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THE DECISIVE HOUR OF
CHRISTIAN MISSIONS

The Decisive Hour of Christian Missions.

To face page 1 of text.

NOTE

This text-book is intended primarily for use in Mission Study Circles, and in connection with it "Suggestions to Leaders" and Outline Programmes of Study have been prepared. The Editorial Committee strongly recommend all leaders to make use of these "Suggestions." They may be obtained by writing to the Mission Study Secretary at any of the addresses given below.

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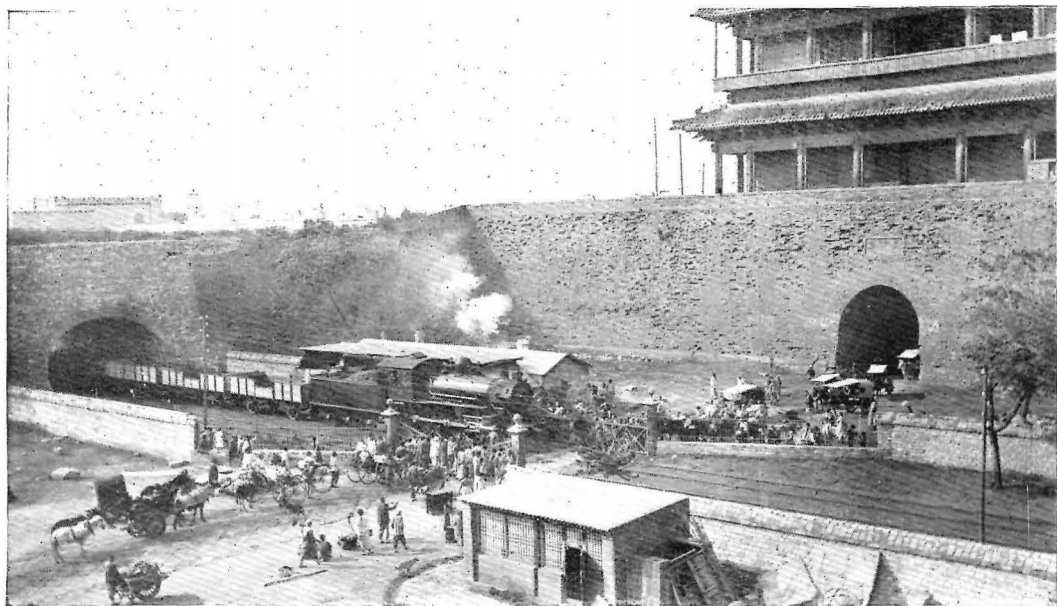
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RAILWAY PENETRATING THE OLD WALL OF PEKING

THE DECISIVE HOUR
OF
CHRISTIAN MISSIONS

BY

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GENERAL SECRETARY OF

THE WORLD'S STUDENT CHRISTIAN FEDERATION

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EDITORIAL NOTE

THIS text-book, like "The Uplift of China," "The Desire of India," and "The Reproach of Islam," is issued conjointly by a number of the Missionary Societies in Great Britain, for the use of Mission Study Circles. The Editorial Committee have revised the manuscript, and, in co-operation with Dr Mott, have adapted it for the use of these circles; and the maps, appendices, bibliography and index have also been prepared with the same end in view. In addition, "Suggestions to Leaders" and "Outline Programmes of Study" have been prepared by the mission study departments of the various Missionary Societies.

The object of the text-book is, therefore, to meet the needs of those who study it chapter by chapter and meet periodically in study circles for discussion. The chapters are not intended to be exhaustive in treatment, but each of them presents material for thought concerning certain definite questions suggested in the Outline Programmes.

The Editorial Committee desire to take this opportunity of expressing their gratitude to the author for the generous way in which he acted upon suggestions made by them. The

Committee are also indebted to the Rev. J. H. Ritson, the China Inland Mission, and the Society for the Propagation of the Gospel, for permission to reproduce the illustrations facing pp. 14, 20, 99, 106, 206, and 246.

AUTHOR'S PREFACE

THE World Missionary Conference held in Edinburgh in June of the present year constituted in its plan, in its personnel, in the spirit which characterised it, and in its promise, the most significant gathering ever held in the interest of the world's evangelisation. In preparation for the Conference eight representative international Commissions had been at work for over eighteen months making a scientific investigation and study of several of the most pressing and vital problems of Christian missions. Associated with these Commissions as correspondents were the principal missionaries and leaders of the Church on the mission fields, as well as the foremost thinkers and workers of the missionary forces at home. The reports resulting from these special investigations have afforded a very comprehensive presentation of the facts about the main aspects of the missionary situation. Those who have had opportunity to examine the mass of evidence gathered by the Commissions, and to listen to the discussions of the reports at the Edinburgh Conference, must have been impressed with the fact that the present is the decisive hour of Christian Missions. In

the history of Christianity there has never been such a remarkable conjunction of opportunities and crises on all the principal mission fields, and of favouring circumstances and possibilities on the home field.

The central idea of this book has been suggested by the studies in connection with Commission I. on "Carrying the Gospel to All the Non-Christian World," of which the author was Chairman. He has made large use of the results of the investigations of the Commission, and has introduced without quotation certain parts of the report written by himself. He has also profited by the investigations made by the other Commissions and by the debates of the Conference itself. It was the intention to give footnotes referring to sections of the various reports where readers might further follow the subjects under consideration, but as these reports have not yet been published in book form this is not possible.

The author wishes to acknowledge his deep indebtedness to the members and correspondents of Commission I. He has been greatly helped by the generous and efficient co-operation of the Editorial Committee of the United Council for Missionary Study. He is under particular obligation to Mr Hans P. Andersen, without whose discerning, wise and constant help this book would not have been written.

JOHN R. MOTT.

EDINBURGH, *June 29th*, 1910.

CONTENTS

| | PAGE |
|---|------|
| EDITORIAL NOTE | v |
| AUTHOR'S PREFACE | vii |
| CHAP. I. THE NON-CHRISTIAN NATIONS PLASTIC AND CHANGING | 1 |
| „ II. CRITICAL TENDENCIES AND INFLUENCES IN THE NON-CHRISTIAN WORLD | 44 |
| „ III. THE RISING SPIRITUAL TIDE IN THE NON-CHRISTIAN WORLD | 78 |
| „ IV. THE REQUIREMENTS OF THE PRESENT SITUATION: AN ADEQUATE PLAN | 115 |
| „ V. THE REQUIREMENTS OF THE PRESENT SITUATION: AN ADEQUATE HOME BASE | 149 |
| „ VI. THE REQUIREMENTS OF THE PRESENT SITUATION: AN EFFICIENT CHURCH ON THE MISSION FIELD | 191 |
| „ VII. THE REQUIREMENTS OF THE PRESENT SITUATION: THE SUPERHUMAN FACTOR | 224 |
| „ VIII. POSSIBILITIES OF THE PRESENT SITUATION | 257 |
| APPENDICES | 282 |
| BIBLIOGRAPHY | 290 |
| INDEX | 291 |

LIST OF ILLUSTRATIONS

| | <i>Frontispiece</i> |
|---|---------------------|
| | FACING PAGE |
| Railway Penetrating the Old Wall of China | 3 |
| The Harbour of Osaka | 10 |
| Mills at Hankow ; The Chinese Wheelbarrow and its Rival | 14 |
| Exhibition of Opium Pipes before Burning Them ; The Sixth Public Burning of Opium Pipes at Foochow | 20 |
| The Educational Transformation in China | 23 |
| The First Turkish Parliament in Session | 31 |
| A Chinese Colliery Centre, 1000 Miles from the Sea Coast | 46 |
| Keen Chinese at an Anti-Opium Meeting | 54 |
| A Government College in India ; A Modern Government College in China | 62 |
| A Hindu Festival on the Ganges | 95 |
| The Student Volunteer Band of Union Christian College, Weibsien | 99 |
| Confucian Temple turned into a School | 106 |
| A Company of Korean Inquirers ; 523 Converts Baptised in one afternoon at a single station in North India | 110 |
| Rejoicings in Jerusalem over the new Turkish Constitution | 127 |
| A Chinese Mandarin | 142 |
| World Missionary Conference, Edinburgh, June 1910 | 159 |
| Banquet of the Laymen's Missionary Movement in New York | 174 |
| A Missionary Study Summer School | 191 |
| Bishops of the Native Church | 206 |
| Colporteurs from Hobe, Japan | 215 |
| Native Christian Laymen | 222 |
| The Madras Christian College | 246 |
| Synod of the Anglican Church in China | 262 |
| New Hostel, Edwardes College, Peshawar | At end of vol. |
| Map : Commercial Expansion of non-Christian World | |

THE DECISIVE HOUR OF CHRISTIAN MISSIONS

CHAPTER I

THE NON-CHRISTIAN NATIONS PLASTIC AND CHANGING

IN the history of Europe there has been no movement which can compare, either in its magnitude or in the greatness of its effects, with the Renaissance of the fifteenth century. "The world was passing through changes more momentous than any it had witnessed since the victory of Christianity and the fall of the Roman Empire." The discovery of new countries had enlarged the horizon of the world, and had stimulated a new curiosity and a spirit of discontent and adventure among the nations of Europe. The capture of Constantinople by the Turks had flooded Italy with Greek scholars and teachers, and had given a great impetus to scholarship and learning, so that schools and universities multiplied everywhere. The growing intelligence, the spirit

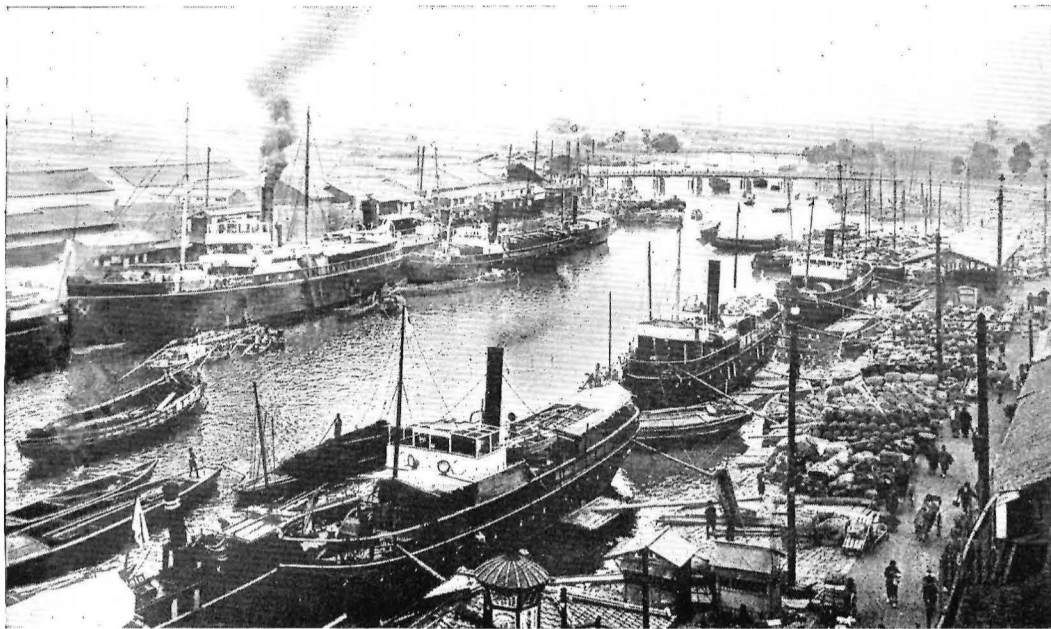
Fifteenth
Century
Renaissance.

2 The Non-Christian Nations

of liberty, restless movements in the social life, together with a quickening of personal religion, resulted in the great Reformation movement which convulsed the whole Continent. In every department of life there was change. A current of fresh energy seemed to be flowing through the countries of Europe, and science, literature, art, and religion all entered upon a new period of development. The Western world was passing out of the dark ages of mediævalism into the modern era of enlightenment and freedom.

Awakening
in non-
Christian
nations.

Great and significant for the future as were the movements of that brief transition time, they are completely dwarfed by what is taking place to-day. The Renaissance of the fifteenth century affected only Europe, but we are now confronted with a Renaissance which is gradually affecting the whole of Asia and Africa. Throughout the non-Christian world there are unmistakable signs of the awakening of great peoples from their long sleep. Through the whole of Asia a ferment is in process, which has spread from the intellectual leaders, and is fast taking possession of the masses. It affects over three-fourths of the human race, including peoples of high intelligence and ancient civilisation. The leaders are concerned with the ques-



THE HARBOUR OF OSAKA

tions of enlightenment, of intellectual and social freedom, of economic development, and of national efficiency. In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational, and religious. Among innumerable multitudes of the inhabitants of the non-Christian world the forces of youth and age, of radicalism and conservatism, of growth and decay, are seething and struggling for the mastery. As we survey the unparalleled situation in these lands, the question is forced upon us as to what is to be the issue of it all.

It is difficult to believe that two generations ^{Japan.} ago Japan was even more completely closed to Western influence than was China. Since then she has, however, proved herself in some respects the most brilliant nation in the world. She has achieved greater progress in one generation than any other country has achieved in two, if not in three generations. She has gone to school to the whole world, and has learned her lessons with remarkable facility. Seldom does the traveller find himself upon an ocean steamer without discovering among his fellow-passengers one or more Japanese—not going about the world in search of pleasure, but journeying with

4 The Non-Christian Nations

serious intent to study some institution, some movement, some process, some experience of another nation or people, determined to make this larger knowledge tributary to the expanding greatness of their own country. Open-mindedness is their characteristic as a people. Some have feared that their recent victories would turn their heads, but those who have been in recent touch with Japan have received an opposite impression. They have found that the Japanese have rather been humbled and solemnised by their victories, and have come to have an increased sense of responsibility. Perhaps never has Japan manifested greater eagerness to learn from other nations and to increase her efficiency than during the period which has elapsed since the Russian war. The view entertained in some quarters that Japan has at last become fixed is incorrect. She has not ceased to go to school. Her time of transition may have partially passed, but it has not wholly passed. Profound changes are still taking place, if not so rapidly as before, and Japan is still progressing.

Japan
leading the
Orient.

The fact must not be lost sight of that the influence of Japan extends over the whole Orient. The leaders of the Japanese Christian Student Movement emphasised this fact in a cable message which they sent to the Student

Volunteer Convention in Nashville, in 1906, "Japan leading Orient but whither?" Even more aptly do these words express the position of Japan to-day than at the time when the message was sent. The most casual traveller sees how Japan is becoming an increasing factor in the commercial and industrial developments of the Far East, and the great steamship agencies of Britain, America, and Germany feel the pressure of this fact increasingly. Japan is profoundly influencing the economic changes, not only of Korea, but also of China. Her voice has become the most influential in the political councils of the Far East. To a far greater extent than most people realise, she has taken the leading position in the promotion of the educational movement on the mainland of Asia. True it is that Japan is leading the Orient. The Eastern nations are following Japan, as Japan is following the West, and what Japan has succeeded in doing to-day the others will do to-morrow. The advance of Japan is a prophecy of what is going to follow throughout the nations of the East.

Korea was known yesterday as "The Land ^{Korea.} of the Morning Calm." To-day it is vibrating with the spirit of the modern world, and the age-long isolation of the hermit nation has

6 The Non-Christian Nations

ceased. Where are ten millions of people to be found upon whom the currents of modern civilisation have been turned more abruptly, and with greater directness and power, than upon the Korean people during the past five years? A railway has been stretched across the whole length of the peninsula. The material resources of the country are being rapidly developed, the Government having within recent years granted nearly two hundred mining concessions. Other new and profitable industries are being introduced. The educational system has been reformed along modern lines, and the people are so fully awake to the value and necessity of Western knowledge and education, that they will take whatever literature or teacher will help to meet this demand. A new literature is being evolved under the influence of the Christian Church. A new and highly efficient financial system has been introduced. Countless other economic and political changes have been effected. Far-reaching social changes, such as the raising of the age for marriage and the gradual doing away with the custom of concubinage, are taking place. Torture has been eliminated from the penal code. In fact, every department of the life of the country is being reorganised. Their present political condition,

which is very bitter to them, has served to arouse the Koreans from their self-satisfied lethargy. The old ways will no longer do, and they know it. Their eyes have been opened as to what the West has to teach them, and they are absorbing our methods with a rapidity that is unique.

China has a longer unbroken history than China. any other people in the world. For four thousand years she has been the same changeless and unchanging empire, entirely self-centred and self-satisfied, with a profound contempt for everything foreign. Yet to-day she too has turned her face from the past and has begun to learn from other nations. The changeless is giving way to the changing, and the changes are bewildering in their number and variety. She has made a more radical adjustment to modern conditions within the past five years than has any other nation, not excepting Korea. Those who have studied the great changes that came over Japan will remember that she made no such advance in the first ten years after she began to adopt Western civilisation as China has made during the past five years. Sir Robert Hart, the eminent civilian and sagacious observer of things Chinese, in commenting on the recent changes in China, said

8 The Non-Christian Nations

that during the first forty-five years of his residence in China the country was like a closed room; without a breath of fresh air from the outside world, but that the past five years reminded him of being in a room with all the windows and doors wide open and the breezes of heaven sweeping through. Dr. Griffith John, one of China's greatest missionaries, on starting back from his last furlough, in speaking to a group of Christian workers in America, said that if the recent changes which had taken place in China had been attended with the bloodshed which characterised the late Russian revolution, the eyes of the civilised world would be fixed upon China, and nothing would hold back the Christian nations from going to her relief. President Lowry of the Peking University insists that the change which has come over China within the past decade has been so great that it is "almost impossible to describe the contrast with the past without seeming extravagance of language." He regards it as "one of the most sweeping and radical revolutions ever effected in any great nation in the history of the world."

(i) **Commer-
cial changes.**

Only half a generation ago the telegraph system of China was confined to a few wires binding together the port cities; now a network of twenty-six thousand miles of tele-

graph wires, connecting with four hundred and ninety telegraph offices, is spread over the empire. For thousands of years, rivers and canals were the principal channels of communication in this country, but in recent years the railway has come in as the great rival. Fourteen years ago there were but two hundred miles of railway in China; now there are four thousand one hundred and seventy miles in operation and nine thousand miles projected. The journey can now be made in a *train de luxe* from Peking to Hankow in the heart of China in thirty-six hours, whereas six years ago it would have required fully forty days by Chinese carts. Steamer lines cover a distance of eight thousand miles. The Yangtse from Hankow to Shanghai sustains a greater traffic than any other river in the world for an equal distance. All the great port cities of China, and some of those along the inland rivers, are being rapidly modernised, and remind one of the crowded commercial ports of the West. Great modern industrial plants are being rapidly established in and near the large interior cities, as well as at the ports. In Hankow alone not less than twenty-five thousand men are employed in such establishments. Shanghai, which a generation ago was comparatively but a river

10 The Non-Christian Nations

village, to-day has a tonnage in its harbour second to that of Liverpool. Only a few years ago there were no modern post-offices; now they are to be found in three thousand five hundred towns and cities, and the number is increasing day by day. In many cities the rushlight has been superseded by the electric light. The fear of " boring into the pulse of the dragon " is being lost by those who are anxious to exploit the enormous mineral wealth of the country.

Twelve years ago there was only one daily paper in Peking, the ancient *Peking Gazette*, devoted chiefly to publishing the edicts of the Imperial Government. Now there are said to be ten dailies there. In the other cities throughout China, hundreds of modern periodicals have been established, all of which devote a large section of their space to reporting news from all parts of the world. The printing presses, both those under secular and those under missionary auspices, are not able to keep pace with the demand made upon them for the bringing out of new works and of translations of the books of important authors of Western nations.

(ii) Political changes.

Political changes of far-reaching importance have also been effected. Constitutional government has recently been promised by Imperial edict. October 14, 1909, will hence-



MILLS AT HANKOW



THE CHINESE WHEELBARROW AND ITS RIVAL

forth be a historic date in China, because on that day provincial assemblies were opened in the capitals of all the provinces. This is a significant step in the ten-years' programme which is to culminate in the actual establishment of modern parliamentary constitutional government for the Chinese Empire. The work of these new assemblies during the intervening years is to serve as a means of preparing the people for the new political responsibilities involved. Those who have had opportunity to study these assemblies bear testimony that even in their first year, in the strength of their personnel, in the wisdom with which they have dealt with the subjects before them, in the dignity and high tone of the discussions which they have conducted, in the order and practical efficiency with which they carry on their business, these bodies impress them quite as favourably as do the political assemblies of some of the Western nations. Already the work of these assemblies in some of the provinces has passed beyond the realm of academic discussion into that of evolving practical measures concerning both the immediate and future welfare of the country.

Without doubt the best illustration of the (iii) Social and moral progress of the New China changes.

is the anti-opium crusade. The Imperial Government in 1907 decided that the opium evil must be extirpated from China. It was agreed that this end must be accomplished within ten years. The official regulations, which are understood to have been prepared by Tang Shao Yi, one of the Imperial Commissioners on Opium Suppression, are so masterly in their scope, as well as in their practical details, that they are worthy of study by the statesmen and reformers of other lands. The Government prohibited the use of opium by all officials except those of very advanced age. In a wonderful way those high in political and social circles in all parts of China have thrown themselves into the movement. It is said that some of the princes and officials have died as a result of their most zealous and serious struggles to break away from the opium habit. All over China popular societies have been formed for the purpose of waging the anti-opium propaganda. Great mass meetings have been held in principal cities and in many of the towns. The assembling and burning of opium-smoking outfits is no uncommon occurrence. In some provinces such vigorous measures have been taken that apparently the period of ten years will not be required to suppress the traffic. In the Province of

Shansi, for example, the raising of the poppy is absolutely prohibited. Travellers in the Province of Szechwan have recently reported that they saw no signs of the poppy there and that the opium dens were closed. Lord William Cecil testifies that, whereas when he was in China in 1907 he found the country between Hankow and Harbin "beautiful with white and pink crops of poppy," he did not see a single poppy flower while traversing the same country on his recent visit in 1909. Few in the West realise what a vast and revolutionary change this abolition of the opium traffic is. It involves the reorganisation of the entire fiscal system, but the Government has gone forward regardless of financial considerations. The Chinese themselves have been, and are, the leaders in this movement, and it is significant that one of the most effective advocates for the suppression of opium, at the meetings of the International Opium Commission recently held in Shanghai, was Tong Kaisan, a Chinese Christian. When one considers the number of people involved, the strength of the habit combated, and the results already attained, this anti-opium crusade is one of the greatest moral movements of modern times. It is being conducted with an aggressiveness and with a degree of success

which puts to shame the progress of temperance and certain other moral movements in Western lands. Changes like these seem almost incredible when one reflects on the constitution of the Chinese mind and its unchanging attitude throughout the centuries.

(iv) Chinese
studying
abroad.

China's awakening is not only in industrial enterprise, political reform, and social progress. Unquestionably the greatest changes are those pertaining to education, and out of this a new spirit in the Chinese people is resulting. Literally thousands of Chinese students have been sent abroad to study. Eight years ago there were less than a score of Chinese students studying in Tokyo. At the present time there are not less than three thousand there, and at one time, in 1907, the number was as high as fifteen thousand. While the number studying in Japan has declined, the number going to America and Europe is steadily increasing. There are now in the different universities and schools of the United States not less than six hundred Chinese students, and plans have been perfected for sending in the near future a much larger number. There are also about five hundred studying in Great Britain and on the Continent. In the history of education there has been no such extensive migration of



EXHIBITION OF OPIUM PIPES BEFORE BURNING THEM

With acknowledgments to the China Inland Mission



THE SIXTH PUBLIC BURNING OF OPIUM PIPES AT FOOCHOW

(see p. 12)

students from one country to other lands. At the time when Japan had the largest number of her youth studying abroad, there were only about seventeen hundred in America and a much smaller number in Europe. Another striking fact in connection with the Chinese student migration is that the largest number who have gone abroad to study came from the most reactionary province—the Province of Hunan, the one which longest resisted the introduction of the telegraph.

Even more remarkable than the sending abroad for study of her own young men and young women, has been the rapid transformation of the system of education in China herself. In 1905, by one stroke of the vermilion pencil, the Empress Dowager abolished completely, and for ever, the ancient competitive examination system, which had been in operation for two thousand years. The old examination halls are already falling into ruins or have been torn down to make way for modern schools. The Imperial Government has issued in five volumes a complete set of regulations which includes a curriculum of studies based largely upon that of Japan, which is in turn based on American and European models. The Imperial Government has not only within the past five years sent educational commis-

(v) Change in educational system.

sions to Europe and America, to make a careful study of the educational systems of the West, but has also taken to heart the results of their investigations. An increasing number of American and European educators have been invited by provincial and municipal governments, as well as by Chinese gentry, to help to establish modern institutions of learning in different parts of the country. A far larger number of Japanese teachers have been secured for the same purpose. It is estimated that at one time there were as many as one thousand Japanese co-operating in the educational reforms throughout China. Modern schools and colleges are springing up all over China like mushrooms. In the province of Chihli there are already over forty thousand students and scholars in these modern institutions. In Peking alone there are two hundred institutions with seventeen thousand students. In each of four other cities in China there are already over ten thousand students of modern learning. Scores of girls' schools have sprung up in the different parts of China, and nothing in the general awakening of the country is more momentous than this change in the status and education of women.

Many schools, both for men and for women, are inadequately staffed and therefore are doing

superficial work. It is a case of the blind leading the blind. Many mistakes are being made and much money is being wasted, but the significant fact is that China has determined to give Western education to her millions of youth. To realise the meaning of this educational revolution, one need only recall that Japan has now nearly six millions of youth in her schools and colleges, and that the same proportion will some day give China over fifty millions. The day is coming, and that very soon, when China will have more students than any other nation in the world.

China is, therefore, in the midst of an intellectual revolution, but at present her education has a pronouncedly utilitarian end. Her one motive and desire is that she may acquire the secret of the industrial, commercial, financial, military, and naval power of the West. This is her deliberate purpose, and she is succeeding in a marked degree. Is there not something ominous in a nation of four hundred millions of people moving forward into modern civilisation with no higher motive than this?

Siam is in a condition of metamorphosis. Siam.
Under the enlightened rule of King Chulalongkorn I., it has been open to Western culture in a remarkable manner. Wonderful progress

has been made in all branches of administration. Compulsory education has been introduced, and the Government system of schools is in the most promising condition.

Persia.

Persia also is sharing in the general awakening of the East and is undergoing a transformation. The movement here seeks primarily to establish civil freedom and ensure social progress, and the immediate aim is to set up a constitutional and popular form of government. The fact that it has that particular aim makes its leaders regard such nations as England and the United States as especially worthy of imitation, and the example of these nations and of Japan has impressed the Persians with the conviction that national progress and effectiveness are impossible without education, science, and civilisation. Consequently there is a new and growing demand for education in Western sciences and languages. Schools for giving this education are springing up all over the country, and there is a great anxiety on the part of the people to learn. Over and over again, men come to the missionary with the appeal, "We are ignorant and know nothing, and you must be our teachers." In Persia, the old régime is passing away and the new is being formed. Nothing is fixed as yet, but

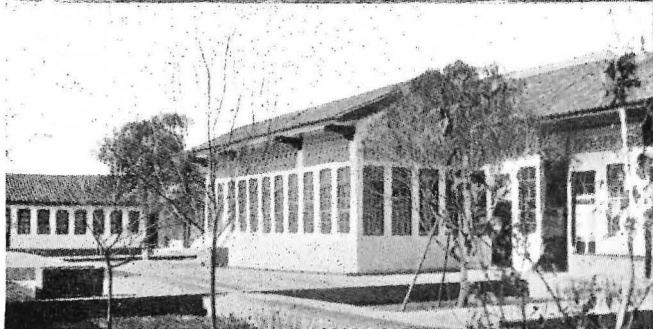
in the Near East, as well as in the Far East, events are moving with a rapidity that is nothing short of marvellous, and we cannot tell what a few years may bring forth.

Even in Turkestan and Afghanistan the ^{Afghanistan.} modern spirit of change is felt. It is inevitable that amid all the restless movements in the neighbouring countries—Persia, India and Turkey—Central Asia and Afghanistan will not continue to remain dormant. On the contrary, there are many indications of the influence of the modern currents of the more distant parts of the East also being felt in these regions. Nothing can hold back the advance of Western civilisation into the very heart of Asia. The railway and caravan are forcing upon the people through every pass and along every channel of communication some of the latest inventions of our time. At Kabul, one may see sewing-machines, rifles with smokeless powder, gramophones, and motor cars. One of the results of the visit of the Amir of Afghanistan to India was the arrangement by him for the erection of looms in his capital, and now we hear of the transportation by camel train of pianos and motor cars and a plant for wireless telegraphy through the Khaiber Pass. For the management of all these modern industries, a staff of

European engineers and mechanics has been admitted into the country.

India.

India, in common with all other lands in the East, is in a state of change and unrest. Great and surprising transformations have taken place in the past few years, changes which many did not expect to see occur until another quarter of a century had elapsed. Among these one notes the growing sense of concern on the part of many outside the missionary and Christian community over the ills which afflict the great masses of the people of this land—ills intellectual, social, and religious. Quite apart from the political movement and agitation throughout India multitudes are in the midst of marked social and industrial developments and transformations. It is true that there are still areas of country inhabited by scores of millions of agricultural people, who are as yet largely untouched by the new spirit of change and progress, but the significant fact is that the higher and more influential classes have been profoundly affected by it. These classes and castes, which for ages have had undisputed authority in India, are now seeking with eagerness to increase their efficiency and to broaden their power. The educated Hindus, and increasingly the educated Mohammedans, have naturally been most profoundly influ-



THE EDUCATIONAL TRANSFORMATION IN CHINA

The top section shows the old examination halls; the middle one, the same site just after their demolition; and the lowest, the new buildings erected in their place.

With acknowledgments to the China Inland Mission

(see p. 15)

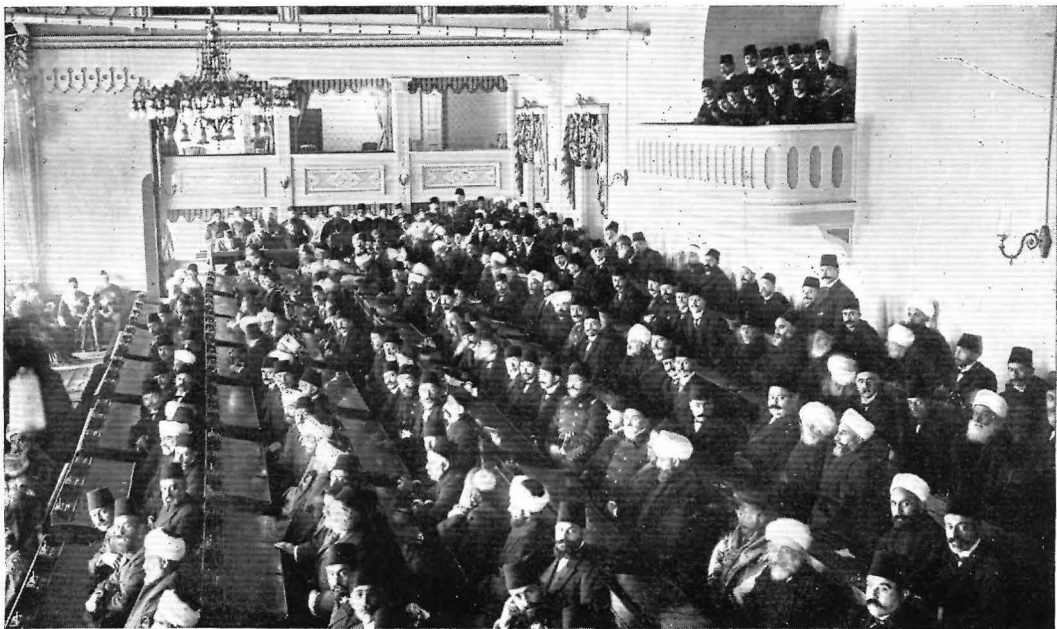
enced by the modern civilisation as a result of their knowledge of the English language and their touch with the outside world. It is remarkable also that individuals from the lowest castes and from the out-castes are, under the influence of Christianity and education, emerging from their inferior position in Indian society, and are aspiring to places of prominence and influence. Moreover, there are unmistakable signs, in different parts of India, of the break-up of that system of caste which has done more to hold back the progress of Indian society, and to hinder the advance of Christianity, than any other cause.

Even more remarkable and encouraging is the growing thirst for learning on the part of the women of India, whose resolute opposition to change has been one powerful hindrance to progress in the past. Here and there in the zenanas there are women who are eager to obtain knowledge of the outer world and of the West, and other signs are not wanting that Indian women are beginning to seek the education which they once resisted. There is also a growing desire among the men for the education of their daughters, wives, and sisters. Without doubt India is undergoing great social, political, industrial, and religious changes. A new nation is coming to birth.

Turkey.
(i) The
Revolution.

Of no other country in the recent or remote past could it be said so truly as it can be said of Turkey that it is a nation born in a day. The marvellous change came unexpectedly and with the rapidity of lightning. No correspondent, missionary, consul, or ambassador had predicted it. In some respects it is the most extraordinary revolution which has ever taken place among either an Asiatic or European people. Within the course of a few weeks Turkey passed from under the most absolute despotism to become one of the progressive countries of the world. The young Turks carried all with them, from the Christian races, the Jews, and even uncivilised tribes, to many of the Mohammedan leaders and parts of the army, and won the sympathetic and enthusiastic approval of every foreign nation.

The peacefulness and moderation characterising the first stage of this revolution, that of the summer of 1908, were as notable as its suddenness and completeness. All admit that the Young Turks at that time showed great restraint, poise, and ability. Many predicted a day of terrible retribution, should those who had suffered under the old Government ever get the reins of power into their own hands. For a time the reactionary movement of the spring of 1909 seemed to



THE FIRST TURKISH PARLIAMENT IN SESSION

afford abundant justification for such forebodings, but notwithstanding the terrible bloodshed and cruelty which characterised that awful ebullition of religious and racial fanaticism in Cilicia, subsequent events have clearly shown that the progressive forces, which, under the leadership of the Young Turk party, accomplished the early revolution, are still in the ascendant, and are of such strength and influence as to give promise of leading the movement of progress from strength to strength.

Although the Turkish revolution took place so recently, the changes which it has accomplished seem almost incredible. The auto-^{(ii) Social progress.}cracy has been done away with, a constitutional government has been established, the once forbidden words, "Liberty, equality, fraternity, justice," the proclaiming of which a few years ago would have sent a man into banishment or to death, are now freely spoken. The system of spies, in connection with which there were said to have been over forty thousand in Constantinople alone, has been abolished. The galling restrictions of the censorship have been removed, and the freest agitation of political questions is permitted in the press and in public meetings.

Interesting educational changes are also

taking place. Under the old régime knowledge was dangerous and men hid it. Now it is coming to light. Meetings for the discussion of all sorts of questions, political and otherwise, are held in mosques and churches, in halls and public squares. The number of periodicals has already been greatly multiplied. It is said that over two hundred new papers have been started in Constantinople alone. The changes are affecting powerfully the social life. There could be no better indication of this than the changing position of women. The general ignorance and social degradation of Mohammedan women had been one of the greatest barriers to the advance of Turkey. The new movement carries with it the education and emancipation of women. No one three years ago would have dreamed of Turkish women attending public meetings, which is a common practice now.

In the case of Turkey—as of every nation which has travelled along the road of progress—there will come times of reaction. The problem of popular government in Turkey is by no means solved. Old jealousies and rivalries will continue to assert themselves ; but whatever reaction there is, Turkey will never go back to where she was before July 24th, 1908. And say what we may about the future, the

present, at least, is a time of liberty. There has come at last throughout the Turkish Empire freedom to travel, to assemble, to speak, to print, to educate. Only some great loosening of the principles and prejudices of the Mohammedan past could have permitted such a transformation, even though it were to prove but a temporary change. It is more than doubtful whether Islam ever can supply a moral sense of sufficient power to sustain these new principles of liberty. The Turkish people, too, have moved in response to the flowing tide, and have shown that they, like the other nations, are ready now to learn from the Christian civilisations of the West. What the future of the new Turkey will be depends entirely upon how much she is taught during this time of open-mindedness and change.

It is not necessary to call attention to the economic, social, and educational development of the native races of South Africa, which development, along with the political evolution, has advanced steadily through the past two or three generations. Suffice it to state that in no period has the progress been more marked, judged by every test, than during the past half generation. This progress is observable in almost every part of what is known as the

South
Africa.

Sub-Continent, the part of Africa lying south of the Zambesi.

Egypt.

The facts regarding the transformation of Egypt during the past two or three decades are also well known. The industrial and educational advances which have been made within this period have been indeed marked. Egypt, formerly one of the worst governed countries of modern times, has now a Government which may be characterised as stable, enlightened, and efficient. The transformations which have taken place in the Upper Nile portion of the Sudan within the past five years constitute one of the most encouraging examples of progress to be found in any part of the non-Christian world. Good railways and other roads have been opened up ; modern methods of agriculture and forestry have been introduced ; industries have been established ; a sound financial system has been put into operation ; the country is administered with justice ; a good school system, leading up to the efficient Gordon College, has been created ; social evils have been abolished, including slavery and polygamy. No region had sunk to a lower depth, socially and economically, and few sections of the non-Christian world give brighter signs of promise.

Even in the great heart of Africa the streams of modern progress are moving with increasing momentum. Only a generation ago, at the time when Stanley met Livingstone, the vast region of Central Africa, covering a territory of over two million square miles, was practically unknown. An examination of the map of Africa of that time reveals a blank, with the exception of the coast lines. In the intervening years that whole region has been explored and is now well known, and on the new maps are traced the river systems, mountains, lakes, cities, and towns. This whole region is now divided among European powers, and is coming into the light of civilisation. Thirty years ago there were no railways in this great territory. Now twelve hundred miles of railway are in operation, and about one thousand miles more are under construction. It took Stanley one hundred and four days to make the journey from the coast to Victoria Nyanza, whereas it can now be made by rail in comfort within three days. Railways lead toward the heart of Africa, not only from the East Coast, but also from the West, the North, and the South. About twenty years ago, in Uganda, the only avenues of communication were footpaths. Now broad roads, on which the Governor is

Central
Africa :
(i) Com-
mercial
development.

able to use his motor car, intersect the country in every direction. On the inland rivers and lakes, the steamer lines cover a distance of nearly seven thousand miles. In this territory also over five thousand miles of telegraph are in operation. A modern postal service is extending in every principal division of interior Africa. Bishop Tucker has pointed out that when he first reached Uganda they were obliged to wait eight or nine months for a home mail, but now there is a weekly service. In the year 1907, the mails of British East Africa and of the Congo alone carried three million letters and parcels.

(ii) Educational progress.

Educational progress is also evident. Not a few tribes and peoples have within a generation acquired a written language and the beginning of a literature. Many hundreds, if not thousands, of schools under government and missionary auspices, may now be found throughout this expanse, where at the time of Livingstone's journeys there were none. In Uganda alone there are in these schools over thirty thousand boys and girls. There are also large sales of school-books and Christian literature in the vernaculars. With the exception of the Congo Free State, with its terrible abuses, and parts of French Africa, in which an unprogressive policy is main-

tained, the advancement of interior Africa has been of such extent and character as to constitute a ground for great hopefulness for the future. It reveals the larger part of a vast continent in the beginnings of transformation from ignorance, barbarism, and superstition, into the light of modern civilisation, and as time advances, the transformation will become more and more complete. Owing to the more simple character of the primitive African peoples, this continent is in many respects the most plastic part of the world, and will be the most readily susceptible to whatever influences are brought to bear upon it.

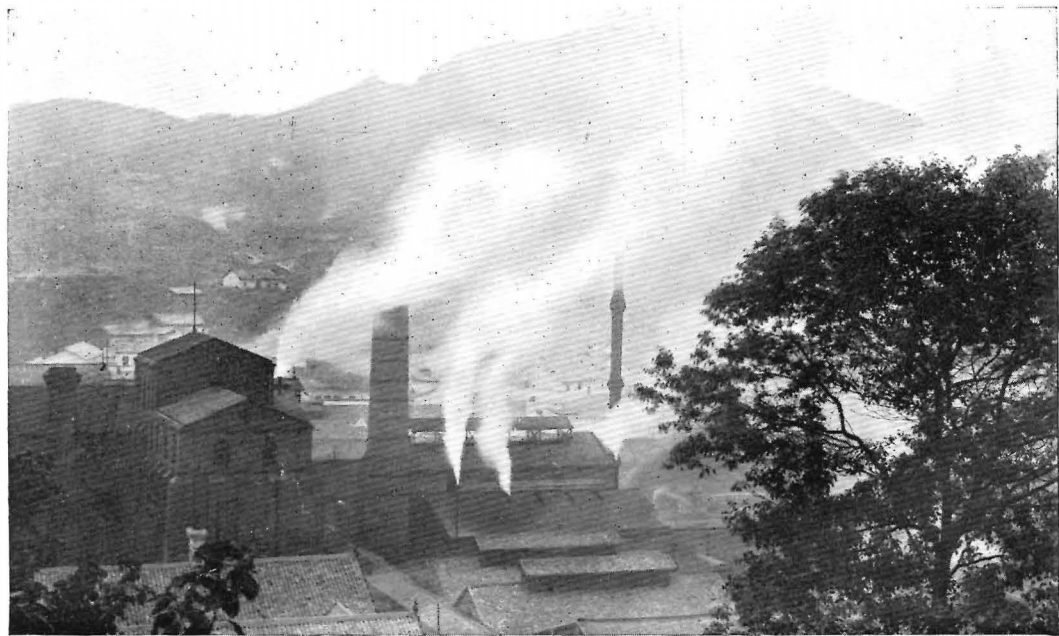
Out of these remarkable movements one feature emerges, so noticeable and important as to merit special consideration. At first, these changes which are taking place were largely involuntary, and, in many cases, were forced upon unwilling peoples, but now they are becoming part of a definite policy of national aggrandisement. Since the war between Japan and Russia, in all parts of the non-Christian world, but especially in Asia, this national spirit has been growing, and, associated with it, a spirit of racial pride and antagonism. In almost every place it is the expression of the growing self-consciousness of the people. They are learning to be proud

National
Spirit.

of their past. They believe they have resources and ability to make their own contribution to the life of the world. They wish to preserve their individuality and independence and to be true to their own national and racial characteristics. They are beginning to feel that they have a right to stand alongside of the great nations of the West, not as inferiors but as equals. Accordingly they resent all foreign domination and are sensitive as to the influence of all things foreign. They wish to be allowed to work out their own destiny, and are forming high conceptions of what that destiny is. They are becoming more and more ambitious and confident in their own powers and ability, no longer willing to move quietly on, but determined to succeed and become great and independent nations.

