order to keep a record of these matters. Now, some of the brethren say that it is not the highest appeal or ideal of doing work. Well, suppose we apply the same principle at home. Would it not be well for Dr. Cobb's communion to raise a large fund of money with which to pay their pastors and to build their churches in this country, and possibly a committee might distribute those salaries a little more equitably than they are now distributed, and possibly build churches more judiciously than we now do? But could they raise the money to do it? Now it is the specific thing that we have before us that enables us to build a fine church here, or support a pastor, but to ask our people to contribute to a general fund to support ministers or build our churches would mean failure. We have to take human nature as it is. Here is a plain farmer who, when a collection basket is passed, would drop in fifty cents or a dollar on presenting this matter to him. He says, "Now, that is not such a large sum; I think I can support a student or native helper; I can build a church all by myself; it is only a small sum." It is something that he can grasp. It is something personal. I do not see that there is any wrong motive in it, any more than contributing toward building his church at home. I do not see the objection to it, and we have received a very great deal of help in that way. Our work is not large—between 500 and 600 patrons entered on my books, giving those special sums and doing it regularly. Once in a while one falls out because his protege does not write him as frequently as he would like to hear from him, but those occurrences are very rare. We tell him he must expect some failures, because he knows that failures occur at home, in a larger number possibly, and yet they have not been so frequent abroad as at home.

J. Telleen: I think a certain object which is prospective ought to be mentioned in connection with what has been spoken of here. In the Synod to which I belong is a woman's missionary society. Some years ago that society favored a prospective hospital to be built in a certain town and a certain medical mis-

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sionary was then stationed there and about \$2,000 was gathered. The missionary's wife took sick. He had to leave the place, and I presume will not return. I tried to get that money into the field, but failed because it was given for a specific object. The money is in the bank. It is drawing interest, but the interest goes to the fund, and we may never perhaps get the money. So I would certainly favor—and favor very much—that we should give money to the cause as such, and if it were possible to apply it even here at home, I should favor it very much, but then that is out of the question. That was only spoken of as a comparison, but I do, indeed, believe that when it comes to the foreign missions, we should educate our people—children, young people, and the older members—to give for the Lord's sake. You may have heard the story some years ago of a missionary who asked for money for the foreign cause, and it was a friend of whom he asked money, and this one said, "Yes, for your sake I'll give." And he mentioned the sum. The missionary said, "No, no, not for my sake, for the Lord's sake." "For the Lord's sake I will double it," he said.

A. J. Brown: May I explain that the Conference is not asked to adopt the report. A large part of the report, at least the first eight pages, consists of information which we have gathered from the boards throughout the world. What follows is very largely the presentation of the opinions of the committee. But the only part of the report which the Conference is asked to adopt is the closing resolution which was read by Dr. Cobb. And therefore the opinions which have been advanced by some of the brethren appear to apply rather to the views expressed in the report than to the resolution which the Conference is asked to adopt. This resolution is a very moderate one. It does not commit the Conference to any extreme views. It was originally meant to reinforce us and to help us in our correspondence with our constituents.

W. R. Lambuth: I rise to second the motion that this resolution should be submitted to the various boards. I believe this resolution and this paper have a very large educative value. While giving for special objects with this underlying motive is not the ideal motive, yet I believe that this is a step in advance in educating special givers up to a higher level, and therefore I would second the motion.

It was agreed that the resolution be submitted to the boards.

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**REPORT OF THE GENERAL COMMITTEE
ON
ECUMENICAL CONFERENCE ON FOREIGN MISSIONS
FOR 1900.**

REV. JUDSON SMITH, D.D., CHAIRMAN.

At the Fourth Annual Conference of Missionary Societies in the United States and Canada, convened in New York, January 15 and 16, 1896, a proposal for a General Conference on Foreign Missions, following and similar to the World's Conference in London, in 1888, was presented and considered. As a result a Committee of Five was appointed "to consider the advisability of calling an Ecumenical Missionary Conference to meet in this country within the next four years, and to make any preliminary preparation therefore, if deemed advisable, and to report at the meeting next year." At the next meeting of the Conference, in 1897, the committee reported, briefly reciting the main features of the Centenary Conference of 1888, the reasons for holding a similar gathering in this country at the close of the century, correspondence had with the Protestant Societies of Europe and America and the hearty approval and pledges of co-operation given by them to the general plan. The Conference instructed the committee "to go forward and make definite preparations for the convening of an Ecumenical Foreign Missionary Conference in the City of New York, at such time during the year 1900 as may seem most advisable after further consideration and correspondence; and that they be empowered to enlarge their numbers as they may deem best, fill vacancies, and appoint such sub-committees as they may judge necessary."

This committee made a report of progress at the Conference of last year, describing in general terms the aim of the proposed Conference, reporting the meetings held and the action taken during the year, especially the invitation sent by its chairman and secretary to all the Foreign Missionary Societies that represent the different branches of Protestant Christendom to be represented by two or more delegates in the proposed Ecumenical Conference, and outlining the range and

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breadth of the discussions that must be provided for in the program of the Conference. This report was adopted, after discussion, and the committee continued in service.

Two meetings of the committee have been held during the year; the first January 12, 1898, in the midst of the sessions of the Sixth Annual Conference, in the rooms of the Methodist Board, 150 Fifth Avenue, New York; the second at Clifton Springs, New York, July 15, 1898. At the first of these meetings the membership of this committee was enlarged. Rev. S. L. Baldwin, D.D., of New York, was nominated to be the permanent secretary of the committee, and the chairman and temporary secretary were authorized to confer with him. A Committee on Program was also appointed, consisting of Drs. Smith, Ellinwood, Duncan and Baldwin. At the meeting in July a scheme of several smaller committees among which the different parts belonging to the preparation for the great Conference should be distributed was revised, carefully considered and adopted. Among these were an Executive Committee, Committee on Finance, on Hospitality, on Publication and Press, on Places of Meeting, on Woman's Work, on Young People's Work, on Statistics and on Exhibit. The Committee on Program appointed in January was co-ordinated with these committees. The Executive Committee was charged with the immediate oversight of all the plans for the Conference, with power to add to its own numbers, to nominate members of the other committees and to create new committees, and in general to do everything necessary to carry forward and complete the preparations for the Conference, subject to the approval of the General Committee, to which it is to report what it has done from time to time. The other committees report to the Executive Committee at every regular meeting. The members of the Executive Committee are the Chairman and Secretaries of the General Committee *ex officiis*, Drs. Ellinwood, Goucher, Cobb, Leonard, Brown and Faunce, Messrs. William E. Dodge, Darwin R. James, and the chairman of each of the other committees named above.

The Executive Committee thus constituted, under the authority of the General Committee, and charged with responsibility directly, or through the several associated committees, for developing and maturing all plans and preparations for the Conference of 1900, has already entered vigorously upon the discharge of its duties. Its first meeting was held in New York, Thursday, September 22, 1898, and it has been in session twice since that date, namely, November 3d and December 21, 1898, and is hereafter to hold monthly meetings. In these meetings the membership of the committee has been enlarged and its reorganization completed, the functions of the associated committees have been defined, their members named and their numbers increased, and reports of some of these committees have already been received and considered.

The Program Committee has agreed upon the points which must

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shape and regulate the public sessions of 'the Conference, has drawn up a tentative program of topics for discussion throughout these entire sessions and has reported the same in print for careful examination and criticism by the Executive Committee. When perfected this program will be sent to the various Societies at home and abroad which have been invited to the Conference for information and further suggestions.

It will give a more vivid impression of what the Conference is to be if we mention some of the main features of the occasion as they lie in the minds of the committee. The Conference will open on Saturday afternoon, April 21, 1900, with a reception to the delegates, followed by the addresses of welcome and the responses. It will close on Tuesday evening, May 1, 1900, with final reports, farewell addresses and responses. No sessions of the Conference will be held on either of the two Sundays included within the dates named above; but arrangements will be made as far as possible for the members of the Conference to be heard in the pulpits of all denominations in New York and other accessible cities. Of the eight remaining days, one will be devoted to the full consideration of woman's work in foreign missions, one to the discussion of the relations of students and other young people to this great enterprise, and six to a survey of the present state of mission fields and statement of results, a discussion of principles and methods, a consideration of new problems and the broader relations of this great enterprise. An average of six different meetings daily, each two hours or more in length, will barely suffice to give to the more essential topics a place in the program and discussions. Men of great ability and of wide repute in both hemispheres, specialists of note in missionary authorship and administration, missionaries of wide experience from many lands, will be present and participate in these sessions and will give to the discussion a unique and unrivalled interest. The combination of carefully prepared papers and elaborate popular addresses, with five minute speeches in voluntary and free discussion of subjects that have been introduced by papers, will give great variety and fullness and power to these numerous sessions. Such an assembly of specialists in this department of Christian work, with a free platform and a broad program, has never been gathered in this land, and is not likely to be seen again for a whole generation. Arrangements are in contemplation by which the proceedings of the Conference and main portions of its discussions will be given to the press while its sessions are in progress; and the papers and addresses, carefully arranged and edited, will be gathered and given to the world in permanent form, to be a main thesaurus of missionary information and principles for the coming generation.

An announcement of the Conference intended to call public attention to its character and significance and promise, and to awaken general interest in its proceedings, has been prepared for general publication,

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and is now in the hands of the press. A committee has also been appointed to communicate with the officers of the great religious conventions and assemblies of the land and to secure the widest and fullest possible publication in these church assemblies for the current year of the fact of the Conference and the character of its proceedings, and to deepen intelligent interest in this great religious event. In behalf of this committee the request is here made that all the members of this Conference, in which the idea and plan of the Ecumenical Conference originated, assume a personal responsibility in bringing and keeping this great missionary convocation before the Christian public from this time until its sessions open, April 21, 1900. It may be well to remind ourselves afresh of some of the facts which we wish the whole world to know and ponder.

The year 1900 is to be marked in American annals by the most notable gathering of Christian workers which this country has ever seen, by one of the most notable which the world has ever seen. On the 21st day of April in that year an Ecumenical Conference on Foreign Missions will convene in New York City, and will continue in session for eleven days. This is an event of no local quality; of no limited scope; but one of equal interest to every church and communicant throughout the Protestant world. The churches of every name in America should be aware of what is coming and should prepare to make the most of these unparalleled opportunities.

In the first place this Conference represents no single denomination, no one country, no one continent, but the whole world of Protestant Christendom; and so the name given to the great Catholic Councils of the Ancient Church is fitly used to describe it. In a larger sense than was true of the famous Councils at Nicaea and Constantinople, at Ephesus and Chalcedon, this assembly will be Ecumenical. Every foreign missionary society connected with the various divisions of Protestant Christendom the wide world over has been invited to send delegates to New York, and the invitation has been accepted with rare unanimity. From England and Scotland and Ireland and Wales, these delegates will come in force; from France and Switzerland, from Belgium and Holland, Norway and Sweden and Denmark, from all parts of Germany representatives will be present to speak for the Protestant churches of those mighty and distant realms; men are summoned to this convocation from Africa, from India, from Australia, to represent the rising Protestant faith in those lands. And missionaries will be there from Turkey and Persia, from India and Ceylon, from Burmah and Siam, from every part of China, and from Japan, from every shore of Africa, from the far islands of the sea, and from every post which this sacred army holds and whence it presses its ceaseless inroads upon heathenism and every false faith. Such a representative gathering will be notable among the remarkable assemblies of these later days. Fifteen hundred delegates were present at Exeter Hall in

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1888; it will be strange if three thousand are not present in New York in 1900. It will be a wonderful spectacle as a practical embodiment of Christian Union. For the first time the world of Protestant Christianity, in its central and most characteristic forms, will see itself and will be seen as one united body, engaged in one great work, drawn together by its common faith and service, contemplating the things which makes it one and living and victorious in the earth. The differences will not be forgotten or erased, but the unity will tower above them and comprehend them and will stand out as the supreme and characteristic fact. This spirit of world-wide evangelism will be recognized as achieving what councils, and conventions and alliances have sought in vain, and in its central life and characteristic work Protestant Christendom will be seen as one force, many voiced, many handed, but directed to a single end. In a deeper sense than ever before the Christian world will there find voice and utterance, will feel its unity and will exhibit it to the world.

This gathering is a Conference, not a Council. It is for deliberation, and not for legislation. No creeds will be drawn, no laws enacted. It aims to gather facts, state principles, consider methods, bring to view the full array of Protestant aggressive activity and to fire the hosts with new courage and zeal. Never has there been possible such a statement of the truth and power of the Christian faith as will then be made. The summary of this great missionary enterprise will be the supreme apologetics of the opening century. Doubts about the validity of the gospel must perish before this convincing array of what it *has done*. Questions about the competency of the gospel for the problems of our times and all races will vanish in the light of what the gospel *is now doing* in India, in China, in Africa, and in the whole earth.

The subject of study and debate in this Conference is Foreign Missions. From April 21st to May 1st, every day, in every session, in every section, this is to be the single theme. And the only embarrassment will be how to make a place for the essential features of this vast subject within so limited space. The program is already sufficiently in hand to show that the main study must be condensation, not amplification, of the materials at hand. And this is not strange. Foreign Missions, as the modern name for the spread of Christianity, deals with nearly every one of the great problems that have emerged in Church history. It touches the substance and eternal truth of the gospel; the peculiarities of national life and genius; the languages of the earth, the philosophies of men, the customs of great peoples, the literatures of the nations come into its view. It deals with all questions of education and polity and discipline, with social facts of every sort, with national and political questions through a great variety of forms. And these are appropriate matter of discussion, comparison of views, and statement of principles, in this approaching Conference.

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The topics that belong to other forms and fields of Christian endeavor are not deemed of small account and therefore omitted; there is only time enough to take this world-winning phase of Christian effort into view. And it is well that for once the breadth and variety and greatness and prolific nature of Foreign Missions should for days together be held up to the eyes of men, and dwelt upon in the daily press, so that the due impression may be permanently made of the grandeur and reach and power of this sublime movement to Christianize the world. We shall be surprised if the result of this Conference is not to put Foreign Missions in a new and commanding light before the general American public, and to vindicate for it a place among the supreme molding forces at work among the nations of our times. The churches are sure to be stimulated, enlightened, fired with new zeal in propagating the gospel in all the earth. The intelligent public will find itself treated to a new sensation, thrilled with a new admiration, summoned to a new attitude of respect and honor, as it marks the numbers and quality and representative character of the members of this Conference, as it reads its deliberations and hears its voice, and sees the hand of wisdom and honor and constructive genius, by which Foreign Missions are shaping national life, renewing the face of the earth, and building the permanent forces of Christian civilization in ancient nations and among the islands of the seas.

Every church and pastor of every name in the length and breadth of the land should awake to the fact that this Conference is coming, take note of the time and place of the sessions, prepare for it, enter into it as far as may be, and gather from it impulse, and knowledge, and faith, and power.

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**RESUMÉ OF
MEETING OF CHRISTIAN BUSINESS MEN.**

A MEETING of Christian business men in the interest of the Ecumenical Conference on Foreign Missions was convened in the United Charities Building, at 4.30 P. M., January 11th.

Mr. D. Willis James nominated Mr. John H. Converse of Philadelphia as chairman of the meeting, who, being unanimously elected, took the chair. After the assembly had engaged in prayer the chairman read the letter calling the Conference together, as follows:

NEW YORK, January 5th, 1899.

It is proposed that an Ecumenical Conference on Foreign Missions be held in New York City in 1900 A. D., similar to the General Missionary Conference held in London in 1888.

We have been asked by the committee representing the Foreign Missions Boards and Societies in the United States and Canada to call a meeting of business men, to whom the general scheme and import of the Conference may be presented, in hope that they may inaugurate the movement and give expression to their interest and support.

We most cordially unite with the Executive Committee in calling such a meeting for Wednesday, January 11th, at 4.30 P. M., at the United Charities Building, Fourth Avenue and Twenty-second street, and we hope that you will find it convenient to be present in order that you may become more fully acquainted with the project, and lend your counsel in formulating the plans for making the Conference a success and characterized by American hospitality and good will.

The Conference itself will represent every phase of the work of some two hundred boards and societies throughout the world, and while the morning sessions and sectional meetings in the afternoons will be devoted rather to the discussion of the practical conduct of mission work, especially on the economic side, the public meetings in the afternoons and evenings will give a grand panoramic view of the peaceful conquest of the world in the name and spirit of Christ.

There were at the Conference in London 1,579 delegates, from every section of the globe and almost every country. It was a representative gathering of missionaries, clergy-men and laymen from every calling in life. Among those present generally thoroughly interested in the stimulative and illuminating influence of the Conference were many of the leading men of Great Britain, including the Earls of Aberdeen, Harrowby and Northbrook, Lords Kinnauld, Polworth and Radstock, with some sixteen Members of Parliament, eleven bishops of the Church of England, eleven archdeacons, deans and canons,

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twenty generals of the British Army, Admiral Rodd of the Navy, besides many other men of equal reputation in public life and letters.

There is no reason why a similar Conference on this side of the water should not bring out our best, and also secure the attendance of a strong delegation from Great Britain and the Continent.

Your early acceptance of the invitation to attend this meeting will be looked for with interest.

Sincerely yours,

DARWIN R. JAMES,	OLIVER OTIS HOWARD,
JOHN H. CONVERSE,	ENOCH L. FANCHER,
W. E. DODGE,	EVERETT P. WHEELER,
LUCIEN C. WARNER,	D. WILLIS JAMES,
WM. L. BROWER,	MORNAY WILLIAMS,
SETH LOW,	FRANK HARVEY FIELD.

After the reading of the letter, the chairman called upon the secretary, Mr. W. Henry Grant, to read the replies from some of the gentlemen to whom the letter was addressed.

Mr. CONVERSE: The Rev. F. F. Ellinwood, D.D., will now address us.

Dr. ELLINWOOD: Mr. Chairman and Gentlemen: It has seemed to me desirable that this meeting should be very much in the hands of the business men who are present, and I am sure that nothing that I can say can have the weight that would be attached to the words of a business man who is resolved to take hold of this interest with heartiness and with persistent determination.

I have been asked to say something in regard to the great Ecumenical Conference which was held in London in the year 1888. Dr. Judson Smith and I were present at that convention, and being invited to participate in the deliberations of the Executive Committee, we were enabled to see the inside working, the machinery, so to speak, the hard work that was laid upon those who belonged to that committee, in order to so engineer fifty different sessions in the space of ten days that there should be no clashing, but that by divisions into sections and by occupying different portions of the great Exeter Hall at the same hour, the work would go on and embrace all the different lines of missionary work. It was the intention of those who organized that great gathering that all the practical matters relating to missions should be brought under careful review, and that there should be focalized upon each question the highest wisdom that had been garnered up in the experience of a century of foreign missions. It has been said—it has at least been intimated—that there is no system and business-like calculation in this great work of missions. It has been said sneeringly in our secular papers that solid-headed business men take no interest in it; that it is a matter for ministers and women and children. I think any one who had anything whatever to do with that Conference would say that as for solidity of range, as for strong common sense—sanctified common sense—that Conference em-

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bodied it to a very high degree, and that in scarcely any other enterprise known in the world was there more business-like calculation, deliberation, straightforward singleness of aim, than was exhibited in the discussions of those ten days. Reference has already been made in the admirable report of Dr. Judson Smith, and in this call which you, sir, have read to us just now, to the effect that there were subsidized in that Conference the best talent, the highest social influence, the most earnest and solid Christian character, of the British Empire. You have heard the list of those men in high position who came to consult with the missionary secretaries and with these 200 missionary organizations in regard to their work, and there was this particular element of value in the discussions of those men, namely: that many of those men, grey haired in the service of the civil or the military work of the British nation in India or in South Africa, were there with all the rich experience and observation of their lifelong service in close connection with this work. They were men before whom the cheap newspaper reporter that concocts an article in denunciation of missions would not dare to stand for a moment; the man who for a single night, or for a week, had spent his time in some city in the far East, and had learned the slurs that are passed about by men of the lowest moral character. These men were able to stand, as they did, in solid phalanx to frown down all that cheap denunciation, and if you ask for one of the advantages gained from that Conference, it was this stupendous exhibit of the strong intelligence, the earnest piety, the experience of the very best men in the British nation.

Another thing, that resulted, I think, in an eminent degree from that Conference, was the fact that each and all were enabled to sum up and hold as common stock the experience, the wisdom, the success of each, so that there was a stupendous amount, an immense volume of that earnest impetus, which underlies and animates the great worldwide problems of foreign missions. It was exceedingly interesting to contemplate the fact that the delegates to that Conference came over all the seas of the world, from every point of the compass, from nations of every hue and every kind, and from all climes, continents and the islands of the sea; that they brought together and placed in strong focal light before any and all who were disposed to read, the fact that the Kingdom of Christ had made such stupendous advance in the world. We were made sharers in all that; those of us who attended that Conference, and those who, staying at home, read the very full and complete reports that were made of it.

But I must not dwell upon this, only to say that we hope that here, too, we may be able to call to our help the very best talent that we have in our Christian Churches in this nation of every denomination, and that before our own American constituency we may place an equal array. I am glad to say that we have already received the responses to our invitation from all the great societies, and I give you notice,

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gentlemen, that we shall have on our hands here a large number of the best men and women of England, and some from France, and Germany, and Scandinavia, who will have come to see how far we are ready to co-operate in this great work. We shall have a great deal of hospitality required of us, and we shall receive, I am sure, into our households and into our churches and communities, a volume of instruction that will widen out the minds of our people, old and young, and lead them to see that this is indeed the grandest, the broadest, as it is the highest and holiest enterprise in which Christian men or any men can engage. I said they came from all directions, and what was striking was the fact that the providence of God had been shown in so many different ways in this great work, that it was a work of Providence. That missions, as they had been established in different parts of the earth, were not established by any great congress of the great nations, but that they had sprung up seemingly fortuitously. One had been the result, perhaps, of the slave trade. Another had sprung up as the result of the Hudson Bay Company. Another had been the result of the discovery of gold somewhere in the world. Another had come from this source or that; this cause and the other. But the fact was that the headlands of the continents and the islands were represented by the established foundations of the missionary work.

Now, what are some of the reasons why we should have this Conference in New York and why we should take hold of it earnestly? In the first place, sir, it will give us a fitting opportunity to reciprocate the hospitalities which have been on more occasions than one shown us in London and in Edinburgh, in Glasgow and on the Continent. We are called upon to show our appreciation of not less than three great Ecumenical Missionary Conferences—two besides the one held in London in 1888; one, the last before that at Mildmay. Now, then, we shall be furnished with an opportunity to show these brethren that just as they received us into their homes, just as they completed all arrangements—business arrangements, and there were many—so that the machinery of those great Conferences could move on smoothly, just so we must show our skill and our heartiness and our love for the cause in the same way that they did. Those of us who were received into those homes were astonished. We had expected much from English hospitality, but we had not reckoned half. There seemed to be no distinction of rank. Men of high rank opened their houses with just the same freeness as every other, and it was impossible in those houses to discern in their bearing toward us any difference whatever of rank. The one idea of oneness in Christ was the principle, and that was illustrated. We were everywhere taken to behold the great historic monuments of England. We were reminded that their history was ours; that we had received their Christian civilization full fledged; that we were part and parcel of the great Anglo-Saxon Christian body in the world, and that it was a privilege and an honor to

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share with them in that work which they had carried on so nobly. Now, we are somewhat distinguished for our horse shows and dog shows, and last night, as I came home from up the State, the trains were crowded with men rushing to witness a prize fight in New York. This is wide-open New York, we are told. Shall it not be wide open for the good as well as the evil? Shall not those of us who have named the name of Christ, who feel that there rests with us a solemn claim to uphold the honor of the Cross—shall we not say that in our line, along that which we profess to regard as the very highest, we can show the same largeness of spirit and lay the same broad and earnest plans? I think we shall, and I think we are thankful that God is going to give us the opportunity.

Another advantage which I am sure we shall gain will be this, that we shall not only learn ourselves, but we shall show to all our churches and all our people the breadth and scope of this mission work in the world, with its two hundred societies working side by side, in two or three hundred languages in which the Bible, in whole or in part, is being disseminated; invitations sent out to every strategic point, every great center where we are thus far admitted. We shall be enabled, I think, to convince the young in our churches, as well as the old, that it is a great and blessed work.

Another reason why we should take hold of this earnestly is that the time is auspicious and fortunate. It seems to be a sort of providential honor to us as Americans that we are permitted by this Conference here in enjoying our hospitality to round out this century of missions. Nineteen hundred! Let us set up a stone there that a century hence our children and children's children will be glad to look back upon with honor. We dare not contemplate the thought of a failure. We dare not face the possibility that anybody shall look back and shall be obliged to say, "Well, it was a failure. We were too much possessed with our money making and our great political questions to turn aside and give to the cause of Christ the attention which it needed and which it deserved." I am sure we are ready, one and all, to say with a sort of pledge and oath in the presence of God, that it shall not be a failure if anything that we can do shall make it otherwise, and in saying this I do not appeal to that spirit of brag which they say belongs to us as Americans. We are not ambitious to show to our brothers of all lands what we can do and how fast we go and all that. We simply wish to show that we appreciate the Christian civil liberty, the religious liberty, the blessings of the Cross which have so enriched this land which God has given us.

One more point and I close, as a reason why we should most earnestly enter upon this, and I appeal specially to these business men. We want your help. We want to stand side by side with you, and look up to you, and take your practical common sense business suggestions and help carry them out. The idea is that the time not only,

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but the circumstances seem very propitious. What an age this is! We seem to be coming in at the home stretch, and you will pardon the expression,—Paul illustrated by a race, and so may I,—we seem to be coming with accelerated speed. There is a perfect rush of things in this last decade of the century. In “The Independent” last May was an article saying how Africa is already partitioned out, and mostly in the last decade; how the great so-called Christian powers have laid their hand on Africa and on the islands of the sea, and now they are waiting at the gates of China for what seems an inevitable partitionment of that great empire. We are told that Russia is hastening a line of railroad across the Asiatic continent far toward its completion. And that all along that railroad and at the end of it there are the prophecies of a gigantic power, which perhaps never had an equal in the world. We are told that Cecil Rhodes is visiting London with a project for a railroad from Cairo all the way, with a little exception in the Congo Free State, over English territory or under virtual English control. So that not only the width of the Asiatic continent, but the length of the African continent is being thrown open to the access of commerce, to the access of truth, to the access of error, because, while the wheat is sown, the tares will be sown too, and we must not allow the tares to preponderate. Meanwhile, we are running four daily trains to California, or preparing to do so, and most and last of all, in these last six months the providence of God has thrown upon this nation responsibilities which cover ten or twelve more millions of human beings, and whatever may be our political policy, whether a protectorate or independent states, or annexed states, that is not for us to discuss, whatever be our relations, those relations will give us a power and influence for the truth, and while men are politically divided, there is no reason why the people of God should be at all divided. Whatever the form of the entrance to us may be, the Christian Church must enter and take possession. If we say the work is too great, that has been said a hundred times. The work of going and preaching the Gospel to all the nations was not too great in the results for the little band of disciples, and the work which is given to us as American churches, with the co-operation of Protestant Christendom, is not too great for us. Let us ask God humbly on our knees to open wide the eyes of our minds and of our hearts to take in the responsibilities that confront us right on the threshold of the twentieth century, and pray that we may be found faithful and not delinquent.

RESOLUTIONS.

