



FOREIGN MISSIONS IN MISSOURI DURING ONE HUNDRED YEARS

BY REV. R. L. DAVIDSON



ONE hundred years ago the territory now occupied by the State of Missouri belonged to the foreign mission field. Between the Mississippi river and the Pacific Ocean there was not a Protestant church of any denomination. There were a few scattered Protestants here and there, but they were not permitted to gather together for worship except under rigid restrictions. They were forbidden to ring a bell, perform a marriage ceremony, baptize a convert or observe the Lord's Supper.

The first Protestant preacher to enter this territory was John Clark, a Baptist, who four years before the Louisiana purchase settled in St. Louis county. In the year 1806 the Bethel Baptist church the first non-Catholic church west of the Mississippi, was organized. The following year the Fee Fee church, now the oldest Protestant church in the Louisiana purchase, was organized. This gave to the Baptists the distinction of being the pioneer missionaries to the Territory of Missouri.

As late as the year 1817 John M. Peck was appointed foreign missionary to the Territory of Missouri. In speaking of his prospective appointment Peck writes: "I cannot forbear opening my mind. I learn it is in contemplation to establish a mission in the Missouri Territory. I have ever had my mind on the people west of the Mississippi. If it is in my lot to labor among the heathen, the Louisiana Purchase, of all parts of the world would be my choice." Later on he writes: "The agony is over. The Board has accepted Mr. Welch and me as missionaries to the Missouri Territory. From this moment I consider myself most sacredly devoted to missions. O Lord, may I live and die in the cause!"

Up and down the Mississippi river, wherever enough believers could be gathered together, a Baptist church was organized. Gradually these pioneers pressed into the interior, and wherever they went a Baptist church was the fruit of their labor.

It was the foreign mission spirit which brought them to Missouri. Being filled with the spirit of world-wide missions, they fired the churches they organized with the same spirit. John M. Peck and many others took offerings from these infant churches and sent the money to support missions in foreign lands. But from the days of Christ down to this time, efforts for the establishment and extension of His Kingdom on the earth, have met with violent opposition. The spirit of anti-missions has not been confined to His avowed enemies but many of His professed friends have been among the most extreme antagonists to the expansion of His Kingdom. Inflamed

by prejudice born of ignorance, and misguided by false interpretations of Bible teachings of divine sovereignty, and misapprehension of the mission of the church, they thought they were doing God's service by resisting the aggressive enterprises of his people.

These brethren soon found their way to Missouri and at once began their opposition to foreign missions and to sow the seed of discord in the churches.

It is far easier to carry on a destructive than a constructive work. In five minutes an illiterate, rude iconoclast can destroy the masterpiece of the world's greatest artist. The anti-mission spirit grew rapidly. Its opposition to worldwide missions was more bitter than to the work of Satan himself. Some misguided brethren felt that their first mission in the world was to put down this heresy at all hazards. The extreme measure of excluding the foreign mission heretics was not infrequently resorted to. The peace and harmony of the churches were sorely disturbed, and the sessions of the district associations were almost wholly consumed by the discussions which it provoked.

In 1834 the Mt. Pleasant Association met with the Dover church, in Randolph county and spent most of its time in discussing the question, "What shall be done with the missionary system which has made its appearance among us?" The form of the query shows in what contempt foreign missions was held by the majority of its messengers. One of the propositions introduced to solve the problem was, "liberty of conscience shall be granted." After a long and heated discussion the proposition was defeated. Think of Baptists shedding their blood to purchase civil and religious liberty and then denying to their own people "liberty of conscience" on the question of foreign missions!

Finally a messenger from Fayette church, who was a candidate for Congress and who wanted to retain the friendship of both factions, offered the following answer to the vexatious question: "That the subject of missions is one upon which Christians might conscientiously differ, but we advise the churches to keep it out of their bodies." The resolution was adopted by vote of the anti-missionaries.

This did not improve matters. The war waxed fiercer and fiercer. Churches were split asunder. Permanent and complete separation was inevitable. It came in the year 1835. In that year the Missionary Baptists organized the Missouri Baptist General Association. The object of this association was to cultivate the largest missionary spirit possible among the churches.