Japan :
China.

There are many illustrations of the growth of this spirit of nationalism in the non-Christian world. We have seen how it has manifested itself in emancipating Japan by sheer force of merit from an extra-territorial position among nations, and finally in making her the dominant power in the East. In China there is another marked example of growing consciousness of nationality, and of a desire to acquire national independence and power. We find this spirit exhibiting itself in various ways.



A CHINESE COLLIERY CENTRE, 1000 MILES FROM THE SEA COAST

One of the Viceroy's has prepared a book on patriotism which has been circulated by the hundreds of thousands of copies, more than any other book save the Scriptures. Many articles bearing on the subject of nationalism are appearing in Chinese periodicals. There are frequent references to "Our country" in the newspapers and in speeches. The use of the Chinese flag on modern school buildings, and the singing of patriotic songs in the schools, are other illustrations. Societies have been formed to debate political questions, especially the relation of China to other nations. The boycott against American and other foreign goods, the creation of a modern army, now numbering over two hundred thousand, and the recent riots in the Province of Hunan, are also eloquent facts pointing unmistakably to the expansion of this national spirit.

Not less significant is the attitude to Christianity adopted by some of the leading Chinese reformers who have been imperfectly instructed. The awakening of a national spirit in China tends to close minds and hearts against everything connected with the foreign teacher. Without doubt the officials are indirectly doing much to prevent the people from accepting Christianity. Apparently they cannot free their minds from the conviction

that the missionary movement is after all only another form of political activity. They have had experience in the past with certain forms of Christianity which abundantly explains the strength of their conviction. It is not strange, therefore, that it is openly announced in Chinese newspapers that the programme of the New China must be to recover China's sovereign rights and to extinguish the Church. China fears any teaching or movement which centres abroad. Thus the Mohammedan rebellion in West China, encouraged from Turkey and Arabia, made her fear Islam. Her sentiment is not more against Christianity than against railways and mines worked or superintended by foreigners. In fact, she is more keen to redeem her railways and mines than to expel Christians. The spirit of restiveness under dominant foreign influence manifests itself, further, not only in the political and commercial relations of China, but also inside the Chinese Christian Church itself. At conferences in three of the principal cities, attended by the leading Chinese pastors and Christian teachers, one of the chief reasons given by them to explain why more of the ablest Christian students do not enter the ministry, was the strong feeling of dissatisfaction with the subordinate position held by native pastors.

In India also the national spirit is growing. The Swadeshi (*i.e.* our own country) Movement which has developed to such an extent in recent years is a direct outcome or exhibition of nationalism. On the industrial side, it has led to the formation of Swadeshi commercial companies, Swadeshi factories and mills, Swadeshi steamship lines and Swadeshi banks. All of these are organised, financed and directed by the Indians themselves, and have been managed with commendable efficiency. They are usually conducted along modern lines, and represent a serious effort on the part of the Indian people to improve their industrial position, to increase their industrial efficiency, and to make their country industrially and commercially independent. An illustration of the progressive character of this development is the fact that an Indian society has been formed in connection with which scores of promising Indian young men have been sent to various European countries, as well as to America and Japan, to master certain trades and industrial processes, in order that they may on their return lead their countrymen out into a more effective and productive economic life.

Many Indian reviews and other periodicals have been started within recent years to pro-

India :
Swadeshi
movement.

mote the development of the Indian national or patriotic spirit, and some of them are edited with ability and exert a wide influence. Even the Indian papers which are most loyal to the Government are devoted more than ever to the discussion of such questions. An immense amount of literature is being published in a very cheap form, both in the vernacular and in English, treating the social, industrial, and political aspects of nationalism, and this literature is being circulated broadcast in all parts of India. The Indian National Congress, as heretofore, devotes itself largely to the discussion of the political phases of the national movement, and within the past few years an increasing number of provincial and district conferences have been held for the purpose of discussing and agitating similar questions. The recent acts of violence, although limited to a very small section of Indian society, may be regarded as unfortunate exhibitions of the same national spirit. Among the masses there is a growing feeling that they should be treated with more consideration and justice by Europeans. It has shown itself, as it did not even ten years ago, in bitter complaints concerning any unjust treatment in railway trains, on steamships, and also on plantations and in offices. Even

in the Christian Church this independence and rebellion against unequal treatment are manifested. There is a keen feeling of dissatisfaction with reference to the government of the churches, and the Indians are demanding that they should have a more responsible part. So much do they resent their present subordination that the feeling has often become anti-missionary. Rather than be subject to a foreigner, they are sometimes content to be altogether without his help.

Africa as well as Asia affords illustrations of Africa. a growing national and racial patriotism. Nationalism in Egypt is in most respects a pro-Moslem Movement, and therefore intensifies the dislike of the Egyptian toward the foreigner and the Christian. It tends to fan the flames of fanaticism, both in the cities and in the provinces, and this makes it much more dangerous than it is in other parts of the world. In South Africa the movement may be characterised as racial rather than national. Ethiopian movement. Among the native Christians it manifested itself in a special way, known as the Ethiopian Movement. This was an effort to establish an African Church independent of the control or supervision of foreign missionaries, and it attracted to itself some of the loyal and genuine Christians, as well as those who were disaffected

and unworthy. It served to undermine the former trust of the coloured people in their white missionaries, and eventually, through becoming entangled in politics, resulted in such dangerous tendencies as to call forth repressive governmental measures. As a result of the lax practice with regard to baptism and the want of searching church discipline, the movement has declined in spiritual power, and no longer wields its former influence. Owing to various causes there has been a growing antagonism between the white and the black races in South Africa, outside as well as within the Church. New racial hopes have been stimulated in the hearts of the people of South Africa even by so remote a cause as the victories of the Japanese; and besides this, some of the regulations and disciplinary measures employed by different Colonial Governments have served to drive the coloured people definitely into the arms of the Mohammedans, and have brought about a fraternisation involving political, as well as religious, danger. The war in German South-West Africa has also embittered the feelings of the Cape coloured-people against everything European, while the antagonism of race and colour has been rendered more serious by the recent decisions in regard to the South African Union, inas-

much as the new Constitution withdraws from the coloured people certain rights hitherto tacitly conceded to them, and because the Union Parliament has the power to deprive the coloured people of further privileges. This retrogressive action has stirred the feelings of the half-castes to the depths, and has kindled a fire which cannot easily be extinguished.

It is difficult to specify the causes of these Causes. great upheavals. The leaven of Western civilisation has for many years been slowly penetrating into the Asiatic consciousness, and what is now coming to light is largely the result of this process. It has been greatly accelerated, however, by the growing commercial intercourse of to-day, the streams of travel between East and West, and the immigrations of students. We cannot exaggerate, for example, the influence upon China of the return of Chinese students from Tokyo and the West, with their minds full of Western science and methods, but their hearts burning because of what they have learned of the opium war with England, and of what they regard as the unjust exclusion acts of America, Canada and Australia, of the seizing of their territory by Russia, Germany, France and Japan, and of the building in their own capital city of legations

38 The Non-Christian Nations

which are like fortresses, stocked with munitions of war and manned with foreign troops. The ascendancy of the West, so bitter to the Asiatic, has emphasised the value of a new and better conception of nationality. The progress, victory, and power of the Empire of the Rising Sun have become known and have been discussed in the marts of China, the bazaars of India, the press of Persia and Turkey, and even in the caravansaries of Arabia and Africa, and have powerfully stimulated national hopes and ambitions, and led to great changes in national outlook and practice. As a writer in *The Spectator* has pointed out, "By some inscrutable means of temperamental communication, the aspirations of one country are quickly adopted by another, however different in intellectual and political equipment they may be." Even so Japan's ambitions and successes have kindled like aspirations in other lands, and have led to all this restless movement and this conscious copying of the West.

But a far more potent cause has been the sense of the value of the individual and the desire for genuine liberty and progress, which have been awakened and developed in men through the knowledge of the Christian Scriptures, through the proclamation of the mission of Christ to man, and through the

Christ-leavened institutions, ideals, and practices of the West. It is this discovery of the worth and rights of the individual man that has made possible, for example, the ignoring of caste by such numbers of the educated classes in India, and it is this which alone has caused the movement among the native races in Africa. In many lands the Christian missionary has been the pioneer of all the subsequent development, and wherever Christ has come, He has led men to look up to new ideals and to set new values on things. This of itself goes far to explain the origin of the whole movement. The Chinese, the Indian, and the African are seeking to shape their nations to achieve great destinies, because they are learning from the West the lesson which Christ taught it, the dignity and inherent greatness of every human life, and are realising thereby what they can become. Without doubt, as in Korea, so in many another land, Christianity has furnished the principal transforming influence and power.

What is to be the future of these nations? Significance.
This question forces itself upon us as we survey the facts. In every part of the non-Christian world the time is a time of transition. The nations are passing from the old to the new, and everywhere they are looking to the

West for guidance. What guidance are they to receive ? The Chinese are anxious to secure all the material advantages of Western civilisation, while ignoring its underlying principles and inspiration. Japan has adopted Western methods in everything that will increase her material power. Is this all that India and Turkey and all these other lands are to find when they look towards the West ? They are examining us to see what has made us rich and powerful, and there is a grave danger that they may form wrong judgments. Religion is the most fundamental thing in our civilisation, but there is an undoubted danger that these peoples may not recognise this truth to-day. They have been taking much from us. If we do not give them our religion, have we given them of our best ? If they adopt our civilisation without our religion, what moral disasters may not result ? Have not we, therefore, as a Christian people a special responsibility at such a time as this ?

The responsibility is increased by the fact that these peoples will not always remain open to new influences. These words of Bishop Lefroy of Lahore are doubtless applicable not only to India, but also to practically all of the other non-Christian lands which have been considered : " Of this we may be certain, that

unless at the present time, while almost everything is in solution, and the direction largely undetermined, Christianity really enters in as a potent factor, able in greater or less degree to exercise that commanding influence which is hers by right, if only she is given a chance; and if the new life of India is allowed to set and take shape and form, independently of her influence, then for generations to come the door to advance will be fast-barred to a degree of which we have hitherto had no experience whatever." The need of a strong religious basis for public and individual life is so urgent, that, unless it is met in a satisfactory way by the Christian Church, the great majority of the one million or more educated Indians will inevitably drift into some form or other of Hindu pantheism or rationalistic theism, which will then constitute the most serious obstacle in the way of the spread of Christianity. Moreover, now is the opportunity in China to impress upon the officials and the people of that land, that it is only righteousness and integrity of character that can make a nation permanently great, and that these are the direct products of the Christian Gospel. The last thing about the Chinese is vacillation. If a race with their traits determines on a certain attitude toward

religion, the danger is that they may not change again for generations. We have to face the certainty that, in a comparatively short space of time, this stage of transition will have passed. The present plastic condition of the nations will have given place to a condition of rigidity, and the influences which might be so effective if brought to bear now, will then be exerted in vain.

The development and spread of the spirit of national and racial patriotism is, however, the most significant fact of all. It is not an evil thing. It cannot and should not be checked. Christ never, by teaching or example, resisted or withstood the spirit of true nationalism. Wherever His principles, including those pertaining to the supreme claims of His Kingdom on earth, have had largest right-of-way, they have served to strengthen national spirit and not to weaken it. But it is a matter of profound concern to the Western world. Who can measure what it will mean for mankind when not only Japan but also China with her unlimited resources, and India with her three hundred millions, take their place among the great modern civilised powers? The influence which they will exert upon the life and thought of the world must be enormous, whatever its nature; whether it will be Christian or not depends

largely on the direction given to it to-day. Is it not the duty of the Church to bring pure Christianity to bear at once, in order to help to educate, purify, unify, guide, and strengthen the national spirit? The possibilities are great if the Christian Church will identify itself freely and largely with all these noble national aspirations. If Christianity will show that it has a message not merely for individuals, but for society and for the nation as a whole, that it can adapt itself to the people whom it seeks to save, and that it does not deem it essential, even desirable, that the ordered life of the Christian community in Asia and Africa should follow in every respect the lines of European and American Christianity, it may attract instead of repelling these rising nations. Then their newly found life, when ruled by Christ, instead of being a menace, will be a source of strength to their own nations and to the Christian faith.

CHAPTER II

CRITICAL TENDENCIES AND INFLUENCES IN THE NON-CHRISTIAN WORLD

THE changes and transformations that are in progress in these non-Christian nations are not confined to the political, social, and commercial spheres, but are affecting the religious also, and that in two quite opposite directions. On the one hand, by the removing of old prejudices, the way is unmistakably being prepared for the acceptance of Christianity by large masses of the people in many lands, and in this aspect all that is happening is full of hope. These movements towards Christianity, and the opportunity presented by them, will be considered in the next chapter, but here it may be wise to make a survey of the special difficulties in the present situation which Christianity has to meet. We turn, therefore, in this chapter to observe that there are certain tendencies, movements, and influences manifesting themselves in various parts, which are not only tending to close these nations against Christianity, but are

Critical Tendencies and Influences 45

placing in danger their moral and religious future.

Prominent among these are the corrupting influences associated with Western civilisation which are permeating many parts of the non-Christian world. Just as the development of improved means of communication has greatly facilitated the propagation of the Gospel and the sending forth of the pure and hopeful influences of Western civilisation, so the drawing together of the nations and races, as a result of these improvements, has made possible the more rapid spread of influences antagonistic to the extension of Christ's Kingdom. They have familiarised a vast and increasing number of non-Christian peoples with the worst practices of Western life. In every port, as well as in many interior cities of non-Christian nations, one finds concentrated the evil influences of the West. Scattered throughout Africa and the Pacific Islands, not to mention other sections of the World, are thousands of Western traders, large numbers of whom are exerting a demoralising influence. It is most unfortunate that the European settlers who are travelling inland in the various colonies and protectorates, as well as the agents of the various trading companies, though belonging to nominally

Influence of
Western
civilisation.

(a) Traders.

46 Critical Tendencies and Influences

Christian nations, are far too often men who, in their characters and lives, misrepresent Christianity.

The multiplying of points of contact with the West, through the expansion of its commercial and industrial system, has introduced among non-Christian peoples new temptations, and has added intensity and virulence to old temptations. With the influx of European civilisation into Africa and the East Indies, there seems to have come a flood of pernicious influences of vice and of disease. It is commented upon by many observers that, whenever an Eastern and a Western nation impinge upon each other, the contact in some mysterious way tends to bring out the worst there is in each. The vices of Western life seem to work with added deadliness among men of the more simple civilisations, such as those found in Africa, in Oceania, and in parts of Asia. It is a great misfortune that commercial enterprise, without pure Christianity, communicates to the people an added hardening of heart, a materialising of life, and a new immorality.

It is a further unfortunate, but inevitable fact, that as a rule the masses of non-Christian people, and even many of their leaders, do not discriminate between the genuine Christians



KEEN CHINESE, AS SEEN FROM THE PLATFORM AT AN ANTI-OPIUM MEETING IN THE TEMPLE
AT TACHOO

who come from Western countries, such as missionaries and sincere and worthy Christian laymen in commercial and Government pursuits, and the vicious representatives of the West who go among them. It is not strange, therefore, that the following challenge is a typical expression of the opinion of a great multitude of Asiatics and Africans: "You come to us with your religion. You degrade our people with drink. You scorn our religion, in many points like your own, and then you wonder why Christianity makes such slow progress among us. I will tell you. It is because you are not like your Christ."

The great instance of this debasing influence is the increase in the liquor traffic, which is traceable directly to the West. It would be difficult to mention a part of the non-Christian world where the liquor traffic is not increasing, but its most fearful ravages are to be found in the ports and hinterland of Africa. Special public attention has recently been called to this subject as a result of the discussion evoked by the Report of the Government Committee regarding the liquor traffic in Southern Nigeria. In the year 1908, over three million gallons of spirits were imported into Southern Nigeria, valued at about one-fourth of the value of the total inward trade of

(b) Liquor
Traffic.

48 Critical Tendencies and Influences

that colony. It is significant that liquor is often used for currency. Drunkenness is very prevalent in different parts of the colony, especially in those most exposed to European influence. Not only the men, but also the women and the children are addicted to it, and it is said that in many places the women drink possibly more than the men. Bishop Johnson, himself an African, recently told of visiting a school of seventy-five children between the ages of eight and sixteen, where on inquiry he found that only fifteen of them had not been drinking gin. The desire for drink has become so dominating that cases are not infrequent of parents pawning their children to get money to spend on liquor. Bishop Oluwole gave testimony before the Government Committee of Inquiry, in 1909, to having seen a girl pawned for £7, 10s. One of the most striking indications of the spread of the liquor traffic is the fact that even Mohammedans have become addicted to intemperance. Facts similar to these about Nigeria could be given with reference to many of the other colonies and protectorates of Africa. Among the Pacific Islands too, while the situation has improved in some of them, there are other groups where the liquor traffic is exerting as deadly an influence as in any part of Africa.

Critical Tendencies and Influences 49

One of the most damaging and serious facts of all, is that, for purposes of revenue, this traffic is often directly promoted by Colonial Governments, and in other cases is conducted with their connivance or tacit approval.

The most flagrant example of a so-called ^{(c) The Congo.} Christian Government using its power and machinery directly to defraud, to oppress, and to degrade native races, because of greed, is that of Belgium in its relation to the Congo. On the unimpeachable testimony of foreign missionaries and travellers, and even of members of the Commission appointed by the Belgian Government to investigate conditions, there is still in operation in the Belgian Congo a system of organised oppression and plunder, in order to increase the output of rubber and other products for the benefit of a commercial company, which is only a covering name for the Belgian State. The land of the people has been largely taken in violation of communal and tribal rights. The people have been reduced to misery. For the profit of the State they have been and still are forced to gather the products of the land thus taken from them, and the pay granted is miserably poor. No refusal is allowed, and the most diabolical methods have been employed by the subordinate agents of the State to enforce obedi-

ence. Homes are broken up as a result of members being forcibly taken away and compelled to go into the forests to gather rubber. Father Yermeerseh sums up the condition of great numbers of the inhabitants in the words, "immeasurable misery." Without doubt, under the old régime which obtained at the time of Stanley's last visit, before the European influence became dominant, the tribes were infinitely happier and more prosperous than at the present time.

(d) Influence
of Oriental
Travellers.

These degrading influences constitute a deadly gift from the modern civilisation of the West, but it is still worse to have to recognise that some of them are carried to the East also by numbers of its own sons. The increasing number of travellers from non-Christian nations, especially the wonderful migration of Oriental students to Europe and America, has, in countless cases, resulted in exposing these more enterprising representatives of the non-Christian world to the materialistic, anti-Christian, and demoralising sides of the life of the Western nations. On their return, some of them, as teachers, editors, and Government officials, constitute a great barrier to the spread of the Gospel. This has been notably true of many Chinese and Korean students on their return from Japan. In Japan old ideals have

Critical Tendencies and Influences 51

been completely destroyed under the influence of the West, and no adequate new ideal has been generally adopted. As a consequence the moral tone is low, and many of those who go to Japan to study, fall victims to the prevailing looseness, and carry back this attitude to their native land. Moreover, there is a danger that the thousands of Japanese teachers who are going into Korea, Manchuria, and China will be apostles of materialism, instead of being helpful in influencing the people in favour of higher things. In addition to what is being forced upon China by the West, there is this menace to her highest welfare at her very doors.

Attention should also be called to the effects resulting from the spread of infidel and rationalistic ideas and materialistic views. From many parts of the non-Christian world have come reports telling of the wide dissemination of agnostic, atheistic, materialistic and socialistic (of a destructive character) literature, traceable to Western sources. The stream of this influence is flowing over China to-day, both directly from the West and also by way of Japan. The writings of Haeckel, Huxley, and Spencer, and the anti-theistic and anti-Christian articles, both original and translated from European magazines, are widely circulated,

(e) Influence
of Anti-
Christian
Literature.

52 Critical Tendencies and Influences

not only in India and Japan, but also in such newly awakened countries as Turkey and China. The periodicals of the non-Christian religions are active and aggressive in publishing papers showing supposed mistakes in the Bible and the conclusions of destructive criticism. Ingersoll and Bradlaugh are extensively quoted in tracts against the Christian faith, and the most bitter and absurd arguments against Christianity in which these men ever indulged, have been translated into the vernaculars of India, and have been disseminated even among the villages. Agnostic literature has been systematically introduced among students and in the public libraries. Indecent French literature has been widely circulated, especially in the Far East and Near East. All this is having its effect in unsettling men's minds, and in making them hostile to the reception of Christianity.

Secular Education.

The unsettling process has been greatly quickened and emphasised by the spread of modern secular education. In the two most advanced non-Christian nations, Japan and India, there are to-day great Government systems of education, including hundreds of thousands of pupils and students. China and Korea are rapidly establishing similar systems, and that of China alone will soon number its

Critical Tendencies and Influences 53

pupils and students by the million. With the exception of those of the mission schools and colleges of India which are aided by Government, these systems are throughout pronouncedly secular. The Governments of Turkey, Persia, Egypt and other non-Christian countries are also rapidly developing secular educational institutions, and from these Christian teaching is excluded as a matter of course.

In Japan the Government system of In Japan. education, which embraces nearly all of the educational work of the country, has undermined belief in the old faiths, and, as a result, the rising generation is almost without religion. The educated portion of the population is thus largely materialistic and agnostic. The system of moral instruction in the Government schools tends, on the one hand, to ignore or even to create contempt for religion, or, on the other hand, to regard nationalism as a substitute for religion. Few of the Government school educators have any use for religion. Hence a process is going on which will make it increasingly difficult for the Gospel to find entrance to the minds of the educated Japanese. The text-books in these modern institutions are indifferent, if not actually hostile, to religion. The men educated in

54 Critical Tendencies and Influences

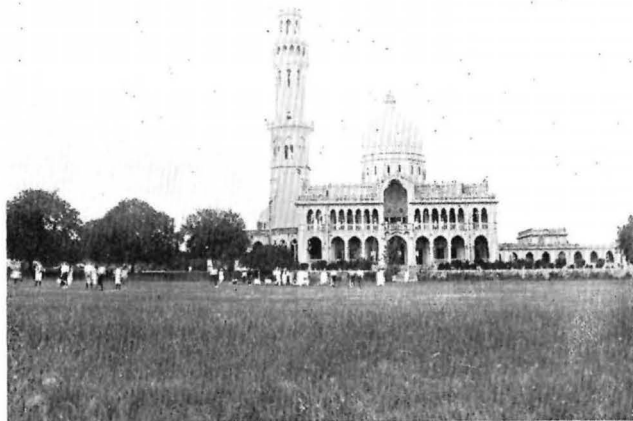
the Government schools under non-Christian or hostile influence thus drift into agnosticism and materialism, and become a great menace to the Church.

In Korea.

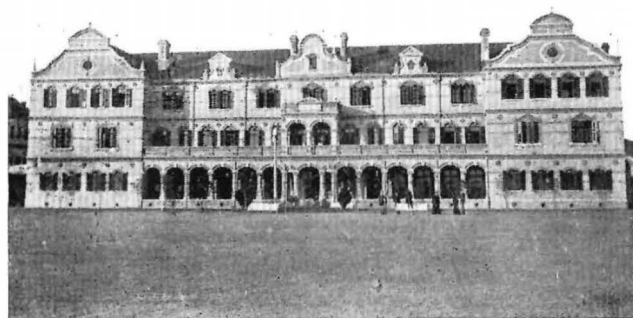
In Korea, the activity of the Japanese Government in establishing schools all through the land, and the hunger of the Korean people after any kind of knowledge, will result soon in the education, to an extent hitherto unknown, of large numbers of young men. It is feared that they will become a menace rather than a blessing to the nation, because the education which they are receiving through the Government institutions is planting rationalistic ideas in the minds of the hitherto simple-minded people. This may make it more difficult for them to adopt a new religion.

In China.

In China the enormous spread of Government education, usually anti-Christian, is rapidly producing a class of intelligent objectors to the Gospel. Until recently most of those opposed to religion were ignorant, and it was comparatively easy to meet their questions. But now "Science without Christianity" is the watchword of many students. The aspiration for new learning seems to be fixing the minds of the Chinese upon the materialistic aspects of our modern civilisation. They accept quickly the agnostic explanations



A GOVERNMENT COLLEGE IN INDIA



A MODERN GOVERNMENT COLLEGE IN CHINA

Critical Tendencies and Influences 55

of the universe, and are apt to receive the impression that religion is not necessary to the life of a nation. As they are by nature an eminently practical people, they will give up their old superstitions when, through the study of science, they see the folly of them, and, unless influenced by Christianity, they will be apt to put nothing in their place.

The Anglo-Indian system of education in In India. India has afforded a degree of Western culture to several hundreds of thousands of Indian students. In its higher grades each year its influence is being brought to bear upon scores of thousands. The members of this educated class will affect profoundly the future of India, since they form the connecting link between the British rulers and the mass of the Indian population, and from their ranks come a disproportionate number of the great army of officials and leaders of popular modern thought. They are exposed, and in most cases fall victim to those agnostic, materialistic, and anti-Christian influences, which come from the West.

A recent writer in the *Church Missionary Review* thus emphasises the peril associated with the modern education now being afforded Indian youth. "We look abroad and see what is the condition of those nations where

56 Critical Tendencies and Influences

religion and education are wholly dissociated, and mark the results. As Herbert Spencer has said, 'The growth of intellectualisation in advance of moralisation has done enormous mischief.' I am one of those who believe that most of the unrest and discontent in India arises from the faults of our purely secular educational system. For, be it remembered, while there is no religious or moral teaching at the Government school, there is none in the home either." Pandita Ramabai lays equal emphasis on the same point when she says: "The majority of the higher classes are getting Western secular education, which is undermining their faith in their ancestral religion. They are not getting anything better to take the place of the old religion in their hearts, and are, therefore, without God, without hope, without Christ, going down socially and morally, and becoming very irreligious."

In all these countries, therefore, the spread of secular education, with all the good that it is doing, has an aspect that is dangerous. Being devoid of all religious character, it inevitably gives the false impression that religion is not a necessary part of life, and when men find that the old religions cannot stand the light of criticism, they naturally are content to have no religion at all. This is

Critical Tendencies and Influences 57

what is happening in many cases to-day, and the danger is that this indifference may, in the course of a few years, become such that it will almost be impossible to break it down.

Even as regards the many who are being driven by their new learning, not to close their minds against religion, but only to search earnestly for a religion more adequate than the old, there is a disquieting element in the present situation. The transition to Christianity is not so natural now as it was formerly. The non-Christian religions are recognising their own inadequacy, and are accordingly attempting to adapt themselves to the new conditions, and are manifesting increased activity, enterprise, and aggressiveness. Efforts are being put forth to regain and strengthen their influence over classes which have been slipping from their grasp, and to extend their sway over peoples who have hitherto not been reached by them. These efforts are, unfortunately, succeeding to a great degree, and many of those who were open to Christianity are being thus kept away from it.

The revival of Buddhism is particularly noticeable in Japan, Burma, and Ceylon. Temples and shrines have been renovated in some districts, and the priests are manifesting greater activity. Most interesting is the

Revivals
in Non-
Christian
Religions.

Buddhism.

58 Critical Tendencies and Influences

semi-Christian modification of the methods and practices and, to some extent, the ideas of Buddhism. There are regular preaching-places where Buddhist preachers now expound their doctrines. The number of Buddhist schools and colleges is multiplying, especially in Ceylon and Burma. A large Buddhist college has been planned for Tokyo. Young Men's Buddhist Associations, Young Women's Buddhist Associations, and Buddhist Guilds have sprung up here and there. Special work has been inaugurated on behalf of children, such as Sunday-schools, catechism classes, and religious instruction in day-schools. Some Buddhist orphanages have been established to prevent destitute children from seeking admission into Christian institutions. The press is also being largely used. Manuals of instruction, tracts, pamphlets, and books are being used in large numbers. Better training is being afforded the priests, especially in Japan. A large Buddhist theological school has been established in Kyoto; and young men are flocking there from all quarters. The most energetic workers, as well as the most generous givers, are the laymen. The most notable fact, however, is that Buddhism is seeking not only to defend itself, but also to take the offensive or aggressive attitude. The

Japanese Buddhists have organised a missionary society and have sent workers even to the mainland of Asia. In Burma the Buddhists are being reinforced by many converts from among the hill tribes. It is reported also that among the adherents of Buddhism in Ceylon and Burma are several Europeans. A general Buddhist society in Rangoon is raising funds for the translation of the Pali Buddhist scriptures into English, for spreading Buddhism in London, and for bringing out from England a number of Englishmen to enter the Buddhist priesthood. The southern part of the island of Ceylon is Buddhist, and while Buddhism there, until about the year 1880, was comparatively inert, it has since then been largely resuscitated. Its leaders carry on an aggressive propaganda. They imitate Christian phraseology, speaking, for example, of "our Lord and Saviour Buddha," and they also observe Buddha's birthday. Yet, in spite of all the activity, and the introduction of new and important methods, and the development of the spirit of propagandism, there is apparently little serious effort made to purify Buddhism of its corruptions. Rather they are condoned and explained away. The movement is, moreover, decidedly more hostile to Christianity than it has been in the past, repre-

60 Critical Tendencies and Influences

senting it as alien and Buddhism as national. This attempt to identify Buddhism with patriotism, and to urge upon people that loyalty to the country implies loyalty to this religion, is undoubtedly one of the most serious and significant aspects of the Buddhist revival.

Tenrikyo.

Attention should be called to many new sects which are springing up in Japan and China. In Japan in recent years a new religion called Tenrikyo has come into vogue. It is neither avowedly Buddhist nor apparently idolatrous. There seems to be something attractive about it to the common people, for it is claimed that it already has between three and four millions of adherents. It has grown so rapidly that lately official recognition has been accorded to it by the Government. The growth of these sects is a sign of the unrest among the people and of their religious longings.

Confucianism.

In China there is a very resolute effort being made by many of the most influential men to exalt Confucianism, with its excellent ethical system, above Christianity, which is belittled as a foreign religion. A comparatively recent edict raised Confucius to the rank of deity. Hitherto the worship of Confucius has been regarded as paying respect to the teacher *par excellence*—the Sage of China, but he is now

Critical Tendencies and Influences 61

exalted to equal rank with Heaven, possibly in order to give him a place corresponding to that of Jesus Christ in the worship of the West. This is significant, not as indicative of an increasing influence exerted by Confucius, but rather of a desire to conserve the influence manifestly waning as modern learning discloses his superstitions and ignorance of fundamental facts. According to Imperial edict, divine honours are to be offered to him by officials and by Government students. Without this adoration of Confucius young men are not permitted to study in schools recognised by the Government, and are excluded from holding Government offices. Those working on behalf of the educated classes find that the principal obstacle is this obligatory adoration of Confucius, together with the disabilities suffered by those who do not comply with the requirement. In a country like China exclusion from the official classes is regarded as a very serious matter, and until this obstacle is removed, missionary effort on behalf of the educated classes will be carried on under a serious handicap. A highly educated Chinese has recently translated an Anglicised Confucius in a manner which is attracting students and scholars. The Government schools are also actively promoting the study and observance

62 Critical Tendencies and Influences

of the teachings of Confucius. The Rev. G. H. Bondfield writes: "Without question attempts will be made to reconstruct Chinese thought on the basis of Confucian teaching, with a little Western science and religion thrown in."

Hinduism.

Hinduism is manifesting increased antagonism to Christianity. In different parts of India there is a revival of orthodox Hinduism, as contrasted with the Neo-Hindu propaganda. This doubtless means more opposition, and yet it indicates, too, that the people are getting alarmed, and testifies to the progress which Hindus see that Christianity is making. In this light the revival of Hinduism is inevitable and desirable. It will in the end only hasten the progress of Christianity, as did the revival of Paganism in the Roman Empire. Wherever there is strong opposition it is a sign that the minds of the people are occupied with the subject, and this enlarges the opportunity for Christian work. The Hindus, like the Buddhists, have been quick to learn Christian methods of religious propaganda, and they are meeting the Christian methods by imitating them in the interests of their own faith. They send out street preachers who give themselves largely to opposing Christianity, rather than to promulgating



A HINDU FESTIVAL ON THE GANGES

Hindu doctrines. They have a tract society, and issue many publications. They have Young Men's Hindu Associations, and various other organisations formed after the pattern of Christian activities. That they have become alarmed by the inroads of Christianity is seen from the following extract, taken from a pamphlet issued by the Hindu Tract Society and designed to arouse Hindus to sharper opposition: "Do you not know that the number of the Christians is increasing and the number of Hindu religionists decreasing every day? How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our lands." One of the best indications of the new spirit of the Hindus is the aggressive efforts which they are putting forth to influence the out-castes. They are trying to raise the downtrodden classes, and to give to them a certain definite standing in the Hindu community. Among the Namasudras, a tribe in Eastern Bengal two million strong, a social ferment is in progress, and the Hindus, as well as the workers of other religions, are hoping for large accessions from the movement. The Santals, a large aboriginal tribe, are also in a state of transition, and are especially influenced by the Hindus. It

64 Critical Tendencies and Influences

is said that they are adopting the worst sides of the Hindu life and religion. The lower form of Hinduism, with the worship of Durga, Kali, and Siva, with its sensuality and dishonesty, is creeping in. The Hindus are also seeking to influence the aboriginal tribes in the hill districts, and there is danger that the Sikhs may relapse into Hinduism. It is a further interesting and striking fact, that even as far away as the Fiji Islands, the Hindus who are working on the plantations are bringing an assimilating influence to bear upon the aboriginal inhabitants.

Neo-
Hinduism.

The ferment which Christianity has created among the educated classes of India is apparent even on the surface, but one of the most marked tendencies may be discerned in those schools of Neo-Hinduism which have developed during the past few decades. The most important of these are the Arya Somaj, chiefly in the Punjab and the United Provinces; the Brahma Somaj, in Bengal; the Theosophists, principally in Southern India; and the Radha Swamis, in Northern India. They differ in many respects, but they are alike in the respect that they have all been influenced by Christianity, and have adopted Christian expressions and methods, and that they all magnify certain points of Hinduism. Chief

Critical Tendencies and Influences 65

among these movements in point of activity and influence is the Arya Somaj. While its leaders may condemn the practices of Hinduism, and may adopt many of the principles and teachings and methods of Christianity, they still remain within the pale of Hinduism and earnestly oppose the Christian movement. They have grown rapidly. They have schools and colleges, missionaries and societies. They advocate the education of women, reject idolatry, and seek to reduce the number of castes. Though remorseless in their antagonism to Christianity, they mark a distinct advance upon popular Hinduism, and, in the judgment of many missionaries, are preparing the way of the Lord. Mr Holland, the warden of the Oxford and Cambridge Hostel at Allahabad, expresses this well: "The ideas which the Arya Somaj raises without ability to satisfy them, and the manifest contradictions of its system, mean a not remote collapse into the arm of Christianity."

The Rev. Herbert Anderson, however, in writing regarding these efforts to revive or adapt the Indian religions, gives expression to the opposite point of view when he says: "There is no greater danger to the success of our enterprise than the desire of the leaders of non-Christian faiths to assimilate Christian

66 Critical Tendencies and Influences

truth and claim Christ for their own systems—an addition that can be made without radically altering the creed or conduct of those who accept Him.” These leaders are just now putting forth great efforts to influence the low-caste people. They do not really give them any new religion, but they fill their minds with prejudices against the foreigners, and strive on patriotic grounds to keep the people in subjection to Hinduism. If they succeed in convincing these out-caste portions of the population that they may hope for recognition from the Hindus, the attraction of Hinduism will be too strong for them to resist, and the door of Christian opportunity will close.

Mohammedanism.
(a) In Turkey.

Of all the non-Christian religions, Mohammedanism exhibits the greatest solidarity and the most activity and aggressiveness, and is conducting a more widespread propaganda at the present time than any other religion save Christianity. In the Turkish Empire there has recently been a recrudescence of Moslem fanaticism. The forces that brought about the reactionary events of the spring of 1909, and that were responsible for the Cilician massacres, were grouped under a so-called Mohammedan League. This league is intensely antagonistic to the spread of the Gospel among the Moslems, and under it the

Critical Tendencies and Influences 67

bigoted are becoming more bigoted. It was intended by Abdul Hamid to intensify Moslem fanaticism and hatred to Christians, and the members, though now in hiding, form the body of the old orthodox party who look down with scorn upon all other sects. Islam is linking itself with the atheism and deism of Western lands, and is securing much protection and also added prestige by the support it receives at the hands of officials from the West who have broken with Christianity. These men carry over to the Moslem camp all the armoury of the deistic and atheistic schools.

In India, the greatest Mohammedan country, ^{(b) In India.} there is a renaissance of Islam. The power of the Prophet is still great, and Islam is ready to receive and seal perpetually as her own, Hindus of low-caste who lose faith in their own religion or seek to better their condition. The Moslems are pushing their propaganda, sending out preachers and working hard to convert the low-caste and out-caste people. In some parts of the country large bodies of these depressed classes and also numbers of the hill tribes have gone over to Islam. The advance of Islam in India is proved by the increase in the Mohammedan population of about six millions in the ten years preceding the last

68 Critical Tendencies and Influences

census. Dr Ewing of Lahore expresses the belief that, unless the Church avails itself of the marvellous opportunity now presented by the tens of millions of low-caste people, within the next ten years the bulk of those who have not been given a status in relation to the Hindus, will have become Mohammedan. It is another notable feature of the Mohammedan revival in India that efforts are being made by Mohammedans to reform their religion. Schools and colleges have been established, and many Mohammedans are condemning the abuses which have hitherto prevailed under Islam.

(c) In China. While there is no serious danger that China will become a Moslem state, Mohammedanism is there also manifesting fresh interest and vigour. By correspondence the Mullahs are kept in touch with the political and religious movements of the world of Islam, and by the visits of Moslem missionaries from Arabia and elsewhere, efforts are constantly made to revive the faith.

(d) In Russia. The Moslems of Russia are showing great zeal. There are indications that the Pan-Islamic movement has reached Bokhara and Kabul, as well as Orenburg and Tiflis. Not only is there discussion of social reform in the Moslem press of Russia, but the Tartar paper,

Critical Tendencies and Influences 69

Terjuman, recently contained a proposition calling for a Pan-Islamic Congress to discuss the reformation of Islam.

In the East Indies, Islam, which for a long ^{(e) In the East Indies.} time was but a mere veneer, is daily becoming a more pervasive and dominant faith. It is advancing rapidly and persistently, absorbing step by step the existing remnants of heathenism. Greatly increased travel to Mecca, brought about by better means of communication and lower rates, is confirming Mohammedanism among the Malays. The returned pilgrims become henceforth ardent defenders and propagators of the faith. In Sumatra, Islam is advancing into hitherto pagan territories, and unless the Church promptly does more to meet the desire for education and enlightenment, there is danger that the population will more and more accept Mohammedanism. In Java, Mohammedanism shows new life in the establishment of a Moslem university, and in the production of an edition of the Koran in Javanese. The intercourse between Java and Mecca is extremely active, thousands of Javanese annually making the pilgrimage. The number of teachers of the Koran is multiplying greatly. Not less than twenty thousand Arabs are carrying on an effective and profitable propaganda in the East Indies as

70 Critical Tendencies and Influences

teachers of Islam. The inhabitants are coming more and more under the influence of Mohammedanism, and are thus being made less accessible to the work of the Dutch missionaries. The same great movement is in process in Celebes, New Guinea, the Philippines, and other islands and groups of islands.

- (f) In Africa. Two forces are contending for Africa—Christianity and Mohammedanism. In many respects the more aggressive of these is Mohammedanism. It dominates Africa on its western half as far south as 10° N. latitude, and on its eastern half, as far south as 5° N. ; and it is ever pushing its conquests beyond its own territory, not only down the East Coast, but into the interior and to the tribes on the West Coast. If things continue as they are now tending, Africa may become a Mohammedan continent. Mohammedanism comes to the African people as a higher religion than their own, with the dignity of an apparently higher civilisation and of world power. It is rapidly received by these eager listeners. Once received, it is Christianity's most formidable enemy. It permits a laxity of morals, in some cases worse than that of heathendom. It sanctions polygamy. It breeds pride and arrogance, and thus hardens the heart against the Word of God. It is spread by those who

do not differ essentially from the natives in their ideas and emotions, whereas Christianity, until a force of native workers can be prepared, must be spread by Europeans who differ greatly from the natives.

