

which have been held, not by Americans only, but by representatives of European societies, there has been an increasing conviction that the place of emphasis in mission work should possibly be somewhat changed, and that the prayers of all friends of missions should be emboldened to ask for abundant harvests now or soon in the fields in which for so long a time institutional work of all kinds has been carried on, and where as yet the results are proportionately small.

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

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

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