An agreement was reached in many associations between the missionary and the anti-missionary Baptists as follows: If a division on the subject of missions is inevitable, the minority propose that it shall be effected by advising the churches to grant to minorities in each (if that minority request it) a copy of the records of the church-book, and that in all cases the majority in church who are for or against the proposition to co-operate with missionary organizations, retain the regular day of meeting and the church-book. Should the minority in any case request it, they shall be entitled to the use of the house two days in every month; selecting for themselves any other Saturdays and Sundays than those upon which the majority meet."

This division of our forces was not an unmitigated evil. It served to separate elements that were only nominally in Christian fellowship but in heart were bitterly antagonistic. The progressive missionary element was held in check by the domineering, intolerant spirit of the anti-missionaries who practically favored a do-nothing policy.

At the time the division occurred in 1835 there were in Missouri 8,723 Baptists. Of these there were 5,367 missionary Baptists, having 150 churches and 77 ministers; of the anti-missionary Baptists there were 3,366 members, having 80 churches and 49 ministers.

In 1846 the missionary Baptists had grown to 15,331, having 292 churches and 144 ministers and the anti-missionaries had 4,336 members, 118 churches, and 57 ministers. In one decade the missionary Baptists had increased 9,964 and the anti-missionaries 970.

In the year 1906 the missionary Baptists white and colored numbered over 200,000 with more than 2,000 churches and 1620 ministers while the anti-missionaries are not as numerous as they were in 1846. They are, however, a decided modification of their religious ancestors. They are less belligerent

but more aggressive in religious work than their predecessors. The spirit that opposes missions is so out of harmony with the spirit of the age, and so contrary to the teachings of God's Word, that nothing but a lingering inherited prejudice can maintain the semblance of an organization.

God has marvelously answered the question as to which were right in the controversy. He has retired the anti-missionaries, and rewarded the missionaries with honor and power as chosen servants for carrying forward the enterprises of the gospel of the Son of God.

Prior to 1860 the total offerings of Missouri Baptists for foreign missions were \$6,078.53; from 1860 to 1870, \$12,732.96; from 1870 to 1880, \$27,950.36; from 1880 to 1890, \$78,-640.84; from 1890 to 1900, \$91,860.82, from 1900 to 1906, \$82,046.54. In the year 1906 alone our gifts amounted to \$20,845.00; while the total offerings from the beginning of our history amount to \$299,310.05. Missouri Baptists have sent forty missionaries to the foreign field as follows:

CHINA

N. W. Halcomb was born in Cass county, Missouri; educated at William Jewell College; sailed under appointment of the Southern Board for North China in 1881; resigned in 1885 on account of change in doctrinal views; served two years as American consul, and then returned home. He is now living in Texas.

Miss Lightfoot was born in Quincy, Illinois, in 1851; moved to Missouri and entered La Grange College in 1871; converted and baptized in 1874; in 1879 sailed for Ningpo, China, under appointment of the Society of the West; married Dr. Lord, a missionary under A. B. M. U., in 1884, and died of cholera in 1887.

Miss Emma Young, was born in Williamson county, Illinois, converted and impressed with mission work at the age of fourteen; moved to Missouri and graduated from Southwestern Baptist College, Bolivar, Missouri, in 1883; appointed by Foreign Mission Board in 1883 for Canton, South China; assisted in the organization of boarding schools for girls; returned in 1889, and is now living in Massachusetts, the wife of Dr. Ayers.

Miss Mollie McMinn was born near Carthage, Missouri, January 24, 1868; was converted and united with the Pierce City Baptist Church, November, 1886, while a student in Pierce City Baptist College. Sailed under appointment of Southern Board for South China, October 17, 1889; lived five years in Canton, devoting most of her time to country work; 1895 and 1896 she spent at Shin Hing; in April, 1897, she moved to Wuchow where she lived and wrought well as a personal worker until called to the home land by the illness of her father, who died in the summer of 1906.

William H. Sears was born January 5, 1865, near Prairie Hill, Missouri, on his father's farm, where he lived until he entered William Jewell College in 1881; he completed the A. B. course in 1888; was converted and baptized by his father, October 21, 1886, and joined the Thomas Hill Baptist church; spent two years in Southern Baptist Theological Seminary and in February, 1891, was appointed by the Southern Board missionary to China and sailed for Pingtu, North China, October 26, 1891, where he has labored ever since as one of our most successful missionaries.

