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MODERN MISSIONS

A PLEA FOR LEADERSHIP IN WORLD EVANGELIZATION

JOHN R. MOTT

THE PASTOR AND MODERN MISSIONS

A PLEA FOR LEADERSHIP IN WORLD EVANGELIZATION

1

BY

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PREFACE

The primary work of the Church is to make Jesus Christ known and obeyed and loved throughout the world. By far the larger part of this undertaking is among the non-Christian nations. The world's principal events in recent years have combined to make possible a more rapid and more effective prosecution of the campaign of evangelization. The conditions which obtain at the beginning of the present century favor a great onward movement.

The secret of enabling the home Church to press her advantage in the non-Christian world is one of leadership. The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor, minister, rector — whatever he may be denominated — holds the divinely appointed office for inspiring and guiding the thought and activities of the Church.

By virtue of his position he can be a mighty force in the world's evangelization.

This book seeks to set forth the situation in the unevangelized world which confronts the churches of Christendom at the beginning of the new century, to show the vital and potent relation that the Christian ministry sustains to the missionary enterprise, and to indicate the means which may be employed by pastors in order to realize the missionary possibilities of the Church. In the treatment of the subject I have kept in mind the requirements of the larger churches or parishes, believing that the plans given may be readily simplified or adapted to suit other conditions. The various methods suggested are such as have been successfully employed in the churches of America, Canada, Great Britain, the Continent, and Australasia, which have wrought most for world-wide missions, and may be regarded as a repository from which selection may be made to meet the particular needs of each church.

The general outline of the book is essentially the same as that followed in a course of lectures given in the spring of the present year at Ohio Wesleyan University (on the Merrick Foun-

dation), at Yale Divinity School, and this autumn at McCormick Theological Seminary, and at Princeton Theological Seminary (on the Students' Foundation).

While the book is addressed to pastors, it is hoped that it may not be without its message to laymen. In view of the growing prominence of the lay factor in the work of the Church, it is most desirable that they be kept in intelligent touch with the best experience and plans for carrying forward what the Archbishop of Canterbury has characterized as "the greatest work of the Church."

I wish to express my gratitude to the many pastors and missionary society secretaries of different denominations, and to all other leaders in the thought and work of the Church, who have afforded me the corrective of their experience and the help of sympathetic criticism.

JOHN R. MOTT

NEW YORK, November, 1904

CONTENTS

PAGE

I

THE NON-CHRISTIAN WORLD AT THE BEGINNING OF THE TWENTIETH CENTURY AND ITS MESSAGE TO THE CHURCHES OF CHRISTENDOM 1

II

THE PASTOR AS AN EDUCATIONAL FORCE IN THE WORLD'S EVANGELIZATION . . 57

III

THE PASTOR AS A FINANCIAL FORCE IN THE WORLD'S EVANGELIZATION . . 99

IV

THE PASTOR AS A RECRUITING FORCE IN THE WORLD'S EVANGELIZATION . . 149

V

THE PASTOR AS A SPIRITUAL FORCE IN THE WORLD'S EVANGELIZATION 183

APPENDIX — THE PASTOR'S MISSIONARY LIBRARY 215

INDEX 229

THE NON-CHRISTIAN WORLD AT THE BEGINNING OF THE TWENTIETH CENTURY AND ITS MESSAGE TO THE CHURCHES OF CHRISTENDOM

I

THE NON-CHRISTIAN WORLD AT THE BEGINNING OF THE TWENTIETH CENTURY AND ITS MESSAGE TO THE CHURCHES OF CHRISTENDOM

THE work of the explorer has been well done. As a result of the spirit of adventure, the thirst for knowledge, desire for wealth or power or fame, and zeal for the spread of religion the veil has been drawn aside from practically the entire inhabited earth. This has been accomplished through individual initiative, through commercial enterprise, through the co-operation of governments, through the efforts of the 115 geographical societies, and through the work of missionaries.[1] For the first time we may say that the world is open before us.

One hundred years ago Africa was a coast line only. Even one generation ago, when Stanley emerged from that continent with the latest news

[1] "Geographisches Jahrbuch" (1901), XXIV Band, 406.

of Livingstone, nine-tenths of inner Africa remained unexplored. More than 600 white men have given their lives to explore this one continent. Now, however, H. R. Mill, D.Sc., formerly Librarian of the Royal Geographical Society, in his recent geographical survey can say, "The last quarter of the nineteenth century has filled the map of Africa with authentic topographic details, and left few blanks of any size." [1]

In the early part of Queen Victoria's reign there were vast unknown reaches in Central and Northern Asia. Sir Thomas H. Holdich, a Vice-President of the Royal Geographical Society, is authority for the statement, "There is hardly a corner of Asia which has not been visited, examined and mapped during the last fifty years." [2]

Navigation and exploration have been so thorough that probably not an isle remains undiscovered.

The only unexplored tracts are parts of the Arctic and Antarctic regions, stretches of British territory in Labrador and other parts of North

[1] "Encyclopædia Britannica." Tenth Edition. Vol. XXVIII., 630.

[2] Thomas H. Holdich, "Advances in Asia and Imperial Consolidation in India." *The Geographical Journal.* Vol. XVII., 242.

America, the highest parts of the great mountain ranges of Central Asia, the central deserts of Mongolia, the wastes of Tibet, portions of the arid stretches of Northern Africa and Southern Arabia, a few corners of the Congo and Amazon basins, and the interior jungles of Borneo and New Guinea. It is a striking fact that nearly all the places mentioned in this catalogue are uninhabited. It is not strange that this situation called forth at the meeting of the British Association for the Advancement of Science, held in Belfast in 1902, the remark that the unknown world is growing smaller "with a rapidity which is absolutely regrettable." [1]

Not only is the geography of the world very largely known, but we have become acquainted also with all peoples together with their distribution, their stage of civilization, their manner of life, and, to a great extent, their languages. All this has made their needs more articulate and intelligible.

What is the significance of this larger knowledge of the earth and its people? "The end of the geographical feat is only the beginning of the

[1] Thomas H. Holdich, "The Progress of Geographical Knowledge." *The Scottish Geographical Magazine.* Vol. XVIII., 505.

enterprise."[1] Larger knowledge not only increases interest and sympathy but also increases responsibility. The apostles went forth, as it were, to unknown regions. They knew not the extent of the area occupied by mankind. How much greater is the obligation resting upon us. The fact that our generation is the first to which the wide world has been laid open is itself convincing evidence that the time has come at last for the Church of Christ to undertake and to prosecute a campaign of evangelization on a scale literally world-wide in its sweep.[2]

The Fields of the Non-Christian World are Accessible

An open world is before us — more accessible than it has been since Jesus Christ announced the purpose of His coming to the earth. When Carey went to India in 1793 he had to seek shelter on a little plot of ground owned by a foreign power. At that time, as Bishop Thoburn said in an address in Boston: "Three of five great continents

[1] David Livingstone quoted in W. G. Blaikie's "The Personal Life of David Livingstone," 190.

[2] Archbishop Temple in an address on "The Home Ministry and Foreign Missions," 5.

and two-thirds of a fourth were sealed against God's messengers and God's truth. The missionary was rigorously excluded from the whole Roman Catholic world, from the whole Greek Catholic world, from the whole Buddhist world, from the whole Mohammedan world, from nearly all the pagan world, and only admitted to parts of Brahmanical India by the sufferance of the rulers of the day." [1] For twenty years after Carey reached India, the East India Company kept the country locked against missionaries. Only within half a century have the barriers preventing missionary access to Indian women been removed. Morrison had to commence his work in China secretly. When I first visited that country in 1896 there were parts of it still closed to foreign influence. Now every one of the 1,700 and more minor divisions of the Empire is open to the missionary propaganda.

All over Japan, within a generation, there were posted edicts against Christianity, and death was the penalty for the acceptance of the foreign faith. New treaties have come into operation which permit missionaries to reside and to work anywhere in the land. When young men now

[1] J. M. Thoburn, "Missionary Addresses," 155.

in college were studying geography, Korea was styled the Hermit Kingdom. In no other field has Christianity recently worked with greater freedom and had greater triumphs. Religious liberty has been repeatedly promised by official pledges in the Turkish Empire, and within a generation it has been guaranteed by the Treaty of Berlin, though one might well wish for a more thorough enforcement of these solemn pledges.

We can all remember the time when the larger part of inner Africa was regarded as inaccessible. Bishop Hartzell thus aptly characterizes the change: "Yesterday Africa was the continent of history, of mystery, and of tragedy; today it is the continent of opportunity." [1]

Protestantism is tolerated in every Latin country of Europe and of the Western Hemisphere. Although South America has been called the Neglected Continent, it is now regarded as possibly the most accessible continent of the world because of its sea, river, and railway communications. When, on the way from Australia to China in 1896, we steamed past the Philippine Islands, they were under the domination of Ro-

[1] J. C. Hartzell, "The Work in Africa," an Address Delivered before the General Missionary Committee, November, 1900, p. 4.

man ecclesiastics and were securely closed against Protestant influence. Today the cause of pure religion has a most hopeful opportunity in different parts of the archipelago, and all the rest of the island world in the Pacific is open to the preaching of the Gospel.

Although Tibet has not been open to missionaries, the Gospel has for some time in different ways been reaching the Tibetans; and by her disdain of Britain she has herself prepared the way for the breaking up of her exclusiveness. While Afghanistan, Baluchistan, Nepál, French Indo-China seem to be exceptions, and while there may still be here and there in some other lands a community or tribe resisting the approach of the missionary, such instances are so few and so unimportant as not to break the force of the statement that, generally speaking, either the ambassador of Christ or the Christian Scriptures may today go anywhere on the earth. Is not the record of the opening of nations to the Gospel convincing evidence that not a door can long remain closed, when godly men give themselves to prayer and wise effort that it may be opened?

Improved means of communication in recent years have enormously increased the accessibility

of the non-Christian world. It took Rev. S. L. Baldwin, D.D., 147 days in the year 1859 to go from New York to Shanghai; the journey may now be made in less than one-sixth of this time. In 1850 Bombay was thirty-two days distant from London; the trip between these cities now requires but twelve or thirteen days, and if boats of the speed of the Deutschland were commissioned for that service, the journey could be made in about ten days. With vessels of such speed the world would be reduced to one-third the size of half a century ago, and to one-tenth the size it had when the first American missionaries sailed nearly a century ago. The oceans no longer separate nations; rather do they unite them.

The network of railways continues to spread in all parts of the non-Christian world. In the last five years covered by official statistics the railway mileage of Africa increased forty-four per cent. and of Asia thirty-five per cent., a most striking rate of progress.[1] The Uganda Railway, extending from the east coast of Africa to Lake Victoria, was completed in 1901. More than one-half of the Cape-to-Cairo road, which

[1] "Die Eisenbahnen der Erde, 1897-1901." *Archiv für Eisenbahnwesen* (1903), 504.

is being built both from the North and from the South simultaneously, has been finished. Men can now go in a few days by any one of three rail approaches to the heart of the Dark Continent. In fact, the journey from the east coast of Africa to Uganda, which only a few years ago required three months, can now be made by rail in less than sixty hours. The Siberian Railway has made the vast populations of the Far East only one-half as remote, so far as time is concerned, as they were a few years ago. If even one in three of the railway schemes now being promoted in Asia, Africa, and South America is realized, the peoples of the unevangelized world will within ten years be far more closely knit together.

There are in operation over 200,000 miles of submarine cables which have been laid at an expense of fully $300,000,000. If the land systems be added, it makes the total length of the telegraph lines of the world about 1,200,000 miles. More than 1,000,000 messages are sent each day.[1] Who can measure how this one application of the power of electricity has promoted the sense of

[1] "Submarine and Land Telegraph Systems of the World." *Summary of Commerce and Finance,* July, 1902, p. 19.

solidarity of the human race and the intercommunication of nations. The work of evangelization and philanthropy has been greatly facilitated. Offerings made one day in America for Indian famine sufferers were distributed the next day in India. Over sixty years ago (1838), when Calvert and Hunt went from England to the Fiji Islands, it took sixteen months for the letters telling of their arrival to reach their friends at home. Today communications between those distant islands and England can be made in a few minutes.[1]

The accessibility of the non-Christian world to missionary effort has been still further promoted by the extension of the sway of Christian nations, and also by the enlargement of the range of their influence through favorable treaties and improved international relations. The English-speaking race alone rules more than one-third of the unevangelized world.

The sway of Protestant nations extends over three-eighths of the population of Asia and Oceania. The vast continent of Africa is largely under the direct rule of Christian powers. The

[1] W. T. A. Barber in "Report of Ecumenical Missionary Conference" (held in New York, 1900), II., 333.

treaties and relationships existing between the great Protestant nations and nearly all of the remainder of the non-Christian world are of such a character as to insure to the missionary forces the largest freedom of access and all reasonable protection. Thus hundreds of millions of people of less favored lands and races have providentially been related to the nations of Protestant Christendom. In the light of all the facts which have been stated, can it not be said truthfully for the first time in history that practically the entire unevangelized world is accessible to missionary effort?

The Forces of Christianity are Widely Distributed and Occupy the Most Advantageous Positions throughout the World

A century ago there were in all the world but a few scores of Protestant missionaries, representing less than a dozen societies, and these workers were located at a small number of widely-scattered stations. Even half a century ago nearly all the missionaries were to be found along the fringes of the great continents. The situation has changed so much that Beach's

"Geography and Atlas of Protestant Missions," the latest and most reliable authority on such matters, gives the names of nearly 6,000 principal mission stations where missionaries now reside, and tabulates over 22,000 outstations.[1] Maps of all parts of the world are required to represent the location of these stations. At these centers, and from them as bases, over 16,000 foreign missionaries[2] are working and directing a campaign, of which the operations and influence penetrate the very heart of the great masses of the non-Christian peoples. About 1,500,000 communicants are now gathered into the Christian churches, and these, together with other adherents, make a total native Protestant Christian population of 4,500,000.[3]

Look at Africa to see how far the battle line has been extended. Krapf, the missionary and explorer, predicted in 1844 that a chain of missions would one day cross the continent.[4] When

[1] Harlan P. Beach, "A Geography and Atlas of Protestant Missions," II., 19. This number includes duplicates; *e. g.*, when more than one society has work in a city, the work of each society is counted as one station.

[2] *Ibid.*, II., 19.

[3] James S. Dennis, "Centennial Survey of Foreign Missions," 263.

[4] J. L. Krapf, "Travels, Researches and Missionary Labors," 109, 110.

Stanley, starting in 1874, made his journey of 999 days across Africa, in the course of 7,000 miles he never met a Christian. There was not a mission station, or church, or school on all that track. Now the chain of missions is almost complete from Mombasa to the mouth of the Congo, and there are scattered through inner Africa hundreds of churches and Christian schools and over 100,000 native Christians. When Hudson Taylor reached China in 1854 there were practically no missionaries in the inland provinces; now there are over 1,000. These pioneers have visited almost every corner of those populous regions.

The forces are not only widely distributed but are also located at commanding positions. The mission workers and agencies have massed their strength at the great centers of commercial, educational, and political importance. Almost every capital city in Asia, Latin America, and other parts of the world has been occupied. Protestant Christianity has a foothold in the influential centers of the Oriental religions. Though Mecca must be excepted, it is on the other hand significant that the important approaches to the Mohammedan world, — Gibraltar, Algiers, Cairo, Khartum, Batum, and Aden, not to speak of

India and the East Indies, — are under the control of Christian powers.[1] "It is a great matter," says Professor Warneck, "that this work already extends over so large a part of the earth's surface. Just as an army has already gained a great victory in a war when it holds a position in the midst of the enemy's country, . . . so the missions of today have also gained a great victory in having penetrated so deeply into the midst of the non-Christian peoples, and in having gained a permanent foothold among them." [2]

The Great Heathen Forces in Antagonism to Christianity have been Weakened

A century ago the non-Christian religions seemed to occupy impregnable positions. Until comparatively recently they gave little evidence of yielding to the assaults of Christianity. But the signs are now multiplying, showing that as a result of the extensive and thorough work of undermining, which has been going on steadily for three generations, the foundations of these

[1] S. M. Zwemer, "A Plea for the Mohammedan World." *The Intercollegian.* Vol. XXIV., 78.

[2] Gustav Warneck, "Outline of a History of Protestant Missions," 344.

opposing faiths, together with their systems of error, such as caste, polygamy, priestcraft, and superstition, have been shaken.[1] During my journeys around the world I saw clear evidence that the power of the non-Christian religions was waning.

Buddhism is the only non-Christian religion in Japan, since Shintoism may be regarded as a patriotic rather than as a religious cult. Among the lower and illiterate classes, especially in the rural districts, Buddhism still exercises great power. In the cities, however, even among the lower classes, its influence is weakening. Among educated and thinking men, Buddhism has little power as a religion. Such influence as it has is more the result of custom than of conviction and principle. So far as it attracts intelligent men, it seems to do so as a matter of antiquarian or philosophic interest. I met few Japanese students who professed interest in Buddhism as a philosophy, and do not recall one who regarded it as his religion in the sense of being a spiritual, regulative force in his life.

Much that has been said about Buddhism in

[1] Edward A. Lawrence, "Modern Missions in the East," 294.

Japan might also be said of its position and influence in Korea, Ceylon, and Burma. In Siam, while it manifests more vigor and has more influence with the ruling classes, it is nevertheless suffering from the inroads of the forces of Christianity. In China the non-Christian religions are Buddhism and Taoism. They both show less enterprise and strength than does Buddhism in Japan and Ceylon. They manifest little aggressiveness and give one the impression that they are exhausted. As a religious force, these faiths are practically powerless, but as custom and superstition their influence is considerable.

Strictly speaking, Confucianism cannot be regarded as a religion. Should we consider ancestor worship, as upheld by Confucianism, a religion, it must be admitted that its hold is tremendous. It is still too true of China that the living are in the grip of the dead. Within the past few years, however, "for practically the first time since the age of Confucius, China has turned her face from the past."[1] The eagerness with which many of her leaders are seeking light

[1] "A Message to the Christian Students in All Lands." *The Intercollegian.* Vol. XXVI., 177.

outside the Confucian Classics is one of the most remarkable facts of the time.

Hinduism is the principal non-Christian religion of India. As a social system its power is still very great. Caste observances are losing their hold to some extent in the cities. But though the outward forms are less scrupulously followed, the spirit of caste is apparently about as strong as ever. Very few thinking men adhere to Hinduism in an unmodified form, and not many of them have a real, vital faith in it as a religion. During the past few years there has been a movement to revive Hinduism. This is due more largely to patriotic impulses than to religious motives. It is being strongly emphasized, that the truly patriotic course is to stand by the ancient religion of the land.

The late Indian census shows that owing to the inroads of other religions and to the mortality caused by famine, Hinduism has actually retrograded during the past decade. On the other hand, the rate of increase of the Protestant Christian population has surpassed that of all other faiths.[1]

[1] The Buddhist population increased during the decade 32.9 per cent., the Mohammedan 8.9 per cent., and the Hindu decreased 0.3 per cent., while the Protestant native Chris-

The continued existence and activity of reform movements in India, such as the various types of the Somajes, are an indirect but powerful evidence of the success of the Christian propaganda, as well as of the weakening of popular Hinduism.

Mohammedanism has as strong a hold on its adherents as has any other non-Christian religion. Apparently its grip is not relaxing, so far as the more illiterate classes are concerned; but signs are not wanting that it is weakening in the case of the educated and better informed men. As a religion it is making no intellectual or spiritual progress. It lacks vitality. It impresses one as set or stereotyped. "The philosophical disintegration of Islam is," as Dr. Zwemer points out, "another sign of promise." [1]

The unorthodox character of Mohammedanism in Turkey has been exposed. In India the application of the methods of higher criticism to the Koran is undermining faith in it. Some already concede that this book has no permanent authority in the realm of morals. Apolo-

tians increased 48 per cent. See "Census of India, 1891, General Report," 179; "Census of India, 1901," I., 399.

[1] S. M. Zwemer, "A Plea for the Mohammedan World." *The Intercollegian.* Vol. XXIV., 78.

gies are made for the character of Mohammed himself.

What have been the causes of the weakening of the great religious forces opposed to Christianity? First of all should be mentioned the influence of Christianity and Western education and civilization. In this connection, it would be diffcult to overstate the immense influence exerted by educational missions. The blaze of Western science has exposed the superstitions and absurdities of the non-Christian religions. It has been found impossible to harmonize the teachings of their religious books with modern scientific truth. The efforts made by certain scholars in Japan and India to apply the standards and methods of modern literary and scientific criticism to the study of their religious literature has still further shaken confidence in these religions.

It should be emphasized, also, that the wide and incessant preaching of Christianity for years has created in the minds of vast numbers of people higher conceptions as to what should characterize a religion. This has caused genuine dissatisfaction with their old religions, because it is seen that, in comparison with Christianity,

there is a lack of truth in them; that they are without vitality; that they are utterly wanting in emancipating, saving, transforming, and energizing power; that they cannot nourish the soul; that they cannot satisfy man. The fact of the case is that the non-Christian religions have imposed on men burdens too heavy to be borne, and it is not surprising that the preaching of the truth of Christ which sets men free is steadily and certainly undercutting these incomplete faiths.

The growing attention paid to the study of comparative religion, and the scientific and sympathetic investigation of the actual workings and fruits of the different religions, while revealing all that is good or true in the non-Christian religions, have deepened the conviction in the minds of thoughtful people that Christianity is the only sufficient religion of the world. The more complete knowledge which the Christians of this generation possess of the inadequacy of the other religions and of the abounding sufficiency of Christianity imposes upon us an overwhelming responsibility. Moreover, we cannot estimate the harm that will result if the multitudes whose faith in their old religions has been

undermined or shattered are not laid hold of by Christianity. The ground has been prepared for a great onward movement by the forces of Christ.

The Native Christian Forces have Become Firmly Entrenched in the Non-Christian Nations

Already 1,500,000 natives are enlisted in the forces of Protestant Christianity throughout the non-Christian world. Among them are over 75,000 pastors, teachers, and other Christian workers.[1] While the work of missionaries is far from being accomplished, Christianity is so securely planted in Japan, China, Korea, India, and some of the other nations of Asia, as well as in other parts of the world, that were the missionaries obliged to withdraw, Christianity would live and spread as a self-propagating force. There are many facts to support this statement. In each country the native Church has workers who possess the spirit of independence, consecration, and real leadership. Among them one thinks at once of such workers as Honda, Kozaki,

[1] James S. Dennis, "Centennial Survey of Foreign Missions," 263.

Miyagawa, Ibuka, Motoda, and Uemura in Japan; Meng of Paotingfu and Shen of the London Mission in China; Chatterjea of the Punjab, Banurji of Calcutta, the Satthianadhans of Madras, and Pundita Ramabai of Western India. With these and scores of other clerical and lay leaders who might be named guiding its affairs, it is inconceivable that the Church should perish in these lands.

Moreover, not only has the Church of Christ in the non-Christian nations leaders of genuine Christian experience and of large ability, she has also among the rank and file of her membership very many who compare favorably with Christians of the West in grasp of the essential doctrines of our faith, in depth of spiritual insight, in exemplification of the spirit of Christ, in unselfish devotion, and in burning zeal.

The fact that in each country the number of self-supporting churches is steadily increasing is further proof that Christianity is anchored in different communities. During the last year of which we have satisfactory record the native Christians contributed nearly $2,000,000 toward the work of Christ. There are thousands of pastors and other Christian workers who are serving

the Church on much smaller salaries than they would receive in commercial or government positions.

The missionary spirit is developing in the native Church in an unmistakable manner. It is to be seen in Japan in the efforts put forth by Christians on behalf of the natives of Formosa, Korea, and China and of their own soldiers in the wars with China and Russia. The same spirit is observable in Korea, Manchuria, China, and Laos in the immense amount of personal religious effort carried on by the Christians of those lands within the sphere of their daily calling. It is to be witnessed in Ceylon in the Jaffna Students' Missionary Association, which is sending natives to help evangelize Southern India. Again we note it in the growth of the Volunteer Movement in India, and in the starting of bands of volunteer workers in Calcutta and other student centers of India. The examples afforded by the Christians of Egypt sending workers to the Sudan, and of the evangelical Armenian churches conducting missionary work among the Kurdish-speaking Armenians, also illustrate the same spirit. It is a most impressive fact that the recent great revival in Japan was organized and

carried forward very largely by the Japanese themselves. Seldom if ever have the Christians of any other country exhibited higher qualities of leadership than did the Japanese in this wonderful movement.

The supreme test of the stability of the native Church has been the manner in which it has met and endured opposition and persecution. While examples of such endurance are not wanting in Africa, Armenia, India, and Japan, — the steadfastness and loyalty of so many leaders and members of the Church in Japan during the period of reaction from 1890 to 1900 was a most encouraging circumstance, — the most outstanding evidence has been that afforded by the Church in China. The character of the Chinese Christians has been abundantly attested by their martyr spirit. When in North China I was told by one of the missionaries that during the Boxer troubles only fifty of the 1,000 Christians in connection with his branch of the Church recanted, and that all but three of the fifty had renewed their allegiance to Christ. In a church of over 200 members in connection with another mission at work in that region only one recanted, although about one-half of the membership were

slain. Without doubt those awful massacres and persecutions have demonstrated the ability of the Chinese Christians to stand alone.

Christianity has Acquired an Experience and has Perfected Agencies and Methods which Make Possible the Most Effective Prosecution of the Campaign of World-wide Evangelization

The missionary enterprise has passed through a long period of experiment. This has extended over 100 years and has embraced within its field all parts of the non-Christian world. The experience of many thousands of missionaries, representing all nations of Christendom and all branches of the Christian Church, acquired in the pathway of their work with the various races and conditions of mankind, is now available. It represents a fund of knowledge which is varied, vast, and constantly increasing.

The problems involved in the world-wide extension of Christ's Kingdom have been studied, defined, and discussed with unusual thoroughness. There are no conferences held for the purpose of grappling with any aspect of the work of

the Church at home which are more thoroughgoing and statesmanlike than some of the conferences of missionaries on the foreign fields, notably the last Decennial Conference of India, held in Madras in 1902. The annual meetings of representatives of the American and Canadian mission boards have also done much to define the problems and work of missions from the point of view of the home administration of the movement. A science of missions is gradually being evolved.

The lines along which the Church must work to insure the most successful prosecution of the missionary campaign have been largely determined. Methods and agencies of remarkable efficiency have been devised and are now widely and successfully employed. In no part of the home countries are the methods of direct evangelistic work more highly developed, or wielded with better results, than by the missionaries on their far more difficult fields.

The enterprise of educational missions, embracing more than 1,000 higher schools and colleges and nearly 23,000 day schools and influencing over 1,100,000 students and pupils,[1] has

[1] Harlan P. Beach, "A Geography and Atlas of Protestant Missions," II., 19.

been demonstrated to be one of the most effective agencies in spreading Christian truth and in establishing and extending the reign of Christ.

Of all the methods and agencies employed by the Church to win the non-Christian peoples, none has been more potent, especially on the Asiatic and African continents, than medical missions. The fact that there are today nearly 800 medical missionaries carrying on work at 947 hospitals and dispensaries and extending their helpful ministry each year to fully 2,500,000 patients indicates how extensive a factor this has become.[1]

The 159 mission presses and publishing houses through the nearly 400 missionary periodicals,[2] and the thousands of different books and pamphlets which they are issuing, are sending forth a silent yet mighty influence in the propagation of Christian truth.