MR. STIGER.—I desire to offer the following resolutions:

A special committee appointed at the Fifth Annual Conference of Representatives of the Boards of Foreign Missions of the United States and Canada, having by correspondence and otherwise ascertained that an Ecumenical Conference on Foreign Missions in the city of New

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York in 1900 would meet with the general and hearty approval and co-operation of Foreign Missions Societies throughout the world, and the committee having already taken the preliminary steps toward the projection of such a conference, it is therefore

Resolved, That it is the sense of this meeting that such a Conference, if wisely conducted according to the plan proposed, cannot fail to be of the highest educational and stimulative value; that in behalf of the Christian men and women of this city, of all denominations, we extend in advance a cordial welcome to the Conference and to the delegates, missionaries and others who may attend it, and that we urge upon our fellow-citizens to give freely to the enterprise such aid and co-operation as it needs and deserves.

Resolved, That in order to effectually carry out the necessary arrangements for the Conference, this meeting advises the appointment of a Finance Committee to formulate the plan upon which funds shall be raised and disbursed, appoint a treasurer, consider the estimates proposed by the several special committees, report them in total to the Executive Committee with recommendations as to the amount to be raised and its apportionment among the several committees.

Resolved, That in order that the Christian public throughout the United States and Canada may participate in welcoming the Conference to this continent, it is recommended that committees, auxiliary to the Finance Committee, be appointed in other cities, so far as may be practicable and expedient.

Resolved, That for the efficient conduct of the other business arrangements essential to the success of the Conference, committees on Hospitality, Transportation, Hall and other places of meeting, should be appointed without unnecessary delay and charged with the duties and responsibilities belonging to such committees.

Mr. GRANT : It might be well, before these resolutions are adopted, to hear from the business men and others present as to their approval of the holding of an Ecumenical Conference in New York. Gen. O. O. Howard is with us to-day. I hope he will give us some testimony.

Gen. HOWARD : Of course I hardly need to say that I am with you heart and soul in such work as this. I was inquiring a little about the word "ecumenical." It may puzzle some of us, but I think if we get it fairly translated in all the churches, we will have very full assemblies. One brother down here says it means universal, and another one gives a little different view. We are not very well acquainted with the word. It is a new word under the sun.—Ecumenical Council !—But any way, whatever the word may mean, the object of the whole business is for us to get together from all nations, and say a little with reference to this subject of Christian missions. I have been elected as the President of our Home Mission Board of the Congregational Church—that is, I was a good many years ago,

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and I am still standing in that capacity and meet with them about once a year, and my heart is in the mission work, and just now I am laboring with all my might for the neglected mountain boys and mountain girls. Some of our ministers who are shut up in New York think that New York is so bad that it will be impossible for us to regenerate the world, or for the Lord to regenerate the world through us. They forget that when we are weak then we are strong. They forget, too, the mighty power of God, and that a good many men in New York have not bowed the knee to Baal, notwithstanding some who have. Of course I believe in home missions, and almost every man I meet says: "Why not do something at home?" And some of our dear brethren with so much money say: "There is so much to do at home." And yet I find that those who make this objection do not do very much for missions at home. They make the objection that we ought to do more for home missions before we do it for those abroad; but I notice that those who do most at home always do most for those abroad.

When I went abroad in 1884, I thought I would visit just as many foreign missions as I could. I went, for example, to Smyrna. In the steamer where I was I was told by some very prominent men from our own country that all missions were a failure. I knew better, but I thought I would satisfy myself. I got on the dock, and on the dock they told me missions were a failure, and in the saloons all along the dock—there was not a saloon that was not opposed to missions. I went a little further, and went into a Greek church. I was delighted. A man that I had alongside of me translated the sermon to me, and it was listened to by a multitude, and it was a good evangelical discourse, and I was delighted to see that missions had done that much. And I went along a little further, and I came to another church., I took a look at that, and I went into the brother's house, and he showed me his school. He said: "Our work has stirred up our Armenian brethren, and they have built up this immense school right by us, and the work of missions is going on bravely." I spoke to the brethren in the church, and they filled the church to overflowing, though some of them could not understand me. One man who was listening to me shed a good many tears while I was speaking. Some one asked him: "Did you understand the speaker?" And he said: "No, but I understood the spirit of it." Well, they understand the spirit of it over there.

And so wherever I went I found it to be the same thing, and I denounce as a falsehood that stigma that missions are a failure. Nowhere I went, and I went into every continent, did I find missions a failure, but a success—some more and some less. We did not get along quite as well in Turkey as we ought to. We have had a good deal of trouble there. But how brave the missionaries were and all connected with them! How much they endured

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during all those dark days! I have been delighted greatly to think that Dewey's guns should produce such a wonderful effect in Turkey and Armenia. We shall not have any more trouble there as long as we keep Deweys in America and let them be known abroad. I do not say anything about expansion. We are already expanded, and we cannot draw in our horns. The way to do is to go on and possess the field. As to our not having men enough to do it, we have them. Let us raise them up here at home and send them abroad. The business men of New York can do anything. They are commercially interested, of course. They will be intensely interested, and the interest will increase, but with the commercial interest will go this interest, the interest of lifting up humanity everywhere. People tell us we do not want them because they are so low down, and they are going to continue to be low down. Let us lift them up, and remember always that

"A man's a man for a' that, for a' that."

Mr. KILJAEN VAN RENSSALAER : I do not know what we are here for, excepting this: We are all ready to take hold and do all we possibly can for this movement. I do not think it is necessary to do any more talking at all. We know what we are about here. What we want to do is to get organized. Mr. Stiger, in the resolutions that we are about to adopt, I think has covered the whole ground. We have got to have committees appointed, and each one must put his shoulder to the wheel. How to do it? I don't know how. Mr. Stiger, perhaps, can tell us what we ought to do. I am willing, for one, with my broad shoulders, to go to work, and I am sure everybody here is willing to do the same. Tell us what to do, and we will pitch right in and do it. We are all interested in foreign missions, and in the cause of advancement, and in the cause of Christ. I have been all over the world. I have stayed with foreign missionaries. I have stayed with my Brother Baldwin of Foochow. There were no hotels there. I know all about foreign mission work, how they go and preach the gospel to every creature; how they sow the seed, for instance, in Foochow and in Kioto. I have been all over. I went with Dr. Edward Prime's father, and I visited with him, and I camped with Dr. Wynkoop at Allahabad, and where they came to celebrate their sacred feasts, and I have a brother-in-law, a missionary, in China. My heart is alive and warm to the cause of foreign missions. Well, now, what we want to do is to get to work as business men. We shall have committees on entertainment, on finance, and so on. The thing is now to get people to serve on these committees, and I, for one, am willing to go ahead. Just tell me what to do.

Mr. WILLIAM E. DODGE : New York will gladly do its share, and more than its share, in greeting these visitors. I believe that we have the heart of the Christian people of the United States with us. We are going into a century more full of hope and promise and opportu-

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nity than any period in the world's history. We want to seize upon those opportunities. We want to feel our responsibility, and I believe that this grand Conference will do very much to wake up the spirit of the Christian people of the United States, and to give them a warmer and fuller interest than ever before. There are some wonderful tokens of the opening which God is making for us in this work. I believe with all my heart that during the next century the Pacific Ocean is to be the theatre of the world's history. We are more interested than any other country in the world in that development, and so in our own country and everywhere else we need, as never before, a revival of God's Spirit to give earnestness and purpose and strength to our work. I believe that there will be no difficulty in making all the necessary arrangements, to provide all the funds, and to care for such hospitality as may be necessary. I do not think it ought to be done by New York alone. All the large cities of this country ought to sympathize and work with us. I wish with all my heart, as Gen. Howard has said, that you were using a different word I think "International Conference" would have been better, or even "A General Conference," because you shield your whole object by a word which is very slightly understood and has to be explained, and when you begin by explanations, and want to get the co-operation of people, you injure your cause in the beginning.

Dr. ABBOTT suggested that the committees be arranged so that they could co-ordinate their work, by having all the chairmen form a central committee.

Dr. BALDWIN explained that the resolutions contemplated that very thing.

The resolutions were then adopted unanimously.

Mr. STIGER then moved that the Conference elect a Finance Committee, which should consist of the following named gentlemen, with power to add to their number:

Baptist—Mornay Williams, Frank Harvey Field. Congregational—Lucien C. Warner, Charles A. Hull. Episcopalian—Everett P. Wheeler, William G. Low, Gen. Wager Swayne, W. Bayard Cutting. Methodist—Bowles Colgate, Anderson Fowler, John E. Andrus, Samuel W. Bowne. Presbyterian—D. Willis James, D. Stuart Dodge, Francis Louis Slade, William Dulles, Jr.; William Sloan, Jr. Reformed—Charles M. Jesup, William L. Brower, Harvey E. Fisk. Also John H. Converse, of Philadelphia; W. H. Doane, of Cincinnati, and Alden Speare, of Boston.

It was suggested that the Committees on Hospitality, Hall and Transportation be appointed by the Finance Committee.

The Secretary explained that this was to be done in co-operation with the central Executive Committee.

The motion was put and unanimously carried.

The meeting then adjourned.

Banquet.

WEDNESDAY EVENING.

REV. C. M. LAMSON, D.D., PRESIDING.

**Reception and Dinner given by Rev. Chas. M. Lamson, D.D.,
President, and Mr. D. Willis James, Vice-President,
of the American Board.**

SPEECHES AT THE BANQUET.

Dr. C. M. LAMSON: It becomes the happy fortune of the American Board of Commissioners for Foreign Missions to be the host of this Conference, and we certainly feel very deeply that the Board is honored in its guests. We give you welcome. When I say "we" I, of course, include the gentleman sitting at my left. Not long ago Mr. James and myself were speaking on missions in the West, and through the courtesy of a church had a reception. As they went past during that reception, a saintly woman, after introduction, looked up in the face of Mr. James with an expression of rapture and said, "I am thankful that at last I have seen the American Board."

I said that the board was honored in its guests. This is a spectacle, it is an occasion, I think, that we shall long remember as we recall its significance, its high purpose, its Christian joy. I do not know the number, we will say thirty different organizations, are represented at this board to-night. I wish that there might be a photograph of this assembly, and that under it might be written, "A proof of the unity of all those who love our Lord Jesus Christ," and I wish that that photograph might be sent to all those doubtful and questioning people who declare constantly that the different organizations are hostile to each other, that there is no genuine comity, that each goes on, does what it can for missions under the old motto of, "Every one for himself and" I must not finish it. Last week I preached a sermon, and a little boy was present for the first time at that meeting, and he went home and said, "Mamma, the minister said 'devil.'"

This represents to-night in a very concrete and beautiful way the thought of the unity of the churches, the unity for which our friend, Dr. Huntington, has worked with such intelligence and earnestness. The unity of the churches, however, is not first in any theory of a united life. To-night we feel that it is in the fact that they who look up together look round together; that they who are one in Christ are

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one in the service. **It is the missionary spirit that is to unite our churches and make them one.** And it is good this evening also to be compelled by courtesy—we are compelled also by other considerations—not to think or speak of American expansion, for to-night we are thinking of the expansion of the Church of Christ, and the representatives of the missionary boards of Canada are with us, and we are with them. And if we were to sing a hymn it would be,

“My country 'tis of thee,
God save the Queen.”

For this matter of the unity of the English-speaking nations is a matter of very serious importance and has in it a very hopeful outlook. The English-speaking peoples are the missionary peoples of the world. And they are united not, first, to nationalize or colonize, but to Christianize the world, and so fit men through the Gospel for achieving their own destiny. So to-night we, as English-speaking Christians, realize our duty to give the Gospel to the whole world. Every river and every highway and every ocean shall be open to the commerce of civilized races; but more, every island of the sea and every nation shall be open to those who go forth to preach religion. And for that unity I think the English-speaking peoples are ready to stand and to abide.

Let us also to-night, friends, as we realize ourselves, let us also turn our thoughts, our affection and honor to those brave and saintly men and women, our missionaries, who represent us and our churches and the great solemn purpose of the churches. They represent the idea that is to Christianize the world. God bless our missionaries!

When Watt, the inventor of the engine, was asked by the English King what his business was, he said, “I deal in that of which Your Majesty is said to be very fond—power.” We have present with us this evening a gentleman who deals in power. I do not know that we think of him first as one who has sent missionaries abroad, but he has sent that abroad which is in the service of missions. In Palestine, if you go from Jaffa to Jerusalem, the power from the Baldwin Locomotive Works will take you there. It is awful to think that if you had lived a little earlier, how Peter would have fared going down to Joppa on a train. These locomotives are also going to China. They are the avant courier of civilization and of the missionary. And I am very glad this evening to present to you John H. Converse, Esq., of Philadelphia, who in his great interest in the missionary work as well as in his business, deals in power.

Mr. CONVERSE : Mr. Chairman and Gentlemen: When your Committee of Arrangements announced on the card that I was expected to complete the labors of the day by saying something, they had the good sense to say “a short address.” And if it was Dr. Daniels, or whoever it was that put that on, I characterize him as a prophet, or the son of a prophet, for that is my policy. I thank you for the refer-

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ence to the missionary enterprises which, in a business sense perhaps, I have been interested in, and while it is true that Peter might not have enjoyed going from Jerusalem to Joppa by rail, still I think that if the unfortunate victim who went down to Jericho and fell among thieves had been able to ride in a parlor car, he would have fared better. I can hardly surmise why I am here and on my feet, and what it is that I am to say. The idea of a man coming over from Philadelphia to say anything to a gathering of people in New York we admit is absurd. I remember the New Yorker who was asked about his family, and he said, "Yes, I have three children living, and one in Philadelphia." I also remember the New Yorker who came over to Philadelphia in the condition which Dr. Ellinwood described this afternoon, from wide-open New York. He found himself on the street very late at night, and finally found a policeman and told him that he wanted to get home, and wanted to know what car he should take, and the policeman said, "Well, you had better take that car, that is the last night car." The New Yorker said, "That's just like Philadelphia. They run last night's car to-night."

I suppose that you expect from us laymen some reflections on the business side of missions. I was very greatly impressed by reading Dr. Pierson's "Crisis of Missions" some twenty years or more ago, where he made the prediction that if the Christian Church did its duty, the whole world would be Christianized before the end of the century. The end of the century is pretty near at hand, and evidently there is still work for the mission boards, if I may judge by the thirty or more represented here to-night. Your occupation is not yet gone. Another distinguished authority tells us that, assuming there are ten million Christians in the world, that if each one each year would bring a friend, an acquaintance, to Christ, that the whole world would be Christianized in seven years. From a business point of view, then, you might say that the problem of missions is a very simple one. One of these authors says, "The church has been playing at missions." I think we agree that Christians have not yet risen to the height of their privilege and duty. Material civilization is advancing every day. We may soon encircle the earth by rail, except possibly a short journey by ocean, and that will be shortened to a few days. Material civilization is paving the way for Christianity. It is greatly facilitating it. I presume every gentleman here, particularly those who have traveled in other lands, will bear me out in the statement that the difficulties attending foreign missionary work to-day are nothing compared to what they were forty or fifty years ago. The persons of our missionaries are safer, the means of communication are better, and opportunities of usefulness are greatly extended. Respect for our people, for our institutions, for the Bible that we bring to them, has been increased, and our duties and privileges are increased accordingly. Why do we not rise to the duty and the opportunity that we have?

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I think that one reason is that we know so little about the mission fields and the work that is to be done there. I am saying very conservatively "we," and I mean we laymen. I acknowledge and take it for granted that every minister is fully informed on the subject. I take it for granted that he keeps his congregation fully informed on the subject; that he educates them thoroughly up to their duty; that he helps them to realize their privilege and their duty in supporting foreign missions; that he welcomes a secretary of the board or a returned missionary to his pulpit, and gives him an opportunity to familiarize the people with the work. I say I take all this for granted, as it is my duty to do as a layman. But, on the layman's side, we know very little, as a rule, about foreign missionary work. It may be that we are not in our pews on the Sundays when the secretaries of the board or returned missionaries are there to give us the information that we want. There must be some reason of that kind, for we very seldom get the opportunity in our ordinary church meetings to learn of what is going on. Now the magazines that all denominations publish have certainly a very great value, but I venture to say that not one person in ten, perhaps not one in a hundred, reads the missionary literature which is published so assiduously. I believe that more of it is sold for old paper than is ever used for really familiarizing the members of our churches with mission work. What is the remedy? I think that the good old-fashioned missionary monthly concert which we used to have in some of our churches, and which may still be maintained, is one of the remedies. I believe that we could afford once each month to devote an evening to the consideration of missionary work, and in saying missionary work I want purposely to omit foreign missionary work or home missionary work. The time is coming more and more when I believe there should not be a division between those two boards, or between those two departments of our work. Everything is missionary work. Our duty to our brother, everything that we do outside, is, in one sense, missionary work, and the world is getting too small to recognize any longer the distinction of home and foreign missions. If we could wipe out that distinction, we would do away with the objection which was referred to this afternoon, that there are so many people that will not give anything to foreign missions because they think that home missions ought to be sustained first, and then, like Artemus Ward, who was perfectly willing that all his wife's relations should go to the war and do the fighting, they give nothing even to the home missionary work. So I wish that the distinction might be abolished, and that the missionary work of the church might receive attention at least at one of our midweek meetings every month. I believe that that is the great need; that if our people can be instructed in what is going on, that the results can be increased tenfold. We have this afternoon given especial attention to a department of missionary work which has been characterized as

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"Special Objects, or The Forward Movement." That, I think, is one of the most hopeful signs in missionary enterprise. It has been a forward movement. I rejoice to know that the board which is represented by our host this evening is committed to carrying on the work on those lines. I believe and pray that the divine blessing may follow the effort, and I believe it will. I believe that it is a tendency which it is not only useless but wrong to oppose; that the part of wisdom is to utilize it, to manage it, to shape it properly, and to avail of that disposition which seems to be stronger to-day than ever before, to devote support to special objects. But in all cases let them be objects which your boards have endorsed, and let the methods be only such as your boards approve. If this policy is adopted, I believe that one means for a very great increase in missionary interest will result.

Dr. LAMSON: Every city has its individuality as well as every church. We are now to hear from another city. New York is a meeting place of different cities. Was it not in the Yellowstone Park where the question was asked about Boston? It was at Larry's, the Irishman, you know, who keeps the restaurant where the travelers lunch. There it is the custom for the host to ask questions and say funny things as people get out of the stages. Larry met one of us this summer, and asked, "Where are you from, sir?" The answer was, "I am from _____," the city, and he made some pleasant remark, and then turned to another gentleman, "And where are you from, sir?" "I am from Boston." "Boston! Boston! Boston! Is that on the map?" I do not know whether Philadelphia or New York knows anything about Boston, or whether it is on the map, but it is certain, friends, that people from Boston and from every city can meet together and feel the sincerity, the genuineness, the power of the neighbor, because we are very near, and we are one in Christ. I present to you Col. Charles A. Hopkins of Boston.

Col. HOPKINS: Mr. President and Brethren:—I have no apologies to offer for Boston. I was pleased to meet here the representative of the Baldwin Locomotive Works, because, on the ship going over we had one of their traveling salesmen. He did not have a sample of his goods in his gripsack, but he was going to China to sell locomotives for the Baldwin Locomotive Works. I think few of us have any idea of the vast growth and development of the commerce from our Pacific Coast to China. It has been stated that our exports to China in the last ten years have increased five-fold. I cannot vouch for this statement, but I do have it on good authority that out of our exports of manufactured cotton goods, which amount to about \$14,000,000 a year (they should be three or four times that), over half go to China. On the ship that took us over, which was loaded to its utmost capacity, I had the curiosity to see what the freight was, and I found that the cargo consisted very largely of cotton, both in the raw state and manufactured; nails and spikes in great quantities,—spikes, I suppose, for use on the

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railroads that are being built there ; flour in bags—mostly a low grade of flour—and some machinery. I found that all of the vessels plying from our Western ports are loaded to their utmost capacity, and that they could hardly meet the demands for freight. One preceding vessel had been heavily loaded with steel rails, so that you can get a conception here on the Atlantic of the fact that is very well known to our countrymen on the Pacific Coast, that our relationship to China is an increasing and a growing one.

I think none of us can have any conception of what that promises for the future.

I certainly believe that the Pacific is to be the theatre, as Seward predicted years ago, of some of the most important events that the future has in store for us, and our part in those events, by force of circumstances, or destiny, or divine Providence, as you may designate it,—I choose to call it divine Providence,—must be a prominent one. I believe that the nation that controls the commerce of the Pacific is going to have a dominant influence in the world's affairs. I think that some of the nations of Europe realize that, Russia particularly. She has spent millions upon millions in pushing a railroad across the plains of Siberia and through Manchuria. She has seized with a strong hand an outlet at Port Arthur where she can have a port for her navy and for her commerce, and she proposes, if possible, to exercise a strong influence in the Pacific. Now the commercial interests are closely linked with the educational, the moral and the spiritual. We are interested as business men, as a nation, in China and its future on the commercial side. There are great possibilities in China with its enormous population, a people inured to labor, capable of sustaining themselves very economically and cheaply, perhaps more so than any other people on the face of the globe; a people who have great intellectual capacities capable of being trained, they have a future for good or for evil that is going to affect all the rest of the world. With the breaking down of the barriers that have so long kept China excluded or asleep from the rest of the world, there has come an open door for the introduction of Western ideas and Western learning. We have seen and read in the papers of the Emperor's edicts authorizing the establishment of schools and stipulating that in the examinations of the literary class—the class that compose the officials in China—that science, mathematics, engineering, philosophy and other studies are to be introduced and that hereafter they are not to confine their examinations to Chinese classics alone. Probably the Emperor went too fast in his reforms, but reforms do not go backward in China any more than they do in other nations. The seed has been planted and the barriers are thrown down and China is to take her place in the family of nations.

With the breaking down of these barriers and the desire for Western learning, there comes a breaking down, also a loosening, of the old conceits. They were, perhaps, the most conceited people in the world.

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They thought that the rest of the world were barbarians, as we all know. They were satisfied with themselves. Now they see that there is some good in others; that there are lessons to be learned from other nations; that there are things which other nations have which they want,—the railroad, the telegraph, postal facilities and the telephone and a hundred other things. They are going to have them and are going to develop their own resources, which as yet are almost untouched. So there is the promise and the power of a great influence upon the other nations of the earth.

Now, with this weakening of the old barriers, there comes the weakening of the old superstitions, and while China will not be converted in a day, while the Confucian philosophy will retain its hold upon the people for a great many years to come, yet there is a receptive attitude such as has never prevailed before, at least to the extent that it prevails now, and all over China we find that the doors are open to missionaries. In many places there are towns and villages where perhaps no missionary has ever set foot, where they are asking, begging, that a missionary be sent to them to instruct them in the new religion, or "Jesus Doctrine," as they call it. And it is said, on apparently good authority, that up in the Shaw Woo district, back of Foochow, there are probably five thousand inquirers who are almost pastorless, sheep without a shepherd, inquiring the way of life and begging that some one may be sent to them to teach them the Gospel and of the "Jesus Religion."

I do not want to tax your patience with attempting to detail to you any particular part of our missionary work. You, gentlemen, know more about missions than we laymen do. You are experts. You are professionals. But, looking at it from a business man's standpoint, it has seemed to me that one of the great failures which we make, particularly in the American Board—I do not speak of the board as being responsible for this, but the great constituency of the board—is in not grasping our opportunities. We are bound to support our missionaries who have left home and all that home represents, who have left their country, their kindred and everything, and gone into these foreign lands to preach the Gospel. We must support them. After we have supported the missionaries, what we have left goes into the general work, and now the great lack of economy comes right there. We cannot multiply our missionaries beyond a certain point. When we send a missionary to China or to any other land he must spend a certain time in preparing himself, in acquiring the language and fitting himself to proclaim the truth. But we should multiply native teachers and we should multiply or support the educational agencies. We have near Peking, at Tung Chow, a most admirable educational institution, a preparatory school, an academy, a college and a theological seminary. There were seventy students in that school, every one of them, I was told, a Christian young man. There were in the theological

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school that year seven who were to graduate. Six of them had been told that there could be no employment for them because the resources of the board had failed. They had spent from four to twelve years preparing themselves for Christian work, as teachers and preachers, and after devoting their time, and incurring a cost of perhaps \$25 a year for ten or twelve years, some of them were told that there was no employment for them, although \$50 a year each would have kept them at work. Now you can see that one missionary from this country would have cost us as much as ten to twenty native teachers; that where we send one man abroad with his family at perhaps \$1,000 per year, we can keep twenty native preachers at work, men who know the habits of thought, know the mental peculiarities of the people, can go into their homes, accommodate themselves to their conditions of life, who can travel about among these men without any suspicion or without any distrust, and who are always able to reach the ear of their fellow-countrymen; we could multiply these agencies, but our hands are tied; yes, our hands are cut off. It is a dismemberment. It is amputation. It is worse than that. And so, in this same school, for want of funds there has been no entering class in 1897 and it was doubtful if there would be in 1898. Now, this to me seems to be all wrong. If we want to develop our missionary work to its utmost point of fruitfulness, we ought to go a step beyond the present limited resources, and just by the addition of a few more tens of thousands of dollars put this whole broad work on the basis on which it should be, and avail ourselves of the agencies that are ready to our hands, and enter these open doors that are so full of promise. It seems to me that, as has been said by Mr. Converse, if the churches knew these facts, if they knew the conditions of missions, there would be no lack of funds. I think we need to present the facts as they are, and we need to call home to the Christian men in all of our churches—the Christian business men—that they are the executors of the will, the last will and testament, of our Lord and Saviour, Jesus Christ. We know how a business man appreciates a trust that is conveyed to him by a friend in his last will. How sacred he regards it. If his friend has made him his executor or the trustee under his will, how careful he is to carry out every provision of that will. Nothing can turn him aside from it. He has been furnished with the means to carry it out. The money given to him is not his own. He simply holds it in trust and it has seemed to me that our Lord Jesus Christ in His last testament, His last command, the last expression of His will—"Go ye into all the world and preach the Gospel unto every creature," was making us His executors, His trustees; and He has put into our hands the means to carry out His request, has asked us to do nothing that He has not given us the facilities for doing it with, and all that we have and all that we can have comes from Him. We are His trustees. We are the executors of His will, and we should be as careful and as anxious to carry that out as any trustee of any earthly friend.

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Dr. LAMSON : It may be for your pleasure, gentlemen, that I state the speakers who are to follow. Each of these speakers has declined to speak except on one condition, that he shall not be permitted to speak over five minutes. We want them to speak longer, but they have refused. They are Dr. Chester, Dr. Warner, Dr. Mackay and Dr. Baldwin. Colonel Hopkins very modestly said that he could speak on missions, but he could not speak to secretaries. But he can. But then we will give a secretary an opportunity of answering and therefore it gives pleasure to call on the Rev. S. H. Chester, Doctor in Divinity, from Nashville, Tennessee, Secretary of the Foreign Missionary Board of the Southern Presbyterian Church.

