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REPORT OF COMMISSION I



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World Missionary Conference, 1910

(To consider Missionary Problems in relation to the Non-Christian World)

REPORT OF COMMISSION I

CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

**With Supplement: Presentation
and Discussion of the Report in
the Conference on 15th June 1910**

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REVIEWS OF

CARRIERS FOR THE FUTURE
AND THE
NEW MATERIALS WORLD

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CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

INTRODUCTION

It is a startling and solemnising fact that even as late as the twentieth century the Great Command of Jesus Christ to carry the Gospel to all mankind is still so largely unfulfilled. It is a ground for great hopefulness that, notwithstanding the serious situation occasioned by such neglect, the Church is confronted to-day, as in no preceding generation, with a literally world-wide opportunity to make Christ known. There may have been times when in certain non-Christian lands the missionary forces of Christianity stood face to face with as pressing opportunities as those now presented in the same fields, but never before has there been such a conjunction of crises and of opening of doors in all parts of the world as that which characterises the present decade. It is likewise true that never on the home field have the conditions been more favourable for waging a campaign of evangelisation adequate in scope, in thoroughness, and in power. Therefore, the first duty of a World Missionary Conference meeting at such an auspicious time is to consider the present world situation from the point of view of making the Gospel known to all men, and to determine what should be done to accomplish this Christ-given purpose. To this end Commission I., on CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD, was con-

stituted, and herewith presents the results of its investigations and deliberations.

The Commission in its Report, first of all, sets forth considerations which emphasise the present unique opportunity and urgency of carrying the Gospel to all the non-Christian world. Then follows a survey of the different fields which, it is hoped, may serve as a reliable basis for a comprehensive and aggressive policy. In taking up each field the plan has been to indicate the number, distribution, and character of the people to be reached; the extent to which the Gospel has already been carried to them; the agencies of evangelisation now at work; the task of evangelisation still to be accomplished; and the adverse and the favouring circumstances. In the light of this survey of the entire non-Christian world, the principles and considerations which should be borne in mind in determining the best disposition of the forces are outlined. The various methods in use in the mission field are passed under review with reference to their adaptation and efficiency in the varying circumstances which present themselves. The large part which the Church in the mission field must have as an evangelistic agency is shown, likewise the vital bearing which the state of the Home Church has upon the enterprise of carrying the knowledge of Christ to all the non-Christian world. The indispensable and supreme relation sustained by the Superhuman Factor is emphasised. At the close of its Report the Commission presents certain findings or recommendations based upon its correspondence and conferences with the leaders of the Christian forces at home and abroad.

As a part of its Report, although published and sold separately, the Commission has prepared and issued a *Statistical Atlas of Christian Missions*. The statistical section of this volume was prepared under the editorship of the Reverend James S. Dennis, D.D., the author of the *Centennial Survey of Foreign Missions*, presented at the Conference in New York ten years ago. The atlas section, embracing maps of all missions in

the non-Christian world, is the work of Professor Harlan P. Beach of Yale University. It is essential to the proper study of the Report of the Commission that the *Statistical Atlas* be frequently consulted.

The work of the Commission has been determined by the basis and scope of the Conference itself, and has thus been concerned solely with the non-Christian world. In its survey of this field the Commission has for the most part endeavoured to summarise the information regarding missionary work communicated by its correspondents. For detailed lists of the various missions at work in each principal field and for the statistics indicating the extent of their work, reference must be made to the *Atlas* mentioned in the previous paragraph. In this *Atlas* the statistical information regarding the missions of the Roman Catholic and Russian Orthodox Churches is given separately, as well as a map showing their distribution in non-Christian lands.

Owing to the shortness of the time in which the Commission has had to do its work, it has not been able to make its investigations as extensive and as thorough as is desirable. Its members are keenly conscious of the resulting limitations. It is earnestly hoped, however, that the way may have been pointed to a more scientific study of the fields and problems, and, above all, that enough may have been done to impress the Church with the unprecedented urgency of the situation, to create a sense of deep solicitude as to the grave consequences which must ensue if the present unique world opportunity be not improved, and to indicate the lines along which the Church may wisely enlarge its operations, and the ways in which the efficiency of the work of evangelisation may be increased.

The Commission acknowledges its deep indebtedness to the hundreds of missionaries, native Christian leaders, civilians, leaders of the Church in Christian lands, and other special students of missionary problems for their unfailing and invaluable co-operation at every stage of

the preparation of the Report. The list of such collaborators is so extensive that it is given in Appendix A.

In the confident hope that with the delegates of the Edinburgh Conference, and with those who shall study its investigations, discussions, and conclusions, there may originate plans, efforts, and influences which, animated by a new consecration to Christ, shall result in an advance on the part of the Church really adequate to make Him known to all men, this Report is now laid on the conscience, the heart, and the will of every one who reads these lines.

PART I

THE OPPORTUNITY AND THE URGENCY OF CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

THE study of the reports of hundreds of discerning missionaries has convinced the members of the Commission that the Christian Church has at the present time a wonderful opportunity to carry the Gospel simultaneously to all the non-Christian world, and they are also profoundly impressed by the urgency of the present situation. They would call attention to considerations which manifest the opportunity and accentuate the urgency.

I. THE PRESENT POSSIBILITY OF CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

It is possible to-day to a degree far greater than at any time in the past to give the Gospel to all the non-Christian world.

1. It is possible *from the point of view of the non-Christian world* itself. The non-Christian world is known to-day as it never has been before. The work of exploration has been comprehensive, thorough, and, so far as the inhabited parts of the world are concerned, it is practically completed. The whole world is remarkably accessible. Improved means of communication have within the past two decades been spread like

a great network over nearly all of the great spaces of the unevangelised world, or are to-day being projected over these regions. For example, railway lines are being rapidly extended in different sections of Africa, in the Levant, in Central Asia, in the Chinese Empire, and in the more populous parts of the East Indies, giving missionaries easy access to hundreds of millions of people. Within half a generation extra-territoriality has been done away with by Japan in the revision of her treaties with western nations, thus permitting missionaries to travel, work, and reside in any part of the country. One of the most significant and hopeful facts with reference to world evangelisation is that the vast majority of the people of the non-Christian nations and races are under the sway, either of Christian governments or of those not antagonistic to Christian missions. This should greatly facilitate the carrying out of a comprehensive campaign to make Christ known.

The minds of the people in most countries are more open and favourable to the wise and friendly approach of the Christian missionaries than at any time in the past. In Japan, including Formosa and the Lu-chu Islands, while there may be no evidence of wide acceptance of Christianity, there is almost everywhere a readiness to hear and to consider the Gospel message. The war with Russia opened many doors, and made the people much more responsive to the teaching of the Christian religion. The leaders of the nation and other thoughtful men are feeling the need of a new moral basis, and many of them are looking to Christianity to furnish it.

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

It is said that in no part of Manchuria is there open hostility to the Gospel. On the contrary there seems to be a marked readiness and willingness to hear and to seek to understand the Christian doctrine. Even in Mongolia the people are more open and responsive to the Gospel appeal than they were a decade ago. In nearly every part of China there are signs that the stolid indifference and the proud aloofness of the past are giving way. Notwithstanding the opposition manifested by some of the officials and other influential men, there is among the people in general a large measure of open-mindedness to what the teachers from the West may have to offer. The native mind seems to be clearer as to the aims and motives of the missionary. This does not necessarily imply that there is a higher valuation put upon Christianity, but it does mean that there is certainly less hostility manifested toward its representatives. This is due chiefly to the removal of ignorance, prejudice, and superstition by the dissemination of knowledge, and to the influence of the lives and teaching of the missionaries. A missionary, writing from a province which until recently was one of the most exclusive of China, says that he could not ask for greater friendliness than that with which he now meets from all classes of the people. He expresses the opinion that in no land is there greater liberty for the preaching of the Gospel. One missionary, writing from one of the westernmost provinces of the country, says that, in visiting 224 walled cities where he used to encounter opposition, he now finds none.

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

Owing to the great complexity of the situation on the Indian continent it is difficult to express concisely the

situation throughout the whole field. By common consent the masses of outcastes and lower castes are more receptive to-day than ever. There is scarcely a limit to the numbers who would place themselves under instruction by properly qualified Christian teachers. Many untutored non-Aryan tribes are awakening to the call of western civilisation, and are beginning to listen responsively to the Gospel message. It is said that the women of India of various castes are coming to have a realising sense of their needs, and are seeking for education and light. The zenanas are open to a degree which could not have been foreseen a few years ago. There is a desire among the men also, for the education of their daughters, sisters, and wives. Here and there thoughtful, earnest, spiritually-minded Hindus are reading the words of Christ and seeking to understand Him. If Christian intercourse with these important men could now be multiplied, large numbers of them would be led into full and open discipleship. It must not be forgotten that, notwithstanding the well-known facts about the movement toward Christ among the educated classes, great numbers of them are rapidly passing into a condition of practical agnosticism. There is most urgent need for more vigorous and systematic effort on their behalf while they are yet in a comparatively receptive attitude.

Workers among Moslems in India all testify that their attitude toward Christ and His people is more friendly and favourable than it was a generation ago. The Parsees, owing to the increase of education and the friendly work of missionaries, are more accessible and responsive than they were a few years ago. The situation in the various native states throughout the Indian peninsula, as well as in the states along the northern border, has improved over what it was in the last generation. Notwithstanding the many adverse influences and the more pronounced hostility and opposition in certain quarters, it is undoubtedly true that, taking India as a whole, the field is more open than it was twenty or even ten years ago.

The outlook for the spread of the Gospel in Arabia

demands a strong faith and a zeal that knows no discouragement, but it is hopeful, and is growing more so year by year as a result of political developments and of the new railway. It is reported that the Moslems in the Russian Empire are approachable. Great external changes have taken place in the Turkish Empire during the past two years. Even if attention is confined exclusively to the Moslem population, there is satisfactory evidence that work on their behalf, if wisely and prudently conducted, is now possible to a degree which would have been incredible two years ago. Many restrictions have been removed with reference to travel, the holding of meetings, the printing and circulation of literature, and the conduct of schools. Moslems and non-Moslems have been placed upon an equal footing before the law and in the rights of citizenship. This fact alone inaugurates a new era. Mohammedans in these lands have never had an opportunity to understand and accept pure Christianity. Missionaries in different parts of Turkey report a willingness on the part of Mohammedans to attend Christian gatherings in large numbers, to talk about Christianity, and to study it in its simplicity and purity. The same thing can be said of the Moslems of Persia. Much is possible there now, provided the work be developed gradually and in a friendly and conciliatory spirit. Some missionaries believe that prior to a vigorous campaign of evangelisation what is most needed at the present time is to promote the work of educational missions.

Throughout the larger part of the vast African continent there is a great and pressing opportunity for the presentation of the claims of Christ. In Mohammedan Africa indeed there is considerable hindrance from Government opposition or restrictions. Moslem intolerance has still to be reckoned with among the people, but this intolerance is weakening, and, as the missionaries wisely adapt themselves to the conditions, the way is becoming more and more open. In Pagan Africa not only is the way open, but those to whom the way leads are awaiting the arrival of the messengers. We have been unable to learn

of any extensive field throughout the great Island World which is absolutely closed to the wise and devoted ambassador of Jesus Christ.

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

2. It is possible to-day as never before to have a campaign adequate to carry the Gospel to all the non-Christian world *so far as the Christian Church is concerned*. Its resources are more than adequate. There are tens of millions of communicant members. The money power in the hands of believing Christians of our generation is enormous. There are many strong missionary societies and boards in Europe, America, Australasia, and South Africa, and they have accumulated a vast fund of experience, and have developed a great variety of helpful methods and facilities through generations of activity throughout the world. Surely they possess directive energy amply sufficient to conceive, plan, and execute a campaign literally world-wide in its scope. The extent, character and promise of the native Christian Church make it by no means an inefficient part of the Body of Christ.

Attention should be called to the abounding energy and tremendous possibilities of the inspiring movements recently called into being to facilitate the realisation of the aims of the missionary propaganda; for example, the Student Volunteer Movement; the more comprehensive World's Student Christian Federation; the Foreign Departments of the Young Men's and Young Women's Christian Associations; the Young People's Missionary Movement; the Laymen's Missionary Movement; and the efficient women's missionary societies; the various Forward Movements within different Christian

communions ; the army of youth in the Sunday Schools, and various young people's societies and guilds. The Holy Spirit has certainly been preparing and marshalling the forces for a campaign commensurate with the missionary responsibility of the Church. Above all these are the superhuman resources : the dynamic power of the Gospel of Christ ; the unrealised possibilities of intercession ; the triumphant power of holy lives—lives unreservedly yielded to the sway of the risen Christ ; and the presence of Christ Himself in His Church by His Spirit, the One who is able to subdue all things unto Himself. Thus, as the followers of Christ look outward over the great areas of the non-Christian world, and then turn to survey the resources of Christendom, and to gaze by faith upon their superhuman resources, can they question the possibility to-day of making Christ known to all people ?

II. THE URGENCY IN VIEW OF PRESENT TENDENCIES AND MOVEMENTS IN THE NON-CHRISTIAN RELIGIONS

I. *The non-Christian religions are losing their hold on certain classes.* Missionaries who have been on the field from twenty to forty years bear testimony that the influence of the non-Christian religions, especially over the educated classes, is waning, whether they contrast the power of these religions to-day with what it was a generation ago, or whether they contrast the place and influence of these religions with that of Christianity.

Buddhism still has a mighty hold on the illiterate masses of Siam, Laos, Burma, and Ceylon, and to a considerable extent also of Japan, Korea, and China. Nevertheless, in most of these countries, particularly in China and Japan, there are unmistakable signs that this grip is relaxing. There are many and multiplying instances where the people have abolished idols and forsaken the temples, although they may not yet have accepted some other religion as a substitute. In the cities Buddhism has far less influence even with the illiterate classes than

it has in the rural districts. In all of the countries named there are very few educated men who profess belief in Buddhism as a regulative, transforming, and energising influence in their lives. Without doubt, however, large numbers of them have a deep interest in Buddhism as a philosophy and as a subject of study, and hold to it tenaciously on grounds of national or racial patriotism.

Strictly speaking, Confucianism cannot be regarded as a religion. Ancestor-worship, as upheld by Confucianism, whether we consider it a religion or not, still has a tremendous hold on multitudes of people in China and neighbouring countries. Confucianism, however, has been modified. The wonderful awakening in China and Korea during the past few years is turning the faces of the people away from the past to the future. This is notably true of the present generation of students.

As a social system the power of Hinduism is still very great, although the spirit of caste is relaxing in many places, and even its regulations and outer forms are less scrupulously observed than formerly, especially in the cities. Missionaries and other observers writing from all sections of India emphasise the fact that comparatively few of the educated classes adhere to Hinduism in an unmodified form, and that not many of them have a vital faith in it as a religion, though most of them partly desire and partly find themselves forced to adhere to it as a system of social and ethical life. A leading Scottish missionary of many years' experience has said that nowadays no *bona fide* idolater is to be found among university men. Their adherence to idolatrous ceremonies is either formal from fear of society, or is defended on the ground that such practices are a help to concentration of thought on religion. The students as a class are becoming freed from the religious and social restraints of old India, and, in Sir William Hunter's words, are left "without discipline, without contentment, and without God."

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, save in parts of Turkey, Persia, Western China, and the East Indies ; but it is weakening in the case of the educated and better informed men. Statistics show that the proportionate increase in the number of Mohammedans in India has been by no means as rapid as that of the Christians. In parts of Turkey a loosening of the ties that bind many Mohammedans to their religion is evident. The newly proclaimed principles of liberty and the Koran are not found to be suitable yoke-fellows. Notwithstanding the aggressive advance of Mohammedanism in some quarters of the world, as a religion it is making no marked intellectual or spiritual progress, and therefore it is not able to command the full allegiance of many of its adherents, who are studying the modern learning. It seems to lack creative energy. The philosophical disintegration of Islam, shown in the rise of new sects and parties, is another indication of weakness. The application of modern critical methods in India and elsewhere is serving to undermine faith in the Koran, so that it is no uncommon thing to find Moslems who concede that this book does not have permanent authority in the realm of morals. Low ethical ideals, the degradation of womanhood, and a fatalistic philosophy have steadily brought Moslem society to its present low level of intellect and character.

It is not necessary here to dwell further on the causes explaining the weakening of the non-Christian religions. The principal point to be emphasised is that this breaking-up of the old faiths and their failure to satisfy the deepest longings and highest aspirations of men impose a serious responsibility upon the Christian Church. The danger is that, released from the restraints of their old religions, these peoples will give themselves up entirely to irreligion, indifference, and demoralising practices. The dying-out of old superstitions leaves hearts "empty, swept, and garnished," either for the Gospel or for the seven spirits more evil than the first.

2. *In some parts of the world the non-Christian religions*

are attempting to adapt themselves to modern conditions, and are manifesting increased activity, enterprise, and aggressiveness.

Notwithstanding all that has been said about the waning influence of the non-Christian religions over certain classes, it is true that in many countries there are evidences of increased activity in the non-Christian religions, and that efforts are being put forth to regain and strengthen their influence over classes who have been slipping away from their grasp, and to extend their sway over peoples who have hitherto not been reached by them.

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

and have sent workers even to the mainland of Asia. In Burma the Buddhists are being reinforced by many converts from among the hill tribes. It is reported also that among the adherents of Buddhism in Ceylon and Burma are several Europeans. A general Buddhist society in Rangoon is raising funds for the translation of the Pali Buddhist scriptures into English, for spreading Buddhism in London, and for bringing out from England a number of Englishmen to enter the Buddhist priesthood.