The practical value and remarkable fruitfulness of other methods designed for the reaching of special classes — for example, women's work for women, young men's work for young men,

[1] Harlan P. Beach, "A Geography and Atlas of Protestant Missions," II., 19.

[2] James S. Dennis, "Centennial Survey of Foreign Missions," 269, 270.

the student Christian movement, and the varied forms of work for children — have been abundantly demonstrated.

The most important single agency in the work of evangelization is the Bible, especially when its truth is proclaimed by competent teachers and preachers. Portions at least of the Scriptures have already been translated into between 400 and 500 languages and dialects, making the knowledge of the Gospel accessible to over four-fifths of the human race. This is a fact of capital importance. As the Word of God constitutes the great weapon to be used in our warfare, the value of the possession of this agency is simply incalculable.

In connection with these varied and extensive agencies there has been built up an enormous mission plant valued at tens of millions of dollars.

When we review all the well-adapted means and methods which have been developed on the mission field, together with the funded missionary experience of generations and the clearer knowledge of mission problems and policy, and contrast it with the situation even as recently as the last generation, we recognize that God has prepared us for the prosecution of the campaign

of evangelization on a scale and with a promise a parallel to which the Church has never known. "One year of the coming century [the twentieth] will probably be worth as much as ten of the last, and this enhanced value will be almost wholly owing to the fact that the labors of those who first entered the field have made it possible for the men of later years to eclipse the small measure of success achieved by them." [1]

The Marked Movement in the Direction of Unity and Co-operation among the Christian Forces on the Mission Fields has Prepared the Way for a Triumphant Advance

Few facts on the mission field inspire one with more hope for the immediate future of the missionary enterprise than the certainly growing tendency toward practical unity among the organized forces of Protestant Christianity. Students of missionary problems both on the home and foreign fields have long recognized the need and advantages of a closer unification in plans and efforts among different bodies of Christians, and not a few missionaries of large experience

[1] J. M. Thoburn, "Missionary Addresses," 154.

and influence have for years been working in this direction. Year by year the policy of comity as applied to the division of the field is being more generally adopted and observed. It is needless to point out that it is capable of still wider application. Interdenominational conferences of missionaries, both of a local and sectional, and of a national character, for the practical and scientific consideration of problems in missionary work and for spiritual fellowship, continue to multiply. They epitomize and make vivid the value of real Christian unity.

The Young Men's Christian Association, although it has been at work on the mission field less than a generation, by its interdenominational conferences, by actually uniting Christian young men of different branches of the Church in common efforts at metropolitan centers, and by fusing together through its student Associations the future leaders of all Christian bodies, has become one of the principal factors making for Christian unity. The influence of the Young People's Society of Christian Endeavor, of the Sunday School Union, of the Bible and religious literature societies, is in the same direction.

Certain missions of different denominations are coming to see that they can to good advantage unite in the use of common educational, medical, and publishing plants. In many a mission field this plan would unquestionably result in a large saving of money, time, and administrative energy and in an increased output. The desirability of arriving at a common policy and uniform practice in questions pertaining to the requirements for church membership and to the status of native workers is also very evident to all who have given any thought to the subject.

Moreover, it is of large importance that the native Christians on each field be united so far as possible, — those of the same denominational family joining their forces and even those of different denominations, so far as practicable, uniting in one great Church, adapted to the conditions obtaining on that field, — thus avoiding the reproduction on the mission fields of all accidental and unnecessary or unessential differences which bulk so largely in the sectarianism of Western lands. " The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines,

and according to Scriptural principles and methods, the kingdom of our Lord Jesus Christ." [1]

The leaders of the four or more Methodist denominations in Japan met in 1901 in conference and came to an agreement on the important points in a plan of union. As is well known the various Presbyterian bodies there united several years ago with excellent results. The same is true of the missions of the Church of England and of the Protestant Episcopal Church. And at the great conference of Protestant missionaries of Japan held in Tokyo in the autumn of 1900 there was adopted the following significant resolution: "This Conference of Missionaries, assembled in the city of Tokyo, proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed.

"Whereas, while this Conference gratefully recognizes the high degree of harmony and cor-

[1] "Minutes of the General Assembly of the Presbyterian Church in the United States of America" (1900), 96.

dial co-operation which has marked the history of Protestant missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition especially in the smaller fields and by the duplication of machinery which our present arrangements involve. Therefore,

"Resolved, that this Conference elect upon the nomination of the President and Vice-Presidents a promoting committee of ten whose duty it shall be to prepare a plan for the formation of a representative Standing Committee of the Missions, such plan to be submitted to the various missions for their approval and to go into operation as soon as approved by such a number of the Missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan."[1]

The committee was duly appointed and prepared a plan which met with general favor. It has resulted in "The Standing Committee of Co-operating Christian Missions," which is exerting a most helpful influence in the direction of realizing the desires expressed at the Tokyo confer-

[1] "Proceedings of the General Conference of Protestant Missionaries in Japan" (held in Tokyo, 1900), 42.

ence. The native leaders of all denominations seemed to be in full accord with the scheme. The missionaries of only one or two bodies of Christians found themselves unable to enter into the arrangement.

In 1901 representatives of different bodies holding the Presbyterian system in China came together, and agreed to a plan of union similar to that which their brethren had adopted in Japan. The plan is likely to be acted upon favorably by the separate missions concerned. Likewise the negotiations which have been in progress for some time in the direction of the organic union of the thirteen or fourteen branches of the Presbyterian family in India have reached such a favorable stage that the final adoption of the plan in all its essentials is likely to be a matter of but a short time.

This plan of uniting into one organic body the various branches of each denominational family — *e. g.,* Presbyterians, Lutherans, Episcopalians, Methodists, Baptists, — is the first stage in the union of the Christian forces, and encouraging progress has been made in the direction of its realization in each of the three great mission fields of Asia. Sooner or later, there should fol-

low in each of these lands some practical or working plan of federal union of these various organically united families. In the Philippines, where it was not necessary to go through the preliminary stage, all bodies of Christians, save one, combined in forming the Evangelical Union.

The sentiment in favor of this movement toward a closer union is far stronger on the mission fields than at home. Even greater progress in this direction would have been made on the mission fields had not the missionaries been hindered in their plans either by denominational ambitions or by the lack of vision of the home churches. Without doubt the Church in non-Christian lands has important lessons to teach the Church in Christian countries, both in the theory and in the practice of Christian unity and co-operation. Face to face with the vast and powerfully entrenched forces of heathenism, with its ignorance, superstition, and sin, they clearly see that nothing short of a union in spirit, plan, and effort on the part of all true disciples of Jesus Christ will prevail. In the presence of a world which is unbelieving to an extent and to a depth which those living in Christian lands cannot fully realize, they long to be in a position to

present that mightiest apologetic — the one for which Christ prayed — that the world may believe in the divine mission of their Lord.

That such a movement toward unity has large possibilities for the Church at home as well as abroad is suggested by these words of the late Dr. Temple, Archbishop of Canterbury, "Of this, at any rate, I am sure, that the recognition of the common task imposed upon every variety of Christian belief will be likely indeed to do more to bring us all into one than any other endeavors that we may make."[1] At what time since the modern missionary movement began have the Christian forces on the great battle-fields of the Church been so closely united? Does not this very fact constitute a summons to us to press as never before against the forces that oppose us?

A Great Crisis Confronts the Church, not as a Result of Anticipated Failure, but of Recent Unprecedented Success

The missionary movement has within the present generation achieved greater results, according to numerical standards, than during the pre-

[1] "The Church's Relation to Foreign Missions" (an address), 3.

ceding three generations. In the past ten years it has advanced with giant strides. Moreover, as Professor Warneck emphasizes, "The success of missions is far in excess of the statistical results." [1] Some of the largest results, such as the revolutionizing of family, social, and national ideals and customs, cannot be tabulated.

Not only have large and increasing numbers of people been won for Christ, but far greater numbers have been brought within the range of the influence of the missionary movement. Think of the hundreds of thousands in the schools and colleges on the foreign field. Think of the multitudes who are thronging the hospitals and dispensaries. Note the vast number who are being influenced by the printed page. Remember the even greater numbers who are frequenting the preaching places, or upon whose lives through individual effort is brought to bear the power of Christian personality. They have come more than half way. Our workers have special access to them. If we press the advantage a great body of them can be drawn into the Kingdom of Christ.

[1] Gustav Warneck, "Outline of a History of Protestant Missions," 344.

A marked change has come about within a generation in the attitude of the common people and even of the official classes toward missionaries. Hostility and suspicion have given place in many fields to tolerance, confidence, and friendliness.

In the non-Christian world, as a result of the long and thorough work of the missionaries, there are what in the aggregate would amount to a great multitude of people who are convinced of the truth of the claims of Christ but who have not yet avowed themselves as His disciples. In many cases they are secret disciples but have not the clearness of faith, or the decision of character, or the courage of heart to take the step. In other cases they freely acknowledge that they have been persuaded of the truth, but for different reasons they do not come forward as avowed followers of Christ.

The most powerful and fruitful revivals ever experienced in Asia and Africa have occurred within the past ten years. This is true of Japan, Korea, Manchuria, China, India, the Levant, Uganda, Livingstonia, and the Congo. It may be questioned whether ever on the home field there have been spiritual awakenings more ex-

tensive, pervasive, and genuine than those of the past few years in Japan and India. What other country was ever moved upon from end to end by the Holy Spirit as Japan during its recent Taikyo Dendo, or Great Revival?

At the present time in India a far larger number of people are asking for Christian teachers and preachers than were actually brought into the Church during an entire generation of modern missions beginning with Carey. Whole villages are ready to give up their worship of idols. It is difficult to explain to the villagers, who ask that preachers be sent to teach them the truth, why they are not sent. With such ripe harvest fields awaiting on every hand our reaping, it is as inconsistent for us to neglect to enter in and reap as it would be for a farmer to give attention to the planting and cultivation of a crop, and then, when it was ready to be harvested, to be contented with gleaning a few sheaves here and there, and let the wide field of ripened grain remain ungarnered.

If we do not give Christianity to the multitudes in Asia, Latin America, and Africa who have lost faith in their old religions and superstitions, their minds will be occupied soon with

ideas which it may be even more difficult to remove than their former faiths. A failure to press our campaign with vigor now may result in our being excluded from some fields which are wide open to us, and in every case it will greatly delay our triumph and make our task far more arduous. The seriousness of this situation cannot be easily overstated.

On the other hand, if we take advantage of the present unexampled opportunity we shall witness ingatherings into the Kingdom of Christ such as the Church has never known. Bishop Thoburn with prophetic vision has expressed the deep conviction with reference to India alone, "that if the Protestant Churches of these United States would unite together, would look that problem in the face, if they would take the lesson to heart that God is teaching them, within ten years we might have 10,000,000 in India, who are worshipping idols today, either within the pale of the Christian Church or inquiring the way thither." [1] Can we doubt that the very successes of missions have brought us face to face with our greatest crisis? Let us be wise in time, giving heed to

[1] "The Open Door" (Report of the First General Missionary Convention of the Methodist Episcopal Church, held in Cleveland, 1902), 189.

the African proverb, "The Dawn does not come twice to awaken a man." [1]

The Forces which Oppose the Progress of Christianity are Manifesting Special Activity, Enterprise, and Vigor

While it is true that the forces opposed to Christianity have been perceptibly weakened, it is equally true that they do not intend to yield the field without a tremendous struggle. "It is a great mistake to suppose that the disintegration of heathenism necessarily or naturally means its demolition." [2] It will be no easy task to overthrow the proud Brahmanism of India, the self-satisfied Buddhism of Burma, the superstitious and savage beliefs of the tribes of Africa and the Pacific island world, and the intense fanaticism of Mohammedanism.

The splendid successes of Christianity have served to arouse and, in some cases, to alarm the non-Christian religions. This has put them on the defensive. In some quarters there is a bitter reaction against the religion of Christ. This is particularly true of Hinduism and Mohammedanism.

[1] James Stewart, "Dawn in the Dark Continent," 330.

[2] Edward A. Lawrence, "Modern Missions in the East," 317.

The non-Christian faiths have found that they cannot successfully meet Christianity on the ground of its historical character and results. They have also learned that the weapons of persecution are powerless to resist its onward march. They have resorted to the dangerous course of compromise and are adopting the agencies, methods, and even some of the ideas of Christianity; witness, for example, in Japan the organization of Young Men's Buddhist Associations. They are appealing to the patriotic motive and spirit by magnifying the national and racial associations of their traditional faiths.

Special evils are putting forth all their power today to contest every foot of ground with Christianity. After spending years working among young men, not only in the universities, but in the great American and Canadian cities, I am prepared to appreciate the force of the temptations of the young men of North America. And yet we at home do not know what temptation is in comparison with its working in the non-Christian nations. Gambling is rife in America among all classes, but we cannot yet say of America as we could of every republic south of us, or of China, that gambling is a national contagion.

Intemperance is a mighty evil in Christian lands; but in the judgment of some of the most acute observers and those who have had largest opportunities to learn the facts, the most frightful ravages of the drink demon are those wrought in the port cities of Asia, Africa, and South America. Moreover, we know of no evil in America that is comparable, so far as the numbers affected by it are concerned, to that of the opium curse in China. Different estimates were given to me in China, but according to the most conservative probably not less than fifteen per cent. of the young men of China are addicted to the opium habit. In 1895 there was expended in that country on native and imported opium $150,000,000 gold [1] — enough to provide food for the 400,000,000 of that vast nation twelve days; and yet this sum was worse than wasted, because the opium vice is eating like gangrene into one of the best races of Asia.

What shall be said of impurity? Take Japan, for instance. There is no country where this vice is made more attractive, more accessible, more cheap, attended with less risk, and there-

[1] "Final Report of the Royal Commission on Opium," VI., Part I., 52, in "Parliamentary Papers" (1895), XLII. Also "Statesman's Year-Book" (1904), 523.

fore more deadly. Is it to be wondered at that so many young men in that land are going like sheep to the slaughter? What of the ravages of impurity in China? It is said that there are thousands of words and phrases in the Chinese language expressive of the baser passions and vices. What charnel houses and whited sepulchers must be the lives of people who require such infinitely varied expression of the hidden depths!

The nautch girls may be seen plying their awful traffic in the temples of the most sacred seats of Hinduism. A law still stands on the Indian statute books, which prohibits indecent pictures and representations — except in connection with temples and other places of religious worship.[1]

We hear much of rationalism in the German universities. But rationalism and materialistic philosophy are more prevalent and destructive in their influence in the student centers of India and Japan than in the universities of Germany and Holland.

The forces of avarice and materialism are straining every nerve to exploit the peoples of the

[1] James S. Dennis, "Christian Missions and Social Progress," I., 90.

non-Christian world. The recent exposure of the practices of men of greed in the Congo State shows how baneful is this influence on the uncivilized races.

The magnitude of the opposing and evil forces, their increasing and tireless activity, and their dire and, in some cases, virulent influence should serve to stimulate mightily the Church of Jesus Christ to occupy the field before it is too late. Christianity is destined some day to triumph, but unless she bestirs herself to counteract and roll back these dangerous influences, her triumph, which is so near at hand, may be long delayed. Let it be reiterated that the present is a time of grave, impending crisis, in the sense that "the chance of glorious success and the risk of awful failure confront each other."[1]

The Gravest Perils Threaten the Church, if She Neglects to Press Her Present Unparalleled Advantage

First, look at some of the dangers which will be experienced on the foreign field. One is that many of the missionaries will be broken down,

[1] Quoted by C. A. Cook in "Systematic Giving," 14.

unless reenforcements are sent speedily. The pressure upon them as a result of the marvelous successes of recent years and of the intensified conflict is more than they can endure. I have visited very few missionary stations during the past ten years in which I did not receive the impression that the field is undermanned and the force of foreign workers is overworked.

There is the danger that the missionaries and native workers may become discouraged and depressed, because, through want of adequate backing from the home Church, they are obliged to stand before wide-open doors and be unable to enter them — to confront ripe harvest fields and be unable to reap.

There is the danger also that multitudes of those who are practically ready to attach themselves to Christ may lapse. Their last state would thus be worse than the first. It would become increasingly difficult to reawaken them, and they in turn would be stumbling-blocks in the way of a subsequent work of God.

We must not forget that by failing to advance now when there are so many favoring circumstances we are deferring the world's evangelization beyond our own day, are seriously mortgag-

ing the future, and are hindering the achievements of our successors. The secret of victory, Napoleon said, is to bring up the reserves when the struggle is at its crisis.

What are some of the perils to the Church at home? All men need Christ. We have Christ. We owe Christ to all men. To know our duty and to do it not is sin. Continuance in the sin of neglect necessarily weakens the life and arrests the growth. To fail to do our duty then with reference to the peculiar opportunity of our generation means the promotion of spiritual atrophy.

Another peril is wide-spread hypocrisy. If our Gospel is the truth we are under obligation to propagate it. If it is not the truth we ought to forsake it.[1] To attempt to occupy middle ground is not simply inconsistency but is the most dangerous form of hypocrisy. It damages the character of all those who permit themselves to hold such a position. It destroys confidence in religion on the part of those who observe their lives. And it condemns to outer darkness multitudes of those in foreign lands who, but for the sham profession of such Christians, might be ushered into the light of Christ.

[1] Archbishop Whately, "Sermons on Various Subjects," 353.

The danger is greater now than ever before in the history of the Church, that Christians yield to luxury, selfishness, slothfulness, and low ideals. Never so much as today has the Church needed great tasks to call out and exercise all her energies and to save her from paralyzing weakness. "What we now need to discover in the social realm is the moral equivalent of war: something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." [1]

Furthermore, the Church will not have the power she ought to have in order to deal successfully with the problems on the home field, unless she does far more for the foreign field. Nothing better could happen in the interest of the schemes for the evangelization of our home cities and in the interest of meeting the spiritual needs of our rural districts than for the Church to put forth greater exertions than ever on behalf of non-Christian lands. In hitting blows hard enough to impress the Far East or mid-Africa, we most certainly develop greater energies with which to

[1] William James, "The Varieties of Religious Experience," 367.

do the tasks at our very doors. The history of the Church teaches clearly and conclusively that the missionary epochs have been the times when the home Church has been most powerfully stimulated.

The most serious of all the perils of the Church at home, resulting from failure to enter doors of opportunity, is that the largest manifestation of the Spirit of Jesus Christ is withheld from those who do not wholly obey. Therefore, if we would have the irresistible current of the energy of God coursing through the Church in her work both at home and abroad, let us follow with more purpose of heart the pathway of obedience to the missionary command of Christ.

In view of the conditions in the non-Christian world at the beginning of this century, favoring and calling for a great advance movement on the part of the churches of Christendom, in view of the grave dangers resulting from any save an aggressive onward movement, has not the time come for the Church to give herself with greater earnestness than ever to the stupendous task of making Christ known and obeyed in all the world?

What can prevent such a great onward move-

ment for the evangelization of the world at the beginning of this century? Not the obstacles on the foreign mission field. If there be any failure, it will not be because the fortresses in the non-Christian world are impregnable, but because the attack by our missionary forces is not adequately sustained by the home churches. Granted the earnest and persevering support of the Christians on the home field, our missionary forces will triumphantly override every obstacle in Asia, Africa, and all other parts of the unevangelized world.

The real problem of foreign missions, then, is in the home churches, and without the pastor it cannot be solved. "The weak spot in missions today," says Dr. Theodore T. Munger, "is not in the field, . . . nor in the administration of the Board, nor in the pews, but it is in the pulpit." [1] Professor Christlieb asks: "Whence the great difference of interest in missions often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter." [2] At those times when the Church made her greatest missionary advances,

[1] Theodore T. Munger, "Pastors and Foreign Missions." *The Congregationalist.* Vol. LXXXVIII., 843.

[2] Theodor Christlieb, "Protestant Foreign Missions," 49.

the pastors were putting forth their whole strength in the effort to extend her sway. So, too, when there have been periods of neglect and indifference concerning the world-wide plans of Christ, the pastors have been showing a lack of enthusiasm on the subject. It is not a question of the location of the pastor or of his special natural ability. Wherever you find a pastor with overflowing missionary zeal and knowledge, you will find an earnest missionary church.

The pastor's position gives him authority; his character and work give him vast influence. The pastor is the educator of the church. There is no other way to get the ear of the whole church save through him. It cannot be done through the women's missionary society, or the young people's society, or the Sunday-school. He has direct and influential access to all the members. Any idea which he persistently preaches and prays for in the pulpit will be gradually accepted as a rule of conduct by the people.

The pastor is an exemplar as well as a teacher. Dr. R. P. Mackay of Canada has well said: "Whatever the Lord Jesus wants the people to know or believe, the pastor ought to know and believe. . . . Whatever the Lord wants the

people to do, the pastor ought to do."[1] He must preach what he believes and must practice what he preaches, or he will work without power deeply to move the people. It is this note of reality which makes one's life and words truly communicative.

The pastor is the director general of the Christian forces. He should regard his church not alone as a field to be cultivated, but also and more especially as a force to be wielded on behalf of the evangelization of the world. He is responsible not only to care for the souls of his parishioners, but also to direct their activities. What is an army without a leader? But the leader must himself know the way, must keep ahead, and must get others to follow as a result of his own courageous spirit and contagious earnestness.

The pastor is not only a leader of his members at home, but an advocate for the people abroad. If he does not plead their cause, who will? The multitudes of the distant nations cannot come to speak for themselves, even were they conscious of their need. Nor can the missionary do so.

[1] "The Student Missionary Appeal" (Report of the Third International Convention of the Student Volunteer Movement, held in Cleveland, 1898), 171.

The missionary visitor may arouse temporary interest. But it is the missionary pastor who makes a church a missionary power the year through.[1]

Above all, the pastor is an ambassador. He represents Jesus Christ. A pastor who does not have a deep interest in the world-program of Christ and earnestly promote it, is untrue to his credentials and instructions, for an ambassador represents his sovereign. What a responsibility rests upon the representative of such a Sovereign and of such a Kingdom! What man living accepts such grave responsibility as he who today enters or holds the pastoral office.

[1] George Robson in "Make Jesus King" (Report of the International Students' Missionary Conference, held in Liverpool, 1896), 259.

THE PASTOR AS AN EDUCATIONAL FORCE IN THE WORLD'S EVANGELIZATION

II

THE PASTOR AS AN EDUCATIONAL FORCE IN THE WORLD'S EVANGELIZATION

Why the Church Members Should be Intelligent Concerning the Enterprise of World Evangelization

THE Lambeth Conference of Bishops of the Anglican Communion declared that missions constitute the "primary work of the Church, the work for which the Church was commissioned by our Lord." [1] This greatest movement for the social betterment and the moral and religious elevation of the world is not simply a desirable thing for the Church to carry forward, but it is her chief and most important undertaking. It is the reason for the existence of the Church, and should be made a controlling purpose in the life of each of the members. Every Christian, therefore, should be made intelligent concerning the principal work of the Church.

[1] "Conference of Bishops of the Anglican Communion" (held in 1897), 27.

To promote reality in Christian experience a knowledge of Christ's plan for all mankind is fundamental. An active interest in the promotion of Christ's Kingdom is a mark of true discipleship. A man's Christian life is not what it should be, if the outreach of his sympathy is limited to anything less than all mankind. Too many Christians are in the habit of regarding missions as something to be promoted by those who are specially interested in the project. They need to be shown that "a Christian life in which it has no place is as great a moral contradiction as one which is indifferent to the elementary virtues of the Christian moral ideal."[1] If Christ is a reality in our own lives, and if we honestly believe Him to be "Lord of all,"[2] and that "there is none other name under heaven given among men, whereby we must be saved,"[3] we must do all in our power to make Him known throughout the world. We must do this not only for our own sakes, but also for the sake of our faith; for Christianity "requires perpetual propagation to attest its genuineness."[4]

[1] D. S. Cairns, "Christianity in the Modern World." *The Contemporary Review.* Vol. LXXXIV., 710.
[2] Rom. x. 12. R. V. [3] Acts iv. 12.
[4] "The Last Journals of David Livingstone," II., 246.

The thorough education of the members of the Church as to Christ's world-wide program is essential to their highest development. There is no subject more broadening, more deepening, more elevating, and more inspiring than this great theme. The pastor does the members of his church a great injustice, therefore, if he fails to bring them into intelligent and sympathetic relation to the missionary enterprise.

To enable Christians to realize the need of the world, missionary education is necessary. If the world's need is to be met, Christians must know the need and be led to will to meet that need. If their wills are to be brought into action to meet the need, their hearts must first be moved. If their hearts are to be deeply stirred, they must first know the facts. "It is a law of our being that we are only deeply moved by sufferings we distinctly realize." [1]

Continuous education is essential if the interest in the extension of Christ's Kingdom is to be constant and growing. No matter how keen the missionary interest of the church may be this year, unless the pastor continues to educate the members, their interest is sure to wane. It will

[1] W. E. H. Lecky, "The Map of Life," 36.

not abide in strength from year to year. An untiring advocacy of the cause is the price of ever deepening and permanent conviction.

To generate real missionary enthusiasm an educational campaign is needed. It is impossible to create zeal for an object on which people are ignorant. The basis of all healthy enthusiasm is truth and sincerity. The zeal that endures and grows and achieves is according to knowledge. There is no subject so calculated to inspire men to lives of holy enthusiasm as that of the mighty works of God in the non-Christian world. It is impossible to tell the story of the past century without kindling hearts. There is no better way to quicken the activity of the Church in the work right before her doors than to bring before her members the triumphs of Christ in the most difficult fields. Jacob Riis is right in his contention that "for every dollar given to those in need abroad, the spirit that gives it provides ten for home use." [1]

Missionary information is indispensable to insure proper giving. It enables men to give from conviction and in the right spirit. It aids power-

[1] Jacob A. Riis, "A Wonderful Missionary Experience in Copenhagen." *The Churchman.* Vol. LXXIV., 415.

fully in securing adequate, sustained, and increasing gifts.

Knowledge of the facts of missions calls forth the right kind of praying. Much of the so-called praying is not prayer. It is valueless because of ignorance. If you wish to get a man to pray, you must do something more than exhort him to pray. Lead him to see and to realize the need for prayer. The knowledge of what God is doing and what He wants done in the world will make praying intelligent and definite. Coming to see things as they are and from Christ's point of view, as illustrated by His own attitude and practice with reference to meeting the world's need, lends earnestness and intensity to one's prayer life.

In every church there must be a campaign of education on the work of God in all the world in order that the youth may be helped in determining aright the character and field of their life work. To do the will of God, they must know the needs of man. How can they be sure that they have found the task in which they will be most useful to their generation, if they are brought up in ignorance of the social, moral, and religious condition and the spiritual claims of two-thirds of the human race?

Systematic instruction as to world-wide missions will do much to overcome such perils to church life and efficiency as selfishness, narrowness of view, contracted sympathies, and indifference and apathy concerning the extension of the Kingdom of Christ. Each church needs something to live for apart from itself and its own local work. Nothing short of participation in the sublime undertaking of the evangelization of the world is adequate to emancipate from selfishness, and to call out the best energies of mind and heart. How the missionary vision enlarges one's view of the world, of the Church, and of the Gospel!

Without a shadow of doubt the vitality of the Church depends on its being missionary. "It seems to be an indisputable fact," said Bishop Selwyn in his first episcopal charge, "that however inadequate a church may be to its own internal wants, it must on no account suspend its missionary duties; that this is in fact the circulation of its life's blood, which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart."[1] This explains why

[1] Quoted by Eugene Stock, "The History of the Church Missionary Society," I., 448.

some churches are suffering atrophy and why others have an expanding and abounding spiritual life. The spiritual life is the life of Christ. The life of Christ cannot be pent up. In view of these considerations, how transcendently important is the work of the pastor as an educational force for missions.