S. H. CHESTER : Brethren, I am full, having received of Dr. Lamson and Brother James the things they have so generously provided for us this afternoon. And having been led along by the example of my friend and brother, Dr. Baldwin, who sits on my right, forgetting when I was so recklessly following his example that he was to all intents and purposes a Chinaman, having lived, I suppose, about as much of his life in China as he has in this country, since he came to be a man. I found out one thing about the Chinese while I was there in regard to matters of this kind. I had the privilege of being feasted by a very wealthy gentleman in the City of Chong Chow. The feast was of eighteen courses, and we were required by courtesy to partake of every dish that was offered us except one. So that I, knowing that it would be somewhat protracted and the courses multiplied, touched quite lightly on most of them. My host, however, ate quite heartily as he went along of all the dishes, and I am sure he ate four times as much as I did. I inquired of some of the missionaries how he acquired such wonderful capacity in that respect. They told me that it was the habit of the Chinese mothers when they were raising their little children on rice, and it requiring a great deal of rice to furnish sufficient nutriment for their physical development, to give them all they could take at one time, and then lay them on their laps and rub them down and give them some more. I forgot, as I said, when I was following my Brother Baldwin's example, that he was practically raised in China.

The part of the world where I live is not prolific of banquets, except among the politicians. This is the second banquet I think that I ever had the privilege of attending in this country, and the first one was spoiled for me by my having been notified just as we were going down the steps to the banqueting room that I was expected to make a speech after it was over. I determined that if ever I was in a similar predicament, I would sacrifice the speech instead of the banquet. That is what I have done on this occasion. I have been deprived on this occasion of a consolation and encouragement that I had on that occasion, however. I was about the fifteenth or the twentieth on the list of those who were called on to speak. At the beginning I was in a great state of dejection and desperation, but as the feast of reason proceeded

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my spirits gradually rose, as one after another of the brethren with several initials after their names as well as before them, delivered himself, and I found myself saying to myself as some of them got through, "Well, it doesn't matter much what you do, you cannot very well be any dryer than that brother who has just taken his seat," so that by the time they got to me I was in quite a state of hilarity and I did get along right well. It astonished me. So by calling on the lay brethren first and then asking me to immediately follow them, you have deprived me of that consolation. Now at this point I feel like asking my Brother, Dr. Daniels, whose request to make a speech made it necessary that I should sacrifice either the speech or the banquet on this occasion, what it was that he wanted me to say. I believe he said he wanted me to say something encouraging about the missionary work in China.

The first thing that I saw in China was the reverse of encouraging. The first impression made upon my mind by what I saw—it had been partially made by what I had read and heard, but nothing like to the same extent—was the absolute hopelessness of the problem, from any human standpoint, that confronts us in our efforts to evangelize China. It seems to me that that "gentleman" to whom Dr. Lamson referred, but was afraid to call his name, had been able to tie those people up in so many hard knots that it was indeed a hopeless thing to attempt to deliver them. I could specify a great many things if it were not for that five-minute limit that I helped to impose on myself and the brethren to follow. The next thing that was brought home to me in the way of an impression was this: No matter where I went and no matter what were the conditions of the work that was being carried on, whether it seemed prosperous or unprosperous, hopeful or hopeless, I did not find anywhere a discouraged missionary, not one. Another thing that encouraged me was the general character of the missionary body. We have been talking to-day about how to sift missionary candidates and how to prevent sending those out who are going to be failures in the work. Well, I believe the saying is, "Providence takes care of children and"—some other class of people. In the old days when we had to take such as we could get and were thankful to get almost anybody, I think Providence was taking care of us, and was giving us a body of men who are there now bearing the burden and the heat of the day, and so far as those that represent the church with which I am connected are concerned, there is not one of them that has not justified his going. Some have failed to be useful in certain directions, but they have been useful in other directions, and in one way or another they have all been worth all and many times over the money that we have spent in their support. The younger ones impressed me also by the spirit that animated them. I was at mission meetings where they were discussing their assignments, whether they would go to some old station where there were good houses to live in and where there was a missionary body representing other

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churches, where there would be society and companionship, or whether they should go far into the interior and live in native houses and in mud huts and be alone, and I saw them show that spirit that is ambitious of encountering difficulties and hardships rather than of enjoying the comfortable side of the thing. If we had that spirit in the church at home, there would be no more lack of means to send and support that kind of missionaries in the work. And I saw some of them living in conditions that I think, as we are accustomed to things here, we would consider unendurable. I saw one little three-roomed mud hovel outside of the city, where one of our young doctors lived who could be a professor in the University of Virginia if he were at home, and I saw another place where one of them spent a whole winter and never enjoyed a fire because he had no place to kindle it except under the native oven, while the icicles stood on his whiskers and the canals froze over. One young doctor, who could enjoy and command all the luxuries to be had in this country, I found living in just such conditions as that, because he wanted to consecrate his life, his money and his powers to the cause of Christ over there. And I not only never heard a complaint from one of them, but I saw no sign that they were being rendered unhappy by any of these things. The happiest people I ever came in contact with were those missionaries, and I thought I could see the manifest fulfilment of the words of our Master that they who forsake father and mother and houses and lands for His sake shall receive an hundredfold in this world as well as in the next world. It was an illustration of that great truth that if we empty our hearts of worldly ambitions and the care for this world's comfort, we just make the deeper room in them for the blessings of that Kingdom of which we are told it is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

Dr. LAMSON: One of our number here this evening has been round the world, and has returned with a faith in missions. It gives me pleasure to present to you Dr. Lucien C. Warner of New York City.

Dr. WARNER: I feel an embarrassment in speaking to such an audience as this, and I am at a loss to tell why the presiding officer, or whoever made up the programme, should have called together representatives of all the Christian churches of this country, representatives of all the missionary spirit and missionary money of this country, those who can teach any of us the alphabet of missionary work, and then should ask a few of us laymen to speak to you—I was going to say, to instruct you. I hardly know what line of talk to give. I hardly know what I can say that will be any possible benefit to such an audience as this. It impresses me greatly to see such a representative gathering as this. It would impress us all much more if we could see that larger army of missionaries, thousands of missionaries, that represent these churches in every nation of the world. It would impress us still farther if we could see that still larger army of native workers and native converts that

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represent the Protestant mission work of the world. There was nothing that I saw in the Orient that impressed me so much for missions as meeting a Christian business man in Calcutta, the president of that branch of the Young Men's Christian Association that is working among the students of Calcutta. He told me that his grandfather was a Brahman priest and had sixty wives, and had spent his time going about the country from the residence of one wife to that of another, for it was a great honor to have a Brahman priest as a son-in-law or as a husband, and that his father was greatly reformed, and had only four wives. This Christian man went night after night to the Y. M. C. A., and worked among the student body for their conversion and the cause of Christ. A sister of his was as fine a lady as I ever saw, and was conducting a school for girls. When I saw such results as that as the result of Christian work in the Orient, it gave me confidence in the mission work. It showed that we were getting fruit for our labor.

I was more impressed, perhaps, by the work of our churches in Japan, or, I might rather say, by the situation in Japan, for the situation there has seemed in many respects critical. The Japanese are trying a very interesting experiment, one that has never been tried before in the history of the world. They have adopted Western civilization. The missionaries may have been instrumental to some extent in introducing it, but the Japanese nation as a nation, the rulers of the nation, have adopted Western civilization. Our telegraphs, our railroads, our postal system, our educational system are all there, so that the schools now are conducted on Western models. Even their educated physicians are educated after our model. The whole paraphernalia of Western civilization is being adopted there and grafted upon their heathenism, grafted upon their idolatry. To be sure, there is a Christian body of a hundred thousand people there, counting the Catholics, but what is that among forty millions? So that practically we have a nation introducing Western civilization without Christianity. It is an interesting experiment, and it seemed to me, as I studied that experiment, that it was bound to fail; that there is not in their heathen religion, in their Buddhism, strength nor restraining force to cope with the ordinary vices of civilization. And if the rulers of that nation have their eyes open and use the same sagacity that they have shown thus far in other things in caring for the morals of their people, they will yet cry to the Western nations to come to Japan with their missionaries and will try to secure the adoption of Christianity as the religion of that people. Of course, just now there is a reaction, and it seems as though the missionary work was in abeyance; and yet that reaction has already passed its crisis, and we may look for a more rapid growth of Christianity in that country. I do not believe that a civilized nation can exist as infidels or as heathen; either heathenism must conquer civilization or Christianity must come in to support civilization and personal character.

I want to say just one word in confirmation of the words of Mr.

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Converse, because it seems to me about the only thing which a layman can say here which can have any beneficial result. We are engaged as missionary workers largely in the work of trying to increase the income of these various boards and increase the work of their missions abroad. You know more about the conduct of these missions than I do, but sometimes we in the pews have ideas about what can be done to increase missionary work as well as the pulpit. I want to reinforce what was said with reference to the want of information in regard to such a conduct of our missionary campaigns as shall create interest. We do not want begging sermons. We do not want appeals for a day, because we want money two or three or five years from now as much as we want it this year. The emergency is always on us. We want to increase the interest in missions in this country. We want Christian men to know more about it. They give to missions the first time because a man begs hard, but not the second time. If they give to missions regularly and in large sums, it is because they feel the need of it and have information on the subject. We want to direct our attention more largely to a campaign of education that we may increase permanent interest in missions. A woman came to my office a few days ago. She was a book agent, but the book was concealed, and she began by telling how poor she was and showing a great list of names she had of a hundred or more of the prominent men of this country—and I said, "Madam, I am sorry to criticise you in any way, but you are not selling your book, you are selling your poverty, you are destroying your self-respect. Tell me about the book. If there is something in it of interest, tell me about that, but don't preach your poverty. If you want to sell your book, sell it on its merits." It seems to me there is a lesson in that in the conduct of missions. We do not want to use our poverty as a plea. We do not want to use ourselves as a plea. We want to give information about this great work before us, and it seems to me that if we could use the same grade of literature in our magazines that is used in the ten-cent magazines that come to us, we might succeed in establishing an interest in this country that would tend largely to increase the gifts to our missionary boards.

Dr. LAMSON: While in the parlor a gentleman was introduced to Mr. James and myself, and after he had passed we both had the same feeling—we wished we could hear him speak. I have the privilege of presenting to you Rev. R. R. MacKay of Toronto, Canada.

Dr. MACKAY: I wish very much that Dr. Sutherland, whom I see here, were asked to represent Canada to-night, because I know he could do it with very much more effect. I feel, Mr. Chairman, something like a pauper I heard of, who was supposed to be very poor, and lived on a community. When he came to his death-bed he sent for his lawyer that he might write his will. He said, "Will you please put down \$10,000 for Foreign Missions; \$10,000 for Home Missions; \$10,000 for the Bible Society." And the lawyer said, "Is it possible that you own all this

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money?" "No," he said, "I do not own a cent; I just want to show my good will." Now, I certainly have a very great deal of good will for this meeting. We Canadians have been coming down here year after year, and have been receiving a great deal of enjoyment and a great deal of profit by the privilege of meeting so many distinguished men connected with the boards of this great country. Perhaps it is not news to this audience to tell you that I represent yet a greater country, because you know Canada is a bigger country than the United States. And I am very glad to be able to say that Canada is just now not only a very big country, but it is a booming country; everything seems to be progressing. Of course, you know, we have all the difficulties, and we who are working in the foreign mission enterprise are not the only ones who have difficulties. There are certain men who are trying to build nations, and they have the same kind of difficulties we have to contend with. There is that local selfishness you find everywhere. In some parts of Canada it is true that the farmers feel that they ought not to be represented in the House of Commons by a lawyer or merchant, however capable, because they feel there is a sort of antagonism between agriculture and the professions. The farmers have the feeling that if they give toward public schools they should not go farther than that; that the men who send their children to the high school and university should support them; and then we have province working against province. For instance, we had a little while ago what is called the Manitoba cry; that is, "Manitoba first," and so on. There is that little selfishness that is working, but in spite of it all, I am glad to be able to say that the trade of our country went up last year with one bound to about \$50,000,000 beyond the previous year. But I am sorry, also, to say that our trade with your country, although there are three thousand miles of imaginary border between us, is not nearly so large as it was some years ago. I am sorry for that. I believe that our confederation about thirty years ago sent about sixty per cent. of its exports to this country and thirty per cent. to the old country. This last year about sixty-five per cent. went to the old country and twenty-five to this country. So that we feel, you know, that it would be better for us and better for you if there were a little more of that trade relationship between us that we would like to see cultivated. The reason is that we like you very much. There was a French lady in the Province of Quebec who did not know our English language very well, and did not understand the idioms. She had a servant whom she liked very much, and who had served her very well, but she noticed that his prices were getting a little higher all the time and she wanted to tell him so, and she put it this way: "I find that you are dearer to me than you were when we were engaged." Well, now, there is something of that feeling, you know. Just as we become better acquainted with you, you are dearer to us. I am glad to be able to say that not only is the commerce of our country improving, but our foreign missions are also im-

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proving. Although we began our last year with something like \$10,000 of a deficit, we began this year with a small balance on the right side, and our receipts up to date are very considerably ahead of what they were at this date last year, so that we have the prospect of not only maintaining the work in hand, but of largely increasing it during the coming year. I do not like this five-minute arrangement that you spoke of at the beginning. It is awfully hard to stop when one gets under way. It reminds me of a story I heard about a layman in the Assembly of the Presbyterian Church of the United States. He was not in the habit of engaging in public exercises, and when the moderator called upon him to lead in prayer he did so, but not knowing very well how to stop, he could not land very well, and he tried it once or twice but did not succeed, and at last he said, "Yours truly," and sat down, which I trust I may be permitted to do.

Dr. LAMSON: Well, there is one more gentleman we are to have the pleasure of hearing, and that is one whom you are waiting to hear, I am sure—the Rev. S. L. Baldwin. I do not know whether he is in your firm, Mr. Converse, or not. The name is there.

Dr. BALDWIN: I am very much astonished to-night, Mr. President. This is the greatest celebration of my birthday I ever had. I did not know that the American Board and Mr. James and Dr. Lamson were putting up such a job as this, and that so elegant a banquet, with so large an attendance of distinguished guests, was to greet me on my birthday. I thank you very much for it. How old, do you ask? Forty-five? Why forty-five would be paying disrespect to the sixty-three that I have passed.

Now, I do not suppose that I can occupy the five minutes that I asked to be confined to better than by giving two or three points of great encouragement that it seems to me we have in this work in which we are engaged. Forty years ago to-night I was on my way to China as a missionary. It was the ninety-ninth day of our voyage. We had forty-eight more days to go before we should reach our field. Now you can step on board a steamer at San Francisco, and in nineteen days can be in Shanghai. It took us 147 days to get there then. There has been a very decided improvement in this respect. When I landed at Foochow I found only twelve Chinese Christians. When I went back a year ago last November, and stood on the old familiar ground, I found in our church alone 13,000 communicants. In the churches of the Church of England as many more, and 2,000, about, in the churches of the American Board, making 28,000 communicants in Protestant Christian churches where there were only twelve when I entered the field. I found also great reason for encouragement in the increasing spirituality and comprehension of spiritual things on the part of the native Christians. I remember at one place hearing a minister preach, on seeing the wounded side of Christ, a very deeply spiritual sermon, in which he set forth that it was possible, and ought to be the privilege of Christian people, to come into such intimate communion with Christ,

and be so conscious of His presence with them during the days and the hours of their lives, that they could not be more clearly assured of it if they were permitted to thrust their hands into the open side of the risen Redeemer; and, as I watched the congregation, I saw not only that they understood the teaching of that sermon, but that in their hearts there was that which corresponded to it, and when the brother took his seat one of the native ministers arose and said, with great emotion: "I have seen the wounded side of Christ, and I will tell you when I saw it. It was a few days ago at the Jubilee Services in Foochow, when, in that great congregation, there stood near me, near enough for me to put my hand upon her, Mrs. Saunders, that grey-haired woman from Australia, who, when she heard that her daughters had been cruelly massacred here in our midst, said, 'Well, then, I will go to China and spend the rest of my life in seeking to lead those people to Christ.' And when I saw her there, and realized that she had come to give the rest of her days to saving the people among whom her daughters had been cruelly murdered, I tell you I saw the wounded side of Christ, and I shall never forget the sight."

Now that man comprehended what he was talking about. He knew that in that devotion in the spirit of the Master to the salvation of the people among whom her daughters had thus perished, she had the same spirit in which the Master Himself uttered "Father, forgive them, they know not what they do." That, simply as an instance, among scores of others that I might name, all over the work, shows the comprehension of spiritual things and the intense spiritual life of many of our people.

Then, also, another evidence of great encouragement is found in the fact of the unity of Christians in this foreign mission field. How little is made of denominational lines; how all hearts flow together in the work which has called them to the field. I remember as I was staying a week at the residence of Bishop Burden of the Church of England in Hong Kong, on my way home years ago, that he came in one day wiping the perspiration from his brow, and saying, "What do you suppose I have been doing this hot afternoon? I said, "I don't know." "Well," he replied, "I have been going around among my parishioners getting subscriptions for a Baptist church! Isn't that pretty work for a Bishop of the Church of England?" "Well," I said, "I suppose about as good as you can do, Bishop." He then told me how Mrs. Johnson had come down to Hong Kong, her husband having died at Swatow, and had said to the Chinese converted under her husband's ministry, "If you will stand by me, I will stand by you, and we will see what we can do for God." There was an island in the harbor where she wanted to build a little church, and she had mentioned it incidentally to the Bishop, and he said, "I will see that you get money enough to build that church," so he went among his Episcopalian parishioners to get money to build a Baptist church.

I remember one day going into the residence of Archdeacon Wolfe

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at Foochow, and while waiting for him I saw two bundles of documents on his table. I looked at the upper one on each, and I read "Local Preacher's License" and "Local Exhorter's License." When he came in I said, "Brother Wolfe, do you have local preachers and exhorters in the Church of England?" "Well, no," he said, "we don't at home, but I mean to have everything here that you Methodists have that will in any way help on the cause we have at heart." I almost fear to mention this in Dr. Huntington's presence, for fear he will start a class meeting in his church.

Dr. HUNTINGTON: We have one already!

Dr. BALDWIN: And that the result of that will be that some of our uptown Methodist churches will have to go down to Grace Church and find out what a class meeting is. On the same principle that one of our New York papers said a little while ago that these horse cars remain in the streets of New York for the purpose of allowing parents in New Jersey and other surrounding regions to bring their children and show them what a horse car is. It would be very sad to have to go to Grace Church to find out what a class meeting is.

But these little things show the unity of spirit among all the missionaries on the field. Every one is asking what is the best thing to do to carry on the cause of God in this neighborhood, whether from one denomination or another, and they will get it and use it. I have seen Bishops of the Congregational Church in China,—here is one of them to whom our Methodist Bishops could scarcely hold a candle,—bishops by divine right, and all doing the work of bishops over the immense dioceses they have served. I rejoice in this, not that I long for the destruction of denominationalism, or would advocate that any one shall surrender any principle which he holds vital to fidelity to the Word of God and his view of what the Word of God teaches and requires; but while that is done, and done faithfully, by men upon the mission field, they feel more and more that they can come together in heart and spirit and common labor, and in the use of every method that is open to them for carrying on the work of the Gospel.

Then, also, I find in the present condition of affairs in all those great mission fields reason for the greatest encouragement. It is no uncommon thing to hear of conversions by the hundred. I was a little amused at Nanking when I found Brother Judd had prayed the year before that God would help them to double the number of the last year. They then had 900, and I found that 2,000 were on the rolls as they met the following year. Then they prayed again that God would help them again to go out and during the current year to bring 2,000 more into the church. It was a little too much of a stretch of faith to me at first, but three months after I had left there I received a letter from one of the presiding elders, who said, "At one place in my district we have received since Conference adjourned between 500 and 600 probationers," so that there was no reason to doubt that by the end of the year, in the whole Conference, their prayer would be realized, and Bishop

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Cranston, when he held the Conference last month, found 4,000 where there were 2,000 before. And I found precisely the same state of things in another district, and our brethren saying that as a rule, on the circuits under their care, the membership had been doubled during the year, and some of them said it might just as well have been quadrupled if we had had men to send to the places where they are asking and beseeching us to send men to preach the Gospel to them. Women are doing a good deal of the service, going to places which the men cannot reach, some taking one part of the country and some another, in order to reach more places; and yet with all the workers they have there, foreign and native, they are not yet able to supply the demand, and I found that our Presbyterian brethren were having the same experience, and that Korea is a wide-open field for the Gospel, the millions of her people, many of them eager to listen to the preaching of the truth, and able to welcome it when it comes to them. The Christian Church ought to consider that a field that is to be immediately taken in hand and speedily brought to Christ.

So, Mr. Chairman, I think that we have every reason to thank God and take courage in view of the outlook as we stand now nearer the close of the century, and I hope that even some of the oldest among us may live long enough into the twentieth century to see what I believe will be the case very early in that century—millions of people in these lands coming to Christ where thousands are coming now. I remember that in 1857, when Nanohio put to death the Presbyterian missionaries who listened to him and came down expecting to be sent off to a place of safety, and were put into that horrid well, he said, “The last Christian here is down there, and there never will be another.” He thought he could kill Christianity by killing the last one of its adherents, but in that very field we have to day 72,000 communicants, with our adherents beside, with a whole church membership of more than 100,000 Protestant Christian people, where he thought there was never to be any more. Why, the skies are bright with promise. The morning not only cometh, the morning is already here, and the light of Christianity is pouring in on these great countries of Asia. Let us not despair. Let us not be troubled because financial circumstances have not been as pleasant as they might have been in the United States for a few years back, but with hope and cheer and courage put our hands deeper in our pockets, make more consecration of our means to God than we have been accustomed to do, exercise self-denial if it be necessary, that these wide-open doors may be entered, and that we may do our full duty in helping to bring all the nations of the earth to the knowledge of our Lord.

Dr. LAMSON: We are very glad for the courtesy of your presence here this evening, and we assure you you have put something into our hearts very good to remember. I wish that in our present meeting, before we go out, we might sing together one verse of “Blest be the tie that binds.”

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THURSDAY MORNING.

BISHOP OZI W. WHITAKER, PRESIDING.

REPORT OF COMMITTEE ON COMITY AND UNOCCUPIED FIELDS.

REV. ALEXANDER SUTHERLAND, D.D., ACTING CHAIRMAN.

The resolution under which this committee was appointed was as follows: "That a Committee on Comity and Unoccupied Fields be appointed to correspond with boards and societies relative to the most economic distribution of the missionary force supported by the American and Canadian churches, and for the general purpose of bringing about a great practical advance in co-operation (especially in higher education) as one of the chief results of the Conference of 1900." Dr Duncan was appointed chairman of the committee, and his absence from the country, following his busy preparation for his mission tour; his hasty return and lamented death, prevented his undertaking the correspondence provided for in the resolution. There was not then sufficient time left for proper correspondence, and to that extent the committee has been unable to carry out the purposes of the resolution. Perhaps this need not be greatly regretted, however, as better results may be obtained by the delay, especially if your present committee attempts to present a general report on the principles that seem to be involved. Following discussion and, if possible, agreement upon these, we may be more sanguine in entertaining the hope that practical consequences will flow from such correspondence as was contemplated last year.

We feel, further, that there will be no great loss in omitting from the present discussion the question of unoccupied fields. So far as we know, none of the boards are contemplating the occupation of such fields. If any are contemplating this, the satisfactory course is for the boards concerned to confer together, as was done with gratifying results during the past year in the case of the Philippines and Porto Rico and Cuba, having in view the general principles of missionary comity which command the approval of this Conference. If the financial condition of the missionary work justified general expansion, attention should be given now to the unoccupied fields. This not being the case, we believe that it will be best and will divest the present problem of confusing elements, to fix attention this year solely upon the matter of missionary comity and the principles thereof in the work already in hand.

Is there any problem here? Some think there is none. They are unable to discover any absence of comity among our missions. It was said by one in the Conference last year, "I found this to be true among the missions in Eastern Asia, that there is everywhere the most

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complete unity and harmony and brotherly kindness among the missionaries." And another added, "I entirely agree with our brother . . . Amongst the missionaries there is most entire . . . co-operation." If these views are correct, there is little to discuss at this time. In expressing our grave doubts of their correctness, we would recognize the truthfulness of the declarations of Christian love and brotherly kindness among the missionaries. There can be no overstatement as to this ; but we cannot escape from the plain evidence that there is not as yet "the most entire co-operation," "the most complete unity," among our missions in heathen lands. Laying aside our personal knowledge, it will suffice to call attention to the scores of pages in the reports of the Missionary Conferences at Bombay and Shanghai and London, filled with complaints which in some cases were so earnest as to call for temperate restraint from the chair. "I assure you," said one missionary from China, at London, "that all the troubles I have met with in the course of eleven years' missionary life have not caused me so much pain and discouragement as the trouble arising from rivalry (among missions)." "That unfortunate differences sometimes arise in the mission field will also have to be conceded, and if anything can be done to lessen these differences, and to promote fraternal good feeling, and as far as possible fraternal co-operation, by all means let it be tried," said Bishop Thoburn at Bombay.

It is felt by some that these "unfortunate differences" and this "rivalry" on the mission field are so much less marked than the differences and rivalry among the churches at home that, as one speaker said last year, "we had better begin to settle this question at home before we try to do it abroad, where there is really so little need along this line." That we had better begin to settle the question at home is coming to be more and more strongly believed to be necessary; but there are many reasons for believing that our consideration of comity abroad should not be deferred until all differences at home disappear. The work abroad is just taking shape; new churches are growing up and taking permanent spirit and form. the problem is well within our control; resources are very scanty and insufficient and must not be wastefully expended. Co-operation and unity abroad will react to produce co-operation and unity at home. We in this Conference, moreover, and the missionaries whom we represent, can do little to secure full comity at home; we can do everything to secure it abroad. That we cannot do the one, will not excuse us for failing to do the other, which is within our power.

What has been said suggests, in our judgment, the consideration which should be given chief importance. The pressing question is not the avoidance of quarreling and strife. The foreign missionary work is, on the whole, a work of singular harmony and brotherliness. The question of comity does not arise, in our view, from such difficulty. It is suggested chiefly by the fact that we are striving to do a vast work

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with inadequate facilities, and that our forces and resources must be distributed in the most economical way, avoiding duplication, even the appearance of competition, all occasion of friction and all waste. "It cannot be questioned," said Dr. A. C. Thompson, at the London Conference, "that the history of missions and the present distribution of forces reveal more or less of unauthorized expenditure of means and overlapping of agencies." We should aim to avoid this and all wasteful collision of efforts which might be devoted in distinct spheres to a work double the size of the sphere in which they collide.

It may be well to refer in passing to the opinion entertained by some that it is undesirable for the home boards and societies to interfere in this matter; that it can better be left without pressure to the missionaries upon the field. The missionaries, however, very generally appear to feel that the chief responsibility rests upon us here. The last general Missionary Conference in Mexico and the Council of the Church of Christ in Japan in 1897 addressed requests to this Conference to deal with certain aspects of this question. Significant movements toward comity in several fields have been frustrated in recent years by influences from home, to the great disappointment of missionaries. In both the Shanghai Conferences, of 1877 and 1890, the conviction was expressed that the home organizations are the chief obstacle to complete unity and co-operation. It would seem that it is precisely here that the question should receive consideration, and this the more in view of the spirit of complete brotherly frankness and agreement that has marked our gatherings from the beginning.

At the same time, the feeling is doubtless justifiable that detailed and specific questions involving the local application of principles rather than the principles themselves, should be left to the missions or the boards concerned. Your committee feels, however, that the principles themselves properly and vitally concern us here, and ventures to give expression to some of these as they appear to the mind of the Committee.