In spite of all the activity and the introduction of new and important methods and the development of the spirit of propaganda, there is apparently little serious effort made to purify Buddhism of its corruptions. Rather they are condoned and explained away. One of the most serious aspects of the Buddhist revival is the attempt made to identify Buddhism with patriotism and to urge upon people that loyalty to the country implies loyalty to this religion. To meet this revival of the ancient religion it is necessary that we be able to place Christianity more effectively before the people.

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

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

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

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

have a tract society and issue many publications. They have Young Men's Hindu Associations and various other organisations patterned after Christian activities. That they have become alarmed by the inroads of Christianity is seen from the following extract taken from a pamphlet issued by the Hindu Tract Society and designed to arouse Hindus to sharper opposition: "Do you not know that the number of the Christians is increasing and the number of Hindu religionists decreasing every day? How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our lands." One of the best indications of the new spirit of the Hindus is the aggressive efforts which they are putting forth to influence the outcastes. They are trying to raise the downtrodden classes and to give them a certain definite standing in the Hindu community. They are also seeking to influence the aboriginal tribes in the Hill Districts. If these and the outcastes become merged in the Hindu system, they will be much less accessible to Christian influences than they are at present.

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

Christianity, they still remain within the pale of Hinduism and earnestly oppose the Christian movement. They have grown rapidly. They have schools and colleges, missionaries, and societies. They advocate the education of women, reject idolatry, and seek to reduce the number of castes. Though remorseless in their antagonism to Christianity, they mark a distinct advance upon popular Hinduism, and, in the judgment of many missionaries, are preparing the way of the Lord. Mr. Holland, the leader of the Oxford-Cambridge Hostel at Allahabad, expresses this well: "The ideas which the Arya Samaj raises without ability to satisfy them, and the manifest contradictions of its system, mean a not remote collapse into the arms of Christianity." They are just now putting forth great efforts to influence the low-caste people. They do not really give them any new religion, but they fill their minds with prejudices against the foreigners, and strive on patriotic grounds to keep the people in subjection to Hinduism. Just in proportion to their success in convincing these outcaste portions of the population that they may hope for recognition from the Hindus, will the door of Christian opportunity close. If Christian work for these depressed classes could soon be multiplied tenfold, this great section of the Indian people, numbering one-fifth of the population, would, within a generation, embrace Christianity in immense numbers.

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

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

In India, the greatest Mohammedan country, there is a renaissance of Islam. The power of the Prophet is still great, and Islam is ready to receive and seal perpetually, as her own, Hindus of low-caste who lose faith in their own religion or seek to better their condition. They are pushing their propaganda, sending out preachers and working hard to convert the low-caste and out-caste people. Their advance in India is proved by the increase in Mohammedan population in India by about six millions in the ten years preceding the last census. In some parts of the country large bodies of these depressed classes and also numbers of the hill tribes have gone over to Islam. It is many fold more difficult to reach them now for Christ than it was before. Dr. Ewing of Lahore expresses the belief that unless the Church avails itself of the marvellous opportunity now presented by the tens of millions of low-caste people, within the next ten years the bulk of them who have not been given a status in relation to the Hindus will have become Mohammedan. This would render them comparatively inaccessible to Christian influence.

While there is no serious danger that China will become a Moslem state, nevertheless the Church of Christ should be forewarned and should lose no time in bringing to bear more of its power upon the Moslem population of West China, because Mohammedanism is there manifesting fresh interest and vigour. Moreover, even in other parts of China, in Chihli for example, there are

similar indications of activity. The Moslems of Russia are showing great zeal.

In the East Indies, Islam, which for a long time was but a mere veneer, is daily becoming a more pervasive and dominant faith. Greatly increased travel to Mecca, brought about by better means of communication and lower rates, is compacting Mohammedanism among the Malays. The returned pilgrims become henceforth ardent defenders and propagators of the faith. In Sumatra, Islam is advancing into hitherto pagan territories. Had Christian missionary work been prosecuted vigorously a generation ago, Islam would not have gained such a strong foothold there. In Java, Mohammedanism shows new life in the establishment of a Moslem university, and in the production of an edition of the Koran in Javanese. The number of teachers of the Koran is multiplying greatly. The inhabitants are coming more and more under the influence of Mohammedanism, and are thus being made more inaccessible to the work of the Dutch missionaries. Unless the Church promptly does more to meet the desire for education and enlightenment, there is danger that the population will more and more accept Mohammedanism.

Two forces are contending for Africa—Christianity and Mohammedanism. In many respects the more aggressive of these is Mohammedanism. If things continue as they are now tending, Africa may become a Mohammedan continent. Mohammedanism comes to the African people as a higher religion than their own, with the dignity of an apparently higher civilisation and of world power. It is rapidly received by these eager listeners. Once received, it is Christianity's most formidable enemy. It permits a laxity of morals, in some cases worse than that of heathendom. It sanctions polygamy. It breeds pride and arrogance, and thus hardens the heart against the Word of God. It is spread by those who do not differ essentially from the natives in their ideas and emotions, whereas Christianity,

until a force of native workers can be prepared, must be spread by Europeans who differ greatly from the natives.

The absorption of native races into Islam is proceeding rapidly and continuously in practically all parts of the continent. The Commission has had convincing evidence of this fact brought to its attention by missionaries along the Nile, in East Central Africa, in South-East Africa, on different parts of the West Coast, in Northern Nigeria, in the Sudan, in different parts of the Congo Basin, in parts lying south of the Congo, and even in South Africa. Mohammedan traders are finding their way into the remotest parts of the continent, and it is well known that every Mohammedan trader is more or less a Mohammedan missionary. The result of this penetration of the field by these representatives of Islam will be that the Christian missionary enterprise will year by year become more difficult. Paganism is doomed. Animistic faiths crumble quickly before any higher and more dogmatic religion. Either Christianity or Islam will prevail throughout Africa. Islam is pushing hard to win the pagan states and peoples. Some missionary statesmen believe that Africa for the present has a pre-eminent claim on the attention and resources of those missionary societies which are related to the regions in which the Moslem advance is imminent. The challenge which comes to the Church now, is not only to occupy the great fields of Africa, Southern Asia, and Oceania which are so threatened by the Mohammedan advance, but also to press as never before upon the Mohammedans themselves the peaceful message of the Christian Gospel. The aggressive strategy has ever been the most successful. Moreover, we owe the Gospel to the Moslems no less than to the other non-Christian peoples.

III. THE URGENCY IN VIEW OF CORRUPTING INFLUENCES IN WESTERN CIVILISATION

Just as the development of improved means of communication has greatly facilitated the propagation of

the Gospel and the sending forth of the pure and hopeful influences of western civilisation, so the drawing together of the nations and races as a result of these improvements has made possible the more rapid spread of influences antagonistic to the extension of Christ's Kingdom. They have familiarised a vast and increasing number of non-Christian peoples with the worst forms and practices of western life. In every port, as well as in many interior cities of non-Christian nations, one finds concentrated the evil influences of the West. Scattered throughout Africa and the Pacific Islands, not to mention other sections of the world, are thousands of western traders, large numbers of whom are exerting a demoralising influence. Testimony is borne by many with reference to the corrupt influence of Japanese merchants and emigrants in Korea, Manchuria, and China, who are also regarded as representing in a measure the civilisation of the West.

The multiplying of points of contact with the West through the expansion of its commercial and industrial system has introduced among non-Christian peoples new temptations, and has added intensity and virulence to old temptations. The increase of the drink evil and of gross immorality in many parts of the world is traceable directly to the West. With the influx of European civilisation into Africa and Asia there seems to have come a flood of pernicious influences, of vice, and of disease. The growth of habits of luxury and self-indulgence is also due to the improved financial situation of these peoples, incident to the spread of western civilisation. It is commented upon by many observers, that whenever an eastern and a western nation impinge upon each other the contact in some mysterious way tends to bring out the worst there is in each. The vices of western life seem to work with added deadliness among men of the more simple civilisations, such as those found in Africa, in Oceania, and in parts of Asia. It is a sad but inevitable fact that as a rule the masses of the non-Christian people, and even many

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

As the corrupt influences which have been mentioned constitute a deadly gift from the modern civilisation of the West, it is doubly incumbent on the Church to supply the antidote to such evil influences and to spread itself more widely among the people. Moreover, it is unmistakably the will of God that the missionary movement be extended promptly and far more aggressively and widely in order that the cause of Christianity may preempt great regions and countless communities to which the vices and diseases of corrupt civilisation have not yet spread. The large plans for the extension of railway systems in different parts of Asia and Africa accentuate the urgency of the situation, because the advent of railways will bring a large influx of ungodly men, who will make the task of evangelisation much more difficult. It has always been true that while men slept the enemy came and sowed tares. This point has added force when applied to the peoples of Africa and the Pacific Islands. There are but a few primitive races or peoples left in the world, and the opportunity afforded the Christian Church to reach them under most favourable conditions can last but a brief season. The present opportunity will pass away. Every year will bring new and powerful counter attractions within easy reach of the natives. The wise and experienced missionary workers show convincingly that it is much easier to bring the Gospel to bear

on the heathen in his natural state than it is upon the man who has become familiar with the worst side of so-called civilisation.

Attention should also be called to the bad effects resulting from the spread of infidel and rationalistic ideas and materialistic views. From many parts of the non-Christian world have come reports from our correspondents telling of the wide dissemination of agnostic, atheistic, materialistic, and socialistic (of a destructive character) literature, traceable to western sources. The stream of this influence is flowing over China to-day, both directly from the West and also by way of Japan. The writings of Haeckel, Huxley, and Spencer, and the anti-theistic and anti-Christian articles, either original or translated from European magazines, are widely circulated not only in India and Japan, but also in such newly awakened countries as Turkey and China. The periodicals of the non-Christian religions are active and aggressive in publishing papers showing supposed mistakes in the Bible and the conclusions of destructive criticism.

The increasing number of travellers from non-Christian nations, especially the wonderful migration of Oriental students to Europe and America, has in countless cases resulted in exposing these more enterprising representatives of the non-Christian world to the materialistic, anti-Christian, and demoralising sides of the life of the western nations. On their return, some of them as teachers, editors, and Government officials constitute a great barrier to the spread of the Gospel. This has been notably true of many Chinese and Korean students on their return from Japan. Moreover, there is danger that the thousands of Japanese teachers who are going into Korea, Manchuria, and China will be apostles of materialism instead of being helpful in influencing the people in favour of Christianity. Facts like these constitute an irresistible challenge to the Christian Church to augment greatly its foreign missionary forces and to spread these forces with promptness, thoroughness, and great energy over the non-Christian world. Moreover, they summon

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

IV. THE URGENCY IN VIEW OF THE PLASTIC CONDITION OF NON-CHRISTIAN NATIONS

The Asiatic peoples, following the leadership of Japan, have awakened from their long sleep. Through the whole of Asia a ferment is in process which has spread from the intellectual leaders and is fast taking possession of the masses of the people themselves. It affects over three-fourths of the human race, including peoples of high intelligence and ancient civilisation. The leaders are concerned with the question of enlightenment, of intellectual and social freedom, of economic development, and of national efficiency. In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, social, commercial, industrial, educational, and religious. Korea was known yesterday as the Land of the Morning Calm. To-day it is vibrating with the spirit of the modern world. Every department of its life is being reorganised with Japan as the model and the directing and energising mind.

China, which for thousands of years has been self-centred and self-satisfied, has turned her face from the past and has begun to go to school to the world. The changeless has given place to the changing; and the number and variety of the changes are bewildering. A network of telegraph wires has been spread over the Empire, several railway lines have already been established and others are projected, great industrial establishments are multiplying, comprehensive plans for the conservation and development of the material resources are being put in operation, a modern postal system has been adopted, the first stage in preparation for constitutional government has been entered upon, radical and far-reaching social reforms are advancing apace, hundreds of modern newspapers have been established in cities all over the country, secular and religious presses are working to their limit in bringing out new works and translations of the books of important authors of western nations. All these changes seem incredible in view of the constitution of the Chinese mind and its unchanging attitude through centuries. In some ways the most significant and wonderful changes have been those in connection with education. The ancient system, which had been in operation for nearly two thousand years, has been completely abandoned, and in place of it there are springing up all over the Empire modern schools and colleges. Hundreds of teachers are being imported from Japan and the West, and thousands of ambitious Chinese youths are going to Japan, America, and Europe to prepare themselves for the leadership of the new China.

Siam and Laos are in a condition of metamorphosis. Persia also is sharing in the general awakening of the East and is undergoing a great transformation. The old is passing away; the new is yet unformed. It is primarily a movement to establish civil freedom and to secure social progress. The aim is to establish a constitutional and popular form of government. Schools are springing up all over the country for the purpose of giving the new education. Even in Turkestan and Afghanistan the

spirit of the modern movement is felt. Some families are sending their sons to other lands for education. These on their return spread the ideas and spirit of western civilisation.

Turkey is another striking example of change. In some respects the recent Turkish revolution has been the most remarkable which has ever taken place in any nation. The autocracy has been done away with and a modern constitution has been granted. The key-notes of the revolution have been "Liberty, Equality, Fraternity, and Justice." Great social and educational changes have resulted. The whole population is awake and thinking as never before. The bondage of custom has been shaken. New literature is pouring into the country. The mails have more than doubled in volume. Meetings for the discussion of topics pertaining to the development of the country are being held. Even the pulpit has become the forum of social and political discussion, although this may well prove to be a hindrance to real religious progress. The fraternising of members of different religions is regarded by those familiar with the old attitude and spirit as highly significant. Notwithstanding the counter-revolution and the waves of reaction, it is clear that Turkey has set her face toward modern civilisation, and that no influences are likely to arise and prove powerful enough long to retard her in her progress. Quite apart from the political movement and agitation and unrest throughout India, the multitudes of that continent are still in the midst of great social and industrial developments and changes. Contrary to the popular impression, Japan also was never more alert and intense in her desire and efforts to reform and increase her efficiency than at the present time. Similar facts could be mentioned showing the revolutions, transformations, and rapid evolution in the Island World and in parts of Africa.

This state of flux among all these peoples constitutes a great crisis and opportunity. The present plastic condition of these nations will not long continue. It will

be replaced by a more rigid and unyielding one. The present period of reconstruction will give place to some settled order. A country like China, because of the fundamental conservatism of the Chinese character, although it may be changing to-day is not changeable, and therefore may not change again in generations. It is true of any of these nations that when it once becomes settled it will be harder to move and to impress it than while it is in a transitional state. The great question with reference to all of these countries is, Shall they be dominated by Jesus Christ and His religion or not? Is their new civilisation to be cast in Christian or in pagan moulds? Unless the principles and spirit of Christ do shape the new civilisation it is sure to become materialistic and rationalistic. More than this, these nations are sure to become increasingly antagonistic and hostile to pure religion and to constitute the most serious obstacles to the spread of the Kingdom of Christ. Those who have studied the matter closely are convinced that among the leaders of these nations are many who are anxious to secure all the material advantages of western civilisation while excluding its underlying principles and inspiration. Now is the time to impress upon their officials and other thinking men that it is only righteousness and integrity of character that can make a nation permanently great, and that these are the direct products of the Christian Gospel. No policy could be more disastrous than for the Christian Church to allow any people to become civilised without bringing the superhuman Gospel to bear upon them in their transition state. Whether or not Christianity shall have the predominant influence in the making of the new India, the new China, the new Korea, the new Turkey, the new Persia, will soon be determined by the Church's sacrifice or by its inertia. Some of these nations, like China, are weak now, notwithstanding the fact that they possess the elements necessary to give them a place among the strongest of nations. Their strength will soon be organised. It is all-important that Christianity be deeply rooted in these

lands before that day comes. Many missionaries report their conviction that if the tide is not set toward Christianity during the next decade both in the Far East and the Near East, it may be turned against us in the decade following.

V. THE URGENCY IN VIEW OF MODERN SECULAR EDUCATION

In the two most advanced non-Christian nations, Japan and India, there are to-day great Government systems of education, including hundreds of thousands of students. With the exception of the mission schools and colleges of India aided by Government, these are pronouncedly secular. China and Korea are rapidly establishing similar systems. That of China alone will soon number its pupils and students by the million. The Governments of Turkey, Persia, Egypt, and other non-Christian countries are rapidly developing secular educational institutions. From these, of course, Christian teaching is excluded. In Japan, as no religious instruction is received in most of the homes, the educated portion of the population is already largely naturalistic and agnostic. Few of the Government school educators have any use for religion. Hence a process is going on which will make it increasingly difficult for the Gospel to find entrance to the minds of the educated Japanese. The modern education inevitably undermines belief in the old non-Christian faiths and leaves the rising generation practically without religion. The text-books in these modern institutions are indifferent, if not actually hostile, to religion. The men educated in the Government schools under non-Christian or hostile influence thus drift into agnosticism and materialism and become a great menace to the Church.

In China, "Science without Christianity" is the watchword of many students. The aspiration for new learning seems to be fixing the minds of the Chinese upon the

materialistic aspects of our modern civilisation. The Chinese accept quickly the agnostic explanations of the universe. They are apt to receive the impression that religion is not necessary to the life of a nation. As they are by nature an eminently practical people, when through the study of science they see the folly of their old superstitions they will give them up, and, unless influenced by Christianity, will be apt to put nothing in their place. This consideration is a strong ground for calling for immediate and aggressive efforts to supply that which we know to be the really essential thing in our modern civilisation; namely, the truth and power of Christ. Among the educated youth of China there is a real stirring of thought, and at such a time new truth comes with power and authority. This is pre-eminently the time to reach them with Christian truth. The latest scientific truth may be so presented along with the Gospel as to show how all truth is one, thus leading to the acceptance of the Gospel with science. The great demand for western learning and the difficulty which the Chinese Government is experiencing in securing a sufficient number of competent teachers, affords a great opening to Christian schools and colleges. There should be a great expansion of Christian educational missions. It is western education that the Chinese are clamouring for, and will have. If we can give it to them, plus Christianity, they will take it; if we cannot give it to them, they will get it elsewhere, without Christianity—and that speedily. If in addition to direct evangelistic and philanthropic work in China, the Church can in the next decade train several thousands of Christian teachers, it will be in a position to meet this unparalleled opportunity. In Siam the Government is starting free schools, but it is still possible to sustain an important relation to higher education, if the Church will but maintain its present advantage.