The absorption of native races into Islam is proceeding rapidly and continuously in practically all parts of the continent. Convincing evidence of this fact has been presented by missionaries along the Nile, in East Central Africa, in South-East Africa, on different parts of the West Coast, in Northern Nigeria, in the Sudan, in different parts of the Congo Basin, in parts lying south of the Congo, and even in South Africa. Mohammedan traders are finding their way into the remotest parts of the Continent, and it is well known that every Mohammedan trader is more or less a Mohammedan missionary. Wherever a Mohammedan penetrates, he makes converts to Islam. As has been said above, animistic faiths crumble quickly before any higher and more dogmatic religion. Paganism is doomed. Either Christianity or Islam will prevail throughout Africa, and Islam is pushing hard to win the pagan states and peoples.

This remarkable and widespread activity in all the non-Christian religions is the direct counterpart of the activity in the political

72 Critical Tendencies and Influences

sphere. It is due to the growth of the conviction that, if the old faiths are to hold the place which they have hitherto held in the allegiance of their adherents, they must bestir themselves and adopt new methods. It is being freely recognised, further, that Christianity has many advantages which enable it to meet with greater confidence and effectiveness the influence of modern education, and an effort is being made almost everywhere—even within Mohammedanism—to adopt certain features of Christianity which, when added to the other religions, will, it is hoped, give to them the same power. This readiness to alter is itself a confession of weakness, and may well be read as a prophecy of the complete surrender to Christian truth. All of these religions, in spite of their bitter opposition to Christianity, are being made to feel its power, and the modifications which have been introduced are a tacit recognition of the superiority with which Christianity is endowed.

Duty of the
Church.

None of the movements which we have been considering can be contemplated by the Church with a quiet mind, for each of them contains a menace to Christian progress. Moreover, who is to blame for the evil influences that go out from our Christian lands, if it be not the

Church of Christ? What it has failed to do in the past it should seek to do now. There are still great regions and countless communities to which the vices and diseases of corrupt civilisation have not yet spread, and unmistakably it is the will of God that the missionary movement be extended promptly, and far more aggressively and widely, that Christianity may give the people strength to stand against the temptations that are certain to attack them. The large plans for the extension of railway systems in different parts of Asia and Africa accentuate the urgency of the situation, because the advent of railways will bring a large influx of men who will quickly make the evil influences felt and thereby the task of evangelisation much more difficult. In this respect the present is an opportunity which will soon pass away. Every year will bring new and powerful counter attractions within easy reach of the natives. It is much easier to bring the Gospel to bear on the heathen in his natural state, than it is upon the man who has become familiar with the worst side of so-called civilisation.

Equally is it the duty of the Church to make a supreme effort to Christianise more largely the impact of Christendom upon the non-Christian

74 Critical Tendencies and Influences

world. To this end more adequate efforts are required not only to surround the representatives of our commerce and industries with strong Christian influences as they go forth to reside in distant port cities, but also to make sure that the principles and spirit of Jesus Christ dominate all our social, commercial, political, and international relations with the peoples and Governments of non-Christian nations. The missionary forces cannot win the non-Christian world for Christ, until Christian nations and all their influences are more thoroughly permeated with the spirit of Christ. Only the religion commended by the most convincing examples in dominating individual and social life and commercial and international relations, will be earnestly sought after and permanently accepted.

As regards the advance of education the duty of the Church is, if possible, still greater. The only way to prevent education from producing agnosticism and materialism, is to give education of a Christian character. The Christian Church cannot permit these vast masses who are eagerly demanding Western learning thus to be turned against her. Rather is it her duty to realise the present as a call and a special opportunity for advancing Christ's Kingdom. The difficulty which the Chinese

Critical Tendencies and Influences 75

Government is experiencing in securing a sufficient number of competent teachers is common also to other lands, and affords a great opening to Christian schools and colleges. There should be a great expansion of Christian educational missions. It is Western education that the Chinese are clamouring for, and will have. If we can give it to them, plus Christianity, they will take it; if we cannot give it to them, they will get it elsewhere, without Christianity—and that speedily. If in addition to direct evangelistic and philanthropic work in China, the Church can in the next decade train several thousands of Christian teachers, it will be in a position to meet this unparalleled opportunity. In India too the crisis calls for a greatly increased number of efficient mission schools and colleges, manned with thoroughly qualified and earnest Christian teachers, and conducted as far as possible on the residential plan, with a view to giving the Spirit of God as carefully prepared an opportunity as possible. The unrest of the educated classes calls not only for a strengthening of the missionary institutions, especially in the direction of making their Christian influence more effective, but also for a multiplication at student centres of wisely planned efforts directed to influence those of the

76 Critical Tendencies and Influences

educated class after leaving college, as well as the students now in non-missionary colleges. If Christians do not rise to the occasion, educated Hindus and Mohammedans will take things into their own hands, and will provide educational and philanthropic institutions to be established and carried on under non-Christian management.

The renewed activity of the non-Christian religions further emphasises the duty of the Church at this time. Some missionary statesmen believe that Africa (because of the ease with which the pagan religions yield to the first attacks of any higher faith) for the present has a pre-eminent claim on the attention and resources of those missionary societies which are related to the regions in which Moslem advance is imminent. The aboriginal population and the out-castes of India, as well as animists in other regions, likewise present an urgent claim. If Christian work for these depressed classes could soon be multiplied many-fold, multitudes of people would embrace Christianity within a generation. Unless the advance which non-Christian religions are making is met and counteracted, the Christian missionary enterprise will become increasingly difficult. Mohammedanism and Hinduism are both competing with Christianity for

Critical Tendencies and Influences 77

the adherence of many peoples. Surely with such a crisis impending, it is the duty of the Church, as it is the call of God, to renew her energies and wholeheartedly to advance.

CHAPTER III

THE RISING SPIRITUAL TIDE IN THE NON-CHRISTIAN WORLD

WHEN the conditions throughout the non-Christian world inviting a comprehensive advance by the Church are considered, as well as the serious obstacles and critical tendencies which threaten the progress, both the urgency and the difficulty of the task seem overwhelming, if not depressing; but a survey of recent triumphs and of the present-day working of the Christian forces in non-Christian lands, affords abundant ground for hopefulness and confidence. In the great battle of Moukden, with a frontage of many miles, a certain regiment or division of the Japanese army, hard pressed at times by the enemy, might have feared that defeat was impending; but the General in charge of the Japanese operations, in touch with the whole line by means of wireless telegraphy and other appliances of the modern signalling corps, knew well that, taking the battle as a whole, victory was assured. So on the world-wide battlefield of

Christianity, while there are apparent discouragements in some parts of the field, and while certain divisions of the Christian forces are being hard pressed by the forces that oppose, taking the world as a whole, victory is assured if the present campaign be adequately supported and pressed.

It seems incredible that, within the lifetime of many now living, there were placed in different parts of Japan edict boards on which were official announcements offering rewards for the apprehension of persons found either professing or propagating the Christian faith. In contrast, one finds to-day a Japanese Protestant Christian community numbering fully seventy thousand communicants. In addition, the Eastern or Greek Church numbers thirty thousand, and the members of the Roman Catholic Church number sixty thousand. If the number of adherents be taken into account, the number of Christians connected with these three great sections of the Christian Church must considerably exceed one-quarter of a million. There has been an increase of seventy per cent. in the number of Protestant Church members during the past decade. Moreover, Christianity in Japan began with the Samurai or knightly class, so that its influence is a hundredfold greater

Japan;
(i) Influential
Position of
Christianity.

than its statistical strength. When the best-educated men of the nation speak regarding the religions of the country, Buddhism and Christianity, if they discriminate in favour of either religion it is always in favour of Christianity, because of its high character and transforming influence, although the number of adherents of Buddhism reaches into tens of millions, while the number of adherents of Christianity includes only tens of thousands. In the present Japanese Parliament twelve members of three hundred and eighty are Christians, or nearly twice as many as in the last Parliament. An investigation has shown that the ratio of Christians to the total number of students in the higher institutions of the great Government school system of Japan, is over thirty times as great as the proportion of Christian young men to the total number of young men in the country, and this ratio has steadily increased during the present generation. Facts like these show that Christianity has won a place of great and growing influence among the educated and influential classes of the nation. A further illustration was the gift by the Emperor of £1000 toward the work carried on by the Young Men's Christian Association on behalf of the soldiers in the recent war.

In the recent past, several of the Christian (ii) Revivals. bodies at work in Japan have had encouraging results in conversions. In some parts of the country there have been revivals. Notable among these was the Taikyo Dendo, a spiritual awakening promoted by the united efforts of practically all of the Christian workers in the country, which swept through the Japanese Islands a few years ago. Under its influence thousands of people were converted. Still more recently there have been conducted the so-called concentration evangelistic campaigns, waged largely by the Japanese workers themselves. One of the best examples of these is the revival which has taken place during the present year, 1910, in the commercial metropolis, Osaka. Workers representing forty-two churches and preaching-places united, and one hundred and four speakers participated. Each of the large mass meetings was attended by over two thousand, and the church services throughout the city were crowded day after day. Over thirteen hundred persons registered as inquirers or as applicants for baptism, a number equal to one-third of the total church membership of the city. On one Sunday in March, three hundred and fifty-five of the converts were baptised in connection with the churches of one communion alone. This

awakening is directly traceable to united intercession, and to loyal and unselfish co-operative effort on the part of all the workers of the different churches. Christianity is making great advance, not only among the educated and influential classes of the country, but also among those at the other end of the social scale. This is well illustrated by the recent revival in the Tokachi Prison in the Hokkaido. It is a thrilling story of a modern Pentecost. "The Tokachi Prison with its nearly two thousand souls is now practically a Christian community. Nearly all the prisoners have been converted within a year. Within three months nearly all the officials and their wives have been converted and baptised."

(iii) Work
among
Soldiers in
Manchuria.

The Christian work carried on among the seven hundred and fifty thousand Japanese soldiers in Manchuria by the Young Men's Christian Association movement, was one of the most successful efforts of its kind ever conducted in any country. In accordance with the desire of the War Department of the Japanese Government, this movement was regarded as the exponent of all the Christian forces of Japan, and was accorded permission to minister to the comfort of the soldiers. All through the campaign the Government granted special privileges to those

engaged in this service. The work was placed in charge of experienced secretaries, both Japanese and foreign, and some of the missions also allocated able missionaries to co-operate. Assistance was rendered the soldiers both before leaving Japan and after they reached the seat of war, as well as on the transports, but the principal service was rendered in Manchuria. There buildings and tents were secured which were constantly thronged with soldiers who came to avail themselves of the various privileges afforded by the Association. Opportunities were offered for reading Japanese papers and other literature, stereopticon exhibitions were given, facilities for correspondence were afforded, and millions of letters and post-cards were written and posted by the soldiers, who thereby conveyed to the people in countless cities and villages in Japan the information as to the service which a Christian organisation was rendering them. Day by day, not only in these buildings and tents, but also on the railway trains and in the hospitals, evangelistic addresses and appeals were made to the throngs of soldiers, who, solemnised by the impending dangers, were peculiarly responsive to messages pertaining to the religious life. Missionaries have estimated that in this campaign the Gospel was preached with fulness

and power by the few scores of workers to more of the aggressive classes of Japanese men than were reached, during the same period, by the hundreds of missionaries working in Japan itself. With the co-operation of the Bible Societies the Gospels were widely circulated among the troops. Although accurate statistics have not been gathered, large numbers of the men were converted as a result of the efforts put forth on their behalf. The attitude of not a few of the officers was changed from one of hostility or indifference to that of outspoken sympathy. Since the war it has been found that the practical helpfulness of this campaign, and of the ministration of Christian workers in the hospitals, has served to commend the cause of Christianity to the families and friends of many of the soldiers, and to open doors for Christian effort in all parts of Japan.

(iv) Christian
Student
Movement.

The evangelistic mission carried on by the Christian Student Movement of Japan in connection with the Conference of the World's Student Christian Federation, held in Tokyo in 1907, was also a remarkably fruitful spiritual movement. During the three weeks while this mission was in progress, the claims of Christ were presented to tens of thousands of Government students and of

school-boys in all the student communities of Japan, resulting in three thousand becoming Christian inquirers.

To such facts should be added what some regard as the most striking evidence of the work and power of God in Japan—the spread, and influence upon social life and practices, of Christian teachings and ideals. This is revealed, for example, in the movement led by Christians which resulted in releasing thousands of the inmates of the brothels, in the effective temperance crusade, and in the establishment of many benevolent institutions, such as the famous Ishii orphanages.

This unconscious tendency towards Christianity may become a great movement, for a very general dissatisfaction with the old religions exists throughout the land. Shintoism is no longer classified as a religion by the Government, but merely as a patriotic association for preserving the memories of ancestors. Buddhism also is losing its hold on its adherents. There are many and multiplying instances where the people have abolished idols and forsaken the temples, although as yet they may not have accepted any other religion as a substitute. In the cities Buddhism has far less influence, even with the illiterate classes, than it has in the rural districts. It

(v) Spread of Christian Teaching.

(vi) Old Religions losing their hold.

has little power over the people, and, ethically and religiously, its recent influence has not contributed to the higher life of Japan or China. There are very few educated men who profess belief in Buddhism as a regulative, transforming, and energising influence in their lives. They are realising that it is lacking both in spiritual and moral power. So much is this the case that an endeavour has been made in the schools to give moral education apart altogether from religion, but the failure of this also is being recognised. The late Mr. Fukuzawa, a leader of thought in Japan, though himself an agnostic, said that he had felt it "a great loss that he had lived his life without religion, and that he would recommend Christianity to his friends without any hesitation," and it is said that to-day "there is among the leaders of the nation a large party composed of men who are thoroughly dissatisfied with the present outlook, even alarmed at it; and, though not themselves necessarily Christians, would gladly see their country adopt the faith." The spread of this conviction, that Christianity alone can provide an adequate basis for individual and national life, is surely preparing the way for a general acceptance of Christianity throughout Japan.

On Christmas of 1887, three years after the first missionaries entered Korea, seven baptised Christians in Seoul united behind closed doors in the first celebration of the Holy Communion. To-day that interesting land is wide open to the Christian Gospel. There are now, including those under instruction for Church membership, fully two hundred thousand Koreans who acknowledge Jesus Christ as Lord, and the number is increasing at the rate of over thirty per cent. each year. The visitor to Korea is impressed with the fact that the Spirit of God is working with great power in all parts of the country. People of all classes are being brought under the sway of Christ. The eagerness manifested among the Korean people to learn of Christ is so great that the missionaries everywhere are overwhelmed in their attempts to meet the flood-tide of opportunity pressing upon them, and have little time to go after the people or to do pioneer work.

The Koreans are Bible-studying Christians. The Bible is the book having the largest sale among them; it has been disseminated even among the remotest villages. Fully one-sixth of the entire Church membership are enrolled in Bible training-classes or conferences which are held from time to time at principal mission

88 The Rising Spiritual Tide

centres, and continue from a few days to three weeks. It is no uncommon thing for the Christians to walk for ten days to attend one of these gatherings for Bible study. The Koreans are praying Christians. At Pyongyang, in connection with one church, the mid-week prayer-meeting has had for years an average attendance of one thousand one hundred, and is possibly the largest meeting for united intercession which assembles anywhere in the world.

The Korean Christians are also giving Christians. Eighty per cent. of the work of the Korean Church is already self-supporting. Hundreds of Korean leaders and lay preachers serve without receiving any remuneration. The Rev. George Heber Jones, D.D., reports that, "Korean men have been known to mortgage their houses, that mortgages might be removed from the houses of God; to sell their crops of good rice, intended for family consumption, purchasing inferior millet to live upon through the winter, and giving the difference in the cost for the support of workers to preach among their own countrymen. Korean women have given their wedding rings, and even cut off their hair that it might be sold and the amount devoted to the spread of the Gospel."

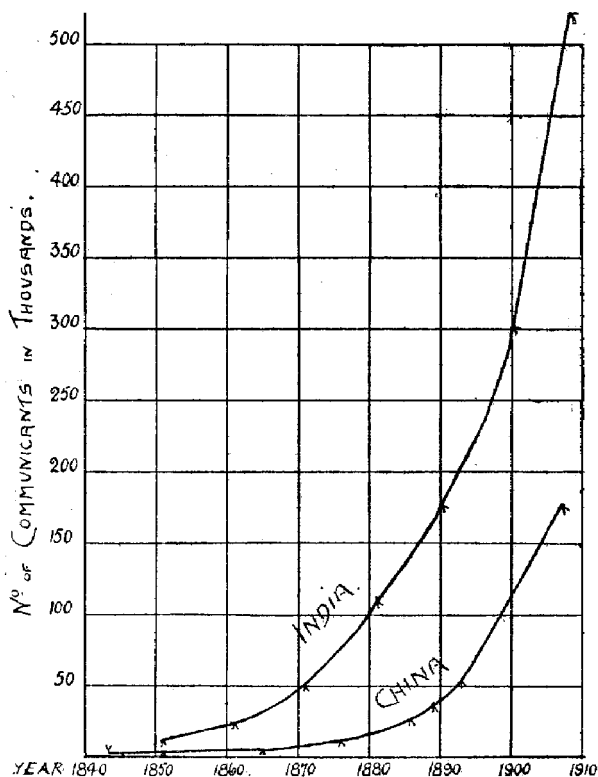
The Korean Christians are also working (ii) Mission-
Christians. Thousands of them last year gave ary activity
from one week to one month each, to the work of Korean
of proclaiming the Gospel in neighbouring and Church.
distant communities. It is probable that a
larger proportion of Korean Christians have
won others to Christ than of the Christians of
any other land. Often the test question in con-
nection with admission to church membership
is, "Have you led some other soul to Jesus
Christ?" The Korean Church is a missionary
Church; its members are already working
among the Korean colonies in Hawaii, on the
Pacific Coast of the United States, in Mexico,
as well as in Manchuria and Siberia. A
missionary tells of a Korean who came to
an elder of the Church and said that he
had heard that, in Chiento, there were
one hundred thousand Koreans, that there
were many brigands there, that the rice was
not good to eat, but that he wished to go
there to preach the Gospel, and as he had
three sons he thought that, growing up among
the Chinese, they would learn the Chinese
language so well that they would become
missionaries to the Chinese. It is this spirit
which explains the rapid development and
extension of the Korean Church. There is
every prospect that, if the Church of the West

presses forward its missionary efforts, Korea will be the first non-Christian nation to become Christianised in the modern missionary era. The Honourable T. H. Yun, the most influential Christian of Korea, voices his conviction that "The next ten years will tell more for the evangelisation of Korea than the fifty years thereafter." The thorough evangelisation of one nation, actually accomplished, would serve as a practical object-lesson to the whole Church, and would inspire Christians in all other non-Christian nations.

China :
(i) Rapid
growth of
the Church.

In China, the promise is greater to-day than at any time in the past. When Protestant missionaries first went to China, so unfruitful did the soil appear, that one hundred years ago Dr. Milne, Robert Morrison's first colleague, predicted that in a century there would be only one thousand communicants and adherents to Protestant Christianity in China. At the end of the first thirty-five years of the missionary history of China, it seemed as though Dr. Milne's prophecy might not be fulfilled, for there were but six converts to Christianity. Even twenty years later, when Bishop Moule of Mid-China first went out, there were, according to his statement, only fifty Protestant Christian communicants. Since then, however, the tide

DIAGRAM OF GROWTH OF NATIVE CHURCH IN INDIA AND CHINA



These curves represent the growth of the communicant membership of the Protestant Church in China and in India. Both curves are drawn to the same scale. The arrow heads mark points determined by actual figures taken, with the exception of those for 1907, in the case of India from the Decennial Missionary Tables, and in the case of China from Dr J. C. Gibson's "Mission Problems and Mission Methods in South China." The figures for 1907 are from the Statistical Atlas issued in connection with the World Missionary Conference.

has begun to flow, and in the year 1896 there were as many as eighty thousand communicants. Now there are fully one hundred and seventy-five thousand, and were the number of Protestant adherents included, the number would be nearly half a million. This rapid increase is being continued to-day. Contrary to the general impression, the greatest advances of Christianity have been made since the Boxer uprising.

- (ii) **Revivals.** Reports tell of spiritual awakenings in widely separate parts of China—West, South, North, and Central. As an example, the revival in Hinghua, in the Fukien Province, may be mentioned. This awakening began a few months ago and seems to be still in the initial stages; the meetings day after day are crowding the large tabernacle with audiences numbering about five thousand. Dr. William Brewster, in writing of this revival, says, “No language can describe the power of God as here manifested. There was no hysteria, no prostration, but simply conviction of sin and confession, restitution, forsaking sin, accepting Christ as Saviour by thousands, and going out anointed for witnessing to His power to save.” Evangelistic campaigns conducted by the late Dr. Lee, the eminent Chinese evangelist, in different parts of the country, were also

occasions of the mighty working of the Living God.

The Rev. J. Goforth of the Canadian Presbyterian Mission has had remarkable success in conducting thirty special missions in six different provinces. He testifies that in every place he has seen God's glorious power manifested. In some cases those who attended these special missions carried the evangelistic spirit to other communities.

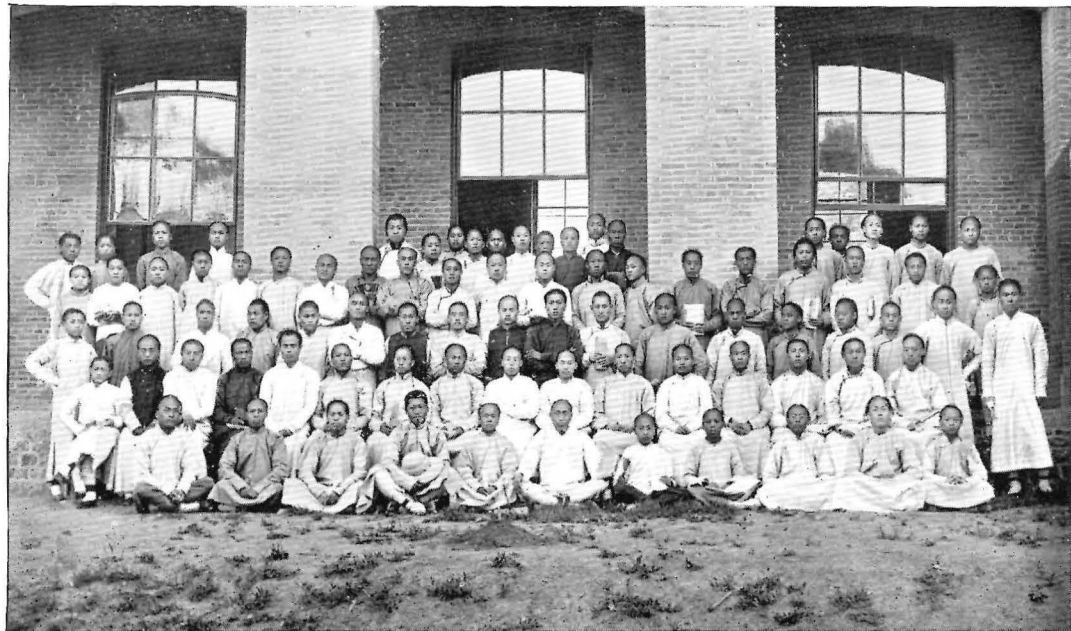
One of the most wonderful revivals of modern times is the one among the most degraded and illiterate tribes in South-West China. This movement has extended most widely among the Miao, a vigorous aboriginal race, including about seventy tribes, which have maintained a state of semi-independence of the Chinese Government. This revival has been going on steadily for over seven years. During that time many villages have become wholly Christian, and in hundreds of other villages Christian bands are witnessing for Christ. Many hundreds of men who were once drunkards are now sober, and women who formerly were leading immoral lives are now living victorious lives under the power of Christ. It is estimated that over twenty thousand of these tribesmen have broken with heathenism and turned to Christ, largely as a result of the

efforts of those who had themselves been converted but recently from heathenism. Mr. J. R. Adam of the China Inland Mission, in describing a tour which he made within the past two years in the Miao country, tells of the large numbers who came to hear the preaching of the Gospel. On one Sunday literally thousands were present at the morning service, and nine hundred celebrated the Holy Communion. In all the villages he visited, he was kept busy examining and baptising converts. Surprisingly few cases of discipline were brought to his attention. As in the case of the Welsh revival, singing has been a prominent feature of this movement among the Miao. The central message of the revival has been the refrain—

“ There is a fountain filled with blood
 Drawn from Emmanuel’s veins ;
 And sinners plunged beneath that flood,
 Lose all their guilty stains.”

(iii) Thirst for knowledge of Christianity.

The thirst among the Chinese for knowledge concerning Christianity is remarkable. Griffith John has said that when he reached China it was difficult even to give away copies of the New Testament, and that this had to be done in secret. Two years ago, the Tract Society in his region sold a million and a half copies



THE STUDENT VOLUNTEER BAND OF UNION CHRISTIAN COLLEGE, WEHSIEN, CHINA (*see p. 97*)

of different pieces of Christian literature, and the Presbyterian Press in Shanghai during the same year disposed of one million six hundred thousand copies. The Bible Societies of Britain and America have had a similar encouraging expansion of their work.

The Christward movement in China is making quite as great progress among the students as among the masses. Ten years ago, it was impossible to obtain access to the *litterati* or Government students. Within the past three or four years the largest halls which could be obtained in several of the principal student centres of China would not hold the crowds of modern Government students who thronged the evangelistic meetings conducted under the auspices of the Student Christian Association movement. This has occurred in connection with missions conducted by several different missionaries and visiting Christian workers from abroad. These meetings, which often lasted three hours, have almost without exception been attended with large results in the definite conversion of students; and there have been similar encouragements in connection with the campaign waged among the thousands of Chinese students in Tokyo, under the auspices of the Young Men's Christian Association. No

(iv) Christward movement among students.

month passes without some of these students making open confession and being baptised.

(v) Mission-
ary activity.

The Chinese Christians in different parts of the country and of all social classes are assuming as never before the burden of responsibility for the propagation of the Gospel. There are gratifying evidences of this among the converts of the peasant and merchant classes, but the most striking examples are those afforded by the colleges and schools.

The activities of a Christian Association in a college in Swatow may serve to illustrate the sense of responsibility accepted by the Christian students in all parts of China. The institution has in all only twenty students, and every one of these is enrolled in Bible study circles. In addition to their Christian work in the college, they are conducting a night school three evenings in the week for the people of the village. Every student in the institution is engaged in evangelistic work in places near the school. They send representatives to the railway station to sell Christian literature, and on festival days, when there are unusual crowds, they travel on the trains for this purpose. Three miles from the school there is a town of ten thousand people, among whom there is not a Christian, and there the Student Association

has rented and furnished a house in which they conduct evangelistic services regularly. The Student Christian Unions of no country are doing more widespread and thorough work among people outside of the colleges than are those of China. Moreover, they are raising up large numbers of Christian workers. In the Peking University there is a volunteer band composed of over two hundred students who have dedicated their lives to Christian service, although this has involved turning their backs upon opportunities of receiving far larger salaries in commercial pursuits or in Government service. A few months ago, after a revival in the Union Christian College in the Shantung Province, one hundred and four of the College students, and twenty-eight of the boys in the High School, consecrated their lives to Christian work.

The indirect influences of Christianity in China ^{(vi) Indirect influences of Christianity.} are also becoming increasingly evident. As a result of the example of medical missions, the Chinese are themselves devoting increasingly their gifts and their efforts to the alleviation of physical suffering. The ablest and most conspicuous leaders of the opium reform are men who have come intimately in touch with Christianity. The crusade against foot-binding, while now favoured by an Imperial edict,

and taken up by officials and gentry throughout the Empire, was inaugurated by Christians. The new Government colleges are modelled after the missionary institutions, and all of them close on Sunday. The new literature is so saturated with ideals of liberty, justice, and social responsibility, taken directly from Christian sources, that the Chinese language has had to be materially altered to fit it to these new conceptions. The revision of the penal code, which is now in progress, means the adoption of Christian laws for the Empire and the abolition of torture. The widespread slavery, especially among girls, has recently been prohibited by an edict of the Prince Regent, and women are rapidly being accorded the status which they enjoy in Christian lands. This latter fact is considered by many as the most significant reform now taking place in the country, and it is certainly one of the very clearest proofs of the growing influence which Christian ideals are having upon the life of China.

Manchuria.

The entire history of missions in Manchuria has been characterised by genuine revivals. One of the most thorough-going and fruitful has been the spiritual awakening of the past two years. Beginning in Mukden, it soon spread to other centres, and everywhere with



CONFUCIAN TEMPLE TURNED INTO A SCHOOL

With acknowledgments to the China Inland Mission

remarkable results. Dr. W. Phillips, of the Irish Presbyterian Mission, gives an account of one of these meetings which is typical. He says: "The people knelt for prayer, silent at first, but soon one here, and another there, began to pray aloud. The voices grew and blended and mounted into a great wave of united supplication that swelled until it was almost a roar, and died down again into an undertone of weeping. Now I understood why the floor was so wet; it was with pools of tears! The very air seemed electric—I speak in all seriousness—and strange thrills chased each other up and down one's body. Then above the sobbing, in strained, choking tones, a man began to make public confession. Words of mine will fail to convey the awe, the terror, and the pity of these confessions. It was not so much the enormity of the sins disclosed, or the depths of iniquity sounded that shocked one. Some of the faults confessed were venial enough, yet these newly-tender consciences were torn with as keen remorse as the greater offenders. It was the agony of the penitent, his groans and cries and voice shaken with sobs; it was the sight of men forced to their feet and, in spite of their struggles, impelled, as it seemed, to lay bare their hearts, that thrilled one, and brought the smarting

tears to one's own eyes. Never have I experienced anything more heart-shaking, more nerve-racking than the spectacle of those souls stripped naked before their fellows. It seemed to violate the privacy of the being, to outrage every instinct of the individual. And yet those most racked and torn by their emotions, once they had made a clean breast of their sin, seemed to find peace, and their faces shone with an ecstasy that their streaming eyes could not belie. So for hour after hour it went on, till the strain was almost more than the onlooker could bear." Deep conviction of sin has been the characteristic note of the revival. It has been so noticeable a feature that it has become almost a byword in the villages: "Avoid these Christians. Their God is a Spirit of confessing, who will force you to disclose what no yamen could wring from you."

What the revival may lead to, no man can tell. The old religions have lost their hold on the people, and the whole land is open to receive the Gospel. The spiritual fires are spreading from place to place and radiating their influence wider and wider: wherever they come there is a ready response. Great signs and wonders are still being wrought by the Living God on the Manchurian

plains. Boxers who massacred Christians have been converted as a result of the spirit of forgiveness shown by the injured Christians toward their persecutors ; whole towns have been moved, and thousands of members added to the Church. The whole of Manchuria seems to be stirred to its depths.

Notwithstanding the unrest and disturbances in India, the past few years have witnessed real progress in the Christian propaganda. There have been large ingatherings into the Kingdom of Christ. The awakening in the Welsh Mission in the Khasi Hills, leading to the conversion of thousands and to the quickening of the native Church, exerted an influence far beyond that region. It did much to strengthen the faith of the workers elsewhere, and to fire them with the zeal of evangelism. The so-called "mass movements" in different parts of India are resulting each year in turning a multitude of the out-castes and of the members of the lower castes towards the Christian fold. The readiness of these depressed masses to receive the Gospel and to accept baptism is indeed impressive. In the Telugu country thousands of villagers, including members of higher castes as well as depressed classes, are clamorously desiring to enter the Church, while the available workers

India :
Readiness
to receive
the Gospel.

are not able to meet the demand for religious teaching made upon them. During a single year recently about three thousand souls in the South-East portion of the Nizam's dominions placed themselves under Christian instruction.

(i) **Mass movements.**

The characteristics and working of a mass movement may best be illustrated by a description of what took place in a Telugu village. The inhabitants, composed almost entirely of the depressed classes and out-castes, had become greatly dissatisfied with their state of degradation, and with the general adverse conditions of their life. They had observed the social, economic, and intellectual changes or improvements in neighbouring Christian communities where the people were formerly as degraded and depressed as themselves. They sent a deputation to the missionaries at a mission station some distance away, and urged them to send a Christian teacher to the village, and indicated their willingness to place themselves under Christian instruction. Later a catechist was sent, and he remained in their midst for nearly a year. During that time, he held services almost every day, and, on many days, both in the early morning and in the evening. He devoted himself to teaching them the facts about the life of Jesus Christ,

and to expounding simply and clearly the fundamental Christian doctrines, observances, and customs. Under his positive instruction about Christianity, they discovered for themselves the low character of much of their religion, especially its debased idol worship, its devil dances, and other corrupt practices. The catechist called upon them to turn from their idols, and to give up habits of drinking and immorality. In due time they tore down their temple and built a simple place for Christian worship. Such a radical step represented nothing less than a great revolution in their ideas and attitude. The giving up, on the part of many of them, of Sunday labour is also an impressive proof of the marked change, because most of the members of the community were very poor, and dependent upon hard and constant work to provide for their needs. None were baptised until after several months of instruction and until after they had given satisfying evidence of a change of life as shown in repentance, in giving up sinful and questionable habits and associations, and in trust in the new Saviour. When the catechist first came to this village, some ninety members of the community gathered round him under a tree at his first service. When he revisited the place, there were

one hundred and ninety baptised Christians, eighty of whom were communicant members of the Church. He found eighty persons who could read the Bible, whereas at the time of the first visit none of them could do so. He bore testimony that the very expression of their countenances had been changed. Confirmed drunkards had broken their evil habit and had paid debts which had hung over their families for over two generations. The whole community had been appreciably raised in its social and economic status. The change in disposition and character of many of the people had been so marked as to impress deeply the Brahman landlords, who at first opposed the coming of the catechist, and on one occasion had driven him out, but now begged him to visit other villages to carry on a similar work. They testified that the practice of stealing had been done away, and that the whole moral tone of the village had been changed. Some men who had been given to drink, and had been in prison, were found working for the temperance cause and seeking to convert their fellows. The Christians were giving liberally for the support and spread of the Gospel, some exhibiting great sacrifice. As a result of this genuine work of God in one village, a similar spirit of

dissatisfaction with their present conditions, and of desire for new and better things, had spread to neighbouring villages. Men had not been greatly impressed by what Christianity might do for individuals, but the object-lesson of a village community transformed by Christian teaching and the work of the Holy Spirit had served as a convincing evidence of the vitality and power of Christianity, and had led them to seek to bring its transforming influence to bear upon their corporate life.

Similar movements are reported in the United Provinces, in the Punjab, and in Western India. In one section of North India, at the present rate of ingathering, it will be only a few years until practically all of the "sweepers" will have come in; and there are at present signs of a break among a still larger class—the leather-workers. Several lower castes are very accessible. Bishop Warne, in writing about the mass movement in connection with the American Methodist Mission in the United Provinces, says, "I have now known this field for twenty years. This movement among the lower castes towards Christianity has taken place almost entirely during that period. The readiness to receive Gospel teaching and to accept baptism has

been found wherever we have been able to extend our work with the needed vigour. This movement has already given us about twenty-four thousand converts, and perhaps one-third of that number have died during these years." Some missions are baptising as rapidly as they can thoroughly evangelise and teach. Others testify that they could double or quadruple the number of baptisms were they able to double their force of workers.

The missionaries in touch with these movements in India are alive to the perils involved, and they may be depended upon to safeguard the Church from serious mistakes. The opportunity is certainly great and urgent. The late Professor Saththianadhan of the Presidency College in Madras pointed out, in 1905, the hopeful aspect of the work of the Holy Spirit among the masses: "It is those very classes, depressed, trampled down, and looked upon as utterly incapable of improvement of any kind, that now, with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction. In my opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes it has won over to its



A COMPANY OF KOREAN INQUIRERS

With acknowledgments to the Society for the Propagation of the Gospel



523 CONVERTS BAPTISED IN ONE AFTERNOON AT A SINGLE
STATION IN NORTH INDIA

fold, is itself a clear evidence of its unique triumph in India."

The significance of the mass movements will be even better realised by pondering the following words by the Bishop of Madras: "The main fact which ought, I think, to determine the use we make of the forces at our disposal in India at the present day, is that there are fifty million people in India who are quite ready to receive the Gospel message, to put themselves under Christian teaching and discipline, and to be baptised; and that, if a prompt, aggressive, and adequate campaign were carried on among them, it would be quite possible to gather something like thirty millions of them into the Christian Church during the next fifty years, to raise them morally, spiritually, and socially, from the state of degradation and servitude in which Hinduism has kept them for the last two thousand years, and to furnish to the whole people of India, especially to the educated classes, a most powerful witness for the truth and power of the Christian faith."

These modern mass movements present an appeal to the Church to make a prompt and large advance. They will not be without their powerful influence on the higher castes and classes of India. May it not be that the Bishop

of Madras is right in his contention that the future of India lies more with the pariah than with the Brahman? Be this as it may, the history of the Church shows that any great spiritual movement at the bottom of society sooner or later profoundly affects the upper strata.

(ii) Attitude
of higher
castes.

It should be noted, however, that the movement toward Christ among the educated classes of India already affords grounds for thanksgiving and hopefulness. There are, among the higher castes, hundreds of people who, as a result of the impression made upon them by the transforming work of the Gospel among the low castes and out-castes, as well as of direct efforts on their own behalf, have been led to give serious attention to Christianity, and in heart have come into sympathy with its teaching and spirit. Numbers of them have been baptised, and many more all over India are well known to be secret disciples and worshippers of Jesus Christ. A survey of the Indian Christian community will show that the number of converts from the higher castes, while not large, is increasing. A prominent worker among students in India has pointed out recently that there have been more conversions among the educated classes of India

during the last ten years than in any previous decade in the history of Indian Missions. The Principal of one of the leading Christian colleges in Northern India has expressed the opinion that the student class was never so accessible to Christian influences as now. Missionaries and other observers in all sections of India emphasise the fact that comparatively few of the educated classes adhere to Hinduism in an unmodified form, and that not many of them have a vital faith in it as a personal religion. A leading Scottish missionary of many years' experience has said that now-a-days no *bonâ fide* idolater is to be found among university men. The firm hold which the old religions and customs of India had upon the people is breaking down, and, as the Bishop of Lahore says, "There has been a gradual conversion of the attitude of the people toward Christianity." Christianity is coming more and more into its own in Hindustan, and the best thought of India is not toward Hinduism but toward Christ.

In all parts of the Turkish Empire, and in Persia since the recent revolutions, there is a widespread spirit of inquiry, as shown by the unprecedented demand for the Scriptures. Mohammedanism has as strong a hold on its adherents as has any other non-Christian

Moham-
medan lands.

religion, but it is weakening in the case of the educated and better-informed men. The Koran and the newly proclaimed principles of liberty are not found to be suitable yoke-fellows. Notwithstanding the aggressive advance of Mohammedanism in some quarters of the world, as a religion it is making no marked intellectual or spiritual progress, and it is therefore not able to command the full allegiance of many of its adherents who are studying the modern learning.

The application of modern critical methods in India and elsewhere is serving to undermine faith in the Koran, so that it is no uncommon thing to find Moslems who concede that this book does not have permanent authority in the realm of morals. While the results of work on behalf of Moslems in the form of announced conversions have not been large, efforts of this kind have by no means been in vain, as is shown by the fact that a conference of Moslem converts was held recently in Zeitoun, Egypt. There are also among Moslems many secret believers in Christ, and it seems to be the general impression among the missionaries of these two countries that the time has come when we may expect to see an increasing number of conversions to Christianity among the Moslem population.



REJOICINGS IN JERUSALEM OVER THE NEW TURKISH CONSTITUTION

The Rising Spiritual Tide III

It is plain from what the missionaries write Africa. that by far the greatest progress of Christianity in Africa has been achieved within the past decade. Wherever there have been workers of holy life and strong faith to put in the sickle, they have gathered sheaves. This has been conspicuously exemplified in Uganda. There have been frequent revivals in that field during the past few years, but one of the most notable was that of March 1906. During the eight days of special services the attendance increased steadily from three thousand five hundred on the first day, to nearly six thousand on the last day. It was an ethical and spiritual movement. Bishop Tucker, in writing about it, says: "Drunkards signed the pledge in large numbers. Heathen enrolled themselves to such an extent as candidates for baptism that for a while it was difficult to arrange for their instruction, whilst the candidates for Confirmation were so numerous that we were obliged to invade the Cathedral and hold our classes there, no fewer than thirteen such classes finding accommodation within its precincts. This large ingathering of souls through the special mission services at the capital was an indication of a similar ingathering which was going on more or less throughout the

whole country." He estimates that during the five years ending September 30th, 1907, fully thirty-six thousand persons were baptised into the Church, or an average of more than seven thousand each year. This wonderful Christward movement has continued in full tide, there being last year over eight thousand new converts. An equally remarkable evangelistic movement has been going forward in Livingstonia, likewise in parts of the Congo Basin; but the mention of these fields must not exclude from view the fact that in other districts also the mighty working of the Spirit of God has been witnessed.

Conclusion.

As one looks out over the non-Christian world, it is true that one may see some apparently barren fields and deserts, and observe certain sections and classes of the population in some countries which are not responding largely to the Gospel appeal; but taking the non-Christian world as a whole, the present is without doubt a time of rising spiritual tide. It is always wise to take advantage of a rising tide.

On the one hand, grave perils result if such a rising tide be not taken advantage of and wisely used. Many who have become interested, or impressed, or converted, or changed in the midst of the spiritual movement are in

danger of lapsing, and of passing into a state worse than that in which they were before they were awakened, unless by a continuation and enlargement of the spiritual efforts they are encouraged, guided, and built up. Moreover, unless the advantage is pressed, there is danger that many will stop just short of acting conclusively on the light which they have received or of responding to the spiritual impulses which they have felt; whereas, if advantage is taken of the favouring conditions, they may be led out into the path of obedience. Perhaps the greatest danger of all is that too many will press into the Christian Church before they have obtained sufficient training, and that the whole level of the Christian life of the community will thereby be lowered.