Mrs. Effie Johnson Sears was born August 27, 1871, at Thomas Hill, Missouri; was educated at the College Mound Institute and Salisbury Academy; was converted, baptized and joined the Baptist church at Thomas Hill, Missouri, October 23, 1887. Sailed with her husband for North China where she labored until her death in 1903.

Peyton Stephens, son of Dr. T. J. Stephens, was born June 7, 1865, in Callaway county, Missouri; spent three years at the State University, and three years at the Southern Baptist Theological Seminary. He is a grandson of Rev. Peyton Stephens, who was pre-eminently the leader of the anti-mission movement in Missouri. He sailed under appointment of Southern Board for North China, October 19, 1893, where he has labored ever since.

John Thomas Proctor, was born at Palmyra, Missouri, March 11, 1869; was converted, baptized and joined Little Albion church, in 1883; graduated from William Jewell College and Divinity School of University of Chicago; appointed by Missionary Union, November 22, 1897, to Huchow, China,

chosen President of the first Baptist College of China in the fall of 1906. He is one of the leading missionaries on the foreign field to-day.

Mrs. John T. Proctor, was educated in Rosedale, Kansas; went to Chicago Training School, located with her husband at Belton, Missouri, where he was pastor two years and finally sailed with him for China.

John W. Lowe, was born in St. Joseph, Missouri, October 2, 1868; converted at the age of fifteen, was baptized and joined new Salem Church, Daviess county, Missouri; graduated from William Jewell College in June 1893, and from the Southern Baptist Theological Seminary four years later; completed a two-years course in medicine in the Kentucky School of Medicine of Louisville; accepted by the Foreign Mission Board, September 22, 1898, as missionary to North China, where he has wrought mightily for God as a medical missionary ever since.

Margaret Savage Lowe, was born in Daviess county, Missouri, September 17, 1869; was converted at the age of fourteen; was baptized into the membership of the Edinburgh Baptist Church; went to Grand River College, Lexington Baptist College, and Baylor Female College, Belton, Texas, where she took the degree of A. B., in June, 1897. After her marriage in September, 1897, she spent one year in Louisville, Kentucky, studying medicine. She sailed with her husband for China, in 1898.

Miss Mattie Dutton was born in Montgomery county, Missouri, February 16, 1866, was converted at the age of twenty-five and united with Zion Church, Montgomery county; attended Central Wesleyan College, Scarritt Bible and Training School, Kansas City, Missouri, and Baptist Missionary Training School in Chicago; was appointed by the Foreign Mission Board, to North China, December 28, 1899, where she still labors.

Marion D. Eubank, was born in Winchester, Kentucky, August 30, 1862; converted and baptized at Roanoke, Missouri, October, 1884; graduated from William Jewell College in 1891, and from Marion Sims Medical School 1893; was one year in University of Chicago, and one year in Northwestern University Medical School; was several years pastor of Eman-uel Baptist Church, Kansas City, Missouri; appointed by the Missionary Union, July 3, 1899, to Huchow, China, where he has labored efficiently ever since as a medical missionary. He has established a hospital in connection with his work.

Mary Sharp Eubank was born in Marion county, Missouri, June 7, 1867; was converted when thirteen years of age; attended normal at Chillicothe and Stanberry; graduated from Liberty Female College and the Baptist Training School, Chicago; married M. D. Eubank in 1894 and sailed with him for China in 1899.

Frank J. White was born in Decatur, Illinois, September 24, 1870; was converted and baptized into the Baptist Church, Cass county, Missouri; graduated from Ottawa University, Kansas, and from Rochester Theological Seminary in 1901. Appointed by Missionary Union to Ningpo, China, December 3, 1900; sailed September 12, 1901. He is the editor of the New East, a quarterly magazine, which is coming to have a large place in the literature of China. He has been chosen as one of the faculty of the New Shanghai Seminary.