Pandita Ramabai, writing of India, says: "The majority of the higher classes are getting western secular education, which is undermining their faith in their

ancestral religion. They are not getting anything better to take the place of the old religion in their hearts, and are therefore without God, without hope, without Christ, going down socially and morally, and becoming very irreligious." This crisis in India calls for a greatly increased number of efficient mission schools and colleges, manned with earnest Christian teachers, conducted so far as possible on the residential plan, with the view to giving the Spirit of God as carefully prepared an opportunity as possible, so that He may create an atmosphere in which His power will be mightily felt. The unrest of the educated classes calls not only for a strengthening of the missionary institutions, especially in the direction of making their Christian influence more effective, but also for a multiplication at student centres of wisely planned efforts directed to influence those of the educated class after leaving college as well as the students now in non-missionary colleges. If Christians do not rise to the occasion, educated Hindus and Mohammedans will take things into their own hands and provide for educational and philanthropic institutions to be established and carried on under non-Christian management.

The great desire of the constitutional party in Turkey seems to be to establish a system of education like that of France, excluding all mention of God and religion. Facts like these could be drawn from all other sections of the non-Christian world where secular institutions of learning have been established. Taken together, they bring before us one of the greatest menaces to the Christian faith, and in many respects the greatest obstacle in the way of carrying the Gospel to all the non-Christian world. Only one thing will meet the situation, and that is a prompt, comprehensive, and thorough campaign to make Christ known to all the students and the educated classes as well as to the other classes in the non-Christian nations, together with a great strengthening of the educational missionary establishment of the Church.

VI. THE URGENCY IN VIEW OF THE GROWING SPIRIT
OF NATIONALISM

Since the war between Japan and Russia there has been, in all parts of the non-Christian world, a growing spirit of nationalism and, associated with it, a spirit of racial pride and antagonism. There is a widespread movement among the nations and peoples of Asia, Africa, and Oceania toward independence of European and American control and influence. For a long time Japan has furnished the most inspiring and powerful example of free and triumphant nationality. The extension of the protectorate of Japan over Korea, involving the loss of independence, while humbling the Korean people, has at the same time stimulated within them an intense and united spirit of nationalism.

In China we find a most marked example of growing consciousness of nationality and of a desire to acquire independence and power. An equally wonderful illustration is afforded by Turkey. India and Ceylon also are throbbing with the consciousness of a new life and are deeply stirred by new national aspirations. This is especially true of the educated classes, and the influence of their agitation, as manifested in the Swadeshi and other movements, is gradually being felt among other classes. Persia, Siam, Java, the Philippines, Egypt, and the native section of South Africa, furnish other illustrations of the same spirit.

This national movement in almost every place is the expression of the growing self-consciousness of the peoples. They are proud of their past; they believe they have resources and ability to make their own contribution to the life of the world. They wish to preserve their individuality and independence, and to develop and be true to their national and racial characteristics. Moreover, the Orient is finding itself. These different races are coming to recognise that they have much in common. They are both consciously and unconsciously being drawn together.

This national and racial spirit cannot and should not be crushed or checked. It is a matter of profound concern to the Christian Church. It will have much power to hinder or to facilitate the spread of Christ's Kingdom. Christ never by teaching or example resisted or withstood the spirit of true nationalism. Wherever His principles, including those pertaining to the supreme claims of His Kingdom on earth, have had largest right of way, they have served to strengthen national spirit and not to weaken it. And yet there is grave and imminent danger that the teaching and attitude of the Church may be misunderstood among the non-Christian nations, and thus that the missionary propaganda may be greatly hindered. Professor Kato of the Imperial University of Tokio has raised the cry that Christianity is universal in its aim and therefore antagonistic to the intense national spirit of Japan, which many Japanese are taught to regard as divine both in origin and in world-wide mission.

Some of the leading Chinese reformers who have been imperfectly instructed as to what true Christianity is have apparently been dominated by a similar misconception. The awakening of a national spirit in China tends to close minds and hearts against everything connected with the foreign teacher. Chinese officials apparently cannot free their minds from the conviction that the missionary movement is after all only another form of political activity. They have had experience in the past with certain forms of Christianity which abundantly explains the strength of their conviction. It is not strange, therefore, that it is openly announced in Chinese newspapers that the programme of the new China must be to recover China's sovereign rights and to extinguish the Church. Without doubt the officials are indirectly doing much to prevent the people from accepting Christianity. China fears any teaching or movement which centres abroad. Thus the Mohammedan rebellion, with its centres in Turkey and Arabia, made her fear Islam. Her sentiment is not more against Christianity than against railways and mines worked or superintended by

foreigners. In fact, she is more keen to redeem her railways and mines than to expel Christians. It is not improbable that the Government when it becomes more strongly organised will draw up regulations to be observed by the missionary movement. This might not be without its advantages, in that Christianity could then be propagated apart from aids of western governments and thus would not appear so much to be a foreign religion. The spirit of restiveness under dominant foreign influence manifests itself not only in the political and commercial relations of China, but also inside the Chinese Christian Church itself. There is indeed grave danger lest this Church turn its back on the foreign missionary while still sorely needing his instruction and help, to prepare it more fully for true independence.

In India also a false patriotism is prejudicing many of the people against Christ. The Swadeshi movement, notably in Bengal, is particularly dangerous in the villages because of its tendency to stir up hatred of Christ and of the Christians. This movement has employed lecturers to go over the country, especially to the places of pilgrimage, to create hostility toward Christianity. Their literature exerts a similar influence. It opposes the Christian religion as a foreign religion. In the Indian Church, as well as in the Churches of China and Japan, there is also strong feeling in many places against what they regard to be the too dominating influence of the foreign missionary. At the same time it should be noted that the new national movement in India and Ceylon, while in its first effect it is strongly anti-Christian and anti-foreign and a hindrance to the progress of the Gospel, will in time tend to abolish caste, hasten other reforms, and prepare India for a more rapid and thorough spread of Christianity. Already it is developing greater strength of character, greater power of initiative and of propaganda, stronger thirst for education, a new desire for social and religious reform, and strong indignation at the appalling abuses of Hinduism. It recognises the necessity of removing all divisive influ-

ences and of enlisting all unifying and uplifting forces. This will inevitably lead to a larger recognition of the unique mission and power of Christianity. This movement has also affected the lower and middle classes—the great bulk of the population—sufficiently to influence them to consider the claims of Christianity, something which many of them hitherto have never cared to do.

The development and spread of the spirit of national and racial patriotism constitutes a most inspiring summons to carry the Gospel of Christ to all these peoples. Pure Christianity should be brought to bear at once in order to help to educate, purify, unify, guide, and strengthen the national spirit. Who can measure the possibilities for the Christian Church of identifying itself freely and largely with all genuine and noble national aspirations? Christianity must show that it has a message of salvation not merely for isolated individuals but for the nation as a whole; that it has greater ethical power than the non-Christian religions and yet is not antagonistic to any truth that these systems contain; that it can adapt itself to the people whom it seeks to save, and that it does not deem it essential, even desirable, that the ordered life of the Christian community in Asia and Africa should follow in every respect the lines of European and American Christianity; that the so-called Christian nations really believe in Christianity, and that, although they are still far from attaining to the Christian position, they are yet in the lead in character among the nations, and that their shortcomings and sins are not due to Christ, but to the lack of Christ; that Christianity is universally indigenous and will bear its richest and most abundant fruits in any soil where it is not choked by the weeds of error or falsehood.

VII. THE URGENCY IN VIEW OF THE RISING SPIRITUAL TIDE IN MANY MISSION FIELDS

The movement toward Christ in many parts of the non-Christian world is increasing in volume and in momentum.

There have been times in the history of missions when the spiritual tide was as high, if not higher, on certain fields than at present ; but there has never been a time when on so many fields there was unmistakably such a rising tide. In Japan, notwithstanding many difficulties and discouragements, the past ten years have without doubt been the most fruitful in spiritual results ever known in that field. In the recent past nearly every Christian communion at work in Japan has had encouraging results in conversions. In some parts of the country there have been revivals. The concentration campaigns waged largely by the Japanese workers themselves have been good examples of successful united evangelistic work. The revival among the prisoners in Hokkaido was truly notable. The evangelistic efforts put forth by the Young Men's Christian Association among the nearly one million Japanese soldiers during the recent war, and the circulation among them of the New Testament and other Christian literature by the Bible Societies and other agencies, were followed by far-reaching results. The international deputations sent out to all the student centres of Japan in connection with the Conference of the World's Student Christian Federation waged possibly the most effective evangelistic campaign ever carried on among the students of an entire country.

Korea presents the most striking example of a whole nation being moved by the Holy Spirit. Revivals are in progress in different parts of the country. There are now not less than 200,000 Christians, including catechumens, and their number is increasing at the rate of over thirty per cent. a year. People of all classes are being brought under the sway of Jesus Christ. Dr. Yun, possibly the leading Korean Christian, expresses his conviction that the next ten years will tell more for the evangelisation of Korea than fifty years thereafter. If the home Church will, during the next few years, adequately sustain the present evangelistic campaign in Korea, that country will probably be the first non-Christian nation evangelised in the history of modern missions. The thorough evan-

gelisation of one nation actually accomplished would serve as an impressive object-lesson to the whole Church, and would inspire Christians to press on in other nations.

In many parts of the Chinese Empire there have been in the last few years genuine spiritual awakenings. Attention need only be called to the revival in Manchuria, to the transformations wrought by God among the Miao and hill tribes in the far west of China, the revival at Hinghwa in the Fukien Province, and the power manifested in the meetings conducted by Mr. Goforth in several provinces. Reports have come from all sections of the country telling of the conversion of large numbers of the illiterate masses. Encouraging as is this movement among the masses of China, when the number of persons involved is considered, the evangelistic fruitage among the educated classes has been even more remarkable. Where the Gospel has been presented to the modern students of China, both from Christian schools and also from Government schools, during the past three or four years, it has as a rule met with a favourable response. The evangelistic meetings, Bible classes, and personal work carried on among the Chinese students in Tokio constitute by themselves one of the most fruitful efforts on behalf of the educated classes ever put forth in any field. The ethical and social changes and transformations wrought in connection with this spiritual movement in so many parts of China leave no doubt as to its being a work of God. Missionaries writing from all sections of this field tell of the large number of applicants for baptism, numbering in some cases into the thousands, and express their solicitude lest the Church of Christ fail to realise the significance of this movement and to put forth its strength. They believe that the revival movement now passing over China may become widespread if the Christians of our day will but see and seize the opportunity.

While there have not been in Siam and Laos and in the Malay Peninsula extensive revivals as in China, Korea, and Japan, the reports nevertheless show the unmistakable work of the Spirit of God in the definite conversion of men

to whom the Gospel has been proclaimed. It is plain that there might be large harvests gathered, even in these difficult fields, were the staff of workers augmented. Two of the leading missionaries of Laos say that they would not be at all surprised to see its people become nominally Christian within their day.

Notwithstanding the unrest and disturbances in India, the past few years have witnessed real progress in the Christian propaganda. There have been large in-gatherings into the Kingdom of Christ. The awakening in the Welsh Mission in the Khasi Hills, leading to the conversion of thousands, and the quickening of the native Church, exerted an influence far beyond that region. It did much to strengthen the faith of the workers elsewhere, and to fire them with the zeal of evangelism. The so-called "mass movements" in different parts of India are resulting each year in turning a multitude of the outcastes and of the members of the lower castes towards the Christian fold. The readiness of these depressed masses to receive the Gospel and to accept baptism is indeed impressive. During a single year recently about three thousand souls in the south-east portion of the Nizam's dominions placed themselves under Christian instruction. Similar movements are reported in the United Provinces, in the Punjab, and in Western India. In one section of North India, at the present rate of in-gathering, it will be only a few years until practically all of the "sweepers" will have come in; and there are at present signs of a break among a still larger class—the leather-workers. Several lower castes are very accessible. Some missions are baptizing as rapidly as they can thoroughly evangelise and teach. Others testify that they could double or quadruple the number of baptisms were they able to double their force of workers. Missionaries insist that if the Church fails to prosecute a very aggressive movement to evangelise these prepared multitudes and to win them for Christ, they will be drawn elsewhere, and come under influences which will greatly increase the difficulty involved in reaching them. They believe that this movement amongst the

depressed classes of India constitutes a great opportunity for evangelisation, and that to fail to take advantage of it would be to neglect a crisis in the life of the heathen world which may be used for the extension of pure Christianity.

The missionaries in touch with these movements in India are alive to the perils involved, and they may be depended upon to safeguard the Church from serious mistakes. The opportunity is certainly a great one, and is urgent. Dr. Murray Mitchell, in writing his book, *The Great Religions of India*, must have had in mind these modern mass movements when he said: "Ere long we expect to witness such a rush—or what we generally call mass movements—in India." He was writing regarding certain movements in the Roman Empire in the fourth century. He then went on to speak of the problem of India moving in masses. This modern mass movement presents an appeal to the Church to make a prompt and large advance. It will not be without its powerful influence on the higher castes and classes of India. May it not be that the Bishop of Madras is right in his contention that the future of India lies more with the pariah than with the Brahman? Be this as it may, the history of the Church shows that any great spiritual movement at the bottom of society sooner or later profoundly affects the upper strata.

It should be noted that the movement toward Christ among the educated classes of India also affords grounds for thanksgiving and hopefulness. A survey of the Indian Christian community will show that the number of converts from the higher castes, while not large, is increasing. A prominent worker among students in India has pointed out recently that there have been more conversions among the educated classes of India during the last ten years than in any previous decade in the history of Indian missions. Christianity is coming more and more into its own in Hindustan, and the best thought of India is not toward Hinduism but toward Christ. As the Bishop of Lahore said not long ago, "There has been a gradual conversion of the attitude of the people toward Christianity." The point which so many mis-

sionaries have brought out should not be overlooked or lose its force, namely, that scattered all over India are numbers, which in the aggregate must be very large, of secret disciples of Jesus Christ. Much that has been said about India proper could be said with reference to Burma and Assam, as well as Ceylon. Both among the educated classes in these regions and among the mass of the people there have been in recent years not a few conversions and other evidences of the work of the Holy Spirit.

In all parts of the Turkish Empire and in Persia since the recent revolutions, there is a widespread spirit of enquiry, as shown by the unprecedented demand for the Scriptures. It seems to be the general impression among the missionaries of these two countries that the time has come when we may expect to see an increasing number of conversions to Christianity among the Moslem population.

It is plain from what the missionaries write that by far the greatest progress of Christianity in Africa has been achieved within the past decade. Wherever there have been workers of holy life and strong faith to put in the sickle, they have gathered sheaves. This has been conspicuously exemplified in Uganda, in Livingstonia, and in parts of the Congo basin, but the mention of these fields must not exclude from view the fact that in other districts also the mighty working of the Spirit of God has been witnessed. While the results of work on behalf of Moslems in the form of announced conversions have not been large, efforts of this kind have by no means been in vain. There are among Moslems many secret believers in Christ. A conference of Moslem converts was held recently in Zeitoun, Egypt. In Madagascar the repressing policy of the Government has forbidden aggressive operations, closed the large majority of schools, and imposed severe restrictions on worship; but, as in the earlier history of the Church in that island, the time of persecution is proving a time of remarkable ingathering.

From almost every considerable group of islands

throughout Oceania, and particularly from the great islands in the Indies, such as Sumatra, Java, Borneo, Celebes, and New Guinea, there have come letters showing that there has been no period like the last one or two decades in triumphant power of the Gospel. As we look out over the non-Christian world, it is true that we may see some apparently barren fields and deserts, and observe certain sections and classes of the population in some countries which are not responding largely to the Gospel appeal; but taking the non-Christian world as a whole, the present is without doubt a time of rising spiritual tide. It is always wise to take advantage of a rising tide. In the annals of Christianity there has been no time like the present. Surely it is a summons to the Church to make a prompt campaign, adequate to meet the opportunity.

VIII. THE URGENCY IN ORDER TO ENTER INTO HERITAGE OF THE PERIOD OF PREPARATION

Where there have been great causes at work we may expect in due time to witness great results. There is no body of workers in connection with any human enterprise who have devoted themselves to their task with greater intensity, thoroughness, and self-denial than those have shown who have been engaged during the past one hundred years in seeking to carry the Gospel to the non-Christian world. While their numbers have been disproportionately small their ability has been of a high order, and their wisdom and zeal have been remarkable. This comment applies to a large section both of the foreign and native workers. There is one fact to which far too little importance is attached. Even those missionary efforts which have seemed to yield comparatively little valuable fruit have not been in vain. While thus far there may not have been many positive results to show, the negative effects have been none the less helpful in spreading the Gospel. They have helped to weaken the strength of heathendom. Even in the most difficult fields, such as sections

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

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

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

been altogether inadequate. But for the work now at hand greater numerical strength is required.