On the other hand, great victories are possible if only an adequate effort be made. Experience has shown that, in improving such an opportunity, far more can be accomplished within a short time than in a long period of persistent effort under other conditions. At such a time people are much more susceptible to religious impressions and more responsive to religious appeals. Moreover, a great opportunity is given to the Church of pressing out into its most difficult fields, and of overcoming many of its most baffling obstacles.

A large acquired momentum is essential for the accomplishment of such difficult ends, and what is a rising spiritual tide but an increasing momentum? What might not the Church have accomplished in the Telugu country during the past generation, if it had pressed the advantage afforded by the first great revival which visited that field a generation ago? How different might have been the progress of Christianity among the high-caste Hindus, had the Church more largely utilised the advantage placed within its reach by the successful efforts put forth on their behalf by Alexander Duff! Some of the wisest students of missions believe that, as a result of the failure of the Church to improve its opportunity in Japan in the late eighties, the work of evangelising that country has been greatly delayed, and made more difficult. In every Christian land there have been solemnising examples of the failure of the Church to take advantage of a rising spiritual tide. May Christians everywhere awaken to the fact that in the annals of Christianity there has been no time like the present. Surely it is a summons to the Church to put forth her strength in measure adequate to press the present unprecedented advantage.

CHAPTER IV

THE REQUIREMENTS OF THE PRESENT SITUATION : AN ADEQUATE PLAN

THE present changing and plastic condition of the non-Christian nations, the forces at work which tend to make the progress of Christianity increasingly difficult, and the rising spiritual tide observable in many parts of Asia and Africa, combine to constitute an irresistible call to the Christian Church to carry the Gospel to *all* the non-Christian world before the present opportunity passes away. Such an undertaking will make an enormous demand upon the faith and resources of the Church, for it is attended with difficulties which seem almost insuperable. The number to be reached, embracing hundreds of millions, in itself shows that the task is one of colossal proportions; difficulties incident to the climate, to the social condition of the people, and to their stage of civilisation, are real and grave. The fact that there are still over four hundred languages and dialects into which the Scriptures have not been translated is a

The need for
a plan.

serious obstacle to the speedy progress of the missionary enterprise; the strength and persistency of national prejudices and racial antagonisms, the system of caste, and other social restrictions and divisions, shut out the approach of the missionary; and superstitions, corrupt practices, and active religious forces abound, which strenuously oppose the teaching and spirit of Christianity. To change these social and religious systems, and to reform the habits of thought and life of whole peoples, is a task that may well seem impossible. How is it to be accomplished? It is the first essential that the Church should have before it a plan adequate in scope, thoroughness, strategy, and method, to meet, this unique world-situation.

1. Adequate
in scope.

First, this plan should be adequate in scope. It should omit from consideration no region or people to which it is the duty of the Church to carry the Christian religion, and it must, therefore, at this time, take the whole non-Christian world into its view. Time was when only a small part of the world was known and missionary work was limited in extent, but the field open for missionary work has widened immeasurably during the past century. There is scarcely one region in the world which is not open to-day to the

Christian Gospel, and there is no nation to which it is not the immediate duty of the Christian Church to carry it. Christianity belongs to no particular nation or people; by virtue of the character, work, and command of its Founder, it is the only religion for all mankind. Nevertheless there are still, even so many centuries after Christ's coming to the earth, one thousand millions of non-Christian people, of whom probably not more than one-fifth have heard of Him with any degree of fulness and clearness. It is the Church's duty to see that this long-standing reproach is completely removed. Its plan of work, to be adequate, must be so designed as to provide for the evangelisation of the whole of this multitude

In the first place it must take account of the great unoccupied fields in the non-Christian world, for there are still vast regions without a single missionary. In the heart of Asia is a large integral area, almost equal in extent to the United States without its Territories, and with an estimated population of twenty-six million, or more than half of that of the British Isles, which is practically without a messenger of Christianity. This great area includes Afghanistan, with its four millions of people, a population as large as that of Ireland; Bokhara, with over one million; Russian Turkestan,

(a) Unoccupied fields.

with at least five millions of Mohammedans ; Tibet, with its six millions of people ; Bhutan and Nepal, with a combined population of over five millions ; portions of Mongolia having a nomadic population of at least two millions, and some of the other territories which are on the western fringe of China. In South-Eastern Asia there is another extensive territory, composed largely of French Indo-China, with a population of over twenty millions, having in it but three or four Protestant missionary workers. Inland Africa, even more than Central Asia, is an unoccupied field. It contains various sections without missionaries, having in them an aggregate population of about seventy millions, or more than that of Germany, Holland, Norway, and Sweden combined. This population of the unoccupied sections includes four millions in the Sudan ; fully twenty millions of the thirty millions of the Belgian Congo ; eight millions in the French Congo ; three millions in the Eastern part of Kamerun ; two million five hundred thousand in Portuguese East Africa ; one million seven hundred thousand in French Guinea ; and one million five hundred thousand pagans in Eastern Liberia, besides a number of other large masses of people, each numbering over half a million.

In addition to the large areas in the hearts of the two great non-Christian continents are several smaller unoccupied areas in different parts of the world; for example, the provinces of Nejd, Hejaz, and Hadramaut in Arabia, with a combined population of about three million. In these great and small areas are one hundred and thirteen millions of people who are without missionaries, and for the reaching of whom the Church has at present no plan.

It is the belief of students of the present situation that a number of the totally unoccupied areas remote from present missionary operations might be entered by the Church in response to wise, concerted, and prayerful effort. That which is most needed is a large and comprehensive view on the part of present-day missionary leaders, and an agreement among them on some plan which actually embraces the whole non-Christian world. If this can be obtained, other things needful will more readily follow; men who have a policy to carry out will insist upon finding some method by which to accomplish it. The older and more thoroughly established and resourceful societies will be urged to enlarge their activities to embrace within their field some of the more remote unoccupied areas, and, if they are

An Adequate Plan

not able to respond so as to send men to every nation, new societies may be established in order that this may be more promptly done.

(b) Territories adjoining occupied fields.

Quite as significant as the integral unoccupied areas to which attention has been called, are the multitudes of people unreached by the Gospel message who are living in territories adjoining fields in which missionaries are already working. Investigations instituted by Commission I. of the World Missionary Conference afford ground for the impression that the population of these more accessible areas adjacent to present missionary forces exceeds that of the totally unoccupied sections. These men and women present in many ways the most extensive, the most pressing, and the most pathetic need of the missionary world—because the Gospel, which is the power of God unto salvation, is so near and yet so remote from them. Undoubtedly an increased missionary staff will be required before this need can be fully met, but it is the conviction of many that the large majority of the multitudes of unevangelised people living within the spheres of influence of missions already established, might be reached with the Gospel, were these missions to expand their work with energy and thoroughness. In order that as effective use as possible may be made of

the missions already established, the whole field should be surveyed, and the responsibilities of each society to its own sphere of influence carefully and authoritatively determined. If this were done, overlapping would be avoided, new efforts would be put forth to rise to the responsibilities, and at least part of the fields at present unoccupied would quickly be evangelised.

Even in those parts of the non-Christian world where the number of missionaries, native Christian leaders, and Christian church members is largest, and where their influence is most potent and far-reaching, there is need of revising and enlarging the plans so as to embrace the entire population. It is maintained that in Japan, which has relatively a large staff of Christian workers in proportion to the population, less than one in ten of the people have heard the Gospel. In many fields the sowing has been in patches rather than broadcast over the land.¹ In some countries the cities have been thoroughly evangelised, whereas the villages and rural districts have been almost wholly neglected. In other fields, while an extensive work of evangelisation has been carried forward from the cities as bases, the cities themselves have been too much neglected. In both situations,

(c) Occupied fields :
Places and classes neglected.

¹ See Appendix III.

An Adequate Plan

while the neglect has been due in part to lack of resources, in many cases it has also been due to lack of plan. Where, as in certain districts of Japan, Korea, and other countries, all the Christian leaders have united in the aim to reach every person in their district within a given time, and to present the message with such frequency and thoroughness as to make it effective, the advantages of the plan have been at once evident. It is in these districts that the work of evangelisation is being conducted most successfully and with the greatest completeness.

In almost every country certain strata or whole classes of society are being overlooked. An adequate plan must correct this by embracing them all. As an illustration of how classes of the population may be comparatively neglected in a country relatively well occupied by missionaries, attention is called to a statement of some of those thus unreached in Japan, based upon a careful study by a company of eminent missionaries and native leaders in that country. The following is the impressive list which they give: the rapidly increasing number of factory employés, now numbering over three-quarters of a million; the still more numerous classes of artisans and day labourers; the nearly

one hundred thousand railway employés; shopkeepers and merchants, numbering possibly one-sixth of the population; the men in the army and navy, aggregating three hundred thousand in active service; the aristocracy and men of wealth; and the poor and unlettered fishermen, scattered in villages and numbering in all perhaps one million. In China, among the classes which have been almost entirely neglected are the men of wealth and the officials, and to an even greater extent their wives and children; the *literati* and the modern Government students, the last two classes notwithstanding the success which has always rewarded efforts made on their behalf; the aboriginal tribes, numbering about six millions; the boat population, numbering millions; the Manchus; clerks and apprentices in shops; soldiers; defectives; lepers. There is no adequate excuse for the neglect of so many classes. The comparatively limited resources of the missionary societies are no sufficient explanation of the fact that these classes have scarcely even been touched. A special effort to influence any one of them would have had its effect, since experience in different parts of the world shows that when the Church concentrates itself on a given class, the effort is as a rule

productive. It is believed, therefore, that the reason for the neglect is lack of recognition of the needs of these classes and of commensurate plans on their behalf.

(d) Difficult fields.

The plan of the Church should take special account of the most difficult fields of the non-Christian world. Whilst it is obviously wise to push forward the work along the lines of least resistance, it is not only bad policy, but it is disloyalty to the Lord Jesus Christ, to neglect the most dangerous and the most difficult parts of the non-Christian world. It is high time that the Church deliberately and resolutely attack some of these hitherto almost impregnable fortresses. This requires that the plan of the Church concern itself far more than heretofore with the reaching of the Mohammedan world. Moreover, there must be a wise policy of occupation of fields where the climate is peculiarly dangerous to foreigners. As the Rev. A. Taylor of the British and Foreign Bible Society has well said, "The risks to be faced and the personal dangers form no valid reasons for holding back. On the contrary, such sacrifices as have already been made have not been without their large effects, and, in addition, the record of them has been to many zealous souls an

inspiring call. All possible advantage should be taken of the experience bought at so great a cost. Every valley must be exalted and every mountain and hill laid low, but there are also waste places—marsh or morass—through which the highway can only be made by the sacrifice of lives. The sacrifice must none the less be made. Policy or plan merely directs the course of sacrifice; it must be along the surveyed track. It ceases to be a waste of life and effort if at last the highway is firm under foot.”

These neglected parts are so many and so large that the demands upon the Church will be far greater than it is immediately ableadequately to meet. But in spite of the great need of a speedy advance, any tendency to hasten over the ground too quickly must be rigidly checked. The plan of world evangelisation should be as adequate in point of thoroughness as it is in scope. There is no warrant in the teaching of Christ, nor in the practice of the early Christian Church, for a superficial propagation of Christianity. Time will be gained and victory best ensured by doing the work in a most thorough manner. We are not simply to announce a message, but to make genuine disciples of Christ. There

2. Adequate
in thorough-
ness.

could be no more serious danger for the Church itself than the spreading of an imperfect type of Christianity, due to ill-considered and careless plans, and to hasty and imperfect work in proclaiming, making plain, and enforcing the truth of Christ. A distinguished soldier, who had made a careful study of the war between Russia and Japan, said, "This war has borne into my mind, in a way that nothing else could have done, the conviction that nothing but the very best will do." How much more true it is that, in the conflict of Christianity with the non-Christian religions, the greatest thoroughness in the formation and execution of plans is required. A review of the mission fields and methods with a view to the accomplishment of the world-wide missionary duty of the Church accentuates the importance of careful study of the problems involved in the world's evangelisation. The consideration of the historic development of missions in their extension and method is the foundation of all wise advance. Such study of the present problems and of the historical development of missions is fundamental to the wisest and most thorough planning. The missionary movement to-day, possibly more than ever before, calls for thinkers and for missionary statesmen.



A CHINESE MANDARIN

The campaign should also be adequate in strategy. There are strategic races, nations, and regions, the reaching of which for Christ and the Church will simplify the problem of reaching peoples elsewhere. The Chinese race is a good illustration. Its population of four hundred millions constitutes one-fourth of the human race. It is located in the zone of power "where man has attained his highest development physically and mentally." It has preserved its integrity through its unbroken history of four thousand years, and with that national stability it combines the characteristics which have marked the greatest races—industry, frugality, patience, tenacity, great physical and intellectual vigour, independence, and conservatism. The Chinese are, moreover, great colonisers, and have already gone out and established themselves on all the continents and in many of the Pacific islands. They have been called the "Anglo-Saxons of the Orient," and destiny indeed seems to have fitted them to play as great a part in the future of the world, as the Anglo-Saxons have played in the past. In bringing Christ to this people, therefore, the Church is not only directly reaching one-third of the unevangelised population of the world, but is also indirectly influencing the

3. Adequate strategy :
(a) Strategic races.

future of Christianity in other parts of the world.

Principles
guiding
strategy.

There are a number of principles that should govern the strategy of the Church in determining the order in which it should concentrate its attention upon different fields. In the case of China the prior claim of the field upon the attention of all Christians is evident. In other cases, however, it is necessary that the considerations should be here laid down which should guide when decision requires to be made. No attempt is made to give them in the order of their relative importance, because this must necessarily vary with each particular case. They are:

(1) Accessibility, openness, and willingness to attend to the Gospel message. During the past ten years the peoples of pagan Africa have been peculiarly ready to listen to the presentation of the facts and arguments of the Christian religion.

(2) The responsiveness of the field. Korea and Manchuria are examples of nations in which the people of every community show readiness to yield to the claims of Christ when He is presented to them.

(3) The presence or concentration of large numbers of people. Obviously, the Chengtu plain of the Westernmost province of China,

with its population of seventeen hundred to the square mile, or the densely populated valleys of the Ganges and lower Nile, should receive attention commensurate with the massing of the people.

(4) Previous neglect. With a Gospel intended for all mankind, the policy of the Church should be influenced by the existence of any totally unoccupied field, like extensive tracts of the Sudan.

(5) Conditions of gross ignorance, social degradation, and spiritual need. Christ came in a special sense to seek and to save that which was lost, and the history of the Christian Church has abundantly shown how the blessing of God has attended efforts to reach the most unfortunate and depressed classes and peoples, such as the Pacific Islanders, the out-castes of India, the lepers, and the aboriginal tribes of the East Indies.

(6) As has already been made plain, the Church, while recognising the importance of advancing along lines of largest immediate promise, should, under divine guidance, direct special attention to the most difficult fields of the non-Christian world. In the light of this principle Moslem lands present an irresistible appeal to the Church.

(7) The prospective power and usefulness

of a nation as a factor in the establishment of Christ's Kingdom in the world, and the probable weight of its example as an influence over other nations. Japan is especially fitted to become in intellectual and moral matters, no less than in material civilisation, the leader of the Orient. This attaches transcendent importance to its attitude toward Christianity.

(8) The principle of urgency should as a rule have the right of way; that is, if there is an opportunity to reach a people or section to-day, which in all probability will soon be gone, the Church should enter the door at once; for example, if there is a danger that the field may be pre-occupied by other religions or by influences adverse to Christianity. Equatorial Africa in a most striking degree is just now such a battleground. It is plain to every observer that, unless Christianity extends its ministry to the tribes throughout this part of Africa, the ground will in a short time be occupied by Mohammedanism.

Commission I. of the World Missionary Conference has sought to apply these principles to the missionary problems of the present day. The following extract from the Findings which they submitted to the Conference as the result

of their deliberations is therefore of great interest and significance:—

“The Commission would direct attention to the following fields as of special urgency in respect of the prosecution of missionary work:—

“1. Fields on which *the Church as a whole* should concentrate attention and effort.

“(a) In China there is at this moment a unique opportunity which is fraught with far-reaching issues for the future not only of China and of the whole East, but also of Christendom.

“(b) The threatening advance of Islam in Equatorial Africa presents to the Church of Christ the decisive question whether the Dark Continent shall become Mohammedan or Christian.

“(c) The national and spiritual movements in India, awakening its ancient peoples to a vivid consciousness of their needs and possibilities, present a strong challenge to Christian missions to enlarge and deepen their work.

“(d) The problems of the Mohammedan World, especially in the Near East, which, until recently, received little consideration from the Church at large, have been lifted unexpectedly into prominence and urgency, as well as into new relations, by the marvellous changes which have taken place in Turkey and Persia. One of the important tasks before the Church at this time is to deal adequately with these problems.

“2. Fields which do not claim the attention of the Church as a whole, but which demand additional effort on the part of the Societies already in some measure occupying them.

“In Korea an evangelistic movement extending rapidly over the land calls for a great strengthening of

the missionary force. In Japan the mission work which has been centred in the great towns and among the higher middle classes requires to be expanded effectively over the country, and among all classes. In Malaya, Christian missions must strain every nerve to prevent Islam from gaining the heathen tribes, and to win them for Christ. Siam and Laos also present an urgent appeal for an aggressive advance. In Melanesia, a multitude of tribes in New Guinea and other islands are opening in quick succession to Christian influences. In various fields of pagan Africa, the Christian missions which have been planted are confronted by immense opportunities among those who are waiting for Gospel teaching, but who cannot be reached by the forces now on the field.

“The rapid disintegration of the animistic and fetishistic beliefs of primitive peoples in most of the lands in the preceding lists presents an important problem. Most of these peoples will have lost their ancient faiths within a generation, and will accept that culture-religion with which they first come in contact. The responsibility of the Church is grave to bring the Gospel to them quickly, as the only sufficient substitute for their decaying faiths.”

In view of the present comparatively limited resources of the Missionary Societies, many Christian leaders unite in the belief, not only that the fields emphasised in the foregoing Finding are of special urgency, but also that the relative order in which the Church should concentrate attention upon them is given in the order of sequence of the

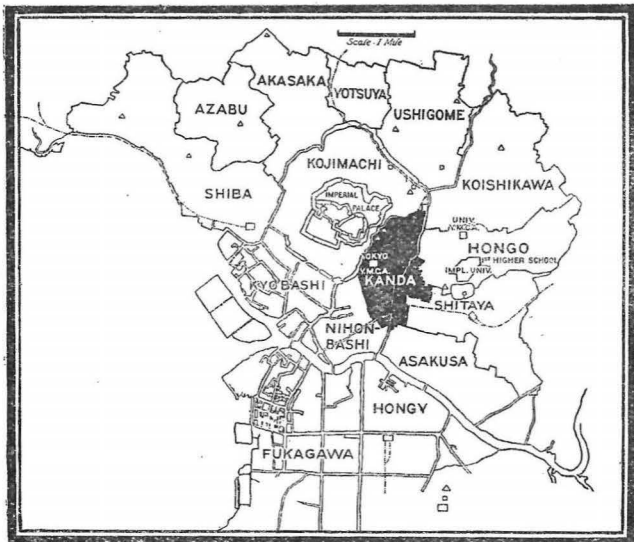
fields named in the two lists of this Finding. *But the present resources of the Missionary Societies are not a measure of the latent resources of the Church.* Such boundless, though as yet unrealised, resources should not be overlooked in determining the plan for the evangelisation of the world. The following conviction, expressed by the Commission at the end of the second Finding, is based upon this vital consideration:—

“The enumeration of these fields might seem to suggest that the Church is not able to deal adequately and simultaneously with the entire non-Christian world. But the Commission declines to concede that this is so. After facing the facts, we share the conviction of the large majority of our correspondents that the Church of Christ, if it puts forth its strength, is well able to carry the Gospel to all these fields immediately. While we recognise the greater urgency in the case of certain fields, we find it impossible in the light of the needs of men, the command of Christ, and the resources of the Church, to delay giving to any people the opportunity to learn of Him. The point of chief emphasis is, that what the Church expects to do anywhere it must do soon. What is needed is a regular, sustained advance all along the line, in which all agencies shall be utilised and multiplied until they are co-extensive with the need of the entire world.”

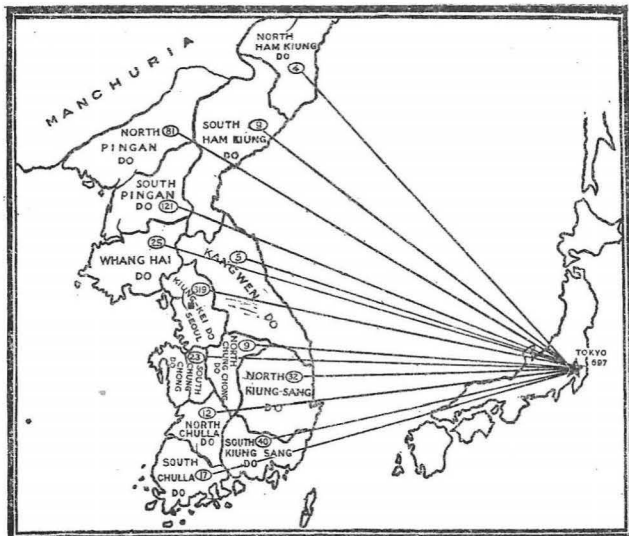
An adequate strategy recognises that there are strategic classes as well as strategic races and nations. Prominent among these are the

(b) Strategic classes:
(i) Students.

students of the non-Christian world. There are at present over five hundred thousand students in the Government institutions of higher learning in Asia alone, and were the number of students in mission schools and private institutions added, the total would be greatly augmented. In addition to these are large and increasing numbers of students in Africa and other parts of the non-Christian world. The German proverb should be borne in mind, "What you would put into the life of a nation, put into its schools." The schools, colleges, and universities are training the leaders of these nations. The teacher and the scholar wield a larger influence, if that is possible, in the East than in the West. The various learned professions are in their hands; they are laying the foundations and rearing the structure of Western civilisation; in some of these lands they are the dominant factor in the political life, while in all non-Christian countries their political influence is steadily increasing. As already seen, the influence of Western learning has been in the direction of undermining the faith of the student class in the non-Christian religions, and of breaking up the social and ethical restraints of the old civilisation. As a result, the students as a class in many parts of the



THE STUDENT POPULATION OF TOKYO WHEN THIS MAP WAS MADE WAS OVER 47,000, OF WHOM OVER 19,000 WERE CONCENTRATED IN THE SINGLE DISTRICT OF KANDA.



MAP SHOWING THE NUMBER OF KOREAN STUDENTS IN TOKYO IN 1909, AND THE DISTRICTS FROM WHICH THEY CAME.

non-Christian world are drifting into agnosticism or indifference concerning religion. On the other hand, the introduction of Western learning has opened the minds of the students of Asia and Africa to the religious as well as the other truth which the West has to bring. Nothing could be more important, therefore, from the point of view of successful strategy, than reaching the student class for Christ. No part of missionary effort has been more fruitful, in proportion to the attention and strength expended upon it, than Christian work for the educated classes. This is especially true of those phases of work in which the Christian students have been organised to work among their fellow-students.

(ii) Commercial classes.

The commercial classes should receive larger attention on the part of the missionary movement. One of the most pressing problems of missions is that of developing self-supporting Churches, for it is essential to the wide and permanent extension of Christianity that the native Church should be free from dependence on foreign support. Until it is independent, it will not have the resources to do extended work among the people of its own nation, nor will it feel its full responsibility to do such work. But if self-support is an essential, special effort

must be made to win the commercial classes, since the obtaining of the necessary funds is largely dependent upon enlisting their interest, sympathy, and co-operation. It is too true that in most mission fields these classes have hitherto been largely unreached by missionary effort, but this is for the most part the fault of the Church and its methods. It is encouraging to note that wherever the Church has adapted its methods to reach these classes, they have been appreciative and responsive.

In considering the strategy involved in enlisting certain classes for the plans of the Kingdom, the mistake should not be made of confining attention exclusively to those more favoured and influential. This would be to overlook the deep lesson of Christ's own practice and the teaching of Church history, that to make the cause of Christianity widely persuasive and triumphant in any country, it must lay strong hold on the lower classes or masses. The Rev. J. P. Jones, D.D., of Madura, India, aptly expresses this truth: "I believe that the masses and not the classes should receive our greatest care. It is no disgrace to Christianity, indeed it is its glory, that it has, for the last two thousand years, first reached and transformed ^{(iii) Lower classes.}

the low strata of society, and has passed on through such to the highest, in its influence and potency. It is doing the same thing in India to-day, and its growing influence over the out-caste is one of the healthful and sure signs of the ultimate dominance of our faith in that land. By bringing them to Christ, the whole fabric of Hindu society will be undermined and will soon topple over, and there will be a great ingathering of the classes of India into the Kingdom of our Lord."

(c) Strategic places.

From the early days of Christianity, the Church in its strategy has recognised the wisdom of concentrating its attention upon strategic places. Any cause, to possess a country, must concern itself with the centres of political, commercial, educational, and social importance and influence. Such strategy is pre-eminently called for in those countries of the non-Christian world, such as China and Japan, which have many large cities. It would be difficult to overstate the importance of establishing Christian forces and institutions in great strength in a city like Tokyo, which in a very true sense dominates the Japanese Empire. A statesmanlike, constructive, and thoroughly spiritual work in Constantinople

or Cairo, if in sufficient force, will exert an influence throughout the vast Mohammedan world. An impressive object-lesson of what Christianity can do, if given in gateway cities like Shanghai and Bombay, will affect entire countries. Years ago the Rev. J. Hudson Taylor, the founder of the China Inland Mission, worked out in a masterly way the plan of so locating the missionary forces as most widely to influence all China. The following is his own description of the plan which has, in the main, been carried out by that Mission: "All the operations of the Mission are systematic and methodical, and in accordance with the integral parts of one general and comprehensive plan for the evangelisation of the whole of China; the aim of the Mission being, not to secure in a short time the largest number of converts for the China Inland Mission from a limited area, but to bring about in the shortest time the evangelisation of the whole Empire, regarding it of secondary importance by whom the sheaves may be garnered. Thus, in occupying a new province, the first station, if practicable, is opened in the capital, though it is well known that this is the most difficult place in the province in which to gather a church. The next

step is, if possible, to open stations in the chief prefectures, then in subordinate ones, leaving, as a rule, places of less importance to be occupied later on. If the staff thus needed were concentrated in a country district, a large number of converts might be expected in a few years; but the influence of these country Christians would not be likely to extend beyond the boundary of their own villages. By the afore-mentioned plan, centres are opened from which the Gospel may be diffused throughout the whole extent of a province."

4. Adequate
in method.

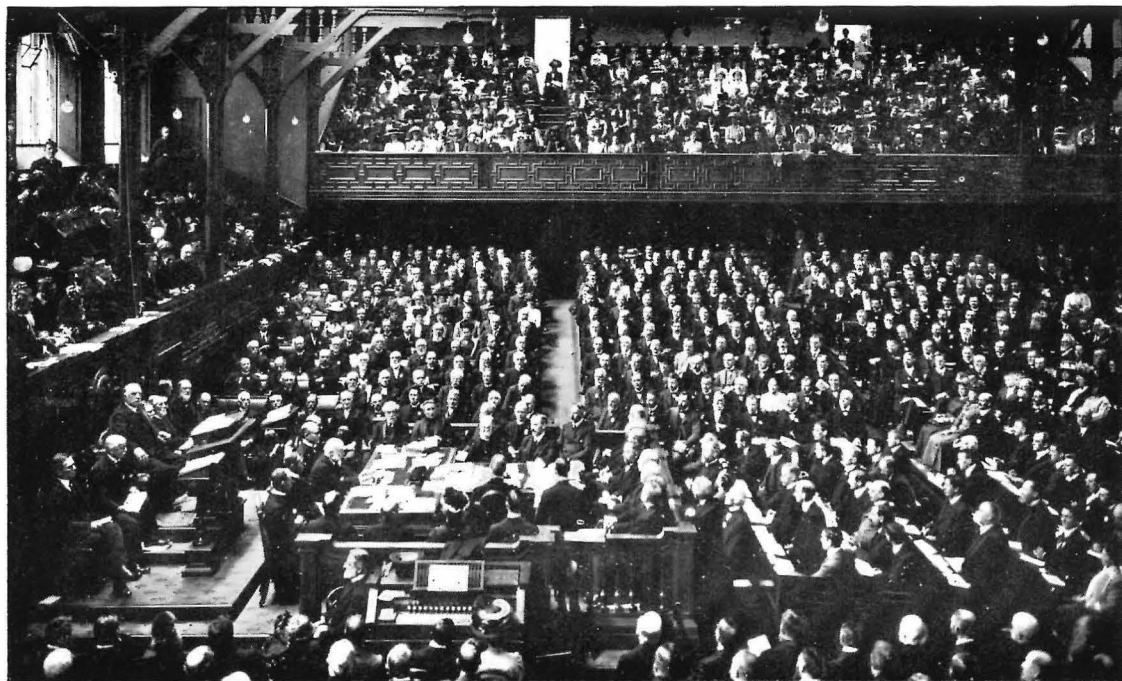
In all consideration of missionary strategy, one of the questions demanding solution is that of the proper distribution of the missionary forces. Strategy concerns itself not only with the country to be entered and the forces which oppose, but also with the forces to be wielded in the campaign and with the resources at their disposal. The experience throughout the mission field suggests certain guiding principles as to how best to utilise the comparatively insufficient yet valuable force at the disposal of the Church, so as to make Christ known to the largest possible number of people and to build up strong and enduring Churches.

(1) One factor in determining the dis-

tribution of the missionary forces is the density of the population to be evangelised. Wherever the population is very sparse, as among the nomads of Central Asia or in parts of Africa, there is no need of concentrating a large number of workers at the mission stations; it is more desirable that they should be distributed over a wide area. Quite different is the situation in densely populated countries like Japan and the larger part of China, where great cities, whose influence radiates over the surrounding districts and neighbouring villages, provide large opportunities for mission work. In such regions the plan should be to establish strong stations, adequately manned. Even in such densely populated districts, however, missionary leaders have advocated two different lines of policy. Some have advised that the mission concentrate its attention on the building up of the Christian community which is already under its influence, and on training native Christian workers in order to have them do the work of evangelisation in the outlying regions. This may be described as the policy of concentration. Other leaders have advocated that the mission should direct its efforts mainly to the surrounding non-Christian peoples, with the view of

evangelising the whole region as speedily as possible. This may be called the policy of diffusion. These two policies are, however, not permanently in conflict. One of them must invariably lead into the other before any district can be completely evangelised. The policy of concentration, when effectively followed, must result in wide evangelisation by the native workers who have been trained up for this purpose. On the other hand the policy of diffusion, if successful in influencing a large number to become Christians, makes it important to follow up the work by instructing the inquirers, organising the converts into churches, and training them for Christian service. Which of the two policies is to be followed first, is one of the problems which ought to be solved in any adequate plan.

(2) The temperamental characteristics, the state of culture, and the religion of the people to be evangelised, have much to do with determining the proper distribution of the forces. It makes a great deal of difference whether the people are ignorant and superstitious tribes in the heart of Africa, or whether they constitute the highly civilised inhabitants of the more enlightened parts of the Orient, who may in addition have



WORLD MISSIONARY CONFERENCE, EDINBURGH, JUNE 1910 (*see p. 146*)

availed themselves of Western education. The former will not require a missionary staff as large, or one including as many experts, as will the latter. The great and highly organised religions present a stronger resistance than the simpler nature-worship of barbarous tribes, and they would therefore require a larger and better-equipped staff of workers. Perhaps it might be laid down as an axiom that whatever force is stationed in a district ought to be of sufficient strength and equipment to make itself felt in spite of all the difficulties.

(3) Another factor which largely influences the disposition of the forces is the number and character of the native Christian workers and the strength of the native Church. As the native leaders become able to administer the native Church and care for it spiritually, the missionaries are relieved of a great responsibility, and can thus devote themselves more largely to extending the missionary movement into unevangelised regions. At the same time, the most highly-multiplying work which the missionary can do, in the interest of accomplishing the evangelisation of a country, is that of raising up and training an adequate staff of native workers, and of communicating to them the evangelistic spirit.

(4) Another principle which some missions are prone to overlook is that of readjusting the mission forces from time to time in order better to meet changing conditions. The present situation in China and Japan, for example, is entirely different from that which existed at the time when the missionaries were obliged to reside in a few city centres, and concentrate the entire missionary forces there. When later the revision of the treaties made it possible for missionaries to reside and work in the interior, some of the missions adjusted themselves to the changed conditions, but since then conditions have very largely changed again. There is need that the foreign and native leaders on each mission field should make a fresh study of the present distribution of the forces, with a view to bringing about any further needed adjustments and enlargements.

The spirit
needed to
carry out
the plan.

Quite as important as the plan, no matter how well devised, and no matter how great the forces for carrying it into execution, is the spirit in which it is conceived and with which it is carried out. It calls for a spirit of unwearying patience, of great intensity, of contagious enthusiasm, of undaunted heroism, of triumphant faith, and of Christlike sympathy. Moreover, the hope of real success

in taking the Gospel to all the non-Christian world in our day is in a campaign characterised by the spirit of unity. God is unmistakably summoning the missionary forces of the Church, both at home and abroad, to a larger and truer unity. It would seem that at such a time of opportunity and crisis as the present, the overlapping, friction, and waste resulting from the lack of unity are nothing less than grievously sinful. Much can and ought to be done to avoid such overlapping, which is evidenced not only in establishing mission stations in the same neighbourhood, but also in duplicating different branches of work, such as colleges, hospitals, and mission printing-presses. It may be that this will involve apparent sacrifice, some uprooting and transplanting, and much mutual consideration on the part of different missionary societies working in the same field, but this should not be allowed to interfere with greater efficiency. It is believed by students of the missionary problem that a comprehensive plan of co-operation in the missionary work of the various Christian communions, entered into and carried out in a realising sense of our oneness in Christ, would be the equivalent of doubling the missionary forces. The Commission on Co-operation and the

Promotion of Unity, in their Report to the World Missionary Conference, voiced the convictions of a large and rapidly increasing number of Christians throughout the world, both as to the urgent necessity of such a unity and as to the real secret of realising it.

“The time is short ; the day of our opportunity is limited. These intellectual, moral, and social revolutions are taking place with unprecedented rapidity. And it is more than ever incumbent on the Christian Church to realise its responsibility to carry the Gospel to the lands which are now open to receive it, and to guide the awakening nations to God in Christ. For the accomplishment of this overwhelming task it seems essential that the Christian Church should present a united front. Its divisions are a source of weakness, and impair the effectiveness of its testimony to the one Gospel of the Son of God which it professes. The issues are so great that there can be no trifling in the matter. The evangelisation of nations, the Christianising of empires and kingdoms, is the object before us. The work has to be done now. It is urgent, and must be pressed forward at once. The enterprise calls for the highest quality of statesmanship, and for the maximum of efficiency in all departments

of the work. It is not surprising that those who are in the front of this great conflict, and on whose minds and souls the gravity of the issues presses most immediately, should be the first to recognise the need for concerted action and closer fellowship. . . . The Churches in the mission field may lead the way to unity; but they cannot move far and move safely, without the co-operation of the Church at home. The great issues which confront us in the modern situation are the concern of the whole Church of Christ; and the spiritual resources of the whole Church will be required to deal with them. The solution of problems so complex and difficult and so vitally related to the advancement of the Kingdom of Christ, can be attempted only in a spirit of penitence and of prayer. Penitence is due for the arrogance of the past, and for the lack of sympathy and of insight by which all of us have helped to create and perpetuate a situation that retards so seriously the advancement of Christ's Kingdom. Most of all do we need to lament that we carry about with us so small a sense of the harm that is wrought by our divisions, and so little pain for our lack of charity. Prayer is needed, because human wisdom can discern no remedy for the situation. . . .

Whether we have regard to the union and federation of Native Churches, or to the reaching of agreements between different missions, or to the working of schemes of co-operative effort, we believe that the real problem to be faced is a moral one. Schemes of co-operation sometimes break down, because the basis on which they are attempted is an impossible one; but more often the failure lies in ourselves. If the movement towards unity in the mission field is to gather strength and volume, the supreme need is not for schemes of union, but, as has been well said, for apostles of unity. Men are needed with sufficient largeness of mind and breadth of sympathy to understand the point of view of those with whom they co-operate. Most of all, men are needed who have seen, and who can lead others to see, the vision of unity; men who know that love is the fulfilling of the law, and who have a living faith that God is able to do exceeding abundantly above all that we ask or think."

CHAPTER V

THE REQUIREMENTS OF THE PRESENT SITUATION : AN ADEQUATE HOME BASE

COMMISSION I. of the World Missionary Conference, in the course of its inquiry into the problem of carrying the Gospel to all the non-Christian world, conducted correspondence with several hundreds of leading missionaries in all parts of the world, as well as with leaders of the Church in Christian lands, and, among other questions, asked what constituted the most crucial problem in connection with the great missionary task. It is a remarkable fact and one that gives cause for much reflection, that to this question the larger proportion of the correspondents, although face to face with all the difficulties of the work abroad, agree in replying, "The state of the Church at home." They feel that the apathy and indifference manifested to-day among Christians at home are the greatest discouragements and hindrances to the extension of the missionaries' work.

The most
crucial
problem.

Any plan such as has been outlined in the last chapter will be comparatively useless if there be not a great advance in the home field in missionary interest, spirit, and activity, for it is on the home Church that the foreign work depends for its inspiration, guidance, and support. It is of the first importance, therefore, that we consider the factors essential to the home Church, if it is to form an adequate directing and supporting base of the missionary effort abroad.

1. Able
leaders
required.

The first is an able leadership of the missionary forces on the home field. No movement more than that of foreign missions demands the ablest leaders. The magnitude of this enterprise calls for men of large capacity to lead it. The peculiar complexity and difficulty of the problems to be solved, concerning as they do so many races, religions, and social conditions, can be met only by men of vision and of great directive power. The fact that the missionary movement must be projected and conducted at long range makes it essential that its leadership be entrusted only to men of the highest qualifications. As modern missions are a comparatively recent undertaking, and as there are still so many fields virtually unentered, able men are needed to set the right

precedents and to lay secure foundations. For the sake of the missionaries at the front, men who can and will command their confidence and devoted following are indispensable. Too little attention has in the past been paid to securing the right men for this work, and the missionary movement has suffered accordingly. The fact that a more triumphant advance is not being made in parts of the non-Christian world in the face of most inspiring opportunities is due largely to a lack of wise and sufficient directive energy at the home base.

The leaders demanded must be men of clear and strong convictions as to the absolute need and infinite importance of the missionary enterprise, and the peculiar urgency of the present situation. They must be men of originality and courageous initiative, able to guide both in pioneer and constructive processes. They must have the power and disposition to think through the plans and problems and to master baffling conditions. To a rare degree they need the gift of imagination in order to see the foreign conditions and to place themselves at the point of view of those whom they are to serve. They should have the power to inspire the confidence and enthusiasm of the lay and clerical leaders

in the home Church, and, especially at this stage of the missionary enterprise, should be men of breadth, insight, and sympathy, qualified to develop along wise lines the growing movements of co-ordination, co-operation, federation, and union. In a word, the leadership of modern missions requires seers, thinkers, statesmen.

The clergy.

In addition to able leaders to guide the operations of the missionary societies of the different Christian communions, there is need of an able leadership in the various churches, parishes, or congregations. In a later section the important part to be taken by laymen will be specially emphasised. Without doubt, however, it is true that the Christian ministry holds the key to the missionary problem. If the clergy are keenly interested in foreign missions, if they are aflame with the missionary passion, if they believe that there is no other work more important than that of leading the forces of the Church to the conquest of the world for Christ, then the larger part of the problems of missions, which depend so much for their solution on the intelligent and devoted backing of the communicant church membership, will be solved. Much more attention must be paid to giving the subject of foreign missions

its proper place in all the theological colleges and seminaries. And even in addition to that, there should be more comprehensive and constant efforts to cultivate the missionary interest in the schools, and also in the young people's societies of the Church, from which the ranks of the Christian ministry are recruited.

Leadership, however, is not confined to the missionary boards and the clergy. Those who lead in the work of the young people of the Church may play an equally important part in the missionary movement, for it is from them that the future leaders of the Church, clerical and lay, are being raised up, and men and women enlisted to carry on its varied activities. In the end it is by young people that young people are led, and in every congregation there is need for men and women who will lead their fellows into an active interest in missions. Anyone who has the power of leadership, and will take upon himself this responsibility, may play an important part in the world's evangelisation. The work of the Mission Study Movement and of various other organisations and movements among young men and young women of the different Christian communions is, therefore, of fundamental importance.

The young people.

involving as it does the raising up of the clerical and lay leadership of the Church, and the enlisting of others who are to carry on its varied activities. The workers and members in all these organisations should bear in mind that in doing well the work in which they are engaged in the realm of mission study, of Bible study, of social service, of promoting the cause of missions by enlisting interest, gifts, and intercession, they are not only directly accomplishing great good, but also are indirectly rendering a valuable service to the Church, in affording a school of practical training or preparation for meeting the responsibilities which await them in the missionary work of the Church. Conferences of workers among young people, and any other methods of improving the leadership of the young people's work in the different parishes, are all helping in a most practical way to realise the missionary purpose of the Church.

2. More missionary candidates required.

In addition to the need for leaders a far larger number of missionary candidates than are now forthcoming is required to meet the present situation. Some missionary societies are experiencing difficulty in finding even a sufficient number to fill the gaps in the missionary ranks caused by death or by

furloughs enforced by breakdown in health, and yet everywhere there is an urgent demand for an actual increase in the staff.