How the Pastor may Promote the Education of the Church Members concerning the Enterprise of World Evangelization

Through the Pulpit

Foremost among the means for instructing and inspiring the people in this great work of God are the pulpit and its ministrations. By his sermons the pastor can bring the subject before the largest number of members. Probably three-fourths of them do not read the missionary and other church periodicals. In what way save by preaching can we hope to bring the facts to their earnest attention? All experience shows that the strong public presentation of the subject by the one to whom the members look for guidance in all things spiritual is the best means of making a deep impression upon them.

How many missionary sermons should there be in a given year? Archbishop Temple when Bishop of London, in his meetings with the clergy of his diocese, asked them to preach twenty missionary sermons each year. Several of the leading missionary society secretaries, who have had exceptional opportunities to study the experience of the churches, recommend that there should be twelve each year. A study of twenty-five churches among those which have been yielding the largest results for missions shows that their ministers average five foreign missionary sermons each year. In view of the magnitude and importance of the theme, its living interest, and the wealth of material, it would seem that there should be not less than four sermons each year devoted to world-wide missions. Emphasis here should be placed, not chiefly on the mechanical idea of the number of sermons, but on the thought that the vastness, vitality, and timeliness of the missionary movement and its claims require that the subject receive large, frequent, and thorough pulpit treatment.

So many and varied are the aspects of the missionary movement that the problem of determining upon what themes to preach is one of selec-

tion. One mistake of missionary sermons is that they too often treat missions in a general way. Such classes of subjects as the following afford wide scope for treatment:

The biblical basis of missions. People respect the Bible. It comes to them with special force. It is through and through a missionary book.

The thorough presentation of definite missionary objects in which it is desired to interest the members. Such concrete treatment and specialization help to locate responsibility.

Biographical subjects. These invariably stimulate thought.

Missions in relation to the modern world movements. Such books as "Christian Missions and Social Progress" by Dr. James S. Dennis and "Missions and Modern History" by Mr. Robert E. Speer will be most suggestive.

The transforming power of the Gospel in the lives of men and of nations. Missions afford opportunity for proving even to unbelievers the supernatural power of the religion of Jesus Christ. Some of the most effective evangelistic appeals have been based upon recent evidences of the working of the Holy Spirit in difficult and unpromising heathen fields.

Topics which vividly set forth the opportunity, crisis, and urgency of the work.

Habits of life which must be cultivated by Christians, if the world is to be evangelized; for example, the habit of self-denying giving and the habit of intercessory prayer.

The pastor must expose conscientiously, and in a spirit calculated likewise to arouse the consciences of his hearers, the shams, fallacies, and excuses which prevent Christians from discharging their full missionary responsibility. In this connection nothing is more necessary in many churches than to change the unscriptural and unreasonable attitude of the members who say that they believe in home but not in foreign missions.

The object of missionary sermons is quite as important as their subject. And what is that object? It is to ground Christians in the principles underlying the missionary enterprise; to inform them concerning the facts; to educate them as to their duty in their particular day and generation; and to inspire them to action. Has any man been known to fail to develop a missionary spirit in a church, if he gave himself with undiscourageable resolution to the realization of these objects?

In order to present missions in such a manner as will lead the people to regard the missionary sermons as among the most interesting and impressive of the year, thoroughgoing preparation is required. Wherever one finds a pastor devoting the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects, one does not hear complaints about lack of missionary interest and paucity of results. When the subject fairly lays hold on him, his convictions and devotion will become contagious. This sufficiently explains why some pastors of only ordinary ability are achieving larger results for missions than certain others who have conspicuously greater talents and opportunities.

Some of the greatest discourses ever preached were missionary sermons which bear the marks of exhaustive preparation; for example, the one by William Carey on "Expect Great Things from God, Attempt Great Things for God"; "The Star in the East," by Claudius Buchanan; "The Attraction of the Cross," by John Angell James; the anniversary sermon in 1866 by Dean Magee before the Church Missionary Society; the memorable deputation missionary sermons by Alexander

Duff; "The Moral Dignity of the Missionary Enterprise," by Francis Wayland; "Apostolic Missions," by Joseph Angus; and "The Heroism of Foreign Missions," by Phillips Brooks.[1]

There are other uses of the pulpit which contribute greatly to the development of missionary interest. At times it is well to invite secretaries of the missionary societies and returned missionaries to address the congregation. The testimony and appeals of experts are always effective in a campaign of education. Student volunteers and other intending missionaries might be used occasionally to kindle or deepen interest. It would not be a mistake to introduce a symposium of lay members of the church, especially at the Sunday morning service, when the business men are present. One pastor has a five to ten minute prelude each Sunday morning on some live missionary topic. Another occasionally calls public attention to very important news from the foreign field. But none of these things can or should be permitted to take the place of preaching upon the subject by the pastor himself. Some pastors have found the use of charts a very effective method of getting people to see the facts. Charts will be

[1] A. T. Pierson, "The Modern Mission Century," 265.

found especially useful in enabling the pastor to show what his church is doing and what it ought to do. The educative effect, as well as the spiritual influence, of intelligent intercession for missions in the regular public prayers is great indeed.

The pulpit treatment of missions should not be restricted to stated missionary sermons. The preacher must feel that missions is his domain, and not that he goes out of his way to preach on the subject.[1] Dr. Daniels was asked by a prominent pastor to preach on foreign missions in the morning and to preach the Gospel in the evening; — as though every missionary sermon should not illustrate the power of the Gospel and every gospel sermon should not show forth the missionary spirit! All preaching should bear on the world's conquest. Let there be frequent allusions to missions. Some people will at first resent missionary sermons but will not do so with regard to illustrations. To influence them use may be made of the endless variety of effective incidents and illustrations which can be drawn from missionary biography and history bearing vitally on Christian experience at home. If in all our preaching we bear in mind that men are not only

[1] Gustav Warneck, "Evangelische Missionslehre," II., 124.

to be saved and built up but also that they are to be enlisted as recruits for the spread of Christ's Kingdom, we shall be constantly referring to missions and imparting missionary impulses. We shall be literally leading the forces into battle. The pastor should not fail from time to time, when administering the Holy Communion, to dwell upon its profound missionary significance.[1]

Educating Church Members through Missionary Meetings

In connection with each church there should be a monthly missionary meeting. As a rule it has been found best to let this take the place of the regular prayer-meeting for the week. It corresponds to the old "monthly concert of prayer for missions." The nature of that time-honored service is certainly not so well understood now as it was formerly; for I have heard of one devoted Christian worker who thought the monthly concert meant a musical entertainment. Much of the missionary life in the churches of America

[1] John Hall, "How to Diffuse the Missionary Spirit" in "Report of the Tenth Annual Convention of the American Inter-Seminary Missionary Alliance," (held in Chicago, 1889), 89.

is traceable to the monthly concert of prayer for missions. If this institution could be restored to its former position and influence, it would be well. But the missionary meeting must be made a real, living thing if it is to hold its own in this day of many meetings and organizations. To this end it should be placed under the direction of a wide-awake, studious, pushing committee to which the pastor should sustain a close relation.

Let the twelve meetings of the year be planned in advance with great care. Six meetings might be devoted to foreign missions and six to city and home missions. Experience in certain churches, and also in many colleges and universities where the conditions are in some respects less favorable than in the churches, proves that such meetings are most interesting when thorough preparation is made.

While strong outside speakers may be used now and then, it is desirable that a majority of the meetings be carried on by the pastor and the lay members of the church itself. This will not only be a good thing for those who participate, but their words will come with greater force to the popular conscience.

Subjects similar to those mentioned for ser-

mons may be used, although, as a rule, more popular themes should be taken. The missionary boards of different churches also recommend in their periodicals or in special leaflets topics for these monthly meetings. The method of presentation should be that of addresses and not of written papers. At times it may be best to have two or more short talks rather than one extended address. The pastor need not hesitate to depart from the regular program, if there be an opportunity of securing as a speaker some influential or able missionary, or church leader. As a rule, however, the pastor himself should be the speaker. The seventeen years' experience in the pastorate of Dr. A. W. Halsey shows what a pastor can do to make the monthly missionary meeting a power, if he wills to do so.

There are a number of accessory features the use of which will help to hold and enlarge the interest in the meeting. The stereopticon is a decided help in the presentation of topics pertaining to fields and phases of mission work. Slides can be secured from the offices of some of the missionary boards. Charts specially prepared for the occasion often assist greatly in fixing impressions. Maps are indispensable to the satis-

factory presentation of many themes. If letters from the mission fields are ever read, such reading should be limited to brief extracts giving very striking incidents and facts. Let one man be appointed to scan current secular periodicals and to report at the monthly meeting items of vital missionary interest. This affords a good opportunity to use laymen. Now and then there should be a review of some new volume bearing on the world's evangelization. At least once a quarter there should be a book exhibit designed to facilitate the use of missionary literature. Even better in some respects is the plan of exhibiting and calling attention to books bearing on the subject of the evening, provided the pastor himself has read them.[1]

Promoting Missionary Education through Utilizing the Missionary Possibilities of the Young People's Organizations

" It is a holy thing," said Disraeli in " Conings-by," " to see a state saved by its youth." It is still more impressive to see the youth of many lands

[1] The pamphlet by Dr. A. W. Halsey on " The Monthly Concert of Prayer for Missions " treats suggestively the subject of missionary meetings.

fired with a passion for the world-wide extension of the reign of Christ. The plan which lays hold of the youth of the day and enlists their interest tells for victory. The Church is only beginning to realize the wonderful possibilities of childhood and youth. The same expenditure of attention required to enlist the active support of one Christian advanced in age would kindle the enthusiasm of a score of young people. If for twenty or even fifteen years the young people of Christendom could be interested and properly instructed in missions the whole Church would be filled with the missionary spirit.

Because of the vast possibilities of the young people in every community, the pastor should leave no stone unturned to become an authority on the best methods of insuring the thorough cultivation of this most promising part of his field. The plan should include the reaching of the youth of all ages, from the kindergarten age right up to young manhood and young womanhood.

First in importance in the campaign to reach the young is the development of the missionary spirit in the Sunday-school. The plan of organizing the Sunday-school into a mission-

ary society has been followed with the best of results. This society has its own officers, its regular meetings, and its program of work for missions. In cases where this plan is not followed, there should be a missionary committee of the Sunday-school which will seek to make the school a real power for missions. Not less than four, and better eight, sessions each year should be devoted to home and foreign missions. It is important that the youth become acquainted with the work of God in the world, as well as with the Word of God. Is it, therefore, too much to have one Sunday-school lesson each quarter on missionary subjects, as has been done with reference to the topic of temperance for many years? The plan of giving five to ten minutes to missions each Sunday for six months each year has also worked well in some schools. The Canadian Presbyterian Church has arranged to introduce in their Sunday-school publications a systematic series of questions on missions, and to give each teacher missionary material upon which to instruct the class. The questions each week will be few in number, and will not interfere materially with the other Sunday-school work.

There is need of introducing missionary manuals of instruction as a part of the Sunday-school curriculum to be studied by each scholar at some period of his course. Until this lack is supplied, the teachers and missionary committee ought to devise special means for interesting and instructing the scholars. They should avail themselves of the different helps and practical suggestions on the subject which are issued from time to time by the young people's department of the missionary boards.

A missionary section of the Sunday-school library should be established and enriched from year to year. The material available for this purpose is becoming more and more abundant and attractive. As it is necessary to keep the most fascinating phases of missions before the young, constant use must be made of the appeal to the eye. It has been stated that over eighty per cent. of the information that comes to us comes through the eye. If this is so, more attention should be paid to the best uses of this avenue of approach to the mind. This suggests large possibilities in the way of using pictures, charts and missionary curios.

There must be an adequate outlet for the in-

terest and enthusiasm generated in the school. To this end the scholars should be guided in forming right habits of giving to missions, praying for missions, and working for missions.

Ranking close to the Sunday-school in missionary possibilities are the various organizations of young people, such as Endeavor Societies, Epworth Leagues, and Baptist Young People's Unions. In these and similar societies in the United States and Canada alone are nearly 6,000,000 members. What a mighty army for world conquest if enlisted, trained, and equipped! The pastor may well give some of his best thought and most sympathetic attention to furthering the providential mission of this agency in the onward movement of world evangelism. The holding of live monthly missionary meetings, the conduct of classes for the thorough study of missions, the promotion of the reading of missionary literature, the calling forth of real prayer on behalf of missions, the cultivation of the practice of systematic giving, and the leading of young people to consider earnestly the claims of missions as a field for life service, are the points which should receive constant emphasis in the missionary policy of any young people's society.

A number of manuals fairly bristling with helpful suggestions on the whole range of the missionary activity of such societies have been issued by the young people's movements of different denominations and by certain publishers of missionary literature. The pastor should without fail obtain these and familiarize himself with them, if he is to command the confidence of his young people as a missionary leader, and if as he comes into touch with them in different relations, he is to be able to guide them into the largest achievements.

One of the greatest opportunities which a pastor has for exerting a deep missionary influence on young people comes at the time when they are received into communicant membership in the church. In receiving them on that serious and impressive occasion let him emphasize the fact that true allegiance to Christ and His Church requires that the Christian be willing to be used in God's service anywhere He may lead and that he make his whole life tell on the evangelization of the world. Many foreign missionaries and many powerful home advocates of missions trace their life-long consecration to the cause to the faithful words of ministers of the Gospel at the

time when they entered the Christian fellowship of the Church.

Promoting Missionary Education through Other Organizations in the Church

Besides the organizations among young people there are other missionary societies in the church. Probably the strongest among them are the women's missionary organizations. These constitute the most enterprising, the most aggressive, and the most fruitful agencies for the promotion of missionary interest now at work in the churches. In North America, Germany, and in the British Isles their achievements have been noteworthy. For every reason it is desirable that the pastor keep himself in intelligent and sympathetic touch with the plans and activities of any such organizations in his own church and facilitate their work in every way practicable.

The uniform success of the local women's missionary societies wherever they have received proper attention prompts the query, Why should there not be local men's missionary societies? There is an impression in the minds of many that the missionary movement is largely a women's

undertaking. There are reasons why the subject of the world's evangelization should appeal with special force to men, and to the strongest men. Moreover, because of the magnitude, importance, and difficulty of the task of the world's evangelization, the intelligent and active cooperation of men of affairs is most urgently needed. This greatest work of the world languishes in no small measure because of the lack of their initiative and aggressive support.

What has been accomplished in some of the churches of England, Scotland, and America in awakening missionary interest among the men, the manner in which the missionary propaganda of the student movement has enlisted the best men of the universities, both volunteers and non-volunteers, and the success of all sorts of men's clubs in American churches prove conclusively that the men of our churches might be rallied in large numbers around the missionary idea. It rests with the pastors to call more largely into action this vast latent power. One of the most practical plans of carrying out the idea is that of having men's Bible classes conducted once a month as men's missionary societies. Efforts should be put forth also to make men a greater

factor in the monthly missionary concert and in the other activities of the church on behalf of missions. Difficult as it is to accomplish, enlist them on the committees. Give them work to do. If men are called on to do little or nothing, we must not be surprised to find them manifesting but feeble interest in the mission schemes of the church. That to which they give time, thought, and energy, they will learn to love and toward that they will show real enthusiasm.

Educating Church Members through the Mission Study Class

Largely as a result of the work of the Educational Department of the Student Volunteer Movement during the past ten years, great interest has been awakened in the study of missions. At first it was confined chiefly to the colleges and theological seminaries, but it soon spread to the various movements among young people. Still more recently the women's missionary societies have so successfully emphasized the idea, that classes for the study of missions are being widely organized among women in churches. As a result of all this agitation, study groups are

being started among different classes of church members. The time has come when every church should have at least one representative and well conducted class for the thorough study of various aspects of the missionary movement.

Apart from other considerations, there is need in each church of several persons with unusually clear and deep convictions on the subject of world-wide missions, in order to carry out the various missionary plans and to realize the missionary possibilities of the church. To this end there should be an efficient mission study class especially intended for them. No other one thing will help the pastor more in carrying out a large and fruitful missionary policy.

The objects of the mission class are: to create among its members missionary convictions, to help them form the habit of independent study of missions, to train them so far as practicable for advocating the cause of missions and for teaching study classes, and to inspire them to earnest efforts on behalf of the world's evangelization.

In view of the objects stated above, the class should be composed of persons who are in a position to influence the missionary life and activity

of the church and who are enough interested to be willing to give the time necessary to make the class a real success. In a sense it is a class of leaders and workers, although its membership need not be limited exclusively to such persons. While there may be several other mission classes among the young people or other groups of church members, this circle should receive the special support of the pastor. It may not be necessary or desirable for him to be its leader, but in every way in his power he should promote its interest and efficiency. The busy pastor may regard this as only another burden added to his already heavy load, but is not the result to be obtained abundantly worth all the time and work involved?

To launch mission study classes, it will be a good plan to hold an annual mission study rally where the importance of the subject will be strongly presented and where members will be enrolled. This meeting may be supplemented by personal work, especially with individuals whom it is particularly desirable to enlist in energetically promoting the general missionary plans of the church.

The secret of the success of a mission study

class lies in a few things. Of first importance, have a leader who is keenly interested in the subject, who is apt to teach or lead, and who will give time for thorough preparation. Limit the size of the class to about ten in order to insure unity, freedom, and the development which comes from more general participation in the discussions and work of the class. Have the class meet weekly and for not less than an hour each time. The course of studies should extend through at least two months. There are manifest advantages in having a text-book as a basis for the work of the class. The members should have access to a good collection of missionary literature. There must be earnest and painstaking work of preparation done by each member of the class. The objective of mission study must be kept constantly in mind — self-denying and prayerful efforts on the part of all the members to promote the evangelization of the world.

For suitable courses of mission study, examine the annual prospectus of the Educational Department of the Student Volunteer Movement and the circulars of suggestions issued by the various denominational missionary societies, especially by their young people's departments.

Each pastor and each leader of a mission class should read with care the admirable pamphlet, "A Brief Manual for Leaders of Mission Study Classes," by T. H. P. Sailer, Ph.D.

Facilitating the Education of the Church Members through Making Available the Sources of Missionary Information

There should be a well equipped missionary library in every church. If the missionary fires of the church are to be kept burning intensely, such literature is indispensable. It is needed for constant reference in connection with the various missionary meetings and study classes. The book lists issued by the Student Volunteer Movement and by some of the mission boards afford a satisfactory basis for selection. Additions of recent books should be made to the collection each year. The pastor's counsel will be needed constantly in the building up of this library. The books should be kept in a place where they will be most accessible. Reference has already been made to keeping a well adapted collection of missionary books in the Sunday-school library.

Some of the most useful and effective litera-

ture on missions is in the form of pamphlets and leaflets. Samples of the best should be kept on file in the library. Wise use may be made of supplies of certain of them in furthering the missionary policy of the church.

The pastor should see that files of the missionary periodicals of his denomination are kept in the library and preserved in bound form, as well as a file of *The Missionary Review of the World.* He should also strive to have the denominational missionary periodicals taken by each family in the church.

Striking missionary charts should be prepared for special occasions, preferably by the young people of the church. They should be kept in the library for future use. It is desirable to change them frequently.

A map of the world, showing in colors the distribution of the different religions, should be hung in a conspicuous place. Other maps, showing in detail the mission fields in which the church is specially interested, should be on hand for use in the meetings and study classes.

There should be a growing collection of missionary photographs. Pictures from many parts of the world illustrating all phases of mission

work may be obtained at small cost. Some missionary boards are prepared to loan such pictorial exhibits of mission fields and work. Curios, especially those relating to the non-Christian religions, should be obtained from missionaries and world travelers and be carefully preserved.

To insure unity, harmony, and efficiency in conducting such a varied and extensive educational campaign it is desirable and necessary that there should be a church missionary committee. It should be composed of the presidents of the missionary societies, the chairmen of the missionary committees of other organizations, the leaders of mission study classes, the pastor of the church, and the superintendent of the Sunday-school. A half day, or an unhurried evening, should be devoted by this committee near the opening of the working year of the church to determining a comprehensive and aggressive missionary policy for the year. In addition to this the committee should meet at least once a month. Let the pastor regard this group of workers as his missionary staff, and by the most intimate association with them in all their plans and activities seek to communicate to them his own vision and spirit, as well as his deep-

est convictions as to how the church may be made a mighty factor in the conquest of the world for Jesus Christ.

What is Required of the Pastor in Order that He may be Able to Educate the Church Members concerning Missions and to Guide Their Missionary Activities

The man is more important than the method. If the pastor is thoroughly furnished for leadership, he can achieve good results with almost any method, and even the most approved methods are dependent for their highest efficiency in action on their being wielded by a competent hand.

The pastor should adopt a plan or policy each year with reference to improving his own efficiency as a missionary teacher and leader. The fact that so little is accomplished in this direction by some men is due, not so much to the difficulties in their way, as to their failure to take time and thought to fix upon a definite plan, no matter how simple, and resolutely to follow it. What part of his work is more worthy of careful planning and preparation? And what part can be more important? As missions are the chief end of the Church, and therefore of its ministry, one

of the chief aims of the pastor should be to fit himself for this great work. "A pastor who does not look out broadly upon the great movement of Christianity in the world, and is not qualified by knowledge for the task of enlisting Christians in the present work of their Lord, does not truly represent Christ to his people." [1]

The pastor ought to have a comprehensive and growing missionary library. He cannot do good work without proper tools. An inquiry concerning the libraries of a large number of ministers reveals the fact that this is a weak point with a large majority of them. A list of books for a model missionary collection for the pastor's library is given in the appendix. It was prepared in consultation with some of the best informed pastors and other authorities on missionary matters. Though it may be impracticable for most ministers to secure the entire collection at once, there are few men who could not overtake the entire list within a few years. In some cases the collection might be purchased by the church and placed where the pastor would have easy access to it. In the preparation of the list, care has been taken to keep in mind not only the needs of the

[1] W. N. Clarke, "A Study of Christian Missions," 263.

pastor in the preparation of sermons and addresses, in guiding study classes, and in making special investigations, but also his being in a position to loan to different classes among his members, young and old, books calculated to meet special needs.

It is interesting to note that two of the three greatest missionary libraries in the world were built up by two pastors, one by Dr. A. C. Thompson when living near Boston, and the other by Dean Vahl of Denmark. Each contained several thousand volumes. If the pastor does not bring to the attention of his people the great, growing, and little known literature of missions, they are not likely to come under its influence.

The pastor should put into operation some system of filing, for his own ready reference, all other missionary data. This should make available at a moment's notice his accumulations of clippings, pamphlets, and notes of addresses pertaining to the different aspects of the subject. It should also embrace some simple plan of recording and preserving the results of his reading, interviews, and special meditations. He needs to give free development to the spirit of inquiry which animated Jonathan Edwards, "If I heard

the least hint," said he, "of anything that happened, in any part of the world, that appeared, in some respect or other, to have a favorable aspect on the interests of Christ's kingdom, my soul eagerly catched at it." [1]

That the pastor should be a constant reader on missionary subjects needs no argument. And yet of sixty ministers who answered in *The Congregationalist* the question, "What special lines of study and reading do you intend to pursue?" only two of the sixty mentioned missions.[2] Several men who have spent much time in deputation work among the churches report that it is very seldom indeed that they find a minister who is reading missionary books. A study of the programs of ministers' meetings and conferences in different centers shows that only rarely are missionary themes brought up for discussion. In one of our largest cities the pastor who had the reputation of being the best-read minister in that city on the subject of missions confessed that he was reading but one missionary book a year.

If the pastor is to preach not twenty, or twelve, but even four missionary sermons each year it

[1] "The Works of President Edwards," I., 19.
[2] *The Congregationalist,* November 16, 1901, p. 770.

will require not a little reading. If he is to preach even one a year which is not to be made up of general principles and platitudes but which abounds with living interest, he must read much on the subject. If he is to lead the people properly in public intercession each week for the extension of the Kingdom, he must be reading constantly. Unless he knows the burning needs and the splendid triumphs of his day on the foreign field, he is not competent to lead aright in this important ministry. If he is to guide the missionary activities of the church, he must keep his own interest fresh and vigorous by missionary reading.

But simply reading on missions is not enough in these days. The pastor should each year pursue a thorough study of some missionary theme. It is best for every man to have some subject on which he specializes. What subject could a minister choose for this purpose which would yield more profit for his own life and work than world-wide missions? Moreover, it is really essential that he be a student of missions, and increasingly an authority on the subject. Otherwise he cannot do justice to his pulpit opportunities; he cannot command the intellectual

confidence of the leaders of the missionary societies and activities in his own church, some of whom are giving special study to the subject; he cannot train leaders to help him in the enlargement of the missionary interest and fruitfulness of his people; — in short, he cannot be a true leader in this most important work of the Church.

The pastor should avail himself of opportunities to attend missionary conferences and conventions. It is abundantly worth all that it costs in time and money to be present at such denominational gatherings as those of the American Board and such interdenominational meetings in the interest of world-wide missions as those of the Student Volunteer Movement. I can think of no case where a minister ever regretted making sacrifices to come in contact with these great councils of war. Ministers return to their parishes with larger knowledge, wider vision, enriched sympathies, stronger faith, and greater zeal — much better prepared in every way for the work at their doors, as well as that on behalf of the less favored parts of the world.

By utilizing opportunities for interviews with returned missionaries, world travelers, and secretaries of mission boards, the pastor can greatly

add to his fund of most vivid and telling knowledge on missions. "He that questioneth much shall learn much, — but especially if he apply his questions to the skill of the persons whom he asketh." [1] Not a year passes that pastors, even in obscure places, do not have opportunities to enter into the rich experience and avail themselves of the first-hand knowledge of men in touch with the great, distant, difficult battle-fields of the Church. If such opportunities be improved for ten or fifteen years, it will result in greatly enriching the furnishing of any pastor for promoting Christ's Kingdom in the world.

It will be a good plan for the pastor from time to time to assume responsibility for the preparation of an article on some aspect of missions for a periodical, or of a lecture or address on the subject for some special occasion, thus necessitating very special investigation and study. This will cultivate the habit of accuracy and thoroughness. It will make the results of one's investigations and thinking one's own as nothing else can do. Moreover, if he does very thorough work, it may enable him to make contributions to missionary literature and learning. The pas-

[1] Francis Bacon, "Of Discourse," in "Essays."

tors of Germany, Holland, and Scandinavian lands have done more scholarly work in this field than those of North America and Great Britain. The pastor should be ambitious to help in shaping the missionary policy of his denomination as he has opportunity to influence it through its periodicals and at its deliberative gatherings. The missionary movement of every denomination needs more thinkers and statesmen.

The pastor must be filled with the spirit of missions. Then every discourse and prayer and personal conversation will give forth missionary impulse and life. He knows that to achieve any purpose among the people, that purpose must be made a part of his own being. If the pastors are on fire with the missionary passion the churches will be kindled. "For without the missionary passion they are not able ministers of the New Testament; they are disabled, deficient, half-equipped; they lack the fulness of the spirit of Christ." [1]

[1] Charles Cuthbert Hall in "Ecumenical Missionary Conference" (held in New York, 1900), I., 149.

THE PASTOR AS A FINANCIAL FORCE IN THE WORLD'S EVANGELIZATION

III

THE PASTOR AS A FINANCIAL FORCE IN THE WORLD'S EVANGELIZATION

Money is not only a standard of value and an instrument of power, it is itself accumulated power. It is not only potent, but in some respects it is well-nigh omnipotent.

