

people are beginning to cherish such grave doubts. Substitute civilization for evangelization as the work of the Christian Church among the heathen, or identify civilization and evangelization as essentially the same, and secular education will come more and more to the front. On the contrary, let the idea be held firmly that the first work of the missionary is to promote individual conversions and gather churches of regenerated souls, and inevitably the work of educating unbelieving heathen will fall to the rear. And for this reason : emphasize conversion and the idea will soon emphasize itself that only converted persons are capable of being thoroughly instructed in the things of the kingdom of heaven. It is written in Scripture and in many forms reiterated that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them." Therefore the obvious conclusion must be : Seek to have men born of the Spirit, that they may be qualified for instruction in the doctrines of the Spirit. There is a saying so true and scriptural that it is worthy of being inscribed over the door of every mission house : "*In man's school the pupil seeks to know in order to believe ; in God's school the pupil must believe in order to know.*" Therefore conversion first and culture afterward.

2. Is affiliation with the State or separation from the State the true method in missions ? It sounds strange to hear a minister in a national church—the late Professor Christlieb, of Bonn—attaching so much importance, as he does, to exemption of religion from government control. In tracing the rise of the missionary spirit in America, he says : "Certainly it was no mere accidental circumstance that a livelier interest in the missionary enterprise began *after the privileges of the State Church had been abolished in New England.*" It was when "*delivered from the encumbrance of State aid,*" he goes on to say, that the American Church first began to rise to the greatness of her obligation to the heathen.

The eminent theologian thus puts emphasis on what it might not occur to us to notice. But those who are acquainted with Christlieb's experience can read into his words even more than he has himself expressed. His high evangelical views won for him the reproach of "pietism," and more than once the "powers that be" came near laying disciplinary hands upon him for this offence. It is always liable to be so. The stipend rarely fails to assert its authority over the stipendary ; subsidies are almost certain, sooner or later, to subsidize. Therefore let missions be on their guard against "the encumbrance of State aid."

The history of primitive missions is instructive at every point, and nowhere more so than here. "When the Church had the least money it had the most might," it has been pointedly said. And we may unhesitatingly add that when it had the least aid from the world it made the most rapid conquests in the world.

Let one read that very informing book, Uhlhorn's "Conflict of Christianity with Heathenism" for many suggestive facts upon this point.