Carl Vingren, was born in Sweden, near Stockholm, in 1865; was converted at the age of seventeen and joined the Lutheran Church. In 1885, he was baptized and joined the Baptist Church; graduated from the Baptist Theological Seminary at Stockholm in 1890; soon after he was appointed by the Baptists of Sweden as their first Missionary to China, where he spent four years, laboring in North China. His zeal literally consumed him and he came to Kansas City in 1896 to regain his health. God blessed him not only with the return of health but also with a great and continuous revival in the Swedish Church of which he was pastor. On May 26, 1905, he was appointed by the Foreign Mission Board to North China where he now labors.

Sigrid Hjelm Vingren was born in the city of Fahn, Sweden, March 1, 1879. Her father is a Baptist minister. She came to Worcester, Massachusetts, with her parents, when two years old. They moved to Chicago, Illinois, in 1888, where she lived until her marriage, November 2, 1898. She became a

Christian at the age of thirteen. She has been a true helper to her husband in his work as a minister and a missionary.

AFRICA.

Payton A. Eubank, was born in Clark county, Kentucky, January 13, 1857, converted at fourteen; graduated in the full course, with Syriac and German besides, at the Southern Baptist Theological Seminary in May, 1882; moved to Missouri and was finally appointed by Foreign Mission Board to Africa. He was first stationed at Abbeokuta and afterwards at Lagos. He was finally compelled to return to the homeland on account of ill health.

Laura Houchens Eubank, was born in Boone county, Missouri; married P. A. Eubank in 1882 and sailed with him to Africa where she shared nobly his toils and labors.

Cynthia Morris, was born in Ste. Genevieve county, Missouri, not far from Farmington; attended the lectures in Louisville Seminary for four seasons; was appointed by the Foreign. Mission Board to Africa in 1885; after reaching her destination was married to Rev. C. E. Smith, with whom she labored until her death in 1889.

BRAZIL.

Anne Luther Bagby was born in Kansas City, Missouri, in 1859; moved to St. Louis where she was converted and baptized in 1870; attended the public schools of St. Louis; graduated from Lexington Female College; taught two years at Baylor College, Texas; married W. B. Bagby and went to Brazil under appointment of Foreign Mission Board in 1880, where she still lives and labors. She is the first person born in Missouri to become a foreign missionary.

Miss Nina Everett, was born in Missouri; appointed for Rio de Janeiro, Brazil, by the Foreign Mission Board in 1885; returned in 1887.

Miss Maggie Rice, was appointed from Missouri to Rio de Janeiro, Brazil, by the Foreign Mission Board in 1887 and died there in 1888.

Mrs. Emma Morton Ginsburg, was born January 16, 1865, in Owensboro, Kentucky. In 1880 she removed with her father's family to St. Louis, Missouri. In 1882 she entered the high school at Boonville from which she graduated in 1883. She was received into the Baptist church at Louisiana, Missouri, and upon hearing of the death of Maggie Rice offered herself as a missionary to Brazil. She sailed from Newport News, June 16, 1889, for Rio de Janeiro under appointment of Foreign Mission Board. She was married in August, 1893 to Rev. Solomon L. Ginsburg, and since then has been the efficient helper of this enthusiastic missionary.

J. L. Downing, was born in Missouri; graduated from William Jewell College, appointed by the Foreign Mission Board for Brazil, January 5, 1891. He and his wife sailed for Brazil the same year. He returned later on account of the ill health of Mrs. Downing; was re appointed in January, 1899, and went out as a medical missionary. He was stationed for awhile at Sao Paulo and then at Bello Horizonte. He is now in Missouri on account of the ill health of his wife.

Mrs. J. L. Downing was born in Missouri; was appointed with her husband as missionary to Brazil and accompanied him there on each of his trips. But for her ill health she and her husband would still be there.

Arthur B. Deter was born in Dade county, Missouri, October 25, 1868. His conversion occurred when he was twenty years of age, while attending Normal School at Parsons, Kansas. He attended Baylor University from 1889 to 1894, and William Jewell College 1895 to 1896, where he took elective and post-graduate work. He spent one year in Louisville Seminary and three in Rochester Seminary, from which last institution he graduated in May, 1891. He was appointed by the Foreign Mission Board for Brazil in 1891. He has general charge of the work in the great capital of Brazil.

MEXICO.