Money has power to enable a man to multiply the length of his life service. With it he can set others to work while he himself continues to labor, thus paralleling his own life work. With money he can insure the continuation of his activity through others long years and even generations after his own earthly career has closed.

Money enables a man to extend the field of his life service. A man, not a millionaire, died in New York some time ago whose gifts were working during his lifetime in over 200 different places throughout the world — in churches, colleges, hospitals, and societies for the betterment of men. As money speaks all languages, there is practically no limit to the geographical range

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of its influence. Though a man may be living in obscurity, he may become by his gifts a power in the uplifting of a whole nation or race. No one should live in this century, as Samuel J. Mills used to insist, without making his influence felt round the world if possible.

Money has power to make efficient other agencies and to increase the usefulness of other men. Here are 500 Bibles lying idle in a storeroom. Money puts them into circulation. One of them leads to the conversion of a man who in turn leads scores of other men to Christ. Here are two young men ambitious to secure an education but unable to do so. Money loaned makes possible their going through college. One of them becomes a missionary who carries the knowledge of Christ to an unevangelized tribe. The other becomes a college professor and in his lifetime helps to shape for good the careers of hundreds of young men. Thus money is the lever of all good enterprises. No amount of money can save a soul, or build a character, or evangelize a city, and yet it is a factor without which these results are not accomplished.

Money has power to inaugurate and carry forward great enterprises for the welfare of man-

kind. All of the most extensive and beneficent movements and institutions in Christian and non-Christian lands were made possible by money power rightly used.

Thus money has power to multiply greatly one's opportunities, influence, and fruitfulness. With equal truth it multiplies one's responsibilities and duties. And in the possession and use of money, as of any great power, one's risks and perils are enormously increased.

The Abundance of Money

The present is a money-accumulating age. The methods and inventions of modern civilization and the new applications of power have made it possible for men to accumulate wealth as at no time in the past. No other country has been more favored with continuous and abounding prosperity than the United States. The increase in the agricultural, mineral, industrial, and commercial wealth of the nation has been at a rate which is startling.

The population of the United States is about three and one-half times greater than it was in 1850, whereas the wealth is fourteen times greater than it was then.

The United States added vastly more to her wealth in the last decade of the nineteenth century than was accumulated between the discovery of America and the Civil War.[1]

The exports of the United States during the five years ending June 30, 1903, exceeded the imports for the same period over $2,500,000,000,[2] or more than all the present gold mines of the world could produce, at the current rate of output, in eight years.[3]

Five years ago a prominent newspaper of the metropolis had a rule that the death of a man who left a million dollars was to be chronicled on the first page. Today no one leaving less than $15,000,000 is entitled to that distinction.

The United States has not only more rich men than any other land, but also a greater number who are comfortably well-to-do.[4] There is less centralization of wealth with us than in many other countries, — and less now than in the past. The average annual increase in savings-banks de-

[1] "The Foreign Commerce and Navigation of the United States" (1903), I., 41.

[2] Ibid. 61.

[3] "Annual Report of the Director of the Mint" (1903), 47.

[4] C. B. Spahr, "An Essay on the Present Distribution of Wealth in the United States," 67.

posits in the five years ending in 1903, was $173,914,709. The total deposits at the end of that period were $2,935,204,000.[1]

Not only has the wealth of the country increased enormously, but there has been a great increase in the purchasing power of money. This is due largely to new inventions.

In 1900 the Protestant church communicants of the United States were worth $22,066,317,000. During the ten years preceding they added to their permanent wealth each year on an average $684,754,410.[2] If they had given even one-tenth of this amount, saved out of their income, they would have increased 1,252 per cent. what they were giving to foreign missions according to the compilation made by Dr. Dennis in 1900.[3]

Though America is already the richest nation, she has only begun to develop her resources. Canada has entered upon a period of prosperity which bids fair to be in many respects equally re-

[1] "Annual Report of the Comptroller of the Currency" (1903), I., 49.

[2] "The Foreign Commerce and Navigation of the United States" (1903), I., 41; and H. K. Carroll, "Statistics of the Churches of the United States," in *The Christian Advocate*. Vol. LXXVI., 490.

[3] James S. Dennis, "Centennial Survey of Foreign Missions," 257.

markable. The wealth accumulations of Great Britain have also been enormous.

There is money enough to spend for almost any undertaking on a scale that would have dazed our ancestors. Over $500,000,000 has been paid out already on the Siberian Railway. The Pennsylvania Road expects to spend not less than $50,000,000 to perfect its terminal facilities in New York and Brooklyn. It was pointed out at the Toronto Convention of the Student Volunteer Movement in 1902 that the United States and Great Britain expended on the Spanish, Philippine, and South African wars far more than enough to maintain 20,000 missionaries on the foreign field for more than a generation.[1]

The streams of beneficence are increasing in volume from year to year. During the eleven years ending December 31, 1903, $610,410,000 was given in the United States by individuals in gifts of over $5,000 toward educational, philanthropic, and religious objects. Over two-thirds of this sum was given during the last five years.[2]

[1] Robert E. Speer in "World-wide Evangelization" (Report of the Fourth International Convention of the Student Volunteer Movement, held in Toronto, 1902), 211.

[2] "Gifts and Bequests," in Appleton's Annual Encyclopædia (years 1893-1903 inclusive).

In the United States there have been at least forty-two gifts, ranging from one to thirty millions of dollars each, toward higher education. These have been made by forty different persons. The earliest of these donations was made about seventy-five years ago. Over three-fifths of them have been given within the last ten years.

The past few years have witnessed the great benefaction by Alfred Nobel of Norway of $10,000,000 to encourage research, to stimulate literary achievement, and to promote the cause of peace. The vast bequest of Cecil Rhodes, estimated at $30,000,000, to found Oxford scholarships belongs to the same recent period.

Comparatively few great gifts have been made thus far toward the world's evangelization. Bushnell has well said that the great problem is "the Christianizing of the money power of the world;"[1] and, having in mind the growing wealth of the country, he added: "Now what we wait for, and are looking hopefully to see, is a like consecration of the vast money power of the world, to the work, and cause, and kingdom, of Jesus Christ. . . . That tide-wave in the money power can as little be resisted, when God

[1] Horace Bushnell, "Sermons on Living Subjects," 264.

brings it on, as the tides of the sea; and like these also it will flow across the world in a day." [1]

Why More of the Money of Christians should be Released for the World's Evangelization

A careful investigation, involving conferences with the men best informed about the giving to religious enterprises in the different denominations, warrants the statement that fully sixty per cent. of the communicants of the evangelical churches of North America as a whole give nothing to foreign missions. While a few denominations are able to make a better showing than this, there are on the other hand some Christian bodies in which not more than one in ten of the members give anything to this great undertaking.[2] It was reported at the Volunteer Convention in Toronto in 1902 that in four leading denominations there were over 12,000 churches which gave nothing during the preceding year toward the extension of Christ's Kingdom to the less favored

[1] Horace Bushnell, "Sermons on Living Subjects," 265.

[2] A. H. Bradford, quoted in "Report of the Eighth Conference of the Officers and Representatives of the Foreign Missions Boards and Societies in the United States and Canada" (held in New York, 1901), 66.

lands of the world. In the light of the expressed desires and purposes of Jesus Christ, all this forces the conclusion that there is among Christians a startling misappropriation of trust funds.

The impression that the Church is not doing her duty with reference to the use of money in the world's evangelization is deepened when we consider how little is given by Christians to this object. Five of the principal denominations of America are giving on an average only one cent a week per member. Few denominations are giving twice as much as this. Even when the members who give nothing are eliminated, it still leaves the average amount given by those who do contribute exceedingly small in comparison with their ability and the magnitude of the missionary task of the Church. While the aggregate gifts to missions are larger than they were a few years ago, relatively they are smaller if we consider the increase in the wealth of Christians.[1]

At the conference of officers and members of the missionary boards of North America in 1902, it was shown that during the preceding year eleven representative denominations paid out for

[1] Daniel Dorchester, "The Problem of Religious Progress," 437 ff.

parish expenses $45,700,000, for home missions $5,138,000, and for foreign missions $2,442,000.[1] In other words, although the need abroad is vastly greater, being several hundred-fold more extensive, they gave less than one-twentieth as much to foreign as to home work.

The situation on the mission field calls for the expenditure of very much more money. The doors are wide open everywhere. The fields are fully ripe. Workers are ready to go. The opportunities for pushing the enterprises of evangelization and philanthropy are more appealing and critical than at any time in the past. A vast increase of fruitage may be expected if the present opportunity is improved. Yet in the face of an unprecedented situation such as this, the communicants of the home churches are daily increasing in wealth but not increasing their missionary gifts. A supreme need is that of consecrated money. Christians would better cease praying for opportunities and workers and the manifested blessing of God on the work, or else begin to increase their gifts.

Greatly enlarged giving to extend Christ's

[1] "Ninth Conference of the Officers and Representatives of the Foreign Mission Boards and Societies in the United States and Canada" (held in New York, 1902), 28.

Kingdom throughout the world is urgently needed to save the Christian lands themselves. In all nations the times of greatest material prosperity have been the epochs of greatest danger. Daniel Webster on returning from a trip to the West summed up his impression of the peril of America in the four words, — abundance, luxury, decline, desolation. The hoarding and the wrong use of gold constitute, as a writer in *The Congregationalist* pointed out, "the true yellow peril."

If it be true that the failure to use money aright is a menace to the country, the same thing may be said with even greater force of the Church. With increased getting there should be increased giving. A sufficient outlet is needed, if the Church is to be saved from the blight of covetousness, luxury, and worldliness. The story is told that the Pope, pointing to a treasure of gold, said to Thomas Aquinas, "See, Thomas, the Church of today can no longer use the language of St. Peter, 'Silver and gold have I none.'" "True, your Holiness," Aquinas replied, "but neither can she say, 'Rise up and walk.'" It is too true that the state of atrophy which characterizes many a Christian today is due to the lack of generous giving to carry out the great world-wide

program of God. The example of the early Christians, who abounded in works of unselfish benevolence and gave themselves and their substance so largely to the propagation of the Gospel, should not lose its force with us. If we would witness like triumphs in our day, we must manifest like unselfishness and self-denial.

Methods to be Employed in Securing Money for the World's Evangelization

Dr. Munger has said that "there is no better test of a minister's character and ability to carry on and lead a parish than the way in which he manages its charities." [1] This is more true today than ever before, owing to the increasing wealth of the Church and the multiplying number of agencies and movements which the Church must sustain in her world-wide war of conquest. The methods and ideas here mentioned are based on the experience of the churches and religious organizations which have been most successful for a long period of years in the administration of their finances.

First of all, the pastor should see that a com-

[1] Theodore T. Munger in *The Congregationalist*, June 13, 1903, p. 843.

prehensive financial plan or policy is adopted, covering the entire range of church benevolences, and that a thoroughly efficient organization is effected for carrying out the plan. In this organization the services of men of the best business judgment, who are also in sympathy with the missionary outreach of the Church, should be utilized. The reason why so many churches accomplish so little for the world's evangelization is because they have no adequate plan and because they have not enlisted the leadership of men combining business sense and missionary spirit. Let those responsible for the missionary policy of the church adopt a minimum missionary budget for the year.

The policy should include the securing of regular gifts from every member of the church. This is not visionary. It can be realized by persistent work. The rich and the poor, the young and the old, the regular and the irregular church attendants, those already in sympathy with missions and those who at first are not friendly to the cause, should all be given an opportunity to contribute and should not be easily excused from giving at least something. A Presbyterian mission church in Jamaica had a gift for mis-

sions from every communicant on its roll for three years in succession, and in several other years, it fell short of this by only one or two. In the Pilgrim Congregational Church in Cleveland a systematic effort is made to get every member, when he becomes identified with the church, to make a pledge to missions. All such new members, within a few days after entering the church, receive a letter with reference to their becoming regular subscribers to the benevolences of the church, with the result that a very large proportion of them respond favorably.

There should be a strong appeal at a favorable time each year for the regular annual subscription to the missionary work of the church. An opportunity should be afforded directly after the appeal for each member present to subscribe the amount that he will give during the year. Some find it a more satisfactory arrangement not to give an opportunity to subscribe until one week after the public presentation. In the public appeal show that some large sums will be needed, if the whole amount desired is to be obtained. Ask each to give according to ability. Let the plan used call for giving so much weekly. This is a Scriptural rule and is exceedingly important.

Many, if not most, of the people in the ordinary congregation are comparatively poor and receive weekly wages. It is easier to give a small sum repeatedly — like paying a street-car fare — than to give a large sum at any one time.

In multiplying a small subscription by fifty-two, a larger total sum will be received as a rule than from a lump sum subscription. Such a definite attempt to systematize one's gifts has the advantage, not only of exposing to the contributor their smallness and leading him to do larger things, but it also cultivates the grace and habit of giving.

During the week following the public meeting at which subscriptions were received, let each person who did not subscribe be seen personally and if possible led to pledge something. In some churches this is done by letter or circular, but the results are not so satisfactory as the personal solicitation plan. If an efficient band of collectors can be enlisted, a larger sum of money will be obtained by having them call upon every member for the annual subscription than by receiving subscriptions at the church service. In a small town in Massachusetts, there is a church, the missionary gifts of which have been famous,

where the plan of calling on all the members to solicit their gifts has been followed for nearly thirty years. The canvass is conducted by twelve persons. The pastor bears testimony that during all those years only one person has declined to serve as a collector. The adoption of this plan last year in 300 churches of the Southern Presbyterian Church, a denomination which has 3,000 congregations, increased the average gift per member of the entire denomination from sixty cents to over one dollar. This plan makes it possible to reach those who are not present at the time of the public appeal. It affords an opportunity to discover and remove objections in the minds of those to whom we go, to enlarge their faith, and to create the sense of personal responsibility. A person of means who may perhaps subscribe but $10 at the meeting might be led in an interview to give $100.

There should be opportunities afforded for additional thank-offerings during the year. This will enlist some who were not reached by the regular plan, and will lead some who have given and are well able to give more to supplement their original subscription. In some churches a week of thanksgiving and self-denial has af-

forded a fruitful opportunity for increasing missionary gifts.

The experience of missionary societies of England and Scotland shows that the plan of having missionary boxes in the homes promotes self-denying giving and results in increased contributions.

The matter of collecting payments of subscriptions should receive vigilant, constant, and prompt attention. Dated weekly or monthly envelopes help people to keep automatically their account. Whenever necessary let there be definite reminders by letter or by personal call. The securing of payments at regular, stated times is fundamental in any satisfactory financial system.

Experience shows that the plan of asking churches or individuals to give toward the support of specified objects, results, as a rule, in their giving more largely than that of asking them to give to the general missionary fund of the denomination. This plan makes the work of missions seem more concrete, real, vivid. The definiteness of the idea appeals to business men. It makes the missionary problem seem more capable of solution. It helps to locate responsibility. The secretaries of a number of the missionary boards

favor limiting the list of special objects toward which gifts should be made to the following: the support of missionaries, the providing of buildings or other material equipment, and the taking of a certain number of shares of the regular board appropriation toward the support of the evangelistic, educational, medical, literary, or industrial work of a given mission station.[1]

The plan of having a church support a missionary is to be especially commended. Alexander Duff advocated the idea as long ago as 1839. This method has already enlisted the support of over 1,000 missionaries. Mr. Luther D. Wishard, when Secretary of the Forward Movement of the American Board, issued a report showing that 155 churches which had undertaken the support of missionaries, or, in a few cases, other special objects, thereby increased their gifts to missions $74,300, and, in contrast, showing that 155 other churches, similarly situated and of like ability but which were not supporting their own missionaries or other special objects, actually fell off

[1] "Report of the Committee on Special Objects" in "Report of the Seventh Conference of Officers and Representatives of the Foreign Missions Boards and Societies in the United States and Canada" (held in New York, 1899), 55 ff. Robert E. Speer, "A Frank Talk about Special Objects" (leaflet).

in their gifts to the mission board to the extent of $6,967.[1] The Presbyterian church in Bryn Mawr, Pennsylvania, was giving $150 a year to foreign missions. By adopting this plan the gifts have been increased to such an extent that for twelve years the church has given over $4,000 a year.[2] There are few pastors who cannot in this way enlarge the bounds of their parish so as to include some part of the foreign field and make possible the support of a missionary whom they may regard as an associate pastor. Some churches are supporting six or more foreign and home missionaries. Sunday-schools and young people's societies in many cases might do likewise. The time has come to induce more families and individual church members to support substitutes on the mission field. There are thousands of Christians who can be led to do this, if the matter be properly brought before them.

From year to year the pastor must have either new objects or new aspects of old objects to bring before the people, if their financial cooperation is to be maintained and enlarged. It

[1] "Report of the Advisory Committee of the Forward Movement" (leaflet).

[2] John H. Converse in "How a Thousand Missionaries Are Supported," 9, 10.

will not do to let matters get into ruts. The missionary enterprise is expanding to such an extent and so abounds in vitality that there will be no serious difficulty in finding constantly fresh considerations and facts of living interest. To obtain enlarged gifts, it is advantageous to emphasize facts showing the urgency of the situation on the mission field. With so many local objects and enterprises right before one's eyes presenting their special claims, it is necessary to put more strongly and vividly than is usually done the needs of the non-Christian nations, if a favorable response is to be secured.

It should be the regular policy each year to increase the missionary gifts of the church beyond the mark reached the preceding year. Both the expansion of the foreign work and the increasing wealth of Christians make this necessary. The very fact that an increase is called for from time to time deepens the impression that this is a growing and fruitful work. It also prevents the likelihood of drifting into formalism in giving. The pastor should concern himself with helping to increase the gifts of a number of his members who are able. Robert and Alexander Stuart began by giving small sums to foreign

missions. They were led to increase the size of their contributions with increasing prosperity. They first gave hundreds, then thousands, and finally each gave $50,000 a year to foreign missions and a like amount to home missions.[1] Everything is to be gained and nothing to be lost in aiming for large things in the realm of giving. It is the duty of the pastor to raise the faith of his people and to lead them forward to larger and larger undertakings. If he believes with all his soul that his church should support its own missionary and that it is able to do so and devotes himself with determination and perseverance to realize his conviction, the probabilities are that he will succeed.

Special effort must be devoted to cultivating the financial constituency. It is one thing to get people to subscribe for a year; it is another and more difficult thing to get them to renew their subscriptions. The secret of renewing and enlarging gifts lies in careful, wise cultivation. Systematic, thorough education is indispensable, if the giving is to be constant and growing in volume. A study has been made of twenty-five

[1] *The Missionary Review of the World.* New Series. Vol. V., 464.

of the churches which have for a period of several years been yielding the largest financial results. They have had on an average each year five missionary sermons, ten church missionary meetings, and thirty missionary gatherings of women's and young people's societies. The missionary periodicals of the Church were widely circulated. These facts tell their own story. It need hardly be added that this strong, steady emphasis on foreign missionary education and activity did not in the least interfere with the development and fruitfulness of all the local and home missionary enterprises of these churches. By such means as those just indicated, and others which may suggest themselves, the people should be made intelligent on missions.

Each year there should be one or more sermons designed to promote right habits of stewardship. These should be preached at a time when no financial appeal is to be made; otherwise, the sermon may be regarded as a case of special pleading. There are many churches in which this matter is never made the subject of a sermon. There is very great need of more thoroughgoing instruction in all our pulpits on the duties and privileges of Christian stewardship. If people do not

know the truth as to this subject, they cannot be expected to practise it. Let pastors preach on God's will concerning the acquiring, holding, and using of money, and sound out warnings about the sin of covetousness and the abuse of money.

There are many pamphlets on the Christian use of money which should be circulated among the members. Among 125 or more which have been examined, the following are recommended:

"Money; its Nature and Power." Dr. A. F. Schauffler.

"The New Testament Conception of the Disciple and His Money." Dean E. I. Bosworth.

"Money and the Kingdom." Dr. Josiah Strong.

"Stewardship." Rev. C. A. Cook.

Two or three generations ago several books were issued which treated the subject of Christian stewardship with unusual ability: for example, "God's Rule for Christian Giving," by Dr. William Speer; "Mammon," by Rev. Principal John Harris; and "The Great Reform," by Dr. Abel Stevens. Unfortunately all these books are out of print. There is need of a fresh treatment of the subject with corresponding thoroughness.

If a church adopts the plan of having its own

representative on the foreign field, it is most desirable that he spend sufficient time in the community, both before he goes abroad and when he is home on furloughs, to enable him to come into close touch with as many of the members as possible. This will establish an intelligent, personal relation between him and them which will make it much easier to provide his support. The tie will be kept strong by means of correspondence.

Avoid raising money by indirect means such as fairs and festivals. These often belittle the dignity of the missionary enterprise in the minds of Christians, provoke scorn among unbelievers, and dishonor Jesus Christ. These schemes have been well characterized by some one as "giving in a way to avoid self-denial." Moreover, in the long run they do not begin to yield as much money as the other methods.

Supreme among the methods for securing money for the work of God is that of promoting the spirituality of the people. Abundant, cheerful, self-denying giving is not the product of even the best devised human methods — although without doubt it is the will of God that we make a reverent use of the best methods — but of a deep, spiritual movement in the heart. Whatever

is done to make Christ more of a reality to Christians and get them to render unto Him a larger obedience — to make Him indeed the Lord of their lives — strikes at the heart of the financial problem of missions in the most effective manner. Toward the close of his life Dr. A. J. Gordon, whose church in Boston was such a missionary force, said, "I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will then become liberalized." One day he came before his people and told them to continue faithfully to use all the machinery then in operation, but between that time and the day of the foreign missionary offering he wished them all as members of the church, young people's society, or Sunday-school to give themselves to prayer that their offering might be according to the will of God. When the day came around $10,000 was subscribed instead of $5,000, the amount for the preceding year.

In the matter of giving, as in other things, the pastor should set the example. If a man urges others to do what he himself is not doing, the people know it. If he acquires a reputation for hypocrisy in this matter, he will be shorn of his

largest influence with his people in other directions. Dr. Mackay of Toronto tells of a pastor in a Canadian town who could not induce his church to give more than $80 a year to missions. He resolved that he would set the example for more generous things. His salary was $750. He subscribed $75 toward the missionary work, and that very year the missionary offering increased from $80 to $800. Has there ever been a case where a pastor was on fire with enthusiasm for a cause and showed the genuineness of his convictions by a real life of self-denial for it without his spirit becoming contagious and sooner or later taking possession of his people? Granted this, the pastor is bound to be a financial force for missions not only directly, but also through the members of the church, regardless of the methods which he employs.

Principles to be Emphasized by the Pastor in Cultivating among His Members Right Habits of Giving

It is of cardinal importance that Christians recognize and accept the Lordship of Jesus Christ. Many accept Him as Savior but fail to acknowledge Him as Lord. Some acknowledge

Him as Lord but fail to conform their lives to their doctrine and make Him Lord in fact, that is, Master or Owner of all that they are and have. Christ clearly taught that all is His and at His absolute disposal. It is impossible for Him to be Lord of a man's life and not be Lord of his substance. He does not consent to a divided ownership. "He is either Lord of all, or not Lord at all."

Christians, then, are trustees or stewards, and in no sense owners or proprietors. The law of the tithe does not exhaust the duty of the Christian. Certainly he should give not less than one-tenth. Nevertheless the Christian's stewardship involves more than his relation to one-tenth, or any other fraction of his income no matter how large or small. It relates to the obtaining, holding, and using of all one's income according to the principles of the religion of Jesus Christ. Each Christian will be held to strict account for his stewardship. Christ had most severe denunciation for unfaithful stewards. There is, indeed, need of a finer sense of moral obligation with reference to our financial relations with God. When His followers observe the same clear rules of honest dealing in their transactions

with Him which they regard as imperative in dealing with their fellow men, that is, regard and treat as belonging to the treasury of heaven all that they have, the financial problem involved in the world's evangelization will be eliminated.

The responsibility of Christian stewardship is of universal application. Many concede the general responsibility of the Church but fail to assume their individual obligation. Each one must become personally responsible. This applies to the poor as well as to the rich. At the last men will be judged as individuals, and they will be held accountable for the use of what they had, whether little or much, and not by their use of what they had not.

Christians should give systematically, or, in the words of Paley, learn to practise "the very thing wanting with most men, the being charitable upon a plan." [1] This is both Scriptural and businesslike. Nothing is left to chance. One runs no risk of cheating God. Giving on a plan insures steady, reliable giving. At the same time this should not be interpreted as precluding special, irregular, additional gifts as occasions present themselves. One should learn to give as

[1] Quoted by T. Binney, "Money," 291.

he has opportunity as well as regularly. It is desirable that the plan of systematic benevolence should provide for frequent giving. The rule of laying by in store each week has obvious advantages. It results in larger gifts in the aggregate. It promotes growth in liberality. It insures more prayer accompanying one's gifts.

Christian giving should be proportionate. It must have regard to one's income. A certain proportion of what one receives should be regularly set aside and given. By general consent no Christian should be satisfied with falling below the one-tenth required as the minimum by the old Hebrew rule. But he should not let that be the dominating principle in determining what proportion he shall give. Let him advance beyond the one-tenth as far as possible, and increase his ratio "according as God hath prospered him." In arriving at the proportion which he will give each year, let him not only keep in mind his income from his wages or investments, but also consider what he can save by economy and what he can spare by self-denial. The measure of a man's obligation is not one-tenth or any other fraction, but his ability in the light of prayerful, conscientious consideration of all God's require-

ments of him in the different relations in which he is placed.

Giving as prompted by the Spirit of Christ will be liberal. Generosity will be inevitable, if one gives as God prospers him. He freely receives and freely gives. He not only heeds the generous promptings of his heart, but also devises liberal things for Jesus Christ and His Kingdom.

The giving which has the largest propagating power is rooted in self-denial. There can be no real giving which does not involve the giving of self. The Christian should be studying on the problem of how little he can live upon in health and efficiency and thus have the more to give. Livingstone early resolved "that he would give to the cause of missions all that he might earn beyond what was required for his subsistence." [1] When Wesley's income was $150, he lived on $140 and gave away $10. When his income increased to $300 and later to $600, he still lived on $140 and gave the remainder. When Carey's salary was $500, he lived on one-half this amount and gave away the other half. Later, when he

[1] W. G. Blaikie, "The Personal Life of David Livingstone," 15.

received a salary of $7,500 as professor of Oriental languages in Fort William College in Calcutta, he spent no more on his living than when receiving the smaller salary, and he gave all the rest away. This is the spirit that overcomes the world. The deep secret of it is given in that epitome of the career of Christ, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."[1]

In proportion to the purity of the motive is the quality and power of the giving. The world asks, How much does he give? Christ asks, Why does he give? The controlling motive should be to please God. Where this motive has absolute right of way, the power of Christian beneficence becomes well-nigh irresistible in its influence for good.

The reflex influence on character of the right kind of giving should be emphasized. According to the crown of the beatitudes, "It is more blessed to give than to receive."[2] The more one reflects upon it the more one is impressed with the fact that one of the principal reasons for our giving, if not the chief one, is our need of imparting. In the interest of the Kingdom of Christ

[1] II Cor. viii. 9. [2] Acts xx. 35.

greater than the need of securing contributions is the need of securing contributors. Right practice in giving emancipates one from selfishness, makes possible the larger manifestation of the power of Christ in his life, and develops world-conquering power. It might be possible to double the amount given by a church without increasing its spirituality and power; but it would be impossible to multiply the number of members who give according to the principles which have been considered without immensely augmenting that church's spiritual life and achieving ability.