1. **Church Union.** *The aim of the mission movement should be, it appears to us, the establishment of a common Christian Church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations significant to us, but of little or no significance to the young mission churches.* We have no sympathy with the cheap denunciation of denominations as confusing the natives of mission lands. The non-Christian religions are seamed with schism. And denominational lines are not constricting in the foreign missions. But we do believe that our Lord's prayer for the unity of His people contemplated a real unity. "We should degrade it," says Dr. Warneck, "to a mere pious expression if we were to consider it as merely something spiritual, and not intended also to be outwardly recognizable in our practical relations with one another." And the results that were to be attained by the realization of the unity

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for which He prayed are so vast and solemn as to enjoin upon us the most careful concern to discover and display the unity He designed. Another grave consideration should be weighed by any indisposed to accept this statement of the mission aim. That is the attitude of the native Christians. "I have no hesitation in saying," says Mr. McGregor of Amoy, "that union among the native Christians in heathen lands is far more practicable than union among the missions and the boards representing them at home. If, in any case, such union does not take place, it is not due to the native Christians." And the veteran, Dr. Williamson of China, wrote not long before his death, "The Chinese say plainly, 'It is you foreigners that keep us apart.' Only lately one of the leading native pastors said to a friend of mine, 'We have thought the matter over. We are prepared for union. It is you foreign missionaries who keep us separate. You are to blame.' . . . Had they (the Chinese Christians) the power, they would unite." If some are not prepared to go so far as to regard such union as desirable, they will doubtless at least agree that different branches of the same Church should unite on the mission field. As Dr. Mateer said at Shanghai in 1877, "That minor differences should be sunk, and cognate branches of the Church as established in China be encouraged and assisted to unite, is no doubt the general sentiment of missionaries."

2. Territorial Division. If all missionaries were working for the establishment of one common Church, the only consideration in behalf of territorial divisions of the field or the suggestion of separate local departments of responsibility would be the consideration of economical distribution of force. As it is, we must add to this consideration the other, namely, the avoidance, by the occupation of separate fields of work, of all occasions of disagreement and rivalry. That the principle involved here is a sound principle of mission comity, that *different missions should work without crossing lines*, has been regarded for a generation or more as axiomatic. "I would as soon," said Alexander Duff, "leap into the Ganges as go near Tinnevelly, except as a brother to see the good work that is going on." At the Conference held in this city in April, 1854, on the occasion of Dr. Duff's visit to America, Dr. Duff presented the following resolution, which was unanimously adopted: "Resolved, that considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of the existing evangelical Churches or societies, it would be very desirable that with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupancy of any particular portion of the heathen field by any evangelical church or society, should be respected by others and left in their undisturbed possession." We know of no valid objection to this principle. None appears even in the great discussion of the subject at the Bombay Conference in 1892-93, where it was most vigorously assailed. Dr. Duff's resolution, however, opens the door to abuses through its refer-

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ence to "efficient pre-occupancy," and its leaving unsettled the question, how "efficient pre-occupancy" is to be determined. Probably neither the mission holding the ground nor the one desiring to enter is competent to be the just judge of the question. It should be referred to a third party or to the home boards concerned. The principle that divisions of territory are practicable and desirable, we believe to be a sound principle, needing more and not less conscientious application. Antagonism to it appears to grow largely out of the desire to maintain separate bodies of Christians in connection with different denominational agencies. We agree with Dr. Griffith John, in his article on "Unity" in the October *Chinese Recorder*, "*Missions would do well to come to a friendly understanding with each other with regard to their respective spheres of influence. It would prevent waste of time and energy, and it would conduce to harmony and good feeling.*"

3. Comity in Discipline and Administration. *Every mission should respect the acts of discipline and the principles of administration of other missions. Converts or native workers leaving one mission or the churches connected with it and seeking admission or employment elsewhere, should not be received without conference between the two parties.* "Men who have committed gross sins," said one missionary at Bombay, "have gone to other missions when they have been subjected to discipline, and have at once been put into positions of responsibility, to the great injury of the work of God." "There is a perennial source of heartburning (among missions)" said another missionary, "in the reception of each other's agents or adherents, and especially of those under discipline."

4. The Spirit of Comity in the Use of Mission Money. *There should be agreement between missions whose work is contiguous as to the scale of wages of native workers.* Dr. Warneck has even contended that, "as there is a danger that native helpers may exchange one community for another purely from selfish motives, they should receive no appointment, or, at any rate, no higher salary than they had in their previous position." The danger to which Dr. Warneck refers is a real danger. Your committee is aware of a few missionaries who take the view that, if they have money with which to offer higher wages for the best men, they are entitled to draw them into their service even though they come from other missions not having the funds or not believing that such use of money is honorable or wise. Bishop Thoburn's words are surely not too strong here: "Every missionary shall be a Christian gentleman. A Christian gentleman will not, . . . however indirectly, entice another's helpers by offering them increased pay. If he does this under the pretence of obeying a religious conviction, especially on some non-essential point of doctrine, he is not quite a gentleman and much less than a Christian."

The necessity of comity in the use of mission funds is especially evident when we consider the question of the self-support of the native

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Church. It is impossible for a mission to make progress in this direction if another mission working in the same field or near by continues the policy of subsidy and support from the mission treasury. The Council of the Church of Christ in Japan in 1897 felt this so strongly that in taking advanced ground on the subject of self-support in the Church of Christ, it addressed a request to this Conference that other missionary bodies at work in Japan would refrain from making the course of the missions represented in the council more difficult by holding to a more generous scale of dealing than these missions were endeavoring to introduce. Co-operation and uniformity among missions in scale of wages, and especially in united movement toward self-support in the native church, will act powerfully also to advance church unity among the native Christians.

5. Education, Publishing and Hospitals. The resolution providing for the appointment of this committee referred to higher education as a department of the mission work in which, especially, greatly increase co-operation is hoped for. We would add to this two other departments in which large co-operation is eminently practicable and desirable—the work of translating, preparing and publishing literature and the medical work. *In our judgment, one hospital (or one for men and one for women) should suffice, as a rule, for one mission station.* It will develop all the evangelistic opportunities which many missions can utilize, and an economical use of mission funds would suggest the wisdom of establishing a second hospital, if one can be established, in some other city, where it would reach a virgin field and meet a more real need. *Through co-operative division of labor the waste of time in duplicative literary work should be avoided; and the work of publication is of such a character that where one mission press exists, and can do the work required by other missions, other presses should not be established.* In the same way, in institutions for higher education, already established by one mission, young men should be placed and trained by other missions without the great expense and absorption of time demanded by the establishment of other institutions of the same grade. *In all these cases, a mission using the educational or publishing agencies of another mission, should meet the proper financial obligation so incurred.*

6. Questions of comity are involved in the intermarriage of missionaries of different societies. There has been no general rule to assist societies having to deal with such cases. Would not some such principle as this be equitable: That a *missionary leaving the society which sent her to the field, within one year of her arrival, shall return or have returned on her account, the amount expended by her society for her outfit and traveling expenses?* That for each year beyond the first year, 25 per cent. shall be deducted from these expenses in fixing an equitable return, and that after four years she shall be regarded as having discharged all such obligations by the service rendered? The

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adoption of some rule on this subject by this Conference would help many societies, and whether lenient or strict, bear equally upon us all.

If the principles herewith submitted by your committee meet with the approval of the Conference, it is our opinion that much would be gained if the Conference would now or at some future meeting give expression to them. If any of them are too advanced to gain as yet general assent, it would be of assistance to have these marked off from those which we are now prepared to approve. Such agreement here will be of great assistance to the missionaries and will show them how far, in their efforts at co-operation, they may expect the sympathy and support of the home agencies.

Any set of rules on this subject of mission comity would doubtless fail to accomplish all the desired results immediately for the want of a body to enforce them and, some contend, of sufficient approving sentiment to render them self-enforcing; but, as Bishop Thoburn has remarked, "Such a code, if agreed upon with practical unanimity by all the societies interested, would no doubt be of value as a guide to young missionaries, and it would also greatly influence public opinion, which, in the long run, will be found the chief factor in settling points in controversy." This is true. Such statements of principle will influence public opinion. But it is true, on the other hand, that the great body of the supporters of the missionary enterprise at home, and perhaps the great body of missionaries abroad, already furnish a public opinion with which these principles are in accord, and which only wonders that their formal and general adoption has been so long delayed.

ALEXANDER SUTHERLAND, ROBERT E. SPEER,
WILLIAM T. SMITH, RIVINGTON D. LORD.
Committee on Comity and Unoccupied Fields.

Discussion.

R. E. Speer: There was placed in my hand yesterday a letter from a missionary attached to another church than that to which I belong that is so pertinent in its application to the report which Dr. Sutherland has read, that I should like to read one or two paragraphs from it, the more so, because they contravene some expressions made in this Conference last year on this subject of comity. It was felt last year by some who spoke on this topic, including one of the most respected missionaries of our church from Japan, that there really was no problem of mission comity; that the missionaries in their religious gatherings meet with brotherly feeling; that they love one another very much, and that brotherly confidence is earnest; that there is "entire unity"—"the most entire co-operation," to quote the words of a representative of one of the Boards. One or two extracts from this letter will indicate how this complacent view appears to missionaries out on the field :

"In the discussion of the question of 'Comity' by the Conference, some amount of divergence was shown as to the apprehension of the real condition. There is a union which includes common religious meetings among the members of different missions, and stated union gatherings among the Christians of the different churches in a common town. In all social and fraternal relations as between man and man there is union, but that same union has a very sharply

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defined limit. It does not seem to extend to the lines of mission work, as to the opening of country work, or the employment of men who for some reason are disgruntled with their present sphere, and know they will be taken on at another place, a fact that only assists them to become dissatisfied in their original work. A given mission will pay a higher salary to its native workers, and this reacts upon all the other missions in another but very real sense from that of the Apostle when he wrote, 'These are contrary the one to the other, so that ye cannot do the things that ye would.'

"It often happens that the line of work and conduct of a given mission must be modified very largely because of these outside influences. The hand is forced, the position stormed, and unless one wishes to see his work wholly stampeded, he must take a step in order to match the one taken by another mission. A well considered plan of co-operation in mission work and its adoption authoritatively would end this kind of thing, to the benefit of all concerned."

I have read this not because it expresses any novel view, nor because it is the view that many in this room would express from their own knowledge; but because it is a voice from the mission field, and answers the position taken last year that this is a matter that ought to be left wholly to the missionaries. As the report states, the missionaries feel quite otherwise. They are close together. They are the people who are directly concerned. The embarrassing questions arise as between them. They feel warmly on the subject. Each party in every case of disagreement acts conscientiously. In order to have the matter settled, it must go to some outside body looking at this matter from a distance, and not entangled in the meshes of its daily development. I think the large body of the missionaries feel that this question is impossible of adjustment except here at home. That is one point of view. I believe that comity among the Missionary Boards, practical, better defined, is required in order to avoid the heart burnings, the possibility of ill feeling, the rivalries which we cannot deny exist among missions and missionary agencies here and there in the world.

There is another point of view, the one on which the Report of the Committee laid chief emphasis. *It is wasteful to carry on missionary work in the duplicative way in which we are carrying it on.* There is a paragraph from the letter of this same missionary bearing on that point that I should like to read. He alludes to the fact that many missionaries for generations have been working in most of the mission fields, and have laid the foundations of the missionary enterprise.

"Now it would be more than a pity if in that future which has been thus so largely provided for (i. e., by the laying of foundations in the past), the provision for 'machinery' should be made again by men who are newly come to the work and suppose they must do as others have done before them. Neither would there appear to be adequate cause for every new mission on entering upon its field to duplicate all the existing machinery for its own use, as in the case of hospitals or schools or mission presses, etc.

"Might not the equipment of one mission be open to the use of other missions in the same locality in so far as they find it necessary to use such? and when open to their use should not the other missions loyally use and appreciate the value of such a provision? To this end should not all superfluous and proprietary names be omitted? For instance, a hospital in a central city, where it can be used and appreciated by members of other missions than the one under whose special care it is. Why call it a 'Baptist' or a 'Presbyterian' hospital? or, in the case of a Mission Press, why add the further name of 'Methodist,' and so make a needless distinction?"

We are striving in all of our own missions, of course, to avoid this repetition of foundation laying, and we are pressing new missionaries to enter into the inheritance of the past; not to do over again the work that has been already done, but, availing themselves of the endless opportunities open, to utilize these opportunities instead of committing themselves to the secondary aspects of the mission work, whose sole end is to open new opportunities. Why not take a further step,

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and have old missions occupying the same fields or new missions going into fields where other men have preceded them, but where there is yet room under the operations of these principles for several missions to work together, to avoid, as between missions, this same duplication? We have erred, I confess, in establishing hospitals where I think it was wrong to establish hospitals. I presume all of us would be willing to make confessions in perfect frankness as to mistakes of this kind. Let us use one another's machinery.

As to territorial division we can spend our money better than by locating ourselves in fields that are already practically covered, not geographically only, but in the way of influence, by some other mission. There is a tremendous unconscious influence running out from every mission station. The fact that a few families come and settle in a village in China is the gossip of firesides for miles and miles around. People talk of what has brought them and of what they teach. Without any effort of the missionaries, that influence goes out. Now, to plant in that same circle of influence another body of people, is simply to duplicate this sort of evangelization and not to reach any larger circle. That little group planted in *another* section of China—in a section of China where they would reach different people—will, apart altogether from the direct and intentional work that they do, reach an altogether new set of people unconsciously. From the point of view of the economical use of mission funds, it seems to me that the Report of this Committee is well within the bounds to which shortly we ought to be able in this Conference to bring ourselves.

R. M. Sommerville: Perhaps I do not know the meaning of the term "comity." As I understand it, comity is Christian unity, but I do not believe that Christian unity, as taught us by Jesus Christ, implies the surrender of any truth that is for His honor, for the sake of outward co-operation in missionary work. If I hold a truth that I believe to be, I will not say essential to the salvation of the soul, for it may not be, but essential to the glory of my Master—and that is the great object that I am always to have in view—I feel that I am bound by the commission of Christ to go or send another to carry it to any part of the world, and especially to take it into places where I believe it does not receive the prominence that it ought to receive, that I may exalt that truth to the glory of God. Now, while I say that, I would like to have you understand the exact position that the denomination that I represent holds in this matter. In the year 1871, as a denomination, we entered into a solemn covenant with God, holding up our hands and swearing to certain things that we would do. Among these we say "**We believe schism and sectarianism to be sinful in itself, and that the existing divisions in the Church are inimical to the progress of the truth and the spread of the Gospel.** We will labor and pray for the visible oneness of His Church on the basis of truth and righteousness, and in order to secure this great object, we will cultivate friendly relations with all Christian brethren of every name, and seek in that way to remove all stumbling blocks, and draw together into one the scattered friends of truth and righteousness." I believe that to-day there is a condition of things in our own city and in our own land that may in some cases be degraded to the lowest animalism, and the reason is that that great prayer of Christ's is not in the hearts of His people, and that there are hundreds of millions in the world living in darkness to-day because that prayer of Christ's is not in the hearts of His people. But that prayer of Christ's does not mean that in order to co-operate with others I shall surrender truth that I believe to be essential to His honor.

Now, while I say this, I say that I believe that I can hold fast to all that I believe, that I can hold fast to my denominational creed, and at the same time enjoy fellowship and co-operation with brethren of Jesus Christ of every name.

W. R. Lambuth: I move that this Committee on Comity be continued, in order that the Ecumenical Council may have the advantage of its report after the experience this Committee has had in this important subject.

R. P. Mackay: Would it be possible, Mr. Chairman, for the Committee to

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report some scheme by which missions could be administered on the foreign field that are under different boards? In the New Hebrides there is an annual conference between the eight boards working there. They work beautifully together. What occurred to me when the paper was being read was that there might be difficulty in securing the co-operation of the missions under different boards. If there was some scheme outlined that would make it practicable to unite these missions in the foreign field, although not united at home, I think a great deal would be accomplished in determining territory, and in getting missionaries acquainted with each other, and eliciting general sympathy and co-operation. I would like very much to see that followed up by some subsequent paper in that direction.

R. J. Willingham: With the spirit of the report I am very much pleased. With the most of the report I am in full fellowship, and work along that line and try to get our missionaries to do the same; but there are some expressions in the report that are such that I could not in honesty vote for. I believe that there are some differences between us that we express in this country. I am glad that between the missionaries, so far as I can hear, there is less of difference than oftentimes exists here in the home land, more of fellowship, consecrated fellowship; and yet, I am not prepared to say as the report says,—I do not know the expression,—that differences existing are of minor matter that ought to be done away with. I think we might as well face the truth that we do differ about some questions, and that while we differ, we are trying to work along the same line of comity and unity for the glory of the Master.

Judson Smith: I feel very sure that the brethren who have just spoken under the pressure of a sense of duty, would have all their difficulties removed if the meaning, the scope, of the comity that is proposed were a little more sharply defined. It does not require the erasure of denominational lines, or the sinking of denominational convictions in the slightest degree. It does not touch these things. It is in the practical working of missions, different missions in contiguous fields, and the prevalence of Christian conduct in the bearing of mission toward mission, and there we are all at one. I rose to suggest that if the Committee is continued, as I hope it will be, we might have in the report of the coming year instances of the violation of comity, concrete instances, suitably mentioned, so that we may know, by having them before us, difficulties that do actually occur, and may see a little more clearly than now perhaps all of us see the need of the declaration of principles, and the conformity by us to those principles. I think it would enrich the value of the report if we could have such instances, a few of them, at least, presented, and the proper remedy suggested. I have not felt called upon to take part in the discussion because I preferred that those who have difficulties should speak. I do want to bear this one testimony, suggested by my recent visit to our missions in China. My apprehensions were a good deal relieved. I found less collision than I had anticipated. I fully believe that there is need of the definitions and declarations proposed in the report. I fully believe there is much that needs to be remedied along this line, but I was happily disappointed at the facts as they came to me in China. Perhaps in that country, because of its vastness and the width of the field, these differences emerge less distinctly than elsewhere.

A. Sutherland: As I understand this report, it is not proposed that any denomination should abandon any usage which it deems important, much less any principle which it holds sacred, but it is believed and it is recommended that the missionaries of all denominations and the boards of all denominations should seek in every possible way to avoid waste of men and money and effort, and so to plan their work that in the quickest, the shortest possible time, the ground may be largely covered and the Gospel preached to every creature. And certainly that is not being accomplished where the agents of two or three, or in some cases almost half a dozen missionary boards are found in the same community, where, perhaps, the agents of a single board could reach the people. As

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It is intimated in the report, exception must be made in the case of more populous centers where there may be room for quite a variety of agencies, more than any one board can supply, and, in the details of our missionary work, so plan it as to avoid overlapping, a tacit arrangement, by which the agents of one society in a field that are able to occupy it in sufficient force may be allowed to do so, without others going in to complicate things, with, perhaps, no increase of efficient work. Now, comity among the denominations, or amongst some of them, at least, up to the point of organic union has been found to be practicable and in the end most beneficial and blessed, and, as emphasized in one part of the report, is the carrying out of that principle more especially among those denominations holding the same faith and almost precisely the same discipline and church order. Now that, in the providence of God, came even in my own country. Mr. Mackay could tell you about the Presbyterian bodies in Canada who were led to negotiate and finally to agree on a basis of union of their churches, and while I have not had a word with him on the subject, I feel quite positive in my own mind that if I were to ask him the question as to the results of it, he would be ready to say the results have been most blessed. Stimulated by their example, some half dozen or more of bodies holding Methodist views of doctrine and discipline and, to a large extent, the Methodist name, formed a union, and although but a comparatively short time has elapsed since that was accomplished, we positively seem to have forgotten that we ever had any divisions. We never refer to them. We are one people, and we have found that by that union of forces we are able to strengthen our missionary work and all our church institutions in a most remarkable way, and although at the time there were some who prophesied all kinds of disaster going to come about, I do not think there is a solitary person, minister or layman, in our church to-day that, if he had the power, would think for a moment of going back to the old divisions. If that could be accomplished here, where the divisions have been established and strengthened through years, can we not at least look forward to bringing about something like that on the foreign field, where there is so much need for economy, both in regard to men and money and effort? It may be, as the report suggested in its concluding paragraph, that some of its propositions or recommendations may perhaps seem to some too advanced at its present stage. Some one has to be a little advanced in every movement, or there is no progress. We have to carry the colors a little beyond where the rank and file has reached as yet; but every one knows that what seemed years ago to be a very advanced position for the colors is a very remote position now. I trust that the general spirit or tendency of this report will commend itself to the Conference as a whole. We certainly do not commit ourselves to a great deal, but we commit ourselves to this, that we will strive so to plan in this work of God, that we may accomplish the most with the forces and with the money that we have in charge.

Dr. Kyle: I was heartily in sympathy with the report which was read. I did not notice at the time of reading a single expression to which I felt disposed to take exception. Perhaps if I had it before me and read it carefully, I would not take any exception to it. I am at any rate most heartily in accord with the spirit of the report, and with every effort along this line, and it is the settled policy of the board which I represent, the United Presbyterian Board in the United States and Canada, to carry out the spirit of those resolutions. But it is perfectly evident that some, at least, will find difficulty in accepting the statements of that report, and it is altogether probable that a number of others here who have not expressed their views, feel the same difficulty. Why should we adopt these resolutions or this report, or any report from those standing committees? It is a part of the constitution of this Conference that no action of the Conference, aside from matters relating to business and place of meeting, and things of that kind, is binding upon any board represented here. In the very nature of things it cannot be binding. If there are two representatives here, they may go home perfectly in accord with the action taken, but the board will not feel under any

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obligation to accede to their opinions if they differ from them. Moreover, every board here represented is subject to a higher authority than this Conference, and no action we may take is binding upon the boards who are represented here. That was perfectly understood in the beginning of our Conferences three or four years ago, but it seems to me we are insensibly drifting into the impression that a thing adopted here is having a kind of binding force on us. Hence I feel it is not necessary that we should adopt these reports. Let us receive them. The moral force is the only force they have. Why not stop with that and not attempt to bind the boards.

It was then agreed that the Committee's report be received and printed and the Committee continued.

Occupation of Cuba, Porto Rico and Philippines.

A. J. Brown: In the consideration of this matter, some record should at least be made of the most notable effort to practically apply the principles of comity which has been made since the last meeting of this body. Early last summer the Presbyterian Board, North, began to give serious consideration to the new responsibilities into which our relations with Cuba and Porto Rico and the Philippine Islands had forced the people of this country. There are in these islands populations variously estimated at from ten to twelve millions of people, and, save in one or two detached places, they are practically unoccupied as mission fields. Assuming, however, that this conviction was not peculiar to the Presbyterian Board, but that it represented the deep and solemn Christian patriotism of the country, I had the privilege, on behalf of the Presbyterian Board, of inviting to a conference the representatives of all the boards, societies and foreign missionaries in the United States and Canada which were disposed to consider the undertaking of missionary work in any of these islands. There was a very hearty and generous response to that invitation, and the conference was held in our Board Room on July 13th. Great interest was developed. The secular press, as well as the religious press, paid considerable attention to the conference. The New York "Independent" characterized it as one of the marked and exceedingly interesting signs of the times. The result was the adoption by a unanimous vote of a resolution setting forth that it would be extremely unfortunate if there were now to be a strife on the part of the various boards in these various lands, thus duplicating expenditure and using men and money most unwisely, and bringing about the rivalries which have so unfortunately characterized the development of missionary work in our own country. It was believed that we have a great deal to say about the principles of comity; that we are trying to bring about the application of those principles in lands already occupied, and that this was a good opportunity not only to begin a new missionary enterprise, but to begin it aright, from the view point of the economical and Christian use of men and money, and the conference committed itself to that position.

Inquiry developed the fact that seven boards were contemplating missionary work in Cuba, four work in Porto Rico and three work in the Philippines. The conference thereupon, requested each board to appoint a committee of two, with the understanding that the group of committees of two representing each board upon a particular field would constitute a joint-committee, the information obtained by one board being shared by the other boards contemplating work in the same field, and that these boards should meet by their representatives and make an amicable and economical distribution of the men and the money. These resolutions were adopted and sent to the various boards. We do not deceive ourselves as to the practical outcome of such a conference in the immediate future. As a matter of fact, our Presbyterian Board is the only board now beginning work in the Philippine Islands, the other two boards having subsequently decided that it will not be possible to undertake it in the immediate future.

I am not advised as to the result of the work of these committees so far as

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Cuba and Porto Rico are concerned, for our board did not evince any intention of entering Porto Rico or Cuba. But if one may judge by the newspaper reports, although they may not be accurate, each board is pitching head first into Cuba and Porto Rico without very much reference to the other boards, or the principles agreed upon in the conference. But whatever may be the immediate outcome, we feel that it is a distinct gain that such a conference has been held, and that such resolutions were adopted. It is a great thing that, for the first time in the history of the world, so far as we know, before occupying a new field, the representatives of the various boards sat down to cordially plan the situation together, to pray over it, and to decide how men and money can be used to the very best advantage, and to the avoidance of many of the evils of denominational lines. We feel that in the mere holding of such a conference, a step has been taken which will probably be permanently taken, and that great gain will come to the cause of Christ from the very fact of such a conference, and, inasmuch as that conference is receding a little into history, and that we are considering this question again to-day, I thought it might be well that mention should be made of it in order that some record of it should be included in the report of this Conference.

Resolutions of Special Conference, July 13, 1898.

It is the judgment of this conference that the political and military relations into which the United States has been so strangely forced with reference to Cuba, Porto Rico and the Philippine and Ladron Islands, involve certain moral and religious responsibilities—responsibilities which are, perhaps, quite independent of the precise character of the political relationship which may hereafter be formed with them—and that the Christian people of America should immediately and prayerfully consider the duty of entering the doors which God in His providence is thus opening. We believe that this feeling represents the deep and solemn Christian patriotism of the country, and that support will be given to the boards for this purpose.

In view of the fact that the American Board of Commissioners for Foreign Missions has for years been conducting work in the Caroline Islands, and that the population of those islands is not sufficient to justify the presence of more than one missionary agency, we recommend that the Caroline Islands be deemed the distinctive field of the American Board.

The Conference notes the fact that seven Boards have either already undertaken work in Cuba or are expecting to undertake it, namely, the Home Mission Board of the Southern Baptist Convention, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church, South, the General Conference of Free Baptists, the Foreign Missionary Society of the United Brethren in Christ, the American Church Missionary Society of the Protestant Episcopal Church, and the New York and Indiana Yearly Meeting of Friends.

That three boards contemplate work in Porto Rico, namely, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church, South, and possibly the Southern Baptist Convention.

And that three boards are disposed to seriously consider the opening of missionary work in the Philippine Islands, namely, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., the Missionary Society of the Methodist Episcopal Church, and the American Baptist Missionary Union.

We feel that it would be quite unfortunate if several boards were to enter any one of these fields at the same time, except of course in large centers of population, thus unnecessarily duplicating expense and perhaps introducing elements of rivalry. We have heard much in recent years of the principle of comity, and we are earnestly striving to promote those principles in lands which are already jointly occupied. We believe that the new situation thus providentially forced upon us affords an excellent opportunity not only for beginning this work but for

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beginning it right from the view point of Christian fellowship and the economical use of men and money.

We therefore recommend—

1. That each of the boards mentioned appoint a committee of two on the field or fields which it thinks of entering, each group of committees to confer with a view to a frank and mutual understanding as to the most effective and equitable distribution of the territory and work under the several Boards.

2. That the Committee take early steps to secure all available information regarding these various islands as missionary fields, and that all information thus obtained be shared with the other committees concerned, with a view to subsequent action.