Three great laws of God, absolutely certain in their working, have long been in operation throughout the mission fields; and in the light of Church history we have reason to expect that they have made possible enormous results. The one thing necessary is for the Christian Church at the present time to enter into the heritage so fully prepared by the working of these unchanging laws. One of these is the law of sowing and reaping. It has been the unvarying rule of the Kingdom that where there has been proper sowing, in due time an abundant harvest might be reaped. Seed-sowing has been going on in nearly all of the mission fields for a generation, and in many of them for two or three generations. The seed sown has been good seed—seed with most highly-multiplying vitality. The sowers have been wise, assiduous, and faithful. The processes of watering and nurturing have been, generally speaking, efficient. The Lord of the Harvest has never been found wanting in bringing forth increase. The great thing needed is capable reapers, abounding in faith and sufficient in number. Granted such we shall witness large harvests. Even in the most difficult fields of the Mohammedan and Hindu world we shall see the coming out into open confession of a great company of the now secret disciples of our Lord.

Another one of God's laws, equally certain in its operation, is the law of intercession. On the authority of Christ, which is fully supported in the experience of His followers, intercession has limitless achieving power. There is possibly no section of the Christian Church which has devoted itself more fully to real prayer than the leaders of the Christian propaganda in the non-Christian world, and the vital Christians on the home field have probably remembered no other cause in their prayers with greater faithfulness than the movement for the extension of the limits of Christ's Kingdom among the peoples who have not known Him. But of what

use is this great and growing volume of intercession unless the Church goes forth in force to enter into its rightful possessions. Wherever it has done so with confident apostolic spirit it has invariably been rewarded with abounding fruitage.

The law of sacrifice, like the other two laws which have been named, brings into operation a force adequate to the achieving of vast spiritual results. Christ enunciated the deepest principle underlying the spread of His Kingdom in this language: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." On this ground may we not expect a wonderful fruitage in our day? We need only recall the large number of missionaries and native leaders who, even within the past two decades, have laid down their lives for the sake of the Kingdom. And how true it is that the whole life and career of the missionary is one of self-denial, in which the members of his family also participate. We should not forget, moreover, the large volume of sacrifice for the missionary cause on the part of many Christians on the home field. But the sacrifices of Christ's followers at home and abroad will have been comparatively fruitless unless the members of the Church of our day, in full recognition of the wonderful possibilities of the working of this law, both seek to harvest the fruits of the sacrifices already made and also associate themselves more fully with Christ in the life of self-sacrifice.

IX. THE URGENCY IN ORDER TO ENSURE THE LIFE AND EFFICIENCY OF THE HOME CHURCH

Unless the home Church greatly enlarges its missionary operations, that they may be commensurate with the opportunities and with the demands made upon the forces of Christendom, there is danger lest its representatives at the front break down in health, and that their work be of an inferior type. The whole character of the work and of the workers may seriously deteriorate

on account of the well-nigh irresistible demand that work be done and lines be extended without adequate preparation or sufficient provision for their equipment. The present undermanned condition of the missionary enterprise is driving missionaries at too high a speed, preventing that thoroughness of intellectual and spiritual preparation, and that recuperation of physical vigour, which are so essential if the work is to be thoroughly done. Moreover, not to put forth strength in view of the present opportunity means that because of unimproved opportunities the difficulties of the Church in days to come will be greatly increased.

For the Church not to rise to the present situation and meet the present opportunity will result in hardening the minds and hearts of its members and making them unresponsive to God. If the situation now confronting the Church throughout the world does not move to larger consecration and prompt and aggressive effort, it is difficult to imagine what more God could do to move the Church, unless it be to bring upon it some great calamity. To know the awful need of the non-Christian world, to have available a Gospel abundantly sufficient to meet that need, to be fully able to carry that Gospel to those who are in need of it, and not to do so, will inevitably promote unreality and hypocrisy throughout the home Church. It is an inexorable law of Christianity that no Christian can keep spiritual life and blessing to himself, but must communicate to those in need. Not to do so damages the character of the Christian himself, promotes like hypocrisy among other Christians who are influenced by him, leads unbelievers around him to lose confidence in the reality of Christianity, and leaves in outer darkness multitudes of souls in non-Christian lands, who, were it not for such sham profession, would be ushered into the marvellous light and liberty of Christ. Without doubt the present halting and seeming inaction of the Church is bringing discredit on the name and power of Christianity.

The apologetic value and influence of a widespread, thorough, and triumphant propagation of the Gospel

should also be emphasised. In Christian lands many have lost faith in Christianity as a power to uplift mankind. If the foreign missionary propaganda furnishes from the difficult fields of the non-Christian world evidence showing the ability of the Christian religion to transform men individually, to elevate communities socially and to win whole nations, the effect on the life and influence of the home Church will be very great indeed. On the other hand, should the missionary enterprise fail to meet successfully the present world-need and opportunity, the faith of many in the mission and power of Christianity may be shaken to the foundation.

The only thing which will save the Church from the imminent perils of growing luxury and materialism, is the putting forth of all its powers on behalf of the world without Christ. Times of material prosperity have ever been the times of greatest danger to Christianity. The Church needs a supreme world-purpose—a gigantic task, something which will call out all its energies, something too great for man to accomplish, and, therefore, something which will throw the Church back upon God Himself. This desideratum is afforded by the present world-wide missionary opportunity and responsibility. To lay hold in particular of the lives of the strongest young men and young women, the Church must offer them some such masterful mission as this. May it not be that God designs that the baffling problems which confront Christianity in the non-Christian world shall constitute the battleground for disciplining the faith and strengthening the character of His followers? To preserve the pure faith of Christianity, a world-wide plan and conquest are necessary. This lesson is convincingly taught in the pages of Church history. The concern of Christians to-day should not be lest non-Christian peoples refuse to receive Christ, but lest they in failing to communicate Him will themselves lose Him.

A programme literally world-wide in its scope is indispensable to enrich and complete the Church. Jesus Christ must have all the races and all the nations through

which to make known fully His excellences and to communicate adequately His power. Informed, transformed, enlightened, enlivened by the reception of Christ and the indwelling of the Holy Spirit, Asia, Africa, and Oceania will surely exercise a profound influence upon the western Church and help greatly to enlarge and enrich its conceptions of Christ and His Kingdom. The movement to carry forward an enterprise to make Christ known to all mankind will inevitably widen the horizon and sympathies of the Church. It will be impossible to plan and wage a worldwide campaign without being enlarged by the very purpose itself. The life of the Church depends upon its being missionary. Revivals of missionary devotion and of spiritual life have ever gone hand-in-hand. The missionary activities of the Church are the circulation of its blood, which would lose its vital power if it never flowed to the extremities. The missionary problem of the Church to-day is not primarily a financial problem, but it is how to ensure a vitality equal to the imperial expansion of the missionary programme. The only hope of this is, for Christians to avail themselves of the more abundant life through Christ bestowed in the pathway of obedience to Him. Moreover, to have God manifest mightily His power in the home Church so that it may be able to grapple successfully with the problems at its own doors, it is essential that the Church give itself in a larger way to the carrying out of His missionary purposes. Is it not true that when this main purpose is forgotten or subordinated, a paralysis comes upon the Church, incapacitating it for other efforts? World evangelisation is essential to Christian conquest at home. The only faith which will conquer Europe and America is the faith heroic and vigorous enough to subdue the peoples of the non-Christian world.

Christ emphasised that the mightiest apologetic with which to convince the non-Christian world of His divine character and claims would be the oneness of His disciples. Experience has already shown that by far the most hopeful way of hastening the realisation of true and triumphant

Christian unity is through the enterprise of carrying the Gospel to the non-Christian world. Who can measure the federative and unifying influence of foreign missions ? No problem less colossal and less bafflingly difficult will so reveal to the Christians of to-day the sinfulness of their divisions, and so convince them of the necessity of concerted effort, as actually to draw them together in answer to the intercession of their common and Divine Lord.

The cumulative and crowning consideration calling the Church to undertake promptly and to carry forward earnestly and thoroughly a campaign to take the Gospel to all the non-Christian world is seen in the coincidence of the series of convincing facts and providences which have been summarised in this survey. Never before have such facts and movements synchronised. The non-Christian world now accessible, open and responsive ; the non-Christian religions losing their age-long hold on certain classes on the one hand and yet on the other hand stirred to new activity, enterprise, and antagonism ; the alarming and rapid spread of un-Christian and anti-Christian influences from so-called Christian lands ; peoples waking from long sleep and whole nations in a plastic condition, but the character and spirit of their civilisation soon to become fixed ; the threatening menace of the great development and enlarging plans of systems of secular education ; a growing spirit of nationalism and of racial pride and antagonism, with all this may mean for or against the spread of Christ's Kingdom ; a spiritual tide of missionary success rising and in many places at its flood ; the possibility of reaping enormous fruitage as a result of the long working of God's certain laws. Surely all these facts and factors, together with the perils and possibilities of the home Church as determined by its attitude at such a time and in face of such an opportunity, constitute a conjunction brought about by the hand of the Living God, and should be regarded by the Christian Church as an irresistible mandate.

Well may the leaders and members of the Church

reflect on the awful seriousness of the simple fact that opportunities pass. It must use them or lose them. It cannot play with them or procrastinate to debate whether or not to improve them. Doors open and doors shut again. Time presses. "The living, the living, he shall praise Thee." It is the day of God's power. Shall His people be willing ?

PART II

SURVEY OF THE NON-CHRISTIAN WORLD

JAPAN

RARELY if ever before in her history has the Church attempted to Christianise a people so advanced at once in intellectual, moral, and material culture as the Japanese. A people in whom the spirit of progress rests upon so deep a substratum of conservatism cannot be moved from their old beliefs in a day. The expectations entertained by some observers twenty years ago that they would be swept into Christianity *en masse*, have been replaced by conservative views. The recent celebration of the semi-centennial of the modern introduction of Christianity into Japan has thrown into relief the broad scope of the evangelism already accomplished and the substantial character of the results attained.

I. THE FIELD AND THE PEOPLE

Japan's geographical position destines her to play an important rôle in the evangelisation of the Far East. Although covering only 161,000 square miles, she forms an island rampart circling the coast of Asia from Siberia to Southern China. Her indented coasts and the sea-loving disposition of her people, her supplies of coal and her skilled labour, combined with the intellectual energy of her people, guarantee that her traders, teachers, and diplomats

will penetrate to every city between Kamchatka and Bombay. Japan is peculiarly fitted to become in mental and moral, no less than in material civilisation, the mediator between the Occident and the Orient. Whether we will or not, the words still ring in our ears, "Japan leading the Orient—but whither?"

The Japanese race is prolific. Increasing at the rate of one per cent. a year, the people now number 52,000,000, besides 3,250,000 Formosans. The climate is in general salubrious, though in experience it is found to be trying to westerners. Conditions of living and travel offer no peculiar hardships. The entire Empire is now accessible to the Christian worker by means of 5300 miles of railway and numerous steamship lines. All restrictions as to residence have been removed since 1899. The population is comparatively congested in the centre and south-west, but there are no very sparsely settled regions except the northern island, Hokkaido. The emigration of many thousands of Japanese each year to the mainland of Asia is constantly widening the responsibility of the missions at work in Japan. The Japanese language is very complex and difficult, but when once mastered, it becomes a means of communication with people of all classes throughout the Empire. By resorting to the Chinese ideographs, all the shades of thought involved in the presentation of religious truth can be fairly well conveyed. The absence of sharp caste distinctions and the relatively high social standing of the missionary secure him access to the upper as well as the lower classes of society.

II. CHARACTERISTICS AND CONDITIONS FAVOURABLE AND UNFAVOURABLE TO EVANGELISATION

The character of the people is the chief ground of hope for the Christian worker. But like all peoples, the Japanese have the defects of their qualities. They are singularly open-minded and tolerant, but not free from changeableness and lukewarm eclecticism. They possess a capacity

for mass movements, particularly under superior leadership, but often lack the courage to stand alone against the tyranny of family and social opposition. They have a talent for minute organisation and prevision in military and political affairs, but are unsystematic in private life. They glorify patriotism, but tend to interpret it in a nationalistic sense antagonistic to Christianity. The spirit of hero-worship powerfully lifts their aspirations, but, carried to the point of apotheosis, it withdraws attention from the true idea of God. There has been until recently, even among Christians, a tendency to value Christianity for its utility to the State, but a failure to prize it for its absolute spiritual truth. On the side of personal morality, laxity in relations between the sexes is one of the chief secrets of moral failure among both Christians and non-Christians, especially in the country districts, although Japanese wives are singularly free from this failing. Yet when all allowances have been made, there are left such vigour and winsomeness, such masculine valour and feminine sensitiveness as have already given the world fresh and beautiful types of Christian character.

The age-long dominance of Buddhism has probably been more of a hindrance than a help to Christianisation. It has bred superstition, fatalism, and a low conception of sin and of salvation by faith; still, it has taught the law of suffering for sin, the need of spiritual enlightenment, and the seriousness, the mystery, and the eternity of existence. Fortunately, perhaps, it was the northern more spiritual, instead of the southern semi-atheistic Buddhism that came to Japan. Confucianism has proved in many respects to be a schoolmaster leading toward Christ, and a corrective for the defects of Buddhism. It has inculcated a high moral code, emphasised self-mastery, and discouraged superstition. On the other hand, it has encouraged agnosticism and self-satisfied rigidity. Shintoism has contributed an appreciation of sin as an offence against the gods, and the beauty of spontaneity and simplicity; but it has too often tended toward unbridled naturalism, polytheism, and one-sided nationalism. Bushido,

with all its defects—recalling the weaknesses of Spanish knighthood as depicted by Cervantes—has nurtured many noble qualities. But its suspiciousness and combativeness need to be expelled by Christ's spirit of love and service.

Other favourable factors are: the constitutional guarantee of religious liberty; the prevalence of the English tongue, with its Christianised literature; the alliance with Christian Britain; the recruiting of the first generation of Christian leaders from among the *Samurai*, with their culture and their capacity for leadership; the intense national and individual ambition for progress; and the recognised insufficiency of material prosperity, leading to the revival of the old faiths and the patronage of the *Hotoku* teachings of Ninomiya Sontoku, by the Government: many thoughtful men, however, are convinced that all of these together are inadequate to meet the nation's need.

Other unfavourable factors are: the inherited suspicion of Christianity, ever since the proscription of the Portuguese missionaries; the contempt for religionists, bred by the corrupt lives of the Buddhist priests; the reinforcement of Confucian scepticism by the anti-Christian thought of the West; the growing circulation of baneful Russian and French literature; the heavy dependence hitherto upon foreign money for evangelisation, so that ardent patriots have spurned Christianity as an alien propaganda; misunderstandings arising from ignorance of the Japanese language and customs on the part of some missionaries, or from Japanese sensitiveness; the extreme socialistic views of a few men who are generally regarded as Christians; the unexpectedly strong attachment of Japanese Christians to sectarian distinctions; the large number of derelict professing Christians; the godless lives of many Europeans in Oriental ports, and the apparent impotence of Christianity in the West to cure such evils as gross impurity, pauperism, domestic discord, industrial strife, international bitterness, and the race prejudice exhibited in connection with the anti-Oriental agitation; the rationalistic attack upon the

person of Christ; the opposition of revived Buddhism and Shintoism; the struggle for wealth since the Russo-Japanese war, crowding out the study of Christian truth; and, finally, the self-confidence begotten by victory in war, making religion seem unnecessary.

All these forces and counter-forces are fighting for mastery among the Japanese people to-day. The wonder is, not that the Kingdom of Christ advances no faster, but that it has advanced so remarkably as it has.

III. HOW FAR EVANGELISATION HAS PROGRESSED

Beginning at the two open ports in 1859, Protestant missionaries have steadily progressed in the occupation of the country, until to-day every one of the forty-eight provinces has been entered. The restrictions upon living outside the treaty ports at first necessitated the concentration of the missionary force in the larger cities. Even yet we find that 60 per cent. of the missionary body reside in eight cities, namely, Tokio, 279; Kobe, 72; Yokohama, 67; Osaka, 62; Kioto, 40; Sendai, 37; Nagasaki, 35; and Nagoya, 33. But it is important to remember that fully one-half of all those in these larger cities are engaged in educational or literary work, or in the general administration of mission work, or in the study of the language. Many of the remainder are chiefly engaged in itinerant evangelism in the surrounding towns.

The tendency has been for the number of stations to increase more rapidly than the number of missionaries. Thus, in 1900, the 757 missionaries (including wives) were located in only 63 stations, whereas, in 1908, the 1034 missionaries were in 97 stations. This tendency has apparently reached the limit, unless the missionary force be increased, or more economically utilised by co-operation and division of labour.

The work of the past fifty years has included all phases, although the industrial has been insignificant and the medical has steadily decreased. Emphasis has from the first been placed upon education, preaching, and

women's work. Children's work has been extensively carried on in Sunday Schools and kindergartens with excellent results. The exceptional intelligence of the Japanese Christian workers is largely accounted for by the early attention paid to education. This attention was due both to the foresight of the missionaries and to the thirst for instruction on the part of the intelligent middle class of *Samurai* descent. After the restoration of 1868 the *Samurai* became officials, teachers, professional men, and students. The result has been that Christianity has made most rapid progress among men of those occupations. Conversely, the farmers, merchants, labourers, and the aristocracy have been comparatively inaccessible and therefore neglected. While this procedure has given the Japanese Church a high intellectual standing, it has kept it financially poor. Yet, with the increasing commercialisation of the nation, the Christians are winning their share of wealth and are giving it generously for the faith. This is evidenced by the growth in the proportion of self-supporting churches from 13 out of 93 in 1882 (14 per cent.), to 95 out of 443 in 1900 (21 per cent.), and to 169 out of 554 in 1908 (32 per cent.).