Miss Ida Hayes was born in Boone county, Missouri; graduated from Lexington Female College;

taught in Stephens College. Served as missionary to Mexico from 1893 to 1898, under appointment of Foreign Mission Board. Is now engaged in most efficient mission work in Porto Rico.

John S. Cheavens was born in Callaway county, Missouri, February 4, 1868; he was converted and joined the New Salem Baptist Church, Boone county, Missouri, in September, 1888; entered William Jewell College as a ministerial student in January, 1889, from which he graduated June, 1894. He entered the Southern Baptist Theological Seminary in October of the same year, and graduated therefrom in June, 1897; appointed to Mexico, November 4, 1898, by the Foreign Mission Board. After spending a few months in Torreon, studying the language, he went to Saltillo. There he remained four years during which time he was editor of the *Expositor Biblico*, the Sunday School periodical for Mexican Baptists. Three years ago he took charge of the Theological Institute at Torreon, where he is doing a good work.

Mrs. Katherine Herndon Cheavens, was born in Platte county, Missouri, November 29, 1870; was converted and joined the Parkville, Missouri, Baptist Church, June, 1893; attended Park College from which she graduated in 1894; married John S. Cheavens in October, 1897, and accompanied him to Mexico.

J. Edgar Davis, was born at Lone Jack, Jackson county, Missouri, March 22, 1873; was converted July 4, 1886, and united with the Greenton Baptist Church, in Lafayette county. In 1890 he was licensed to preach and entered William Jewell College, from which he graduated in 1899. He held successful pastorates at Richmond and Moberly. On July 5, 1904, he was appointed to Mexico by the Foreign Mission Board, where he has ever since labored.

Mary Gamble Davis was born in Tazewell, Virginia, November 18, 1873; converted at the age of fourteen; married J. E. Davis in 1894, and accompanied him to Mexico.

ITALY.

Everett Gill, was born on a farm near Huntsville, Missouri, November 4, 1869; was converted and baptized at the age of thirteen; graduated from William Jewell College June, 1890; graduated from Louisville Seminary in 1894; was pastor of Fifth Street Baptist Church, Hannibal, Missouri, and the East Baptist Church, Louisville, Kentucky; sailed for Italy in the Spring of 1905 under appointment of Foreign Mission Board.

Mrs. Emma Williams Gill, the daughter of William Harrison Williams, was born March 25, 1870, in Staunton, Virginia. She moved to Missouri with her father's family and graduated from Hardin College. She was converted and baptized by her father when she was but nine years of age. She was married to Dr. Everett Gill, October 10, 1895, and sailed with him for Italy.

BURMA.

E. H. East, M. D., was born in Sweden in 1866. Came to America and was converted and joined the Swedish Baptist Church in Kansas City, Missouri; has been a sailor and blacksmith; studied in Morgan Park Academy, Moody Bible Institute, Swedish Baptist Theological Seminary; Southern Baptist Theological Seminary; graduated in medicine from Kentucky University, 1901; sailed December 11, 1901, under appointment of Missionary Union, designated to Haka, Chin Hills, Burma. His work has been greatly blessed of God.

Geo. T. Leeds, was born in Hannibal, Missouri, October 3, 1869; appointed by Missionary Union to Hsipaw, Burma, as medical missionary, 1897. Has accomplished a noble work.

W. R. Manley, was born in Butler county, Pennsylvania, March, 1852; graduated from William Jewell College in 1879; sailed same year for Rangoon, Burma, under appointment of Missionary Union; afterward transferred to Ongole, India, in 1880, where he still labors faithfully for the Master.

Miss Katherine F. Evans, was born in Philadelphia, Pennsylvania, December 1, 1842; later moved to Missouri, and was appointed to Burma by Missionary Union, October 31, 1871, where she still labors.

John D. Packer was born in England, September 28, 1836; came to Missouri and afterwards went to Rangoon, Burma, March 5, 1872, under appointment of Missionary Union.

J. N. Smith, was educated at Ottawa University, Kansas, and Rochester Theological Seminary. Went from Drexel, Missouri, to Rangoon, Burma, under appointment of the Missionary Union in 1899. He is now a professor in Rangoon Baptist College,

No stronger or more noble band of missionaries has gone out from any state than these.