3. That the Committee on the Philippine Islands be requested to inform the American Board that no board has expressed an intention of undertaking work in the Ladrone Islands, and that the question was raised as to whether the equipment of the American Board in connection with the Caroline group does not better fit it for work in the Ladrone Islands if it should become expedient to undertake it.

W. M. Bell: I should like to know what boards have really undertaken work in Cuba and Porto Rico. Our board has commenced this work, and I should like the latest information and to know whom we ought to confer with, because we are at sea in this matter.

W. H. Grant: A number of the boards have named committees on this subject and, I suppose, after it is practicable to visit the Islands, as it is now beginning to be, that we will have a joint-committee meeting called.

Bishop Whitaker: I can answer the question that was asked regarding the missionary work in Cuba of the Protestant Episcopal Church. That Church has been carrying on missions in Cuba for the last twenty-five years, for several years under the direct supervision of Bishop Young of Florida, but during the last fifteen years, since Bishop Young's death, the missions there have been practically under the care of Rev. P. Pedro Duarte, a Cuban, who was ordained to the priesthood by myself five years ago. Mr. Duarte has for fifteen years been working with Matanzas as his headquarters, and at the breaking out of the last war in Cuba, he had two missions, two congregations in Matanzas, two Sunday-schools, and a flourishing day school. There was also at the time a prospect of successful work in Havana. We had two clergymen in Havana, the Rev. Mr. Mullin and the Rev. Mr. Moreno, one a clergymen from Western New York, and the other a Cuban educated and ordained in this city by Bishop Potter. With them were working four licensed lay readers and helpers, conducting services at different points under the direction of the clergy. I may mention incidentally that a great work has been going on in Havana. All of you are more or less familiar with the pastorate of Rev. Mr. Diaz, who was a lay reader in the Episcopal Church, who was discouraged by the failure of that church to sustain him, and when the Southern Baptists offered to come in and sustain him liberally and enable him to realize the hopes which he had entertained, accepted their proposition and became a Baptist minister, and had a very flourishing work. When I was in Havana in 1888, there had just been concluded the purchase of one of the largest theaters in Havana by Mr. Diaz's congregation. I do not remember precisely the amount paid for it, but in the neighborhood of \$50,000, and common report said that Mr. Diaz had a congregation of a thousand, and that he counted four thousand communicants. We had a smaller number of communicants than that, although we were reaching a great many people in different parts of Havana.

I think it a very interesting fact that when Mr. Duarte was compelled to leave Matanzas, and when all the mission stations were necessarily closed on account of the war, that one of our lay readers, Mr. Jose Pena, continued to hold his regular services and is continuing them to this time, so that throughout the whole period of the war, there has been one place in Cuba where Protestant ser-

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vices were held without molestation. Mr. Pena sent his reports regularly to the American Church Missionary Society, reports drawn with evident care, inasmuch as they always passed the censor. He avoided scrupulously any reference to the social or civil condition, and maintained the respect of those in authority, so that his services were never interfered with. At the present time, the situation is this: Mr. Duarte returned to Matanzas about two weeks ago, and has reported that he found his church in a melancholy condition, as also his residence and the place where the school was held. They had been occupied by reconcentrados and by Spanish troops, and they were in a filthy condition, and all the furniture had been destroyed, but he found a remnant of his people, and he was setting about putting those houses in order and resuming services. There will go to Havana next week, I expect, the Rev. Dr. Nielson, who made a visit of inspection at the request of the American Church Missionary Society about five years ago. He goes to Havana not with the intention of remaining, but to report upon the actual condition of the field, and the prospects for resuming work in Havana. The American Church Missionary Society is an auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Mr. Duarte is a man of rare gifts, one of the most eloquent men to whom I ever listened, and I found that in Matanzas he commanded a remarkable degree of respect. He is not so well known in Havana, although, having been interested in the establishment of missions, he is well known and most highly esteemed. It is the purpose and expectation of the American Church Missionary Society to resume work as soon as practicable at the different points where services were formerly maintained in Havana. Work has been done only in a very simple and extemporeaneous manner in other towns than Matanzas and Havana.

W. R. Lambuth: In pursuance of the remarks already made on the subject of comity I desire both to express my hearty endorsement of the principles enunciated in Dr. Sutherland's paper and to put on record the action of the Board of Missions of the Methodist Episcopal Church, South, relative to the occupation of the new territory opened by the late war.

I quote the following minute from the action taken by our board August 24, 1898:

"The Secretary read a communication from Mr. W. Henry Grant, Secretary of the meeting of Representatives of Missionary Boards, held in New York City, Wednesday, July 13th. This meeting was called with a view to opening work in Cuba, Porto Rico and the Philippine Islands. The resolutions adopted at the meeting request that each board proposing to enter these fields appoint a committee of two to confer with like committees of other boards, with a view to a mutual understanding as to the occupation of the territory. The Board of Missions of the Methodist Episcopal Church, South, expects to enlarge its work in Cuba and to enter Porto Rico. On motion, Walter R. Lambuth and Gross Alexander were appointed a Committee of Conference."

Prior to this action a note had been addressed to Mr. Grant requesting the names of the Committees of Correspondence. Failing to hear from Mr. Grant, on account of his absence from New York City, a communication was addressed the Senior Secretary of the Missionary Society of the Methodist Episcopal Church relative to an understanding in regard to the occupations of these fields, as far as the two Methodisms were concerned.

While the representative of the Methodist Episcopal Church had affirmed, at the informal meeting in July, that his Missionary Society would probably enter the Philippines, Porto Rico and Cuba, the representative of the Board of Missions of the Methodist Episcopal Church, South, thought it probable that his Board would enter only one new field, Porto Rico, and would enlarge its work in Cuba.

I am happy to say, Mr. Chairman, that the discussion which took place in the meeting of our board was free and of the most fraternal character. The resolutions of the New York Conference, held in July, were read and heartily approved, especially that clause which related to the principles and practice of comity. It

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was the consensus of opinion that while we had work in Southern Japan and at Shanghai, on the Central China coast, yet the proximity of their work at Singapore, Canton and on the Loo Choo Islands entitled the Methodist Episcopal Church to the right of way in the Philippines. The situation in regard to Cuba and Porto Rico, on the other hand, make it equally clear to us that the Methodist Episcopal Church, South, has both geographical and providential relations to these islands. Cuba is not over 400 miles from New Orleans and Mobile, and only 90 miles from Key West, Florida. In the State of Florida we have had for twenty-five years an extensive work among the thousands of Cubans in Tampa and Key West, including a large membership, four Cuban preachers, several churches, day schools and one boarding school. In the city of Havana we have a Cuban pastor who has for four years been in charge of an organized church. This work on the island is no new work, but has for years been visited by the presiding elder, Dr. Chas. A. Fulwood, and annually by our Bishops.

It was in the light of these facts that we proposed the division of these groups of islands, as far as the Methodist Episcopal Churches were concerned. The proposition was made in the spirit of Christian fellowship and in the furtherance of the principle and policy of a wise and economical distribution of men and money.

After visiting the Island of Cuba, from which I returned about three or four weeks ago, the conclusion was reached that, geographically, the Island of Porto Rico would be more easily worked from New York by our brethren of the Methodist Episcopal Church, and so we have entered upon negotiations with them in regard to the occupation of that territory as between the two boards. I mention these matters because it seems to me that we should carry out these resolutions which have already been adopted in the spirit of Christian fellowship and of comity, and we are prepared, moreover, to correspond with the committees which have already been appointed in regard to the further occupation of the Island of Cuba itself as between our own board and the boards representing other denominations upon that island. I wish to add my testimony, sir, to the most excellent work which was done in Matanzas by the gentleman whom you mentioned. Visiting that city, the testimony, even upon the part of Roman Catholics, to the devotion of the representative of your church was unquestionable, and he had attained a position there in that community which was making itself felt, and an influence which will help very largely to leaven the community in the future.

We hope that the action of our boards and the results growing out of the same may prove of lasting benefit in the occupation of other fields or in the readjustment of our relations in fields already occupied. Our own action was not precipitate, for we had determined to strengthen our work in Cuba as soon as the war closed. We stand ready to correspond with other boards or committees and shall pray and work for such an understanding as shall enable us to present a solid front to an ecclesiasticism which in Cuba, at least, has for centuries stood for an intolerant and too often unscrupulous propaganda. Cuba needs the gospel. The reaction from Roman Catholicism has driven her into French infidelity. With the entrance of Americans as their deliverers from the Spanish yoke, Protestant Christianity is held in great favor. The hour for Cuba's regeneration has come. We should lose no time in fully occupying this field.

I trust that we may move on not only upon these lines in the Island of Cuba, but in Mexico and elsewhere, and I am very glad to say to this body this morning that in Japan there is the most perfect accord between the missionaries of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and also of the Methodist Episcopal Church in Canada. We jointly appropriate to support the same paper. We were engaged in education in the same institution, and for merely accidental reasons we were obliged to withdraw for a time from that institution. We are in accord as regards the division of the territory. So that in Japan we are giving an illustration of the practicability and of the possibility and blessing as well of carrying out this spirit of comity. I trust it may prevail elsewhere.

RELATION OF MISSIONS AND MISSIONARIES TO THE NATIVE CHURCH.

REV. S. H. CHESTER, D.D.

It hardly needs to be said that in a conference like this, in which all the different forms of church polity are represented, this topic will only admit of discussion in a very broad and general way. The difficulty and delicacy of the questions involved are apparent on the surface. And yet if the combined wisdom of the conference might be found equal to the task of discovering some broad general principle governing the right relation of missions and missionaries to the native church, and applicable to all our work alike, it were a consummation devoutly to be wished: and if not, it will be worth the expenditure of some time and labor to settle the question of our limitations in the matter.

All I have attempted in this paper is to open the question with some tentative suggestions from my own point of view, which I hope that others will feel the fullest liberty to deal with as they feel inclined.

1. The fundamental question, it seems to me, is that which concerns the relation of the missionary to the country and people where he labors. Should he undertake to metamorphose himself into a native, or should he be content to remain a foreigner? The great model missionary declared that his policy was to become all things to all men, if by all means he might save some. But this saying of his, interpreted by his history, must mean something else than that he ever sought to abjure or minimize his own nationality. He also announces the great truth that "God hath made of one blood all nations of men to dwell on all the face of the earth;" but he completes the statement by saying, "and hath determined beforehand the times appointed, and the bounds of their habitation." Since the day of that divine interposition at the Tower of Babel time and environment have been working together, producing in different parts of the world different types of our common humanity; developing the characteristic traits by which God intended that the various races of men should be differentiated each from the other. In the race feeling, sometimes called "race prejudice," that grows out of these racial divisions, no doubt more or less of sin usually gets itself mixed, as is the case with all human things. Nevertheless the divisions themselves are a fact and a factor in the problem of human relationships which men have never found it wise or practicable to ignore in their dealings with one another, in matters either secular or religious.

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For one having such a vigorous development of American manhood as should be required of those who are sent as foreign missionaries really to transform himself into an Asiatic or an African is a feat that lies beyond the scope of human achievement, and for that reason if for no other it should not be attempted. But even though it were possible I still think it would not be the proper thing to do. When I went to China and saw old friends of mine wearing *queues* and invested with all the absurd and antiquated flummery of Chinese clothes, I was shocked and grieved. I was comforted in a measure, and silenced altogether as to the protest I had intended to make, when I learned that they were not trying to change themselves into Chinese, but only to relieve the Chinese children of fright at *their* outlandish dress, and themselves of annoyance from native curiosity and the barking of dogs.

I believe our missionaries in foreign lands can best accomplish their mission by being content to remain what God has made them by nature,—men with fixed national and race characteristics,—and superadding to that what He is able and willing to give them by grace,—the power to be men who can love with Christ's great all-embracing love the people of a different race.

2. As the missionary should not merge himself with the native people, so the mission, it seems to me, should not merge itself with the native church. If what we call "The Mission" has any reason of existence it is that it has certain specific functions to discharge. These functions are defined in our various manuals, and with the great majority of the missions, are substantially the same. For the proper discharge of them the mission is responsible to the home church through its board,—a responsibility which the native church cannot share. A departure from sound principles at this point has been, it is believed, the beginning of much unhappy history in the relations of the missions with the native churches. They have invoked the aid of the native church in managing business which belonged properly and specifically to themselves; which is as though a man, becoming dissatisfied because he had no trouble, should deliberately start out on a hunt for it. This is usually done in the well-sounding name of "Co-operation." But the testimony I heard from some who had had much experience in these matters was that where the native church has had clearly explained to it what the specific functions and responsibilities of the mission are, and has been given clearly to understand that it would not be asked under any circumstances to help the mission in the discharge of those functions, all sorts of confusion and misunderstanding have been thereby saved, and the right sort of co-operation has been made vastly less difficult of attainment.

The idea of training the native church in the art of management, which is sometimes given as a reason for giving it a part of the

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mission's business to manage, is one with which, it would seem, all our missions would by this time be sufficiently amused. The native church will learn more of the art of management in six months in managing its own things—which itself pays for—than it will learn in six years in managing the mission's things—which the mission pays for. When the time comes that the native church is able to pay for all, or any large part, of the work that needs to be done within its bounds, then the time has also come for the mission, as such, to move on, leaving only some individuals to tarry with the church for specific purposes, or keeping up its relations with the church by occasional visits for friendly counsel or the rendering of friendly help.

3. My third suggestion is that the exercise of external ecclesiastical authority by the foreign missionary over native Christians and churches should be reduced to a *minimum*. The exercise of such authority is necessary, and therefore right, up to the point where the church comes into being in an organized form. Beyond that, for such nurture and guidance as the infant church requires, I believe it is best to rely chiefly on other things. It behooves us to give as little occasion as possible for prejudice against missions from the outside, springing from the native fear of foreign rule, and also for the natural resentment against foreign authority that always springs up in the native church itself, so soon as it has grown large enough to have acquired self-consciousness, and provided it has been educated into a proper spirit of independence.

But the chief consideration is that the exercise of too much external authority, human nature being as it is, will prevent the maximum development of the missionary's personal and spiritual authority, which is of more importance than all other things combined for the accomplishment of his true mission to the native church.

4. My fourth suggestion is that the mission should not be so related to the native church as to bring it into organic connection with, and thereby under the jurisdiction of the home church. In so far as what has been previously said is true, this suggestion follows from it logically and *a fortiori*. The decision by an American General Conference, or General Assembly, or Council, or what not, of a case appealed from any inferior judicatory in the foreign field is an example of foreign rule in its most aggravated form; and the facts that so tremendously illustrate the unwisdom of and the danger to missions from such a policy are the commonplaces of missionary history. I suppose that in the cases where native churches are organically connected with the home churches it is generally intended that the relation shall be temporary. If so, it is still the sacrifice of a right principle to a supposed temporary expediency. If not, then it means the perpetuation on all foreign fields not only

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of the great denominational divisions of Protestantism, which is perhaps inevitable, but also of all the petty sectarian sub-divisions springing from local causes in the home land, which is to foist on the native churches in their infantile weakness a burden that is almost too great for the home churches to bear in their maturity and strength.

Moreover, is it not true that every native church, when it comes into being, is free born, having the same inherent right of private judgment and self-government that every Protestant church in Christendom claims for itself? It is under bonds to Christ to ascertain and conform itself to His will as to how it shall be organized, how it shall associate itself with other churches, and what helps, governments or forms of administrative machinery shall be set up in it, to conserve its purity and further its development. As for the missionary's relation to it, he is not in any true sense its creator, but only God's humble instrument in its creation. It does not therefore belong to him, nor to the church he represents, any more than they belong to it.

The missionary's true mission is to be only the humble servant of the native church, in the sense of to help along the development that must come to it, not from without, but from within and from above.

5. My fifth and last suggestion is that when the native church has reached a stage requiring organization the missionaries should not become a constituent part of it, but should keep their ecclesiastical connection at home. The argument for the opposite view, concerning brotherly relations, effective guidance, etc., is so well known that I need only refer to it in this casual way. Nor do I undervalue the force of it. But in my humble judgment there is not a single advantage connected with the plan of having the missionaries ecclesiastically connected with the native church that may not be had in a better way without such connection. So far as guidance is concerned, there are two things that will be found under proper conditions to be all sufficient for that purpose. One is the wisdom from above, concerning which I think some of us need to have a strengthening of our faith in God's willingness to give it to the young churches in mission lands, when they ask for it, as liberally as to us.

Another is the missionary's personal and spiritual influence, springing out of his character and life and the Christ love in his heart for his native Christian brethren; which, if he has it in the degree he should have, will be sufficient without a vote;—which in any event will be greater without a vote than with it, and for which, if he has it not, there is no substitute, and least of all a vote.

Finally, I raise the question whether this has not had something

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to do with the adoption of the plan, where it has been adopted, of having the missionaries connected with the native churches, namely,—our loss of patience with the slowness of their natural development. By lumping missionaries and natives together we can have a Presbytery, or a Conference, or Consistory, or a Council, or something with a large name, much earlier, and we can have something more spectacular and encouraging for the home church to look at as a “result,” than it is possible to have by using for the purpose of organization only native material. But the real result is apt to be a premature organization, and the results of that in the long run are apt to be the reverse of encouraging to those who have to deal with the “problems” that come out of it.

For instance, I know where two branches of the Presbyterian Church, working in co-operation, have erected out of their native and foreign material combined, all the ecclesiastical machinery of a great Synod; and that Synod has from the beginning been agitated by “great questions,” and regularly gives forth at its meetings all the familiar and venerable accents of old-time ecclesiastical discussion, when it is a fact that for a long time after it was organized not enough native ministers and elders in that field could possibly have been gotten together at any one place and time to make a quorum of the Synod without having their traveling expenses paid from the two foreign mission treasuries. I do not know, but I have a strong suspicion that by the vigorous use of a search warrant a parallel to this state of affairs might be found among some of the native churches organized in other fields by our brethren of other denominations. My humble opinion is that wherever found it is one of the things which our “Science of Missions,” when it is formulated, will set down in its list of “things not good” in mission policy. Would it not be better just to let our native churches *grow*, and organize themselves as they grow, just to the extent and in such forms as are needed to be an expression of their own true and real life at any given stage of its developments? Is it philosophical, or Scriptural, or in accordance with the teaching of history as to what is wise, for us to build for them in advance of their own growth a great framework of ecclesiastical machinery for them to grow into? Is it not at least a matter worth investigating whether this same anticipatory ecclesiastical framework, costly, cumbersome, unnecessary, and, in the case supposed constructed of wholly incompatible materials, may not be found to be among the greatest of hindrances to the free and natural and most healthful development of the native church’s life?

Discussion.

F. F. Ellinwood: I want to express my hearty approval of this admirable paper that has just been presented, and I may say perhaps without impropriety that I have been from an opposite position converted to the doctrine of this paper.

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Five or six, yes, ten years ago, the different branches of the Presbyterian Church in this country and in Canada and in Europe were enthusiastic for a scheme of co-operation in which the missionaries should be united organically and fully with the native churches in the carrying on of their ecclesiastical affairs. I was enthusiastically in favor of that policy. I have changed my opinion decidedly and am now ready to stand with my Brother Chester on the essential principles of his paper. I apprehend that in the different denominations, with different policies, there would be some variation, so that we cannot reason for all from our own experience as Presbyterians; but there are some principles involved in the matter which perhaps would apply to all. In the first place, the mission is and must be independent of the native church in the disbursement of funds and in practical matters in which the principal element and factor is the funds. And there is this which I think will be found in almost all mission fields, namely, that the native church will aspire to a degree of power in ecclesiastical decisions and deliberations far in advance of its financial power, and there will be a break inevitably between the money power, which must be in the hands of the missionary, and the ecclesiastical power, which, according to the rules of all denominations, is wholly without regard to the money power of those who deliberate and who vote.

There is another difficulty, this difference between the mission and the native church, existing as it does, and perhaps sometimes in their votes and decisions involving more or less of narrow or race prejudice,—there is a possibility that the mission itself may be divided, and some of the missionaries side with the native church while others, possibly a majority, are on the side of the mission and the interests of the board or church at home by which this work is sustained. There is then an element of discord brought into the mission. I thoroughly believe in all that has been said in this paper of the necessity of cultivating a manly and firm and aggressive independence of spirit. It may be said that, as for instance, in Japan, there is danger that a native church will run away with everything, doctrines and all. Well, in answer to that I can only say the future of these churches that we plant in foreign lands must in any case be under the direction of Almighty God and the guidance of His Spirit. We cannot mortgage the future of a church in Japan or anywhere else. In a half century, or a century, or even in a decade, it may pass from our leading strings and become strongly differentiated from our view and our belief, but we must simply trust that God's Spirit, who is over the church, will not fail of resource in the time of need, and that God will care for His own. Not taking any more time, I want to say that I am heartily in accord with this paper.

A. B. Leonard: There are evidently two extremes to be avoided. The first is in according the native church too much liberty at the start, and the other is in attempting to too fully control the native church by the missionaries. I suppose that the question of ecclesiastical organization has something to do with this whole question of the control of native churches, and that there will be differences growing out of different systems—ecclesiastical systems. Dr. Ellinwood has intimated that there is danger of a native church running away with everything. I think that is true, and it is pre-eminently true in certain directions in Japan. But we have found in the organization of our work that in India, for instance, as an illustration, our missionaries become members of the Annual Conferences. A letter from Bishop Thoburn very recently stated that there had never been an instance in which in their conferences in India the native brethren had taken advantage of the missionaries by reason of their larger numbers. In the North India Conference there are perhaps ten native preachers to one missionary, and yet the native preachers have full membership in the conference, and are on an absolute equality with the missionaries, and so far as I know we have had no difficulty in that country in the relation of the missionaries and native preachers. I do not know that we have had any difficulty anywhere, even in Japan, where, in one instance, the native churches dumped a creed and made one of their own, and in the other instance ruled the missionaries out and would not allow

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them more than a seat in the corner when deliberations were going on, having no voice unless by special permission and no vote at all! In our own work there we have not had that kind of trouble; and yet, in the Japan Conference, the native preacher is exactly on the same footing, so far as membership in the conference is concerned, with the missionary. I say there are two extremes to be avoided,—the extreme of looseness and the extreme of ruling too much. I do not believe it is possible for us to have missionaries on a foreign field separate and apart from the ecclesiastical organization without creating prejudice in some manner or form. If the missionaries stand out and are not members of the organization, there arises the suspicion, the feeling that they have a superior rank, a feeling that they do not come down to the same level with the native preachers, and as they are one in Christ Jesus, it seems to me that it is perfectly reasonable that they should be one in ecclesiastical organization. We look forward to that. We hope it will come. We expect it to come when all the strings of ecclesiasticism that hold those churches to the United States will be clipped, and the church will become indigenous to the country in every sense, taking care of itself, legislating for itself. In India that is already entered upon practically by having a Central Conference that meets once in three years for the purpose of supervising certain interests that are peculiar to that country—which will very easily develop into a General Conference when the final separation comes.

F. F. Ellinwood: May I ask Dr. Leonard whether, in the appropriation of moneys, the native preachers have an equal vote?

A. B. Leonard: In Japan we set aside a lump sum that is administered by the Japan Conference, with the approval of the presiding Bishop, and the money is divided up according to their wisdom to aid in the support of native preachers; but the money that goes to the support of the missionaries and all appropriations of every kind and character is absolutely under the control of the missionary society at this end of the line, and the same rule obtains substantially in all our mission fields. The missionary society's authority is not interfered with by reason of the fact that a mission is organized into an Annual Conference. Its administration must be recognized in all that relates to financial affairs.

Dr. Ellinwood: Who would decide as to the cost involved in building a chapel or any particular work at the station?

Dr. Leonard: The Finance Committee of the Conference decides that question and reports to us for approval.

Question. Is that committee composed of missionaries alone or of natives also?

Answer. In many instances of both.

A. Sutherland: The experience of our board in Japan has led us to conclusions very similar to those which Dr. Leonard has just enunciated, and we have found in individual instances where a foreign missionary, for various reasons that seemed good to him, preferred to hold his connections with his home Conference that it did not tend to give him a cordial place in the confidence and esteem of the native pastors and Christians. That is, they seemed to think that he was holding himself aloof; that he was not identifying himself thoroughly with the very work which he came to do, and that it did not conduce to the missionary's influence with the people to hold this somewhat anomalous position. Then we found, on the other hand, it was not wise to give the missionary too great control, or too absolute a control in matters pertaining to the native church, and we have had to try to find our way to a somewhat middle position. Now, touching matters of finance, for example, the estimates for strictly native work are prepared by a mixed committee of native pastors and foreign missionaries. The estimates for the support of our own missionaries and of the educational work largely are prepared by the missionary council, which consists exclusively of the foreign missionaries. Then it is not supposed that any authority in Japan will change any of the appropriations as finally made by the General Board on the basis of these estimates unless it is made necessary by some unforeseen change of circum-

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stances in the course of the year. As far as we know up to the present stage, this arrangement is quite satisfactory to the native church, and they seem decidedly to prefer to have the presence and co-operation of the missionaries in their Annual Conference, having the same rights of speaking and voting as the native pastors, and we have not had so far any friction of any account at all, or any trouble arising in our native church from this arrangement, and I think it is likely that substantially the same arrangement will be continued. Recently, however, we have found that a little difficulty is apt to arise from vague notions of the relation of the individual foreign missionary to the native pastors in his immediate vicinity. It will sometimes happen that a foreign missionary is elected chairman of a district, and sometimes that a foreign missionary, one or more, will be found within a district in which a native pastor is the chairman, and there questions of mutual authority have sometimes arisen. This we have endeavored to solve by providing a strong superintendency right on the ground, one that is concurred in alike by the foreign missionary and the native pastors, and it is agreed to refer to the final decision of this superintendent on the ground all matters of local administration where there seems to be conflict of authority in the administration of discipline, or the organization of the work, or the taking up of new stations, or any such arrangement of the work as would overlap by the foreign missionary the ground occupied by the native pastor. Thus far, although this is comparatively new, we have reason to believe this arrangement will work satisfactorily. Both parties are heartily in accord with it, and I think it meets the necessities of the case in Japan. The general opinion in our own board is this, that it is not wise to give the native church absolute control of matters too soon. They can well afford to wait a little, and even our native pastors in Japan express themselves on the same line. Sometimes it is said that the need for a foreign missionary has passed away in Japan. The more thoughtful and experienced of our native pastors say unanimously, No! The time has not come when this can be done; it may come, probably will come, ultimately, but in the meantime they say to us, "Send us thoroughly trained and experienced men for our college work, to train our coming ministry," "and then," they say, "give us a few, you need not be under the burden of a large number, but give us a few of thoroughly experienced and able men to serve as leaders, to show us how to organize the work, how to develop it, how to get it in good working shape, and let us work together rather than work separately."

S. L. Baldwin: I was very much interested in Dr. Chester's paper. I was about to say that while I enjoyed exceedingly the reading of that paper and sympathize with nearly all of its statements, I especially agree with what it said in regard to the dress of foreign missionaries. I believe that every man everywhere does the best by appearing to be just what he is, and that it is one of the saddest attempts in the world for an American to try to make himself appear like a Chinaman. I have seen men with red hair have a black queue attached to it—which is not only a demonstration that terrifies Chinamen, but is enough to make the angels weep. Let every man dress as he is accustomed to dress, and let people understand that he is an American and is not trying to be a Chinaman, but that he has an important message to bring to them and that he brings it to them as one of their brethren, and they will respect him all the more for it.