The growth in Church membership, including all bodies except the Roman and Greek Catholics (which claim 62,000 and 30,000 members respectively), has been as follows:—

1879	.	.	.	.	2,701
1882	.	.	.	.	4,367
1889	.	.	.	.	31,875
1900	.	.	.	.	42,451
1908	.	.	.	.	73,422

This shows an extremely rapid growth between 1882 and 1889, a very slow growth between 1889 and 1900, and a normal growth during the subsequent eight years. These figures correctly reflect the temper of the periods, which may be called the advance, the reaction, and the recovery; they were characterised in turn by inflated enthusiasm, sceptical indifference, and balanced faith.

The direct evangelisation of the country has been powerfully aided by the excellent Christian schools and kindergartens, and supported at every point by the widespread activity of the Bible Societies, which since 1874 have circulated over 5,000,000 copies of the Bible or its parts. It has also been effectively supplemented by many forms of applied Christianity, such as orphanages, Young Men's Christian Associations, hospitals, student hostels, rescue and temperance work. The eminently pragmatic character of the Japanese has made them quick to perceive the value of Christianity in these manifestations, and they have thus been more or less influenced to seek for the power behind the forms.

There have been several striking demonstrations on a large scale of the vigour of the Christian movement in Japan, such as the nation-wide union evangelistic campaign of 1900-01, the work in Manchuria, and in the military hospitals during the Russo-Japanese war, the "free cessation" anti-brothel movement, the relief for the famine sufferers in the north-eastern provinces, and the relief work for the Osaka fire sufferers. All of these efforts have either directly or indirectly aided in the evangelisation of the country.

IV. THE TASK REMAINING

The regions most neglected hitherto are, broadly speaking, the whole littoral of the main island bordering the Japan Sea, and large portions of the north-eastern provinces. The results in proportion to the effort put forth have seemed most meagre in the prefectures of Niigata, Fukui, Toyama, Ishikawa, Tochigi, Shimane, Saitama, Nara, and Oita.

The comparatively neglected classes of people are: (1) Farmers, scattered in towns and hamlets, which can only be reached and evangelised by wide and repeated itineration. They constitute more than half the population of the Empire. They are conservative, uneducated, hard-working, and under the influence of the village

priest, but docile, kindly, and loyal. They are open to the Christian message if it is tactfully presented, and generally make faithful, self-sacrificing Christians. (2) Factory employees, numbering 743,000 in 1907, an increase of 250,000 since 1902. The still more numerous classes of artisans and day-labourers are equally neglected. (3) Railway employees, numbering 87,000, one of the most accessible, progressive classes, already somewhat evangelised, but not in a comprehensive way. (4) Shopkeepers and merchants, numbering probably one-sixth of the population, hard to get hold of, and as yet only slightly affected, but yielding staunch Christians. From them must come most of the money needed to make the Church self-supporting. Bishop Evington declares: "Until we make some real impression on the agricultural and trading classes, the backbone of the nation has not been reached, so far as evangelistic work is concerned." (5) Army and navy men, numbering 250,000 and 50,000 respectively, in active service. The army officers are one of the most anti-Christian elements in the nation, largely because they suspect Christianity of being unpatriotic and tainted with socialism. The real sentiment of many high officials is distinctly anti-Christian. (6) The aristocracy and men of wealth, few in number, intelligent, but generally ignorant of genuine Christianity, and difficult of approach. (7) Fishermen, numbering perhaps 1,000,000, unlettered, poor, and scattered in villages.

One weakness of the Christian movement is the fact that the majority of the members of the city churches are not drawn from the permanent old residents, but from the newcomers and transients. Although it would yield slower returns, it might in the long run be wiser to lay heavier siege to the older residents. It should be said, however, that the newcomers are generally freer from social opposition, and consequently easier to approach; like all pioneers, they are apt to be enterprising, and hence, when once won, make active workers.

The larger cities seem at first glance to be well occupied, yet an examination of Tokio, Osaka, and Kioto shows

that fully one-half of all resident Christian workers are engaged in institutional work. Even the student field, which is so accessible, cannot be said to be adequately occupied in any large city. Unfortunately the evangelistic efficiency of many Christian schools is seriously handicapped by the necessity of employing as certificated teachers many who are non-Christians, in order to secure Government recognition. And the factory, mercantile, and labouring classes in the large centres can be only barely touched by the present force and equipment.

V. FORCES AND EQUIPMENT NEEDED FOR ADEQUATE OCCUPATION OF THE FIELD

I. *The Workers Needed.*—By the evangelisation of Japan is meant making the Gospel message readily accessible and thoroughly intelligible to the mind and heart of every man and woman in the Empire. It means not only that the Church must present an opportunity for the repeated hearing of Christian preaching, but also for direct contact with Christlike men and Christian institutions. By the adequate occupation of the field we shall understand here that part of the programme of evangelisation which falls within the next twenty-five years, and we shall emphasise the part to be taken in it by the missionary body, although the part of the Japanese workers and laymen will be of far greater consequence. A spiritual enterprise like evangelisation manifestly cannot be computed on the basis of population or the number of workers. But both Japanese and missionary leaders are almost unanimous in believing that the missionary force should be increased. Bishop Honda favours doubling it. No one advocates decreasing it. A conservative consensus of opinion calls for an increase of 25 per cent., and all are agreed that this increase should take place within the next ten years. The increase desired in the force of Japanese workers is practically unlimited, provided they are of sufficiently high character. Upon them will fall more and more the burden and heat of

the day. And if the equipment of Christian schools and churches is adequately increased, as hereafter specified, it is reasonable to expect that the ordained Japanese force will be steadily, even rapidly augmented, as has been the case during the past decade, which has been characterised by an increase more than fourfold.

2. *Principles Governing the Increase of Force and Equipment.*—Before entering upon the discussion of the equipment needed and the distribution of the forces, it is important to state four cardinal principles of missionary policy: (1) The leading part in the evangelisation of Japan must henceforth be increasingly taken by the Japanese Christians themselves. (2) Only missionaries of genuine spirituality, culture, broad-mindedness, sympathy, and willingness to hide self should be sent. In Bishop Honda's words, "Piety, sympathy, self-denial, these three in one, are indispensable for a missionary." But, in addition to missionaries of general culture, it is to be noted that a number of specialists in education, theology, and philosophy are needed. (3) The Christianity to be propagated should be vital and essential. (4) At the present stage, even more important than an increase in the number of missionaries is the strengthening of existing work, particularly by the provision of large funds, wisely administered, for equipping and endowing educational institutions, and for sending teachers and Christian graduates abroad that they may enjoy the opportunities of study open to the teachers and graduates of the higher Government institutions. With these principles in mind, it should be emphatically repeated that the missionary's work in Japan is by no means accomplished. There are fields and lines of work that will long be neglected unless the missionary force is not only kept up to its present strength, but increased.

3. *Institutional Equipment.*—The fourth principle mentioned above is of extraordinary importance in any plan for the evangelisation of Japan. Even though it be impossible to increase the missionary force, the funds from abroad should without fail be increased. But

both are needed and desired. The Japanese Church is seriously crippled for lack of proper tools. It is impossible for many of the congregations to erect for themselves suitable places of worship, or to equip and endow the Christian and social institutions so essential for the Christianisation of an advanced people. The provision of ample funds is one thing that the Christians of the West can do for their Japanese brothers with advantage, always provided that the autonomy of the Japanese Churches is respected, and that the scale of equipment is proportioned to the standard of living in Japan, so that the Japanese Christians can maintain it permanently.

The institutional equipment most needed, in the interest of the thorough evangelisation of the country, is as follows: (1) A Christian university that will rank with the universities of the West. President Harada voices the conviction of many men in both educational and evangelistic work when he says: "The need for a first-class Christian university seems to me paramount. At the same time, the existing colleges should be greatly strengthened." (2) The strengthening of all the existing Christian schools of middle and higher grade, especially making a few of them colleges and theological schools of conspicuous excellence in every respect. Twenty years ago Christian institutions led in education, but schools now are far behind the public and non-Christian private institutions. Dr. Ibuka forcefully writes: "There is nothing, at this juncture, in which the friends of missions in America and Great Britain can do a greater service to Christianity in Japan, than by liberal aid in the establishment of well-equipped and, as far as possible, sufficiently endowed Christian educational institutions of a higher grade." . . . They "do not realise how *essential* strong Christian educational institutions are as instruments for the evangelisation of a nation." (3) The creation of a Christian literature foundation which would keep pace with the increasing demand for a scholarly, progressive, and constructive presentation of Christian truth. The

late Dr. Bennett rightly declared that "Christian literature calls for less outlay of money than almost any other evangelistic agency, in proportion to the number reached." As Pastor Uemura has said, "We are fighting now without big guns," so far as first-class Christian literature is concerned. Pastor Imai feels the need for periodicals, including a Christian daily *Times*. (4) The erection and endowment of such concrete aids to evangelisation as Young Men's and Young Women's Christian Association buildings, student hostels, orphanages, a school for foreign children, and a Union Church for foreigners in Tokio. The present disbursement of all missionary societies in Japan, outside of the support of missionaries, is about \$175,000 gold a year. To realise the above programme, the annual expenditure should average at least \$400,000 a year for the next twenty-five years, not including the outlay for the Christian university.

4. *Distribution of the Forces*.—The wisest distribution of the 200 additional missionaries, excluding wives, called for by the conservative consensus of opinion indicated above, is a moot problem. Upon certain principles all experts seem to agree, namely: (1) New missionaries should be sent out for specific work, as determined in advance by the various missions in conference with the related Japanese Churches. (2) Their location should as a rule be determined on the principle of occupying the strategic centres, but also of advancing along the lines of least resistance, rather than according to uniform units of population. (3) They should always be assigned to places where they can be associated with competent Japanese colleagues.

Beyond these principles the opinions of leaders range all the way from those of Pastor Uemura, Prof. E. W. Clement, and Dr. D. B. Schneder, who favour the concentration of missionaries in the large centres, to those of the Rev. D. Ebina, Bishop McKim, President Ibuka, the Rev. J. Imai, Dr. O. Cary, Dr. A. T. Howard, and Dr. J. D. Davis, who favour considerable diffusion into the smaller cities. Bishop Honda, Dr. Motoda, Rev. St. Geo.

Tucker, Dr. D. C. Greene, Dr. Wm. Imbrie, Bishop Evington, and the Rev. C. T. Warren take middle ground. Mr. Uemura holds that the talents of the missionary are not as a rule given scope in the small city and country work, and that he and his family deteriorate because of the isolation. Other Japanese feel that town and country work by the missionary yields good results provided he is always yoked up with a strong Japanese colleague and avoids starting preaching places unattached to any local or national Japanese body. The diffusionists hold that the missionary is peculiarly fitted to open up new fields because he has from the nature of the case more independence, resourcefulness, and prestige than the Japanese pastor, and because many of the strongest Japanese candidates for the ministry have been discovered in the country by touring missionaries. Pastor Imai says: "Except in the case of specialists and other exceptional men, missionaries do not shine in the larger cities, but the farther they go up into the country, the more esteemed and influential they are." The concentrationists believe that the missionary's chief function is to stay in the cities and train up a body of Japanese leaders who will themselves by an irresistible impulse carry the Gospel to the towns. Archbishop Nicolai has achieved some success by following this policy.

Striking a mean between these divergent views, we may say that the additional missionaries should be divided equally between the larger and the smaller cities. In "the smaller cities" would be included a number of provincial capitals as yet occupied by only one or two missionaries and, say, thirty of the seats of Government middle and normal schools where no missionaries now reside. If missionaries are stationed in the smaller cities, there should be in each two missionary families and one or two unmarried missionaries. This would prevent breaks on account of furlough, and would allow resident and touring evangelism to be carried on simultaneously.

A valuable way of supplementing the efforts of the regular Japanese and foreign forces, especially in the

smaller cities, would be to help to maintain thirty or forty unmarried teachers of English, not necessarily ordained men, in the provincial Government schools in the interior. A score of such teachers have for some years done successful work on a self-supporting basis under the auspices of the Young Men's Christian Association. The extension of the plan to other schools would require a grant of only \$600 a man per annum on the basis of a three-year contract. This would not crowd out professional teachers, because such schools rarely employ the whole time of a foreigner, and only men with a Christian purpose are willing to put up with life in the interior.

The additional Japanese force would naturally be distributed more widely than the missionaries.

5. *Economy of the Forces.*—The plans outlined above will be effective only on condition that a high degree of co-ordination of the forces and equipment be achieved. We have become so hardened by custom to the present loose co-ordination and, at times, competition between the different missionary societies, missions, and Japanese Churches that few of us realise even faintly the serious waste and inefficiency entailed. Instances are constantly arising and will multiply as the field is more fully occupied, unless prompt corrective measures are taken. What is wanted is that the home boards and societies and the missions on the field shall carry much farther the steps already taken in the direction of the joint determination of policy, the co-ordination and combination of institutions, and the united backing of every move of the Japanese Churches toward co-operation. The Standing Committee of the Co-operating Christian Missions in Japan is valuable, but its scope should be enlarged.

Especially should every encouragement be given the movement now on foot among the Japanese toward an inter-denominational Federation, which seeks to establish points of contact between various branches of the Church without affecting their polity or doctrine. In time a joint council composed of representatives of the Federated Christian Missions and of the inter-denominational Federa-

tion of Japanese Churches could, in the judgment of leaders in Japan, render invaluable service in such ways as the following: (1) Make an accurate study of the whole field and formulate a plan for its evangelisation: an obvious preliminary, but one that has never been attempted. (2) Determine a common standard of moral discipline for communicants of all Churches—a matter on which there is now not only difference in practice but a lack of Christian public opinion. (3) Facilitate the co-ordination and combination of educational institutions. The tendency for each denomination to develop its own higher school, theological school, and college or university can be checked only by a division of the field and by the development of a mutually supplementary system of schools, with one or two universities to crown the whole. (4) Advise as to the location of workers and institutions, and as to denominational spheres of preponderant responsibility. Missions and Japanese Churches, almost without exception, honestly desire to avoid overlapping and interference, but under the present system there is no representative body to advise or arbitrate on such problems. It is perhaps impossible now to give any mission exclusive privileges in any of the larger cities, but it is possible and desirable to set aside provincial spheres of preponderating responsibility. Had such a body existed twenty years ago when a number of new missions came to Japan, it is likely that several of them would have settled in secondary cities, whereas now nearly all of them have their headquarters in Tokio, Kioto, Osaka, or Kobe. (5) Promote national conferences for the culture of the spiritual life and the discussion of principles and methods of work. (6) Act as the dignified spokesman of Japanese Christian sentiment to the non-Christian world.

VI. FACTORS OF SIGNIFICANCE AND PROMISE IN THE JAPANESE CHURCH

The surest ground of hope for the early evangelisation of a considerable proportion of the people, is the fact

that within a generation of the founding of the first church, Christianity has become naturalised, has given birth to leaders comparable in character and ability to those of the West, and has created some aggressive, self-governing denominations.

There is a general absence of men of means in the Japanese Church. Yet out of their poverty and in the face of economic conditions which leave a very small margin above living expenses, it should be recorded to their honour that they have given liberally. The passion for independence—at one time the source of friction between the missionaries and the Japanese leaders—has driven the Churches to strive for self-support. In the Kumiai (Congregational) body, 68 out of 95 are totally self-supporting, and the remaining 27 are supported entirely by Japanese gifts through the Home Missionary Society; and in the Nihon Kirisuto Kyokai (Presbyterian) no organisation is called a church and admitted into the synod until it has attained self-support. The Methodist Church and other bodies are pressing in the same direction.

The zeal for independence has of late been supplemented by the missionary spirit. All the larger bodies carry on more or less home missionary work among their countrymen in Japan itself, and in Korea, Manchuria, and Formosa. The contributions of the Nihon Kirisuto Kyokai and Kumiai bodies totalled \$12,000 gold in 1908, an average of thirty-four cents a member. The Methodist and Episcopal bodies contributed \$4300.

One of the immediate effects of the above-mentioned developments has been to attract strong young men to the ministry. Between 1890 and 1904 no graduates of the Government universities entered Christian callings. But since 1904 three graduates of Tokio Imperial University have entered the ministry, two have entered the Young Men's Christian Association secretaryship, and several undergraduates are preparing for these callings.

The attainment of a large measure of self-support and self-government by the churches has brought in its train a better adjustment of the relationship between the

missionaries and the churches. Now that the chief points of friction have been removed, sweeping criticism of the missionary by Japanese Christian leaders has given place to discriminating appreciation and a desire to see the number of missionaries of the right sort increase. Yet there is still need for a careful study of this whole question of relationships, not merely for the sake of Japan, but to save other less advanced mission fields from repeating her painful experience.

In view of all these tendencies and the facts previously brought out, it should be emphatically reiterated that the issue of the Christian campaign in Japan hinges upon the Japanese Christian forces incalculably more than upon the foreign missionaries. Any missionary policy that puts the missionary's work above or outside the Japanese Church, or that relies upon the numbers of missionaries more than upon their quality and their ability to work congenially with the Japanese, will stir up strife and end in disaster. Nothing should be construed so as to obscure the fact that the key to the whole problem of evangelising Japan is the raising up of a large body of Japanese leaders of power and the placing of the chief responsibility and authority in their hands. On these conditions, but only on these, Japan calls insistently for a limited number of new missionaries and for liberal gifts of money from the West for institutional work.

VII. URGENCY OF THE EVANGELISATION OF JAPAN

The evangelisation of Japan is not an isolated question. It is intimately involved with the strategy of the world-wide campaign. This does not imply that Japan is to extend her political sovereignty; but her moral and intellectual influence is already powerfully affecting China, Korea, Siam, India, and even Turkey.

The Koreans by the thousand are accepting the Gospel, but their childlike faith will soon be imperilled by the rationalism and materialism of Japan unless the Japanese themselves are speedily Christianised.