More workers from the home lands are needed to press into the great unoccupied regions adjoining fields where work is already being carried on, and there are still totally unoccupied countries calling for heroic pioneers. The very success of the work in all parts of the world has, moreover, made imperative a great extension of present missionary operations, in order that the Church may reap the results which recent triumphs have made possible. There are but few mission fields already occupied which are not to-day clamouring for reinforcements, because the present staff cannot overtake the work that is already laid to its hand. Further, the unprecedented crises which we have seen to be simultaneously confronting the Church in so many parts of the field—crises on which hinges so largely the future of Christianity—present a unique appeal for more missionaries.

Of far greater importance, however, than the increase in the number of missionaries is it that men and women of high qualifications be secured and sent out to the non-Christian world. The foreign missionary service has always required, and, more largely

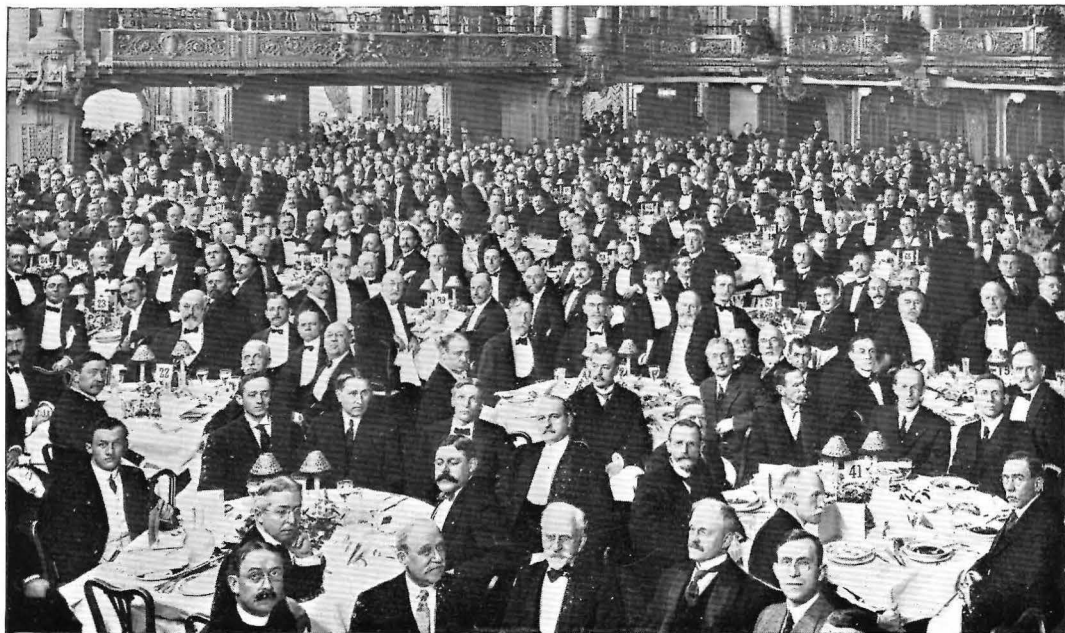
than most callings, has had, workers of high qualifications, but owing to the rapid spread of Western education in non-Christian lands, owing to the great social, intellectual, and religious changes and movements now in progress in those lands, owing to the greater complexity of missionary work, and owing to the critical situation now confronting Christianity, there is greater need than ever for men of the highest qualifications to offer themselves. They should be men who have sound physical health, who are well-trained intellectually, and have the determination to preserve their habits of study. They should be open-minded and teachable. They should be able to work with others without friction. They should have in large measure the power of sympathy. As many of them are to be teachers, trainers of the native pastorate, superintendents, they should possess the gift of leadership. They should have firm convictions as to the truth of the fundamental points of the Christian faith, and it is of the first importance that they have the missionary passion, the desire and purpose to devote themselves unselfishly to the service of others. Above all, they should be men of spirituality, who have established securely those habits on which the maintenance of

an expanding spiritual life depends. In view of the responsible work into which they are to go, we cannot set the ideal too high, and if it be impossible to find many candidates who possess all of these traits and talents, the effort must be made to approximate as nearly as possible to the ideal.

It is of special advantage to the missionary Sources. in his practical work to have had a university or college education, and it is plain, therefore, that the societies should regard the universities and colleges as the principal recruiting ground for missionaries. In the United States, Canada, Australasia, and South Africa nearly all of the men missionary candidates and an increasing number of the women candidates are drawn from the student classes, and in Great Britain this is also becoming more and more the case. The numbers of university men in the mission field might be still further increased if greater efforts were made to enlist the services of the younger clergy, doctors, teachers, and others, who have passed from the Universities into various spheres of work at home. Numbers of these have entered upon work in which they have manifested special adaptation for a missionary career and have acquired valuable experience for it. These might readily be

persuaded to go out to work in a wider sphere.

Nevertheless, while there are marked advantages in drawing missionary candidates from those who have had special educational advantages, it is important that those who belong to other classes should on no account feel themselves deterred from offering for service. On the continent of Europe a majority of the candidates do not come from the universities, but receive special training in institutions provided for the purpose, and it is the experience of many missionary societies that there are many young men and women who, while lacking the discipline of university education, yet possess in a rare degree many of the fundamental qualifications for missionary service, and who with special training under the direction of the societies may be prepared for an efficient missionary career. Not a few of those who have rendered conspicuous service never had great educational advantages; for example, Robert Moffat was a gardener, William Carey a village shoemaker, and Robert Morrison a maker of shoe-lasts. Moreover, now that the missionary enterprise has become so complex, and therefore calls for workers possessing such a variety of special qualifications, there are oppor-



BANQUET OF THE LAYMEN'S MISSIONARY MOVEMENT IN NEW YORK (*see p. 170*)

tunities to utilise men having practical experience for such positions as managers of printing-presses, superintendents of the erection of buildings, mission treasurers, and business managers of educational institutions. But the essential qualification in all these is that they be men of deep spirituality, in order that their personal influence may help in the work of evangelisation. Young men and young women who are ambitious to place their lives where they will be most useful in the extension of Christ's Kingdom, should be encouraged to qualify themselves for the missionary career. Everyone who wishes can make himself or herself fit to be of service in the mission field, and everyone who is willing to go is needed to-day.

Statistics show that in Great Britain and North America, as well as in Australasia and South Africa, the principal agency through whose instrumentality candidates have been obtained for the foreign field has been the Student Volunteer Missionary Union. From this movement in these countries there have gone out to the foreign field under the various missionary societies, within a little over twenty years, nearly six thousand volunteers, of whom about one-third have gone from Great Britain,

The Student
Volunteer
Missionary
Union.

By the use of travelling secretaries, by the promotion of mission study in the universities and colleges, through the circulation of effective missionary literature, through student conferences, and by the promotion of intercessory prayer, this movement has become increasingly efficient and fruitful. It is not a missionary society, but directs its energies towards developing missionary interest among students, and towards obtaining candidates for the mission field. In this way its chief function is to be an auxiliary agency to the missionary societies, and to supply them with the candidates which they need. The usefulness of the movement in North America has recently been greatly increased by the important step which it has taken of establishing a Candidates' Department, which serves as a clearing-house between the missionary societies and the candidates. It has secretaries in charge who acquaint themselves with the specific needs of the different missionary societies and bring to the attention of the boards students or others who might be able to meet these needs. The British movement is establishing a similar department. This is in every way a wise step, and will make it much easier for the societies to find the right men for the right posts.

The Student Movement renders the further important service of trying to place upon every student who is to go out to the non-Christian world to engage in other than the missionary calling, a burden of responsibility for advancing the interests of Christ's Kingdom. Opportunities for such service are multiplying on every hand. A great many of the best students of engineering and of other departments of applied science are going in increasing numbers to lands like China, Africa, and Turkey to help in their industrial development. There is also a growing demand for students from Europe and America, both men and women, to go out to different parts of the non-Christian world to teach in Government schools and colleges, and in other non-missionary institutions. Others also are sent out to fill positions in the diplomatic and consular service and in the various departments of the civil service. It is almost impossible to overestimate the importance of these being men of genuine Christian character, and men who by word and work will not only safeguard the missionary interests committed to their charge, but will also throw the full weight of their influence on the side of Jesus Christ.

• When one thinks of the great service rendered

by such Christian civilians as Sir Andrew Fraser in India, Sir Mortimer Durand in Persia, President Taft in the Philippines, and Sir Robert Hart in China, to speak only of living men, one recognises the possibilities before young men who devote their lives with Christian purpose to the service of the Government in other lands, and one recognises, too, how much is lost when the lives are not so devoted.

Other
agencies.

The Student Movement occupies a position of unique importance, but its activity ought to be supplemented in as many other ways as possible. Secretaries of missionary societies, and also missionaries on furlough who are specially qualified to influence students by their visits to the different student communities and conferences, have frequent opportunities for exerting their influence. The Mission Study Movement, through the promotion of missionary intelligence, can do much to enlist well qualified men and women who are not students to devote themselves to the missionary career. Clergy, college professors, and schoolmasters are also in a position to do perhaps more than any other factor or agency to increase the supply of missionaries, because they are in constant touch with the sources of supply, and can exert a unique

influence upon the lives under their guidance. Christian ministers, in particular, in influencing the home life and the spiritual attitude of parents, can deal most effectively with one of the most difficult aspects of the problem of missionary supply. It has too often been the case that the indifference or the opposition of parents has been the means of hindering those who would otherwise have offered themselves for service in the foreign field. Sunday School teachers, leaders of mission study circles, and others who greatly desire to see the number of suitable missionary candidates increased, can do much to get young people to consider thoroughly and conscientiously the claims of missionary service. One instance is reported where from one mission study circle alone no fewer than four members were led to volunteer to become missionaries, and the story of James Chalmers of New Guinea, whose first resolution to become a missionary was the result of an appeal made by his Sunday School teacher, is by no means an isolated one in the history of missions. The missionaries of the future are to be found among the Sunday School pupils of the present, and it is the duty, as well as the privilege, of the teachers to see that their number is greatly increased. If

all Christians who are given these places of opportunity were to use them wisely, a much larger number of candidates would be forthcoming, but if a supply, sufficient for the present need, is to be secured, the whole Christian Church must learn to employ with greater faithfulness the Christ-appointed means of securing labourers for the world-wide ripening harvest fields—the mighty force of intercession.

3. Increased financial support required.

The same reasons which make necessary the increase in the number of missionary candidates, obviously necessitate an increase in financial support. There is need of a large increase in gifts, because the multiplication of the number of missionaries involves, besides additional salaries, additional equipment and other enlargements of the work. The pressing opportunities which must be improved lest they be lost, demand an early, as well as a great, increase in the financial resources. There is not a missionary society in the world which does not stand in need of more funds. Because of the lack of them some societies have actually been compelled in some places to abandon work which was full of promise.

Happily the members of the Christian Church are well able to supply all the funds needed. It is a striking fact that the wealthiest nations

are the principal Christian nations. It is even more significant that a disproportionate share of the money in these countries has been entrusted to Christians. One of the most encouraging signs of these days is the growing recognition on the part of Christian men and women that they are trustees and in no sense sole proprietors, that they cannot take their money out of the world with them, that they are responsible not simply for a good use but for the very best use of their money, that it is wise for them to be their own executors, and that one of the most productive uses of money is that of relating it to the plans of the expanding Kingdom. Last year witnessed the largest individual gift ever made to foreign missions; namely, the provision of over £400,000 in the bequest of Mr John S. Kennedy of New York. During the same year another Christian in the same city has given £200,000 to foreign missions, and there have been other large gifts to this object, possibly a greater number than in any one year in the history of missions. Moreover, in some Christian lands, it is still more encouraging to note the growing volume of missionary contributions from Christians possessing very small means. Although it is hopeful to see that some who have great wealth are being led

to dedicate it to the propagation of the Gospel, it is not chiefly to the wealthy that the Church must look for the needed funds. The greater part of the income of the missionary societies comes from the large volume of contributions from those of smaller means, and the need of the future is not so much large occasional gifts, as that the ordinary Church member should be trained to give conscientiously, intelligently, and systematically, with a full realisation of the needs which his gifts will help to meet.

Methods
of obtaining
financial
support.

Various methods have been used with this end in view. A method of universal and permanent value, absolutely essential to ensure gifts adequate in amount and prompted by the right spirit, is effective instruction from the pulpit by the clergy on the subject of Christian stewardship and on scriptural habits of giving, especially the habit of systematic and proportionate giving, and giving as unto the Lord and not as unto men. Such instruction should be supplemented by the use of the most effective printed matter on the subject, and, above all, by actually inducing members of the Church to adopt such principles. This latter can perhaps best be done by means of another most fruitful method, that of a personal canvass of the entire Church mem-

bership, to enlist, if possible, some gift from each member. At the present time in most countries, with the exception of Germany, where the larger part of the income is derived from the Church membership in village or rural parishes, it is safe to say that fully nine-tenths of the missionary funds are contributed by one-tenth of the Church members, and that the remaining one-tenth of the funds comes from considerably less than half of the remainder of the Church members. That such a large proportion of Christian people have little or no concern about the missionary work of the Church is highly unsatisfactory, and is doubtless due more to ignorance of the need of their help than to lack of Christian sympathy. Such a personal canvass, therefore, if conducted by those who appreciate and understand the missionary situation, might be the means of obtaining the support of many who, when they learn that it is their duty, will gladly give. Experience has shown that this canvass of the membership will result in a much larger sum being secured each year if it be conducted by committees rather than by individuals.

Another plan which explains the increase in gifts in many places has been that of getting

individual parishes, young people's societies, families, and individual Church members, each to support one or more missionaries or some other special object. This plan has its disadvantages, but the advantages associated with it, especially the increased gifts which it calls forth, far outweigh the disadvantages. Another method, possibly more desirable, and with fewer administrative difficulties, is known as the "station" plan. This plan involves the relating of a given small constituency—a local church or group of churches—to a specified station abroad, through the agency of the mission board. The advantage here is that while missionaries and native staff change, the community which is being evangelized remains, and the interest aroused in the sustaining churches at home is thus likely to be more constant. A successful method developed by several communions is known as the "apportionment" plan. According to this plan a given communion, after deciding how much money it will aim to secure for missions in a given year, apportions the total sum among the various local parishes or congregations, so that each one will know its assigned share of the total amount to be secured within the year. In this way many local churches

have been led greatly to increase their contributions.

One of the most hopeful developments in the direction of increasing the support of foreign missions, as well as in other directions, has been the inauguration of the Laymen's Missionary Movement. This movement was organised in New York in 1906, and while it has since spread to Britain and one or two other countries, it has reached its highest efficiency in the United States and Canada. It is not a new missionary society to collect or administer funds or to send out missionaries. "It is an inspiration, not an administration." Its aim is to interest laymen in the subject of missions, and to lead them to recognise and to accept their responsibility to promote the cause of missions in connection with the Christian communion to which they belong.

While it is inter-denominational, its work is carried on through the channels of each Christian communion. To this end inter-denominational co-operating committees of laymen are organised in the different communities. These committees ascertain the actual facts as to what is being done for missions by the different communions and by the city or town as a whole. They then

arrange an opportunity for the presentation of these facts and of the claims of foreign missions to the laymen of all the Churches of the community. It has usually been found advisable to have this done in connection with a great laymen's dinner. Before this gathering is arranged, separate denominational conferences are usually held, and, on the basis of conclusions arrived at in them, a definite policy as to the missionary activities of the community is drawn up. At the dinner this policy is presented, discussed, and adopted, and afterwards an inter-denominational gathering of laymen is held for the discussion of practical methods for carrying out the programme agreed upon by the different churches. To help in carrying out the policy agreed upon, an energetic and efficient missionary committee is organised in each congregation. Inter-denominational conventions or conferences were held in all the principal cities of Canada commencing with the year 1908, and during the winter of 1909-10 there were similar conventions in seventy-five of the leading cities of the United States, as well as on a smaller scale in many other communities. In the accomplishment of its work the International Laymen's Missionary Movement employs a staff of

able secretaries to direct the propaganda. Much use is made of missionary literature especially adapted to laymen. The movement began in a meeting for prayer, and ever since, its chief reliance has been upon prayer. No subject receives such large attention in its conferences. The movement has stimulated the plan of deputations of Christian laymen representing different denominations going out to visit the various mission fields, with reference to awakening on their return a wider interest among their fellow laymen. As a result of these methods the movement has done more than any other one means to stir up interest among laymen and to enlarge their financial co-operation.

One of the best single illustrations of the financial results of the movement is in connection with the Southern Presbyterian Church of America, the first to organise its own separate laymen's movement. It is, however, related to the inter-denominational movement as well. Three years ago the total contributions to foreign missions of that Church were \$223,000. During that year their Laymen's Movement was organised. The next year the contributions increased to \$275,000, the year following to \$323,000,

while last year they reached \$412,000. Forty-eight of the individual churches of that denomination contributed on the average \$4 per member to foreign missions.

The best illustration of the increased giving to missions in a large city under the direct influence of the Laymen's Movement is Toronto. The following table indicates the advances in annual receipts made in the five principal Christian communions in a period of two years :—

| | YEAR 1907 | YEAR 1909 |
|----------------|--------------|--------------|
| Anglican . | \$51,786.00 | \$71,000.00 |
| Baptist . | 23,006.85 | 60,877.09 |
| Congregational | 3,339.00 | 4,963.00 |
| Methodist . | 61,753.45* | 102,754.24* |
| Presbyterian | 46,332.13 | 111,611.00 |
| | <hr/> | <hr/> |
| | \$186,217.43 | \$351,205.33 |

It is a striking fact that, contrary to the fears of some Church leaders, the gifts to the work of the Church in the home communities have increased along with those to foreign missions.

A more important result of the Laymen's Movement than the increase in financial support has been its influence in enlisting the laymen as advocates of, and workers

* For the year closing April 30.

for, foreign missions. Literally thousands of laymen throughout the United States and Canada who had formerly no interest in the subject are now making speeches on missions, conducting mission study circles, guiding missionary organisations, and conducting financial canvasses. The movement is thus helping to develop the lay leadership of the Church. Some consider that the most significant result of this movement has been in the direction of promoting Christian unity, as a result of drawing together in spirit, planning, and aggressive effort, the most active and influential laymen of the different communions.

Whatever methods of raising money are followed, the aim should be not so much the securing of gifts, as the developing of the right motives and spirit in the giver. The greatly increased giving which is demanded by the present situation in the mission field cannot be obtained simply by urging people to give. The gifts will be adequate only when they flow spontaneously from men who have been moved by a consciousness of the world's need.

This consciousness when it is really felt will call forth also the leaders and the volunteers who are needed far more effectively

4. Mis-
sionary
Education
required.

than anything else will. Although the indifference of so many in the Church to-day to foreign missions is due largely to the loss of the spirit of sacrifice, it is to a much greater extent the result of simple ignorance of the facts of the situation. There are vast numbers of earnest Christian people who are doing nothing for the evangelisation of the world, and who do not seem to feel that it has any bearing upon them at all. When the Church is faced with such a critical situation as meets her to-day in the non-Christian world, it is a serious matter that as a whole she is unconscious that such a crisis exists. No adequate efforts can be made to meet it until the Church is aroused from her apathy, and this can be done only by making the facts widely known in all their significance for the spread of the Christian faith.

Ever since the Church entered on the missionary campaign, the leaders at home have recognised the importance of informing the laity with regard to the needs and opportunities of the mission field, and have striven to disseminate the information required. Missionary sermons and addresses, lantern lectures, missionary meetings of many different kinds, missionary periodicals and other literature, have all been very effective in



A MISSIONARY STUDY SUMMER SCHOOL

creating and sustaining interest and enthusiasm, and in calling forth offers both of money and of lives. Nevertheless, in spite of their great influence there is still a vast proportion of the church membership untouched, and the response that is made to the appeals of the Societies is totally inadequate to the needs. Some new and more adequate method of instruction is required which shall produce throughout the Church an intelligent interest in the missionary cause, deep enough to prepare men for sacrifice in order that the work may be done.

The Mission Study Movement which has arisen within recent years in America, Great Britain, and some other lands, is an attempt to provide such a method. As contrasted with other casual methods of instruction, it seeks to introduce systematic study of the problems, and is content to deal with small numbers thoroughly, rather than with large numbers superficially. It is based and developed on educational principles, and represents a well-considered policy for inspiring the younger generation with missionary ideals and giving to them the knowledge that will enable them to carry out their ideals in an effective way. Most of the leading societies have set apart special secretaries for organis-

The Mission
Study
Movement.

ing and developing this work, and text-books specially written for the purpose are produced by an inter-denominational committee, consisting of representatives of these societies. The work of the study circle is made more efficient through the summer conferences, normal classes and missionary institutes which are held for the training of leaders, and through the printed helps which are issued for their guidance.

The movement keeps consistently to its policy of intensive, as opposed to extensive work, but already it has grown to considerable proportions. In North America, where the movement has been longest established, it is estimated that one hundred and seventy-five thousand young people were engaged in study class work during 1908 and 1909. In Great Britain the movement is of more recent origin, but is making steady progress. Experience is proving that a living missionary interest, such as the study circle arouses, inevitably spreads, and it is the ultimate hope of the movement that it may eventually influence all the young people of the Church. If this hope could be realised, it is difficult to measure what it might mean for the Church and for the world. Already the practical results, such as offers for service abroad and

increased giving, have not been small, and they justify the conviction that as the movement grows it will provide the Church with its needed resources. But results of far higher value than these are obtained. There has come to many through the study circle a widened outlook, a vision of the world-wide Empire of Christ, a deepened faith and a new dedication. May it not be that through the same channel the same inspiration may come to the whole Church ?

The most crucial problem of foreign missions is how to lead Christians to use what Dr. Arthur H. Smith of China has characterised as "The deeply buried talent of intercessory prayer." Without doubt the flood tide of superhuman power is held back from the missionary movement owing more largely to this cause than to any other. The evangelisation of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such divine manifestation has been associated invariably with prayer. Whatever, therefore, influences Christians one by one and also corporately to devote themselves in the right spirit and manner to missionary intercession, will most directly and effectively ensure the realisation of the missionary purpose of Christ.

5. The spirit and practice of intercession.

How to enlist the co-operation of Christians in prayer and how to increase their efficiency in this form of spiritual work is a most vital question. Mr F. S. Brockman, the leader of the Student Movement in China, has well called attention to a great weakness in this respect: "The great body of Christians have not hitherto taken seriously the efforts of leaders of missionary work to promote prayer. This is due, no doubt, to the fact that the leaders themselves have not seemed to put prayer first. The burden of their appeal is for men and money. The appeal for prayer is spasmodic and incidental. If the same energy, time, earnestness, and skill, were put into getting prayer as are given to enlisting men and money, and if equally practical schemes were devised for awakening the conscience of the Church, and for promoting the habit of daily prayer for the world's evangelisation, the Church would do much to open the channels and let flow out the mighty power of the Spirit of God which is necessary for convincing and convicting the world."

If Christians are to be influenced to devote themselves more faithfully to prayer they must first be led to realise deeply the possibilities of prayer and the great need of

their help in prayer. Professor Warneck of Halle has shown that "It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God." The promotion, therefore, of those practices and habits which develop spiritual life and faith will indirectly but powerfully help in developing and maintaining a genuine prayer life. There is great need of more Christians becoming students in prayer. That it requires study and practice and resolute perseverance is well emphasised by the Commission on the Home Base in their Report to the Edinburgh Conference: "It is not sufficient in an hour of vision and aspiration to dedicate ourselves to the work of intercession. Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance and much practice. The primary need is . . . that individual Christians should *learn* to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded, in spite of weariness and

many distractions. The secret and art of prayer can only be learned from the teaching of the Master Himself."

It need only be added that Christians learn to pray not only from the teaching of Christ but possibly even more from His contagious example. The more fully His life of unbroken communion, as well as His going apart for special intercession, and His agonising in the Garden on behalf of the world, are studied, the more deeply will the Church enter into the secret of overcoming the world. "Our duty to our generation involves a sense of spiritual responsibility that will open a Gethsemane wherever there is a Christian."

6. A vital
Christianity
essential.

The state of the Church in Christian lands has a profound influence on the evangelisation of non-Christian lands. The missionary enterprise is the projection abroad of the Church at home. It shares in a much larger measure than is usually recognised the ideals and spirit of the home Church, and carries their influence into the life of the Church which it creates in the non-Christian world.

(a) Close relation between home Church and Church abroad.

This relation between the Church at home and the Church abroad has become increasingly close with the constant shrinkage of the world during the past few decades. As a result of improved means of communication

the world has within a generation become one-third its former size. Nations which were as far apart as if they had been on different planets, so far as exerting a practical influence upon each other is concerned, have been drawn together, and the whole world, by means of the various applications of steam and electricity, has for the first time become one neighbourhood. The nations and peoples have been drawn into closer touch with each other through trade and commerce, through the growing volume of travel, through the migration of students from land to land, through the influence of international societies of various kinds, through the activity of the press, through the development of international law, as well as through foreign missions. Moreover, some of the great nations of the West have acquired foothold, not only in Africa, but also in the Far East. On account of the stupendous economic and social changes now taking place in the non-Christian nations, creating wants which at present can be supplied only by the West, these nations are entering into commercial relations with the West as never before. As a result of all this intermingling, the nations and races are acting and re-acting upon each other with increasing directness,

constancy, and power. No longer does the world exist in watertight compartments. It is not strange, therefore, that the state of the home Church and its attitude toward the commercial, social, and political practices which obtain in so-called Christian lands, should effect in a most real and vital way the progress and standards of the Church in the non-Christian countries.

(b) Influence
of home
Church on the
missionaries.

The state of the home Church affects the work of making Christ known to the non-Christian world through its influence on the missionaries whom it sends forth. It is the home Church in which are enlisted and trained the pioneers, founders, and leaders of world - evangelisation. Much depends upon the environment or atmosphere in which they form their ideals and habits and receive their training. The missionaries, it is true, constitute an exceptional body of workers. In doctrinal integrity, ethical standards, and evangelistic zeal they are on a level which is not generally attained by the members of the home Church. This might be expected, since they constitute a very carefully selected company, and also from the fact that contact with the deep needs of the non-Christian world drives them back to fundamental realities. Yet the missionaries,

consciously or unconsciously, are deeply influenced by the home Church. If its spiritual life is warm and vigorous, this necessarily is a source of strength and inspiration to them; whereas if the home Church is formal and inert, it produces upon them a depressing effect. The examples are not few showing that the theological unrest of the Church in certain Christian lands is reflected in the substance or spirit of the teaching by the missionaries abroad. Moreover, the spiritual power of the missionaries and their success in the work are critically related to the measure and the fervour of prayer on their behalf in the home Church.

The state of the home Church affects the work through its influence on many of the native Christian workers and members. Besides the influence communicated indirectly through the missionaries, an increasing number of native leaders study or travel in Christian lands, read the periodicals and other literature of the West, and are thus more directly exposed to the currents of thought in the home Church. One does not need to look far to observe the influence of the rationalistic spirit on Christian writers, teachers, and preachers in Japan and India. With the increasing nearness of Christian

(c) Influence
on native
workers.

and non-Christian lands, and the multiplication of channels of intercourse between them, the tendency will be for the Church, in the lands to which the missionaries are sent, to adopt the religious standards of the lands which send them.

(d) Influence
on com-
mercial and
political
relations.

The state of the home Church affects the work by the measure in which it is able to Christianise the various influences through which Christian lands affect non-Christian nations. Were the Church true to its high calling, not only its professed members, but the other people of Christian lands, would be more thoroughly leavened by the ideals and motives of Christianity, and the political actions of Christian nations would be more definitely governed by its principles. Thus the influences which go out from Christian lands along other than missionary lines would be rendered helpful to the missionary enterprise. Unhappily, the nominal Christianity, which in some cases is virtual paganism, of some who represent Western nations abroad in commercial and other pursuits, is an immense hindrance to the cause of Christ. The unchristian attitude of so many European and American travellers towards the people of the lands which they visit still further handicaps the success of mission work. It would

be difficult also to exaggerate the evil effect produced by unrighteous aggressions on the part of Western nations upon non-Christian nations and peoples. Wrongly or otherwise, all these things are often held up as proofs of the powerlessness of the Christian religion.

Moreover, students and others who go from non-Christian lands to study in the West, in many cases, on their return to their homes, oppose Christianity because of the unchristian treatment which they have experienced, or because of the anomalies and inconsistencies between the creed or ideals and the actual conduct of Christians, as observed by them. They are impressed by the fact that in nearly every Christian land there are so many people outside the Church. A Church, too weak in faith and too lukewarm in spirit to fulfil its mission at home, is thereby generating serious hindrances to the progress of its work abroad.

But most of all does the state of the home Church affect the work of the Church on the mission field through the direct and vital connection subsisting between the performance of this work and the quality and fulness of its own spiritual life. The work of making Christ known to the non-Christian world is rooted in the deepest

(e) Influence on Oriental travellers.

(f) Missionary zeal dependent on spiritual life.

motives of the Christian life ; its imperative obligation is realised through a clear vision of the supreme truths of the Gospel ; it demands consecration of lives and of substance in steadfast obedience to the Divine call ; it is a work imposed upon the whole membership of the Church, and, as the direct effort of the Church to fulfil the great task committed to it, it demands the consecration of all the available energies and resources of the Church in order to its accomplishment. But the Church of to-day is very far from such a conception of its relation to the work of evangelising the world. The spiritual life found in it is limited by want of enlightenment and by the imperfection of its communion with God. The growing spirit of commercialism and materialism which characterises this age has cast its influence over the Church. It has promoted habits of luxury, softness, and worldliness, and manifests itself also in a lack of the sacrificial spirit. The attitude of the Church toward great social and national evils and sins is not suggestive of earnest purpose or adequate power to overcome them. It is a time of doubt and hesitation among many Christian ministers and teachers. Ultimate authority in religion is a subject on which men hold most diverse opinions. Cardinal

doctrines are discussed as open questions. Whenever religion is thus thrown into the melting-pot as it were, it is obviously enfeebled, for the time, in its propagating power. The life of the Church suffers from lack of clear conviction and of resolute loyalty to Christ throughout the whole sphere of duty. While the missionary obligation of the Church may be formally acknowledged, it is viewed with widespread apathy and indifference.

The consideration of the defects, shortcomings, and weaknesses of the home Church, has led some to question whether we have a Christianity which should be propagated all over the world. Were it necessary to propagate the blemishes and errors of our Western Christianity, this question would be most serious. Certainly we must exercise all vigilance not to dispense poison with the bread of life. We should avoid spreading errors which would neutralise the Gospel as it is presented in non-Christian lands. We must not press upon other races undesirable and unessential features of our Western Church life. Our Western idiosyncrasies of thought and practice, and our endless sectarian subdivisions should be overcome or at least be left at home. Without doubt our home divisions are a great hindrance to the evangelisation of the world.

Should our
Christianity
be propa-
gated?

To the Oriental mind, for example, our denominational distinctions and varieties of emphasis are bewildering. Mozoomdar thus voiced this feeling: "You urge me to become a Christian. Which of the numberless forms of Christianity shall I accept? I shall always be a Christman, but never a Christian."

Happily the home Church still possesses the essentials of primitive Christianity. It sends forth its representatives to propagate the Christianity of the New Testament—to bring the non-Christian world face to face with the historic and the living Christ, and with the teachings of His inspired apostles. This is the Christianity that not only teaches God truly, but actually gives God to the world through His incarnation in Jesus Christ, and gives the world to God through its regeneration in Christ, by participation in his Spirit and Life. It is on this platform that all the victories of the Christian faith have been won. The worth of Christianity as a missionary force is measured by what it has of Christ. If He be lifted up He draws unto Himself men of all nations, races, and stations. The Church is more fully acquainted with Christ than in any preceding age. Thus, though certain forms of our Christianity may not be worth pro-

pagating, our Christ should be proclaimed to all men. If we give to the world our best we shall be giving something that is infinitely worthy to be received by the world, and which also may justly claim the allegiance of the world. It is the only Christianity we have, and the only Christianity for the world. We cannot bring ourselves to consent to the proposition that it should not be propagated. In that wonderful letter which Dr Rainy wrote on behalf of the Free Church of Scotland, in reply to the greeting of old Madras College students to the General Assembly in Edinburgh on the occasion of Principal Miller's Moderatorship, the heart of the matter is aptly expressed: "We men in the West have no better claim to Jesus Christ than you have. We possess nothing so precious, we value nothing so much, we have no source of good so full, fruitful, and enduring, we have nothing to compare with the Lord Jesus Christ. To Him we bear witness. And we should gladly consent that you should cease to listen to us, if you would be led to give your ear and your heart to Him." Where this conviction and this spirit dominate the life of the Church, it possesses the vital force of missionary effort and sacrifice.

It thus appears that an essential part of the task of evangelising the world is the lifting of the Church at home into a fuller spiritual life. As it learns the mind and heart of Christ, and is possessed by His Spirit, it will become more missionary, and also mightier in all its missionary work. In all planning for forward movements or for expansion of missions, this truth must be kept in the foreground. While it is true that a deepening interest in foreign missions invariably strengthens the spiritual life of the Church, and promotes its fruitfulness in all directions, it is equally true that larger operations and greater power abroad are impossible unless the life of the Church at home is marked by greater enlightenment, devotion, and fidelity to its Lord. The two go together. The great need is that Christians young and old be given the vision, the spiritual power, the enthusiasm, which shall make the Church equal to the present world-situation. Nothing less than a Church tremendously in earnest can evangelise the non-Christian world.



BISHOP OLUWOLE OF AFRICA



BISHOP HONDA OF JAPAN

Bishops of the Native Church

CHAPTER VI

THE REQUIREMENTS OF THE PRESENT SITUATION: AN EFFICIENT CHURCH ON THE MISSION FIELD

THE present situation on the mission field Native Church essential. requires something more than an adequate plan of campaign and an adequate home base for missionary operations. There is even greater need of an efficient Church on the mission field. Even if the home Church were thoroughly alive to the situation, and thoroughly inspired with the spirit of service, of itself it could not carry the Gospel to all men. The evangelisation of the non-Christian world is not alone a European and an American enterprise ; it is to an even greater degree an Asiatic and an African enterprise. While the Churches of Christian lands are responsible for the introduction of Christianity to non-Christian nations, and for making sure that it is securely established there, the principal burden of responsibility for the extension of Christ's Kingdom through each country rests upon the Christian sons and

daughters of the soil. Alexander Duff, the pioneer missionary statesman, said that when the set time arrives, the real reformers of Hindustan will be well-qualified Hindus; Mackay of Uganda maintained that the agency by which, and probably by which alone, we can Christianise Africa is the African himself; Dr Nevius, who had extensive experience in developing the native Church in China, expressed the conviction that the millions of China must be brought to Christ by China-men. Practically all missionaries possess the same conviction, and the reasons for it are not difficult to find.

The task of making Christ known to all people is so vast that the number of foreign missionaries now on the field, or of those whom the home Church may reasonably be expected to provide, could not accomplish the work, even if they possessed the necessary qualifications and advantages. To evangelise China, for example, the number of foreign missionaries would need to be increased a hundred-fold. Again, even if the home Church could send out and support such an army of missionaries, the national spirit of the different non-Christian countries would make it impracticable for them to gain entrance. In addition, the mere cost

of maintaining a host of foreign missionaries sufficient to spread Christianity over the non-Christian world by the foreign agency alone, would in itself make such a programme impossible. Unless the responsibility be recognised and accepted by the Christians of each mission field, it is hopeless to expect to see that field thoroughly evangelised and Christianised.

As a matter of fact native Christians possess marked advantages over foreign workers as evangelists. They do not have the disability of working in a climate to which they are not accustomed and which is unfavourable to them. They do not have to take furloughs or spend time at vacation resorts; while, on the other hand, in most mission fields the climate presents a very serious problem for the foreign missionary, often resulting in breakdown of health, and always necessitating interruptions of the work by annual vacations, and frequent furloughs in the home-land. The native workers know the language of their people far better than most missionaries can hope ever to acquire it. Their intimate knowledge of the idioms and most telling expressions enables them to touch more readily and deeply the minds and hearts

Advantages
of native
Christians.

of their countrymen. Seldom does the missionary acquire the freedom, fluency, and accent so necessary for effective appeal. The native of the country also understands the heart-life and the thought-life of his people. He is thus able to appreciate their feelings and point of view to a degree to which the foreigner cannot attain, even at the best. His familiarity with the superstitions, prejudices, and aspirations of the people, is likewise a great advantage. Having fought over the battleground of the temptations of his own people, he is able to enter more sympathetically and helpfully into their experiences. He knows their soul struggles, their gropings after light, the trials incident to coming out from the social and religious associations connected with their family and community life. All of these things enable him to persuade and guide them better than can the missionary, who comes among them from entirely different surroundings and experiences, who at the best is a stranger and a foreigner in spite of anything he may do, and who has, therefore, less opportunity of knowing the social and spiritual life of the people whom he would help. The native Christians are thus qualified to be more efficient missionaries than the foreigners, and for this reason it

is clear that they must constitute the principal factor in spreading the Christian religion throughout their country.

Notwithstanding the fact that the major responsibility rests upon the native Christian workers, the co-operation of the missionaries in every mission field is still indispensable. They are needed to place at the disposal of the young native Churches the experience and lessons of Christianity acquired through the many centuries of its history. They are needed to anchor and steady the native Church in times of stress and strain, when there is serious danger of its slipping from its moorings in matters of doctrine and practice. There are sad chapters in the history of some of the native Churches which tell of the introduction into the life and teaching of the Church of ideas and practices of heathenism. Some thoughtful students of missions regard this as still one of the greatest perils on certain mission fields. Missionaries of the highest qualifications are still needed on every mission field to present in their lives and work models and examples to the workers and members of the native Churches, and especially to communicate and to stimulate an aggressive evangelistic spirit. In the early stages of the development of the Church

The place of
the foreign
missionary.

on every field, even in the later stages on some fields, the wise and loving co-operation of the missionary in the work of the Church is considered by most missionaries to be essential.

The missionaries are, moreover, imperatively needed to help to pioneer the work in the totally or largely unoccupied fields. A careful study of the world field shows that there is practically no non-Christian nation where their help as pioneers is not still needed. Upon this point Bishop Oldham has truly remarked: "When one considers the overwhelming preponderance of the non-Christians, the poverty of the native Christian Church, derived as it is, after New Testament precedent, from the poor, and the comparatively feeble missionary pulse that as yet beats in it, it would be a betrayal of the non-Christians to leave them to a large extent to the missionary zeal of their native Christian neighbours." To leave the whole, or the major part of the evangelisation of neighbouring fields to the small, poor, and as yet narrow horized Churches recently redeemed from the chill of heathenism, would be to sacrifice the many unevangelised for a doubtful experiment with the partially enlightened. It must be our ultimate object to throw the responsibility

entirely upon the native Churches, but they are not yet ready to bear it. For the present it seems plain that both the initiative in entering new fields and the securing and training of native preachers must depend largely upon the foreign missionary.

Nevertheless the great importance of the native Church as an evangelistic agency has already been proved. The history of the extension of Christianity, from the days of the early Church down to the present time, shows that the work of evangelising and Christianising a country has always been done chiefly by its inhabitants. Facts gathered from all the principal foreign mission fields show that this was never more true than it is to-day throughout the non-Christian world. Bishop Tucker, of Uganda, writes: "The work of winning the souls of the people of this country to Christ is really being done by the natives themselves, although under the supervision of foreign missionaries." Dr John Ross stated at the Edinburgh Conference that probably less than one hundred of the twenty thousand Church members in Manchuria had been led to Christ solely by the missionaries. The Rev. S. A. Moffett, D.D., of Korea, states: "The Korean Christians for the last ten years have been bringing in converts

What the
native
Church has
done.

faster than the missionaries have been able to provide instruction for them.”

The silent, constant, assimilating influence of the Church or the Christian community upon the surrounding population has been one of the most effective means of accomplishing this. The improvements in the individual and social life of the native Christians have been so evident and striking that they afford the most convincing evidence to non-Christian neighbours of the truth and power of Christianity. For example, the purer, happier, more unselfish and more progressive home-life of Christian families makes a silent, irresistible appeal. The non-Christians cannot but recognise the social, economic, intellectual, moral, and spiritual progress and transformation of their Christian neighbours as a result of Christianity, and they are convinced by this as by no other proof of its genuineness and claims.

(a) Influence
of indi-
viduals.

The unconscious influence of one individual convert upon his associates has been another source of many additions to the Church. Quite apart from the direct or technical preaching of the Gospel, one man, simply by breaking with the old religious system and becoming a Christian, influences another man to do so. This influence is brought to bear in

many ways—through marriage, through the various relationships of communal life, through the personal regard of one man for another, through a father, mother, brother, sister, friend having taken the step, and, in India, through the relationship of caste. A Lutheran missionary estimates that in his mission, of the fifteen thousand baptised members, fully three-fourths were brought into the Church through one or the other of these different ways.

In all parts of the world work by individuals to influence individuals to become Christians is the method most frequently and effectively employed. It seems to be of universal adaptation, but one receives the impression that it is more widely used by the Church on the mission field than by the Church in most of the Christian countries. For example, Dr Christie of Manchuria writes: "Indeed, most of the converts have been brought in by one telling another what he had learned. There are several instances of a little Christian community being gathered in a new district wholly by the personal voluntary efforts of one native, who in some instances has not yet been baptised." He gives a most striking illustration in the following narrative: "A patient came to

the Mukden Hospital many years ago. When admitted, he had never heard the Gospel, but before he left he had a clear knowledge of Christian truth and showed an intense desire to make it known to others. For many years he witnessed for Christ, most of the time without salary of any kind, and under no control but that of his heavenly Master. The missionary who had charge of the district where he laboured till his martyrdom by the Boxers, tells us that he was a direct means of leading at least two thousand souls into the fold of Christ." Dr K. C. Chatterji, one of the most distinguished Indian Christians, in showing how the Christians in the Punjab, both among the higher and lower classes, are animated by the spirit of spreading the Gospel, has testified that he himself was brought to Christ largely through the help and advice given to him by his Christian fellow-students. It is the general rule in Korea that the members of the Church engage zealously in personal work, and the method of house to house visitation is commonly practised.