I think that Dr. Chester's paper was probably logical when it went on to reason that we ought not to have a connection between the organized church in Japan and that in America which would give any control on this side, and I saw Dr. Creegan appreciating the logic of it when a Congregational position was assumed, that a church ought to grow and be ready to take care of itself; but experience is better than logic, and we often find that that which seems to be very logical does not always prove to be as good in experience as something else. I do not think we have ever asked in our organization whether a thing was logical or not. We are very happy to ask, "Does it work?" "Will it work well?" And if it does for the promotion of the great object we have in view,

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then we are quite satisfied with it. In China we had some of our best native preachers, after they had duly proved their ministry, elected to orders by having their names brought over here to Conferences in the United States. I remember spending a good deal of time in drilling one of them to pronounce the word "Vermont," so that he might name the Conference of which he was a member, and by having a large membership in the home Conferences, when the time came for organizing a Conference in Foochow the Bishop was able to ordain men who had been elected and recommended by Conferences in the United States.

I was asked whether I did not think it might be unsafe for me to be a member of that Conference, with a majority of natives passing on my character every year and possibly arraigning it and trying and expelling me, and I said, no, I felt no trouble at all on that score; I had confidence in the native preachers as ministers of the Church of Christ, and was glad to have my place with them, and when, on one occasion, my presiding elder was called upon to represent me to the Conference, he burst into tears, broke down, and when he could recover himself he said that to be called upon to represent the missionary who had so long trained him in the ways of the Church of Christ seemed to him like when the Saviour got down at the disciples' feet and washed them. The idea that my character should be spoken of by him! But those brethren have measured up grandly to all the responsibilities that have been imposed upon them, and there is no harm at all that we can discover in the fact they are in connection with this home church of ours. We felt that when one of the native preachers appeared here as a delegate in our General Conference in New York that he was an integral part of our church, the same in America, China and all over the world. We must adjust these things to our different denominationalisms as best we can. When the Dutch Reformed Church thought it was well to organize an American Protestant Reformed Dutch Church in China, the missionaries there said, "No; we have been in connection with the English Presbyterians from the beginning, and we want that to continue. We cannot in conscience organize a separate church and try to draw off our members from there." They know no difference, and Dr. John B. N. Tallmadge came on to argue that matter in the General Synod, and I remember that Dr. Ferris, the missionary secretary at that time, having heard him on a very high key on Saturday, being compelled to go to New York, when he returned to Albany, where the Synod was in session, asked his brother, "Did John get on any higher horse?" "Yes," said he, "he got on an elephant after that"; and either as a consequence of his getting on an elephant, or something else, the Synod reversed its former action and resolved that the mission in Amoy might do as it pleased, and ever since then those brethren have continued in the most delightful relations. They call the Classis or Presbytery the Dihoy, and our brethren translate it Classis, and the Presbyterians translate it Presbytery, and it goes quite well in either case. Now I think wherever they can unite in that way and carry on the work to the glory of God by such joint action it is well, and if we Methodists can ever find out any better way than that we have, we will be glad to adopt it, I am sure. When the time comes for separation and we can have a national church in China, then we will be affiliated bodies, as we are with our Wesleyan brethren in England. Until that time comes they enjoy the common relation and so do we, and there is no harm and no alarm, and generally I think this principle is perfectly sound: As long as the churches in mission fields are dependent on the churches in the United States for money to carry on the work, that money ought to be administered by the men sent out from this country. When they raise their own money they should administer it, and we should teach them to do that as rapidly as possible; when they come to a position of full self-support then they will come also to a position of full self-government. Our brethren seem to be entirely satisfied with that and are working toward it as rapidly as they can. In the end, allowing things to take their natural course and all of us being governed by Christian sympathy and fellowship, we will find that the whole matter will settle itself.

Self-Support.

THURSDAY AFTERNOON.

BISHOP E. G. ANDREWS, PRESIDING.

REPORT OF THE COMMITTEE ON SELF-SUPPORT.

REV. WALTER R. LAMBUTH, D.D., CHAIRMAN.

Owing to the absence of the chairman from the United States for several months, and the multitudinous duties which have occupied the secretary, the committee is unable to report much advance work during the year. The resolutions adopted at the last conference authorized correspondence with missionaries in the various fields looking to the formation of Interdenominational Committees on Self-Support. None of the committees have yet been formed, but your committee still expects to secure them in Japan, Korea, North, Central and South China, India and Mexico, together with various local committees in other countries.

Your committee is assured that a large amount of money has been saved by the application of the principle of self-support during the past three years, accompanied, we believe, by a toning up in the character and a marked increase in the efficiency of the native church. Without more exact data it would almost be impossible to make an estimate, but it is possible that the sum contributed for self-support amounts to several hundreds of thousands of dollars. It is our conviction that another letter should be sent to the mission churches informing them of the growth both in sentiment and contributions, commanding them for the same and asking their further co-operation. Let these mission churches once realize that through their liberality the American churches can extend more widely the work of evangelization into regions beyond, and we inspire them to self-denial and enthusiastic effort far ahead of anything yet accomplished.

One of the most important objects of the Ecumenical Conference should undoubtedly be the ascertainment of a common basis upon which aid should be given or withdrawn from mission churches, and in addition to this a united effort should be put forth to secure the assumption of greater responsibility for self-support upon the part of native converts. There are only two solutions consistent with a continued expansion of the area now covered. The one is an absolute system of "no aid," and the other a wisely graduated method of *granting aid*. This matter of self-support is one of the greatest questions to come before the Ecumenical Conference, and it is well that it is receiving so much attention from the Annual Con-

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ference of Foreign Missions Boards. There are many aspects of the question to be considered, and it is eminently desirable that the church, both at home and abroad, should make a careful and continued study of the principles of self-support and their method of application.

In discussing the principles which lie at the basis of this question we need to consider not only the principle of consecration in all giving and its necessity to the spiritual life of the church, but the principle of natural growth and exercise and the adaptation of means to an end in the training of the native church so as to produce a self-supporting and self-propagating body. The evils wrought by the too free use of foreign money and the relation of financial aid to control by the mission and board, cannot be too clearly set forth. A basis upon which aid may be safely given must be determined and the assumption of responsibility for expenses and salary by the native church insisted upon; the expenses, the meanwhile, being brought within the reach of the people. Your committee is convinced that the boards should constantly keep the importance of this matter before their missions and the native church, gradually withdrawing aid at a definite rate, fixing the proportion between the aid granted and the native contributions, and requiring annual reports from each congregation or circuit aided.

We again recommend the uniform statistical blanks approved by this conference in gathering statistics, both for use at home and for the information of the missionaries who are asking grants for the work on the field.

We would also recommend the holding of sectional meetings at the Ecumenical Conference on the application of self-support to the various departments of missionary work.

1st. Applied to church work for direct evangelistic effort; embracing the support of pastors, evangelists, Bible women and the use of voluntary workers.

2d. Applied to education. This includes the practical question relating to the support of day-schools, boarding-schools, higher education and industrial education in mission schools.

3d. Applied to medical work. Including the charges for examination and prescription, medicine and board of patients.

A large amount of correspondence comes to the secretaries which is not available for the committee, correspondence which, when least intended, often shows most directly the importance and good results of increased pressure upon the native church. It would seem appropriate therefore, at the present time, to call for testimony from the representatives of the various boards present at the conference as to the results of the agitation upon the subject of self-support in the fields which they occupy.

REPORT OF COMMITTEE ON RELATION TO GOVERNMENTS.

REV. A. B. LEONARD, D.D., CHAIRMAN.

At your conference in January, 1898, you appointed a committee on "Relation to Governments" with the object of securing information concerning the attitude of civil governments toward the cause of Christian missions and missionaries. Early in the year your committee sent out to a large number of missionaries in all parts of the world a circular letter containing nine questions, as follows:

1. The attitude of the government toward Christian missions.
2. The personal relation of missionaries to the government.
3. The extent to which the government now protects missionaries.
4. The attitude of the government toward native Christians.
5. Do you see indications of the idea on the part of individuals or the government, that by Christianity the natives are denationalized?
6. Does your work make the people less loyal to their own government?
7. Can a foreign missionary society hold property by deed, lease, or otherwise? How is mission property held?
8. Should governments be held responsible for injuries sustained by missionaries or for damage done to mission property at the hands of natives?
9. What is the attitude of official representatives of the United States Government toward Christian missions and missionaries?

To these letters we received in all a large number of answers and now submit a condensed report of the facts gathered:

Japan.—1. The attitude of the Japanese Government towards Christian missions is that of friendly non-recognition. It is the theory of the government to stand aloof from all religions, to be absolutely impartial in its treatment of each. There is as yet no legal acknowledgment of Christianity, as there is of Shintoism and Buddhism.

2. There are no relations between the government and missionaries that can properly be described as personal. Their position is the same as that of all other foreigners; they have no special privileges as missionaries. Outside the foreign concessions all foreigners are treated as guests of the nation and are given passports for travel. The government is kindly.

3. The government extends to missionaries precisely the same protection as to other foreigners. Missionaries may travel without fear anywhere in the empire. There is practically no need for protection as the missionaries have the fullest confidence and respect of the people.

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4. There is in the constitution a clear statement regarding religious liberty, and the attitude of the government towards Japanese Christians will be in accordance with the constitution. The profession of Christianity is no bar to the highest position in the gift of the people. Individual Christians are often persecuted by their bigoted Buddhist relatives and neighbors, but the government gives such persecution no sanction.

5. The idea that the tendency of Christianity is denationalization is more or less widespread. There is a political party which holds that the spirit of Christianity and the spirit of Japan are radically opposed to each other. There is good reason for believing that the Japanese Government does not regard Christianity in this light, but some of those in authority who are personally kindly in their feelings toward Christianity have expressed the opinion that foreigners, in propagating Christianity, would do well to exercise care to prevent misapprehension on this point. The idea of denationalization frequently obtains in a marked degree on the part of individual Japanese. The fear that Christianity will denationalize is a bugbear to the conservative citizen and a great hindrance to missionary work.

6. Japanese Christians are not less loyal to the State than other Japanese. This is the opinion recently expressed by Japanese statesmen of wide knowledge and influence. Blind following of leaders, class prejudice, is changed to intelligent, loyal patriotism. Again and again our Christians have shown themselves to be Japan's best citizens. They are increasingly trusted by those in authority. When an honest man is needed for some position of trust, prominent men look for a Christian. This is one of the most encouraging features of our missionary work.

Korea.—1. The attitude of the government toward Christian missions is decidedly friendly, as evidenced by the confidence reposed in missionaries, the audience granted by the Emperor to visiting bishops or others, traveling primarily in the interest of Christian work, the request of the Emperor that more teachers be sent, the establishment of the Royal Hospital under mission control, the subscription by the government for copies of "The Christian News" to be sent to each magistrate in the empire and the interchange of friendly visits between missionaries and officials.

2. In the main, missionaries do not interfere at all in government affairs, although during recent troubles in Korea they have been called upon to hold quite a direct relation to the government as publishers of periodicals. They have materially assisted the government by plainly discussing the situation at critical times.

4. The conservatives in the government are not friendly to Christianity, and where opportunity offers they frequently persecute native Christians in petty ways. At the same time most magistrates fear the Christian church and its influence or its exposure of their misdeeds, and

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they have refused to punish a man, often guilty, if he claims to be a Christian.

5. There is no tendency to denationalize.

6. Loyalty was practically unknown before the advent of Christianity. Patriotism has been developed and fostered by the introduction of Christianity.

China.—1. The attitude of the government toward Christian missions.

The attitude of the government at Peking has been outwardly friendly to Christian missions, but we believe in many cases the government would be less friendly or openly unfriendly were it not for the pressure of the Western powers. In the main, Christian missions in Central China have been ignored by the government. Many high officials do not attempt to hide their hatred to Christian missions, but this is in reality more anti-foreign than anti-Christian. The Chinese Government regards Confucianism as its immovable foundation. So far as it conceives of Christianity as a harmless religion, like Buddhism, in no way endangering the supremacy of Confucianism, it is indifferent to its spread. So far as it has become acquainted with the nature and extent of the claims of Christianity and regards it as injuring the supremacy of Confucianism, its attitude is that of uncompromising hostility, though covertly so from fear of complications with other nations. Its relation to Christian nations and its treaties with those nations constrain the Chinese Government to outward toleration of Christianity, to protection of missionaries, and, to a degree, of Chinese Christians.

2. The personal relation of missionaries to the government.

Missionaries in Central and Southern China have little direct contact with officials, but when occasion arises the relation is usually quite friendly. The missionaries may be said to have no personal relation to the government. They prosecute their own work and do not interfere with the affairs of the government.

3. The extent to which the government now protects missionaries.

In Southern China petty officials are sometimes rude to the missionaries, but almost all officials protect them upon demand. In Central China strict orders have been given to local officials to protect all missionaries and other foreigners since the Germans seized Kiaochow. The government affords a good degree of protection to foreign missionaries generally. This is owing probably to the pressure brought to bear upon it by the governments of Christian nations. Without such pressure, it is to be feared that things would revert to the condition in which they were before the war of 1841, or at least that missionary work in China would be attended with great insecurity, if not rendered quite impossible.

4. The attitude of the government toward native Christians.

In Southern China native Christians receive protection from the officials from persecution and from compulsion to any idolatrous wor-

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ship. In Central China they are, as a rule, practically ignored. There are some persecutions from local causes. In general, the attitude is one of toleration and of protection in their rights. It is quite impossible to prevent all family and social wrongs. The government in its proclamations to Christians assures paternal care over them as over its other subjects, and it asserts an equal claim to obedience and good citizenship from them. At the same time it often in published documents styles its non-Christian subjects "Min" (the people) while it calls the Christians "Chiao" (the taught), including in this word both Roman Catholics and Protestants. By designating Christians in this way the government is liable to be misunderstood, as though it regarded the Christians as not really "Min" (its people). These designations are convenient, but are liable to misapprehension, even though the government should deny such intention in their use.

Naturally the government must regard Christians as an uncertain element in its populations until time and the experience of affairs have fully proved their loyalty.

5. Do you see indications of the idea on the part of individuals or the government that by Christianity the natives are denationalized?

Since the Christian religion and its teachers come to the Chinese from other nations, it is almost of necessity that among the uninformed such an opinion should be formed, since it is often flung out against Christians that they have changed their nationality or that they have become followers of foreigners. This, however, is done more to excite enmity than from any real belief that such is the case, but it always provokes assertions of loyalty to China on the part of Chinese Christians.

The expression "Min"—the people and "the church" (Min Chiao), by which in public documents non-Christians and Christians are frequently designated, may be said to be employed for the sake of brevity and convenience, yet this expression can hardly be used by officials without the implication that Christians are not altogether good citizens.

A great aversion to Chinese Christians, in some cases rank hatred on the part of officials, is supposed to exist. This is as natural in China as it was in the Roman Empire for the officials to hate the Christians. Nor is it to be regarded as a strange thing when Christian nations of the West are crowding upon China that the rulers of China should be suspicious as to the loyalty of their Christian subjects, however causeless such suspicions may be.

6. Does your work make the people less loyal to their own government?

Of course it does not. It only renders them more enlightened in their patriotism and in every way better subjects. They grieve over the faults in their government and hail with joy every sign of reform. They pray constantly for their rulers and desire their conversion to the

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Christian faith. They obey the laws and are ready to serve their country as may be required. There is not the slightest reason to think that converts to Christianity are less loyal to their government than others. It makes them more alive to official corruption, while at the same time they are made better citizens.

Siam.—1. The attitude of the Siamese Government toward Christian missions is one of absolute toleration, with occasional donations toward educational and medical work from the King and other officials.

2. So far as the missionaries come into contact with the officials their relations are friendly and cordial.

3. The government protects missionaries often more scrupulously than its own subjects.

4. The government makes no discrimination whatever against native Christians.

5. There is not the slightest complaint of the Siamese having been denationalized by Christianity.

6. On the contrary, the missionaries strive to inculcate obedience to law and the spirit of patriotism, which is rather lacking in Siam.

India.—1. The attitude of the government toward Christian missions.

The government on the whole has been not only fair and just, but friendly. The Punjab especially has been favored in having a succession of Christian rulers. In Western India individual officials favor or remain indifferent to missions, according to their own religious position. In general, the attitude of the government is favorable. Some government officials are less so than others. The official attitude is neutral, but every man has his own interpretation of this term. Native Christians suffer no inconvenience, except in certain States ruled by native Mohammedan officials, where they are in some cases discriminated against very seriously in the courts.

2. The personal relation of missionaries to the government.

The relations of the missionaries to the government are of a most friendly character. The government sets a high value upon mission work and upon the men who do that work.

Much depends, of course, upon the government representatives and also the missionaries themselves.

3. The extent to which the government now protects missionaries.

Protection is perfect. Missionaries go freely everywhere and remain for weeks quite away from all Europeans and always unarmed, and never feel any fear whatever.

4. The attitude of the government toward native Christians.

On the whole the attitude of the government is very favorable. It protects native Christians when attacked or persecuted by non-Christians. The government officials are frequently anxious to advance Christians to positions when they are found worthy, in order to main-

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tain a good balance of communities and caste in public service. They are not, however, favored above others, nor are they placed under disadvantage. Of course native Hindu or Mohammedan magistrates cannot be quite impartial, but Europeans intend to be fair to all.

5. Do you see indications of the idea on the part of individuals or the government that by Christianity the natives are denationalized?

No; natives who come to England and America for education are denationalized, but I have never heard that they are so regarded from becoming Christians. There are individual cases where native Christians have been denationalized, but it was not the fault of Christianity. Though individuals may occasionally think that such is the fact, with some small ground, yet certainly that opinion is not strong or general. A few persons at times claim that natives are denationalized by becoming Christians, but generally it is believed that the Christians will love their country more than others will.

6. Does your work make the people less loyal to their own government?

The very opposite of this is the case and the government well knows it. It makes them conspicuously more loyal. The work of Christian missionaries makes the people more loyal always. In general, our entire relations with the government are pleasant, and our native Christians are sure to rise to positions of usefulness in India.

Persia.—1. The Persian government can be said to hold a friendly attitude towards missions just so far as our work is confined to non-Moslem sects. 3. Missionaries enjoy as much protection or more than is given to Persian subjects. 4. Nominally the Christians hold the same privileges as the Moslems. Practically, they do not. 5. This question does not affect our people because they have always been Christians (nominally). 6. As they become more enlightened they realize more fully the injustice and corruption of the government.

Syria.—1. The attitude of the Ottoman Government toward Christian missions is simply that of toleration. 2. Ordinarily they have very little to do with the government. When they have dealings they are generally treated with courtesy and have little to complain of. 3. It protects them as foreigners in accordance with fixed and established treaties, but it will hardly assume that it protects them as missionaries. 4. According to the imperial decrees Protestant Christians have now equal rights with the Christians of Oriental churches, but the peculiar relations of these ancient sects to the Turkish Government make the position of Protestants extremely difficult and embarrassing. 5. Does not denationalize. 6. The mission work does not make people less loyal to their own government. If a Moslem is converted, he would like to remain and live a loyal life, but he is generally obliged to flee to Egypt or some other country for his life.

AFRICA.—British, Portuguese and Liberia.—Governments are all entirely friendly to missions and missionaries. Governments make

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no distinction between native Christians and others; give full protection. Liberia and British Africa make grants of land for schools.

AMERICA.—Argentina.—1. Entirely friendly. 2. Missionaries hold the same relation as other citizens. The government recognizes those who desire it in a more formal manner by granting an exequatur. 3. Ample protection. 4. Native Christian workers are exempt from military service. 5. Does not denationalize.

Brazil.—1. Most friendly. 2. Prominent members of State and Federal governments patronize mission schools. 3. Full protection. 4. The same as toward any of its subjects, friendly. Native Protestants hold positions of trust in Federal and State governments. 5. The prevailing idea is that Christianity develops a strong patriotism. This has been generally recognized and has been proved in all the recent disturbances.

Colombia.—1. The constitution allows the exercise of all forms of worship that are not contrary to Christian morals and the laws of the land. 2. The personal relation of missionaries to the government is that of any other foreigner residing in the country. 3. It protects them in their lives and property. 4. The government has shown no particular like or dislike toward native Christians. Two members of the Protestant church, at least, hold positions of trust under the government, but they would not be admitted to any position of public instruction, as that is organized and protected in accordance with the Catholic faith. Native Christians are no less loyal to their country than other people, although they would like to see some changes in some of the laws, which seem unjust to them as dissenters from the Roman Catholic Church.

Central America.—1. The present government is liberal or anti-Romish and morally supports Protestant missions, though constitutionally allowed to show no special favors. 2. Missionaries have found it both possible and advantageous to be personally acquainted with each succeeding President. 3. And from each have received assurance of all protection guaranteed by the constitution. 4. The attitude of the government toward native Protestants is in the line with their policy toward the missionaries. 5. No indications whatever that by Christianity the natives are denationalized. Just the contrary. 6. They are not less loyal. Loyalty is urged as a virtue.

Chili.—1. The government usually takes no notice of missions any more than of any other business in which foreigners may be engaged. The Liberals, who have seen in Protestantism a valuable ally, have given a hearty welcome to the founding of schools and to evangelical work. The constitution and laws were framed before the Liberals came into power and were not intended to favor Protestantism, but the Liberals have given the laws a free interpretation. Recently, the Clericals have come to have much more influence in government affairs than heretofore, and as a result, in some places the government

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officials are interpreting the laws less favorably than formerly. 2. There are no special personal relations of missionaries to the government, unless they have some request to make, which is respectfully heard and granted if in harmony with the laws. 3. Full protection is given. 4. If there is any discrimination between native Christians and others, it is purely personal on the part of officials. 5. So far as individuals of the government have heard what the missionaries teach, they admit it is good for the people, but the government, as such, does not honor it with a thought. 6. The people are more moral and more patriotic by being Christians.

Mexico.—2. The Federal Government is friendly to missionaries and affords protection to them and to their work. 4. The rights of Protestants are guaranteed as to other citizens and in some instances the government has shown special favor. 5. The government has never taken the position that Protestant mission work denationalizes the people or makes them any less patriotic. There is, however, an unfounded impression in some places that those who accept Protestantism are not good Mexicans or citizens. 6. Our instruction and the respect with which we observe national holidays fosters the patriotism of converts.

Uruguay.—1. The relation of missionaries to the government is altogether pleasant and agreeable. 2. Full protection is afforded. 3. Native Christians are not denationalized. 4. They remain loyal to their country.

7. Can a foreign missionary society hold property by deed, lease or otherwise? How is mission property held?

Japan.—Under the new code foreign missionary societies will have precisely the same rights as foreigners generally. Foreigners will be allowed to own buildings, but they will not be allowed to own land. They will have to obtain leases which will be practically perpetual.

Korea.—In all treaty ports deeds for property are held by a foreigner and recorded at the Legation in the name of the society or of individuals. In the interior property is purchased by a native, the deed held by a foreigner, and then a statement obtained from the native that the money for purchase of property was furnished by the foreigner.

China.—Property for mission purposes can be purchased and held in the open ports or in the interior of any province of China.

The terms and manner of such purchase and tenure of property have been arranged between the Foreign Office of China and the Legations of the Christian nations. They can be ascertained on application at these Legations. In past years there has been indefiniteness in these business transactions. Sometimes property has been acquired by purchase, at other times by perpetual lease and sometimes the purchase or lease has been made in the name of the buyer or lessee, at others in the name of the missionary society or the Chinese church; in the last case,

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the money has been furnished by the church or by private gifts, not by funds of the society. Perpetual lease is the form by which property is most generally acquired. The form of perpetual lease is that now agreed upon, and the tenure of property, whether in the open ports or in the interior, may be made sure to missionary societies.

Siam.—Missionary societies hold property subject to the same treaty conditions as individual foreigners.

India.—A foreign missionary society should be registered under some form, and so hold property in its own name. Property is usually deeded in this form:

“To the Rev..... minister in trust for.....
.....and to their successors in office forever,” and for the sole use of the missionary society, designating the country in which the said society is chartered. Lawyers advise that the society be registered in India, though the above form has not been known to give trouble.

Persia.—Treaty rights have been secured to foreigners of the most favored nations, granting the privilege of holding by deed or lease a house, shop or other edifice.

Syria.—Foreigners as individuals can hold property in fee simple. Foreign societies hold property through their agents.

AFRICA.—British.—Yes, by deed or otherwise.

Portuguese.—Yes, so far as the society has a living representative on the ground.

Liberia.—Yes, by deed or otherwise. May be held in the name of board. A record is kept by the government of all property owned by foreigners and the sale and transfer of the same.

AMERICA.—Argentina.—Missionary societies duly incorporated in foreign lands can hold property by having their constitutions and by-laws accepted and registered.

Brazil.—By deed to the missionary society or in the name of an individual.

Central America.—Mission property may be held by the board as a foreign corporation and about on the same footing as any foreign mining or agricultural syndicate.

Colombia.—A foreign missionary society can hold property by deed, lease or otherwise if it will comply with the law and secure the needed permission from the authorities.

Chili.—Foreign missionary societies, the incorporation of which is in a foreign land, have not as yet succeeded in getting permission to hold property in Chili, but missionaries form societies in Chili which can get incorporation, and as such can hold property.

Mexico.—The question of property is a disputed one. While a missionary society cannot hold property as a church, yet as a foreign chartered corporation it can hold a legal title, always having some missionary appointed as its resident representative.

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8. Should governments be held responsible for injuries sustained by missionaries or for damage done to mission property at the hands of natives?

Japan.—An American missionary is an American citizen. Whatever redress may rightly be claimed by another citizen may rightly be claimed by a missionary, no more, no less.

Korea.—Circumstances must determine the action to be taken in any given case. The missionary is entitled to all his treaty rights and to the full protection of his government. The Christian or the Christian church, as such, does not ask for redress, though the citizen or the local society, as such, may do so.

China.—Had there been in the city of Rome in the time of the ten persecutions representatives of five Christian nations, each more powerful than the Roman Empire, what would have been the duty of these representatives? what, in reference to missionaries of their own nationality, to the mission property? what in reference to converts to Christianity from the Roman Empire? Should they have folded their arms and looked on in silence during those persecutions, in the opinion that this matter concerns not the civil government, that Christianity must stand or fall by its own power of endurance of persecution? Or, should they have said to the Emperor of Rome, "Christianity is a good religion. It teaches the practice of virtue. Not only will it do no harm to your empire, it will convey the greatest blessings. Those who teach and those who receive it should be unharmed. For our own people laboring as missionaries we must insist that they and their property be protected, and we urge you to the same course in regard to those who embrace this religion. They are not bad men. They will prove loyal and good citizens. Let every man be free to accept or reject this religion as he shall judge best. This will be for the good of your empire."

There were no such ambassadors in Rome and Christianity had to wade through a sea of blood and the Cæsars persecuted alike both good men and bad. There are such ambassadors now in Peking: and the powers that be would do injustice to China, as well as injustice to their own peoples and to the Christian religion, were they to refrain from acting. They have a duty to perform. "They bear not the sword in vain." That sword represses wrongdoing and cruelty and upholds the right among the nations. They require no man to become a Christian. This must ever be a matter of free choice. What they should do is to restrain the hand of violence.