China is to-day taking lessons of Japan. The presses of Japan are sending literature throughout China, and much of it is materialistic and irreligious. China's 4000 students in Tokio are marvellously open to the Gospel, and are being aggressively evangelised by workers from China, but most of them are untouched by Japanese Christianity because it is as yet so obscure and weak.

Looking at the whole Far East dispassionately, we are led to say: "What is done for Japan is done for the whole Orient. What we do for her we must do quickly, or too late mourn our shortsightedness." We would not be alarmists, but the facts are disquieting. As Dr. Schneder writes, "Religion is excluded from the schools. There is practically no religious instruction in the homes. . . . The educated portion of the population is already largely naturalistic and agnostic. Few educators have any use for religion at all. Hence there is a process going on which, if unchecked, will make it very difficult for the Gospel to find entrance. Meanwhile, also, the transition stage will pass, and the country will settle down to more fixed modes of thought. It is therefore necessary to act quickly and give Japan without delay all she needs in the way of missionaries and educational institutions."

FORMOSA

1. *Population.*—The total population is about 3,250,000, of whom 2,800,000 are Chinese. Dwelling in the mountains are about 120,000 savage aborigines, the hereditary foes of the Chinese. On the eastern plains are about 200,000 civilised aborigines, who have accepted Chinese civilisation, and are known as Pepohoans, or barbarians of the plains. There are in addition 55,000 Japanese who are a controlling force inasmuch as Formosa has become a part of the Empire of Japan. Formosa is thus practically a Chinese mission—a fragment separated from the great mass.

The population is accessible. Distances are not great, the island being only 250 miles in length, and at its widest point only 80 miles wide. A railway extending throughout the whole length of the island touches the principal centres and has brought all other communities within easy reach. The problem of travel is further simplified by the fact that owing to the widening of the mountains at a certain point the island is divided into two sections, the northern section containing about one-third of the total population and the southern about two-thirds. There are thus two naturally defined constituencies, compact and self-contained, capable of cultivation without the expenditure of time and strength involved in travelling long distances.

2. *Work already Done.*—The English Presbyterian Church has occupied the southern portion of the island since 1865. They have six ordained missionaries, three medical missionaries, and six unmarried women in the field. A good plant has been established at

Tainan, and from that centre, throughout their southern territory, ninety-five stations have been opened, thirty-one of which are organised congregations.

The Canadian Presbyterian Church occupies the northern field. Their first missionary, Dr. G. L. Mackay, in 1872 made his headquarters at Tamsui on the north-west coast, which at that time was looked upon as the future chief seaport of the island. That expectation has been disappointed, Kilung having been chosen by the Japanese as a more desirable harbour. Taipeh, the capital of the island, lies about fifteen miles south of Tamsui, and has become a city of 109,000. There is a population of about 300,000, including the city, within a radius of less than ten miles. Thus by removing its headquarters from Tamsui to Taipeh, which they propose to do, the Canadian Mission will have nearly one-third of the whole population of the northern section of the island within easy reach.

It would obviously be of advantage if these two contiguous Presbyterian missions were united as are the Scottish and Irish missions in Manchuria. There ought to be one strong theological college instead of two small ones, each inadequately manned. The placing of such a union college in the middle part of the island would leave the normal, upper, and lower schools to be carried on by each of the missions within its own boundaries. At present both missions have educational and medical institutions which are being improved and are in the heart of their constituencies. Whilst each mission cultivates different phases of mission work the chief characteristic of both has been the development of a native ministry. The English Presbyterian Mission has four ordained and forty-six unordained native pastors. The Canadian Mission in the north has sixty native pastors, five of whom are ordained. This feature of their work can be developed indefinitely until the needs of the entire population are met by the native Church. Doors are open and the people responsive. But there is need of further educational facilities for the training of men.

The advent of the Japanese has proved helpful. They have introduced a progressive government; and have established public schools. This has both raised the standard of education required of the native ministry and made it possible to get students for the ministry with higher educational attainments. The Japanese have expended much money on hospitals and medical education, greatly to the relief of suffering. Their policy in this respect tends to obviate the necessity for any further development of medical missions, and calls for giving increased attention in the future to the evangelistic, pastoral, and educational branches of the work.

It has to be added that the Presbyterian Church of Japan is engaged in direct mission work in Taipeh, Kilung, and Tainan, and whilst doing efficient work themselves are co-operating cordially with the other missions labouring in the same fields. Thus the prestige of the dominant race is given to Christianity in the eyes of the heathen.

Everything is conducive to an aggressive forward movement in Formosa. In few lands are obstacles so few and conditions so favourable for speedy and thorough evangelisation.

KOREA

I. THE PEOPLE TO BE EVANGELISED

IN 1887 seven Koreans gathered behind closed doors in the city of Seoul for the first celebration of the Holy Communion in Korea. To-day, including adherents, there are fully 200,000 Koreans who acknowledge Jesus Christ as their Lord and Saviour. This numerical growth, wonderful as it is, only partially measures the influence and development of Christianity amongst the Korean people. The age-long isolation of the nation has terminated. Christian missions have worked a peaceful revolution. New ideas of medical practice have been inculcated. The educational system has been reformed along modern lines, and to-day two-thirds of all the boys and girls in attendance upon school are in Christian schools. A new literature is being created for the Korean people. Far-reaching social changes, such as the raising of the age for marriage and the gradual doing away with the custom of concubinage, are taking place; torture has been eliminated from the penal code; factional hatreds have disappeared in the unity which the Christian Church brings; and the grip of those religious beliefs which chained the soul in bondage to dark and terrifying superstitions has been loosened. While the task is very far from being completed, and in fact can be said to be only in its beginnings, yet such has been the success of the Christian propaganda in Korea; that it constitutes one of the marvels of modern history, an inspiration to higher and nobler efforts on the part of the Christian Church.

Compactness and accessibility are the physical characteristics of Korea. Openness of heart and rapidity of response mark the people. Occupying a peninsula 71,000 square miles in area, it is surrounded by three great empires—China, Japan, and Russia, with whose destiny it has been so far more or less related. Its climate is one of the best in the world, being that of the North Temperate Zone. The land has great natural resources in mines, which are now being worked on a large scale. The Government has granted 184 mining concessions, thus adding annually to the national wealth. Fully forty per cent. of its area is said to be capable of cultivation, and the rice crop alone is estimated to be worth 130,000,000 yen. There are valuable fisheries, the annual output of which amounts to millions of pounds. The greatest economic asset of this nation lies, however, in this peaceful and naturally diligent people.

The Government census gives the population as about 9,600,000, but this is confessedly an incomplete enumeration, and the missionaries estimate it at twelve millions. There is some inequality in the distribution of this population. It is densest in the south, where two-fifths of the population live on one-fourth of the area; and sparsest in the north, where conditions of life are more rigorous. There are few large cities, the bulk of the people living in small towns and villages. Seoul, with a population of 200,000; Songdo, with 60,000; Phyengyang and Taiku, with about 50,000 each, are the largest cities, and all are occupied as mission centres. A trunk line of railway is making communication along the main routes of the Empire easy, and steamer traffic is penetrating to the seaboard and river towns; but away from these lines the mountainous character of the peninsula, lack of communication, and primitive methods of transport, make some sections difficult of access.

In character the Koreans are a quiet, mild, gentle race, marked by hospitality, generosity, patience, loyalty, and simplicity of faith. These qualities, under the restraining and refining influences of the Gospel, make

of the Koreans admirable followers of Jesus Christ. Probably no language has been more modified and changed in such a short time by the injection of Christian thought and terminology than the Korean. The old native term for the Supreme Being has been transformed by the Christian concept of His unity as opposed to polytheism, spirituality as opposed to idolatry, and infinity as opposed to limited and finite being.

The Christian terms for sin, holiness, eternity, love, soul, spirit, and many others have been made a constituent part of the thought of Korea. The translation of the Bible and a Christian hymnology, the creation of a Christian literature, and the preaching of the Gospel far and wide by missionaries and Korean preachers are saturating Korean speech with Christian ideas.

Three great faiths have gripped the Korean in the past—Confucianism, Buddhism, and spirit worship. These had permeated his whole life and thought and moulded him to their own forms and ideals. But even before the coming of the missionaries the hold of these religions had become visibly loosened. In 1892 a Korean prince, speaking of his belief that Christianity would become the dominant faith of his people, declared that Confucianism had been practically dead in Korea for three hundred years, no really great exemplar of its teachings and practice having arisen during that period. Buddhism was, until recent years, under the ban of the law, and its priests and nuns regarded as of the abject classes. Spirit worship, while said to be as strong in this land as anywhere in Asia had been relegated to the women. There has, therefore, been an absence of that organised opposition to the teaching of Christianity, which would have been the case had the Korean religious faiths been instinct with life, and in a position to set up an antagonism to Christianity.

It is impossible to estimate with accuracy the extent of literacy among the Koreans. As a nation they have ever held scholarship and the scholar classes in the highest veneration. School facilities, however, were

both primitive and limited, and literacy varies greatly in different parts of the country. As a general rule it can be said that all members of the nobility and of the higher middle class can read, but the men of the lower classes with the great majority of women are uneducated. During the past twenty-five years, as the result of Christian missions, this condition has been materially improved. The missionaries adopted the *Unmun*, an admirable native script which, up to the time of their coming, had been despised by the literati, and have slowly introduced it as the chief medium of Christian literature. Schools started on an extensive scale have resulted in the general education of the Christians while the work of Bible-women has lifted thousands of Korean Christian women out of the class of illiterates.

II. THE WORK BEING DONE

Eight Christian communions are at work in Korea—the American Presbyterian Church, North, the American Presbyterian Church, South, the Australian Presbyterian Church, the Canadian Presbyterian Church, the American Methodist Episcopal Church, the American Methodist Episcopal Church, South, the Church of England (Society for the Propagation of the Gospel), and the Seventh Day Adventists. Besides these, the Roman Catholic Church has a mission staffed with 45 European priests, and professing a native membership of 60,000.

By an amicable adjustment of boundaries the eight first-named missions have occupied the country in outline, and it only remains to strengthen the work within the territories mutually assigned under these agreements.

As auxiliary agencies there are the Young Men's Christian Association, the Bible Societies, the Salvation Army, and a few independent missionaries. The Missions in Korea maintain 307 missionaries including wives, who occupy twenty-three mission stations. Five of these stations are places of joint occupation; namely, Seoul, Phyeng-yang, Chemulpo, Fusan and Wensan.

Every one of the thirteen provinces has its own mission station, and through the work of Korean evangelists, Christianity has secured a foothold in greater or less degree in nearly every one of the 330 counties which constitute these provinces. The work done at some of these mission stations has been remarkable both for its rapidity and its permanence. One of the Phyeng-yang Churches, in the course of a history covering only sixteen years, has become five churches and still the congregation of the parent Church, numbering 2500, is so large that the men and women have to meet separately. The mid-week prayer-meeting averages 1100 in attendance and is probably the largest prayer-meeting that assembles anywhere in the world.

Certain striking features stand out markedly in the work in missions in Korea. Special prominence has been given to the Bible, which to-day is the book having the largest sale among the Korean people. It has gone into the remotest villages of the Empire and much of the splendid harvest in Korea must be credited to this broadcast sowing of God's Word. In this connection special emphasis has been placed upon the work of Bible training classes in which fully one-sixth of the entire membership of the Church in Korea are enrolled. These classes are held at mission and circuit centres, are attended by missionaries, Korean pastors, and helpers or assistants, and continue from a few days to three weeks. Bible training classes for women are particularly fruitful of results.

The activities of the individual Christian in Korea challenge admiration. The Church is essentially a witnessing Church. Often the test question in connection with admission to communicant membership in the Church is, "Have you led some other soul to Jesus Christ?" And it is usually the case that those who become members in the Korean Church have led others to like precious faith with themselves. The progress of self-support has been of a most encouraging character, and it is safe to assert that fully eighty per cent. of all the work in the

Korean Church is self-supporting. The reports of the various missions show that many hundreds of groups of Christians are ministered to by leaders and lay preachers, who serve without compensation. Already the total offerings of the Korean Church amount to over £25,000 annually, the value of which may be judged from the fact that the smallest Korean coin is of the value of one-fortieth of an English penny, while the wages of the labouring man in America and Korea show a disparity of seven and one-half times against the Korean. Therefore, if the gifts of the Korean Church were translated into terms of modern purchasing power, they should be multiplied sevenfold. The Koreans are heroically undertaking the cost of constructing their church buildings and Christian school houses, while at the same time doing splendid service in the support of pastors and teachers. One Korean sold his ox, and hitched himself to the plough, that a chapel might be built ; others have been known to mortgage their own houses that mortgages might be removed from the Houses of God ; to sell their crops of good rice, intended for family consumption, purchasing inferior millet to live upon through the winter, and giving the difference in the cost for the support of workers to preach among their own countrymen. Korean women have given their wedding rings and even cut off their hair that it might be sold, and the amount devoted to the spread of the Gospel. The Korean Church is generously awake to its financial responsibility. It is a missionary Church, and the Gospel has been transplanted among the colonies of Koreans in Hawaii, California, Mexico, Manchuria, and Siberia. A Korean came to a missionary and said that he had heard that in Chientao, where there are 100,000 Koreans, there were many brigands, the rice was not good to eat, and many of the people lived in holes in the ground ; he wished to go there and preach the Gospel, and as he had three sons, he thought that, growing up among the Chinese, they would learn the Chinese language so well that they could become missionaries to the Chinese. With men of this character

there is no wonder that the Korean Church grows by leaps and bounds.

Both medical and educational work are agencies of the highest order in evangelism. One hundred and fifty thousand sick people are ministered to annually by missionary physicians. Every mission school in Korea is a centre for aggressive evangelistic work, and in the years to come the benefits which accrue to the Church of Christ in Korea from these arms of missionary service must be great indeed.

During recent years, one of the most conspicuous features of mission history in Korea has been the Korean Revival, which has been a genuine Pentecost. Fifty thousand Korean Christians passed through its refining fires, and to-day, through that experience, the Korean Church knows the terrible character of sin, the power of Christ to save, the efficacy of prayer, and the immanence of God.

The Korean Church is singularly free from movements toward complete independence of control from the great mother Churches. On the other hand, one of the healthiest signs of the time is the achievement of local autonomy by two of the Korean communions. On September 15th, 1907, the Presbytery of Korea was organised in the city of Phyeng-yang, with forty-nine ministers and fifty-seven elders ; seven Korean theological graduates were ordained to the ministry ; and a mission to the island of Quelpart was founded. In March 1908 the Korean Annual Conference of the Methodist Episcopal Church was organised, with twenty-five full members and fourteen probationers. There are two training schools for workers in Korea, reporting 411 students under instruction.

With the breaking down of old customs and conditions in Korea, there has been an increased turning of all classes to the Christian faith. Of the many political changes which have taken place during the past twenty-five years, not one has apparently been inimical to Christianity. The political disasters which have overtaken the nation have caused the people to seek the comfort and consolation, the strength and patience to endure, which can only be found

in vital Christianity. The Imperial family has always been friendly to Christianity, and during recent years many of the old Yangban, or nobility, have found their way into the Christian faith; so that Christianity now has secured a foothold in every social class.

III. THE WORK TO BE DONE

The final achievement of the task of the Church in Korea appears to be within reach; but it should not be supposed that it can be accomplished without the most careful planning, vigilant watching, and persistent pressing of the effort along all lines. The growth of the Church has been marvellous, but its membership constitutes but a small percentage of the population of the Empire, and, according to the missionaries' estimates, fully 11,800,000 still remain to be Christianised. The task which confronts the missionary societies at work in Korea is that of providing an evangelistic force sufficient to give direction to the activities of the Church during this generation; a teaching force sufficient to man a strong Christian university, theological and medical schools, and a normal college, and to direct the educational work which must centre around each mission station. A start has been made in work, for unfortunate classes such as the blind, deaf and dumb, lepers, opium victims, and orphans, work which needs to be developed and strengthened. There is special call for an adequate staff to carry on the work among women, whose openness of mind and responsiveness of heart constitute them one of the most hopeful classes.

The awakening of the youth in Korea and the rise of a numerous student body, eager for the best education and anxious to qualify themselves for worthy living, constitute one of the greatest opportunities before the Church in Korea. While the political power of the old nobility has been broken, they still enjoy the prestige which comes from birth and social standing, and the work among the higher classes in Korea should receive special attention. The survey of the various provinces indicates that there

is a special call for the opening of new mission stations, and the strengthening of those which already exist, in such provinces as North Kyeng-sang, Kang-wen, and the Ham-gyeng provinces. It would seem wise that more mission stations should be opened in these regions by the missions concerned. It would appear also that some of the already existing mission stations in other provinces stand in need of immediate reinforcement, and the missionary societies should see to it that the forces are raised to the basis of efficiency.

In the replies received by the Commission from the missionaries on the field there is practical unanimity that the present missionary staff should be increased from about 300 to 480. It should be noted that some of the societies are more fully manned than others. The Northern Presbyterian Church now has a staff nearly adequate to its needs. It is practically impossible to estimate the number of Korean workers essential to the work of evangelisation, but it would seem clear from the extraordinary activity of the Korean Christians, and the vital spirituality of the Church, that this problem is working its own solution. From all sides comes the statement that the chief need is proper facilities for the education and training of the native ministry and lay workers of the Korean Church. It has to be regretfully recorded that up to the present time no really large gift has gone to Korea for educational purposes. There is a crying need for a proper equipment for institutions of both academical and theological character. Two well-manned theological schools, one in Phyeng-yang for the North, and one at Seoul for the South, would meet the immediate needs of the field. There seems to be a real need also of establishing industrial schools as a means of strengthening the hands of native Christians for their work of evangelisation.