It is the custom in some fields to observe a Children's Day, when special prayer is offered for the conversion of the youth of the community, when the teachers in the Sunday

Schools make special appeals, and when Christian parents put forth special efforts to lead their children to Christ. The results of this custom have been especially encouraging.

Preaching to their neighbours, or in near-by ^{(b) Preach-}ing. villages, by those who have become Christians, is another fruitful method of extending Christ's Kingdom. It is quite common in Korea, in Manchuria, and in other parts of China, for Christians to pledge themselves to give a certain number of days to the work of public preaching, as well as to speaking to individuals one by one, subscribing their time just as Christians in the home lands promise their money. At one conference of Christians in Korea, after the members had adopted the tithe as the lowest standard of money-giving, they pledged enough time for evangelistic work to equal the time of one man for ten years. At another meeting one church member promised to devote to this kind of work without compensation during the following year one hundred and eighty days. In reporting at the annual meeting a year later he apologised because he had been able to give only one hundred and sixty-nine days. In Livingstonia it has become customary for large numbers of the Church members to engage freely in preaching the Gospel.

“Every Sabbath,” says one at work in that field, “hundreds of our Christians preach in the villages round about their places. I fancy that from fifteen to twenty per cent. of the church members are engaged in teaching in Sabbath Schools or in preaching every week, and that, entirely without pay. On Saturdays preacher’s classes are held, when a sermon is suggested for the village preachers and a sermon outline given to them.”

(c) Preaching bands.

From many churches the Christians go out regularly in bands to evangelise neighbouring towns and rural districts. This showing of the strength of their numbers seems to make a special impression. In connection with scores of mission colleges and schools it is quite common for bands of students to go out during their vacations on preaching tours. In the Tinnevely district, where there are ninety-five thousand Christians connected with the Anglican Church, almost every large congregation has its regular system of street preaching. During the past three or four years one large congregation in this district has set apart a special time each year, when a large number of its members go out in bands to the neighbouring villages to proclaim the Gospel. Last year as many as thirty

bands witnessed for Christ among the villages within a radius of six miles. The plan of uniting all the Christians in a given town or district in a special evangelistic campaign, continuing through several days or even weeks, has been used with marked success in different fields. The most conspicuous examples are afforded by the Church in Japan, China, and India. Some of the largest and most difficult city fields of Japan have experienced remarkable revivals as a result of this method employed by the Japanese pastors and lay leaders, who themselves took the initiative and bore practically the entire burden of responsibility.

In addition to the increasing volume of evangelistic effort put forth by native Christians within the sphere of their daily callings and within the range of their immediate influence, a number of native Churches and other groupings of native Christians in various fields are conducting organised missionary work to carry the Gospel to the unevangelised in distant regions of their own or of other lands. The West China Conference of the Methodist Episcopal Church in the Szechwan Province about three years ago organised an effort to send the Gospel to the Tibetans. At a meeting of thirty of the Chinese ministers

(d) Work in other lands.

connected with this mission, where the needs of the Tibetans were brought to their attention, six ministers volunteered to work among these people at the gateway of Tibet. Two of their number were sent, and the Chinese Christians, under the leadership of their pastors, have continued to support these representatives. The Presbytery of Korea, upon its recent organisation, sent out one of its first seven ordained Korean ministers as a missionary to the island of Quelpart, the Korean Church providing his support and that of an evangelistic helper and a Bible woman. The members of the Baptist Mission in Burma carry on an aggressive work, not only among the peoples of Burma but also among the Karens of Siam. Earnest native Christians have also gone out on their personal initiative to become missionaries among other tribes or races. The pioneer missionaries to Angoniland several years ago were Christian Kaffirs who went out from the Lovedale Institution in South Africa. A number of Hindustani Christians have volunteered to go to the Fiji Islands to do Christian work among the thirty-five thousand Indians who have recently gone there to labour on the plantations, and these are supported in part by their fellow Indian Christians.

Special societies of native Christians have been organised for the express purpose of sending workers to distant parts. Almost every mission in South India now has a well-organised missionary society, which sends missionaries to its own district and to some other part of its own country to work among people who speak different languages; for example, the Home Missionary Society of the Madura Mission has taken the northern section of their district, an area covering three hundred square miles, as its special field of work, and is supporting and directing six native Christian workers in that field. The Indian Missionary Society of Tinnevely, organised in 1903, of Christians in the Tinnevely district, now supports seven missionaries who are carrying on successful work in Nizam's Dominions, at a distance of over eight hundred miles from the home base. Besides supporting their own missionaries, this society maintains fourteen Telugu catechists, and has a number of other workers in special training. As a result of their labours there has been built up a community of two hundred baptised Christians and about eight hundred catechumens. The reflex influence has shown itself in greatly increased self-sacrifice, liberality, and prayerfulness in the home Church. In 1905 the

(e) Native
missionary
societies.

National Missionary Society of India was organised, with its fields of labour in the Montgomery district of the Punjab and in four other parts of India. A missionary society was formed four years ago by members of the Manchurian Church to carry the Gospel to the outlying parts of Manchuria and the lands of Mongolia and Korea. Two workers at that time volunteered for service anywhere. The little congregations, out of their poverty, gave the first year £150 toward this movement. The two volunteers were ordained as pastors and sent to the capital of Halung-kiang Province, several hundred miles north. There, in the face of hardship and difficulty, they have opened a chapel and are carrying on a vigorous propaganda. Chinese Christians, returning from California to the Kwantung Province, were greatly distressed at the degradation and paganism of their unconverted relatives and neighbours. They were led to organise the Chinese Missionary Society of California, and, as a result, within three years four churches have been organised, and eight schools have been opened. The work is carried on without any foreign supervision, and is supported entirely by Chinese Christians. Japanese missionary societies have been formed to take the Gospel to the



COLPORTEURS FROM HOBE, JAPAN

With acknowledgments to Rev. J. H. Ritson

Japanese in Formosa, Korea, and Manchuria, and Korean associations have been organised to spread Christian truth among the Koreans in Manchuria, Siberia, Hawaii and California. The students and native teachers in some of the mission colleges of the Orient are also carrying on missionary work in distant lands. Possibly the best illustration is that of the Jaffna Students' Missionary Society, which maintains one of its graduates in evangelistic work among the Tamils of Southern India. These illustrations are typical of a widespread and growing missionary interest in the native Church. They afford ground for the impression which some travellers and students of missions have formed, that in point of evangelistic and missionary zeal the Church on the mission field compares favourably with that on the home field.

All this effort is full of promise for the future. It shows that the spirit of evangelism has taken root in the native Churches, and that it is proving itself in them capable of growth. But notwithstanding this fact, it is true that in many places such a spirit is almost, if not entirely, lacking, and even in the places where the situation and outlook are most favourable there is need of increasing the efficiency of the native Church. This is not at all sur-

Evangelistic
spirit still
inadequate.

prising when we reflect upon the conditions. The larger part of the native Church in Asia and Africa has been but comparatively recently brought out of the selfishness of heathenism. Moreover, heathenism and the social life have divided the people largely into tribes, clans, castes, classes, with much mutual help within these groups, but with an instinctive drawing away from all others. The missionary spirit of Christianity does tend to overcome this repulsion and indifference to those outside, but it is not without great difficulty, and not without Divine assistance, that Christians of the first generation overcome it and become filled with a passion for helpfulness. That so many have done so is a proof of the reality of their Christianity, but that must not blind us to the fact that a very large section of the native Churches has not advanced so far in the Christian life. One of the most vital and pressing of all questions is: How is a still stronger evangelistic and missionary spirit to be developed in the Churches on the various mission fields? If this could be accomplished, a great step would be taken towards the complete evangelisation of the world.

How to
develop
evangelistic
spirit.

In order to do this, there must be, first of all, foreign missionaries who are themselves filled with the evangelistic spirit. If they

obviously make their first business that of bringing others under the sway of Christ, their spirit is sure to become communicative. The missionary should not, however, rely merely upon the influence of his example, but must also continually urge upon the converts the privilege, as well as the duty, of seeking to influence their unconverted neighbours to become disciples of Christ. If the missionary is to do this in the face of all the difficulties which confront him, he must have a clear and mastering conviction that the most highly-multiplying work he can do is that of increasing the number of Christians filled with the desire to win others to Christ. To lead a hundred Christians to become earnest soul winners, is doubtless a more productive work than for one by himself to have preached throughout a large province, however desirable the latter work may be.

There is much to commend the practice which is followed by the American Presbyterian Mission in South China. The leaders of that mission consider that they cannot too strongly emphasise the duty of the saved to carry the Gospel to the unsaved, and are in the habit of asking converts at the time of their baptism if they are willing to work diligently for the salvation of others. This practice results

in a constant stream of accessions to the Church. The Canadian Presbyterian Mission in Honan has the same policy, but has carried it even further. So fully have they accepted the practice of leading others to Christ as a necessary mark of genuineness on the part of the convert, that, as a mission, they have decided not to baptise any person unless he has led someone to Christ. The obligation to lead others into the Christian life should, however, be insisted on to the members of the Church, not only at conversion but constantly. In those missions which are most fruitful in evangelistic results the leaders lose no opportunity of doing it, and doubtless one reason why so many native Christians in other missions are not actively engaged in this kind of service, is simply that they have not been so carefully taught their duty and the terrible need of people without Christ. Wherever Christians are led to have a realising sense of the condition of people without the Gospel, and to see that their personal efforts are indispensable to meet the need, they are much more likely to give themselves to this unselfish ministry.

As a rule, however, it is necessary to do more than to present the facts of the obligation and need. In addition to pressing upon

the native Christian his duty to evangelise his neighbours, it is important to assign some definite evangelistic task to him—something which in all probability will not be done unless he does it. His missionary zeal may be quickened and his efficiency may be increased by thus giving him a suitable part in the programme of extension. It will be of little value, however, to place such a burden upon him if he be not trusted with it, and left to discover his own way of carrying it out. Otherwise he will not feel that the work is his own.

Missionaries have further enlisted native Christians in the work of evangelisation by taking them on evangelistic tours. Dr Mackay of Formosa was in the habit of having a group of students with him when he went out to preach in the towns and villages, and Mr Sherwood Eddy has followed the same method in much of his evangelistic work in the villages of Southern India. In this way those who accompany the missionary are especially influenced by the example of evangelistic zeal which he sets them, and at the same time they receive invaluable instruction as to the manner and methods of presenting the Gospel and of conducting evangelistic missions. The

missionary activity of those who take part in these tours becomes much more vigorous and effective.

Conferences of Christians for the deepening of the spiritual life, which are now becoming quite as common on the mission field as on the home field, are of the very greatest value in developing the evangelistic spirit. By purifying and strengthening the native workers and uniting them in praying and planning, they have exerted a powerful, indirect influence in kindling evangelistic fires in the communities to which the delegates have returned. The Sialkot Convention in the Punjab is one of the most famous of these gatherings. It had its origin in the daily prayer, for more than two years, of a group of four or five men, and to-day large numbers of missionaries, Indian ministers, lay workers, and church members from missions near and far meet together for prayer, instruction, exhortation and praise. During each of the days of the Convention continuous prayer is offered during the whole twenty-four hours. Marvellous outpourings of the Holy Spirit have been manifested ; men have been led to confess their sins and to make restitution for wrongs. A passion to win men to Christ has resulted, and also a desire on the part of the native Chris-

tians to attain self-support for their churches. Conferences of this nature, if developed and wisely guided, will do much to cultivate within the Church the spirit of consecration and loyalty to Christ, which must result in the effort to extend His Kingdom.

Even a native Church filled with the evangelistic spirit cannot, however, become efficient as an evangelising agency unless it be ably led. Perhaps the greatest need, therefore, of the native Church is that of multiplying the number of well qualified native ministers and Christian workers. The idea of carrying the Gospel to the whole world, or to any one of the great non-Christian nations in our day, is not likely to be realised apart from the raising up of an army of suitable native ministers and other Christian leaders. Undoubtedly several thousands of the choicest spirits which the universities and colleges of Christian lands can furnish, will be required to pioneer the work in non-Christian lands, to plant the Church, to guide the Church in the midst of special trials, and, above all, to train a native leadership; but for every hundred missionaries there will be needed thousands of native workers to serve as pastors, teachers, evangelists, catechists, and Bible women.

Able native
leaders
essential.

The necessity for a thoroughly trained native agency has been recognised by the great missionary statesmen. Joseph Neesima, the eminent Japanese Christian educator, after years of Christian work in Japan, said that the best possible method of evangelising her people is to raise up a native agency. Dr. Goodrich of North China urges that whether this question be viewed economically, politically, historically, or sociologically, the only sound method of evangelising a great nation is that of raising up and using a qualified native agency. This is the need of the native Church, therefore, on which the missionaries should concentrate their attention.

It must be recognised that the lack of adequate efforts and measures to discover and enlist more workers of right qualifications, is one of the most fundamental reasons why they are not forthcoming. Societies which have given most attention to this problem are the ones which have succeeded in raising up the largest number of effective leaders. The missionaries who desire most earnestly to be used by God in enlisting young men and young women for this all important service, and who have given time to this work, are those who are turning the largest number of young men and young women into



THE HON. T. S. YUN, RECENTLY ACTING MINISTER
OF EDUCATION IN KOREA



RÁJÁ, SIR HARNÁM SINGH OF INDIA

Native Christian Laymen

Christian work as a lifework. It is important, therefore, that all missionaries should more consciously give attention to this aspect of their work.

Very serious difficulties must be overcome Difficulties. before an adequate number of native leaders can be obtained. In most non-Christian countries religious workers are held in contempt. This is unlike what one usually finds in Great Britain and in other Western lands, where the Christian ministry has dignity and prestige as a result of its honourable position and influence for centuries. Throughout Asia to-day, largely as a result of the corrupt lives of many of the priests, the religious callings are looked down upon, if not despised.

Unwillingness to incur the reproach which often attaches to the native worker who is related to the foreigner, is another difficulty which keeps many in these countries from entering the service of the Church as a lifework. They do not like to be called foreign hirelings, as a Japanese expressed it, or, as a Chinese put it, they do not want to be twitted with eating the foreigner's rice.

There is also the question of status which seems to stand in the way of some in India and other lands. That is, the native workers

feel that they are entitled to more power, liberty, and responsibility than they have, that they should receive larger recognition, that more confidence should be shown in them by the missionaries. This attitude is largely due to a misconception of the motives and spirit of the missionaries, but it is a very real difficulty, and not easily overcome.

The opposition of parents and relatives is a very great hindrance to securing native Christians of ability for the ministry. In countries where the Confucian ethics dominate, or where the system of caste exists, or in parts of the world like Africa where there are strong tribal bonds, it is exceedingly difficult for young men to enter Christian callings in the face of the expressed desire of parents, relatives, and friends.

The attractions presented by commercial pursuits, by Government service, and by other so-called secular walks of life, is a prominent reason, if not the principal one, why it is so difficult to-day to get a sufficient number of able native students to devote their lives to work directly in the service of the Church. The salaries paid in the secular callings range all the way from a little larger, to thirty or more times greater, than is paid in Christian service. It is just as if

the students of Britain were offered salaries of £1000 or £2000 to enter certain business, professional, or political positions. If this were done, would it not greatly increase the difficulty of inducing a sufficient number of men to enter the Christian ministry at home ?

A lack of spirituality, however, is perhaps the most serious of all the causes making it difficult to get a sufficient number of able native leaders for Christian work. In non-Christian lands there are many young men who have a hold upon Christianity, but upon whom Christianity does not have a powerful hold. Wherever one finds native Christians upon whom the Spirit of God has laid His mighty hand, one finds men eager to enter upon the service of their fellow men and therefore willing to face the hardships, opposition, and sacrifice involved.

What can be done to meet the difficulties to which attention has been called, and to raise up the army of native Christian workers who will lead the forces of the Church on the mission field to accomplish the evangelisation of the non-Christian world? It is necessary greatly to enlarge and to strengthen the educational missionary work. While there is need of improving the material equip-

Means of enlisting leaders.
(i) Educational missions.

ment of mission schools and colleges, there is even greater need of adding to the force of educational missionaries. At present this part of the foreign staff is far too small. It is poor economy to erect large educational plants and leave them undermanned to such a degree that they fall short of being productive investments. The workers in many cases are so overburdened with the technical work of teaching, which ought, for the honour of the Church, to be kept up to scholarly standards, that they are not able to give the time that they so much desire to devote to the most vital part of all, influencing deeply the faith, the character, and the life plans of the students. The staff, in every place where necessary, should be increased to such an extent that each educational missionary will have time to do personal work and to pray with the students. In choosing educational missionaries, particular care should be exercised to select those who, in addition to their scholastic attainments and their high qualifications as educationalists, are also dominated by the desire and purpose to influence their students to become Christians and to devote their life to Christian service. The Presbyterian College, established by Dr. and Mrs. Calvin Mateer in the Shantung

Province of China, has throughout its history yielded a remarkably large proportion of its strongest students for the service of the Church. The main reason for founding the college was that it might raise up and train a native ministry, and the main energies of the educational missionaries were expended in this direction. Dr. Mateer seldom uttered a prayer but the burden was that God would raise up men to be pastors and leaders of the Church. The students knew that Pastor Ding, who has recently been so greatly used in promoting spiritual awakening among students, had the same wish, and in going to him, as invited, for conversation, went armed with reasons why it was absolutely impossible for them to be ministers. But Ding never mentioned the subject to them, but went to God in private. The result was that after a while the students thronged his room, with the same difficulties, urging him to pray that they might be removed and recording the purpose to enter the ministry. Scores of them decided to enter this calling.

The Student Young Men's and Young Women's Christian Association movements and other societies of Christian students in the non-Christian world, can also help greatly in the work of recruiting the ranks of

(ii) Young
Men's
Christian
Association.

Christian workers. In fact, these societies were established by the missionaries, or at the call of the missionaries, for the express purpose of helping the Church to evangelise students and to influence them to devote their lives to Christian service. In a true sense they constitute a student volunteer movement for home missions. The methods employed by them are such as have been most fruitful in the student communities of the West. The devotional, constructive study of the Bible is much emphasised. There are to-day over five thousand native Christian students engaged in the Bible circles of these associations. Among other methods used are personal work, evangelistic campaigns in the neighbourhood, and, during vacations, in more remote districts, and the development of study of the work of the Church. Greater stress should be laid by all these societies on influencing the strongest students to enter the Christian ministry as a lifework. Visits should be made more frequently by secretaries to the mission colleges with this one end in view. In each of a number of these associations within the past few years, such as at Peking University, Shantung Union College, and the College at Assiut, Egypt, between one and two hundred students have been led

to dedicate their lives to Christian service. Were special efforts made similar results might be forthcoming in many other mission schools. The Associations in the Government Colleges are also helping to secure recruits for the Christian ministry. No graduates of the Imperial Universities of Japan had ever entered the ministry until the Associations had been at work for some years, but now three graduates are in the ministry and several others are preparing for this calling.

An important means of securing and developing able native leaders of the Church is to give men of ability places of real leadership. Leaders can never be developed except through bearing responsibility. The foreign missionary must, therefore, more and more recognise that the work on the mission field is primarily that of the native leader and minister, and not that of the foreign missionary with the native as helper. The missionary must adopt the spirit of John the Baptist, and, in loving humility, must be willing to decrease that the native worker may increase in ability, fruitfulness, and position. The efficient native Church will not have fully come until its full leadership is in the hands of native Christians. The wise missionary will work and pray and place

(iii) Giving
responsibility to
natives.

himself in the background, that this may be accomplished at the earliest possible moment. He will rejoice when the initiative is taken by the native ministers and workers rather than by himself, and will be better pleased with the more obscure position of sympathetic counsellor and friend than with that of the authoritative leader of the Church.

One of the deepest secrets of enlisting an adequate number of leaders of the native Church, possessed with the evangelistic spirit, is the development of the spiritual life of the native Church. Out of such a Church will come men who are willing to offer themselves for Christian service in the face of all the difficulties which they meet. It is, therefore, of the utmost importance that methods be employed to build up the faith and character of the native Christians, and to lead them to yield themselves wholly to the sway of Christ and His Spirit.

Need for
intercession.

Above all there is need for far more intercession on behalf of the native Churches. The difficulties which have to be met in the work of evangelizing the non-Christian lands are far greater than they of themselves can overcome. It is all-important that the Churches of other lands should aid them with their sympathy and their prayers. This is necessary in order



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to make all other methods of help truly effective and most largely productive. It is, moreover, the only means on which Christ has placed stress in connection with solving the problem of securing workers, and it is a means which is available to the humblest and most obscure Christian, both at home and on the mission field. It is, therefore, possible for each Christian to help in the most effective way to raise up an efficient Church on the mission field, by using the divinely appointed and all-prevailing method commanded by Christ.

CHAPTER VII

THE REQUIREMENTS OF THE PRESENT SITUATION ; THE SUPERHUMAN FACTOR

Sufficiency
of God.

As one surveys the enormous task involved in making Christ known to all the non-Christian world, and realises the inadequacy of human agents and agencies as well as of human policy and strategy, the first impression is that the Church is totally unable to discharge its overwhelming responsibility. The next and dominant impression is that in taking such a view one is limiting the power of God and falling into a lack of faith in the strength of His purposes for humanity. The Church must be led to avail itself of His limitless resources to a degree hitherto unknown since that vital age — the first generation of Christianity. Missionaries, native Christian workers, and leaders of the missionary activities on the home field, while they differ on nearly all questions pertaining to plans, means, and methods, are absolutely united in the conviction that the world's evangelisation is a Divine enterprise, that the

Spirit of God is the great Missioner, and that only as He dominates the work and workers can we hope for success in the undertaking to carry the knowledge of Christ to all people. They believe that He gave the missionary impulse to the early Church, and that to-day all true mission work must be inaugurated, directed, and sustained by Him.

No lesson of missionary experience has been more fully, impressively, and convincingly taught than that, apart from the Divine working, all is inadequate. The hope and guarantee of carrying the Gospel to all the non-Christian world do not rest principally on external advantages which Christianity may possess in certain fields ; nor upon the character and progress of the civilisation of Christian countries ; nor upon the number, strength, experience, and administrative ability of the missionary societies ; nor upon the variety and adaptability of missionary methods and the efficiency of missionary machinery ; nor upon an army of missionary evangelists, preachers, teachers, doctors, and translators—much as these are needed ; nor upon the relation of the money power to the plans of the Kingdom ; nor upon aggressive and ably led forward missionary movements, either in the home Churches or on the foreign field—but upon

the living God dominating, possessing, and using all these factors and influences.

1. Place
of the
superhuman
factor:

Everything vital to the success of the movement to carry the Gospel to all the non-Christian world depends upon the power of God Himself. In His hands is the government of the world. He has entrusted enormous powers to Christian nations. His providence has opened the approach to the non-Christian countries, determined the order of their occupation, and developed agencies and influences which facilitate the spread of Christianity.

In preparing
the way for
missionary
effort.

Investigation has furnished countless illustrations, showing that God has preceded the messengers of the Gospel, and prepared the people to understand it and to be responsive to it. The Spirit of God is working continuously in all parts of the world in the hearts of men, apart altogether from the main channel of His revelation, which culminates in Christ. Christian workers, therefore, should approach people with their message, recognising that the Spirit has preceded them. This normal working of the Spirit in the universal human heart should be recognised, and every manifestation of His working should be welcomed, in the belief that "God is no respecter of persons, but in every nation He that feareth Him and worketh righteousness,

is accepted with Him." Unquestionably God had been working in the world through all the centuries before the coming of Christ. "My Father worketh hitherto and I work." He has been working through the non-Christian religions, not only in using such truths as they may possess for the betterment of men, but also in making these religions a schoolmaster to lead the peoples to recognise in due time their need of Christ. The Rev. E. Allegret, a missionary of the French Congo, has thus described his experience, which is similar to that of many other missionaries in different parts of the world: "I have been witness to numerous genuine conversions followed by lives truly transformed, but that which has astonished me the most is that time after time I have come among people who were expecting me, and who were prepared to receive my Gospel message. One time a company of natives after a long march emerged from the great forest and arrived upon the banks of the river, where they found us. They reported that they had wondered whether in following the sun they might not find God, and they indicated that it seemed quite natural that God should enable them to meet us, and should thus answer their unconscious prayer."

In choosing
workers.

It is God who chooses and thrusts forth the workers of His own appointment. The pages of missionary history teach no lesson with more abundant and satisfying illustrations. The leaders of the Church Missionary Society, of the China Inland Mission, and of other missionary organisations, have borne testimony to the fact that, again and again, when they have greatly needed missionary candidates but have been unable to secure them, and have made their need a subject of united intercession, invariably the new workers have been forthcoming. On the authority of Christ it is hopeless to expect to secure a sufficient number of missionaries apart from His compelling power, and, even were it possible, they would prove incompetent for the great work. Experience is showing that when chosen and dominated by His Spirit, a few men can do more than an army chosen only by men. It is He who communicates to the workers, both foreign and native, power not naturally their own, which qualifies them to do His work. He it is who guides workers, as truly to-day as in New Testament times, to discover the lines along which the Kingdom is to be extended and built up. The large, growing, and permanent spiritual results are the product of His gracious and life-giving work.

The secret of the power of those missionaries who accomplish the largest and deepest work is not what they do and say, but the presence of Christ in them and with them. They see with His eyes, feel with His heart, work with His energies. Christ is everything with them. They move among men as embodiments of His superhuman power, under Whose vitalising touch dead souls start into life. The power of God may be seen also in the ability given to His servants to go on working steadily year in and year out, even with little or no apparent results, but sustained by a sense of duty and by an undying hope that the Lord will surely see of the travail of His soul and be satisfied. Moreover, no one but the Almighty Spirit can cause the missionaries of the different Christian communions, and also the native Christian workers, to work with that harmony and unity which are essential to universal conquest.

God alone enables workers to face with calm ^{In} and courageous hearts the stupendous obstacles ^{conquering} and difficulties which lie across their path, and ^{difficulties.} to triumph over them. The fearful inertia and conservatism of the non-Christian world ; the prevalence of ignorance, superstition, falsehood, moral perversity and coarseness, fear, fatalism, godlessness, selfishness, and

lovelessness ; the racial prejudices and antagonisms ; the corrupt lives and practices of representatives of Christendom—all this would leave the workers discouraged and dismayed were it not for faith in the living Christ. Only the quickening powers of His Gospel can overthrow or transform systems of error rooted for thousands of years, and entwined with the laws, institutions, customs, and sentiments of peoples of ancient civilisations. The vast extent of the work to be done, and the subtle and baffling obstacles which oppose, are such that nothing less than the action of the omnipotent God behind the presentation of the truth of Christ will enable it to prevail and overcome.

In overruling events.

It is God who overrules occasions and events, human movements and powers, for the furtherance of the Gospel. Diplomacy has often been unfortunate ; commerce has selfishly opposed the spread of Christianity ; the prejudice of the officials and of the people has resisted the introduction of the Gospel. But all these together, with persecutions, wars, and national calamities, have been turned to the furtherance of the Gospel. Many have called attention to the overruling hand of God in connection with the Boxer uprising of China. They recognise His power and guidance in the fact

that the very action which was intended to extirpate Christianity in China has had, as one of its results, an unprecedented forward movement in missionary work in that country, and that since the year 1900 the doors have been opened to the Gospel far wider than before. Dr Ford of Syria says, "Rarely has the hand of God been more plainly revealed in the march of human events than it was in the crises of July 1908, and April 1909, in Turkey. These are indications of the revelation of the supernatural factor in advancing the Kingdom of God in the world." May we not see another instance of God's overruling hand in the present political movement in India, which, despite the fears of some, has already in many ways made possible a more rapid extension of Christianity?

Present-day missions constantly confirm the fact, so prone to be forgotten, that it is the Spirit of God Who alone has power to convict men of sin. It is only when He convicts of sin and of dire need that the soul becomes willing to hear of Christ as a Saviour. The genuine fruits of the Spirit, as shown in conviction, repentance, restitution, and the making up of long-standing quarrels, have afforded convincing proof that God alone brings home the Gospel with power to the hearts and con-

In convicting
men of sin.

sciences of men. Even in discouraging fields of China, He has shown His ability to overcome in men the fear of "loss of face," and to call forth heartbreaking confessions—not of ordinary shortcomings and failures, but of sins which the Chinese would endure anything to conceal. Through the working of this unseen Agent in their lives, men have been moved to confession of sin who could not be moved by any human agency or influence. The Chinese are naturally a stolid people, little given to emotion; but workers state that such rending of the heart under conviction of sin they have never seen in the home lands. Bishop Warne of India gives this remarkable testimony: "After twenty years of personal experience and close observation, I can testify that, apart from the direct work of the Holy Spirit in convicting non-Christians of sin, I have never known the conversion of an individual to the real Christian life and experience. Among a people whose consciences are educated in the vagaries of the Vedantic philosophy of India, which leaves the individual without a consciousness of personal and moral responsibility, there is absolutely no hope except in the awakening to, or the creating of, a consciousness of sin and moral responsibility by the direct work of the Spirit of God.

I have seen thousands of instances of awakening and transformations of character nothing short of the miraculous."

There can be no more marked and un-^{In}mistakable proof of the present-day working ^{conversion.} of a superhuman power than the work of the Holy Spirit in such conversions as are taking place in increasing numbers from year to year in all parts of the non-Christian world. The breaking down, for example, of the pride of a Moslem until, conscious of his sin, he humbles himself at the Cross, and becomes a new man in Christ Jesus, is a present-day evidence of the superhuman character of the Christian faith. The Rev. G. Raquette, of the Swedish Mission in Turkestan, gives an account of the conversion of a Mohammedan mullah: "He had tried for years in vain to fulfil the commandments of the Mohammedan religion. He saw only faults in himself and in his religion, and could find no light. At last he began quite secretly to think of Jesus Christ, whose name he had seen in the Koran. Something within him seemed to tell him that Jesus was the Prophet by whom he could find the way to God. But there were no Christians, no teachers, and no books to instruct him. Then he began to pray to God in the name of Christ. He

kept up this practice every day for nine years, until one day he found a copy of the Gospels, and then found a great light and peace. He became exceedingly delighted and happy. He became baptised, and was the first Mohammedan of Bokhara to find Christ." The Rev. W. M. Beck, of the Lutheran Mission in Liberia, tells of the conversion of another Moslem: "One morning I met a mullah, and after some friendly conversation asked him to explain his doctrine, which he was glad to do at considerable length. Then I repeated to him the Gospel story, and compared the leaders of the Christian and Mohammedan faiths and their doctrines. He was deeply impressed, and on parting remarked, 'If what you say is true, and I believe it is, I must quit teaching Mohammed and teach Jesus.' Some days later, when I met his son, he told me that his father had turned from teaching the Koran, and was preaching Jesus."

The fact that men who were living indifferent, callous, degraded, sensual, proud, cruel lives, have become pure, faithful, kind, spiritual, and zealous, and that they are triumphantly resisting their old temptations, is satisfying evidence that there is a power greater than human in the missionary movement. The

story of "Old Wang," one of the first men baptised in the United Presbyterian Church¹ of Scotland Mission in Manchuria, has often been told. He was converted from a selfish opium slave to an earnest Christian worker, who devoted his whole life to the wellbeing of others. His mother and his younger brother became Christian believers as a result of observing the mighty change in his own life. Dr J. E. Walker, of Foochow, tells of another opium convert: "He was not a man of strong will and was a complete slave to the terrible opium habit, but, through the prayers and faithful ministry of one of our preachers, he has been completely delivered. The almost universal testimony of physicians who have had to deal with such cases is that thorough enslavement to this habit is attended with a physical degeneracy and a weakening of the will which renders reform a physical or human impossibility." The Rev. O. Bodding, of Santalia, India, has written about the conversion of an honorary magistrate who was addicted to many of the heathen vices: "He had spoken very disdainfully to others, and had sworn that he would never become a Christian. Purposely I did not speak to him about Christ, and I forbade

¹ Now United Free Church.

others to do so. Many had tried to influence him, but had been routed by him. I centred my hope in prayer on his behalf, and in the Word of God, in which I sought to interest him. We read together the Book of Romans. It filled him with questionings. It was plain that the Spirit of God was working in his heart. After about four months he made up his mind and asked to be taken under instruction for baptism. He is now the leader of one of our congregations, and through the grace of God is a redeemed and cleansed character. He was gained solely through the influence of the Spirit working through the Scriptures." The Rev. F. J. F. Van Hasselt of Dutch New Guinea tells of the conversion of one of the fiercest opponents of Christianity. He says that he was "A drunkard, adulterer, robber, and murderer—one who, under a regular government, would have been a candidate for the scaffold. He called on me and asked to be baptised, being tired of sin. I could hardly trust my ears, as I had almost given him up as hopeless. After a time of probation he was baptised, and has ever since lived an exemplary life. He often accompanies me at his own request on evangelistic tours, and gives a powerful testimony. Although belonging to the higher

class, he is not ashamed to repair my boat and serve me without accepting payment. In view of cases like this, one cannot doubt the personal working of the Holy Ghost."

Director P. A. Gericke, working on the island of Java, has thus told of the conversion of a Mohammedan village magistrate. "He stole money from the Government and ran away to another part of Java, where he settled down under a changed name. There he came in contact with Christians, attended the meetings, received baptismal instruction, and was later baptised. On account of his good conduct and his talents, one of our missionaries made him his helper. One day he came to the missionary and asked for his dismissal on the ground of unworthiness. As a reason he named the theft which he, as a magistrate, had committed years before. Although not compelled to do so, he gave himself up of his own accord to the police, because he felt that only in this way could he satisfy his conscience. The Dutch officials were profoundly impressed by his action. In the prison he preached Christ, and showed forth an attractive Christian life."

Nothing but the Uplifted Christ, drawing men to Himself, will account for the noble and Christlike characters raised up on the mission fields from among those whose lives

In transforming character.

were degraded, and whose natures were hardened and unresponsive. It is in Him they begin to see God, for He brings God near to them and reveals to them God's loving-kindness and saving power. In Him they see in human form and action the holiness, love, and power of the unseen God. One after another, men and women in middle and advanced life, as well as the young, give up their pride and sinful practices and all that has made up the essence of their unholy life in the past, and then go out and testify by life and word among their neighbours that they have passed from darkness into light. The Rev. R. Fassmann, of German East Africa, tells of an aged woman named Mandoro, who in the course of instruction for baptism, in answer to his question whether there was a sinless human being on earth, replied that there was one, and on further questioning she mentioned the name of a Christian man in the community and told of his Christlike deeds. Missionaries who have observed these radical changes, and who have had opportunity to talk with such persons, to see the way in which the problems of life are faced by them from the Christian standpoint, to understand their motives and spirit, and to watch their consistent Christian

lives, have no doubt whatever that God and not man is the prime mover in the missionary enterprise, and that Christ is the centre and innermost working power in these transformations of men.

The Rev. W. L. Ferguson, D.D., of Madras, points out the impossibility of accounting for the marked changes in disposition and character which are taking place on the mission field, apart from the working of God Himself. "I am continually led to wonder at the way in which these people become Christians. Most of them are so densely ignorant that they fail to follow anything like abstract thinking or philosophy. I have often been in despair when I have tried to reason out a case with them, and I am certain that if I were to attempt to teach them logic I should utterly fail. And yet they grasp the Gospel message—enough of it to make salvation available. The great essentials get a grip on their minds and hearts. They forsake idolatry and heathen practices; they believe in God; they receive Christ as Saviour, believing that He died for their sins, rose again, and that He is now alive and able to save and to sympathise. This may be the full extent of their apprehension, but it works marvels in their lives. I have

seen some real saints among them, men and women consistent and spiritual in life and mighty in prayer. Such transformations tell greatly in the communities where the lives are lived." It does not take many cases of this kind to create an overwhelming impression that the Lord Christ is present in this work to-day, as really as He was in the villages of Galilee. The Rev. J. E. Adams, writing from Korea, voices the conviction expressed by scores of missionaries from nearly all quarters of the world: "I have experienced, tested, and proved the sufficiency of the Holy Spirit in the work of the conversion of men so constantly and with such invariable results, that any question on the subject has long ceased to exist. It has become one of the assumed working postulates of life. No man living in the conditions in which I have lived, even with the most rudimentary instincts of scientific observation, could arrive at any other conviction than that the Gospel is the power of God." It is this ethical and spiritual Christianity which will conquer the non-Christian nations. A truly spiritual life, proved by its ethical results and triumphant power over temptation, can alone satisfy their deepest needs. Such conversion is not

simply a change in name, opinion, or belief, but a new spiritual experience, a coming to know personally the living Christ.

The great spiritual awakenings and revivals In revivals. in different parts of the non-Christian world are the result of the work of the Spirit of God. Among the most remarkable revivals of the past two or three years have been those in connection with the special missions conducted by the Rev. J. Goforth in different parts of North China. The following account which he gives of one of these awakenings is typical:—
“One of the most marked manifestations of power that I have seen among the heathen was at a great idolatrous fair where seventy-six Chinese and Canadian Christian workers were in attendance. One night I spoke on 1 Tim. ii. 1-7, ‘For there is one God and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all,’ with special emphasis on the Crucified. So many in the audience seemed to be moved that one of the Chinese workers exclaimed, ‘These signs are like unto those when Peter preached.’ At another preaching hall on the following night I was speaking on 1 Peter ii. 21-27, ‘Because Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile

found in His mouth . . . who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed,' and again laid special emphasis on the Crucified, and almost the entire audience stood up, saying, 'We will follow this Saviour.' Some of the Chinese workers were amazed at the results. On finishing the address I left the meeting in charge of another and retired to an inner room for prayer. It was then that one of the workers remarked, 'He for whom we have so often prayed is among us to-night of a certainty, but if we would retain His presence we must walk carefully.' Up to this time we had never heard such fervent praying from Chinese lips. In connection with this and the other missions there were always signs of intense conviction. Men and women were broken down, confessed their sins, made restitution, and yielded themselves to God. The sense of God's presence was overwhelming and soon became unbearable. Others, Chinese as well as foreigners, who have passed through scenes of judgment, have afterwards carried the fire to other centres where the same Divine results have followed." The Rev. W. M. Morrison, D.D., a missionary in the Congo Free State, thus

describes a recent awakening in that region :
“ The power of the Spirit of God was present in a marvellous manner. Confession was made in public of sins which would be unmentionable at home ; fetishes were renounced and publicly burned or otherwise destroyed ; restitution was made of stolen goods, gambling gains, and other riches received as the hire of sin. Great sinners were saved ; backsliders were restored ; and evangelists were sent forth to preach. A few of the converts have slipped back, but many of the fruits of the revival remain to this day. Two things are especially notable about these awakenings ; first, they always come in answer to earnest, believing prayer, sometimes after long waiting ; and, secondly, they come in connection with the proclamation and teaching of the Word of God.” Other recent wonderful revivals in China, in Northern and Southern India, in all parts of Korea, and the famous Taikyo Dendo in Japan a few years ago, not to mention similar awakenings in other decades, are traced by the missionaries to the same Divine source.

One of the unmistakable evidences of the work of the Spirit of God is to be found in the way in which Christians endure trial and persecution. For example, the most marked

*In enabling
to endure
persecution.*

characteristic of the Chinese Christians is their steadfastness, their willingness to endure hardship and even death for the sake of Christ. There has never been a time in the history of missions in China when the profession of Christianity did not entail risk of persecution. Even before the year 1900, the blood of martyrs had been frequently shed in China, and in that year several thousands of Christians were slain in the Boxer uprising because they would not renounce their faith. The Church in Manchuria in particular has for several years been subjected to very severe trials. During the war between China and Japan they suffered much. During the Boxer uprising many of the Manchurian Christians were slain, and many more died of disease resulting from exposure when endeavouring to escape. Others suffered greatly in connection with the recent war between Japan and Russia. These various trials, however, served to prepare the way for the recent remarkable revival which has done so much to purify and strengthen the spirit of the Church.

The members of the Eastern and Protestant Christian Churches in Moslem lands have also undergone terrible trials and persecutions. In 1895 and 1896 twenty-two Protestant pastors and preachers in Armenia were slain, and in

April 1909, twenty-one Christian pastors in Cilicia met death at the hands of the cruel Moslems. During these massacres thousands of the church members also were killed. The more one reads of the fearful ordeals of blood and fire through which the Christians of the Turkish Empire have passed, the greater is the respect one has for those who through it all have held to the name of Christ.

The transformation of communities as well as of individuals is indicative of the work of Christ as God. The testimony of Bishop Tucker as to the complete change in the social life and practices of the people in Uganda under the influence of the Gospel is a good illustration; and other African tribes have been just as wonderfully transformed through the work of the Livingstonia Mission. The case of the Wild 'Ngoni is one of the most remarkable. Thirty years ago they were a tribe of the very fiercest savages, and one of the most degraded of all. Cruelty, murder, and impurity abounded among them. The women were downtrodden and oppressed. For the very least offence anyone might be put to death. "A woman carrying a pot of beer would be killed in broad daylight in order that the beer might be obtained and detection avoided. A scream would be heard in the

In transforming communities.

evening, and on inquiring the cause one would be told that it was a worn-out slave who had been cast out for the hyenas to devour." The tribes around lived in constant terror of their raids, which were always accompanied by the most wanton bloodshed, for the 'Ngoni did not consider themselves men until they had shed blood. In 1882, the first missionary—a Kaffir evangelist—began to work among them, and very quickly a change was noticed. In less than ten years the war spirit was broken, and in twenty years it was entirely gone. The brutal raids upon the defenceless tribes had ceased, and slave-trading was impossible. To-day in many places the people gather night and morning to worship God, and there is a native church, including six thousand communicants, and a large number of native workers. This transformation has taken place without the aid of any secular force and with the persistent savagery of the land as an opponent. Nothing but the power of God could have brought it to pass.