Such a course on the part of Christian nations is a benefit to the Government of China, for the principles of Christian toleration must enter into her laws, as well as the life of Christianity into the hearts of her people. And who is to teach her these principles and persuade her to adopt them, if not the representatives of Christian governments? Christian governments protect all other classes of citizens, as seamen,

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merchants, mechanics, clerks, travelers. Shall missionaries and their property alone be without protection? Is there any law by which civil governments can regard missionaries as men of another world, taken out alike from the sphere of their control and protection? It is not essential that the missionary should always be running to his consul or minister with causes of complaint. He may choose to suffer all things, loss of property, loss of life, rather than to do this; yet he suffers these not because he disclaims any rights as a citizen, but because he believes that in so doing he shall best subserve the interests of Christ's cause

Though the missionary or his society should enter no complaint, the representative of his country may think it best to take up his case and seek redress. Conciliatory methods, suffering of wrong, avoidance of litigation, are to be preferred. Cases which require action of the government should, as a rule, be presented only after consultation with the proper authorities in each mission and with their approval, not by the individual missionary on his own impulse. The consul or minister will form his own judgment of what is advisable in each case and act accordingly.

Siam.—Whenever missionaries suffer injury through the fault of the local authorities in not affording proper protection, the government should be held responsible. Happily, however, no such difficulty for indemnity has ever arisen or is likely to arise in Siam.

India.—The Government of India would not pay for any damage to property caused by a mob. The government is so well and carefully organized that no injuries can be sustained, except by a mob, which would be suppressed at once. Were government officials careless or engaged in the mob, then the government would no doubt pay damages. Damages should not be demanded unless the government is directly or indirectly responsible for the injuries sustained.

Persia.—There would seem to be no reason why the Persian Government should not be held responsible for injuries sustained by missionaries or damages done to their property, since residence and traveling are allowed and property can be held by them. Moreover, precedent has established this right, at least among citizens of Great Britain, Russia, France and the United States.

Syria.—Missionaries are American citizens. Our consuls are watchful to see that our citizens are as well protected as those of European powers.

AFRICA.—Liberia.—Yes, when the loss sustained is within civilized limits.

Portuguese Africa.—Yes, so long as Christian missionaries pay taxes to the government.

AMERICA.—Argentina.—The government should not be held responsible, *but the culprits*.

Brazil.—The missionaries having done nothing contrary to the laws

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of the country, the government should be held responsible for injuries to missionaries or for damages done to mission property at the hands of natives. No special privileges; *all protection should be asked*, for the laws are ample.

Central America.—Full justice can be obtained by applying to the general government against any local opposition so long as the Liberal party remains in power. In the main, however, it would be better not to insist too rigorously on justice.

Colombia.—Should be held responsible to the same extent that it is responsible in the case of any other foreigners or foreign property.

Chili.—Property destroyed by mobs or revolutions should be paid for by the government, but it is difficult to collect. Property destroyed in the revolution of 1891 was not paid for, with some limited exceptions. Foreign missionaries and their properties are under the protection of Chilian laws, the same as the person and property of any citizen or subject of any foreign country.

Mexico.—Missionaries and their property should be protected in the same way as in the case of other foreign residents.

Uruguay.—The government eludes its responsibility to prosecute and punish by process of law all such criminal action.

9. What is the attitude of official representatives of the United States Government toward Christian Missions and Missionaries?

Japan.—The attitude of official representatives of the United States Government towards Christian missions and missionaries is, as a rule, kindly and considerate, in some cases remarkably so.

Korea.—Cordial sympathy and co-operation in the maintenance of our treaty rights.

China.—In China their attitude has in general been very favorable. Nothing more could have been desired during the last twelve years from the American minister in Peking than the defense of Christian missions and decided action in their favor of Col. Charles Denby, the United States Minister in Peking. Some consuls also have shown much zeal in their defense and protection of American missionaries.

Siam.—The attitude of official representatives of the United States has been decidedly respectful and cordial and increasingly so.

India.—This all depends on what kind of men are sent out by the United States Government. Generally, such persons have been favorable. Missionary societies should watch such appointments.

Persia.—United States Ministers for the past seventeen years have been friendly to the missionaries and have, so far as they were able, served their interests.

Syria.—Uniformly favorable and helpful.

Liberia.—Friendly and helpful.

Portuguese Africa.—Friendly, where there are any.

AMERICA.—Argentina.—The present United States Minister is in hearty sympathy with our missionary work.

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Brazil.—Depends upon the individual. As a rule, our ministers have been friendly, some of them even helpful; while consuls have been indifferent and far from helpful. There have been notable exceptions to the above rules.

Central America.—Our present United States Minister, Dr. Hunter, is decidedly favorable. Also as much could be said of our former ministers, most of whose families have attended our services.

Colombia.—The majority of official representatives of the United States have been interested in the work of missions and have been very friendly personally.

Chili.—The usual representatives of the United States do not have any very deep sympathy with missions.

Mexico.—United States representatives in Mexico, ministerial and consular, while not always believers in missions as missions, have, with very rare exceptions, treated the missionaries with courtesy and all due consideration.

Uruguay.—Always exemplary in kindness, sometimes fervidly sympathetic.

It will be noticed that we make no report upon missions in Protestant countries, for the reason that there seems to be no occasion for so doing.

By the Committee,

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Higher Education for Girls.

PAPERS READ AT
THIRD CONFERENCE OF WOMEN'S BOARDS,
JANUARY 11-12, 1899.

HIGHER EDUCATION FOR GIRLS IN MISSION FIELDS.

MRS. JOHN R. MOTT.

Within the past fifty years a movement for the higher education of women has arisen in every civilized land. In 1840 but one college in this or any land was open to women—that of Oberlin, Ohio. In the early days of this movement its motive power was the spirit of helpfulness, the missionary spirit awakened long ago in the days of Mary Lyon, when the Mount Holyoke girls were among the first to go out to help the world. We shall never know what America owes to the fact that higher education in this land was begun and fostered by most earnest Christian men and women for the highest purposes. The aim of Mary Lyon, Mr. Durant, and others was spiritual no less than intellectual. To-day sees the fruit of their toil and of others like-minded in the fact that America has a larger proportion of women students than any other land—35,000 in her universities and colleges—and that 10,000 in 300 institutions are enrolled as active members of Christian Associations.

Thirty years ago saw the establishment of the first woman's college at a British university; to-day 3,000 women are in universities studying for degrees. About fifteen years ago the Scandinavian universities opened their doors to women on the same terms as to men, but the course is so severe and the prejudice still so great that probably not more than six or seven hundred are now to be found in all the universities of Norway, Sweden, Denmark and Finland. The women of France, Germany, Holland and Russia are importuning for student privileges, and, as opportunity is afforded, are showing themselves capable and worthy of them. Switzerland, South Africa, Australia and New Zealand open their universities freely to women. In all these lands the movement for higher education has been purely intellectual, and it is not strange, therefore, that instead of giving a forward spiritual impulse it was marked by a reaction against Christianity, as it was a reaction against all other established things. But the tide in some of these lands has begun to turn and in some has set in so strongly, notably in

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Britain, that already the women students can be counted among the forces that make for righteousness. They never would have been anything else if education had been granted, and given them from the Christian motive and with the Christ spirit.

We are not yet far enough away from the beginnings of this movement in our own land to write its history or to see clearly all its results, but between the then and the now there have been changes in the condition of woman and the position accorded to her which have amounted to a social revolution. One indication of this is seen in the fact that whereas, in 1840, when the first college opened its doors, but seven occupations were considered proper for them, the census of forty years later indicates 287 such occupations. Social customs first changed and then one by one the laws had to change to embody public sentiment. For the first time the women of this land have had a fair field in which to work out their aims and aspirations. But it is in our higher schools that they have had developed in them freedom of thought, symmetry of character, energy of purpose, and the moral courage which is strong enough to overcome foolish barriers and baneful customs. None but educated women are fit to lead. The path of the pioneer is seldom indeed strewn with roses, and it is because heroic souls in the past fifty years have been willing to suffer what leadership along any new line costs that to-day the women of America are a mighty power in the social, intellectual and spiritual life of our country.

Is it strange that, corresponding almost exactly in time to the beginning of the remarkable movement for higher education in our own land, there should also have come to us the knowledge of the condition of hundreds of millions of women of non-Christian lands, and open doors into India, China, Japan, Africa, South America and Mexico? Could, indeed, such infinite opportunities for service, and such a cry of need, and such God-given facilities for preparation have no relation to each other? In considering higher education for girls on mission fields, let us not be so ungrateful as to forget what it has done for the women of our land, that we have been "*saved to serve*," and that one of the strongest arguments for the Christian college at home is the needs and opportunities of the Christian college on the mission field.

But what is the aim and scope and what are some of the advantages of higher education of girls in mission fields? I shall not limit the term higher education to work of the college grade simply, but shall include what, comparatively, is certainly higher education in those lands, the work of high schools and first-class boarding schools, or seminaries. Shall we pause a moment to ask the aim of all missionary endeavor? Most missionaries would agree, I think, that it is to establish the Kingdom of Christ in the minds and hearts of the people of those lands, so that Christian thought and Christian influences may prevail. The work of the Christian Church has been compared to that of an

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army. The object of an army is not merely to wound and capture or kill as many of the enemy as possible but to conquer them, hence there is need of organization and of patience. Not every man finds his place actually in the fighting ranks. Thousands who are engaged in the protection of some important point or in the supply of indispensable provisions may never even see the enemy at all, but their service to the cause is none the less real and valuable. In still another point our figure holds good, for in organizing an effective army numbers is not the only nor the chief consideration; quality, drill and leadership are equally important. So also with the missionary army. There have always been many kinds of work and workers, and most, if not all of them, are useful and necessary. A missionary once asked Dr. Duff his theory of missions. "Theory," he said. "I have no theory; anything and everything that will promote the cause of Christ." All that the most ardent advocates of higher education claim for it is that it is one of the indispensable portions of missionary effort, because with it every agency for good may work with greater power, and without it, in present circumstances, every agency will work at a sad and wholly needless disadvantage. Keeping then in mind that the task is one, and that the ultimate object of all is to build up Christ's Kingdom, we may ask, What are the immediate objects of higher education on the mission field? They are: To build up Christian character, or, in other words, to give to the individual the highest intellectual, moral and spiritual culture he is capable of receiving. A strong, well-balanced Christian character cannot be bought or manufactured. It is not a creation, but a growth; not an act, but a process. If contact with truth is only occasional and incidental and contact with error is constant and pervasive, there can be little question which will gain the mastery. In order to impress a strong character on these girls they must be under the right influences a long term of years. They are to be taught order, industry, economy, truth, obedience, and unselfish service for others. They must be separated from the atmosphere of heathenism, introduced into a warm Christian atmosphere, have time to acquire broad, thorough, Christian culture, to grow in knowledge of Christian truth, to have wrong tendencies lovingly rebuked, to see in teachers and students such Christian graces as stimulate imitation, to have high ideals of life and service set continually before them—a life whose end is glory to God and not to self. Such processes take time—much time. But the Christian Church of the coming generation will be more affected by the quality than by the quantity of the Christianity which is produced in this.

A second object of higher education is to create a demand for the higher education of women, and where the demand already exists to supply it under the best Christian influences. Wherever Christianity goes she inspires a desire for knowledge, at the same time that she opens the way for its gratification. Perhaps the best known native Christian gentleman of India says, "The legitimate outcome of education must

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be Christianity; the function of the Christian college is to make it perfectly clear that the best mind is bound to be a Christian mind;" and he might have added that the best character is bound to be a Christian character. That there is a demand in any non-Christian land for the higher education of women is one of the surest signs that Christianity is doing its legitimate work. This stage is bound to come in the history of missions in any country. What Christianity has been largely responsible for creating she is also responsible for supplying. The destinies of a nation are greatly dependent on its higher thought and training. The educated will eventually form and control, in great measure, public opinion. Where Christianity has been longest established it is no longer a question whether a liberal education shall be given, but only whether that education shall be received at the hands of the State or in Christian schools from earnest, faithful, God-fearing teachers, who will use every opportunity to influence toward truth and to faith in Christ as the Saviour of the world, for a higher education many are bound to have. To defend from infidelity, to prevent from being trained up in ignorance or error concerning matters of greatest moment, to have an opportunity to permeate all knowledge with Christian truth, to offer the Gospel fully and freely, and to press the claims of Christ on the individual soul by word and by life—these are aims on which may be worthily built the structure of a thorough Christian education.

A third object of higher education is to provide well-ordered Christian homes. A current proverb among the Indians and Mohammedans is to the effect that a woman's wisdom should not extend beyond the oven, and many in every land practically believe the same thing. It is true that a degree cannot make a good wife or mother or woman, but knowing her duty as mother and wife from the Bible and from Christian teachers, a thorough Christian education will contribute more than anything else can to the strength of mind and culture of soul which will enable a woman to wield the influence it is her duty to possess. What calls for more thorough intellectual culture, sounder judgment, deeper spiritual insight, or more Christlike living than the care and training of the little child? "As is the thread, such is the cloth; as is the mother, such is the child," is the Tamil proverb. Any kind of training will not do for the mothers unless any kind of discipline or example or teaching will do for the children. "The ax-handle is of wood; the tree is not cut down save by a branch of itself," and the influence of trained Christian women, and therefore Christian homes, must be secured to conserve what is being gained in mission lands or all efforts to build up the church will be like writing on the sand. In the long years of daily contact in school life there is an opportunity to shape the home life, the social life, the religious life, and through these the whole character of a people. Dr. Mateer, of Tungchow, China, says: "I am enthusiastic on this subject. For one thing, it is necessary

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that our pastors should have educated wives. I am confident that the men who are going to move China in the future will be the sons of these educated women." A lady missionary in Japan says one of the things she wishes to live a long time for is to see the educated Christian girls, the Oba-Sans or grandmothers in the churches; then they will revolutionize everything, for in that land a woman must wait till she is forty before she begins to have much influence.

A fourth object is to provide Christian teachers for schools, and to train for Christian leadership wherever needed. "Education, not for its own sake but for Christ's sake," was Neesima's heroic life-purpose. The objective point is not simply the development of an all-round Christian character in the individual, important as that is. If Christian teachers are necessary for day and boarding schools, then the higher schools are imperatively necessary for the education of such teachers. At the Mohammedan university El Azhar, in Cairo, nine years of preparation is considered necessary for men to become missionaries of Mohammed. As the years go on, the education given to women must be more and more thorough and more and more extensive, in order that their vision may be ever broader and their hands and hearts stronger for the work of uplifting and saving their own people. Evangelistic work is very seriously hindered in its second stage of evolution if there is a lack of thoroughly qualified native Christian teachers.

Still another object is to reach classes not otherwise accessible to the Gospel. "Preach the Gospel to every creature" is often quoted against educational missions, but higher education is the means that reaches educated classes in largest numbers, and we have no warrant to pass them by. Because they will not hear the Gospel in a bazaar or in a chapel, shall we refuse to give it where they will hear, namely, in the school room? On the one hand they will certainly be non-Christian, if not anti-Christian, in influence; on the other is the possibility of permeating their minds with Christian thought, of leading them into Christ's Kingdom, and of making of them a strong evangelistic force. Nor can we count them as so many souls merely, for they possess an enormous and disproportionate influence over other classes of people.

The need of the most elementary education for girls when missionaries first went out, and the progress which higher education has already made in these lands, stand to-day in startling contrast. Cyrus Hamlin says that in the first year of his missionary life in Turkey he met but one woman who could read. About 1837 the first attempt was made to start a school for girls under the guise of a school of embroidery. An Armenian who came to Mr. Goodell for employment as a teacher said his sister knew as much as he did, for she had studied with him. "But," he said, "you must not tell anybody, for my sister never would get married if it were known." The proposal of the missionary ladies that she should start a school was promptly nega-

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tived by the mother, who feared the house would be mobbed and torn down. But a school of embroidery was opened with fear and trembling, and drawing, reading and writing were taught as part of the embroidery. This was the narrow door of entrance to woman's education in Turkey. When Duff went to India he said one might as well try to scale a wall 500 feet high as to attempt female education. As late as 1850 Mrs. Sales found admittance to the zenanas impossible. The Indian woman could not ask and must not want to know. To wish to read was presumption, and an attempt to learn was punished by the gods with widowhood. The first girl in Ceylon who was induced to learn to read was driven into a missionary's house by a rainstorm. She stayed all night and ate supper. When she went home next morning her father sent her back because she had broken caste by eating the missionary's rice. She was adopted by the missionary, was the first convert in the school, and became a Christian wife and mother. In China, many missionaries estimate that to-day, aside from those trained in mission schools, probably not one woman in 10,000 can read. In 1879 Miss Russell and Miss Gheer began with one pupil in Nagasaki, Japan, what they meant should some day be a college. They had little sympathy from Japanese or foreigners. Their buildings were pointed out to passengers on the steamers as "Ladies' Folly." The earliest pupils now laugh as they tell of their own fears; how, standing outside the teacher's door, they wondered if she would take out their eyes if they entered. The building has been enlarged three times and is now full to overflowing, with over 200 students enrolled. According to the most recent and reliable statistics attainable, and which have been most kindly furnished me by Dr. James S. Dennis, there are to-day in the mission field forty-nine institutions for women under sixteen different boards or agencies, giving higher education according to my definition of that term. About three-fifths of the whole number are found under three boards—the Presbyterian, American Board, and Methodist Episcopal.

A pertinent and fair question to ask, even at this early stage of this work, is, What influences are going out from these colleges and what results are apparent? It must be said that it is not possible for us to appreciate the changes which have been effected. The very existence of Christian education has a moral effect beyond the limits of those who are immediately influenced. There is a quality of mind required in certain kinds of undertakings. Lord Bacon suggests that we call it *longanimity*, the power to look ahead to far reaching consequences of present plans. Christian education is giving a tone and direction to the whole missionary movement quite out of proportion to the area over which it extends. But we can safely rest our case on tangible results also. Were there time I should like, instead of any argument, simply to give you the history of forty different schools. I can but mention a few of those which I have had the privilege of visiting or

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the work of which is especially notable. What are some of these results ? (1) Some thousands of women have been thoroughly educated. This means much in lands where a few years ago it was believed to be impossible or disgraceful, or at least unnecessary and unpropitious for a woman to learn to read. (2) The overwhelming majority of these girls have gone out as professed Christians. Can the wonderful record of "the mother of a thousand daughters," Eliza Agnew of Ceylon, ever be surpassed in this respect ? During her forty-one years of consecutive service in one school, some 600 girls were graduated. Although the majority of them had come from heathen homes every one of them went out from the school as a professing Christian. How other than in the daily and hourly contact of school life could one woman have exerted such a controlling influence in molding the character not of these 600 alone but of hundreds of others who did not graduate ? Of this whole number it has been ascertained that most, if not all, became the leading women of the neighborhoods. One hundred and forty-three married native pastors and teachers, 166 became wives of educated men and government officials, twenty-five Bible-readers, thirty-nine teachers in boarding schools, twenty-one teachers in village schools. We visited this school in 1895. That the remarkable record of past years is being sustained is shown by the fact that, during the preceding year, fifty-five new girls had entered, and before the year was over forty-three of the fifty-five had confessed Christ as their Saviour. This whole Oodooville district is a remarkable example of the efficiency and economy of educational missions. There are now two missionary ladies; three churches with three native pastors and 469 members; one catechist; six Bible-women, teaching in about 180 homes; fourteen day-schools, half of which are for girls, with nineteen male and twelve female teachers, and 545 boys and 324 girls in attendance. The total cost of all this work to the American Board, in one year, aside from the support of the two missionary ladies, was \$236.40. Rev. Robert Hume of India says in 1895 he was privileged to receive fifty-two persons into churches on profession of faith. Thirty-four were pupils in the girls' school at Ahmednagar, thirteen were boys from the normal school, only five were adults from the Hindu community.

(3) These schools are training schools for Christian leadership. In the college at Harpoot, the regular work is laid aside once a week for half an hour, and volunteers from the college go to the lower schools, to work for souls. Before leaving they gather for a few moments of prayer that the Holy Spirit will guide and give the message. From the Methodist college at Nagasaki, Japan, thirty-five girls go out every week to teach 400 pupils in eleven city Sabbath-schools, and four women's meetings are also helped by girls from the schools. In 1894 the missionary society of Constantinople college were paying \$125 for the support of a pupil in the San Sebastian Institute in Spain and also con-

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tributing to Ramabai's work in India. I must pass by many noteworthy examples, among them the Tripoli girls' school, the American Board School at Foochow, and the Joshi Gakuin of Tokyo.

(4). They are supplying Christian teachers and leaders. Miss Thoburn, who is at the head of the Lucknow college in India, says in her recent report: "I have constant applications for teachers from missions of all denominations and from private families, some of them belonging to Hindu and Mohammedan gentry, who ask for resident governesses. Fifty-five of the pupils are now teaching, and eight are practicing medicine. This does not include wives of preachers, Bible-women, or other Christian workers, only those regularly engaged as teachers."

The True Light Seminary of Canton has given to the cause of missions in China eighty-five teachers, fifty-eight Bible-readers, and nine graduates of the medical college who are practicing their profession. They have a missionary society in the school which has during eight years employed several women as missionary workers, and contributed for different purposes \$561.76. In 1889 the amount given was \$29.00, and in 1896 \$165.60.

During the twenty-five years of its history the Constantinople high school and college have graduated 108 young women from eight different nations. They are to be found in the United States and in nearly every country of Europe. From the catalogue I find that nearly all are engaged in some specific work. Of fifteen of them we are only told that they "reside;" of the others, fifty-three taught or are teaching, twenty-five are married, four do philanthropic work, two are nurses, three literary work, one typewriter, and five are engaged in further study.

From the Nagasaki college one Japanese girl has gone as a missionary to the Loochoo islands and another has offered for Korea. I wish we could realize what such a step as this means for a Japanese woman.

In India in 1890 Protestant missions reported 1,507 day-schools and 166 boarding schools for girls, with over 71,000 pupils. In these they were employing 3,278 Indian Christian women and 383 non-Christians as teachers. Where do these 3,278, to whom it is given to influence the 71,000, come from but from our higher Christian schools? The large majority of the students in the Dufferin medical training schools and a still greater majority in the university colleges are Christians. In a late examination of the Agra medical school for women, out of seventeen who passed their examinations thirteen were Christians. Miss Thoburn, writing in 1893, says that in Madras, of forty-two lady students now studying in the medical college, only one is not a Christian. Christians are largely in the majority in Bombay, Lahore and Calcutta. Thus the Dufferin Association, purely secular, must depend on Christian women for its success. Why this marked prominence of Christian

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womanhood? Because not many women have had the thorough previous education required for the study of medicine but those who have received it in our mission schools, and only Christians are willing to take the comparatively public place required by medical study. We can see what it may mean to India that most of its lady doctors are Christians, in the light of the fact that, in 1893, 411,000 women patients were treated by them and their assistants.

During our recent war with Spain there was one spot where Americans and Spanish worked and lived together in perfect harmony—the teachers and pupils of the International Institute for Girls at San Sebastian, Spain. Intellectually, the girls from that school have a wonderful record of "leaping over everything" at State institute and university—over and over again taking the highest marks ever given, till one director was constrained to say, "What kind of girls you send us!"—as if they were some special rare variety—as indeed they are. But this school was founded to reach the daughters of the better classes and to raise up Christian workers for Spain. "Our college would have no reason for existence," says one of the teachers, "if it were not for the religious influence that we are trying to exert over the lives of the girls with whom we come in contact. The most sacred spot is our chapel, and the best worn text-book the Bible. Of the 200 young women who have come to us only two or three have left us as Roman Catholics, and they were only nominally so." Mrs. Gulick, writing in '97, says that in fifteen years their graduates have given in the aggregate 196 years and nine months of service to Spain, and that at present they have 1,266 children under their immediate care. As a Spanish newspaper says: "These girls are educated not only in literature and science, but in truth and courage, and in the knowledge and fear of God. The regeneration of Spain must begin with the education of her women."

But the value of this work must not be estimated by such direct and palpable results alone. Its aim is not merely to educate but to elevate. The whole undertaking of woman's education is alien to the thought and spirit of Oriental civilization, and involves a readjustment of woman's position in the home and in society. Perhaps no feature of social change is more marked than the fact that Hindu, Chinese and Japanese women have acquired education and balance sufficient to enable them to meet in conventions and conferences, and conduct business after the most approved modern methods. But you only by education make these girls restless and unhappy under the conditions in which they must spend their lives, say some. This is in part true. But I believe it is a divine unrest. Where has Christianity entered and done its legitimate work and left women contented in their degradation?

The first impression made on the masculine Oriental mind, when a woman has conquered fate and gained an education, is similar to that made on Prof. Kundt of Berlin when an accomplished teacher from

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Wellesley called upon him in his laboratory. As her intelligent questions betrayed her thorough knowledge of his specialty, he threw up both hands and exclaimed: "Ich bin ganz erstaunt;" "I am perfectly astonished!" The second effect is to thoroughly shake up the belief that women are helpless creatures, without brains, and for whom, according to the Eastern proverb, "Ignorance is the chief ornament." The third effect is to change social customs. Early marriages are a curse to the whole East. Hundreds of girls are dwarfed in mental development and stunted for life by being taken out of school to be married. Every girl who takes a degree or enters a college raises the standard, and proves the possibilities of education to all its unbelieving opponents. A Scotch woman lately returned from India, and asked by her nieces as to the condition of the unmarried women, replied: "My dears, the old maid is a Christian institution."

But in order that Oriental women may claim and obtain the respect and consideration which should be theirs, they must prove themselves worthy of it. The advantages of a Christian and liberal education, even as it must always be to the few, is one of the most effective ways of raising the many to their proper and rightful position in life. Enough has already been accomplished in most lands to prove their capability. Only give them the opportunity and they will be able to demonstrate the fact that their seeming inferiority is only the natural and inevitable result of centuries of darkness. There is no argument like the eloquence of the changed life, the wonderful transformations which are going on where the fetters of mind and soul, forged during hundreds of years of oppression and ignorance, are being broken forever.

I do not think we appreciate as we ought the possibilities of Oriental womanhood. I am not sure that the ideal woman of the future will be found in the Occident. The educated Christian woman of the East is a combination of intelligence and modesty, dignity and gentleness which are most attractive. In every mission land I met beautiful women educated in mission schools and colleges, whom any of us might well be proud to call our friends. It was a Chinese girl, educated in a mission school and then sent to America for the study of medicine, who so much impressed Li Hung Chang when he met her on his return to China that he asked her to represent the women of China in the world's congress of women in London. And I dare affirm that, aside from those trained in mission schools, he could not have found in all China one that even he would have deemed capable or worthy of the honor. It is a native daughter of India who writes the hymn which has touched the heart of Christendom:—"In the Secret of His Presence." It was Pundita Ramabai who, when denounced as a wolf in sheep's clothing by the native papers, because twelve of her widows had confessed Christ, went to the heart of the city to speak quietly and fearlessly to a crowd of angry and excited young men. They

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might be slaves, but she was free, she told them, because the truth had made her so. And that the Lord who had freed her from chains stood by her and delivered her from all fear. Then the Pundita, holding up her Marathi Bible, claimed to read from its pages the real cause of all their moral degradation and helplessness, even their departing from the living God and His service. With hardly suppressed excitement, her audience heard her quietly to the end and suffered her to go unmolested — daunted by such sublime Christian courage—the victory of faith. On her recent return to Bombay she wrote to the Bombay Guardian appealing for 100,000 women evangelists from among the native Christian people, and praying that “God would so fill them with the Holy Spirit and with the word of God that it may become as a burning fire shut up in their bones, so that they may feel weary with forbearing, that they may be consumed by the holy zeal of telling the way of salvation to their neighbors.” One such daughter of the people can do more for them than any foreigner of like ability can ever hope to do.