Large Gifts Made to Foreign Missions by Individuals

The following is the list of all gifts to foreign missions of $100,000 or more, so far as I have been able to ascertain them:

$100,000 by J. N. Harris of New London to the Doshisha University in Japan.

100,000 by an anonymous giver to the American Baptist Missionary Union.

100,000 by a man in Illinois to the Missionary Society of the Methodist Episcopal Church.

100,000 by a farmer and lumberman in Pennsylvania to the Missionary Society of the Methodist Episcopal Church.

$100,000 by an anonymous giver to Bishop Brent for a Protestant Episcopal church in Manila.

100,000 by H. B. Silliman to the Presbyterian Board toward their share in the Presbyterian Building.

100,000 by Mrs. Rachel Crane to the Presbyterian Board.

100,000 by W. H. Vanderbilt to the endowment of the work of the foreign missions of the Protestant Episcopal Church.

100,000 by one man toward Young Men's Christian Association buildings in Asia.

140,000 given each year by one man toward the regular budget of one of the missionary societies of the United States.

150,000 by one man toward paying off the debt of one of the foreign missionary societies.

156,000 the value of a building given by a man and his wife three years ago to the American Board.

175,000 the amount realized by Robert Haldane of Scotland, from the sale of his estates and given to establish a mission in Benares, India.

190,000 the legacy left by Sir James Tyler to the London Missionary Society.

200,000 the amount which it is estimated the American Baptist Missionary Union will eventually receive from the Daniel Ford legacy.

230,000 the total sum which it is said William Carey contributed to missions in money during the course of his career.

250,000 the amount of a legacy from Rev. W. Spurrell to the Church Missionary Society.

250,000 and probably more has been given by Dr. John F. Goucher to the foreign missions of the Methodist Episcopal Church.

$259,000 by Mrs. Robert L. Stuart to the Presbyterian Board toward their share in the Presbyterian Building.

500,000 approximately the amount which has been realized by the American Board from the legacy of Samuel W. Swett of Boston.

800,000 was given by W. C. Jones, a Lancashire cotton man, to the Church Missionary Society to be invested and the income to be used largely to help the native Church in India, China, and Japan.

1,000,000 was given by David Paton, of Scotland, to the work of the United Presbyterian Church, notably missions.

1,125,000 was approximately the appraised value of the securities received by the American Board from the bequest of Asa Otis of New London, Conn. These securities, together with the income from them up to the time they were sold, amounted to $1,600,000.

1,875,000 the amount which it is estimated will be realized from the bequest of Sir Thomas Morton, a manufacturer of Falmouth, England, to the Moravian Church, the Waldensian Church, and the China Inland Mission. The share of the Moravians will exceed $1,000,000 and is to be used to establish new mission stations.

2,500,000 by R. Arthington, a Quaker of Leeds, England. In addition to large gifts made to missions during his lifetime, he bequeathed this amount, of which $1,000,000 is to go to the London Missionary Society and $1,500,000 to the Baptist Missionary Society. It is to be used for missionary extension.

A somewhat intimate knowledge of the facts in connection with the foregoing list of gifts suggests certain comments.

The tide of large gifts has begun to set in toward the foreign missionary enterprise. About two-thirds of the gifts on this list have been made within the last ten years. This includes the two largest gifts ever made to missions. The next ten years should witness a much greater number of large gifts. There are men who have been giving thousands to educational and philanthropic objects where they have given hundreds to missions. The time has come when there should be as great gifts made toward missionary colleges and universities and other forms of mission work as are now being made to higher education in America; first because of the comparatively greater need, and, secondly, because of the tremendous possibilities for good of such gifts at this particular stage of the missionary movement.

The large gifts are coming, not only from the very wealthy Christians, but also from those who today would not be counted as men of wealth. Only one-third of those mentioned in the list came from the wealthy.

Without doubt the gospel of wealth which Mr. Carnegie has been preaching is meeting with increasing acceptance among givers to missions as well as to other objects. Two out of every three of the large gifts indicated above were administered while the donors were alive. Facts in the possession of the missionary societies suggest that it would have been better for the missionary cause had certain of the other givers followed the same course. There are some arguments in favor of giving by legacies, but there is more to be said in favor of administering one's wealth during one's lifetime. This plan insures the carrying out of the wishes of the donor, and his gifts exert greater influence.

There will be a marked increase in large gifts to missions, when men of means see how indispensable their co-operation is to the extension of the Kingdom of Christ in the foreign fields, and when they recognize that their funds are well administered by the missionary societies and that they will yield such remarkably large results.

The relation of pastors to large gifts for missions is vital. The pastor is known to have been a large factor in helping to make possible a majority of the above-named benefactions. There

are thousands of pastors providentially related to men and women of large or moderate wealth whom they are in a position to influence to devise liberal things for the world's evangelization. What is there about the extent or character of the gifts already named, or the conditions which surrounded and influenced their donors, which is not reproducible in hundreds of communities? It is possible for many a pastor by a wise, prayerful use of his opportunities with his parishioners to release enormous energies for the spread of the Kingdom of Christ.

It is interesting to observe what simple means God uses to bring about large results. Asa Otis's legacy of over a million is directly traceable to his constant reading of *The Missionary Herald.* Let this fact encourage all pastors in their efforts to promote the circulation of missionary periodicals. The scanning of a table of statistics in the little book, "British Foreign Missions," written by Secretaries Thompson and Johnson, enabled R. Arthington to select the two societies to which he made his great bequest of $2,500,000 to foreign missions. Who can measure what may hinge on such an apparently insignificant service as the placing of a book in the hands of another.

The table of gifts includes nothing smaller than $100,000. A second table might have been given showing many scores of gifts to the foreign boards ranging from $5,000 to $100,000. This would include some of the most useful benefactions to missions. A third table could be made up of literally hundreds of gifts the equivalent of a missionary's salary, ranging from $500 or even less to $1,000 or more. A fourth table of indefinite length would embrace all gifts less than the size of a missionary's salary. The fourth table would be found to include in the aggregate by far the largest part of all the money given for the world's evangelization. In each of the four tables would be found examples of splendid generosity and also of real self-denial. In the sight of God some of the smallest sums received stand among the largest gifts.

What Some Churches are Giving to Foreign Missions

The Congregational church in Lee, a small town in Massachusetts, has for twenty-seven years averaged over $1,200 annually for foreign missions. There are no large individual contributions. The gifts to this object average $4 per

member. Over $3,000 more is given to home missions and other objects each year.

There is a Presbyterian church of about 200 members in the rural community of Blairstown, N. J., which for several years has given annually over $1,000 to foreign missions, or an average of over $5 per member.

The United Presbyterian church of Avalon, Pa., has for some time given more to missions than it has spent upon itself.

When Dr. Egbert W. Smith entered upon his first charge, a Southern Presbyterian mission church of eighty members in a small place, very little was being given to foreign missions. He had a strong desire to have his church support a missionary. As a result of his efforts the members subscribed $1,300 for this purpose. At that time only two other churches in North Carolina were supporting missionaries, and both of them were large and wealthy.

About seven years ago the Presbyterian church in Wichita, Kansas, had a bonded debt of $18,000. Under the leadership of their pastor, Rev. C. E. Bradt, they assumed the support of a missionary and closed that year with all the current expenses and the floating debt paid, — the

first time that this had been done in ten years. The next year they doubled their gifts to foreign missions and removed the bonded debt. Their work has continued to expand ever since. They now support four foreign missionaries and twenty-five native workers. The average contribution to foreign missions is $4. They have given as much to home missions during the past seven years as to the foreign work and during the same period have expended fully $50,000 more on the varied activities of their church in Wichita itself.[1]

Examples like these could be multiplied. By design the list has been restricted to churches of less than average ability. Not one of them is rich. Most of them are located in small towns. The membership of all is composed largely of the laboring classes. All of them have been giving on a generous scale for a period of years.

The foregoing facts force home a few lessons. If the rich city and suburban churches contributed as nearly in proportion to their ability as this group of churches are doing, they would be giving annually scores of thousands of dollars where now they are giving thousands.

[1] C. E. Bradt, "A Working Church."

There are several thousands of churches in the United States and Canada which are able to give and to continue to give on as large a scale as these churches have done. Experience shows that these churches must be the chief resource of the missionary societies. The bulk of the support of the Church Missionary Society, the greatest Protestant missionary society in the world, comes from the parishes which are not wealthy. The same is true of the Roman Catholic Church. The study of the treasurers' reports of the home and foreign missionary societies shows how largely the aggregates are made up of the contributions of such churches. Some one has said that the great charitable enterprises of the world are maintained by associated poverty.

The study of these examples proves once more most conclusively that the pastor holds the key to the situation. If he takes hold of the matter in a determined and unselfish manner, he can in almost any church, even under very adverse circumstances, steadily and even largely increase its gifts to missions and make it a real source of missionary energy. In doing this he will find that none of the home interests of the Church are

thereby jeopardized, but on the other hand that they are markedly advanced.

Possibilities of Enlarged Giving toward the World's Evangelization

We have seen that the members of a group of churches possessing less than ordinary financial ability are giving to foreign missions on an average over $4 per member each year. If all the members of the evangelical churches of the United States and Canada gave at the same rate, it would yield about $80,000,000 a year. This would be sufficient to enable the North American churches to sustain fifteen-fold greater missionary operations on the foreign fields than at present; and that, so far as the financial part of the problem is concerned, would enable them to make accessible to all people the saving knowledge of Jesus Christ. If $4 a member is too large an average to expect from many churches, it need only be said that there are so many churches able to maintain a far higher average annual gift than $4 that the sum of $80,000,000 is by no means too high for the Christians of North America taken as a whole. That this expectation is not unreason-

able may be seen from the fact that an entire denomination, the Society of Friends in England, last year (1903) gave to foreign missions on an average fully $5 per member, and this does not take account of legacies.

If the Sunday-school scholars and teachers of the United States and Canada [1] were educated to the point of giving five cents each week, it would furnish a fund of over $36,000,000, and with that amount of money at their disposal each year the North American mission boards could more than furnish the quota of new missionaries assigned to the United States and Canada as their share in the task of evangelizing the world in this generation. There are many Sunday-schools already giving on an even larger scale than this. The remark just made about the churches is applicable here, that if many schools are unable to rise to such a sum, there are others able to do so very much more that the general average might, as a result of proper education and organization, readily be preserved, if not exceeded.

At the Ecumenical Conference in New York it was reported that one young people's society

[1] "Triennial Report of the Sunday School Statistics of North America" (1902).

in Illinois gives to foreign missions at the rate of $9.99 per member, a society in Ohio at the rate of $11 per member, and a society in New York State at the rate of $16.60 per member.[1] A knowledge of the ability of these societies warrants the statement that there are literally thousands of similar societies able to give as largely as these have done. But if the 6,000,000 members of young people's movements each assumed responsibility to give or even raise $5 a year on the average for the cause of foreign missions, $30,000,000 would be provided. This also would be sufficient to support the North American forces in the campaign of world evangelization within our day.

It should be reiterated that there are thousands of churches, each of which is abundantly able to support its own foreign representative. In five years' work among the congregations of two denominations, Mr. Luther D. Wishard visited scarcely a church, where he was afforded adequate opportunity to present the matter, which did not assume the support of a missionary. If one adds to the churches able to do this those

[1] "Ecumenical Missionary Conference" (held in New York, 1900), I., 141.

which might with equal facility support several missionaries or a whole mission station, one clearly recognizes that, if the pastors so resolve, they can set in motion influences which will result in solving the financial problem of missions.

A number of ministers have influenced individual members of their churches to take on the support of a missionary as a substitute. If only one in ten of the ministers [1] of the American churches were each within the next five or six years to induce even one Christian man or woman to adopt this plan, our missionary force would be augmented beyond the highest limit proposed for us as our share in spreading the net-work of evangelism over the world. Does it not seem reasonable to expect that as a result of prayerful search for opportunities, wise cultivation of promising church members, and faithful personal dealing this might be accomplished? While some might fail, others would offset their failures by securing the support of more than one foreign worker. Rev. G. H. C. MacGregor offered himself for foreign service but was not accepted by the board. Then he undertook to send out seven substitutes. After accomplishing that he was

[1] Josiah Strong, Editor, "Social Progress" (1904), 160.

trying to send out seven more when his own life was cut short. There is one church in Canada without a millionaire in its membership whose members at one time were supporting nineteen home and foreign missionaries. Scattered all through our churches are individual men and women of consecrated means who might be influenced to erect and equip a hospital, endow a college, or establish and support an entire mission station.

The day is coming when gifts will be made to the missionary enterprise on a scale corresponding to that which characterizes giving to higher education at home. Think what might be accomplished in the realm of education alone. There is no form of missionary work which yields quicker, larger, and more permanent results than educational missions. Dr. James L. Barton, who is one of the first authorities on educational missions, not long ago in *The Outlook* showed with interesting detail that the income of a fund as large as the Rhodes bequest would abundantly support 150 institutions of higher learning in the non-Christian nations and that in these schools and colleges not less than 40,000 young men and women could be under instruction

at the same time and be prepared for leadership and lives of usefulness.[1] When one remembers what such institutions as Robert College, the Syrian Protestant College at Beirut, the United Presbyterian College at Asyut, the Doshisha in Japan, the Scotch colleges in different parts of India, the Isabella Thoburn College at Lucknow, the Methodist colleges, the Shantung College, and St. John's College in China have already accomplished one recognizes the vast possibilities for good coming from the adequate sustentation of these centers of Christian learning.

Such augmenting of the available resources of the missionary societies as would be realized by faithfully traveling along such avenues of possibilities as have been suggested would result in the statesmanlike occupation of the wide field of the non-Christian world and at the same time bring on the greatest spiritual awakening in the home churches ever known in all their history. John Chrysostom, the eloquent preacher of the fourth century, had this vision and mightily moved the Christians of his day. He inspired his audiences in Constantinople and Antioch with such devo-

[1] James L. Barton, "World Unifying Forces in Education." *The Outlook*. Vol. LXXII., 453.

tion to the missionary enterprise that they gave with great generosity for the sending forth of evangelists, not only in Asia Minor but also to Persia, Scythia, and other unevangelized lands. May this spirit so possess all ministers of our own time that they may lead forward the hosts of Christ to lives of self-denial and consuming zeal for the world-wide proclamation of the Gospel.

THE PASTOR AS A RECRUITING FORCE IN THE WORLD'S EVANGELIZATION

IV

THE PASTOR AS A RECRUITING FORCE IN THE WORLD'S EVANGELIZATION

Bishop Taylor Smith, now Chaplain General of the British Army, on one occasion summarized the needs of the Church in this way — to know, to grow, to glow, to go. When the Church cannot send forth her members to propagate the Gospel, she has reached a state in which she has nothing worth propagating. While it is impossible for a home pastor to be at the same time a foreign missionary, it is possible for him to be a recruiting officer for the war of world-wide conquest.

At the conference held in New York in 1854, on the occasion of the memorable visit of Alexander Duff to America, the leaders of the mission boards expressed themselves on the same subject in this manner: "This Convention cherishes a deep conviction, that in order to the multiplication of suitable agents for the heathen missionary field, ministers of the Gospel must strive

. . . habitually through prayer to the Lord of the harvest, who alone can truly raise up and send forth laborers, as also through their public and private ministrations, to stamp similarly vivid impressions on the minds of church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have it in their power to train up the young, in simple dependence on God's blessing, to realize the magnitude and the glory of the work of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties, and noblest of privileges." [1]

The representatives of the American and Canadian mission boards at their meeting in 1901 agreed to the following principle: "The regular ministry of the Church is charged with the responsibility of raising up under the Spirit of God the candidates for missionary service." [2]

This work of helping to discover, enlist, and train suitable candidates for missionary service is not only one of the most weighty responsibilities

[1] "Proceedings of the Union Missionary Convention" (held in New York, 1854), 17, 18.

[2] "Report of the Eighth Conference of the Officers and Representatives of the Foreign Missions Boards and Societies in the United States and Canada" (held in New York, 1901), 51.

of the pastor but is also his greatest single opportunity for multiplying his own life.

The Need for More Missionary Candidates

Unfortunately the impression exists in many places that the supply of missionary candidates exceeds the demand. This is a great mistake, and it is desirable that the leaders of the churches understand the situation. Without doubt many more candidates for foreign service are needed.

At the present time several of the mission boards of North America require more well qualified men than are now available. Some people seem to think that because the Student Volunteer Movement has recruited a few thousand volunteers, ample provision has been made to meet the needs of the boards. They forget that already over 2,500 of them have sailed, that many of the remainder cannot be accepted by the boards because they lack the necessary qualifications, that a large number of the volunteers are still pursuing courses of study, and that those who are now available for service are scattered among forty or more denominations. The fact remains that a large number of properly qualified candidates are now needed by the boards in addi-

tion to those applying each year. Moreover, the demands of the missionary societies are likely to increase rather than diminish.

The missionaries are calling for vastly more workers than do the boards. On my two journeys through the great mission fields, I heard from the missionaries one unbroken appeal for more men and women of consecration and ability to come to their relief. It is impossible for a man to go through the great Asiatic mission fields — and the same is true of other parts of the non-Christian world — with his eyes and heart open and not be convinced that the foreign mission staff of the Church in these fields is, as a rule, seriously undermanned. If he ponders the facts, the conviction will take strong hold on him that the Church in the West is not doing the fair thing by this generation in the East. One of the most impressive appeals which has ever come to the churches of Christendom was issued by the Decennial Missionary Conference of India, which met at Madras in December, 1902, calling for 9,000 new missionaries in order to occupy adequately that great field in the present generation.[1]

[1] "General Appeal to the Home Churches" in "Report of the Fourth Decennial Indian Missionary Conference" (held in Madras, 1902), 202 ff.

More missionaries are needed at once to take the place of many of the martyred workers in China and of the still larger number throughout the entire world who from year to year die or are invalided home.

More missionaries are needed to prevent our present staff of workers from breaking down in health and to make effective and fruitful many mission agencies at present sadly handicapped for want of laborers. There are not a few educational, medical, and other mission establishments where even a small addition to the missionary force would so relieve the pressure on the other workers in that mission as to make possible the securing of much larger spiritual results. It is short-sighted economy to build up an extensive missionary plant and fall just short of manning it sufficiently to make the investment really productive.

More missionaries are needed to pioneer the work of Christ among vast unevangelized multitudes of China, India, and Africa and even in unoccupied sections of Japan, the Levant, Oceania, and Latin America.

On nearly every mission field there is, as we have seen, a real crisis impending. The situation

is tense. If reinforcements are sent to these places soon, the crisis may be turned in favor of Christianity. On the other hand, it is equally plain that if additional help be withheld the cause of Christ will be put back many years. More missionaries are needed in many parts of the world to take advantage of the rising spiritual tide. Never before has there been such an opportunity for aggressive evangelistic effort as now. With a sufficient staff of workers the Church might have the largest ingatherings of all her history in mission lands.

The solemn responsibility resting on the Christians of today to afford to all the non-Christians of this generation a full opportunity to know and to accept Jesus Christ makes still more apparent the need there is of a great increase in the number of missionaries. If this means anything, it surely means the raising up of nothing less than an army of well qualified workers for foreign service.

To preserve the spiritual life, the pure faith, and the conquering spirit of the home Church, even in the interest of the work on the home field, a much larger number of the choicest young men and young women of Christian lands

must be set apart for the extension of Christ's Kingdom abroad. In his first address after he was elected Caliph on the Prophet Mohammed's death, Abu Bekr said, "Leave not off to fight in the ways of the Lord; whosoever leaveth off, him verily shall the Lord abase." [1]

Is there likelihood that too many candidates will be secured? Not from any present indications. Certainly there is little likelihood of getting too many men of proper qualifications. So far as we know there has not been in recent years a well qualified volunteer, who had exhausted all the means at his command, who did not get some recognized society to send him to the field. It is true that mere numbers are not in themselves sufficient to enable the Church to do her proper work. Therefore, even more important than numbers is the matter of securing candidates who are thoroughly furnished and clearly called of God. It is essential to emphasize the necessity for the highest qualifications, for the most thorough university training, and for broad, comprehensive knowledge of non-Christian points of view in those who undertake for-

[1] William Muir, "The Caliphate, Its Rise, Decline, and Fall," 5.

eign service. "The best men are wanted, men of culture, of imagination to see from the mental standpoint of others, of patience and courtesy, of ability to teach, of enthusiasm, of conquering faith, of godly life, men of the Word, and men of prayer." [1]

The Ability of the Church to Furnish All the Missionary Candidates Needed

It is natural that the call for the largest number of missionaries should emanate from those who emphasize the obligation of evangelizing the world in this generation. To accomplish this, according to the estimate of Indian missionaries, there will be needed one missionary to every 25,000 people in the unevangelized world. This would be about 40,000, or an increase of nearly 25,000 over the present foreign force. Even though such a number might not prove sufficient to effect the adequate evangelization of the world, it would make possible a tremendous advance in that direction.

To furnish the number needed would take only

[1] C. E. Wilson in "Students and the Missionary Problem." (Report of the International Student Missionary Conference, held in London, 1900), 355.

one in twenty of the professing Christian students of the United States, Canada, and Australasia during a period of twenty years. Add the Christian students of other lands of Christendom and make allowance for all who will be rejected because of lack of essential qualifications, and it will be recognized that from the centers of higher learning alone the number can be obtained easily. One in twenty-five of the graduates of Ohio Wesleyan University have gone out as missionaries, one in eighteen of the graduates of Mount Holyoke College, and one in eight of the students of Wycliffe College, Toronto. Cambridge University has sent out not less than 450 missionaries since the days of Henry Martyn. Examples like these could be multiplied. In the light of such facts can any one question that the 1,000 and more colleges and universities of Christendom could abundantly furnish the candidates needed?

The Congo Railway in tropical Africa was completed at a cost of $12,000,000 and 4,000 lives. Not less than sixteen lives were sacrificed to build each mile; or in all, as one has pointed out, "more than has been sacrificed in Christian missions from the days of the Apostle Paul to

this day." [1] "In the last eighty-eight great battles of the world — from Blenheim to Omdurman — 1,609,657 men have been laid low by death or wounds." [2] If so many sacrifice themselves for love of country, how readily should the number of consecrated young men and young women required for the world's evangelization be forthcoming in response to the call of Jesus Christ.

When I visited the headquarters of the Moravians at Herrnhut, Germany, in 1898, there were 24,150 communicants in the three home fields of that denomination. At that time they had in all 361 missionaries, including wives, on the foreign field, or one to each sixty-four home communicants. Contrast with this the latest statistics of the evangelical churches of North America and observe that we have only one foreign missionary to every 4,000 home communicants. As one contemplates the spirit of devotion to our Lord's missionary program shown by the Moravians and at the same time listens to the inspiring challenge coming from all parts of the non-Christian

[1] Robert E. Speer quoted in *The Missionary Review of the World*. New Series. Vol. XII., 946. It was obviously intended to exclude the annals of persecution and martyrdom.

[2] "The Mechanism of War" by "Linesman," 175.

world, one understands the spirit of Samuel J. Mills when, nearly one hundred years ago, as a result of similar reflections he exclaimed, "I wish that we could break out upon the heathen . . . 40,000 strong." [1]

Some of the Principal Difficulties in the Way of Securing Recruits for Foreign Missionary Service

There are several difficulties which prevent men from becoming missionaries and it is important that the pastor recognize these hindrances, for he is in a position to help remove or overcome them. Even the Student Volunteer Movement, notwithstanding the exceptional opportunity it has of influencing young men and young women to become missionaries, is not situated so that it can deal with certain of these obstacles to so good advantage as can the pastors. Much work has to be done before the Volunteer Movement can bring its influence to bear upon those who might become missionary candidates. Moreover, its work must be supple-

[1] Quoted by A. L. Perry in "Williamstown and Williams College," 362.

mented in the home community and home church of the student, if the most enduring results are to be secured.

The mercantilism and materialism of the time are among the strongest influences to be overcome, if young men are to be led to devote their lives to the service of the Church, either abroad or at home. The eagerness for wealth and the ability to acquire it rapidly combine powerfully to attract young men and even boys in the direction of money-making pursuits.

There are misconceptions, prejudices, and preconceived ideas which prevent consecration to missionary service and which have to be removed from the minds of many Christian young people, if they are to be won for this work. Some are in doubt as to whether Christ is absolutely needed in heathen lands. Some think that they are needed on the home field more than abroad. Others are in perplexity as to what constitutes a call. Many have the impression that no more workers can be sent out by the boards. Some fail to understand that men possessing the very best qualifications are required for missionary service. These illustrations show the need of having right ideas planted

in the minds of young people and of having it done very early in life. The pastor can render an immense service in giving his young people true conceptions of the imperative importance of the missionary enterprise and of the nobility of the missionary career.

This suggests another difficulty in obtaining missionary recruits, namely, that we do not begin to develop missionary consecration among young people early enough. By waiting until they have passed their most impressionable years, and until other influences and ideals have begun to dominate them, we lose a great advantage. If it be the will of God that many of His children become missionaries, the idèa cannot be lodged in their minds and hearts too early in life. Manifestly the final decision should be left until years of maturity, but the claims of this noblest and most Christlike of all callings should be truthfully and persuasively presented in the days of youth.

The lack of definite appeals, both in public speech and in personal interview, to young men and young women to give their lives to missionary service explains why many do not devote themselves to it. How few pastors appar-

ently have this as a regular part of their policy and plan of work. "Thousands of well qualified young men and young women are not even thinking of the missionary enterprise, simply because it has never been brought before them in such a way as to suggest that they could engage in it if they so desired." [1]

The opposition of parents and relatives prevents many a qualified young man or young woman from becoming a missionary. It is the testimony of the officers of the Volunteer Movement, based on the thousands of interviews with students by their traveling secretaries, that this has been the principal obstacle which prevents hundreds of students volunteering. It will be seen without argument that the pastor can do more than all other influences combined to deal with this hindrance. Happily there are many Christian families on both sides of the Atlantic in which the parents teach the children from early years to look upon the life of the missionary as a vocation to be coveted rather than shunned, and who facilitate rather than hinder their decision to enter that service. Dr.

[1] Letter from Bishop J. M. Thoburn in Archives of the Student Volunteer Movement.

Jacob Chamberlain says that his mother influenced eleven relatives of hers, including sons, daughters, nephews, and nieces, to become missionaries.

Inconclusive thinking keeps some men from a missionary career. As a result of sermons and addresses which they have heard from the pulpit and in college, and as a result of what they have read, they possess ample evidence to enable them to arrive at a safe and wise decision as to the best form and field for their life work, but they do not record a definite conclusion. They need to be stimulated and guided to deal decisively with the evidence.

What Pastors may Do to Help Raise up Candidates for Missionary Service

A study of the causes which led forty of the greatest missionaries of the world to decide to enter foreign missionary service, an examination of the methods and influences which account for the missionary decision of as many as 1,519 of the sailed student volunteers, and a consideration of the practice of a number of pastors who have exercised the largest influence in this direction, indicate clearly what the pastor should do, if he is to

be most effective as a recruiting force on behalf of the world's evangelization.

The pastor must have clear and strong convictions as to the need and importance of securing more missionaries. To use an English phrase, he must be keen on this very thing. If he has a burning desire to multiply the number of workers in the great harvest fields of God, and if he actually believes that there is no other work that he can do which is likely to exert a more far-reaching influence, then his labors to this end will not be in vain.