Another example is the marvellous uplifting of out-castes and lower castes in Northern and Southern India as a result of the power of the Gospel. The manner in which these most depressed and degraded of all the peoples in India have improved their social condition,



SYNOD OF THE ANGLICAN CHURCH IN CHINA

With acknowledgments to the Society for the Propagation of the Gospel

rebuked and overcome the forces of vice, erected their own schools and churches, spread the Gospel among their neighbours, and suffered for Christ's sake, while leading quiet, consistent Christian lives, is truly wonderful. Dr John Ross, of Manchuria, says that while education is good, and other intellectual and physical aids as well, all these combined and at their very best would never have evolved the Church in Manchuria from the mass of foreigner-hating idolaters who filled the land. Another remarkable example of the influence of the Gospel is seen among the Miao tribes of West China. Communities which less than a decade ago were ignorant, degraded, and very immoral are now moral and Christian. The complete transformation of certain of the Pacific Islands constitutes another striking example. One does not find examples of such transformations of communities as a result of the teaching of the Bhagavad Gita or Ramayana or of the entrance of the Koran. It is the working of powers that transcend human explanations, accompanying the proclamation of the story of Christ and His Cross, that accomplishes these wonders.

Another evidence of God's power is seen in the way in which He fills the native Christian with a passion for helping others, especially

In creating the missionary spirit.

those in deepest need. On all the mission fields there have been many splendid examples of new converts making sacrifices that they might tell others of the salvation which they had found. The manner in which many hundreds of the ablest young men of the different non-Christian nations and races have refused worldly advancement, and devoted their lives, on comparatively insignificant salaries, to the work of evangelising their non-Christian countrymen and of carrying the good tidings of salvation into regions beyond, is a striking manifestation of God's working. In fact, there is nothing more encouraging anywhere, and nothing which so clearly proves the reality of their Christian experience. The Bishop of Hankow maintains that "it is difficult, if not impossible, to account for so many Chinese Christian young men entering upon the arduous and comparatively poorly paid work of the ministry, without ascribing it to the direct influence of the Holy Spirit. Most of them had to suffer serious persecution when they became Christians, and the older among them have shown by their lifelong devotion and steady growth in Christian character the manifold fruits of the Spirit." Bishop Warne of India gives an interesting illustration of the same

point in writing of one of the Indian preachers :
“ He was in a theological school receiving ten rupees, and his wife was getting six rupees because of her help in teaching wives of preachers, making a combined salary of sixteen rupees. When he graduated he was appointed to a very difficult field where he worked for a salary of twelve rupees a month. One day he received an offer from Government of forty rupees per month, together with a comfortable home in which to live, in the midst of pleasant surroundings. It came to him as a great temptation, but he and his wife spent the night in prayer and decided that, as God had called them to do spiritual work, they must not be tempted by money. So they remained and worked for several years, living on the twelve rupees a month. This worker has advanced, and is now drawing a salary of seventy rupees a month, while his old classmates, who were not his equals either in intellectual ability or character, are receiving from Government 600 rupees a month.”

There are many other evidences showing that everything vital to the success and spread of the Kingdom of Christ depends upon the Divine Factor. The work of God is not confined to the extraordinary events and

experiences of Christian missions. The presence of God cannot be divorced from the usual, from the expected, and be associated only with the so-called miraculous. God's presence and work are also to be seen in the commonplaces of missionary experience and success. For those who are genuine Christians every common bush "is afire with God."

2. The human conditions.
(a) Surrender of self to God.

If God's favour and faithfulness are so great, why is it that the success of the missionary enterprise is so limited? Is it not because so many Christians fail to fulfil the conditions required for the forth-putting of divine power? What are these conditions? A mighty, almost irresistible power is conveyed in an ordinary-looking wire cable on the two main conditions, proper insulation and perfect contact. If those abroad and at home who are seeking to make Christ known to all the non-Christian world, can be saved from selfishness, and at the same time preserve their connection with the abounding and never-failing Source of superhuman power, they will accomplish what He surely wills—the making of Christ known to all people. Granted a sufficient number of workers with lives dominated by Christ, we may expect that He will put forth mightily His living power. Unless they surrender them-

selves to Christ and are controlled by His Spirit, unless they work in His power, they had better turn from this service; for unyielded lives and unspiritual work will only be a hindrance to the enterprise. It is the Holy Spirit who communicates to Christians the spirit of witness-bearing and evangelisation. Wherever His presence and power have been most largely manifested, the limits of the Kingdom are being extended through the personal testimony and preaching of Christian disciples. Not only the clergy but likewise the laity feel the burden of responsibility for making Christ known among their countrymen. They seek to evangelise the outlying and distant regions as well as their home communities. Every mission field abounds with illustrations of such activity. A young Chinese who was converted when working in the Malay Peninsula, went to China to study medicine, and later returned to West Borneo, where as an itinerant vendor of Chinese medicines, he travelled far and wide. Whenever he went he proclaimed the Gospel with such power that when, at his request, a missionary was sent from Singapore to examine his work, between three and four hundred Chinese converts were found receiving instruction. All these were the direct product

of his faithful witness in the midst of great opposition and persecution. The Christians of Korea and Manchuria are in their evangelistic zeal an example to the members of the Church in Christian as well as in other lands. The Rev. J. Goforth bears testimony that the results of the different evangelistic missions were just in proportion to the extent to which the missionaries and Chinese Christian leaders yielded themselves to God and sought the power of the Holy Spirit. He expresses the conviction that "if the Church of Christ will humble itself under the hand of God, the Holy Spirit will confirm the preaching of the Word with unmistakable signs of His presence and power. . . . I have the strongest of convictions that it would pay many many fold for the Church at home and abroad to cease for a season its busy round of activities and seek for the Holy Spirit's power as for hid treasure. Then, as a missionary in Korea said, after the power of the Spirit came upon the workers at Pyongyang, 'He did more in half a day than all we would have done in half a year,' or as our preachers and others in Chang-te-fu, exclaimed, after the Holy Spirit had swept through the assembly there for ten days with the fires of judgment, 'God has done

exceeding abundantly above all that we asked or thought. In ten days He has done more than we could have done in ten years.' If we would evangelise the world in our day we must get back to the Pentecostal Factor."

The superhuman must be emphasised as never before since the days of the early Church. Christians need a fuller, more constant and more commanding realisation of the personal presence of Christ. Conferences have been held, not infrequently, both on the home field and on the mission fields, at which the problems, methods, and opportunities of the work of world evangelisation have received careful consideration, but there has been alarming neglect to face the great central problem, namely, how to translate into actual experience the word of Christ. "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Wherever even small groups of Christians have faced this question, and have been responsive to the truth as God has revealed it to them, they have received new accessions of His power, and have then gone forth to achieve triumphs in His name. The new visions, the new plans, the new movements, the new power, will undoubtedly follow when

Christ is given His rightful place in His united Church.

(b) **Prayer.** Prayer is the method which relates the irresistible might of God to the missionary enterprise. According to the teaching of Christ and the experience of the Church, both in the early centuries and in recent times, the greatest manifestation of Divine power is in the pathway of the intercession of His true followers. Every marked advance in the missionary enterprise has been preceded by prayer. Every fresh accession of power which has come upon the workers has been associated with prayer for the Kingdom. Every visitation of the Spirit of God resulting in spiritual awakenings in the home Church and on the mission fields has been in itself a convincing evidence of the reality of prayer. Behind the wonderful spiritual awakenings in the Telugu country and also in the Tinnevely District were scores of earnest Christian men and women devoting themselves from day to day to earnest intercession.

Every grave crisis in the expansion of Christianity which has been successfully met, has been met by the faithfulness of Christ's disciples in the secret place. That there is a necessary connection between the prayers of Christians on the one hand, and, on the

other hand, the revealing of Christ's plan, the raising up of workers, and the releasing of the great spiritual forces of the Kingdom, is a fact as clearly established as any fact can be established. That God has conditioned so largely the extension, the progress, and the fruitfulness of His Kingdom upon the faithfulness and loyalty of His children in prayer, is at the same time one of the deepest mysteries and one of the most wonderful realities.

The Church has not yet discovered, still less begun to realise, the limitless possibilities of intercession. How to multiply the number of Christians who, with truthful lives, and with clear, unshakable faith in the character and ability of God, will, individually and collectively or corporately as a Church, wield this force for the conversion and transformation of men, for the inauguration and energising of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes—that is the supreme question of foreign missions. From first to last this task, the making of Christ known to all men, is a superhuman work. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer. May the Christians

throughout the world give themselves as never before to intercession, for this alone will bring to bear upon the sublime work of carrying the Gospel to all the non-Christian world the all-sufficient forces of the Ever-living One, to whom all power is given in heaven and on earth—the Lord Jesus Christ.

CHAPTER VIII

POSSIBILITIES OF THE PRESENT SITUATION

It is apparent that the situation in the non-Christian world is of such an urgent and critical character as to demand far greater consecration and effort on the part of the Christian Church. It is also clear that the Church, with the assured manifestation of the power of God, can, by adequate planning, by the creation of a strong home base, and by the development of efficient forces on the mission field, meet the present unique situation. The possibilities of triumphant success resulting from a truly worthy advance by the Church, and the possibilities of grave consequences which would result from a failure to improve the wonderful opportunity, are such as to demand the most serious consideration.

1. *The possibility of carrying the Gospel to all the non-Christian world.*

It is possible, so far as the accessibility and openness of the inhabitants of the non-Christian world are concerned. The non-

1. Possibility of evangelising all the non-Christian world :

(a) Accessibility of non-Christian world.

Christian world is known to-day as it never has been before. The work of exploration has been comprehensive, thorough, and, so far as the inhabited parts of the world are concerned, is practically completed. The whole world is remarkably accessible. Improved means of communication have within the past two decades been spread like a network over nearly all of the great spaces of the unevangelised world, or are to-day being projected over these regions. For example, railway lines are being rapidly extended in different sections of Africa, in the Levant, in Central Asia, in the Chinese Empire, and in the more populous parts of the East Indies, giving missionaries easy access to hundreds of millions of people who could not have been readily reached even one generation ago.¹ Within a half generation extra-territoriality has been done away with in Japan as a result of the revision of her treaties with Western nations, thus permitting missionaries to travel, work, and reside in any part of the country. One of the most significant and hopeful facts with reference to world evangelisation is that the vast majority of the people of the non-Christian nations and races are under the sway, either

¹ See Map at end of book.

of Christian Governments or of those not antagonistic to Christian missions. This should greatly facilitate the carrying out of a comprehensive campaign to make Christ known.

The minds of the people in most countries are more open and favourable to the wise and friendly approach of the Christian missionaries than at any time in the past. In Japan, including Formosa and the Lu-chu Islands, there is almost everywhere a readiness to hear and to consider the Gospel message. The war with Russia opened many doors, and made the people much more responsive to the teaching of the Christian religion. The leaders of the nation and other thoughtful men of Japan are feeling the need of a new moral basis, and many of them are looking to Christianity to furnish it.

(b) Non-Christian peoples open to Christianity.

Almost the whole population of Korea is now ready to listen to the Gospel. The troubles through which these people are passing, are causing them to turn in great numbers to Christianity for comfort and strength. Contact with the outside world and the progress of education, as well as the teaching of the missionaries, have swept away many deep-seated superstitions. The authorities are conciliatory, and in some

Korea.

cases directly helpful, to the Christian movement.

China.

It is said that in no part of Manchuria is there open hostility to the Gospel. On the contrary, there seems to be a marked readiness and willingness to hear and to understand the Christian doctrine. Even in Mongolia the people are more open and responsive to the Gospel appeal than they were a decade ago. In nearly every part of China there are signs that the stolid indifference and the proud aloofness of the past are giving way. Notwithstanding the opposition manifested by some of the officials and other influential men, there is among the people in general a large measure of open-mindedness to what the teachers from the West may have to offer. The native mind seems to be clearer as to the aims and motives of the missionary. This does not necessarily imply that there is a higher valuation put upon Christianity, but it does mean that there is certainly less hostility manifested toward its representatives. This is due chiefly to the removal of ignorance, prejudice, and superstition by the dissemination of knowledge, and to the influence of the lives and teaching of the missionaries. A missionary, writing from a province which

until recently was one of the most exclusive of China, says that he could not ask for greater friendliness than that with which he now meets from all classes of the people. He expresses the opinion that in no land is there greater liberty for the preaching of the Gospel. Another missionary, writing from one of the Westernmost provinces of the country, says that, in visiting two hundred and twenty-four walled cities where he used to encounter opposition, he now finds none.

A missionary secretary, who recently visited all the principal mission fields of Asia, has stated that in no other country of Asia except Korea are missionaries regarded with greater friendliness by the people of all ranks than in Siam. Throughout the island of Ceylon the wise missionary can to-day, without serious difficulty, obtain respectful audiences of non-Christian men for the presentation of the Gospel.

Owing to the great complexity of the situation on the Indian Continent, it is difficult to express concisely the situation throughout the whole field. By common consent the masses of out-castes and lower castes are more receptive to-day than ever. There is scarcely a limit to the numbers who would

place themselves under instruction by properly qualified Christian teachers. Many untutored non-Aryan tribes are awakening to the call of Western civilisation, and are beginning to listen responsively to the Gospel message. It is said that the women of India of various castes are coming to have a realising sense of their needs, and are seeking for education and light. The zenanas are open to a degree which could not have been foreseen a few years ago. Here and there thoughtful, earnest, spiritually minded Hindus are reading the words of Christ and seeking to understand Him. If Christian intercourse with these important men could now be multiplied, large numbers of them would be led into full and open discipleship.

Workers among Moslems in India all testify that their attitude toward Christ and His people is more friendly and favourable than it was a generation ago. The Parsees, owing to the increase of education and the friendly work of missionaries, are more accessible and responsive than they were a few years ago. The situation in the various native states throughout the Indian peninsula, as well as in the states along the Northern border, has considerably improved during the last generation. Notwithstanding the



NEW HOSTEL, EDWARDES COLLEGE, PESHAWAR

many adverse influences and the more pronounced hostility and opposition in certain quarters, it is undoubtedly true that, taking India as a whole, the field is more open than it was twenty or even ten years ago.

The situation with reference to the spread of the Gospel in Arabia calls for a strong faith and a zeal that knows no discouragement, but the outlook is hopeful, and is growing more so year by year as a result of political developments and of the new railway. Moslems in the Russian Empire are approachable. Great external changes have taken place in the Turkish Empire during the past two years. Even if attention is confined exclusively to the Moslem population, there is satisfactory evidence that work on their behalf, if wisely and prudently conducted, is now possible to a degree which would have been incredible two years ago. Many restrictions have been removed with reference to travel, the holding of meetings, the printing and circulation of literature, and the conduct of schools. Moslems and non-Moslems have been placed upon an equal footing before the law and in the rights of citizenship. This fact alone inaugurates a new era. Hitherto Mohammedans in these lands have never had an opportunity

to understand and accept pure Christianity. Missionaries in different parts of Turkey report a willingness on the part of many Mohammedans to attend Christian gatherings, to talk about Christianity, and to study it in its simplicity and purity. The same thing can be said of the Moslems of Persia. Much is possible there now, provided the work be developed gradually and in a friendly and conciliatory spirit, especially by means of medical and educational missions.

Africa.

Throughout the larger part of the vast African Continent there is a great and pressing opportunity for the presentation of the claims of Christ. In Mohammedan Africa indeed there is considerable hindrance from Government opposition or restrictions. Moslem intolerance has still to be reckoned with among the people, but this intolerance is weakening, and, as the missionaries wisely adapt themselves to the conditions, the way is becoming more and more open. In pagan Africa not only is the way open, but those to whom the way leads are in many cases eagerly awaiting the arrival of the messengers. We have been unable to learn of any extensive field throughout the great island world which is absolutely closed to the wise and devoted ambassador of Jesus Christ.

When has the Christian Church been confronted with such a wide opportunity as the one now before her in the non-Christian world as a whole? As always, opportunity spells responsibility, and this unparalleled openness comes to the Church as a great test and trial of the reality and the living strength of her faith, and of her capacity for comprehensive Christian statesmanship and generalship.

It is possible to-day as never before to have a campaign adequate to carry the Gospel to all the non-Christian world, so far as the Christian Church is concerned. Its resources are more than adequate. There are tens of millions of communicant members. The money power in the hands of believing Christians of our generation is enormous. There are many strong missionary societies and boards in Europe, America, Australasia, and South Africa, and these have accumulated a vast fund of experience, and have developed a great variety of helpful methods and facilities, through several generations of activity throughout the world. Surely they possess directive energy amply sufficient to conceive, plan, and execute a campaign literally world-wide in its scope. The extent, character, and promise of the native Christian Church

(c) Resources
of the
Church.

make it by no means an inefficient part of the Body of Christ.

The abounding energy and tremendous possibilities of the inspiring movements recently called into being will facilitate the realisation of the aims of the missionary propaganda ; for example, the Student Volunteer Missionary Movement ; the more comprehensive World's Student Christian Federation ; the Mission Study Movement ; the Laymen's Missionary Movement ; the various forward movements within different Christian communions ; the army of youth in the Sunday Schools and various young people's societies and guilds. The Holy Spirit has certainly been preparing and marshalling forces for a campaign commensurate with the missionary responsibility of the Church. Above all there are the superhuman resources ; the dynamic power of the Gospel of Christ ; the unrealised possibilities of intercession ; the triumphant power of holy lives—lives unreservedly yielded to the sway of the risen Christ ; and the presence of Christ Himself in His Church by His Spirit, the One who is able to subdue all things unto Himself. Thus, as followers of Christ look outward over the great areas of the non-Christian world, and then turn to survey the resources of Christendom,

and to gaze by faith upon their superhuman resources, can they question the possibility to-day of making Christ known to all people ?

2. *The possibility of entering into the heritage of the long period of preparation.*

2. Possibility of entering into heritage of the past.

Where there have been great causes at work we may expect in due time to witness great results. There is no body of workers in connection with any human enterprise who have devoted themselves to their task with greater intensity, thoroughness, and self-denial, than those have shown who have been engaged during the past one hundred years in seeking to carry the Gospel to the non-Christian world. While their numbers have been proportionately small, their ability has been of a high order, and their wisdom has been remarkable. This comment applies to a large section both of the foreign and native workers. There is one fact to which far too little importance is attached. Even those missionary efforts which have seemed to yield comparatively small results have not been in vain. While thus far there may not have been many positive results to show from such efforts, the negative effects have been helpful in spreading the Gospel. They have helped to undermine the strength of heathen-

dom. In sections of the Mohammedan and Hindu communities of India, the work of the past one hundred years has been largely that of disintegration, and to-day we see the beginning of the breaking up of these gigantic systems. Were the Christian Church now to advance in the Spirit and power of Christ, results could be achieved far surpassing anything accomplished in the past.

As Dr Fulton pointed out at the Centenary Missionary Conference in China, the work of foreign missions has not been unlike the work of reclamation carried on in recent years by the United States Government for the purpose of making productive great tracts of desert land. The problem has been that of assuring to those areas streams of water that will bring fertility and fruitfulness—water in steady or regular streams, and not in uncertain quantities or at unknown times. So the work of the missionary enterprise hitherto has been largely that of tunnelling mountains and constructing reservoirs and canals, so as to be able to convey the water in adequate measure and continuity to the great multitudes in the waste and desert places of the non-Christian world. But this all-important preparatory work has now reached a stage where the life-giving

streams should be released in far greater measure.

While the missionaries on every field have tried more or less to secure immediate results, their principal tasks, whether they recognised it or not, have been concerned with the preliminaries, of a really adequate advance. Their work has been largely that of scouting and exploring, of organising and training the arms of the service, of forging the weapons, of evolving the tactics and strategy of the campaign, of sapping and mining, of experimenting. This necessarily prolonged labour is now in many fields complete, and as Mr W. H. Findlay, formerly of South India, has pointed out, "The effective advance, with victories eclipsing almost all those of the past, may be confidently expected, if the Church sends the army." For these preliminary stages the forces thus far employed have not been altogether inadequate. But for the work now at hand greater numerical strength, as well as far greater spiritual power, are required.

Three great laws of God, absolutely certain in their working, have long been in operation throughout the mission fields; and, in the light of Church history, it is reasonable to expect that they have made possible enormous

Three great laws of God.

results. The one thing necessary is for the Christian Church at the present time to enter into the heritage so fully prepared by the working of these unchanging laws.

(i) The law of sowing and reaping.

One of these is the law of sowing and reaping. It has been the unvarying rule of the Kingdom that, where there has been proper sowing, in due time an abundant harvest may be reaped. Seed-sowing has been going on in nearly all of the mission fields for a generation, and in many of them for two or three generations. The seed sown has been good seed—seed with most highly-multiplying vitality. The sowers have been wise, assiduous, and faithful. The processes of watering and nurturing have been, generally speaking, efficient. The Lord of the Harvest has never been found wanting in bringing forth increase. The great thing needed is capable reapers, abounding in faith and sufficient in number. Granted such, we shall witness large harvests. Even in the most difficult fields of the Mohammedan and Hindu world we shall see the coming out into open confession of a great company of the now secret disciples of our Lord. A study of the great harvests in connection with the progress of Christianity suggests no convincing reason why in many other parts of the non-Christian world there

should not be triumphs and ingatherings like those of recent years in Korea, Manchuria, Northern India, and the East Indies.

Another one of God's laws, equally certain in its operation, is the law of intercession. ^{(ii) The law of intercession.} On the authority of Christ, which is fully supported in the experience of His followers, intercession has limitless achieving power. There is possibly no section of the Christian Church which has devoted itself more fully to real prayer than the leaders of the Christian propaganda in the non-Christian world, and the vital Christians on the home field have probably remembered no other cause in their prayers with greater faithfulness than the movement for the extension of the limits of Christ's Kingdom among the peoples who have not known Him. But of what use is this great and growing volume of intercession, unless the Church goes forth in force to enter its rightful possessions? Wherever it has done so with confident apostolic spirit it has invariably been rewarded with abounding success.

The law of sacrifice, like the other two ^{(iii) The law of sacrifice.} laws which have been named, brings into operation a force adequate to the achieving of vast spiritual results. Christ enunciated the deepest principle underlying the spread

of His Kingdom in this language: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." On this ground may not a wonderful increase be expected in our day? A large number of missionaries and native leaders, even within the past two decades, have laid down their lives for the sake of the Kingdom. The whole life and career of the missionary is one of self-denial, in which the members of his family also participate. There has also been a large volume of sacrifice for the missionary cause on the part of many Christians on the home field. But the sacrifices of Christ's followers at home and abroad will have been comparatively fruitless, unless the members of the Church, in full recognition of the wonderful possibilities of the working of this law, seek both to harvest the fruits of the sacrifices already made, and to associate themselves more fully with Christ in the life of self-sacrifice.

3. Possibility of grave consequences to the Church:
(a) Hardening of heart.

3. *The possibility of grave consequences to the Church in Christian lands resulting from its failure to perform its missionary duty.*

If the Church does not rise to the present situation and meet the present opportunity,

there will result a hardening of the minds and hearts of its members, which will make them unresponsive to God. If the situation now confronting the Church throughout the world does not lead men to larger consecration, and to prompt and aggressive effort, it is difficult to imagine what more God can do to move the Church to perform its missionary duty, unless it be to bring upon it some great calamity.

To know the awful need of the non-Christian world, to have available a Gospel abundantly sufficient to meet that need, to be fully able to carry that Gospel to those who are in need of it, and not to do so, will inevitably result in unreality and hypocrisy throughout the home Church. It is an inexorable law of Christianity that no Christian can keep spiritual life and blessing to himself, but must communicate to those in greatest need. Not to do so damages the character of the Christian himself, promotes like hypocrisy among other Christians who are influenced by him, leads unbelievers around him to lose confidence in the reality of Christianity, and leaves in outer darkness multitudes of souls in non-Christian lands, who, were it not for such sham profession, would be ushered into the marvellous light and liberty

(b) Unreality
and
hypocrisy.

of Christ. Without doubt the present halting and seeming inaction of the Church is bringing discredit on the name and power of Christianity.

(c) Perils of luxury and materialism.

The only thing which will save the Church from the imminent perils of growing luxury and materialism, is the putting forth of all its powers on behalf of the world without Christ. Times of material prosperity have ever been the times of greatest danger to Christianity. The Church needs a supreme world-purpose—a gigantic task, something which will call out its energies, something too great for man by himself to accomplish, and, therefore, something which will throw the Church back upon God. This desideratum is afforded by the present world-wide missionary opportunity and responsibility. To be able to lay hold in particular of the lives of the strongest young men and young women, the Church must offer them a task of such magnitude as will call forth their heroism. May it not be that God designs that the baffling problems, which confront Christianity in the non-Christian world, shall constitute the school for disciplining the faith and strengthening the character of His followers? To preserve the pure faith of Christianity, a world-wide plan and conquest are necessary.

This lesson is convincingly taught on the pages of Church history. The concern of Christians to-day should not be lest non-Christian people refuse to receive Christ, but lest they, in failing to communicate Him, will themselves lose Him.

4. *The possibility of the enrichment of the Church.*

The movement to carry forward an enterprise to make Christ known to all mankind will inevitably widen the horizon and sympathies of the Church. It will be impossible to plan and wage a world-wide campaign without being enlarged by the enterprise itself. The life of the Church depends upon its being missionary. Revivals of missionary devotion and of spiritual life have ever gone hand-in-hand. The missionary activities of the Church are the circulation of its blood, which would lose its vital power if it never flowed to the extremities. The missionary problem of the Church to-day is not primarily a financial problem, but it is how to ensure a vitality equal to the imperial expansion of the missionary programme. The only hope of doing this is that Christians should avail themselves of the more abundant life

4. Possibility of enrichment of the Church :
(a) Widening of sympathy.

through Christ bestowed in the pathway of obedience to Him.

(b) Power
for work at
home.

If God is to manifest mightily His power in the home Church so that it may be able to grapple successfully with the problems at its own doors, it is essential that the Church give itself in a larger way to the carrying out of His missionary purposes. Is it not true that when this main purpose is forgotten or subordinated, a paralysis comes upon the Church, incapacitating it for other efforts? World evangelisation is essential to Christian conquest at home. The only faith which will conquer Europe and America is the faith heroic and vigorous enough to subdue the peoples of the non-Christian world.

(c) An apolo-
getic.

The apologetic value and influence of a widespread, thorough, and triumphant propagation of the Gospel, should also be emphasised. In Christian lands many have lost faith in Christianity as a power to uplift mankind. If the foreign missionary propaganda furnishes from the difficult fields of the non-Christian world evidence showing the ability of the Christian religion to transform men individually, to elevate communities socially, and to win whole nations, the effect on the life and influence of the home Church will be very great indeed. On the other hand,

should the missionary enterprise fail to meet successfully the present world need and opportunity, the faith of many in the mission and power of Christianity may be shaken to the foundation.

Christ emphasised that the mightiest ^(d) Unity. apologetic with which to convince the non-Christian world of His Divine character and claims would be the oneness of His disciples. Experience has already shown that by far the most hopeful way of hastening the realisation of true and triumphant Christian unity is through the enterprise of carrying the Gospel to the non-Christian world. Who can measure the federative and unifying influence of foreign missions? No problem less colossal and less bafflingly difficult will so reveal to the Christians of to-day the sinfulness of their divisions, and so convince them of the necessity of concerted effort, as actually to draw them together in answer to the intercession of their common and Divine Lord. "It is a gain to the home Church, the importance of which cannot be exaggerated, that, as a result of its foreign mission work, there should be coming back to it, from lands not yet Christian, powerful influences that are helping to heal its divisions and restore its broken unity."

(e) Fuller
knowledge
of Christ.

A programme literally world-wide in its scope is indispensable to enrich and complete the Church. Jesus Christ must have all the races and all the nations through which to make known fully His excellences, and to communicate adequately His power. Informed, transformed, enlightened, enlivened by the reception of Christ and the indwelling of the Holy Spirit, Asia, Africa, and Oceania will surely exercise a profound influence upon the Western Church, and help greatly to enlarge its conceptions of Christ and His Kingdom.

Limits to the
realisation
of these
possibilities.

The missionary possibilities of the Christian Church to-day are boundless. What limits their realisation? There is in the Christ-given missionary purpose of the Church nothing which limits these possibilities, for that purpose is broad enough in its scope to embrace the entire non-Christian world and to meet the whole range of the needs of each human heart and of the human race. The needs of the non-Christian nations and races present no such limitation; their need is great enough extensively and intensively to require all that Christian lands can give them, and the opportunities they present are sufficiently wide and inspiring to call forth the self-denying devotion of all true followers of Christ.

Nor do the times in which we live suggest a limit to the missionary possibilities of the Church. In no preceding generation or decade has the Church been confronted throughout the non-Christian world with such a coincidence or synchronising of crises, providences, and favouring conditions. And there is no limit in God as to what He might accomplish, through His children, for the extension of His Kingdom on earth. The only place where such limitations exist is in the lives of Christians. They, by their lack of vision, by their lack of whole-hearted consecration, by their lack of efficient resolution, by their lack of heroic self-sacrifice, and by their lack of triumphant faith—prevent the complete realisation of God's sublime purposes for the world. Of how many are the words spoken in olden time still true, "They limited the Holy One." The present is the time of all times when Christians everywhere should rise above all that would hinder the mighty manifestation of Christ in the missionary work of the Church.

It is the decisive hour for the non-Christian nations. Far-reaching movements—national, racial, social, economic, religious—are shaking them to their foundations. These nations are still plastic. Shall they set in Christian

The decisive hour.

or in pagan moulds? Their ancient faiths, ethical restraints, and social orders are being weakened or abandoned. Shall our sufficient faith fill the void?

It is the decisive hour for the Christian Church. If it neglects to meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will lose its power both on the home and on the foreign field, and will be seriously hindered in its mission to the coming generation. Nothing less than the adequacy of Christianity as a world religion is on trial.

It is indeed the decisive hour of Christian missions. It is the time of all times for Christians of every name to unite, and, with quickened loyalty and with reliance upon the living God, to undertake to make Christ known to all men and to bring His power to bear upon all nations. It is high time to face this duty and with serious purpose to discharge it. Let leaders and members of the Church reflect on the awful seriousness of the fact that times and opportunities pass. The Church must use them or lose them. The sense of immediacy and the spirit of reality are the need of the hour. Doors open and doors shut again. Time presses. "The living, the living, he shall praise Thee."

Let each Christian so resolve and so act that if a sufficient number of others will do likewise, all men before this generation passes away may have an adequate opportunity to know of Christ.

APPENDIX I.

Statistical Tables showing Number of Missionaries at work in different countries and Growth of Native Churches.

A.—PROTESTANT.

| COUNTRIES. | FOREIGN MISSIONARIES (including Missionaries' Wives). | NATIVE WORKERS. | | COMMUNICANTS ADDED DURING THE LAST YEAR. | TOTAL NUMBER OF COMMUNICANTS. | TOTAL NUMBER OF CHRISTIAN ADHERENTS. |
|--------------------------------------|---|-----------------|--------------|--|-------------------------------|--------------------------------------|
| | | Ordained. | Un-ordained. | | | |
| Japan (with Formosa) | 1,034 | 474 | 1,666 | 8,640 | 67,043 | 97,143 |
| Korea | 307 | 34 | 1,897 | 20,053 | 57,416 | 178,886 |
| Chinese Empire | 4,175 | 513 | 11,569 | 15,521 | 177,724 | 469,896 |
| Siam and French Indo-China | 96 | 6 | 171 | 469 | 4,475 | 17,184 |
| British Malaysia | 113 | 12 | 318 | 374 | 9,064 | 10,425 |
| Dutch East Indies | 490 | 111 | 3,022 | 7,839 | 347,759 | 515,660 |
| Philippine Islands | 167 | 37 | 843 | .. | .. | .. |
| Australia (Aborigines and Chinese) | 42 | 1 | 37 | 47 | 524 | 1,480 |
| New Zealand (Maoris) | 10 | .. | 45 | 83 | 1,413 | 8,053 |
| Melanesia (except Dutch New Guinea) | 280 | 193 | 2,877 | 177 | 23,965 | 111,415 |
| Micronesia (except Hawaiian Islands) | 28 | 26 | 100 | 711 | 7,192 | 17,760 |
| Polynesia | 90 | 327 | 4,112 | 849 | 61,532 | 146,130 |
| India | 4,614 | 1,272 | 34,095 | 35,463 | 522,743 | 1,472,448 |
| Ceylon | 263 | 108 | 2,680 | 781 | 16,298 | 49,991 |

| | | | | | | |
|--|---------------|--------------|---------------|----------------|------------------|------------------|
| Persia | 116 | 43 | 262 | .. | .. | .. |
| Turkish Empire (except Syria and Palestine). | 387 | 83 | 1,326 | .. | .. | .. |
| Syria and Palestine | 364 | 28 | 730 | .. | .. | .. |
| Africa :— | | | | | | |
| North-East (Egypt to Somaliland) | 296 | 54 | 764 | .. | .. | .. |
| North-West (Tripoli to Morocco) | 151 | .. | 27 | 26 | 56 | 224 |
| Western (Senegal to Nigeria) | 518 | 261 | 2,277 | 3,635 | 78,334 | 248,702 |
| South-West (Kamarun to German S.W. Africa) | 645 | 68 | 2,149 | 4,792 | 33,389 | 103,201 |
| South (British Union with Basutoland and Swaziland) | 1,585 | 395 | 8,270 | 19,010 | 322,673 | 1,144,926 |
| Southern Central (Five British Protectorates) | 403 | 16 | 3,077 | 1,992 | 20,641 | 92,583 |
| East (Portuguese, German British) | 630 | 62 | 2,900 | 3,974 | 30,395 | 118,107 |
| Madagascar and Mauritius | 269 | 688 | 5,450 | 734 | 70,258 | 286,702 |
| South America (Indians and Asiatic Immigrants) | 169 | 9 | 486 | 218 | 8,948 | 33,173 |
| Central America (Indians) | 55 | 6 | 131 | 68 | 2,297 | 8,745 |
| West Indies (Asiatic Immigrants). | 62 | 19 | 881 | 115 | 17,660 | 46,805 |
| United States, including Alaska (Indians and Eskimos) | 486 | 158 | 312 | 793 | 28,406 | 68,143 |
| United States, including Hawaiian Islands (Asiatic Immigrants) | 127 | 30 | 159 | 850 | 6,043 | 6,604 |
| Canada and Labrador (Indians and Eskimos) | 339 | 11 | 270 | 398 | 8,672 | 26,221 |
| Canada (Asiatic Immigrants) | 17 | .. | 15 | 41 | 286 | 424 |
| Jews in all the World. | 952 | .. | .. | 222 | .. | 1,040 |
| GRAND TOTALS | 19,280 | 5,045 | 92,918 | 127,875 | 1,925,205 | 5,281,871 |

APPENDIX I—continued.

B.—ROMAN CATHOLIC.

| COUNTRIES. | MISSIONARY FORCES. | | | | | NATIVE MEMBERSHIP. | |
|---|--------------------|-----------------|---------------|----------|-------------|--------------------|--------------|
| | European Priests. | Native Priests. | Lay Brothers. | Sisters. | Catechists. | Catholics. | Catechumens. |
| Japan (with Formosa) | 145 | 33 | 99 | 363 | 309 | 62,703 | 16,452 |
| Korea | 45 | 10 | .. | 53 | 5 | 64,070 | 8,220 |
| Chinese Empire | 1,201 | 550 | 291 | 3,846 | 8,092 | 986,168 | 426,480 |
| Farther India | 621 | 632 | 164 | 3,169 | 1,914 | 1,060,369 | 22,576 |
| East India Islands | 77 | 1 | 32 | 408 | 75 | 56,217 | 1,133 |
| Australia and Oceania | 383 | 9 | 291 | 531 | 592 | 170,074 | 4,844 |
| India and Ceylon | 1,049 | 1,755 | 517 | 2,933 | 1,165 | 2,242,922 | 55,443 |
| Persia | 16 | 3 | 88 | 177 | .. | .. | .. |
| Turkish Empire | 765 | 2,253 | 1,811 | 1,187 | .. | .. | .. |
| North Africa (East) | 230 | 41 | 376 | 957 | 10 | 20,109 | 2,072 |
| North Africa (West) | 378 | .. | 88 | 304 | 338 | 74,032 | 17,480 |
| South Africa | 313 | .. | 445 | 1,667 | 38 | 58,548 | 3,930 |
| Central Africa | 587 | .. | 309 | 323 | 2,565 | 231,358 | 272,929 |
| African Islands | 335 | .. | 128 | 467 | 1,329 | 468,473 | 259,870 |
| South America (Indians) | 476 | .. | 239 | 435 | .. | 401,796 | .. |
| Central America and West Indies (Indians) | 186 | .. | 46 | 263 | .. | 350,953 | .. |
| United States (Indians) | 114 | .. | 55 | 391 | .. | 67,255 | .. |
| GRAND TOTALS | 7,933 | 5,837 | 5,270 | 21,320 | 24,524 | 7,441,215 | 1,517,909 |

The above figures have been copied from the statistical atlas of Christian Missions prepared by Commission I. of the World Missionary Conference. The Grand Totals are inclusive of some additional figures for other sections.

APPENDIX II.

EDUCATION IN INDIA.

As an example of the growth of systems of education in non-Christian lands, the following tables are given, showing the numbers in the various educational institutions of India in the years 1898 and 1908 :—

In 1898.

| | INSTITUTIONS FOR | | SCHOLARS. | |
|---|------------------|--------------|------------------|----------------|
| | Males. | Females. | Males. | Females. |
| Colleges | 160 | 4 | 19,192 | 118 |
| General Education— | | | | |
| Secondary | 4,883 | 450 | 509,125 | 42,016 |
| Primary | 94,827 | 5,680 | 2,788,367 | 316,216 |
| Training and other Special Schools | 388 | 70 | 21,604 | 2,468 |
| Private Institutions | 41,083 | 1,284 | 536,521 | 38,648 |
| | <u>141,341</u> | <u>7,488</u> | <u>3,874,809</u> | <u>399,466</u> |
| | 148,829 | | 4,274,275 | |

In 1908.

| | | | | |
|---|----------------|---------------|------------------|----------------|
| Colleges | 169 | 10 | 25,460 | 276 |
| General Education— | | | | |
| Secondary | 5,498 | 593 | 687,926 | 66,341 |
| Primary | 104,399 | 10,353 | 3,628,305 | 570,841 |
| Training and other Special Schools | 3,622 | 110 | 91,177 | 10,825 |
| Private Institutions | 38,468 | 1,751 | 564,526 | 62,561 |
| | <u>152,156</u> | <u>13,317</u> | <u>4,997,394</u> | <u>710,844</u> |
| | 165,473 | | 5,708,238 | |

Note.—The above figures have been copied from the Statesman's Year-Book.

APPENDIX III.

DISTRIBUTION OF MISSIONARIES IN BENGAL.

