

MISSIONARY CONFERENCE

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words of Sir Andrew—"No part of the work must be abandoned."

One delegate who demonstrated how good a use can be made of limited time was Rev. Stephen Thomas, of Delhi. To be of value the Christian colleges must be out-and-out Christian. "I have been at a speech day of a Christian college," declared Mr. Thomas, "and I would not have known it was a Christian college save for the texts on the wall." Some men thought they were honoring heathenism by not frankly avowing their own faith. Mr. Thomas gave a striking instance of co-operation between the Baptist and Anglican missions at Delhi. They co-operated in educating a man—the Anglicans taught him secular education and the Baptists religion—and the result was that now he was the foremost oriental scholar in India. Mr. Thomas in glowing language showed how Christian education was transmuting the dust and mud of the Indian low-castes into gold. But the bell rang, and Mr. Thomas' eloquence came to an untimely end.

Dr. R. C. King warned the conference against taking a child out of his home and sending him to school—"keep the family intact," was the burden of his speech. Principal Sharrock, of Trichinopoly, asked whether Christians ought to go on knocking at the closed door of the Brahmins, when God had opened wide the door to the low castes and the middle classes of India. The middle classes alone numbered 67 per cent of the population. But by far the most impressive utterance was that of Professor Sadler, of Manchester. He was introduced by Mr. Mott as "one of the greatest authorities on the science of education on both sides of the ocean." And Professor Sadler justified the phrase. He described the report as the first serious attempt to arrive at a policy in the field of Christian education. He recalled the intensity of intellectual life in China, and demonstrated that Christianity to be accepted by the Chinese, must appeal to the intellect. China had turned its face from the past to the future, and in that seething ferment the church had to discover how to knit the intellectual training to the spiritual training, and both to the industrial training. At present the church was in danger, owing to the pressure of providing the means of education, of losing sight of the end. The next speaker, Dr. Bergen, announced as his subject two points, co-operation and efficiency. He appealed to the conference to "hang on to the idea of union like grim death." Dr. Mair, that veteran of union, cheered enthusiastically. Encouraged, Dr. Bergen developed his ideas on co-operation. "What then shall we do with efficiency?" he at length asked dramatically. But the inexorable bell rang, the speaker vanished, and the conference will never know his ideas on efficiency.

One of the most practical speeches was made by Dr. Duncan Main, of Hangchow. The Chinese had knowledge of morality, but they had no medicine. The conference laughed but the speaker developed his theme. At present the missionaries had to give medicines of all sorts, for the Chinese knew nothing of the healing art. And Dr. Main carried conviction as he declared that the open door to the hearts of the Chinese was through Christian medical colleges.

There was no little expectation aroused when the Hon. William Jennings Bryan, Lincoln, Nebraska, was announced to speak. Mr. Bryan is the greatest orator in the United States of America, and he fulfilled expectation. He was received with acclamation, but, as the cheers pro-

ceeded, with lifted hand and outstretched fingers, he hushed the assembly to silence. "Time is precious," said he. And as he stood there he certainly appealed to the imagination. Bald on the top of his head, heavy in the under jaw, a trifle stout, of commanding stature, with a rich, full voice of marvelous compass, and with eyes which when they lighted up seemed to sweep the whole assembly into the range of vision—Mr. Bryan presented a memorable figure. And in seven minutes he made vivid what Christian education meant. He found on the mission field that Christian education costs little, was the foundation of all moral progress, and was the proof that Christians did not fear the light of reason or the force of knowledge.

In the evening the three great meetings proceeded as usual, but the center of interest was in the Assembly hall of the Church of Scotland, where Mr. Bryan was to speak. Lord Kinnaird has often sat in the Lord High Commissioner's throne—tonight the unwonted sight was presented of his lordship occupying the moderator's chair. The hall was packed from floor to ceiling. The passages were filled with people who were content to stand for two hours. The organ pealed out to the accompaniment of "God is our refuge and our strength"—and one remembered the great occasion when Principal Story withstood that organ to its face! No speaker ever faced an audience in that hall to be compared to the audience which Mr. Bryan faced as he stood up to speak. Men of every race, bishops of every order, men and women of every class, hung on the lips of the orator. The first words he spoke won his audience. The subject he discussed was the proof of Christianity being the world-religion by its fruits—"The Fruits of the Tree." An ordinary preacher is content with three heads; the great audience wondered when the orator calmly announced twelve heads for his oration—twelve fruits of the tree. And through the twelve heads he went—and the audience listened spellbound to the end. The first was belief in God as Creator, Preserver, and Father. With master-power Mr. Bryan expounded the fruits, and dwelt on the belief in Christ as Son of God. Not because of any writing or any miracle, but because of the fruits that flowed from it, did that conception capture the heart. Hitherto man had sacrificed the world to his own pleasure or ambition; now arose the conception which enabled a man to sacrifice himself to the advancement of the world. All that demanded the conception of the incarnation. The fruit of the Holy Spirit commended itself because "there must be a line of communion between the Father above and the child below." Love was the law of life, and forgiveness the test of love, and service the measure of greatness. From fruit to fruit the orator went on, and as argument was piled on argument, the conviction became overmastering that the claim of Christianity to be the world religion in virtue of its fruits was unchallengeable. Buddhism said to the world, Let it be annihilated; Christianity said, Let it be transfigured with the glory of God.

In the U. F. Assembly hall Professor Paterson had expounded the same theme from the point of view of the philosopher and the theologian; tonight Mr. Bryan expounded it from the point of view of the man in the street. He made the mists condense, and he sent them rushing down the streets in living water; and men, seeing and tasting, believed. This is the power of the orator—the orator with the gift of vision.

Man's risk of sudden death is eight times greater than that of a woman.

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