In his missionary sermons let the pastor have as a part of his objective fixing the attention of young men and young women upon missionary service in the hope that some of them at least will be separated by the Holy Spirit unto work in foreign lands. In other sermons as well as in those which are specifically missionary, he should at times emphasize the idea of consecration to foreign service. As Dr. Calvin W. Mateer insists, "When a missionary gospel is preached in the pulpit, then the people will give and their sons and daughters will go." [1] One sermon by Bishop Selwyn was the cause of three members

[1] Letter in Archives of the Student Volunteer Movement.

of his congregation going out to mission fields, two of whom afterward became missionary bishops.[1] Raymund Lull arrived at his final decision to go as a missionary to the Mohammedans under the influence of a powerful sermon by a friar.[2]

Seek to create in the minds of the people a true conception of the nobility and exalted privilege of the missionary career. Keep before them the thought that the greatest honor which can come to a church is to have some of its members become missionaries in the most destitute and difficult fields of the world. Hold up more frequently the missionary life as an ideal. Draw illustrations of heroism from the lives of missionaries. Why are English boys so eager to enter the army and navy? One very important reason is because Wellington and Nelson are held before them so much as heroes.

Everything which tends to make the whole atmosphere of the church missionary will help the pastor to realize the purpose we have in view. Without doubt it was the abounding missionary

[1] J. R. Selwyn in "Report of the Missionary Conference of the Anglican Communion" (held in London, 1894), 35.

[2] S. M. Zwemer, "Raymund Lull," 41, 42.

spirit pervading the church of which he was a member in York, England, which influenced David Hill to go out to China, where by his godly life and consuming earnestness, he left such a deep mark upon that people.[1] Japan and the Church are indebted for the career of Guido Verbeck to the missionary spirit which filled the Moravian community of Zeist, Holland, where he spent his boyhood. Dr. Griffis says, "It was no unusual thing for the pupils in the Zeist school to have their teacher suddenly receive a call to go to Labrador, or Greenland, or the West Indies."[2] In the Moravian Church it is the normal experience to have a strong missionary spirit. So thoroughly does this spirit permeate the Church that it occasions no surprise when one of their members goes out as a missionary. More largely than of any other denomination may it be said that they hold themselves in readiness to go to any part of the world-field. It is related that Zinzendorf summoned one of the brethren and asked him whether he could be ready to start the next day for Greenland. The man replied, "If the shoemaker can furnish

[1] W. T. A. Barber, "David Hill," 17.
[2] W. E. Griffis, "Verbeck of Japan," 42.

the boots that I have ordered of him by tomorrow I will go." [1]

Seek to influence parents through sermons and through personal conversation to be willing to facilitate their children devoting themselves to the service of Christ either at home or abroad. The study of the biographies of the forty leading missionaries of the world already referred to shows that the home life of thirty-two of them was favorable to their becoming missionaries, and in nearly every case remarkably so. The information concerning seven of the remaining cases is not sufficiently clear on this point. In but one case is it stated that the parents strongly opposed. The spirituality of the home is essential in the development of missionary spirit and purpose in the children. This is strikingly illustrated in the home life of Alexander Duff, Robert Moffat, James Gilmour, and Hudson Taylor.

The pastor should never discourage his best workers from dedicating their lives to missions. On the contrary he should have the faith and courage to suggest foreign service to those who seem to be especially well qualified for such work. The pastor of Dr. Frank D. Gamewell,

[1] A. C. Thompson, "Moravian Missions," 470.

the engineer hero of the siege of Peking, tried to keep him from missionary service on the ground that it would be throwing his life away. How short-sighted! Think, too, what a loss the whole Christian Church would have suffered had the counsels of John G. Paton's pastor prevailed, urging him not to leave city mission work in Glasgow, in which he had been so successful, to enter a field where he might fail or lose his life among the cannibals.[1]

Secure and utilize the visits of returned missionaries and of intending missionaries. Tell them to sound out in their addresses the call for recruits. In addition to affording them opportunities for giving addresses, it may be practicable to have them entertained in homes where their influence might be helpful with children or parents. Bishop Patteson was led to become a missionary as a result of two visits of Bishop Selwyn, the first when Patteson was a boy at Eton and again years later when he was in parish work at Alfington.[2] The secretary of the Society for Evangelical Missions, the great Prot-

[1] "John G. Paton, Missionary to the New Hebrides," First Part, 89, 90.

[2] Charlotte M. Yonge, "Life of John Coleridge Patteson," I., 18, 19, 90-93.

estant missionary society of France, told me that nearly all their candidates are the result of the visits of missionaries, especially of that eminent apostle, the late François Coillard.

The experience of the Volunteer Movement shows that missionary conventions and conferences of Christian workers constitute one of the most fruitful factors in influencing missionary decisions. They afford conditions favorable for crystallizing the impressions of years. Pastors, therefore, may well encourage their most capable young men and women to attend the best missionary conventions of the Church in order that they may have the benefit of such influences in determining their life work.

The pastor should have personal conversations with such of his members as seem to him providentially qualified and prepared for entering Christian work as a life service. If it be objected that God only can call men to His service, it is equally true that He only can call men to repentance, but in both cases He usually employs human instrumentalities to make known His will. There is much loose thinking about this matter of the missionary call. The pamphlet by Mr. Speer, "What Constitutes a Missionary Call,"

clears the air on the subject and should be in the hands of pastors who wish to be helpful to young people who are grappling with the question of their life work.

As a matter of course a personal appeal to become a missionary should not be made to persons who because of advanced age, ill health, or other reasons are obviously disqualified. In dealing with those who apparently possess the requisite qualifications, the following hints may be helpful. Bring the person to the point of surrender to the will of God. Be absolutely faithful in meeting excuses and hindrances. Be fair-minded and sympathetic in the treatment of real problems and difficulties. Emphasize counting the cost and also the compensations. Appeal to the highest motives and to the self-denying and heroic spirit. Urge the person to keep the question before him in earnest thought and prayer until a clear decision is reached.

The reading of missionary literature has had a large part in leading men to become missionaries. This is especially true of the literature which presents the heroic lives and achievements of the missionaries and the urgent need and inspiring opportunities of the fields. The need of

the heathen world was impressed deeply on William Carey's mind and heart by reading "Cook's Voyages Round the World."[1] David Livingstone formed the ambition to be a missionary when he read Gützlaff's appeal to the churches of Britain and America on behalf of China.[2] The booklet entitled "The Conversion of the World, or the Claims of Six Hundred Millions," which Dr. John Scudder read and reread, appealed to him with irresistible force.[3] Bishop Thoburn testifies that while reading a sermon by Dr. Olin, in which reference was made to the example of Mills, Judson, and Newell, he received the impression that his life was to be that of a missionary.[4] The lives of missionaries have often inspired young men to follow in their steps. The memoir of David Brainerd profoundly impressed Henry Martyn;[5] and the career of Martyn in turn did more than all else to make Bishop Heber a missionary.[6]

[1] John Clark Marshman, "The Life and Times of Carey, Marshman and Ward," I., 9.

[2] W. G. Blaikie, "The Personal Life of David Livingstone," 15.

[3] J. B. Waterbury, "Memoir of the Rev. John Scudder," 26.

[4] J. M. Thoburn, "My Missionary Apprenticeship," 7, 8.

[5] George Smith, "Henry Martyn, Saint and Scholar," 33.

[6] George Smith, "Bishop Heber," 114.

The one thing needed to influence certain men to become missionaries is an authoritative call to some specific field or task. This was the case with David Brainerd and with Bishop Selwyn. By keeping informed about the needs of the mission board of his denomination through the missionary periodical the pastor will be in a position to bring timely and telling facts to the attention of his members.

If any missionaries have gone forth from the church it will be a good plan to have their names inscribed on a tablet or an illuminated roll placed where it will be constantly reminding the young people of the missionary career. The Park Avenue Baptist Church in Rochester has such a tablet. Some of the colleges of England and America indicate with little flags on a map of the world the places on the mission field where former students are at work.

Pastors should be willing to consecrate their own children to missions. This will lend peculiar power to all they say and do to promote the world's evangelization. And yet we hear of pastors who rebel against the idea. Not long since the chairman of a denominational missionary society protested when his own daughter ex-

pressed her desire to become a volunteer. Another pastor on hearing that his daughter had decided to volunteer asked in amazement, "How came you to think of going abroad as a foreign missionary?" "Why, father, I do not count it strange. I have heard you pray for missions all my life, and now I am going to answer your prayers." Dr. Westcott, Bishop of Durham, was not only an expert on the subject of missions and the moving spirit in the founding of the Cambridge University Mission, but more remarkable than all, he gave four of his seven sons to India's evangelization. Rev. V. Noyes, a pastor for forty years in Seville, Ohio, was providentially prevented from going out as a missionary himself, but under the influence of his missionary life and teaching, three of his children became missionaries to China. One of them, Dr. Henry V. Noyes, is now at the head of the Presbyterian Theological Seminary in Canton. Another, Miss Harriet Noyes, founded the True Light Seminary in Canton and is still at its head. During her connection with the school over 1,500 girls have been trained, most of whom were led to become Christians and scores of whom entered Christian work. The third became the wife of

the late Dr. Kerr, a most eminent medical missionary of China. This one family has given the cause of Christ in China in the aggregate seventy-five years of service. At the last meeting (1904) of the General Assembly of the United Free Church of Scotland, of twelve new outgoing missionaries who were commended to God in prayer, eight were children of the manse.

One of the best things which could happen to insure a larger offering of lives to meet the unprecedented opportunity confronting the Church in the non-Christian world would be for a multitude of pastors to offer themselves for foreign service. Today it is too often taken for granted by them that, as they are already settled in their work on the home field, it cannot be the will of God that they go to the foreign field. It reminds one of the couplet with which a Hamburg preacher closed a sermon against foreign missions:

"'Go into all the world,' the Lord of old did say;
But now: 'Where God has placed thee, there He would have thee stay.'"[1]

This point manifestly does not apply to men

[1] Quoted by Gustav Warneck, "Outline of a History of Protestant Missions," 57.

who, owing to their advanced age or other reasons, could not be accepted by their board. Yet on this very point of age it is well to recall that Samuel Brown, when nearly fifty years old, went out to Japan, mastered a difficult language, and achieved conspicuous success as a missionary during the twenty years he labored in that field. Note the closing part of his application to the mission board: "I think my going abroad would benefit the Church here more than my stay. It would be a trial to an affectionate people to part with their pastor, but, if I mistake not, it would open their hearts and purse strings in favor of the missionary work not a little."[1] William Burns, after nine years of Christian work on the home fields, went out to China where he became one of the great missionaries of modern times.

Every pastor should pay close heed to the words of Professor Clarke: "A pastor needs to have faced the question whether he himself ought to be a foreign missionary. . . . Many a pastor has no freedom in dealing with the cause of foreign missions, from a secret fear lest if the truth were known he ought to be a missionary himself. Some pastors secretly know that they

[1] W. E. Griffis, "A Maker of the New Orient," 138.

have never done justice to the question, and therefore avoid the subject when they can. Every young man who is entering the ministry should fairly meet the question of his duty to enter the missionary work, and settle it honestly, in the sight of God. Only thus can a man be as conscientious in staying at home for his work as he would be in going abroad under the sense of a divine call. . . . Only by passing through such an experience of clear decision can a minister count with certainty upon being a free and unhampered friend of missions through a lifetime at home." [1]

The problem of securing workers for destitute yet ripe fields confronted Jesus Christ just as it does us. His method of meeting the need is strikingly original and profoundly instructive to the Church in the present age. He summoned his followers to definite, earnest, and believing prayer for the specific thing wanted, namely, laborers. We are prone to magnify human methods and instrumentalities. Prayer recognizes that God and God only is able to make truly efficient the agencies we employ, and that He

[1] W. N. Clarke, "A Study of Christian Missions," 261, 262.

only can call with authority and thrust forth regardless of obstacles those whom He calls into the harvest fields.

Without a shadow of doubt the dearth of workers who are actuated with a constant sense of their vocation is due to lack of prayer on the part of Christians. Let the pastor give himself more and more to this blessed and omnipotent ministry of intercession. Let the prayers offered in the pulpit evidence larger obedience to the prayer-command of Christ. Let the monthly missionary meeting correspond more faithfully to the original idea, when in the churches it could be appropriately termed "the monthly concert of prayer." Have the officers and teachers of the Sunday-school from time to time unite in prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ where He has not been named. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women in the church to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Judson, Paton, Hudson Taylor, Fidelia Fiske, Ann Hasseltine,

the Williams College Haystack Band, — these and many others were inspired to give their lives to missions while praying to God for guidance.

By the conscientious use of the means and methods which have been emphasized, it is possible for the pastor greatly to multiply his life and to extend the range of his influence. Why should he be contented with one life of service, if, by setting in motion influences which will result in leading young men and young women to devote their lives to the world's evangelization, he can in a most important sense live several lives? Why should he limit the sphere of his labors to one community or nation, if he can be instrumental in having Christ held up among distant, destitute peoples by witness bearers who might not engage in such a Christlike ministry, were it not for his faithfulness in enlisting recruits for the great war?

We should never forget how Pastor Harms raised up and sent forth from his village parish in Germany literally scores of foreign missionaries. Dr. H. C. Mabie, of Boston, in connection with his Asiatic tour, met twelve different persons, either on the foreign fields, or en route to them, who when resident in his former par-

ishes, had been influenced to become missionaries largely by himself as their pastor. While the late Rev. James Hood Wilson was minister of the Barclay Presbyterian Church in Edinburgh, over thirty of his members entered foreign service. This was due in no small measure to the fact that he put his whole soul into the missionary movement and by his own prayers and words and by the help of returned missionaries kept the subject before his young people in a degree and manner commensurate with its importance. The late Dr. Brand of Oberlin was a great recruiting force. A secretary of the American Board bears testimony that no single influence was more helpful in the calling out and maintenance of the China Band of Oberlin Seminary than this pastor. Not less than twenty-five of the members of his church are now scattered throughout the world as missionaries. During the few years that Rev. Hubert Brooke was in Reading, England, out of a communicant membership of about 300, thirty-two volunteered for foreign service, and of this number more than two-thirds have already gone to the field.[1] These are a few of the striking examples. Many others

[1] *The Church Missionary Intelligencer.* Vol. L., 342.

could be given of pastors who have influenced, two, five, seven, or more to devote themselves to this noble, Christlike service. What has been done can be done again. What ought to be done can be done. May the great Lord of the harvest grant us vision to discern the needs of our day and the wisdom to help discover and enlist the workers of His own appointment who shall go forth to meet those needs.

THE PASTOR AS A SPIRITUAL FORCE IN THE WORLD'S EVANGELIZATION

V

THE PASTOR AS A SPIRITUAL FORCE IN THE WORLD'S EVANGELIZATION

THE history of the Church shows conclusively that there is a vital connection between the spirituality of the Church and the origin and development of missionary movements. The Pietist movement in Germany, led by Spener and Francke, furnished the spiritual conditions which made possible the Danish-Halle Mission. At a time when the Church was cold and asleep as to her missionary responsibility, these earnest Christians turned from the general worldly practices of the time and gave themselves to the earnest cultivation of the spiritual life. One has said of Pietism, "In spite of its 'fleeing from the world' it became a world-conquering power." [1]

No modern church has surpassed the Moravians in missionary spirit and activity. During the first generation of its missionary life it car-

[1] Gustav Warneck, "Outline of a History of Protestant Missions," 54.

ried out a more extensive missionary program than all the Protestant churches during the entire seventeenth and eighteenth centuries. This marvelous manifestation of missionary exertion had its origin in the deepened spiritual life of the Brethren under the leadership of Zinzendorf, who in turn had been much influenced by Francke.

The British missionary movement at the close of the eighteenth century had a spiritual origin. The Wesleyan revival greatly helped to prepare the Church for such an awakening of interest in the world's evangelization. The volume of prayer among earnest Christians of Britain and America, beginning with the impressive call sounded out in 1747 by Jonathan Edwards, steadily augmenting from decade to decade and finally resulting in the monthly concert of prayer in 1784, was another of the most efficient spiritual causes of this, the modern missionary movement. Then came the immediate cause and occasion, — which it will be noted was also markedly spiritual, — Carey's years of prayerful meditation on the need of the heathen world and his definite consecration to the work of missions.

On this side the Atlantic also the missionary

movement had a spiritual origin. While different causes operated, probably the most efficient was that which we trace to the meeting of Christian students at Williams College in 1806. The biographer of Samuel J. Mills, after telling how missions became the burden of his thoughts and prayers after he came to Williams, says: "He reflected long and prayed much before he disclosed his views; and when he determined to unburden his mind, by conversing with two or three of his more intimate fellow students, it was in a manner that deserves to be related; he led them out into a meadow, at a distance from the college, to a retirement probably familiar to himself, though little exposed to observation or liable to be approached, where, by the side of a large stack of hay, he devoted the day to prayer and fasting, and familiar conversation on this new and interesting theme; when, much to his surprise and gratification, he found that the Spirit of God had been enkindling in their bosoms the flame which had been so long burning in his own." [1] They formed a student fraternity and the result of the agitation carried on by its members in the churches, and also later at Andover by some of

[1] "American Missionary Memorial," 16.

their number, together with other students who had consecrated their lives to the work of promoting the world's evangelization, led to the formation of the American Board of Commissioners for Foreign Missions.

Eugene Stock attributes much of the recent great development of missionary earnestness in the Church of England to the early revivals carried on by Moody in Britain, and to the spiritual movement for the evangelization of the inland provinces of China under the leadership of Hudson Taylor.[1]

The Cambridge Band and the first stage of the student missionary movement in the British universities had their beginnings in the spiritual awakening in connection with Moody's work in the early eighties.

In the summer of 1886 there was held at Mount Hermon, in the state of Massachusetts, the first international, intercollegiate Christian conference. Two hundred and fifty-one students came together from eighty-nine colleges and universities and spent four weeks in Bible study, united prayer, and the consideration of subjects

[1] Eugene Stock, "The History of the Church Missionary Society," III., 804.

bearing on the building up of faith and the development of the spiritual life. It was not a missionary conference. Only during the closing part of the meeting did missions receive public treatment; but the spiritual atmosphere of the gathering supplied the ideal conditions for generating the spirit of missionary consecration. Moreover, there were a few Christians with large faith in the power of prayer who prayed earnestly and definitely that that conference might mark the beginning of a student missionary uprising. During the closing days of the gathering the number of intending missionaries increased from less than a dozen to an even one hundred. From that spiritual center the movement spread throughout the colleges of North America and soon assumed organized form as the Student Volunteer Movement for Foreign Missions. It has since been transplanted to every nation in Christendom, and within less than a score of years it has yielded results so large and beneficent as to warrant the statement that it has been the means of securing the greatest offering of lives for the world's evangelization in all the history of the Church.

All these illustrations enforce the lesson of

Pentecost, — that missionary spirit and achievement are the outcome of times of spiritual quickening. They are the result, as well as the cause, of special manifestations of the life-giving Spirit of Jesus Christ. The great missionary advances of this new century will be no exceptions in this respect. Men strive in vain to bring them about in other ways. They must be born from above.

How may the home pastor promote the spiritual power and fruitfulness of the movement for the world's evangelization? First of all, by making his own church a spiritual church. The greatest spiritual power and efficiency of the missionary enterprise abroad is dependent on the spirtual life of the Church at home. The missionary enterprise is the projection abroad of the Church at home. It will eventually share the general standards and characteristics of the home Church. What the spring or fountain is to the stream, the home Church is to the foreign mission enterprise. It is surprising how directly and how quickly any manifestation of spiritual power here gives an impulse to the work of Christ at the ends of the earth. Through the missionaries as they go forth or as they revisit the home land, through correspondence, through periodicals,

through natives who visit us, through deputations from the home Church, and through travelers, these impulses are being constantly conveyed. But the connection between the Church at home and that abroad is far closer than all this implies. The union is organic. They constitute parts of the same body. And the strength of the heart determines the pulse beat at the extremities.

The energy, volume, and quality of the missionary activity of the Church depend upon the purity of its own life. The missionary movement today is not sufficiently widespread to make the knowledge of Jesus Christ readily accessible to every human being because the life of the home Church is not what it should be.

Further, the reason why the missionary movement is not more potent and triumphant in the fields where it is already at work is the same — the life of the home Church is not what it should be. Dr. James Stewart of South Africa propounds a most serious question, "Whether the Christianity we are sending from land to land is not loaded with some fatal disparagement such as forbids its wide expansion." [1] Any practice, attitude, or spirit tolerated or shown by the home

[1] James Stewart, "Dawn in the Dark Continent," 316.

Church which is contrary to the teaching and spirit of Christ prevents the largest manifestation of His life at home and consequently abroad. Our shortcomings will be reproduced on the foreign field, first in the missionaries and then in their converts.

We must, then, have a Christian faith and Christian life of such purity as to be worth propagating, if they are to have propagating power. Before there can be any great outflow of the life-giving missionary currents, there must be an increase in the life of the Church herself. A church with an arrested life cannot send forth and properly support living missionaries. Whatever, then, the pastor can do to make his church conform in practice and in spirit to the New Testament teachings and ideals will contribute in the most effective and powerful manner to the success of the missionary movement. It is not so much a matter of new methods and means as the faithful employment of the plans and agencies which in all the history of the Church have been most helpful in building up faith and promoting Christlike character. Human ingenuity and human energy cannot achieve this supernatural and divine work. Only the Church

filled and energized by the Holy Spirit can evangelize the world. By multiplying the number of Christians who are open and unhindered channels of the Spirit of Christ, the pastor most certainly increases the missionary possibilities and power of the Church.

By making his own church a praying church the home pastor may augment the spiritual power and fruitfulness of the foreign missionary movement. Prayer and missions are as inseparable as faith and works; in fact prayer and missions are faith and works. Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before give and before go comes pray. This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achievements of the early Christians, which were made possible by their constant employment of the irresistible, hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was

called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman Empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles, that is the leaders of the Church, might give themselves to prayer. When persecutions came, the Christians nerved and braced themselves by prayer. Every undertaking was begun, continued, and ended in prayer. In this we find one secret of the marvelous triumphs of the early Christian Church.

The source of the spiritual vitality and power of any Christian movement is prayer. Our hope and confidence in this enterprise of world-wide missions are chiefly placed, not in the extent and strength of the missionary organization; not in the number and power of the missionary force; not in the fulness of the treasury and in well-appointed material equipment; not in the achievements of the past, even those of a spiritual character; not in the experience acquired by centuries of Christian missions; not in the methods and agencies which have been devised; not in the brilliancy and popularity of the leaders of the missionary movement at home and abroad; not

in statesmanlike and far-sighted policies and plans; not in enthusiastic forward movements and inspiring watchwords; — upon none of these considerations do we rely principally, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."[1] The source of the power of any spiritual movement is God, and the energies of God are released in answer to prayer.

Everything vital to the missionary enterprise hinges upon prayer. The opening of the difficult fields depends upon prayer. Some one has said that China was opened at the point of the lancet, but that is a very superficial observation, for prayer had made possible the work of medical missions in that field. Any one who has studied the history of the pioneer missionaries of China and the cause of their going to lay siege to that great Empire knows that prayer was the great unlocking force. Years ago it was said that the zenanas could not be opened to missionaries in India and in other parts of the Far East. It was the subject of much discussion. But while the discussion was in progress, God swung the doors ajar in answer to fervent and faithful prayer and effort.

[1] Zech. iv. 6.

Moreover, to batter down the walls of opposition, persecution, and peril, prayer is as sufficient as it is essential. There has been no more heartening example of the reality of intercession than we have had in that marvelous group of facts connected with the raising of the siege of Peking. At a time when rationalists in Europe and in our own country have been loudly asserting that prayer does not have achieving power, that it does not bring things to pass objectively, that it has simply a reflex influence, this experience has been an inspiring evidence in the eyes of the world, which has challenged attention and has banished much of skepticism upon this subject.

Are more workers needed? Prayer is the secret of securing them. It is not alone by organizations, nor by fervent appeals, nor by multiplying the secretaries of the Student Volunteer Movement, that we are going to get all the workers needed. The one method which Jesus Christ emphasized for obtaining laborers is prayer, and He went to the center of every problem. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."[1] It is as wonderful as it is true that God has conditioned the

[1] Matt. ix. 38.

going forth of the laborers upon the faithfulness of His own disciples in prayer.

In 1872 the Church Missionary Society instituted the observance of a day of intercession in order that they might obtain more workers. In the five years preceding 1872 they sent out fifty-one missionaries; in the five years following that year, during which years they observed this day of special intercession, they sent out 112 missionaries.

In 1886 the China Inland Mission had 200 missionaries. A number of them met that year for an eight days' conference for Bible study and also for united prayer. While they were together they were led to unite in prayer that God would thrust forth into that Mission during the year 100 additional missionaries; and before the conference closed one of them suggested that they have a praise meeting to thank God for answering the prayer, because he said, "We shall not all of us be able to come together for that purpose a year hence." They did so. Within the following year there were 600 who applied to be sent out; the Mission selected and sent out 100 of them.

Is it money that we need? If so, in prayer

again lies the deepest secret. Take the illustration just given, the sending out of 100 missionaries by the China Inland Mission. It required an increase in their budget from $100,000 to $150,000. Hudson Taylor and some of his coworkers have called attention to the fact that they were led, on account of the pressure of their work, to offer this prayer, that, if it were the will of God, the $50,000 needed might be received in large amounts. Within a year in eleven gifts, ranging from $2,500 to over $12,000, the whole sum came in.

Dr. and Mrs. Gulick of Kyoto wanted to assist some Japanese students to secure money for a Young Men's Christian Association building in connection with one of the government colleges in that city. They wanted only $2,000. Dr. Gulick wrote a letter to *The Evangelist* in New York, describing their need. That copy fell into the hands of a certain business man in New York State. He read it and was vexed by it. He thought that there were enough regular appeals for financial help without having special appeals made. He put the paper away but could not leave it. The matter kept troubling him. Finally, he took up the paper, read the article

again, and dictated a letter to *The Evangelist* asking whether they had received the $2,000 needed. They replied that none of it had come in. He then wrote that he would give four instalments of $500 each that the building might be erected. Dr. and Mrs. Gulick and a group of Japanese students had been uniting daily in prayer for this definite object.

George Müller received and disbursed during his lifetime over $7,000,000 without formally or directly appealing to men. He regarded prayer as the one explanation. If we were as anxious about enlisting the prayers of Christians as we are about securing their money, and if we made the obtaining of funds as much a matter of prayer as we are in the habit of making this a subject of discussions and of planning, we would have all the money needed for carrying on our missionary work.

We need greater efficiency in all the missionary agencies and among all the various influences that are being exercised. There are being poured upon the world each year in Bibles and in Christian literature, in preaching and teaching, far more Christian truth than was proclaimed and disseminated in the Roman Empire in many long

years in the early history of Christianity. If the truth is not achieving as large results proportionately as it did in those days, it is not the fault of the missionaries so much as it is the fault of Christians at home, for not backing up their efforts that there may be added the help of the Holy Spirit in the use of this truth. The truth does not convert men. It is the Spirit of God using the truth, and using us, who convicts men of sin and leads them to accept Christ as their Savior; and the Holy Spirit works in answer to prayer.

Thinking about the efficiency of agencies suggests the necessity of more prayer for the missionaries. I have met in my travels nearly 2,000 missionaries, representing about 100 different missionary organizations, and their principal request was that there be enlisted in their behalf the prayers of home Christians. Louder than their cry, "Brethren, come over and help us," there rang out the cry, "Brethren, pray for us." The day upon which you think the missionaries need your prayers least, they may need them most.