The figures given below deal with a field often regarded as fully occupied, yet the hopelessly large area and population which would fall, on an average, to each missionary, prove the inadequacy of the present missionary occupation.

| NAME OF DISTRICT. | AREA. IN Sq. MLS. | POPULATION. | MISSIONARY FORCE. | | | POPULATION FOR EACH MISSIONARY (excluding Wives). | CHRISTIAN POPULATION. |
|-------------------------|-------------------------|-------------|-------------------|--------|-----------------|---|--------------------------|
| | | | Men. | Wives. | Other Women. | | |
| Bengal | 180,837 | 78,493,410 | 267 | 160 | 220 | 158,253 | .. |
| (1) BRITISH TERRITORY— | 151,185 | 74,744,866 | 263 | 158 | 228 | 152,229 | .. |
| <i>Burdwan Division</i> | | | | | | | |
| 1 Burdwan | 2,689 | 1,532,475 | 5 | 5 | 2 | 218,925 | 2,960 |
| 2 Birbhum | 1,752 | 902,280 | 1 | 1 | .. | 902,280 | 819 |
| 3 Bankura | 2,621 | 1,116,411 | 5 | 3 | 2 | 159,487 | 363 |
| 4 Midnapore | 5,186 | 2,789,114 | 8 | 7 | 5 | 214,547 | 1,974 |
| 5 Hooghly | 1,191 | 1,049,282 | 7 | 5 | 6 | 80,714 | 759 |
| 6 Howrah | 510 | 850,514 | 3 | 3 | 5 | 106,314 | 2,588 |

| <i>Presidency Division</i> | | | | | | | |
|----------------------------|-------|-----------|----|----|----|-----------|--------|
| 7 Twenty-four Parganas | 2,108 | 2,078,359 | 3 | 2 | 10 | 159,873 | 13,822 |
| 8 Calcutta | 20 | 847,796 | 53 | 34 | 51 | 8,151 | 37,925 |
| 9 Nadia | 2,793 | 1,667,491 | 10 | 4 | 13 | 72,499 | 8,091 |
| 10 Murshidabad | 2,143 | 1,333,184 | 1 | 1 | 1 | 666,592 | 391 |
| 11 Jessore | 2,925 | 1,813,155 | 1 | 1 | 2 | 604,385 | 912 |
| 12 Khulna | 2,077 | 1,253,043 | 1 | 1 | .. | 1,253,043 | 1,275 |
| <i>Rajshahi Division</i> | | | | | | | |
| 13 Rajshahi | 2,593 | 1,462,407 | 3 | 2 | 2 | 292,481 | 351 |
| 14 Dinajpur | 3,946 | 1,567,080 | 1 | 1 | .. | 1,567,080 | 779 |
| 15 Jalpaiguri | 2,962 | 787,380 | 1 | 1 | 1 | 393,690 | 2,486 |
| 16 Darjeeling | 1,164 | 249,117 | 11 | 9 | 18 | 8,590 | 4,467 |
| 17 Rangpur | 3,493 | 2,154,181 | 2 | 2 | .. | 1,077,090 | 453 |
| 18 Bogra | 1,359 | 854,533 | 1 | 1 | 3 | 213,633 | 40 |
| 19 Pabna | 1,839 | 1,420,461 | 2 | 2 | 3 | 284,092 | 166 |
| <i>Dacca Division</i> | | | | | | | |
| 20 Dacca | 2,782 | 2,649,522 | 9 | 3 | 4 | 203,809 | 11,556 |
| 21 Mymensingh | 6,332 | 3,915,068 | 9 | 4 | 7 | 244,691 | 1,291 |
| 22 Faridpur | 2,281 | 1,937,646 | 2 | 1 | 4 | 322,941 | 4,641 |
| 23 Backergunge | 3,645 | 2,291,752 | 6 | 2 | 13 | 120,618 | 5,591 |
| <i>Chittagong Division</i> | | | | | | | |
| 24 Tippera | 2,499 | 2,117,991 | 3 | 3 | 3 | 352,998 | 292 |
| 25 Noakhali | 1,644 | 1,141,728 | 1 | 1 | 1 | 570,864 | 662 |
| 26 Chittagong | 2,492 | 1,353,250 | 1 | 1 | .. | 1,353,250 | 1,237 |
| 27 Chittagong Hill Tracts | 5,138 | 124,762 | 1 | 1 | .. | 124,762 | 252 |

APPENDIX III.—*continued.*

| NAME OF DISTRICT. | AREA. | POPULATION. | MISSIONARY FORCE. | | | POPULATION FOR EACH MISSIONARY (excluding Wives). | CHRISTIAN POPULATION. |
|----------------------------------|-------|-------------|-------------------|--------|--------------|---|-----------------------|
| | | | Men. | Wives. | Other Women. | | |
| <i>Patna Division</i> | | | | | | | |
| 28 Patna | 2,075 | 1,624,985 | 10 | 3 | 4 | 116,070 | 2,562 |
| 29 Gaya | 4,712 | 2,059,933 | 1 | 1 | 4 | 411,986 | 253 |
| 30 Shahabad | 4,373 | 1,962,696 | 1 | .. | .. | 1,962,696 | 375 |
| 31 Saran | 2,656 | 2,409,509 | 4 | 2 | 4 | 301,188 | 314 |
| 32 Champaran | 3,531 | 1,790,463 | 2 | 2 | 1 | 596,821 | 2,417 |
| 33 Muzaffarpur | 3,004 | 2,754,790 | 1 | .. | .. | 2,754,790 | 719 |
| 34 Darbhanga | 3,335 | 2,912,611 | 1 | .. | 2 | 970,870 | 710 |
| <i>Bhagalpur Division</i> | | | | | | | |
| 35 Monghyr | 3,932 | 2,068,804 | 4 | 3 | 2 | 344,800 | 1,433 |
| 36 Bhagalpur | 4,226 | 2,088,953 | 5 | 3 | 6 | 189,905 | 775 |
| 37 Purnea | 4,994 | 1,874,794 | 1 | .. | 1 | 937,397 | 439 |
| 38 Mulda | 1,899 | 884,030 | .. | .. | .. | .. | 173 |
| 39 Sonthal Parganas | 5,470 | 1,809,737 | 22 | 12 | 16 | 47,624 | 9,875 |
| <i>Orissa Division</i> | | | | | | | |
| 40 Cuttack | 3,629 | 2,062,758 | 4 | 2 | 5 | 229,195 | 2,652 |
| 41 Balasore | 2,059 | 1,071,197 | 3 | 3 | 4 | 153,028 | 1,274 |
| 42 Angul and Khondmals | 1,681 | 191,911 | .. | .. | .. | .. | 33 |
| 43 Puri | 2,472 | 1,017,284 | 1 | 1 | .. | 1,017,284 | 1,078 |

| <i>Chota Nagpur Division</i> | | | | | | | | |
|--|--------|-----------|----|----|----|---------|---------|--|
| 44 Hazaribagh | 7,021 | 1,177,961 | 9 | 3 | 8 | 69,292 | 1,163 | |
| 45 Ranchi | 7,128 | 1,187,925 | 32 | 17 | 12 | 26,998 | 124,958 | |
| 46 Palamau | 4,914 | 619,600 | .. | .. | .. | .. | 7,908 | |
| 47 Manbhum | 4,147 | 1,301,364 | 7 | 3 | 2 | 144,596 | 2,910 | |
| 48 Singhbhum | 3,753 | 613,579 | 4 | 2 | 1 | 122,716 | 6,961 | |
| (2) FEUDATORY STATES— | 38,652 | 3,748,544 | 4 | 2 | 1 | 749,708 | .. | |
| 49 Cooch Behar | 1,307 | 566,974 | .. | .. | .. | .. | 143 | |
| 50 Tributary States, Orissa | 14,387 | 1,947,802 | .. | .. | .. | .. | 950 | |
| 51 Tributary States, Chota Nagpur | 16,054 | 1,001,429 | 2 | 1 | .. | 500,715 | 1,876 | |
| 52 Hill Tippera | 4,086 | 173,325 | .. | .. | .. | .. | 137 | |
| 53 Sikkim | 2,818 | 59,014 | 2 | 1 | 1 | 19,671 | 135 | |
| <i>British Subjects in Chandernagore</i> | .. | 10,999 | .. | .. | .. | .. | 236 | |

NOTE.—Area, Population, and Number of Christians taken from India Census records of 1901. Missionary Force taken from Index of Statistical Atlas of Christian Missions. Distributed in Districts by comparison of the following sources: (1) Geography and Atlas of Foreign Missions. (2) Century Atlas. (3) Census of 1901. (4) New Imperial Gazetteer of India. (5) Postal Guide for India. (b) Maps of Missionary Boards and Societies.

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- General and Historical.** WORLD MISSIONARY CONFERENCE REPORTS. 9 vols. (18s. 6d. or 3s. 6d. per vol. net.)
 STATISTICAL ATLAS OF CHRISTIAN MISSIONS. (World Missionary Conference, 15s. net.)
 WARNECK, GUSTAV. Outline of a History of Protestant Missions. (Oliphant, 10s. 6d.)
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 MACKENZIE, W. D. Christianity and the Progress of Man, as illustrated by Modern Missions. (Oliphant, 3s. 6d.)
- India.** RICHTER, JULIUS. A History of Protestant Missions in India. (Oliphant, 10s. 6d.)
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- Through Lines of Railway
- Projected do.
- Leading Shipping Routes with distances in Nautical Miles

INDEX

- A
- Abdul Hamid, 67
 Adam, J. R., 94
 Adams, J. E., 240
 Afghanistan, 19, 117
 Africa—
 Christianity in, 111-112, 264
 Commercial development of, 27
 Educational progress of, 28
 Mohammedanism, 70
 National spirit in, 35
 Allahabad, 65
 Allegret, E., 227
 American Methodist Mission in
 India, 105
 American Presbyterian Mission in
 South China, 209
 Anderson, H., 65
 Angoniland, 204, 246
 "Apportionment" Plan, 168
 Arabia, 119, 263
 Armenia, 244
 Arya Somaj, 64, 65
 Assiut, 220
- B
- Beck, W. M., 234
 Bhagavad Gita, 247
 Bhutan, 118
 Bible Societies, 84, 95
 Bible Society, British and Foreign,
 124
 Boddington, O., 235
 Bokhara, 63, 117, 234
 Bombay, 139
 Bondfield, G. H., 62
 Borneo, W., 251
 Boxers, 101, 244
 Bradlaugh, 52
 Brahma Somaj, 64
 Brewster, Dr W., 92
 Brockman, F. S., 178
 Buddhism—
 Decay of, 85-86
 Revivals in, 57
- Burma, 58, 59, 204
- C
- Cairo, 139
 California, 206, 207
 Canadian Presbyterian Mission,
 93
 Carey, William, 158
 Caste, 21
 Cecil, Lord William, 13
 Celebes, 70
 Centenary Missionary Conference,
 268
 Ceylon, 58, 59, 261
 Chalmers, James, 163
 Chang-te-fu, 252
 Chatterji, Dr K. C., 200
 China—
 Anti-foreign tendency, 32
 Awakening of, 8
 Christian Church in, 90
 Commercial changes, 8-9
 Constitutional government, 10-
 11
 Educational changes, 15-17
 Migration of students, 14, 37,
 50
 National spirit in, 30
 Neglected classes in, 123
 Open to Christianity, 260-261
 Secular education in, 54
 Social changes, 11-14
 Strategic importance of, 127,
 131
 Student Christian Association
 of, 95, 96
 China Inland Mission, 94, 139, 228
 Christie, Dr, 199
 Church Missionary Society, 228
 Cilicia, 245
 Clergy, 152, 162
 Conferences, 212
 Confucianism, revivals in, 60-62
 Congo, 23, 49-50, 112, 118, 227,
 242
 Constantinople, 23, 138

- D
Ding, Pastor, 219
Duff, Alexander, 114, 192
- E
East Indies, 129
Eddy, Sherwood, 211
Education, 6, 15-16, 18, 21, 24,
28, 52 ff.
Educational Missions, 74-76, 217-
219, 264
Egypt—
National spirit, 35
Progress of, 26
Ethiopian Movement, 35-36
Ewing, Dr, 68
Exclusion Acts, 37
- F
Fassmann, R., 238
Ferguson, W. L., 239
Fiji Islands, 64, 204
Financial support, 164-169
Findlay, W. H., 269
Foochow, 235
Ford, Dr, 231
Formosa, 211
Free Church of Scotland, 189
Fukuzawa, 86
Fulton, Dr, 268
- G
Gericke, P. A., 237
Goforth, J., 93, 241, 252
Goodrich, Dr, 214
Guinea, French, 118
- H
Haeckel, 51
Hankow, 9, 13
Hankow, Bishop of, 248
Harbin, 13
Hasselt, Van, 236
Hawaii, 89, 207
Hinduism, revival in, 62-66
Holland, Mr, 65
Huxley, 51
- I
India—
Development of, 20
High castes and Christianity,
108-109
Hinduism in, 62-66
Mass movements in, 101-108
Mohammedanism, 67-68
National spirit, 33 ff.
Open to Christianity, 261-263
Progress of women, 21
Secular education in, 55
Indian National Congress, 34
Indo-China, 118
Ingersoll, 52
Irish Presbyterian Mission, 99
- J
Jaffna, 207
Japan—
Christianity in, 79-86, 259
Influence of, 4-5, 51, 130
Missionary Societies of, 206-207
National spirit, 30
Neglected classes in, 121-123
Parliament of, 80
Progress of, 3
Religion in, 58-60
Secular education in, 53
Students, 14, 15, 84
Java, 69, 237
John, Griffith, 94
Johnson, Bishop, 48
Jones, G. H., 83
Jones, J. P., 137
- K
Kabul, 19, 68
Kamerun, 118
Kennedy, John S., 165
Khasi Hills, Welsh Mission in, 101
Koran, 110, 233, 247
Korea—
Development of, 5
Education in, 6, 54
Missionary activity, 200, 201,
204, 206, 252
Missionary Societies in, 207
Spread of Christianity in, 87,
128, 131, 240, 259
Kyoto, 58
- L
Lahore, 40, 68
Laymen's Missionary Movement,
169-173, 265
Leather-workers in India, 105
Lee, Dr, 92

Lefroy, Bishop, 40
 Liberia, 118, 234
 Liquor Traffic, 47-49
 Literature, anti-Christian, 51-52
 Livingstone, 27, 28
 Livingstonia, 112, 201, 245
 Lovedale, 204
 Lowry, President, 8

M

Mackay of Uganda, 192
 Mackay, Dr, 211
 Madras, 106, 189, 239
 Madras, Bishop of, 107
 Madura, 137
 Malays, 69
 Manchuria, 83, 89, 98-101, 128,
 199, 201, 206, 207, 252
 Mandoro, 238
 Mateer, Calvin, 218
 Mecca, 69
 Mexico, 89
 Miao, 93, 247
 Miller, Principal, 189
 Milne, Dr, 90
 Mission Study Movement, 153,
 162, 175, 266
 Missionaries, qualifications re-
 quired, 154-159
 Missionary, place of foreign, 195
 Missionary method, 140-144
 Missionary Societies, native, 205-
 207
 Moffat, Robert, 158
 Moffett, S. A., 197
 Mohammedan League, 66
 Mohammedanism, 24, 25, 32, 36,
 48, 76, 109, 130, 131, 233, 237,
 263, 270
 Mohammedanism, revivals in, 66-
 72
 Mongolia, 118, 206
 Morrison, Robert, 90, 158
 Morrison, W. M., 242
 Moule, Bishop, 90
 Mozoomdar, 188
 Mukden, 78, 98, 200

N

Namasudras, 63
 Nashville Student Volunteer Con-
 vention, 5
 National spirit, 29-37

Native churches, 79, 90, 191 ff.
 Native workers, 183, 193 ff.
 Neesima, Joseph, 214
 Neglected classes, 121
 Nepal, 118
 Nevius, Dr, 192
 New Guinea, 70, 132, 236
 Ngoni, 245
 Nigeria, 47

O

Oldham, Bishop, 196
 Oluwole, Bishop, 48
 Opium, 12-14, 37, 97, 235
 Orenburg, 68
 Oriental travellers, 50-51, 135
 Osaka, 81

P

Pacific Islands, 48, 129, 247
 Pan-Islamic Movement, 68-69
 Parsees, 262
 Peking, 9, 10, 16, 97, 220
 Persia, 18, 53, 109
 Philippines, 70
 Phillips, W., 98
 Portuguese East Africa, 118
 Prayer, 177-180, 222, 236, 254,
 271
 Punjab, 105, 212
 Pyongyang, 88, 252

Q

Quelpart, 204

R

Radha Swamis, 64
 Railways, 6, 9, 27, 73, 258, 263
 Rainy, Principal, 189
 Ramabai, Pandita, 56
 Ramayana, 247
 Rangoon, 59
 Raquette, G., 233
 Religions, revivals in non-Chris-
 tian, 57 ff.
 Renaissance, 1
 Revivals—
 among the Miao, 93
 in China, 241
 in Hinghua, 92
 in Japan, 81
 in Manchuria, 98-101
 in non-Christian religions, 57
 in Uganda, 111

- Ross, John, 197, 247
 Russia, 68
 Russo-Japanese War, 82, 126, 244
- S
- Santals, 63, 235
 Sathianadhan, Professor, 106
 Secular education, 52-67
 Seoul, 87
 Shanghai, 9, 13, 139
 Shanghai Presbyterian Press, 95
 Shintoism, decay of, 85
 Sialkot, 212
 Siam, 17, 132, 204, 261
 Siberia, 89, 207
 Sikhs, 64
 Singapore, 251
 Smith, A. H., 177
 South Africa, 25, 35
 South African Constitution, 37
 Southern Presbyterian Church of America, 171
 Spencer, Herbert, 51, 56
 Stanley, 27, 50
 "Station" Plan, 168
 Student Christian Movement, 4, 84, 95-97, 178
 Student Volunteer Missionary Union, 159, 220, 266
 Students, migration of, 14, 15, 50-51, 181, 185
 Students, strategic importance of, 133-136
 Sudan, 26, 118, 129
 Sumatra, 69
 Sunday Schools, 163, 201, 266
 Swadeshi Movement, 33
 Swatow, 96
 Swedish Mission, 233
 "Sweepers," 105
 Syria, 231
- T
- Taikyo Dendo, 81, 243
 Tang Shao Yi, 12
 Taylor, A., 124
 Taylor, J. Hudson, 139
 Telugu, 101-105, 114, 205, 254
 Tenrikyo, 60
 Terjuman, 69
 Theosophists, 64
 Tibet, 118, 208
- Tiflis, 68
 Tinnevely, 202, 205, 254
 Tokachi prison, 82
 Tokyo, 138
 Tokyo, students in, 14, 37, 58, 84, 95
 Tong Kaison, 13
 Toronto, 172
 Tract Society, 94
 Traders, Mohammedan, 71
 Traders, Western, 45 ff., 184
 Tucker, Bishop, 28, 111, 197, 245
 Turkestan, 19, 117, 233
 Turkey—
 Religion in, 66, 67, 109, 231, 263
 Revolution, 22, 231
 Social progress, 23
- U
- Uganda, 27, 28, 111, 245
 Union Christian College, 97, 220
 United Free Church of Scotland, 235
 United Provinces, 105
 Unity, 144-148, 277
 Unoccupied fields, 117-120
- W
- Walker, J. E., 235
 Wang, "Old," 235
 Warne, Bishop, 105, 232, 248
 Warneck, Professor, 179
 Wehsien, 97
 Welsh Mission in Khasi Hills, 101
 Women, education of, 16, 21, 24
 World Missionary Conference, 120, 130-133, 146, 149, 179, 197
 World's Student Christian Federation, 84, 266
- Y
- Yermeerseh, Father, 50
 Young Men's Christian Association, 80, 82, 95
 Yun, Hon. T. H., 90
- Z
- Zeitoun Conference, 110

BRITISH BAPTISTS
AND
“THE DECISIVE HOUR OF
CHRISTIAN MISSIONS”

BY

REV. C. E. WILSON, B.A.

**GENERAL SECRETARY OF THE BAPTIST MISSIONARY
SOCIETY**

BRITISH BAPTISTS AND "THE DECISIVE HOUR OF CHRISTIAN MISSIONS."

BRITISH Baptists have a great share in the Missionary Enterprise. In this decisive hour much depends on their decision. This is not because of their honourable record in modern missionary effort, though they ought never to forget the noble part God gave them at the end of the eighteenth century in opening this era of aggressive Christianity. The name of William Carey will not save the Baptist Churches from humiliation and dishonour if in the face of the opportunities of the present hour they do not act with adequate energy and consecration.

The Baptists of Britain through their great Missionary Society have gathered up a store of experience during the 118 years of their organised work in many lands. They have acquired an established hold upon many of the key places of the field. By their sister missions they have been left in occupation of vast stretches of mission area

Our place
in the
movement.

of the most important character. And upon their action now depends to a large extent the solution of the great problem with which this volume is dealing.

I. A very large part of the non-Christian field is dependent on British Baptists for evangelisation.

The Foreign work of the Baptist Missionary Society began in Bengal in 1793, and India is still the field of its most extensive operations.

Our
obligations
in India

There are forty Indian stations occupied by our European missionaries. The field extends from the N.E. frontier mission in the Lushai Hills, through Eastern Bengal, Bengal proper (including Northern Bengal and Behar), throughout the area of the Oriya speaking people, embracing parts of Ganjam and Central Provinces, and Southward into the hills of Khondistan. North Westward it extends as far as Simla and the Simla Hill States. The estimated population of non-Christians in the districts for whose evangelisation British Baptists have by occupation become answerable is over twenty-eight millions. This estimate is reached after making a liberal deduction for other Protestant missions working side by side with Baptist missionaries in the same district.

Some of the Baptist mission areas in

Northern Bengal and Behar are among the most notoriously unevangelised districts in all India. In twenty-two of the districts of which statistics are given in Appendix III. Baptist Missionary Society representatives are at work. A study of that table will show the imperative need of immediate increase in the missionary staff in order to provide for any really effective evangelisation.

Some of these areas are among the most densely populated parts of the non-Christian world. The languages are highly cultivated; the initial stages of mission work, such as Bible Translation, have been passed; the foundations of Christian literature are laid; organisation has been developed; everything awaits a resolute advance, such as a large increase in funds and in the number of well-trained workers would make easy.

What great results can be expected in a field where one missionary and his wife with a few Indian workers imported from another part of the country are put down in the midst of one and a half millions or even more people, as is the case in Dinajpur, Rangpur, Gaya, and Purnea? People at home sometimes ask, "Is it not time to withdraw missionaries from India in order that they may be sent to more needy countries?" The answer is, "There

Our Indian Mission is still the most needy.

are no needier mission fields in the world than these Baptist Missionary Society districts in India, where with literal truth it has to be said that millions have not yet had the Gospel preached to them." "How shall they hear without a preacher, and how shall they preach except they be sent?"

The combined European staff of the Baptist Missionary Society and Baptist Zenana Mission in India, counting missionaries' wives, and including those engaged in every kind of missionary service, Medical, Educational, Administrative, Pastoral, as well as directly Evangelistic, is 79 men, 61 wives, and 74 unmarried women, or a total of 214. We should need to have at least another 33 men even to give to each man an average "parish" of 25,000 non-Christians among whom to work, and many more workers, both men and women, European and Indian, to make the missionary force in each area (in the words of Commission 1 of the Edinburgh Conference) "sufficiently strong to make itself felt in spite of the difficulties."

Our obligations in China.

Coming now to the field occupied by British Baptists in China.

Apart from the city of Shanghai, where our missionaries are working in connection with



MRS. ELLISON, THE ONLY EUROPEAN LADY MISSIONARY IN A DISTRICT CONTAINING TWO MILLION INHABITANTS.



WOMEN'S UNITED TRAINING COLLEGE, CALCUTTA.

the Christian Literature Society, we have taken up wide areas of work in Shantung, Shansi, and Shensi.

Shantung is one of the most densely populated provinces in all China. There are several other large missions in the province, but overlapping is avoided. Our Baptist area is about one-sixth of the entire province, with an estimated population of six and a half millions, and it comprises the capital city, Chinan fu, and four districts, each with a mission headquarters station—Ching chu fu, Chou Ping, Chouts'un, and Peichen. We also share in the College work at Weih'sien, a station of the American Presbyterian Mission. We have forty-nine European missionaries, men and women, in Shantung. In Shansi we work in a section of the province between the Great Wall and the capital city of Tai yuan fu, or nearly a third of the area of the province. Our proportion of the population must be reckoned as at least four and a half millions. We have thirty-three European missionaries in Shansi. In Shensi we are the only Protestant mission in the north of the Province, from Sianfu the capital to the border of Mongolia, which is one-third of the entire area. The population of this area is estimated at three and a half millions of non-

Christians, and our European mission staff is at present only twenty-six.

For the whole China Mission we have a European staff of 111 men and women, including wives, and a section of the country to evangelise that has a population of not less than fourteen millions of non-Christians. In the absence of exact and reliable census returns for China, we can only accept these figures as approximately true. Many authorities would give much higher numbers.

Our obligations in Africa.

In Africa, it is difficult to make any reliable calculation of the population—we know it is sparse compared with that of the great Asiatic lands. But the enormous distances to be covered and the difficulties of travelling necessitate the planting of stations in such positions as to command the greatest influence. We have now twelve well-equipped stations occupied by Europeans. The farthest station is Yakusu, near Stanley Falls, in the very heart of the Continent, 1350 miles from the coast.

The population of the Congo State annexed by Belgium has been estimated at thirty millions. But considering the disastrous effect of rubber exploitation, and the ravages of disease among the hapless native tribes, this figure is probably altogether too high.

There are now besides the Baptist Missionary Society several other Protestant missions working in the Congo area. Four of our stations are in Portuguese Congo and Angola. Our missionary staff in Africa is seventy-eight men and women, and the estimated population of the area which we might reach from our present positions is five millions.

In reviewing the magnitude of our share of the field therefore, we may say that upon British Baptists rests a very great part of the responsibility of deciding the issues of the present missionary situation.

II. *There is an even more impressive aspect of the matter to be considered. Not only have we a vast area to work in, but we are located in some of the key positions of the field.*

It is generally agreed that the correct Great cities. strategy for the modern missionary campaign is the apostolic method of planting the gospel in large centres of population, the progressive seats of learning, and the chief places of commerce. British Baptists are established in some of the largest and most influential cities of the non-Christian world, such as Calcutta, Bombay, Delhi, Agra, Patna, Dacca, Puri, Shanghai, Sianfu, Chinanfu, Tai Yuan fu, and Colombo.

The awakening among the depressed classes, Awakening peoples.

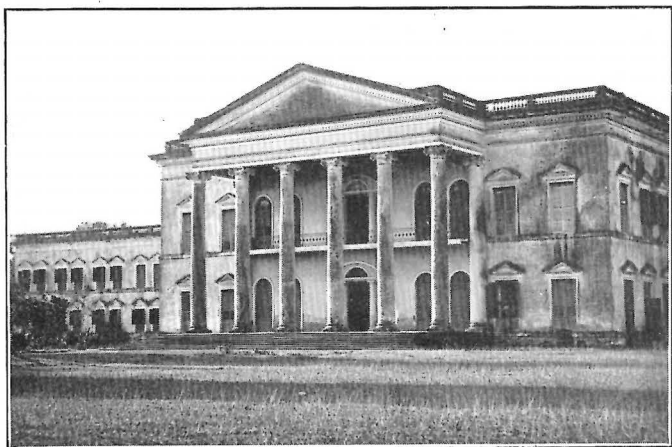
outcaste peoples, and hill tribes of India has lately opened up an opportunity to the Christian Church of immense value and urgency, and we rejoice that through the Arthington fund the Baptist Mission has been able to take advantage of it. There is no part of our work more cheering in results than the missions in the Lushai Hills, the Chittagong and Khond Hill Tracts, and the Sambalpur district.

Work
amongst
Moham-
medans.

Though our Baptist missions are not established in what are known as the Mohammedan lands, such as Turkey, Persia, Arabia, and North Africa, yet we have in India a very large Moslem population in the districts we occupy. In some parts of our Bengal field the large majority of the people are Mohammedans, and we are at the Indian headquarters of Moslem influence in Delhi and Agra. No better conditions can be found for dealing with Mohammedanism than we have in India, where there are more followers of the Arabian prophet under the British flag than under any other rule in the world.

Students.

Some of our missionaries are specially engaged in work among that most important class in every land, the students of the Universities and Technical Schools. Efforts



SERAMPORE COLLEGE AND CAREY'S HOUSE.



A STUDENT GROUP AT DACCA, WITH MEMBERS OF B.M.S. STAFF.

of this kind are organised in the Calcutta University; among the Mohammedan and Hindu students of Dacca and Barisal, the chief student centres of East Bengal; in Bankipur, the college quarter of Patna city; in Delhi, the chief Moslem centre of India; in Tai Yuan fu, the martyr city of 1900, and afterwards the seat of the first western university of China; and in Chinan fu where the number of visits from students and officials to our Mission Institute last year exceeded 44,000; and where a new Institution for Chinese soldiers has just been opened.

In Africa our base is established at the port of Matadi, the head of the Congo railway. Our position in Africa. Our steamers are docked at Stanley Pool, and ply the thousand miles of water-way to the centre of Africa. Our far-flung line of battle extends half way across the Dark Continent. If we could strengthen our forces along that line we might effectually resist the rapid Mohammedan advance from the North among the dark pagan races of Central Africa.

Looking at the whole strategy of Missions to-day, we conclude that world-wide success in this generation cannot be achieved if the Christian forces on British Baptist fields are not victorious.

For the very reason that we hold some of

304 British Baptists and "The Decisive

the most critical positions we must put forth every effort to succeed, and omit no provision of heavenly grace within our reach.

III. *Thirdly, the range of missionary method employed by British Baptists, if it cannot be called complete, is yet so comprehensive and varied that only the increase of consecration at home, and a resolute advance on the field, in reliance upon heavenly strength, are required to make our success assured.*

Evangelisation.

We have always been a preaching mission, laying much stress upon the power of vernacular speech and intimate friendliness with the people. Other methods may supplement but can never supplant the direct testimony of the Gospel by the living voice of the preacher.

Bible translation.

Bible Translation has been the cherished task of a notable succession of Baptist scholars from Dr Carey to the present day, and though it has cost us much we have for the last seventy years, by the means of our Bible Translation Society, given the pure word of God to many millions of people, faithfully translated into their own tongue.

Literature.

Christian vernacular literature is being produced by our missionaries, both in books and periodicals which reach a large multitude of readers. We have for many years had a large

share in the Christian Literature Society of China.

In Educational work too we have an Education. honourable and responsible place. We have been amongst the foremost in the Promotion of Unity and Co-operation amongst Christian Missions in this department.

Serampore College was the first missionary Serampore College. institution established to give higher education to the natives of India. It was designed on a liberal plan, and is even now the only missionary College in the East that possesses a Royal Charter giving full power to confer University degrees. For many years its work has been limited to that of a Christian higher grade School and a Theological Seminary for the Bengali Church. It has now been reorganised, and with enlarged premises and a staff of highly qualified professors is opening a new career as an Arts and Divinity College. The curriculum is designed to meet the needs of those who are to be the leaders of the growing Indian Church and the exponents of Christian truth to the millions of their countrymen. It is an important feature of the reorganisation scheme that Serampore College should be a Union Institution for all evangelical Christian Missions, and its degrees obtainable by earnest and faithful

306 British Baptists and "The Decisive

students irrespective of nationality, caste or creed.

In nearly all our mission stations we have elementary schools, and at important centres there are boarding schools for boys and for girls.

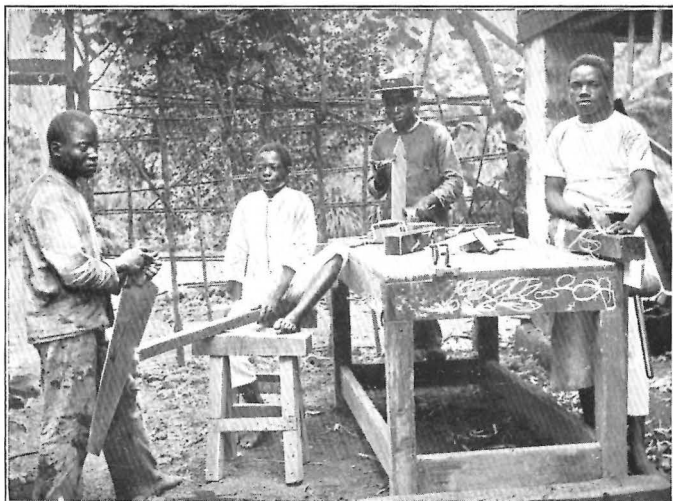
Women's
education.

In the education of women and girls in India, Ceylon, and China, the Schools of the Baptist Missions take a worthy place. Our Girls' School in Cuttack has 140 boarders and 260 day pupils. The Zenana mission institutions in Calcutta, Barisal, Suri, Bankipur, Delhi and Salamatpur are all flourishing and doing excellent work.

The most notable recent development in our Women's Educational work in India is the opening of the United Training College for Indian Christian Women teachers in Calcutta, in which three other churches besides our own are joining—the Congregational, Presbyterian, and Church of England. The first Principal is a member of the Baptist Zenana Mission.

Shantung
University.

Our Educational work in China is most developed in the province of Shantung, where we have already in very successful operation a United Christian University comprising the higher Educational work of our own and other missions, and located at three important cities, Chinanfu, Weih'sien and Ching chu fu.



INDUSTRIAL WORK—SAN SALVADOR, CONGO : CARPENTRY.



CALABAR COLLEGE, KINGSTON, JAMAICA.

The professorial staff in each of these centres is made up of members of the different missions and the students mingle freely. The greatest benefit has been derived from this union of Presbyterians, Baptists, and Anglicans, and we are expecting other missions to join also. There are more *Christian* Chinese youths of University grade in our Shantung University than in any other centre in China. A first-class education is given, and degrees conferred in Arts, Science, Medicine, and Theology. The weight of Christian influence of such an institution upon China is incalculable.

There are ten Baptist Boarding Schools for boys and girls in various stations of our China Mission, in addition to Elementary day-schools.

Educational work in Tropical Africa is necessarily of an Elementary kind, including industrial training, and our Congo mission has done splendid work in this department. We have also had the satisfaction of training hundreds of young men to be teachers of schools among their own tribes, men who have been able and willing to build their own houses and school premises and become evangelists and pastors as well as school-masters. We have lately opened the first United Christian Training College for Congo-
Congo
Training
College.
lese men and women at Kimpese, on the

308 British Baptists and "The Decisive

Lower Congo, in which the American Baptist Mission join with us.

Calabar
College.

Our last remaining service to the successful mission in Jamaica is the maintenance of the tutors in the Theological College of Calabar, Kingston. The best testimony to the success of the Baptist Missionary Society's work in the past is the fact that there are to-day nearly 40,000 members of independent Baptist churches in Jamaica.

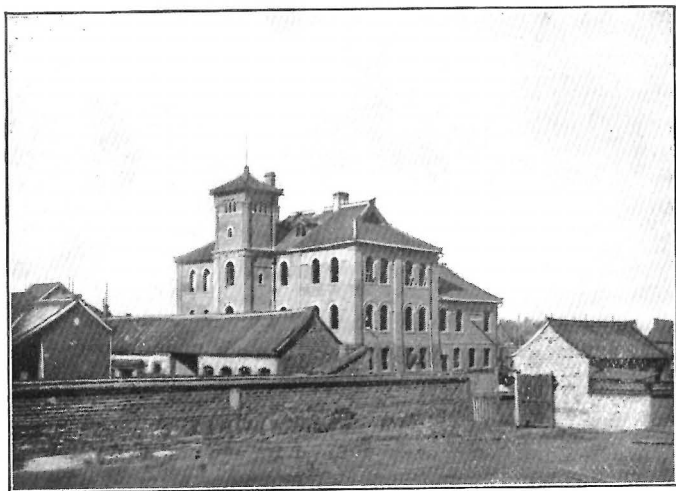
Of other special branches of organised missionary work British Baptists are taking the fullest possible advantage.

Medical
missions.

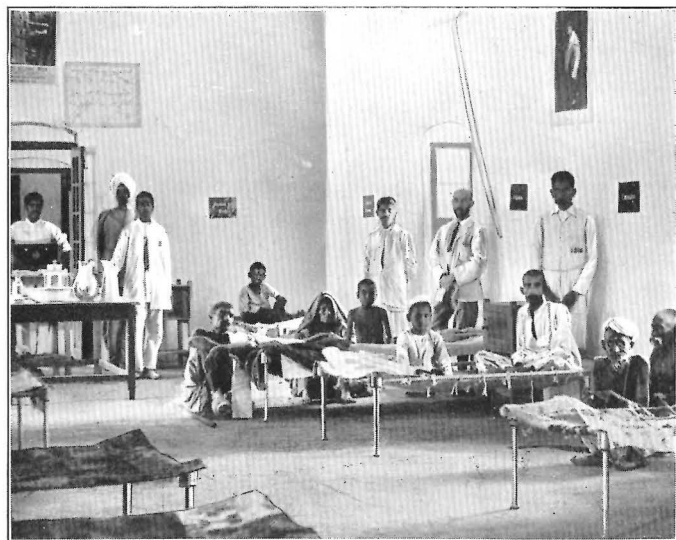
Our Medical Mission Auxiliary has been the means by God's blessing of greatly extending the beneficial effects of medical and surgical skill in the service of the Gospel. We have now seventeen qualified men doctors, ten qualified women doctors, and eleven trained nurses, working at eleven hospitals and nine dispensaries in India, China, and Africa.

It has already been remarked that in connection with the Shantung University we have a Medical College for training Chinese Christian doctors, and in all our medical missions Christian native assistants are being trained to heal the body as well as to minister to the souls of men.

There is no form of missionary activity



NEW MEDICAL COLLEGE AND HOSPITAL, CHINAN FU, SHANTUNG.



WARD SCENE IN PALWAL HOSPITAL, NORTH INDIA.

which so soon attracts attention and commands respect in a heathen land as medical work, and the fervent and truly consecrated medical missionary wields an incomparable influence everywhere. British Baptists have it in their power to greatly extend this influence, and thereby add immeasurably to the evangelising forces of the Church.

Work amongst women is of outstanding Women's work. importance and value in all non-Christian countries ; and in many of our Baptist mission stations, though not yet all, we have organised work carried on by trained lady missionaries giving their full time and strength to it. The Baptist Zenana Mission is working in sixteen out of forty stations in India, and in five out of our fourteen stations in China. In Ceylon the Baptist Missionary Society has five single lady missionaries working in Colombo and Matale, and in the Congo Mission the Baptist Missionary Society has seven single lady missionaries stationed in three of our twelve stations. Grateful as we are for the splendid work of these gifted and devoted ladies and recognising to the full the value of the active service and quiet influence of the missionaries' wives in our mission stations, it is evident that there is still very wide scope for the extension of women's work in our Baptist fields.

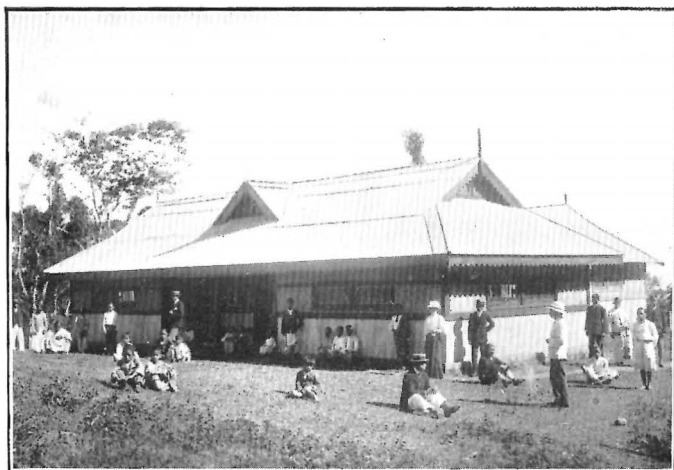
Church
policy.

Our Church policy on the mission field is of the simplest kind. We aim at the union in active fellowship of true believers only—and we teach and urge upon all converts the duty of independence and aggressive service for the Saviour. The members of our Churches on the Mission field are trained in the management of their own affairs, and we do not encourage the idea of financial or ecclesiastical control of the native Church from England.

Baptist
Mission
Churches.

It should be a source of gratitude and confidence to those who support the cause at home to know that the seal of God has manifestly rested upon the work of the Baptist Missions in raising up Churches on the Mission Field that do honour to the Christian name. In India and Ceylon we have long had in our ranks Indian and Singhalese Christian men who have worthily held the position and sustained the responsibilities involved in taking charge of large and important branches of our work.

Our Chinese pastors and elders are a strong body of earnest men for whom we are deeply grateful to God. The memory of the faithful adherents of the Baptist Mission who suffered as confessors and martyrs in 1900 should be an inspiration to our Churches at home and



THE BOYS' HOSTEL, LUNGLEH, LUSHAI HILLS.



A CHINESE CHRISTIAN PASTOR AND HIS FAMILY.

abroad. The energy and devotion of the members of our Congo Mission Churches in propagating the faith is marvellous.

There is doubtless much yet to be attained by our native Christian brethren, as by ourselves. They are not yet strong in numbers: there is great need of sympathetic prayer for them in their isolated position amid heathen influences, but we have no need to be ashamed of the fruits of the Gospel in our Baptist Foreign Missions.

The national aspirations of oriental and African Christians, which are so significant a feature of the work to-day, and the movements towards Christian Union on the mission field, in which there is much encouragement and hope for the whole of Christendom, are in no way prejudiced by the methods of British Baptist Missions. We are working for no mere sectarian triumph but for Christ's Kingdom, and may rejoice to consecrate all the knowledge of Divine truth, which has been revealed to us as Baptists, all our resources, all our beloved traditions, all our cherished convictions, to this blessed service. May this be the decision of every Baptist in this decisive hour!

If we were veritably a "missionary church" ^{What} we should send out more than one in about ^{might be.}

a thousand of our membership to the mission field, as we are now doing. The Moravian brethren send out one in sixty. There are many thousands of our Church members who take no personal share in the support of foreign missions. Our hope and fervent desire is to secure the interest and prayers and some regular offering of money from every member of the church. We could then quadruple our missionary forces and our missionary income!

With the whole Baptist Church of 425,000 members at home interested and prayerful, and a reasonable increase in the number of faithful and well-equipped workers on the field, the task is possible and success is within our sight. Baptists are not responsible for the whole work of the entire Church, *but they are responsible for their share*. If we are individually true and faithful we may leave our Christian brethren of other Churches to fulfil that part of the work which God has committed to them. If we are not faithful we shall keep back success from the whole Church of Christ.

Continental
work.

No reference has been made in the foregoing pages to the important evangelical missions on the Continent of Europe which the Baptist Missionary Society has for so long sustained,

and with such evidence of the Divine blessing.

It will, however, be clear to the students of this volume that the special subject for consideration here is the carrying of the Gospel into pagan lands.

In this chapter we have tried to set forth our particular relation to the whole problem of evangelising the *non-Christian* world in this generation. Can we present the Gospel clearly and faithfully to forty-seven millions of Indians, Chinese and Africans, whose languages we know, and among whom we have planted our stations? Is it reasonable and practicable? Yes! if the whole Baptist Church is stirred to earnest desire and prayer, and if individual Baptists adopt the method of systematic and proportionate giving to the Lord's work. Is it possible?

As though to spur us to the accomplishment of this work in this generation, we have had the great Arthington Fund entrusted to our Society to administer for a limited number of years.

The Arthington Fund is being employed in launching many new undertakings, the maintenance of which, if they do not become self-supporting in the meantime, will depend on us and our successors in the course of

twenty years. This is an additional challenge to our faith and courage.

But the supreme appeal is love and loyalty to Christ our Redeemer and Lord. It is His will that the souls for whom He died should be sought and saved, and to us is committed the sacred duty so far as those are concerned who are living with us on this earth. How shall we answer Him if we fail through lack of courage or love?

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