While God has been stirring up the missionary spirit in our homeland he has been breaking down all barriers to progress in foreign lands. Dr. Pierson groups these obstacles at the beginning of the last century into four classes, as follows:

1. Obstacles to *approach*. There was little or no access to the great nations of the heathen world. China was walled about, Japan's ports sealed, India held by an English power hostile to missions, Africa impenetrable even to the explorer, and the isles of the sea crowded with cannibals more to be dreaded than the devouring waves of the angry ocean. In the Moslem world blind bigotry, as with the iron flail of Talus, crushed all freedom of speech or thought and hung the death penalty like the Sword of Damocles over the head of every follower of the Prophet who even looked away from the Crescent to the Cross. In the papal world a nominal Christianity, intolerant of all evangelical creeds, forbade even the circulation of the Bible.

2. Obstacles to *intercourse*. Outward approach proved often no real access. Serious inside walls had to be scaled, even when the outer barriers were passed. Tedious slow travel and transportation made neighbors foreigners; languages, strange and hard to master, and many of them unwritten, hindered even converse and communication; race prejudice and religious bigotry were walls hard to scale; women were hopelessly secluded within harems, zenanas, and seraglios, and degraded to the level of the beast for which they were often bartered; worst of all, caste, that gigantic foe of human progress, forbade not only conversion, but communion among converts.

3. Obstacles to *impression*. Some of the unevangelized races seemed on too low a level to be lifted even by the lever of the gospel; others stood too high, and were too proud to feel the need of its uplifting. In some not only the image of God, but the image of man, was defaced, if not effaced. Others like India and China possessed an ethical culture that put some so-called Christians to shame.

4. Obstacles to *action*. The church itself had reared barriers to its own missionary activity. The disgraceful iniquities and immoralities with which the Christian nations were implicated made the name "Christian" a stench instead of a sweet savor to the pagan world. The same ships that bore the missionaries to the foreign fields also carried rum and opium to the benighted heathen, and not infrequently bore back home their stolen slaves.

These are a few of the barriers that stood between the Church and the unevangelized at the beginning of the nineteenth century. To-day like Jericho's walls, they are all down, and from every quarter the hosts of God have only to march straight before them and take the strongholds of Satan. God has blessed his people with success marvelously out of proportion to their efforts.

But our mission as Baptists is not ended. We dare not rest from our labors until all the world embraces the fundamental principles of our faith.

(1) The absolute sovereignty of God. This means the end of all monarchies.

(2) Every man has the right of personal access to God through Jesus Christ, This means the end of all priestcraft, and religious sponsors. A father can no more believe for his child than he can go to heaven for that child.

(3) All access to the Church must be through Jesus Christ. Men must come to the Church through Christ and not to Christ through the Church. This means the end of all infant sprinkling.

(4) All believers have equal privileges in the Church. This means the end of all religious hierarchies.

(5) The Bible is the inerrant word of God and the book of ultimate authority for the Church in doctrine and practice. This means the end of all destructive criticism.

(6) Liberty of conscience for all the world. This means the end to all religious persecution and intolerance. From the days of John the Baptist to John Clifford, the Baptists have never persecuted any

one for conscience sake.

(7) Freedom and independence for every Church. This means the absolute separation of Church and State.

Baptists are neither an incident, an accident, nor an experiment. An open Bible, an open mind and an honest conscience always result in a man becoming a Christian and a Baptist. Our principles are the eternal truth and the world must accept them sooner or later.

Brethren, this is the day of our opportunity. The mission of the Church is essentially and fundamentally that of its head: "As the Father hath sent me into the world so send I you." This is plain and unequivocal. Find out the mission of Christ and we have found the mission of the Church. The body is identified with and dominated by the head. The Lord Jesus loved the world, came to it, died for it and now seeks, through the preaching of the Gospel, to win it to himself. He did not so love America, or England or Palestine, but he so loved the world as to die for it. His horizon was worldwide and any preacher who settles down to any thing less has missed his calling and will honor God more behind the plow than in the pulpit. A world vision is an indispensable element in every call to the ministry. The church that is so self-centered that it can ignore and disobey Christ's all-inclusive command to disciple all nations, has no moral right to the plot of ground on which its building stands. It simply cumbers the ground and ought to be cut down.