In the light of reason and common sense and known facts, does it not seem that we are in danger of underrating the influence and of magnifying the extent of this agency? The amount of strength which the Christian world has thrown into Christian education is, after all, a very little thing. Only forty-nine such schools in all the mission field when we have hundreds for America alone. Can we do otherwise than agree with Satthianadhan of India in saying that nothing can be more disastrous to the cause of Christianity than the relaxation of effort in the matter of higher education. The abandonment of this agency would change the whole face and the whole future of missions. Education grows out of evangelization and comes back to it again—for there is no other agency which bears a more important and apparently necessary relation to the evangelization of the nations. We owe our best missionary effort to the Christian woman and her daughter in mission lands, because of her representative character, her influence, and her opportunity. The daughters are to be as cornerstones. We shall never build the palace of the King large and high in mission lands if we leave the cornerstones in the mine of heathenism.

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KINDERGARTEN WORK IN MISSION LANDS.

MISS KATE G. LAMSON.

In gathering material from which to compile the following paper, a list of questions was sent to all United States and Canadian Woman's Boards of Foreign Missions. Replies have been received from twenty-four societies. Of this number, one-third report that no kindergarten work is done by their representatives, while three state that kindergartens, as such, have not been established, but that the games, exercises and other methods have been introduced into the regular schools with good results.

The questions asked were as to the points where kindergartens have been established,—the dates of their founding,—whether supported by foreigners or by natives,—the cost of maintaining,—whether both boys and girls are reached by them,—the membership or number in attendance,—their value as an aid to other forms of missionary work,—and whether it is the aim of each board to enlarge this department of work.

The replies to these questions show that regular kindergartens, more or less fully equipped, have been opened in thirteen countries. Japan leads with five boards which have successful kindergartens in operation, while a sixth is looking for a teacher to send out. Mexico follows with three boards; three are carrying on this form of work in China, and a fourth has a teacher preparing herself for this field. Two boards have planted kindergartens in India, two in Burma, two in South America, and one in each of the following fields: Turkey, Bulgaria, Persia, Italy, Spain, Africa and Singapore. It should be stated early in this paper and remembered throughout its entire course, that the statistics given are only accurate to a certain point, being gathered from the replies of a limited number of boards, and the information desired being possessed only in a very fragmentary way outside the mission stations where the work is actually in progress. In many cases kindergartens have made such small beginnings as not to have been worthy of special notice in the annual reports from the station, and only as they grew to assume such proportions as to require an extra outlay financially has the board learned of their existence. In other cases, kindergarten departments of regular schools have been formed without suggesting the need of reporting the same at headquarters, any more than special mention would be made of the formation of a primary department, or the introduction of gymnastic exercises in the regular work of the school. Many schools report the use of kindergarten methods without a separate department, making correct classification difficult. Undoubtedly, all boards having introduced this form of instruction at all

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in their foreign fields, have a larger number of kindergarten schools or departments of schools than they are able to report.

Basing our statement, then, upon the somewhat meagre statistics which are all it is possible to gather, we find the following conditions: The three Woman's Boards of the Congregational Church support forty kindergartens, twenty-four of which are scattered over Turkey and the remainder divided between six different fields. The Methodist Boards, with twenty-one kindergartens, occupy eight fields. It would seem that in Turkey and Japan, where the kindergartens number twenty-four and eighteen respectively, the field is found to be especially fruitful for this line of work. In both of these countries the demand for these interesting little schools is far wider than the supply of trained teachers and funds can be made to reach. The demand for teachers is being met, to some degree, by training schools for kindergartners, which have been founded in Smyrna, Turkey, and in Kobe, Japan, and the results of the work done by these trained, experienced Christian workers are most gratifying. The posts where such work might be successfully done, however, far outnumber those already occupied.

Mexico, with seven kindergartens, and China with seven, speak loudly for the benefits of this mode of instruction.

While these methods are used quite largely in the mission schools throughout India, the report has been made by the representatives of one board that distinctively kindergarten schools are not appreciated by the people. This does not appear to be the universal experience, however, for five flourishing kindergartens are reported as being in existence, and the trained kindergartner sent out by the Methodist Board to Lucknow is able to meet only to a very limited extent the demand made upon her for teachers for the schools of all missions, even the Catholic. It is possible that in the different conditions which prevail in Northern and Southern India may lie the explanation of these varying facts. As the question of expense stands in the way of the development of this work everywhere, the information given by Dr. Kugler of the Lutheran Board's force in India is of general interest. She says: "As regular kindergarten material is expensive, we in the day-schools improvise materials, or, I should say, substitute for the regular materials palmyra leaves, native threads, beans, etc., etc. Mrs. Brander, the inspectress of girls' schools of the Northern Circars, has prepared a little manual showing how kindergartens can be inexpensively taught in our native schools by using such materials as are to be found in the country."

The development of the kindergarten as a factor in our foreign missionary work is of comparatively recent date. Probably fifteen years would cover the dates of the establishment of the earliest of these schools, while the larger part of them are the growth of the past five years.

The support of the kindergartens is provided for in various ways.

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Most of these schools are either under the entire charge of the missionaries, or subject to their supervision, and these salaries are, of course, in all cases met by the boards. Beyond this, the salaries of native teachers and other running expenses of the kindergarten are in some cases also met wholly by foreign agency. More generally the expense is borne only partly from without, while tuition fees are made to do what they can to supply the rest. Four kindergartens in Japan are supported wholly by native funds, several in Turkey meet all running expenses in the same way, while all have more or less help from the people themselves, a strong stand being taken in favor of self-support wherever this is possible. In Burma a government grant is received, and to some extent in India. Regarding the cost of maintenance no very satisfactory conclusions can be drawn. Estimates vary from \$60 to \$1,000 a year, being based upon city or country locations, the necessity of paying extra rent for the room required, or the opportunity of taking advantage of rooms in a building already rented for the purposes of the mission, and the claim made upon the whole or only a part of the missionary's time. The number in attendance varies as strikingly as the cost of supporting the kindergartens. Probably an average membership would be about fifty. A few boards report only girls among the pupils, but for the most part girls and boys are received alike.

A full and most interesting paper might be compiled from the statements of those who have had large experience and opportunity to watch the bearing of this branch of education upon the general work of the mission. For our purpose to-day, the best and most comprehensive view of this part of our subject may, perhaps, be gained by considering it in the light of the varying conditions met with in those widely differing lands where the kindergarten has taken deepest hold. Japan was among the first countries to experience the benefit of kindergarten instruction by the founding of government schools, and the Presbyterian Board the first of our societies to plant a Christian kindergarten there. From the last report of this board one suggestive paragraph is culled: "The appearance and manners of many of these dainty little people (who have been under instruction) indicate that they have not played in the streets or been knocked about by ruder children, and one meek little face came from the home of a Buddhist priest. The daily Bible lesson seems as enjoyable to them as their games. I wish their seniors knew as much of Joseph, Abraham and of Jesus as these little ones know!" The Baptist Board, in reporting a large and growing kindergarten for the very poor in Kobe, gives a striking instance showing the broad effect of this work. We quote from their last report: "Just here I would like to say a little with reference to the beautiful influence the principal of our Zen-Rin kindergarten is having, not only in Kobe, but among other kindergartens in our province: she, with the principal of Miss Howe's model kindergarten

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of Kobe (Congregational), joined the general Kindergarten Association of this district, composed of government kindergartners of Kobe, Osaka and Kioto. This association meets once a month in Kobe, and twice a year has a general meeting of all three cities. This seemed something of a venture, as the government school teachers are the confrères of the Buddhist priests, and as a general thing are very hostile to Christianity. This is especially true of the male teachers, and most of the kindergartens have a male principal. But these young women determined to make the trial, holding fast to their Christian principles, the while they tried to show by their own example what was the true spirit that should animate all kindergarten work. Almost at once our Miss Takano was chosen secretary of the Kobe association, which immediately brought her into relations with the general association. Then came a test of her principles. The favorite time for association meetings being Saturday and Sunday, the latter being the most important day, the Christian teachers sent word that they could not be present on Sunday, and Miss Takano offered to resign her secretaryship, which was not accepted, and so great was their admiration for the stand taken by these young women, that the chief promoters of the association decided that the meetings should be held on Saturdays only! and in making visits to the kindergartens of Kioto and Osaka, everywhere I am greeted with such warm words of appreciation of the beautiful character of the 'Zen-Rin' principal." One of the gentlemen of the Congregational Mission to Japan writes for the mission, emphasizing an earnest plea for funds with which to carry on aggressive kindergarten work with the statement, "It is a great aid to our more direct religious work. It is the life of Sunday-school work. It is one of the best of ways of reaching unchristian people. . . . The work is too valuable to be dropped." Miss Howe, principal of the Glory Kindergarten, Kobe, says, "Children who go from our kindergarten seem to be most acceptable pupils, and I might say unusual pupils, in the public schools;" and when asked whether growth along this line seems to her probable and desirable for Japan, she says, "Probable, because the demand is becoming great, not only in our own mission, but in others as well; desirable, because no other form of missionary work seems so adapted to a close friendship with parents, and because six days of Christian training in each week for the little children will probably count for much towards Christianizing Japan."

The testimony from the missionaries in Turkey as to the usefulness of the kindergarten is unvarying. Miss Wheeler of Harpoort writes : "We reach more Gregorian children in this department than in any other. We have the children take reading lessons as well, since the materials for kindergarten work are scanty and it makes the school more popular. The children learn to pray and to repeat hymns, and by singing at home reach the parents and older brothers and sisters.

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When we wish to have special meetings with the women, an invitation sent through the children often reaches parents otherwise inaccessible. The weekly, or sometimes monthly, exhibition of singing and recitations reaches and interests the parents. We always get all the children of our schools into the Sunday-schools, many belong to the Junior C. E. Society, and all to the missionary society, and raise money for the girls in Inanda, Africa. The prayers of the children are often very touching. If we could have money to establish kindergartens in Harpoot alone, we might have thousands of pupils." Says another missionary to Turkey: "It is strange how all classes become interested in the kindergarten. The Moslem officials, whose business it has been to visit our schools, have expressed themselves delighted with it. One said: 'This is where education begins.'" Still another says: "Parents at first did not see much benefit. They thought it good amusement, and a place for those too young to be in school to be cared for, but when they saw that children trained in the kindergarten learned to read in school much faster than their companions, that girls learned to sew quickly, that boys learning carpenter's and tailor's trades were far ahead of those not having that training, they were loud in their praise of the 'use' of the kindergarten." Miss Bartlett, who is in charge of the training school in Smyrna, says: "It is generally admitted that those children who have had a kindergarten training, and are now in the higher grades of the boys' and girls' schools, have a great advantage over other pupils. In Smyrna two girls and one boy have graduated from the American High schools, having begun with the kindergarten. Kindergartens are an efficient means of getting pupils into higher schools, as the parents are not afraid of the religious influence over the little ones, when they are so young, and when the kindergarten course is finished, the children themselves insist upon continuing their education in the American schools. Many Gregorian schools for little children have been opened with the expressed motive of keeping children away from the kindergarten, so that indirectly the kindergarten has been the means of founding infant schools, and greatly improving some primary ones. Mrs. McNaughton of Manissa writes. 'The kindergarten brings a new era in the education of children in Manissa.'" "I think," continues Miss Bartlett, "there is no part of the mission work which gives more sure promise of growth, and a kindergarten is now acknowledged by all to be an absolute necessity in every mission station. Lack of money and of trained kindergartners are the only obstacles in the way. Miss Chambers of Trebizond says: 'We feel it to be one of the most important features of the work that the kindergarten should be kept going and constantly improved,' and I am sure she voices the thought of all the Western Turkey missionaries."

From the representatives of the various boards in China comes back but one opinion as to the value of this work. The missionary in charge

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of the Methodist work in Peking writes: "Of all the work that is being done in the mission fields, I believe that the kindergartens will yield the richest harvests and the best results. Could you only see what a blessing it has been to the children, how it has transformed their fear of us into trust, how it has drawn the mothers first to the church to hear of the religion of the foreigners who spent their hearts upon little children, you would be astonished at the wonderful change it has wrought in them." One of the Congregational missionaries, in writing of the good results derived from kindergartens, underscores the "*making of a better soil for spiritual ideas*," and says it awakens thought "so that something beside memorizing can be done. I believe from what I know of the Chinese tendency to follow custom unthinkingly, and to perform religious acts from which the spirit has long since fled, from the habit of assenting to the moral axioms of the sages without attempting to live them,—from these considerations I believe that the close union between thought and action taught in the kindergarten will make a great change in the people, and that kindergartners, full of the spirit of Christ, will see how to help in the development of Christ-like character. The fact that we gather the little boys and girls together in their work, as we cannot do in the higher grades, is also a great benefit, for here we can implant ideas of chivalry." The graduate of one of our mission schools having married and gone to a new home, opened a kindergarten for the untrained children about her. The story of her success is full of interest: "Having gained a good influence over the children, she easily taught them some of the simplest truths of the Gospel. One little fellow, only six years old, after being in school a few weeks, would not eat a single meal without first asking a blessing over it, neither would he lie down to rest at night without first kneeling down and repeating his little prayer. Thus our 'Pearly Flower' (that is her girlhood's name) stands higher in the respect of the older villagers and neighbors than many of our day-school teachers, because of her fine influence over the children through the kindergarten teaching, and is listened to with the more readiness when talking about the 'Jesus Doctrine.' Surely it is by means of the children of to-day that ancient China will, in a great measure, be led into the paths of righteousness."

We might multiply testimony from Mexico, from Burma, from Africa, from Spain, but all would be on the same keynote as that from each country already heard from, all testifying to the inestimable advantage of this work. We will, therefore, bring this paper to a close with the earnest words of one who has had large experience, Miss Howe of Kobe. "I am often asked about sending girls to the foreign field as kindergartners. I reply—Send no recent graduate who has to obtain her experience as a kindergartner in a foreign land. She will have all she can do to master the language, adapt herself and her message to the people, and *win her mission*. I strongly recommend sending kin-

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dergартners of experience, enthusiastic in their calling, those who *cannot be spared from home*. The work of training teachers, of building up Christian kindergarten work, preparing books, putting them through the press, and, in general, starting kindergarten work in all its different phases, calls for a kindergartner of experience, of resources, of determination, of enthusiasm, and a good supply of strength. I can assure you that a kindergartner who goes without experience into one of the foreign fields will fail, I fear, in doing what she might. In these days it seems to me that we only want to send the best abroad, and I am exceedingly anxious that when kindergartners are sent into other lands they may be those such as I have described. I know whereof I speak."

DEVELOPMENT OF MISSIONARY SPIRIT IN WOMEN'S COLLEGES IN AMERICA.

MISS GRACE M. KIMBALL, M.D.

When we consider the development of the missionary spirit in our colleges we must not fall into the mistake of regarding these institutions independently of the age, the tendencies of public opinion, and the type of individual development under which they originated. We shall find that the force of this spirit in each institution maintains a very direct proportion to the force of the missionary spirit of the time at which each was founded, and to the predominance of that spirit in the mind of the founder or founders. And we shall also find that these influences have been constant throughout the history of each college, little modified by the ebb and flow of time and men. Certain colleges stand pre-eminently for certain things, and that thing which each stands for does not change as time goes on, although the progress in each department differs relatively at different times and under different management. Thus the spirit of the present time is felt in each to modify but not to change. Faculty and students alike are members of the world community and bring to college life the spirit which has come to them in home and social and church life. If that spirit has been to the majority, or even to a large minority in either body, an earnest, devoted, living Christian spirit, the spiritual mercury will rise. If worldliness and mere intellectuality have made up the atmosphere in which they have lived, the spiritual mercury will sink, because a college is a collection of men and women, whose composite character for the time makes up the superficial character of the college. But below this superficial character there stands the college,

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which must ever be what it was to those who laid its foundations. And the spirit of that time and of those men and women make the real and permanent character of the institution.

From two American institutions, one for women only and the other a co-educational college, there have gone to the various foreign mission fields more than three hundred women as missionaries. Such a record surely can not be paralleled. In view of the large part that women must play in bringing enlightenment to the dark places of the earth, it is worth while to consider the influence of the founders and of the times when these colleges were founded, and the effect of these combined influences on the internal and external life of these two institutions.

I shall speak first of Oberlin, founded at a time of great religious upheavals and having as its representative the fiery-souled Finney. Whatever we of the present day may think of the religious type developed in and by Finney, we can not gainsay the fact that his religion was clear-cut and with the dynamic of intense conviction. And so the time and the man gave to Oberlin its ardently religious tone, which it has never lost. It is interesting to note, in passing, the sympathy between Oberlin and Mt. Holyoke, or rather between Oberlin and the incipient Mt. Holyoke in the brain of Mary Lyon, then a teacher in Ipswich—a sympathy which prompted her and her kindred spirits to send to the propagators of Oberlin the then large sum of \$450 in testimony of appreciation of the opening of Oberlin to women. The return of this gift sixty years later, at the time of Mt. Holyoke's dire distress, is witness to the continued sympathy between the institutions. And not only has there been sympathy. There has been emulation in good works, as we shall see by comparing their records. Since its foundation Oberlin has sent to the foreign field 123 women, and I know not how many men.

Ranking with Oberlin both in time and in its pre-eminent devotion to the missionary idea—though late as a college—stands Mt. Holyoke. Coming into existence about the same time as Oberlin, it felt the wonderful revival of religious zeal and the moving of the missionary spirit, which was so strong at that time, especially in New England. They who doubt the reality and the presence of the Holy Spirit in the life of to-day may well consider how it is that vast, pervasive movements are set on foot with little of human initiative. Why is it that from time to time we become conscious that large numbers of people are thinking and feeling along the same lines, and there bursts upon us some new, unplanned and unexpected movement like the foreign missionary movement of the first of this century, like the anti-slavery movement later on, and like the spirit of extra-territorial duty that is upon us to-day? And so into the intrinsic character of Mt. Holyoke went the acknowledgment of responsibility for the spiritual and moral and mental condition of the world, without respect to geographical or race

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limitations. And that spirit remains there to-day as strong and positive as in its earliest days, though outward manifestations may have changed.

So thoroughly interwoven into its life is this missionary element that I always stop to recollect if Mary Lyon, Fidelia Fiske, Miss Rice, Charlotte and Mary Ely were each in turn the principal of Mt. Holyoke among the hills of Massachusetts, or if it was the Mt. Holyoke of the Persian hills or the Mt. Holyoke among the Khurdish mountains where their life-work carried on the spirit and the truth of the mother institution.

Fallacies die hard. And the fallacy that devotion to the interests of home precludes devotion to the foreign is by no single instance more forcibly disproved than in the case of Mary Lyon and the institution that she founded. A missionary, the most effective in the cause of the liberal education of women, and so in the development of her own country, she certainly lost none of her intensity and effectiveness for this work by reason of the ardent and unwavering belief in the whole Christian duty—embracing the world as its object. Thus we find that this wonderful woman, who was so intent upon the herculean task to which she has set herself, has a mind and a soul so broad that she inserts in the first circular embodying the aims of this new institution this article: (The school) “is designed to cultivate the missionary spirit among its pupils; no romantic idea of moving in some high sphere, but the feeling that they should live for God wherever he may appoint their lot.”

In the inspired wisdom of her character and of her planning, Mary Lyon originated an institution that has in all the descending years demonstrated the practical adaptation of the inspiration to the needs of our own country and of the world. And so we find that apart from the genuine value of its work in purely secular learning, Mt. Holyoke has been just as genuine in its results in missionary fruitage. Its character has never been ambiguous. The records are incomplete, but in the sixty years since it began to send forth its students 189 are known to have gone to foreign mission fields, or at the rate of three a year, and doubtless there are many unrecorded names. This also is in addition to the large number who have given themselves to work among our only less foreign Indians and to other branches of home missions. The gifts of the students to missions, far out of proportion to the wealth represented by them, is a not less strong evidence of the spirit that worked upon them. The institutions at home and abroad, founded on the principles laid down at Mt. Holyoke, such as Oroomiah Seminary in Persia, Bitlis Mt. Holyoke, Marsovan Seminary and Euphrates Girls' College in Turkey, St. Sebastian in Spain, the Huguenot Seminary, Cape Colony, and Wellesley College here at home, are living, growing monuments to a wonderful missionary impetus.

Traveling Arrangements.

OMISSION.

Treasurers' Conference.

TRAVELING ARRANGEMENTS AND ACCOUNTING.

REV. S. L. BALDWIN, D.D.

I understand that what is desired is a statement concerning these things as they are attended to in my own board, with a view to introducing the subject and bringing out the practice of other boards. As to traveling expenses in outgoing, the railroad and steamer tickets are purchased by our office and a sufficient amount to cover other expenses is put into the hands of the missionaries, who are under instruction to return itemized bills when they reach the field and pay over to the treasurer of the mission whatever balance they may have in hand. In returning, the expenses of travel are estimated, and the mission treasurer puts into the hands of the missionaries enough to cover those expenses, and the balance, if any, is returned to the treasurer in New York. Our custom is to furnish first-class passages on the steamers except on the American and Cunard Lines on the Atlantic. From England to India also it is quite customary with our missionaries to take second cabin passages on the P. and O. Line. Some missionaries prefer to go on the Anchor Line, and we have always provided first cabin passages on that line, and generally on any other lines that for any occasion had to be used. A little while ago a first cabin passage on the Anchor Line and a second cabin passage on the P. & O. were about the same, but I think the Anchor Line has increased its first cabin passage a little. Most of our missionaries report that that is satisfactory. They say they would not care to have it otherwise. Once in a while we have a family who complain of the second cabin passage on the P. & O. Line from England to India, but not often. We consider the best routes to Japan and China the Pacific Mail and the Occidental and Oriental from San Francisco, and the Canadian from Vancouver. Our experience with the lines from Tacoma and Seattle have not been at all satisfactory. For missionaries going to Japan and China we provide American currency, and they exchange what they have left at San Francisco or Vancouver for Mexican dollars, or for drafts on Yokohama or Shanghai. Missionaries going to South America are furnished with a small amount of American gold and silver for use on the way. They do not need very much

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when their tickets are provided, but we have found that to be as convenient as anything else for what little expenses there may be on the way to their fields. Missionaries for India are supplied with sterling bills, for expenses after reaching England.

Discussion.

C. W. Hand: Is it a rule with your board that in crossing the Atlantic the missionaries must go second-class?

S. L. Baldwin: No, we have not adopted such a rule, but such men as Bishop Thoburn and Dr. Parker of our mission in India have said that the second cabin passage by the American and Anchor lines is so satisfactory and so much cheaper that they think the missionary money ought to be saved in that way.

Q. How do you engage passage on the P. and O. steamers? Do you write to the London agent or direct to the Steamship Company?

A. We generally write to Watson & Co. when we engage them beforehand. They have been our agents for a long time.

Q. In sending to England do you ever use the Mediterranean steamers, or do you always send by England.

A. When we make the arrangements ourselves, we always send by England, but occasionally some missionaries have stated their preference for going by the Mediterranean, and we have made arrangements for them.

Mr. Latimer: Is it a rule to engage through passage wherever it is possible?

A. It is the general rule.

Q. Are any options allowed? That is, are missionaries granted what would be the amount of passage and allowed to go as they please?

A. Yes, sir. When missionaries want to take another route, or travel across Europe, we have said: "We will give you the usual amount required to get to your field, and then you make your own arrangements."

Mr. Latimer: We have found it a very troublesome question. It has been on my conscience ever since I have been treasurer, the amount required for traveling expenses. It may have pressed a little harder on my conscience than necessary, but it has always been appalling to me, the amount required to take a missionary to the field, before he is able to do anything at all in the work. Now we have found also a great difference in missionaries traveling, and it is not always the young missionaries who are the most expensive. I think the young missionary is inexperienced and is more costly if he is allowed to run things himself. But it is not always the case. We say to a missionary, "The cost is so much going to Egypt and India. We will buy your passage and make all arrangements, and make you an allowance to cover any contingencies by the way, and if you prefer, you may cross the Continent at your own expense."

Q. Do you not find quite an interval sometimes between the time of arriving in England and getting on with the other line?

A. We have made quite good connections. We do not object to five or six days after the ten days crossing the Atlantic, and they generally manage to connect within five or six days. It does not hurt a new missionary particularly.

Mr. Grant: Would it not be well to have a little guide book or directory for travel with information about hotels and boarding houses to put in the hands of out-going missionaries? Could not these be sent out every year with the latest information to all our stations?

Mr. Latimer: I think that is a very good idea. I do not think the missionary intentionally wastes the money of the board, but it does seem to me there is such a very great difference, when it costs one person \$140 and another \$210.

Dr. Baldwin: I suppose the difficulties our brother treasurer experiences are the difficulties experienced by all treasurers, and they ought not to weigh too heavily on his conscience. There are some missionaries, like other men of the class that William Allen Butler described in one of his characters, "who can

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plan new planets without the least misgiving, but who on this planet cannot get an honest living." I have known one man to make as large a charge for the boxing of his goods as it would take to get halfway across the Pacific on his way home. We have to deal with individual cases, and while we try to keep everything down as economically as possible, we have to consider the idiosyncrasies of men, and make allowances in some cases which we could not make in others. We cannot afford to lose a good missionary because he cannot learn how to be economical.

Mr. Swett: We have a line of steamers which has been put on in recent years, going to Boston, running such large vessels as the New England and Canada, that are specially favorably spoken of by our missionaries. They take second-class passage, and they are experienced sailors, having crossed the Atlantic quite a number of times, and previously first-class passage. They speak of this line of steamers favorably, saying that the accommodations are ample and suitable.

Mr. Mortimer: There was one practical point that I would like to suggest, and I think it might be very helpful here, that some steps be taken to re-establish an intermediate passage which used to be in force on the steamers from Vancouver, and it was a most comfortable passage for the missionaries. It was, I think, twenty per cent. less than the regular first-class passage, and was entirely comfortable. If some resolution was passed by this meeting, and some pressure brought to bear upon those steamships, that intermediate passage might be restored, which would be a distinct saving to all missionaries going out and coming back from that field.

Mr. Latimer: I have always found steamship companies, officers and agents, very anxious to take this business, and of course, so far as they control them in the offices of New York, very willing to accommodate us. I believe if we were united in this matter we would get some concessions from them.

Dr. Given: We were troubled on the matter of different missionaries running up different bills on their passage to India. Some wanted to stop longer in London than others, and some were sicker than others. We always felt we must send our missionaries first-class. We decided four or five years ago to allow our missionaries a definite sum from the port of sailing to the field in India. It simplifies matters amazingly. We allow them so that they can save something out of it. They are perfectly willing to go second-class part or whole of the way. Sometimes, across the Atlantic, they go first-class, and we find it very much more to our satisfaction and the satisfaction of the missionaries.

Mr. Hand: It might be desirable to have a committee appointed to attend to the matter, including railroads, having behind them the authority of this conference.

The following Committee on Transportation was appointed : Chas. W. Hand, E. P. Coleman, S. L. Baldwin, Thomas Mortimer.

The Rev. John Gillespie, D.D., late Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., was with us at the Conference in January, and has been an active participant in the conferences for the past seven years. He left us on February 16th to join the choir invisible. The fragrance of his faithfulness and good cheer will long remain.