The most compelling aspect of the evangelistic situation in Korea is its remarkable response to every fresh effort. Such conditions do not permit of delay. The present is the rare hour, which comes so seldom in the history of a people, when all national conditions combine to favour

the speedy evangelisation of the land. Korea is perhaps the most attractive and responsive field in heathenism to-day. The old civilisation, with its accompanying beliefs, customs, and practices, is thoroughly disorganised. A new Korea is emerging under our eyes. The national consciousness has been impressed by the supernatural character of the Christian faith. A native Church, sturdy, fearless, enterprising, instinct with new life, possessing its own spiritual history of a Korean Pentecost, determined to do, and, if need be, to die for God that its people may be won to Jesus Christ, pleads for our co-operation. The life of the nation has been touched by the fundamental truths of Christianity. No agency competing for the attention of the nation has been able to dislodge Christianity from its premier position. Taken full advantage of now, it may mean the complete evangelisation of the nation within this present generation. On the other hand, it is equally true that failure to take advantage of the present opportunity may result in a reaction, disheartening in the extreme to the splendid native Church now coming into existence, and giving right-of-way to the forces of materialism, rationalism, and scepticism. All reasons combine to urge upon the missionary societies the wisdom and the necessity of marshalling their forces for the prompt and thorough evangelisation of Korea.

THE CHINESE EMPIRE

IN addressing itself to the evangelisation of China the Church confronts one of her most important and inspiring tasks. A land which has four thousand years of fairly credible history, and which possesses to-day in their integrity all its original resources except forests, is one whose material foundations for a strong Church are almost incomparable. It is in a zone "where man has attained his highest development physically and mentally," and largely within the "culture zone wherein have originated and flourished all the great centres of civilisation in ancient and modern times." Of the nations which flourished when Babylonia and Egypt were in their glory, this people alone survive, and after these long millenniums they are of surpassing vigour and have as well-grounded a hope of survival as the fittest nations of this modern age. When Europe, even on its Mediterranean fringe, was the home of barbarous and savage tribes and nations, China possessed a culture and a literature which still abide. Her literary remains are even now regarded as remarkable in their ethical and political teachings. Her youth, fired with the new spirit of the West, are learning the best—and the worst—that our civilisation can teach them, as by thousands they frequent the educational institutions of Japan, America, and Europe. Religiously, this wonderful nation makes its strongest appeal, for while the people have seen God dimly through the thick veil of nature, China is more nearly agnostic than any other great nation. Her three great religions claim the allegiance of all, except a handful of Catholic and Protestant Christians and a large number of Mohammedans,

whose influence upon their neighbours is so harmful, that it would have been better in some respects if the Moslem view of God and religion had never entered the Empire. Such a land, with so unique a history, a race of such unexampled vitality and strength, together with the unrealised yet awful need of God, are factors which in their combination constitute a responsibility not surpassed even in India and the Moslem world. Here the Gospel, if the Church so wills, can win a numerous, powerful, and enduring contingent for that spiritual Kingdom which shall outlast even this hoary Empire.

I. THE FIELD TO BE EVANGELISED

1. *Its Area.*—To evangelise the Chinese Empire calls for the traversing and occupying of 4,277,170 square miles—about one-twelfth of the habitable globe. In the present survey China's new province, Sin-kiang, and its lofty dependency Tibet, are not enlarged upon, and Mongolia also is practically disregarded. We are thus concerned with a territory as extensive as India without Burma, as the Turkish Empire plus Egypt, or, to use a more familiar unit, as a dozen United Kingdoms. So large a territory, most of it densely peopled, calls at the outset for a large company of missionaries and an adequate evangelistic programme.

2. *Resources of this Field.*—Except in Mongolia, in a section along the Yellow River, and in some of the mountain regions, China has little waste land. Its deposits of coal are undoubtedly the largest in the world, those in Shan-si alone being estimated to contain a supply for the world for thousands of years at the present rate of consumption. In nearly all the provinces, especially in Yün-nan and Kwang-si, where thirty billion tons is the estimate given by the distinguished geographer, M. Richard, coal is abundant, and as iron ore of excellent quality and the necessary flux also abound, China is likely to be the coming power in our age of steel. Other minerals are found in profitable quantities, but next to iron and

coal in importance are the great agricultural resources of China. One or two somewhat uncertain crops in the North, two—in some sections three—dependable ones in Central China, and three in many sections of the South, particularly in the low plain of the West River, are sufficient to supply home consumption, and yet are uncertain enough to make life strenuous and labour universal. The preponderance of agriculturists of an industrious, peace-loving sort, furnishes a good basis for evangelistic work. With the certain and vast enlargement of manufacturing interests, due to China's mineral wealth and a corresponding supply of labour, the ability to aid the churches financially, which at present is small, will increase, and will greatly promote self-support and independent evangelistic effort.

3. *The Climate.*—This, too, is more than usually favourable to the Gospel propaganda. Missionaries may feel the enervating effects of the summer heats and the depression arising from the rainy season, but in the North the winters are very bracing, and even in the South the increasing use of beautiful and healthful sanitoriums, where overworked or invalided missionaries may spend the most trying months, makes it a comparatively healthful field even for persons not at all robust.

4. *Accessibility of the Field.*—Four thousand miles of seaboard, counting all indentations; the great artery of the Empire, the Yang-tsze-kiang, with its 12,000 miles of waterways; and the extensive canal system of Central and Southern China, furnish the missionary with a relatively easy—though slow—access to portions of this extensive field. As for the so-called highways, even the twenty-one Government courier roads leading from Peking to the principal provincial capitals, faint praise can be given them. It is probably true, as M. Richard writes, that “in no civilised country of the world are communications so difficult as in China;” yet this condition is rapidly yielding before the new passion for steam traffic on water and land. Steamer lines run a

distance of 8000 miles ; some 4170 miles of railway are now open, and trunk lines are projected that will bring the missionary within a relatively short distance of his field. Isolated workers are free to avail themselves of the post office in 3493 towns and cities, and missionary emergencies are relieved by 25,913 miles of wire connecting with 490 telegraph offices. These changes, costing the societies nothing, and even saving them great expense, are adding in ever-increasing measure to missionary efficiency through economy of time.

II. THE PEOPLE TO BE EVANGELISED

1. *Their Number.*—The most varied estimates—for they can be little else—are given of China's population. *The Statesman's Year-Book*, 1909, puts it at 407,253,030 for China proper, and 433,553,030 for the Empire. Dr. Arthur H. Smith, who has not only travelled more extensively than most missionaries, but has also taken a census of limited districts, holds that 350,000,000 or 360,000,000 is a nearer approach to "the inaccessible fact" than the figures just quoted. Assuming the *Year-Book's* estimate to be approximately correct, two and a half times as many people await the Gospel in China as make up the entire population of Africa. Indeed, if to the Dark Continent's millions be added the population of all other non-Christian lands, except India, the total would fall short of China's inhabitants by some 35,000,000, a little less than South America's population.

2. *Density in Various Sections.*—The average number per square mile in China proper is 266, according to the authority just quoted. That of the United States in 1900 was 21·4 ; that of the United Kingdom in 1901 was 345·8 ; that of Germany in 1905 was 290·4.

So far as sparsity affects evangelisation, the problem of reaching large numbers is greatest in Mongolia. In Manchuria the density is two and a half times as great as in the United States. Kwang-si in the South has but 67 per square mile ; the north-western and south-western

provinces of Kan-su and Yün-nan come next with 82 and 84 respectively ; all the rest have upward of 100 per square mile, culminating in Hu-pei with 492, Fu-kien with 494, Ho-nan with 520, and Shan-tung with 683 per square mile. For densely populated districts of China, Dr. Arthur Smith gives from 1000 to 1500 per square mile, and Colonel Manifold, 1700 to the square mile for the Cheng-tu plain. In general it may be said that with the exception of the valleys of the Ganges and the lower Nile, no other large sections of mission territory are so densely populated as most of China's provinces.

3. *Chinese Character as Related to Evangelisation.*—The Chinese are the opposite of certain decaying races with which missions also have to do. They are strong, energetic, enduring, and long-lived—assets making them well worth saving, and enabling them when won to do a strong man's work in saving others.

It is with their other and higher characteristics that the Church has most to do, and while they possess certain traits which are inimical to the Gospel, those which promise most as allies to the propagation of truth are the following : love of peace and a high regard for law ; absence of all caste distinctions and the prevalence of a democratic spirit ; respect for superiors, whether in age, position, or intellect ; unusual docility and imitativeness ; domination by the historic instinct to such an extent that the past is not only revered but is a wholesome check upon ill-considered innovations in belief and practice ; a genius for labour, and thrift in making provision for the future ; a mental capacity and willingness to apply the mind unremittingly to study which may one day make them the greatest students in the world ; a perpetual emphasis of reason, albeit they lack greatly in logical clearness of thought ; a suavity and tact that will meet any hard situation and win unexpected victory from apparent defeat ; a talent for organisation which has made the Chinese past-masters in combinations, guilds, and societies of all sorts ; a sense of responsibility which is based on a high ideal of the duties of kinship ; an economy which will

one day make the most out of every Christian resource ; and great susceptibility to the influence of a strong personality, be it the missionary or the Master whom he is trying to imitate. Men of such traits have already made superb preachers and teachers, as well as most consistent Christians.

4. *The Chinese Language and Evangelisation.*—Most of the diatribes directed against the language have been due, partly to ignorance of its real excellence, largely to intrinsic difficulties inevitably connected with a monosyllabic tongue, which through a paucity of syllables calls for tonal distinctions, combinations of synonyms and classifiers taxing the memory, and, above all, an ideographic writing. Happily it lacks the drawbacks of declension, conjugation, and grammar.

The written style is divided into the *ku wên*, the extremely concise and hence obscure style of the Classics and early dynastic histories ; the literary style, or *wên li*, which is somewhat more diffuse, yet full of recondite allusions and word particles incapable of translation ; a simpler form of this, the *hsiao*, or easy *wên li*, largely used in Christian literature ; and the Mandarin as spoken at Court and among officials. The latter in its printed form is perfectly intelligible to 250,000,000 people, a far larger number than can understand any other tongue. Owing to variations in tone and pronunciation, there are three forms of spoken Mandarin, the Northern, Southern, and Western, though the written Mandarin is practically the same for all three sections. Christian literature in either the higher or easier *wên li* can be understood by scholars in every corner of the Empire, while a single version of the Mandarin Bible, when pronounced with the local peculiarities, can be understood by five-eighths of China's vast population. As for the remaining 150,000,000, many of the dialects are so widely understood that the Church can well afford to prepare special literature for them. Thus it is estimated that the Amoy dialect is spoken by 10,000,000, the Cantonese proper by 15,000,000, the Shanghai dialect by 18,000,000, and that of Ningpo by

25,000,000. In the case of less widely understood dialects—and, for that matter, all the dialects of China—the Romanisation of Christian books simplifies the question of spreading the Gospel through the printed page. Good versions of the Bible in all but the least spoken dialects, mainly of the aborigines, are ready for the Church's use in spreading the Good News, while an exceptionally varied and unusually good assortment of Christian books and tracts still further aids evangelisation.

5. *Religious Condition of the Chinese.*—Three faiths are recognised by the masses, though a fourth, Mohammedanism, is also represented by several millions. Confucianism ranks highest theoretically, but, as at present held, it is mainly to be regarded as a system of political ethics, though the religious element is not entirely lacking. The purity of its canonical books and their comparative lack of the superstitious element, the sublimity of the imperial worship, despite its naturalistic basis, and throughout the centuries the numerically unparalleled influence of Confucius, its throneless king, are at once stepping-stones to higher truth and obstacles for those who are content with a lesser good.

Taoism in its original form slightly antedates Confucianism. Its briefest of all historic canons, the Tao Tê Ching, is one of the worthiest productions of China's ancient world, though its enigmatical, mystical, quietistic, paradoxical character prevents any wide use or appreciation of the volume. The later degradation of Taoist teaching has greatly harmed the Chinese and has furnished most of their superstitions and cunning frauds. Its present influence for good is practically nil.

Buddhism is the religion most commonly held by the people. It is an adaptation of the teachings of the northern school, and hence is not atheistic, as is southern Buddhism. Yet it has little power over the people, except in the southern half of China, and ethically and religiously its fruitage in recent centuries has not contributed to the higher life of the Empire. It is not likely, however, to prove a serious obstacle to the Gospel, unless

Japanese Buddhists succeed in imparting to it some of their enthusiasm, and also the measure of illumination that one or two sects have derived from Christianity of the Nestorian, Manichæan, and Protestant types.

Mohammedanism, embraced by a population variously estimated at from five to thirty millions,¹ is looked upon by the Chinese as an alien creed. Descended from Arab and Turkish soldiers and settlers, who long enjoyed extra-territorial rights, the Moslem can still be distinguished from his Chinese fellow-subjects, though his marriage of Chinese wives, has made him to-day more or less approximate the Mongolian type. Judged by the standards of Mohammedan countries the Chinese Moslems are woefully slack in their religious observances, and even those who make the pilgrimage to Mecca are not permitted to enter the precincts reserved for the faithful.

The daily prayers are observed by few beyond the Mullahs and Ahongs in the mosques, the great majority being satisfied with a lax observance of Ramadan, circumcision, and abstinence from idolatry and pork, though conditions are more strict in Kan-su, Sin-kiang, and Yün-nan than elsewhere. The strong hand of China has compelled all officials and scholars of the Moslem faith to conform to the worship of Confucius and the Emperor, and every mosque has its Imperial tablet. These evils, however, they regard as of the "kismet" class.

Through ignorance of Arabic on the part of all but the leaders, the ordinary Chinese Moslems know but little of their religion, and through the healthy influence of Confucian ethics and Chinese public opinion the lot of their women is here greatly superior to that in most Moslem lands. By correspondence in Arabic, the Mullahs are kept *au courant* with the political and religious movements of the world of Islam, and by the visits of Moslem missionaries from Arabia and elsewhere efforts are constantly made to

¹ A member of Commission I., Mr. Marshall Broomhall, has made the latest and most exhaustive investigation of this subject. According to detailed information received from each province, they number only from five to ten millions. See the chapter on "The Moslem Population" in his book, *Islam in China*.

revive the faith. The lack of power to discipline the members is, however, recognised by them as a main cause of weakness.

Above all these forms of religion, and in connection with all of them save Mohammedanism, stands ancestor worship, which survives in strength after four millenniums or more of domination in the Empire. With all the light of science and Western philosophy, this conviction and its cult remain as the Gibraltar which will ever oppose the messenger of peace, until the Fatherhood of God, the Creator of the human spirit, drives out the fear of the dead and implants the sentiment of man's sonship to the Divine. Confucianist, Taoist, and Buddhist disagree on many points; on this rock of ancestral worship they stand undivided, and unite in protest against Christian views and practices as to the dead. India has the problem of caste among the living to call forth the prayers and energies of the Church; contrariwise, China has as her greatest difficulty this worship of, and bondage to, the spirits of the dead.

All these religions are utterly inadequate to meet China's spiritual need, despite the laudations of Confucius' highly ethical teachings and the attractive mysticism of Lao-tse. These religious systems have had full opportunity to be tested, and have failed. Confucianism has doubtless furnished a bond which has greatly aided in the prolongation of the nation's life and in promoting to a certain limit its intellectuality, but religiously all of them, and Mohammedanism also, have failed to satisfy spiritual hunger and give freedom from sin. Materialism, impurity, corruption, untruth in word and act, selfishness, superstition, and godlessness prevail to an extent which dwarfs the spiritual nature of multitudes and darkens their future. Confucianism, Taoism, Buddhism, Mohammedanism cannot save the Chinese; on a limited scale Christianity has proved that it can, and the wider application of its saving power is one of the greatest responsibilities and privileges of the Christian Church.

III. HOW FAR EVANGELISATION HAS PROGRESSED

I. *Occupation by Provinces.*—A glance at the carmine-underscored towns and cities of the China section of the Statistical Atlas, or at the red crosses of Broomhall's *Atlas of the Chinese Empire*, will show to what extent China is occupied territorially. If stations having resident missionaries were a complete indication of occupation, Kwang-tung would rank first with 56 stations, Sze-chwan second with 47, Fu-kien third with 42, Kiang-si fourth with 37, Shan-si fifth with 35, Ho-nan sixth with 33, Shan-tung seventh with 32, Hu-pei eighth with 31, Che-kiang ninth with 30, Shen-si tenth with 27, Chih-li eleventh with 26, Manchuria twelfth with 24, Ngan-hwei thirteenth with 22, Kiang-su and Hu-nan fourteenth and fifteenth, each with 19, Kan-su sixteenth with 17, Yün-nan seventeenth with 9, Kwang-si eighteenth with 8, Kwei-chau nineteenth with 6, Mongolia twentieth with 4, Sin-kiang twenty-first with 3, while Tibet proper is without any station.

That criterion of occupation is not so satisfactory, however, as is the number of missionaries in each province. Thus considered they rank in the following order:—Kiang-su first with 503 missionaries—some 200 of whom, however, are stationed at Shanghai and serve the whole Empire—Kwang-tung second with 471, Sze-chwan third with 386, Fo-kien fourth with 378, Shan-tung fifth with 343, Che-kiang sixth with 301, Hu-pei seventh with 280, Chi-li eighth with 277, Hu-nan ninth with 184, Kiang-si tenth with 169, Ho-nan eleventh with 165, Shan-si twelfth with 145, Ngan-hwei thirteenth with 123, Manchuria fourteenth with 107, Shen-si fifteenth with 95, Kan-su sixteenth with 70, Kwang-si seventeenth with 50, Yün-nan eighteenth with 39, Kwei-chau nineteenth with 23, Sin-kiang twentieth with 18, Mongolia twenty-first with 10, and last Tibet proper without a missionary.