We know not when the missionary stands before his greatest opportunity. We know not

when fierce temptation may sweep in upon him like a flood. We know not the devices of the Adversary. Let the Scripture warning ring in our souls, "God forbid that I should sin against the Lord in ceasing to pray for you."[1] I sin against myself in ceasing to pray for you, for such neglect makes me just so much more selfish and unsympathetic. I harm you in ceasing to pray for you, because I reduce your working power. But more serious still is it that I sin against God in ceasing to pray for you. We have no right to send out missionaries unless we mean to back them up by prayer; for God's power only, in answer to prayer, can enable them to overcome their hindrances. Therefore, let us be faithful in praying for those who are not within the range of our vision, who are in fields of great difficulty and peril and trial and loneliness, and who without our prayers cannot do their largest and best work.

Let us not forget to pray for the native Christians. Remember that they have come up out of sin, superstition, and degradation. Remember how weak they are in many cases. Remember how fiercely they are tempted. Above all,

[1] I Sam. xii. 23.

remember that from the ranks of the native Church are to come by far the larger part of the laborers who are to evangelize the world. Think of Pastor Hsi, whose life has been written so interestingly by Mrs. F. Howard Taylor. That worker in his lifetime founded and set in motion many Christian and benevolent institutions, and by word and life directly and indirectly was the means of the conversion of hundreds of Chinese. Let it not be forgotten that his conversion was traceable to the prayers of David Hill. The life of David Hill should be read along with the life of this Chinese scholar. Christians could multiply many fold the evangelizing power of missionary agencies, if they would set apart more time from day to day to pray for the native Church.

Do we desire to witness spiritual awakenings on the mission field? In prayer pre-eminently lies the secret. Take as an illustration the great Telugu revival in which, as the result of the prayers and efforts of a few who did not become discouraged, nearly 10,000 were baptized within less than a year. The great movement in Northern India, in connection with which tens of thousands of people are being born into the Kingdom

of Jesus Christ, its leaders tell us, is a definite product of prayer. A lone missionary was working in much discouragement at a new station on the Orissa Coast of India. On March 6 of a certain year several home churches at the monthly concert for prayer prayed for that particular station, as it was put down in the prayer calendar for that day. Before the missionary knew this fact, he wrote home to a friend in America about a special spiritual awakening in his field on March 6 and 7, resulting in many conversions.

We have all heard of that "mother of a thousand daughters," Miss Agnew. In connection with her labor at the Oodooville Girls' School in Ceylon it is said that fully a thousand of the girls who attended her school were led to become Christians. It has been pointed out since her death that she had the habit, in addition to all her administrative and teaching work, of setting apart time generously each week to pray for these girls by name.

In 1883 a wave of rationalism and skepticism swept over the Doshisha, the leading Christian college of Japan, and it became very cold spiritually. Dr. Davis, one of the missionaries there, recognized the power of intercession and wrote

to over twenty colleges and theological seminaries of America, asking the students to unite in prayer for the Doshisha. Many Christian students heeded the request. On the night of the Day of Prayer for Colleges, when the American students united in prayer, the Doshisha students in different rooms, without any direct human influence being brought to bear upon them, were led to fall into conversation on the subject of personal religion and to give themselves to prayer. A revival began that very night and spread through the college. It resulted in the conversion of a large number of the students.

Every forward movement, if we could get at the facts, would probably be traceable to secret places where we should find some Paul, or Zinzendorf, or Carey, or George Müller, or Hudson Taylor, giving himself to prayer. The streams that turn the machinery of the world rise in solitary places.

Prayer is the greatest force that we can wield. It is the greatest talent which God has granted us. He has given it to every Christian. There is a democracy in this matter. We may differ among ourselves as to wealth, social position, educational equipment, native ability, inherited

characteristics; but in this matter of exercising the greatest force that is at work in the world today, we are on the same footing. It is possible for the most obscure person in a church, with a heart right toward God, to exercise as much power for the evangelization of the world, as it is for those who stand in the most prominent positions. Therefore no one is excusable, if he commits the great sin of omitting to pray.

Think of the blessing that we are withholding not only from ourselves, but also from our churches, from our missionaries, from the distant mission fields. What right have we to leave unappropriated or unapplied the greatest force, which God has ordained for the salvation and transformation of men and for the inauguration and energizing of Christian movements? May the wish of Spurgeon be ours, — that there might be 500 Elijahs, each one upon his Mount Carmel, making incessant mention of the mission cause in prayer. Then that little cloud, which is no larger than a man's hand, would spread until it darkened the heavens, and the windows would open, and the showers come down upon this thirsty earth.

In view of the great and vital importance of

prayer for missions, what can the pastor do to call forth more intercession on behalf of this enterprise?

Let him think out a plan for accomplishing this object. It should be as definite and practical as his policy for any other part of his work. How little planning there is among Christians for promoting efficiency in prayer. And yet of all the questions claiming the attention of pastors, what is more important or attended with larger results than that of insuring more intelligent, fervent, believing prayer?

There should be at least one sermon each year on some aspect of intercessory prayer. The aim should be to convince Christians that this is the most important work which they can do, and to try to develop within them the prayer passion.

Get the members to read the most stimulating literature on intercessory prayer. Such books as "The Ministry of Intercession," by Andrew Murray, "Individual Prayer as a Working Force," by David Gregg, and "A Mighty Means of Usefulness," by James G. K. McClure, have been very effective, and should be widely circulated in every church.

Several missionary societies issue a prayer

cycle from year to year. When used properly, it promotes unselfishness, definiteness, and union in prayer. If supplemented with correspondence and with reading of reports or periodicals, which will enable one to keep in touch with the persons and objects for which he is praying, it develops the spirit of earnestness, watchfulness, and thanksgiving in prayer. The principal peril in connection with the use of prayer cycles is formalism. This is an enemy to all true prayer and needs to be fought resolutely. One of the best prayer cycles is the map of the world. It is reported that when Dr. Somerville took the chair as moderator of the General Assembly of the Free Church of Scotland, he stated that he had brought a new prayer-book and would use it during the sessions of the General Assembly. He then held up an atlas. As he led in prayer session after session he prayed for the various lands of the world one after the other, omitting not one.

Enlist the prayers of people on behalf of specific enterprises and objects. One missionary society is seeking to connect groups of Christians on the home field with each of their foreign workers. This will tend to make the whole mat-

ter more real, and, therefore, more vital and helpful.

Simply asking or urging people to pray is not sufficient to get them to pray. Even convincing them of the wonderful possibilities of intercession is not enough. They must come to realize the urgent need for prayer, and then they will give themselves to it. To this end they must know the facts. The more vivid and timely the information, the better it is. This lends added significance to the program of education regarding the world's evangelization.

In his prayers at the regular public services, the pastor has an exceptional opportunity to guide and widen and deepen the intercessory prayer life of his people. There should be few if any public prayers which are not filled with the missionary spirit. "Public prayer should not merely utter the petitions of the moment, it should guide and form the habit of spiritual desire for the people. In liturgical churches the kingdom of God in the world is never forgotten; but in churches where extemporaneous prayer prevails the field of request is often scarcely larger than the congregation." [1] Sometimes prayers for missions

[1] W. N. Clarke, "A Study of Christian Missions," 264.

are altogether too general and hazy, largely because of ignorance and indolence. Some pastors find it helpful to use in connection with their public intercession the prayer cycle, or year-book of prayer, issued by their missionary boards. Let the pastor actually lead the members, calling out their hearts as he brings forward definite opportunities and burning needs. Let prayers for laborers — the object on which Christ placed the stress — have a prominent place. Far more frequently we hear prayers for the conversion of the heathen, than for the thrusting forth of the workers. The indirect education and effect of the right kind of intercessory prayer are often greater than those of direct preaching. The minister who neglects to give the Kingdom of Christ its proper place in his prayers unconsciously breaks the force of much that he says and does for missions on other occasions.

If we gave prayer a larger place in the regular missionary meetings, in mission study classes, and at meetings of committees engaged in furthering the missionary policy of the church, it would show that we have more confidence in God than in men, and He would flood our discussions and activities with His own light and energy.

In some way, each Christian should be so interested and instructed that he will pray daily for the spread of Christ's Kingdom. The rule of prayer of the Brotherhood of St. Andrew, requiring each member of that organization to pray at least once each day for the extension of the Kingdom of Christ, is to be heartily commended. The London Missionary Society have what is called "The Watchers' Band," numbering many thousands, who undertake to pray at least once each week for the Society and for missions.

Each pastor would find it a great help to have a prayer band. Let him unite with himself one or more kindred spirits and begin to lay matters before God. Such a band could be made a veritable spiritual dynamo for all the missionary agencies and activities of the church, and its influence would be felt even to the ends of the earth. Spurgeon had such a band which constantly strengthened his hands.

The pastor must set the example as a man of prayer, if his church is to be mighty in intercession, and therefore, mighty in missions. In this intense generation, with its increased activity and pressure, the temptation is greater than ever to let this part of one's ministry suffer first. How

few men we find who have mastered their conditions, rather than being controlled by them, and are actually giving the first place to prayer. This has been a capital distinction in the life of Hudson Taylor, — he has unvaryingly and resolutely made place and way for unhurried prayer each day.

Prayer is work. Like all work it is difficult. But as it is the most essential work, it should have right of way. What a deplorable thing it is to find a minister who has not thought this matter through, and, if need be, fought it through, and settled it as one of his deepest convictions that, whatever else he lets suffer, he will not let suffer his life and work of prayer.

It will not do to excuse oneself on the ground that he is going about all his work in the spirit of prayer. Experience shows that one cannot long be pervaded with the spirit of prayer without having regular occasions for intercession. The example of the great Exemplar, Christ, should be conclusive on this point.

Neglect here explains our other shortcomings. Faithfulness here means increasing fruitfulness. Jonathan Edwards said of David Brainerd, "Among all the many days he spent in secret

prayer and fasting, of which he gives an account in his diary, there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's Spirit, and very often before the day was ended." [1]

Edwards himself was a man of prayer. We usually hear only of his masterful ability as a theologian, preacher, and logician. But it was his habit to devote long hours regularly to spiritual exercises. He seemed to live on the edge of the unseen world and wielded with triumphant faith and great results the force of prayer. It was this reality in his own life that made his appeal to Christians to unite in prayer for the world's evangelization come with irresistible power.

The Church of England has had few if any men who have exercised a greater spiritual influence in the extension of Christ's Kingdom at home and abroad than Charles Simeon. By his life and sermons at Cambridge he left a very deep mark for good on his generation. There is

[1] Quoted in *The Missionary Review of the World.* New Series. Vol. IV., 736.

a concealed place on the roof of one of the college buildings where he was wont to retire for intercession. The hours spent there in secret with his God explain the range and depth of his missionary influence.

Gossner, the humble pastor of Bethlehem Church in Berlin, relied on prayer more than on any other force. It was said of him: "He prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich and gold from the most distant lands."[1] Before his life ended, he had sent out 144 missionaries and usually had not less than twenty of them depending directly on him for support.

Mr. Moody used to tell year after year at Northfield of an interview that he once had with a godly man in the British Isles who remarked that the world had not yet seen what one fully consecrated man can do. Anskar, the missionary to the Far North of Europe in the ninth century, when asked by the heathen whether he could perform miracles replied, "If God were indeed to grant that power to me, I would only ask that I might exhibit the miracle of a holy

[1] Quoted in *The Missionary Review of the World.* New Series. Vol. IV., 729.

life."[1] No one can measure the missionary power and possibilities of even one pastor of holy life. This takes us to the heart of the problem of the world's evangelization. Yes, deeper than the need of education concerning Christ's program for the world; deeper than the need of money for the maintenance of this world-wide war; deeper than the need of workers; even more fundamental than seeking to spiritualize the church, is the need that the pastor himself preserve an ever-expanding spiritual life.

[1] Quoted by A. J. Gordon, "The Holy Spirit in Missions," 213.

APPENDIX

APPENDIX

THE PASTOR'S MISSIONARY LIBRARY

The following list of books has been prepared to guide the pastor in building up the missionary section of his library. All these books have been selected with reference to his proper equipment for the responsible task of leadership in the work of the world's evangelization. The list has been examined by such students of missions as Rev. Harlan P. Beach, M.A., Rev. James S. Dennis, D.D., President Charles Cuthbert Hall, D.D., and Secretary A. W. Halsey, D.D., and incorporates the results of their criticisms. It is a matter of regret that the limits of the collection necessitate the omission of literature in the German, French, Dutch and Scandinavian languages.

In the making of this bibliography the various uses of a pastor's missionary library have been kept in mind: the preparation of missionary sermons and addresses; the guiding of classes or individuals in missionary study and reading; the loaning of books designed to interest children in missions, to help young men and young women determine their missionary responsibility, to meet criticisms upon missions arising in the minds of any of the members of the church, and to educate and to inspire the leaders of the missionary activities of the church.

Each pastor should own the collection of books here recommended. If it be impossible for him to obtain them all at once, let him systematically go about it to acquire the entire list within a few years, naturally sub-

stituting in some cases superior volumes as they appear. While it is impossible to arrange the books in the order of their importance with any degree of satisfaction, an effort has been made by the author to indicate by means of asterisks in each division of the bibliography having more than five entries the five works which in his judgment are of primary value to the pastor. This necessarily leaves unmarked several books just as essential to the pastor's best equipment as any of those thus marked.

All the books in the list will be sent post-paid at the prices indicated, by the Student Volunteer Movement, 3 West 29th Street, New York City; or they may be obtained through any publishing house or through such missionary boards as deal in missionary literature. The prices quoted are revised up to the autumn of 1904.

GENERAL AND HISTORICAL

Barnes, Lemuel Call. Two Thousand Years of Missions before Carey. The Christian Culture Press. $1.50.

*Beach, Harlan P. A Geography and Atlas of Protestant Missions. Vol. I., Geography; Vol. II., Atlas. Student Volunteer Movement for Foreign Missions. $4.00.

*Dennis, James S. Christian Missions and Social Progress. 2 vols. (Vol. III. in preparation.) Fleming H. Revell Co. $5.00.

*Dwight, H. O., H. Allen Tupper, Jr., E. M. Bliss, editors. Encyclopedia of Missions. Funk & Wagnalls Co. $6.00.

*Ecumenical Missionary Conference, New York, 1900. 2 vols. American Tract Society. $1.50.

Gordon, A. J. The Holy Spirit in Missions. Fleming H. Revell Co. $1.25.

Grant, William D. Christendom Anno Domini MDCCCCI. 2 vols. The Baker & Taylor Co. $5.00.

Gulick, Sidney L. The Growth of the Kingdom of God. Fleming H. Revell Co. $1.50.

Lawrence, Edward A. Modern Missions in the East. Fleming H. Revell Co. $1.50.

Mott, John R. The Evangelization of the World in this Generation. Student Volunteer Movement for Foreign Missions. $1.00.

Speer, Robert E. Missions and Modern History. 2 vols. Fleming H. Revell Co. $4.00.

Thompson, Augustus C. Moravian Missions, Twelve Lectures. Charles Scribner's Sons. $2.00.

*Warneck, Gustav. Outline of a History of Protestant Missions. Fleming H. Revell Co. $2.00.

World-wide Evangelization. Addresses Delivered before the Fourth International Convention of the Student Volunteer Movement, Toronto, 1902. Student Volunteer Movement for Foreign Missions. $1.50.

RELIGIONS

Davids, T. W. Rhys. Buddhism. Society for Promoting Christian Knowledge. Edwin S. Gorham, agent. 75 cents.

*Dods, Marcus. Mohammed, Buddha and Christ. Hodder & Stoughton. $1.00.

Douglas, Robert K. Confucianism and Taouism. Society for Promoting Christian Knowledge. Edwin S. Gorham, agent. 75 cents.

Ellinwood, Frank F. Oriental Religions and Christianity. Charles Scribner's Sons. $1.75.

*Grant, G. M. The Religions of the World in Relation to Christianity. Fleming H. Revell Co. 40 cents.

*Kellogg, S. H. A Handbook of Comparative Religion. Student Volunteer Movement for Foreign Missions. 75 cents.

*Kellogg, S. H. The Light of Asia and the Light of the World. The Macmillan Co. $2.00.

Monier-Williams, Monier. Hinduism. Society for Promoting Christian Knowledge. Edwin S. Gorham, agent. 75 cents.

*Muir, William, and others. Non-Christian Religions of the World. Religious Tract Society. Fleming H. Revell Co., agents. $1.00.

APOLOGETIC WORKS

Mackenzie, W. Douglas. Christianity and the Progress of Man. Fleming H. Revell Co. $1.25.

Storrs, Richard S. The Divine Origin of Christianity Indicated by its Historical Effects. The Congregational Sunday-School & Publishing Society. $2.00.

Welsh, R. E. The Challenge to Christian Missions. Missionary Questions and the Modern Mind. H. R. Allenson. $1.00.

MEDICAL MISSIONS

Lowe, John. Medical Missions, their Place and Power. Fleming H. Revell Co. $1.50.

Penrose, Valeria Fullerton. Opportunities in the Path of the Great Physician. The Westminster Press. $1.00.

WANLESS, W. J. The Medical Mission: Its Place, Power and Appeal. Westminster Press. 10 cents.

WILLIAMSON, J. RUTTER. The Healing of the Nations. A Treatise on Medical Missions. Student Volunteer Movement for Foreign Missions. 40 cents.

COLLECTED BIOGRAPHIES

*BEACH, HARLAN P. Knights of the Labarum. Being Studies in the Lives of Judson, Duff, Mackenzie and Mackay. Student Volunteer Movement for Foreign Missions. 25 cents.

GRACEY, MRS. J. T. Eminent Missionary Women. Eaton & Mains. Jennings & Graham. 85 cents.

*MCDOWELL, WM. F., and others. Effective Workers in Needy Fields. Student Volunteer Movement for Foreign Missions. 50 cents.

MACLEAR, G. F. Missions and Apostles of Mediæval Europe. Student Volunteer Movement for Foreign Missions. 40 cents.

PITMAN, MRS. E. R. Missionary Heroines in Eastern Lands. S. W. Partridge & Co. Fleming H. Revell Co., agents. 75 cents.

THOMPSON, A. C., and others. Modern Apostles of Missionary Byways. Student Volunteer Movement for Foreign Missions. 40 cents.

TRUMBULL, H. CLAY. Old Time Student Volunteers. Fleming H. Revell Co. $1.00.

*WALSH, W. PAKENHAM. Heroes of the Mission Field. Student Volunteer Movement for Foreign Missions. 50 cents.

*WALSH, W. PAKENHAM. Modern Heroes of the Mission Field. Thomas Whittaker. $1.00.

*Yonge, C. M. Pioneers and Founders, or Recent Workers in the Mission Field. The Macmillan Co. $1.75.

MISSION FIELDS AND WORKERS

Africa

*Blaikie, W. Garden. The Personal Life of David Livingstone. Fleming H. Revell Co. $1.50.

Harford-Battersby, Charles F. Pilkington of Uganda. Fleming H. Revell Co. $1.50.

*[Harrison, Mrs. J. W.] Sister, By his. A. M. Mackay, Pioneer Missionary of the Church Missionary Society to Uganda. A. C. Armstrong & Son. $1.50.

*Jack, James W. Daybreak in Livingstonia. Fleming H. Revell Co. $1.50.

Mackenzie, W. Douglas. John Mackenzie, South African Missionary and Statesman. A. C. Armstrong & Son. $2.00.

Moffat, John S. The Lives of Robert and Mary Moffat. American Baptist Publication Society. $1.50.

*Noble, Frederic Perry. The Redemption of Africa. A Story of Civilization. 2 vols. Fleming H. Revell Co. $4.00.

Page, Jesse. Samuel Crowther, the Slave Boy who Became Bishop of the Niger. S. W. Partridge & Co. Fleming H. Revell Co., agents. 75 cents.

*Stewart, James. Dawn in the Dark Continent, or Africa and its Missions. Fleming H. Revell Co. $2.00.

Thornton, Douglas M. Africa Waiting, or the Problem of Africa's Evangelization. Student Volunteer Movement for Foreign Missions. 50 cents.

America

BEACH, HARLAN P., and others. Protestant Missions in South America. Student Volunteer Movement for Foreign Missions. 50 cents.

BROWN, HUBERT W. Latin America. Fleming H. Revell Co. $1.20.

BUTLER, WILLIAM. Mexico in Transition. Eaton & Mains. Jennings & Graham. $2.00.

SHERWOOD, J. M., editor. Memoirs of Rev. David Brainerd. Based on the Life of Brainerd, prepared by Jonathan Edwards. Funk & Wagnalls Co. $1.50.

China

BALL, J. DYER. Things Chinese (4th edition). Sampson Low, Marston & Co. Charles Scribner's Sons, agents. $4.00.

*BEACH, HARLAN P. Dawn on the Hills of T'ang, or Missions in China. Student Volunteer Movement for Foreign Missions. 50 cents.

BEACH, HARLAN P. Princely Men in the Heavenly Kingdom. Young People's Missionary Movement. 50 cents.

*BROWN, ARTHUR JUDSON. New Forces in Old China. Fleming H. Revell Co. $1.50.

BROWN, O. E. AND A. M. Life and Letters of Laura Askew Haygood. Smith & Lamar. $1.50.

BRYSON, MRS. John Kenneth Mackenzie. Fleming H. Revell Co. $1.50.

BRYSON, MRS. M. I. Home-Life in China. American Tract Society. $1.00.

DAVIS, J. A. The Chinese Slave-Girl. Presbyterian Board of Publication. 75 cents.

*Gibson, J. Campbell. Mission Problems and Mission Methods in South China. Fleming H. Revell Co. $1.50.

Hellier, Jane Elizabeth. How David Hill Followed Christ. Charles H. Kelly. 75 cents.

Lovett, Richard, editor. James Gilmour of Mongolia, His Diaries, Letters, and Reports. Fleming H. Revell Co. $1.75.

McNabb, R. The Women of the Middle Kingdom. Eaton & Mains. 75 cents.

Miner, Luella. China's Book of Martyrs. Pilgrim Press. The Westminster Press. $1.50.

Ross, John. Mission Methods in Manchuria. Fleming H. Revell Co. $1.00.

*Smith, Arthur H. Chinese Characteristics. Fleming H. Revell Co. $2.00.

Smith, Arthur H. Rex Christus. An Outline Study of China. The Macmillan Co. 50 cents.

Smith, Arthur H. Village Life in China. Fleming H. Revell Co. $2.00.

Taylor, Mrs. Howard. One of China's Scholars. China Inland Mission. $1.00.

Taylor, Mrs. Howard. Pastor Hsi. One of China's Christians. China Inland Mission. $1.50.

*Williams, S. Wells. The Middle Kingdom. 2 vols. Charles Scribner's Sons. $9.00.

India

Armstrong-Hopkins, S. Within the Purdah. Eaton & Mains. Jennings & Graham. $1.25.

*Beach, Harlan P. India and Christian Opportunity. Student Volunteer Movement for Foreign Missions. 50 cents.

Bunker, Alonzo. Soo Thah. A Tale of the Making of the Karen Nation. Fleming H. Revell Co. $1.00.

Carus-Wilson, Mrs. Ashley. A Woman's Life for Kashmir. Irene Petrie. Fleming H. Revell Co. $1.50.

Chamberlain, Jacob. In the Tiger Jungle. Fleming H. Revell Co. $1.00.

Cochrane, Henry Park. Among the Burmans. Fleming H. Revell Co. $1.25.

Dyer, Helen S. Pandita Ramabai. Fleming H. Revell Co. $1.25.

Fuller, Mrs. Marcus E. The Wrongs of Indian Womanhood. Fleming H. Revell Co. $1.25.

Hunter, William Wilson. A Brief History of the Indian Peoples. Oxford University Press. 90 cents.

Jackson, John. Mary Reed, Missionary to the Lepers. Fleming H. Revell Co. 75 cents.

*Jones, John P. India's Problem, Krishna or Christ. Fleming H. Revell Co. $1.50.

Judson, Edward. Adoniram Judson. American Baptist Publication Society. $1.25.

Mason, Caroline Atwater. Lux Christi. An Outline Study of India. The Macmillan Co. 50 cents.

Mason, Caroline Atwater. The Little Green God. Fleming H. Revell Co. 75 cents.

*Maxwell, Ellen Blackmar. The Bishop's Conversion. Eaton & Mains. Jennings & Graham. $1.50.

Smith, George. Henry Martyn. Fleming H. Revell Co. $1.50.

Smith, George. The Conversion of India. Fleming H. Revell Co. $1.50.

*Smith, George. The Life of Alexander Duff, D.D., LL.D. Hodder & Stoughton. $2.00.

THOBURN, J. M. India and Malaysia. Eaton & Mains. Jennings & Graham. $1.50.

THOBURN, J. M. Life of Isabella Thoburn. Eaton & Mains. Jennings & Graham. $1.25.

*WILSON-CARMICHAEL, AMY. Things as they Are. Mission Work in Southern India. Morgan & Scott. Fleming H. Revell Co., agents. $2.40.

Japan

BACON, ALICE MABEL. Japanese Girls and Women. Houghton, Mifflin & Co. $1.25.

CARY, OTIS. Japan and its Regeneration. Student Volunteer Movement for Foreign Missions. 50 cents.

*CLEMENT, ERNEST W. A Handbook of Modern Japan. A. C. McClurg & Co. $1.40.

*DEFOREST, JOHN H. Sunrise in the Sunrise Kingdom. Young People's Missionary Movement. 50 cents.

GORDON, M. L. Thirty Eventful Years. The Story of the American Board's Mission in Japan, 1869-1899. American Board of Commissioners for Foreign Missions. 25 cents.

GRIFFIS, WILLIAM ELLIOT. A Maker of the New Orient. Samuel Robbins Brown, Pioneer Educator in China, America and Japan. Fleming H. Revell Co. $1.25.

GRIFFIS, WILLIAM ELLIOT. Dux Christus. An Outline Study of Japan. The Macmillan Co. 50 cents.

GRIFFIS, WILLIAM ELLIOT. Honda the Samurai. A Story of Modern Japan. The Congregational Sunday-School & Publishing Society. $1.50.

*GRIFFIS, WILLIAM ELLIOT. The Mikado's Empire. 2 vols. Harper & Bros. $4.00.

Griffis, William Elliot. Verbeck of Japan. Fleming H. Revell Co. $1.50.

Gulick, Sidney L. Evolution of the Japanese. Fleming H. Revell Co. $2.00.

*Hardy, Arthur Sherburne. Life and Letters of Joseph Hardy Neesima. Houghton, Mifflin & Co. $2.00.

*Mackay, George Leslie. From Far Formosa. Fleming H. Revell Co. $1.25.

Korea

Gale, James S. Korean Sketches. Fleming H. Revell Co. $1.00.

Gale, James S. The Vanguard. A Tale of Korea. Fleming H. Revell Co. $1.50.

Gifford, Daniel L. Every-Day Life in Korea. Fleming H. Revell Co. $1.25.

Underwood, Mrs. L. H. Fifteen Years among the Top-Knots, or Life in Korea. American Tract Society. $1.50.

The Levant

Dwight, Henry Otis. Constantinople and its Problems. Fleming H. Revell Co. $1.25.

Hamlin, Cyrus. My Life and Times. The Pilgrim Press. $1.50.

Prime, E. D. G. Forty Years in the Turkish Empire; or Memoirs of Rev. William Goodell, D.D. American Board of Commissioners for Foreign Missions. $1.00.