Missions is not a little optional annex to the Church, but is as essential to the life of it as the heart is essential to the life of the body. Christ has become re-incarnate in the Church. It is his body and the instrument of his purpose. His spirit dwells in and dominates it. It must therefore go where Jesus would go. When the body no longer responds to the spirit it must be abandoned. A live spirit cannot dwell in a dead body. The church that has lost the spirit of missions has lost the spirit of Christ. When the spirit of Christ departs from a Baptist church, it is the deadest thing in the universe, and has absolutely no apology for its existence. It becomes a hot-bed and brooding place for jealousy, malice, selfishness, covetousness, bickerings, heresy and all forms of ungodliness. Not only is world-wide missions the purpose for which the church was brought into existence, but it is its only hope of perpetuity. The decadence of the spirit of missions registers the decay of church life. It must conquer or die. Napoleon in an hour of greatest peril to his fame said, "Conquest has made me what I am and conquest must maintain me." This is supremely true of the Church. Its only safety is that it give itself to the supreme purpose and passion of Christianity. To do otherwise is treachery to our trust and treason to our Lord. In these days we hear much about heresy. The deadliest heresy is the anti-mission heresy. God forbid that I should depreciate orthodoxy. If we do not preach the truth it were far better for us to maintain an eternal silence. But I want to sound it in your ears with the thunders of Sinai, that any man is lacking in true orthodoxy who can turn a deaf ear to the Macedonian cry of earth's perishing millions, and maintain a stolid indifference to the Master's command to go. There is a heresy of life as well as of doctrine. How much better is faith without works than works without faith? The heresy of indifference and do-nothing has been the curse of the Baptists of Missouri in the past. In the words of another: "I plead for a living orthodoxy, not a dry dead dogma out of which has gone all the blood and heart-beat, leaving a grinning, ghastly skeleton behind, but an orthodoxy, every heart-beat of which can be felt and which is the incarnation of practical loyalty to Christ." God speed the day when world-wide evangelization shall be as great a test of orthodoxy as baptism is now.

There is wealth enough, brain enough and latent power enough in the Church to speedily evangelize the world. Let us seek to marshal them under that banner whose motto is, "The world for Christ and Christ for the world" and it will not be long until the will of God shall be done upon earth as it is now done in heaven.

Brethren, the hour of our destiny has struck. Every barrier which the ages, races and nations have erected to the progress of the gospel has been removed. False gods are being cast down, and mighty systems of idolatry overthrown. Mohammedanism has become effete with old age and its saber, once so sharp to slay the unbeliever, is blunted with time and rusted in its scabbard. The colossal systems of

religion founded by Confucius and Buddha are tottering on their insecure foundations and their shrines are either mouldering into dust or being converted into Christian temples. Rome, which made herself so drunk on the blood of martyred saints that she staggered down through four centuries has received a deadly wound in her head. All the mighty foes that once persecuted the church, and snatched the chaplet from her brow, blunted her sword and trailed her banners in the dust, have begun to tremble before her splendid achievements. The gates of all the nations of the earth are now open to her entrance. Russia has decreed religious liberty to its subjects; France has dissolved Church and State; Spain has decreed tolerance to all creeds; England is rapidly approaching religious freedom; India is white unto the harvest; China is inquiring after the truth and lending its idol temples to Christian schools and churches; Japan is restless to know Jesus; Ethiopia's hands are outstretched toward God; bleeding Cuba is crying for oil and wine; and South America, ridden by avaricious priests and bound by lustful superstition, is waiting and longing to be free.

From the freezing cold and from the burning heat; from the far off islands of the sea and from the barren sands there comes the cry "we thirst."

God speed the day when there shall not be a Bedouin in his tent, nor a Hottentot in his kraal, nor a Laplander in the midst of his eternal snow, nor an African in that great continent of black darkness, that shall not have heard of Christ.

Men of Missouri, shall we not answer these Macedonian cries and send, not forty but a thousand of our best sons and daughters to bear to these perishing nations the water of life? Shall we not turn the stream of God's salvation, like Kishon's mighty river, into the torrent beds of sin of all nations, that it may roll on and on and on and rise higher and higher and higher with tumultuous waves until it meets the ocean of Christ's universal reign and loses itself in God?