Zwemer, S. M. Arabia: the Cradle of Islam. Fleming H. Revell Co. $2.00.

ZWEMER, SAMUEL M. Raymund Lull, First Missionary to the Moslems. Funk & Wagnalls Co. 75 cents.

Oceania

*BROWN, ARTHUR JUDSON. The New Era in the Philippines. Fleming H. Revell Co. $1.25.

*LOVETT, RICHARD. James Chalmers: His Autobiography and Letters. Fleming H. Revell Co. $1.50.

*PATON, FRANK H. L. Lomai of Lenakel, a Hero of the New Hebrides. Fleming H. Revell Co. $1.50.

*PATON, JAMES, editor. John G. Paton, Missionary to the New Hebrides. An Autobiography. Fleming H. Revell Co. 2 vols. $1.50. Vol. III. 50 cents.

PATON, JAMES. The Story of John G. Paton. A. C. Armstrong & Son. $1.00.

*STUNTZ, HOMER C. The Philippines and the Far East. Eaton & Mains. Jennings & Graham. $1.75.

The Jews

GIDNEY, W. T. The Jews and their Evangelization. Student Volunteer Missionary Union. 30 cents.

THOMPSON, A. E. A Century of Jewish Missions. Fleming H. Revell Co. $1.00.

INDEX

INDEX

Abu Bekr's dictum 155
Accessibility of the non-Christian world —
Contrast between modern and earlier times . 4-6
Bishop Thoburn's statement concerning . . . 4, 5
In India 5
In Japan 5, 6
In Korea 6
In Africa 6
In South America 6
In the Philippines 6, 7
In Tibet 7
Improved communications increase accessibility 7-10
Extension of sway of Christian nations aids in accessibility 10, 11
Afghanistan practically inaccessible 7
Africa —
Progress of exploration in last century . . . 1, 2
Portions unexplored 3
Bishop Hartzell, quoted 6
Largely under Christian rule 10
Extension of missions from 1844 to present time 12, 13
African proverb quoted 41
Agnew, Miss, her habit of intercession 201
Amazon basin partly unexplored 3
Ambassadorship of the pastor 53
Ancestor worship, a tremendous opponent of Christianity 16
Andover Seminary's part in early American missions 185, 186
Anskar, quoted 211, 212
Aquinas, Thomas, reply to the Pope 109
Arabia partially unexplored 3
Archbishop of Canterbury 4, 36, 64
Arctic and Antarctic regions unexplored 2

Armenian churches send workers to Kurdish-speaking Armenians 23
Arthington, R., bequest of, and its occasion . . 132, 135
Asia —
Explored, mountainous Central Asia and Mongolia excepted 2, 3
Atlas, used by Dr. Somerville as prayer book . . . 205
Avalon United Presbyterian Church and its missionary gifts 137
Avarice a foe to Christianity 44, 45

Bacon, Francis, quoted 94
Baldwin, S. L. 8
Baluchistan practically inaccessible 7
Baptist Young People's Union and missions . . . 77
Barber, W. T. A., quoted 10
Barton, Dr. J. L., on the Rhodes bequest and missionary education 144, 145
Battles, men killed or wounded in last eighty-eight great 58
Beach, Harlan P. 12, 26, 27
Beneficence for education —
For eleven years 104
Value of forty-two gifts 105
Nobel benefaction 105
Rhodes bequest 105
Bible —
Freely distributed anywhere 7
Its accessibility 28
Blairstown Presbyterian Church and its gifts . . . 137
Book exhibit in missionary meetings 73
Borneo partly unexplored 3
Boxer persecutions of Christians 24, 25
Boxes in homes for missionary contributions . . . 115
Bradford, A. H., quoted 106
Bradt, Rev. C. E., and his advocacy of missionary giving 137, 138
Brainerd, David, a man of prayer 209, 210
Brand, Dr., a great recruiting force 179
Brent, Bishop 131

British Association for the Advancement of Science, an utterance at, quoted 3
Brooke, Rev. Hubert, a recruiting agent for missions 179
Brotherhood of St. Andrew prays for missions . . 208
Brown, Samuel, leaves pastorate for Japan when nearly fifty 175
Bryn Mawr Church and support of individual missionaries 117
Buddhism —
In Japan today 15
In Korea and Southern Asia 16
In China 16
Increase in India (footnote) 17
Burns, William, leaves Christian work for China . . 175
Bushnell, Horace, quoted 105, 106

Cables, submarine 9, 10
Cairns, D. S., quoted 58
Call to foreign mission work 169, 172
Cambridge Band 186
Cambridge University's missionary quota since Martyn 157
Canadian Presbyterian Church and its Sunday-school instruction in missions 75
Candidates, missionary —
Many more are needed 151-156
Number needed to evangelize the world in a generation 156
The possibility of securing this number illustrated 156-159
Difficulties in securing 159-163
Methods and means of securing 163-178
What some pastors have accomplished in getting recruits 178, 179, 180
Cape-to-Cairo Railway 8, 9
Carey, William —
His salary and his beneficence . . . 128, 129, 131
Influenced by Cook's voyages 171
His spiritual preparation 184
Carroll, H. K. 103

Caste in India slightly weakening 17
Central Asia partially unexplored 3
Ceylon —
Buddhism in 16
Jaffna Students' Missionary Association . . . 23
Charts —
Useful for pulpit work 68
Helpful in missionary meetings 72
Suggestions 86
China —
Until the beginning of last century unreached by Protestantism 5
Inland Provinces in 1854 and today 13
Buddhism and Taoism in 16
Persecutions of 1900 and their effect . . . 24, 25
Union of Presbyterian bodies in 34
Its language abounds in impure words . . . 44
Missionaries needed to supply place of martyrs . 153
Causes leading to its opening 193
China Inland Mission, days of prayer of 195
Christian life —
Its reality deepened by knowledge of Christ's world-wide work 58, 59
Its propagation a testimony of genuineness . . 58
Christianity, Protestant —
Increase in India (footnote) 17, 18
Its triumphs imperilled 45
Christianizing the money power of the world . . . 105
Christians —
Early, relied upon prayer 191, 192
See *Native Christians.*
Christlieb, Professor, quoted 50
Chrysostom, John, and his influence in sending out missionaries 145
Church, the —
In Christian lands, an obstacle to union in mission lands 35
Perils of, at home 47-50
Primary work of 57
Needs of 149

Able to furnish all missionary candidates needed 156-159
Lack of spirituality weakens the Church abroad 189, 190
Churches —
Many give nothing and others but little to missions 106, 107
Examples of giving by churches . . . 117, 136-138
Church Missionary Society's day of intercession . . 195
Church support of individual missionaries 116, 117, 142, 143
Clarke, Professor, quoted 89, 175, 176, 206
Clergy, see *Pastor.*
Coillard, François, influence in securing candidates 169
Collectors helpful in securing missionary money . 113, 114
Comity increasing abroad 30
Committee, missionary, of church —
Composition, policy and meetings of 87
Relation of pastor to 87
Concert of prayer for missions 70
Conference in New York of 1854, its emphasis of the missionary recruiting power of the ministry 149, 150
Conferences and conventions, missionary 93
Conferences, fruitful factor in missionary decisions . 169
Confucianism, its strength and weakness 16
Congo Railway and its cost 157
Congo region partly unexplored 3
Contributions to missions, see *Giving to missions.*
Converse, John H., quoted 117
Co-operation on mission fields 31
Crane, Mrs. Rachel, gift of 131
Cycles of prayer 205

Danish-Halle Mission 183
Decennial Conference of India —
Held in 1902 26
Its call for 9,000 recruits 152
Dennis, J. S., quoted 12, 23, 27, 103

Denominationalism in missions, evils of, diminished by union 31-36
Disraeli, quoted 73
Distribution of Christian forces in non-Christian lands —
A century ago 11
Location in 1902 12
Distribution in Africa 12, 13
In inland China 13
Strategic locations illustrated 13, 14
Dorchester, Daniel, quoted 107
Doshisha University revival and prayer . . . 201, 202
Duff, Alexander —
An advocate of individual support of missionaries 116
At the Conference in New York 149

East India Company prevents entrance of missionaries 5
Educating church members —
Through the pulpit 63-70
Through missionary meetings 70-73
Through young people's organizations . . 73-79
Through other church organizations . . . 79-81
Through mission study class 81-85
Through making available sources of missionary education 85-88
Education, missionary —
Necessary to promote reality 58
Necessary to insure development 59
Necessary to secure an active will 59
Necessary for continuous interest in missions 59, 60
Essential to missionary enthusiasm 60
Indispensable to large giving 60, 119, 120
Calls forth right kind of prayer 61
Enables youth to decide life work 61
Overcomes selfishness, narrowness 62
Insures vitality of the Church 62, 63
Educational missions —
Widely used 26, 27
What could be done with a larger support . 144, 145

Edwards, Jonathan —
Quoted 90, 91
A spiritual factor in early American missions . 184
On David Brainerd 209, 210
A man of prayer 210
Egyptian Christians send workers to the Sudan . . 23
Endeavor Societies an aid in foreign missions . 30, 77
Enthusiasm for missions dependent upon knowledge . 60
Episcopal missions unite in Japan 32
Epworth Leagues and missions 77
Excuses urged by those unwilling to go as missionaries, how to deal with 170
Exploration —
Reasons leading to wide exploration 1
In Africa 1, 2
In Asia 2
Regions unexplored 2, 3

Fairs and festivals harmful in raising missionary money 122
Fiji Islands, communication with, in 1838 and today 10
Filing missionary material 90
Ford, Daniel, legacy of 131
Foreign missions, large gifts to, by individuals . 130-136
Francke 183
French Indo-China practically inaccessible . . . 7

Gambling 42
Gamewell, Dr. F. D., attempt to keep him from becoming a missionary 167, 168
Geographical societies, number of 1
Giving, missionary —
Aided by knowledge 60
Average contribution per member 107
Needed to save Christian lands 109
Needed to save the Church 109, 110
Methods of securing money for missions . . 110-124
Strong persons needed to devise a plan . . . 111
All classes should contribute 111, 112
Pilgrim Church, Cleveland, an illustration . . 112

Literature on giving 121
Idea of Christian stewardship and what it involves 125, 126
Value of system in giving 126, 127
Proportionate giving, Scriptural and desirable . 127
Self-denial a spring of generous giving . . . 128
Controlling motive 129
Reflex influence 129
Large gifts to foreign missions, list of . . 130-132
Some inferences from this list 133-136
Examples of gifts from individual churches 117, 136-140
Possibilities of enlarged giving 140-146
Gordon, Dr. A. J., and his experience in raising missionary funds 123
Gossner's power in prayer 211
Goucher, John F., gifts of 131
Great Britain breaking down Tibetan exclusiveness . 7
Griffis, W. E., quoted 166
Gulick, Dr. and Mrs., pray for Japanese Association building 196, 197

Haldane, Robert, gift of 131
Hall, Charles Cuthbert, quoted 95
Hall, John, quoted 70
Halsey, A. W., quoted 72, 73
Harms, Pastor, and his work for foreign missions . 178
Harris, J. N., contribution to Doshisha University in Japan 130
Hartzell, Bishop, quoted 6
Heathen, See *Non-Christian.*
Heber, Bishop, influenced to become missionary by career of Martyn 171
Hill, David —
What influenced him to go to China 166
Influence on Pastor Hsi 200
Hinduism —
Its power as a social system 17
Recent modifications of 17
Retrogression as shown by 1901 census (footnote) 17

Holdich, T. H., quoted 2, 3
Home life leads to missionary consecration . . . 167
Hsi, Pastor, influenced by David Hill's prayers . . 200
Hypocrisy in Church at home a peril to missions . . 47

Illustrations for sermons drawn from missions . . 69
Impurity in Japan, China, and India 43, 44
India —
A century ago and now 4, 5
Women of, inaccessible until recently . . . 5
Reasons for weakening of religions in . . . 19
Mass movements in 39
Census of 1901, showing statistics concerning Hinduism and Christianity (footnote) . 17, 18
Individual support of missionaries 116, 117, 122, 135, 137
Intemperance in non-Christian countries 43
Interviewing missionaries and travellers . . . 93, 94

Jaffna Students' Missionary Association 23
James, William, quoted 48
Japan —
A generation ago and now 5
Religion in, today 15
Reasons for weakening of religions in . . . 19
Its missionary spirit 23
Great revival in 23, 24, 39
Union and co-operation in 32-34
Jesus Christ's method of securing recruits 176
Jones, W. C., gift of 132

Korea —
Twenty years ago and now 6
Influence of Buddhism in 16
Krapf, the explorer, prediction of 12

Labrador in part unexplored 2
Lambeth Conference on the primary work of the Church 57
Latin countries open to Protestantism 6
Lawrence, Edward A., quoted 15, 41

Leaders of the native Church 21, 22
Lecky, W. E. H., quoted 59
Lee Congregational Church and its missionary gifts 136, 137
Legacies not as valuable as gifts during life . . . 134
Letters from the field useful in meetings 73
Library, missionary —
For Sunday-school 76
A necessity in every church 85
What literature to get 85
Value of pamphlets and leaflets 86
Periodicals 86
Missionary charts 86
Maps of mission fields 86
Missionary photographs 86, 87
For the pastor's private use 89
Life work decided through knowledge of facts . . 61
"Linesman," quoted 158
Literature, missionary —
Books and missionary meetings 73
For promoting giving 121
Helpful in securing missionary recruits . . 170, 171
Helpful in promoting prayer 204
Select bibliography of 216-226
Livingstone, David —
Influenced by Gützlaff's appeal 171
Quoted 4, 58, 128
Lull, Raymund, how led to become a missionary . . 165

Mabie, Dr. H. C., his recruiting work as pastor . 178, 179
MacGregor, Rev. G. H. C., sends seven substitutes to the field 143
Mackay, Dr. R. P., quoted 51, 52
Manuals on missions for Sunday-schools 76
Maps —
Helpful in missionary meetings 72, 73
Kinds of 86
Atlas used as a prayer book 205
Martyn, Henry, influenced by David Brainerd . . 171
Mateer, Dr. C. W., quoted 164
Materialism a foe to Christianity 44, 45

Medical missions in China 193
Medical missions most useful 27
Meetings, missionary —
Best time for meetings 70, 71
Foreign and home mission topics 71
Participants 71
Subjects and their presentation 72
Accessories 72, 73
Members of churches should be intelligent concerning missions 57-63
Men's missionary societies advocated 79-81
Methodist bodies in Japan agree on plan of union . 32
Methods, missionary, those useful in young people's organizations 77
Methods of mission work now very efficient . . . 26
Mill, H. R., quoted 2
Mills, Samuel J. —
Quoted 159
American missionary movement's debt to . . 185
Minister, see *Pastor*.
Mission study classes —
Sketch of the mission study movement . . 81, 82
Advantages of mission study classes 82
Their objects 82
A class composed of leaders 82, 83
Starting a class 83
Secret of successful classes 83, 84
Suggestions for classes 84, 85
Missionaries —
Attitude of official classes to 38
Danger of breaking down 45, 46
Liable to discouragement and depression . . 46
In the pulpit 68
Lands in which they are needed 153
Causes leading forty to enter the work . . 163, 167
Helpful in securing recruits in churches . . . 168
Their need of prayer 198
Missionary career, nobility of 165
Missionary committee of church, see *Committee*.
Missionary experience of 100 years and its value . 25

Missionary passion 95
Missionary spirit developing in the native Church 23, 24
Mohammedanism —
Increase in India (footnote) 17
Influence upon illiterate and educated men . . 18
Reform movements in Turkey and India . . 18, 19
Money —
Defined and its possibilities indicated . . 99-101
Its abundance in the United States 101-103, 104, 105
In Canada 103
Reasons why much of it should be given for missions 106-110
Moody, D. L. —
His influence in Great Britain 186
Quoted 211
Moravians —
Their contributions of men to missions . . . 158
Church members ready to go to any land . . 166
Spiritual origin of their missionary movement 183, 184
Morrison, Robert, beginning in China 5
Morton, Sir Thomas, bequest of 132
Mount Hermon and the Student Volunteer Movement 186, 187
Muir, William 155
Müller, George, and his dependence upon prayer . 197
Munger, Theodore T., quoted 50, 110

Napoleon's secret of victory 47
Native Christian forces —
Number in non-Christian lands 21
Strength of their work 21
Representative native Christians 21, 22
Strength of the rank and file 22
Their money contributions 22, 23
Development of the missionary spirit in various countries 23, 24
Meeting opposition and persecution 24
Unite in one body according to denominational families 31
Need prayers of Christians at home 199

Nautch girls in India 44
Necessity of Christianizing money 105
Nepál practically inaccessible 7
New Guinea partly unexplored 3
Nobel, A., benefactions of 105
Non-Christian forces weakened —
Non-Christian religions weakening 14-21
Causes of this weakening 19, 20
Responsibility imposed upon Christians by this weakening 20, 21
Non-Christian world today —
Extent to which explored 1-3
Its races and languages well known 3
Accessibility of different sections 4-11
Wide distribution of missionary forces . . 11-14
Weakening of antagonistic non-Christian forces 14-21
Native Christian forces firmly entrenched in non-Christian nations 21-25
Christian agencies and methods make effective world-wide evangelization possible . . 25-29
Christian unity and co-operation make possible a triumphant advance 29-36
Unprecedented success in non-Christian lands constitutes a crisis confronting the Church 36-41
Anti-Christian forces especially active and strong 41-45
Failure to press present advantage in non-Christian lands a grave peril 45-53
Noyes family, missionaries of 173

Opposing forces to Christianity —
Will not easily yield 41
Temptations assailing young men 42
Gambling — an opposing force 42
Intemperance — a mighty evil 43
Opium habit — a great curse 43
Impurity — as an opposing force 43, 44
Opposition of rationalism and materialistic philosophy 44
Avarice and materialism strong opponents . 44, 45

Organizations, missionary in the church . . . 79-81
Otis, Asa, legacy of and what influenced it . . 132, 135

Paley quoted 126
Parents' opposition to their children entering mission service may be removed by pastors . 162
Pastor —
As an educational force in the world's evangelization, see chapter II 57-95
As a financial force, see chapter III . . . 99-146
As a recruiting force, see chapter IV . . . 149-180
As a spiritual force, see chapter V . . . 183-212
Missionary responsibility of 50-53
A definite plan of missionary education . . 88, 89
Missionary library of 89
Libraries of Dr. Thompson and Dean Vahl . . 90
Filing missionary material 90
Indifference of pastors to missionary reading . 91
Reading necessary for adequate pulpit work 91, 92
Missions should be one of the pastor's specialties 92, 93
Attending missionary conferences and conventions 93
Interviewing missionaries and travellers . . 93, 94
Preparing periodical articles on missions . 94, 95
Shaping missionary policy of his denomination 95
Being filled with the spirit of missions . . . 95
An important factor in securing large gifts 134, 135, 139
A key to the support of individual missionaries . 143
Relation to removing difficulties in the way of possible missionary candidates . . . 159-163
May secure missionary candidates and the means to be used therefor 163-180
Instances where their wrong advice was not followed 167, 168
Should consecrate their own children to missions 172-174
Should offer themselves for foreign service . . 174
Method of multiplying one's life 178

Pastor's relation to missions —
Dr. Munger's view of 50
Christlieb's view of 50
Has authority and influence 51
His example helpful or harmful . . 51, 52, 123, 124
His work as director general of forces . . . 52
As advocate of non-Christian races . . . 52, 53
As ambassador of Christ 53
Paton, David, contribution of, for missions . . . 132
Paton, John G., urged not to become a missionary . 168
Patteson, Bishop, how influenced to be a missionary 168
Peking, raising the siege of, and prayer 194
Perils, missionary, threatening the Church —
Missionaries liable to be broken down . . 45, 46
Danger of discouragement 46
Danger of lapses in native Church 46
Peril to the home Church of failure in duty . . 47
Hypocrisy 47
Selfishness and low ideals 48
Lack of power at home 48, 49
Absence of the spirit of Jesus Christ 49
Relation of pastors to these perils . . . 50-53
Periodicals —
Their use in missionary meetings 73
Other uses 86
Pastors should contribute to 94, 95
Persecutions a test of the native Church 24
Personal work effective in securing recruits . . . 167
Philippine Islands in 1896 and today 6, 7
Philosophy, materialistic, an opponent of Christianity in India and Japan 44
Photographs, missionary 86, 87
Pierson, A. T., quoted 68
Pietist movement and missions 183
Pilgrim Congregational Church, Cleveland, and giving 112
Plant owned by missionary societies 28
Prayer —
For missions should be based upon knowledge . 61
A factor in securing recruits . . 176-178, 194, 195
For funds 195-197

Place of prayer among early Christians . . 191, 192
For missionaries on the field 198, 199
Sin of neglecting 199
For native workers 199, 200
To promote spiritual awakenings 200-202
The greatest force Christians can wield . . 202, 203
Examples of men of prayer . . 200, 201, 209-211
Books on prayer suggested 204
Plans for promoting efficiency in 204-208
Prelude on missions before sermon 68
Presbyterian bodies unite —
In Japan 32
In China 34
Printing presses of mission boards 27
Problem of foreign missions stated 50
Problems of missions, studied and defined . . 25, 26
Proportionate giving 127
Pulpit, the, and missionary education —
The main dependence for general missionary education 63
Number of sermons per year 64
Sermon topics 65, 66
Memorable missionary sermons 67
Secretaries and other speakers in the pulpit . 68, 69
Missionary illustrations and allusions in the pulpit 69

Qualifications of missionary candidates should be high 155, 156

Races of the world —
Their distribution and characteristics known . 3
Significance of this fact 3, 4
Railways in non-Christian lands 8, 9
Rationalism in non-Christian countries 44
Recruiting for foreign missions, see chapter IV . 149-180
Recruits, see *Candidates.*
Reform movements in India 17, 18
Religion, comparative, results growing from study 20, 21

Religions, non-Christian —
Losing their power 14-19
Causes for this weakening 19, 20
Hinduism and Mohammedanism put on the defensive, ... 41
Compromises used as weapons 42
Revivals —
In Japan 23, 24, 39
Remarkable awakenings of the past decade . 38, 39
Result of prayer 200, 201
Rhodes bequest and what it could do in missionary institutions 144
Riis, Jacob A., quoted 60
Robson, George, quoted 53
Rule of Christian powers an aid to evangelization 10, 11

Sailer, T. H. P. 85
Scriptures, see *Bible.*
Scudder, Dr. John, how led to become a missionary 171
Secretaries, missionary, an aid in presenting missions 68
Self-denial a root of large giving 128
Self-supporting churches increasing in non-Christian lands 22, 23
Selwyn, Bishop —
Quoted 62
Influence as a recruiting officer . . 164, 165, 168
Sermons, missionary, see *Pulpit, the,* and *Education, missionary.*
Should fix the attention of youth upon missionary service 164
Siam, Buddhism in 16
Siberian Railway 9, 104
Silliman, H. B., gift of 131
Simeon, Charles, and the power of his prayer life 210, 211
Smith, Dr. Egbert W., and his church's gift to missions 137
Smith, Bishop Taylor, on the needs of the Church . 149
Somajes in India 18
South America most accessible 6
Southern Presbyterian Church and missionary giving 114

Spahr, C. B. 102
Special objects a help to missionary giving . . 115-118
Speer, R. E., quoted 104, 116, 158
Spener 183
Spiritual forces in the world's evangelization, see chapter V 183-212
Spurgeon —
His wish 203
His prayer band 208
Spurrell, Rev. W., legacy of 131
Stanley, H. M., journey of 13
Statistics of missions today —
General statistics of missions 12
Native workers and members 21
Contributions by natives 22
Educational missions 26
Medical missions 27
Translations of scriptures 28
Gifts of some denominations to home and foreign missions compared 107, 108
Steamships, rapid, and accessibility 8
Stereopticon a help to missionary education . . . 72
Stewardship —
Sermons to promote habit of 120
The measure of 125
Of universal obligation 126
Stewart, Dr. James, quoted 41, 189
Stock, Eugene 186
Strategic centers occupied by missions 13, 14
Strong, Josiah 143
Stuart, Mrs. Robert L., gift of 132
Stuart, Robert and Alexander, as missionary givers . 118
Student Volunteer Movement for Foreign Missions 159, 186, 187
Subjects, see *Pulpit, the, Education, Missionary,* and *Meetings, missionary.*
Submarine cables promote human solidarity . . 9, 10
Success of foreign missions —
Measured by numerical standards 36, 37
Extra-statistical factors 37, 38

Perils of success 39, 40
Advantages of the present opportunity . . . 40
Prayer essential to 191-203
Sudan, workers sent by Egyptian Christians to . . 23
Sunday-school, the, and missions, see *Young People and Missions.*
Swett, Samuel W., legacy of 132
Symposium on missions in the pulpit 68
Systematic giving, Scriptural and business-like . 126, 127

Tablets with names of missionaries placed in churches 172
Taikyo Dendo, or great revival in Japan 39
Taoism in China 16
Taylor, Hudson 13, 186, 209
Telugu revival 200
Test of opposition and persecution 24, 25
Thank-offering to missions 114
Thoburn, Bishop —
Quoted 4, 5, 29, 40, 162
Influenced by reading Dr. Olin's sermon . . 171
Tibet opening to the Gospel 7
Tokyo Conference of 1900, Resolution on the subject of unity and co-operation at . . 32-34
Topics for missionary sermons 65, 66, 67, 68
Translation of Scriptures 28
Turkish Empire, progress within a generation . . 6
Tyler, Sir James, legacy of 131

Uganda Railway 8
Unexplored regions 2, 3
United States —
Wealth of 101-103
Exports from 102
Unity among missionaries and societies —
Influences promoting 29, 30
Advantages 31
Progress made in promoting 31-34
Sentiment more favorable abroad than at home 35

Vanderbilt, W. H., gift of, for missions 131
Verbeck, Guido, influenced by Moravians to be a missionary 166
Volunteer Movement in India 23
Volunteers, student —
In the pulpit 68
Number who have reached mission field . . . 151
See *Candidates, missionary.*

War spirit an antidote to selfishness and inaction . 48
Warneck, Professor, quoted 14, 37, 69, 183
Watcher's Band and prayer for the London Missionary Society 208
Wealth of United States 101-103
Weekly contributions —
Advantage of 112, 113
Method of taking 115
Wesley's income and his gifts 128
Wesleyan revival and the modern missionary movement 184
Westcott, Bishop, gave four sons to India . . . 173
Whately, Archbishop, quoted 47
Wichita Presbyterian Church, its missionary gifts 137, 138
Williamstown haystack and American missions . . 185
Wilson, C. E., quoted 156
Wilson, Rev. James Hood, as a recruiting officer for missions 179
Wishard, L. D., a promoter of individual support of missionaries 116, 142, 143
Women's organizations fruitful agencies 79

Young Men's Buddhist Associations 42
Young Men's Christian Association a helpful factor in promoting unity 30
Young people and missions —
Possibilities of youth 73, 74
Enlistment should include all ages 74
Sunday-school enlisted 74, 75
Missionary manuals for Sunday-schools . . . 76

Missionary libraries for Sunday-schools . . . 76
Sunday-school giving to missions 76, 77
Young people's societies and missionary work . 77
Manuals for these societies 78
A missionary charge to youth entering the church 78
Possibilities if five cents a week per member were given 141
Possibilities of missionary giving illustrated . . 142

Zenanas opened by prayer 193
Zinzendorf 166, 184
Zwemer, Samuel M., quoted 14, 18

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