Perhaps the most satisfactory of all practicable standards is occupation as measured by the average population that would fall to each missionary in a province,

if the responsibility were equally divided, though even here the number of Chinese fellow-workers should be known to make the estimate more just. Dividing the population by the number of missionaries in each province, we reach the following results in order of need after Tibet:—Kweichau first with 332,621 people to one missionary, Yün-nan second with 316,015, Mongolia third with 260,000, Ho-nan fourth with 214,041, Sze-chwan fifth with 178,044, Kiang-si sixth with 156,995, Manchuria seventh with 149,533, Kan-su eighth with 148,363, Hu-pei ninth with 126,002, Hu-nan tenth with 120,487, Shan-tung eleventh with 111,510, Ngan-hwei twelfth with 111,222, Kwang-si thirteenth with 102,847, Shen-si fourteenth with 88,949, Shan-si fifteenth with 84,141, Chih-li sixteenth with 75,585, Kwang-tung seventeenth with 67,654, Sin-kiang eighteenth with 66,667, Fu-kien nineteenth with 60,520, Che-kiang twentieth with 38,474, and Kiang-su twenty-first with 27,794, which number would be nearly doubled if the Shanghai workers were not included. It will be seen that the most favoured province, Kiang-su, has but one missionary to 27,794 people, a larger field than the last Decennial Conference at Madras, as well as China's Centenary Conference of 1907, declared should be the maximum number for a single missionary. All these figures, as well as those in the footnote, are exclusive of Roman Catholic missions, which report a total of over 1200 European priests and somewhat less than a million members in China and its dependencies. Looked upon from any point of view, China is greatly destitute of the Gospel. (See Table on p. 92.)

2. *Character of the Work Done.*—As the statistics of the Conference show a preponderance of women workers, including wives of missionaries, those varied activities included in the phrase "women's work"—evangelism, education, medical work, literary activities, and those helpful ministrations of the Christian wife, mother, and hostess—are doubtless in the forefront. When one recalls the fact that Chinese women are the most religious element in the population, as well as the persons who

have most to do with the training of children and with the creation of future Christian homes and families, this emphasis of woman's work is a hopeful feature of evangelisation.

Direct evangelistic work doubtless occupies most of the energies of the men, education and medicine following in this order. Then come other lines of service, not usually entered in statistical tables, but, nevertheless, exceedingly important, notably, that of translating and writing Christian literature, and the printing and distribution of the same. If one could tabulate the multitudinous demands made upon missionaries by the inquiring minds of New China intent upon learning a thousand things affecting the life of the new era, it would be a novel and encouraging exhibit. Remote as some of these activities may seem to be from evangelisation, all of them are used with the ultimate objective of making the Gospel known through word and deed.

STATISTICS RELATING TO THE MISSIONARY OCCUPATION OF
THE CHINESE EMPIRE.

(Ordinal numerals indicate rank, beginning with
the highest numbers.)

Province.	Area in Sq. Miles.	No. of Inhabitants.	Pop. per Square Mile	Mission Sta-tions.	Mission-aries.	No. of People per Missionary.
Che-kiang .	36,670 22nd	11,580,692 15th	316 9th	30 9th	301 6th	38,474 20th
Chi-li .	115,800 8th	20,937,000 10th	172 12th	26 11th	277 8th	75,585 16th
Fu-kien .	46,320 20th	22,876,540 8th	494 3rd	42 3rd	378 4th	60,520 19th
Ho-nan .	67,940 16th	35,316,800 3rd	520 2nd	33 6th	165 11th	214,041 4th
Hu-nan .	83,380 10th	22,169,673 9th	266 11th	19 15th	184 9th	120,487 10th
Hu-pei .	71,410 14th	35,280,685 4th	492 4th	31 8th	280 7th	126,002 9th
Kan-su .	125,450 7th	10,385,376 16th	82 17th	17 16th	70 16th	148,363 8th
Kiang-si .	69,480 15th	26,532,125 6th	382 6th	37 4th	169 10th	156,995 6th
Kiang-su .	38,600 21st	13,980,235 12th	362 7th	19 14th	503 1st	27,794 21st
Kwang-si .	77,200 12th	5,142,330 20th	67 18th	8 18th	50 17th	102,847 13th
Kwang-tung .	99,970 9th	31,805,251 5th	319 8th	56 1st	471 2nd	67,054 17th
Kwei-chau .	67,160 17th	7,650,282 18th	114 14th	6 19th	23 19th	332,621 1st
Manchuria .	363,610 4th	16,000,000 11th	44 19th	24 12th	107 14th	149,533 7th
Mongolia .	1,367,600 1st	2,600,000 21st	2 22nd	4 20th	10 21st	260,000 3rd
Ngan-hwei .	54,810 19th	23,670,314 7th	432 5th	22 13th	123 13th	111,222 12th
Shan-si .	81,830 11th	12,200,456 14th	149 13th	35 5th	145 12th	84,141 15th
Shan-tung .	55,970 18th	38,247,900 2nd	683 1st	32 7th	343 5th	111,510 11th
Shen-si .	75,270 13th	8,450,182 17th	111 15th	27 10th	95 15th	88,949 14th
Sin-kiang .	550,340 2nd	1,200,000 22nd	2 21st	3 21st	18 20th	66,667 18th
Sze-chwan .	218,480 5th	68,724,890 1st	314 10th	47 2nd	386 3rd	178,044 5th
Tibet .	463,230 3rd	6,500,000 19th	14 20th	...	...	...
Yun-nan .	146,680 6th	12,324,574 13th	84 16th	9 17th	39 18th	316,015 2nd

In connection with the direct work of evangelism there is an increasing emphasis being laid upon a better preparation of Chinese evangelists, preachers, and Bible-women. They must be better educated and trained if they are to make the Gospel known effectively in the new régime of better educated and more critical men. While in interior sections this need is less acute, yet everywhere more time and force are put into this branch than ever before.

The various missions increasingly look upon auxiliary agencies as important factors in the direct evangelistic propaganda. Accordingly, they are emphasising education under Christian influence as a necessity for carrying the Gospel intensively and intelligibly to the future leaders of the Church, and to that other extra- and anti-Christian element of the population which cannot be reached except by this indirect line of approach. How really such education aids in extending the Gospel may be seen from the reports coming from the Union college at Wei-hsien and the Methodist University in Peking, both of which are devoted primarily to providing general education, yet in the former over a hundred students pledged themselves in 1909 to give their lives to the ministry, while the Volunteer Band at Peking exceeds that number by nearly a hundred. Some of the centres, notably the capital, offer indirect opportunities for bringing the Gospel to the higher classes, who will readily attend lectures of a general character, and who later, through the friendships thus formed, listen interestedly to the claims of Christianity. The general publications of the Christian Literature Society are similarly useful in extending the Gospel indirectly. In a word, the character of evangelistic work is broadening in those sections where the new régime makes it desirable, and the cause is profiting thereby.

More hopeful than anything hitherto experienced, with the possible exception of what is stated in the next paragraph, is the advent within two years of special evangelistic campaigns. The late Dr. Lee and the pastors

prominent in the wonderful revival in Hsing-hwa-fu last summer, on the Chinese side, and the Rev. J. Goforth of the missionary force, illustrate the fruitfulness of this hopeful advance. While it is more useful in communities where a large Christian nucleus is present, this method is likely to become permanent, and the manifest blessings of 1907, 1908, and 1909 will doubtless be many times greater in the future.

3. *Classes Reached Most Largely.*—Unlike Japan, where the middle class of *Samurai* were those earliest reached by the missionaries, in China Jesus' primary law, "To the poor the Gospel is preached," has most widely prevailed, largely because the higher classes were practically inaccessible until the present decade dawned. Indeed, the most despised of the poor, the aboriginal tribes, have recently been most open to the Gospel message. One correspondent labouring among the Nosu and Miao, tells of "many tens of villages that have become wholly Christian; in hundreds of villages Christian bands are living and witnessing for Jesus; . . . and the outcome of it all is that in 1909 there are probably 50,000 people nominally Christian." And he is describing an evangelistic movement of only five years' duration.

As a definite class, women are being most specifically sought. For reasons already stated China's women are a strategic element to be won; yet unless specially sought after, they cannot be largely affected by the Gospel. Attendance upon an ordinary street chapel is out of the question, and even attendance at Sunday church service calls for a willingness to face criticism and misunderstanding which few are ready to meet, particularly among the wealthy and official classes. It is a cause for thankfulness, therefore, that so large a number of women have been brought within sound of the Gospel by the loving and patient efforts of the women missionaries and the equally faithful Bible-women. It is interesting to hear of efforts for the higher classes, particularly in Peking, where even princesses have been influenced through a wise use of lectures, informal talks, and social intercourse. Here,

however, as everywhere, the task is time-consuming and to some extent unprofitable. As Mrs. A. H. Mateer of Shan-tung writes: "Working for such ladies is most unsatisfactory; for, as they have plenty of time, they cannot understand why the foreign missionary should not enjoy the frequent all-day calls, in which they delight."

Though the number is still small, relatively speaking, the greatest advance in the past five years has been made in reaching the educated men—scholars, students, and in many cases officials also. A leading part in this advance, so far as officials and the literati are concerned, has been played by the Christian Literature Society, while effective work in general has also been accomplished through the publications of the Tract and Bible Societies. The Young Men's Christian Association has rendered an excellent service in the same line.

IV. DIFFICULTIES IN THE WAY OF WIDE EVANGELISATION

I. *Governmental Opposition.*—It would be folly to paint the picture of New China wholly in roseate colours. "A great door and effectual is opened unto me," wrote St. Paul, "and there are many adversaries." It is equally true of the Church's position to-day in the Far East. Official opposition of various sorts is reported. Since the death of their Imperial Majesties, foreign influence seems to be feared more than ever. The rulings of the Educational Board hold Christian institutions to be without standing and consequently the graduates and students of such schools are deprived of the franchise in connection with the new provincial assemblies. Missions are experiencing increasing difficulty in buying property and getting deeds signed, due ostensibly to local obstructions but supposed to be occasioned by higher powers; in Hu-nan, Hu-pei, and Kiang-su, false churches calling themselves Christian have been established to secure legal advantage, thus intensifying governmental dislike of Christianity. These and other cases are obstacles which for the time need great wisdom and patience,

yet they do not especially militate against evangelistic work in new territory.

2. *The New National Spirit.*—This is both a help and a hindrance. "China for the Chinese" means opposition to many things foreign, and so sometimes occasions difficulty, since many look upon Christianity as a foreign religion. But it has in a few cases, at least, made the Church leaders decide to be more independent of foreign aid, and if rightly guided it will prove, on the whole, advantageous, as in India. Moreover, it forces the Church to prove its power to be the leaven of higher civic righteousness and of a helpful public spirit, and thus in Chih-li, Sze-chwan, and in some of the ports, it has led to the winning of the friendship of not a few influential persons. It calls, however, for a greater willingness on the part of missionaries to humble themselves and to be content not only to minister but to illustrate the spirit of John the Baptist by insisting that the native Church must increase and they must decrease.

3. *Failure to Appreciate the Chinese.*—A difficulty, which militates against the cordial acceptance of the missionary evangelist, is well set forth in a paragraph from the reply of Mr. D. E. Hoste: "It is clear that in the case of a strong and original race such as the Chinese, with a powerful and complex civilisation of their own, the problem of real influence—to say nothing of leadership—amongst them becomes a more difficult one. One essential factor of its successful solution . . . is the vital necessity of those engaged in this work gaining an adequate knowledge and understanding of the existing civilisation of China. . . . This is essential to strong influence amongst the Chinese. Hence it is important that the adoption of practical measures for dealing more effectively with this side of the subject should go hand in hand with those adopted for increasing the number of foreign missionaries." Dr. Richard and a few others are of the same opinion. The Gospel can only be made known widely by missionaries who keenly appreciate the intrinsic greatness of the Chinese and who are able

to use helpful elements in Chinese history and racial character for the extension of the Kingdom of God.

4. *Harmful External Influences.*—Literature of indecent or, more commonly, of agnostic and atheistic character, is an obstacle which is of growing seriousness. These books are from Japan and Europe mainly, and in some cases attack Christianity with the utmost boldness. Many of them are the more insidious because of their advocacy of materialistic views and extreme evolutionary positions. The increasing use of foreign liquors and new forms of gambling are other items of a similar kind. The importation of prostitutes and the immoral life of members of foreign communities, which is supposed to represent modern civilisation, has harmed the cause in Manchuria, as well as proved a bane to young Chinese. Western education at home and as obtained by students in America and Europe, has weakened the old moral teaching in some cases without adding Christian correctives. These examples suffice to show how important it is for Christianity to multiply its agencies for overcoming hostile influences.

5. *Religious and Anti-Religious Movements.*—China is receiving from Japan, especially on the north-east, an impetus toward Buddhism, which has been sometimes openly hostile to Christianity. In Fu-kien it has been employed as a political and governmental leverage, and has won the nominal allegiance of a few. Confucianism shows signs of revival. A talented Chinese, M.A. of Edinburgh, has translated and anglicised Confucius in a manner that is sure to attract students and scholars. The Government also is promoting Confucianism. In January 1907, it was made the State religion in a more formal way than before, and the public teaching of its doctrines has revived. The Rev. G. H. Bondfield writes: "Without question, attempts will be made to reconstruct Chinese thought on the basis of Confucian teaching, with a little Western science and religion thrown in." To this Taoism will doubtless contribute some of its highest teachings. Irreligion is also at the front. In Canton

the Bible is being attacked as untrue and the product of designing priests, and it is argued that neither God nor devil exists. In Manchuria a "No God Sect" is in active existence, including in its membership some of the best Government students. This sect has followers among the student class in many parts of China. It has been stimulated by the wide circulation of an able translation into Chinese of Spencer's *Evolution and Ethics*. Of a quite different sort is the occasional agitation, once led by a censor, for the establishment of some form of Christianity as a State religion, that it may thus come under Government control and undergo modifications fitting it to the needs of Chinese life. The Rev. D. L. Anderson, D.D., in commenting on this proposal, writes: "The discussion can hardly be taken seriously; yet it shows that in the mind of the Government the most objectionable thing about Christianity, as they understand it, is the foreigner." Few of these movements, however, are anything but ephemeral. They are at least in hopeful contrast to the universal religious apathy of two decades ago, and are signs of an awakening religious longing for something different from what China has had in the past. They also are a call of opportunity to the man who has a Gospel to preach, and who strongly knows Him whom he has believed.

V. THE EVANGELISTIC TASK REMAINING TO BE DONE

1. *Virtually Unreached Sections*.—The two Atlases already mentioned must again be resorted to, if one would gain any clear idea of the territory not yet entered.

Omitting duplicates, 527 cities and towns in all are permanently occupied by resident missionaries. Any complaisancy occasioned by this figure will disappear when we recall that in M. Richard's list of places including and ranking higher than market towns, there are 1971 in China and her dependencies. Thus of these important centres, only twenty-six and seven-tenths per cent. have resident missionaries. While all the

provinces and, except Tibet, all the dependencies have mission stations, there are, nevertheless, large regions practically untouched. Tibet, as elsewhere explained in detail, is unreached; Sin-kiang has but three stations, though as the table shows, owing to its sparse population, it has a larger percentage of missionaries to the population than all the densely inhabited provinces save Fukiën, Che-kiang, and Kiang-su; and Mongolia, equalling in area six Germanys, and almost as large as China Proper, has but four stations and ten missionaries, plus the colportage work of the British and Foreign Bible Society. Remembering that this vast expanse is mainly what two Chinese names of the country suggest, "Sandy Waste" and "Rainless Sea," we may find this not so regrettable as at first thought it may appear, though the destitution of these nomads is as real and appalling as that of dwellers in most sparsely settled pastoral regions. The northern half of Manchuria is without a missionary, and nearly half the remainder is absolutely unreached, the southern and western sections alone being occupied. One correspondent from this more favoured section thinks that two-thirds of the population in his field have not even been approached.

Of the eighteen provinces, it is difficult to speak at all accurately as to what districts are wholly without the Gospel, since we have no reports of itineration. Apparently four-fifths of Kan-su, Yün-nan, Kwei-chau, and Kwang-si are not only absolutely unreached, but are likely to remain so until missionaries are near enough to be accessible to the people. If this is a fair estimate—probably it is an underestimate—the Church has in these four sparsely settled provinces a field as large almost as Burma and Bengal combined, with a population equalling that of the Turkish Empire plus Ceylon, without any regular preaching of the Gospel. These are perhaps the largest sections thus untouched, though extensive regions in Sze-chwan and Shen-si should not be forgotten. In addition, in all the provinces there are great and populous districts whose inhabitants,

humanly speaking, are not likely to hear the Gospel unless the Church makes adequate provision to make it known. Thus in Kwang-tung, the first province to receive a modern missionary, after more than a century there are stretches of territory in the north, west, and south, equalling in population the entire number inhabiting the Pacific Islands and the Philippines, still without a preacher. Dr. Fulton reports that within 140 miles of the scene of Morrison's labours there are three counties containing some 10,000 villages, averaging 250 inhabitants each, and so near each other that in some cases from a central point 600 villages may be counted within a radius of five miles. In hundreds of these no missionary or Chinese preacher has ever set foot. Dr. Gibson, who labours in the north-east section of the same province, says, in explanation of his statement, that his field is somewhat "adequately occupied," that "there is hardly any village which has not now a Christian chapel or place of worship within at most a distance of six miles." Territorially and actually Fu-kien is only half-occupied, though theoretically all portions of the province have been allotted for evangelisation. Writing of Shan-tung, China's Holy Land, Dr. H. Corbett asserts that "there are thousands of flourishing towns and villages where as yet there are no Christians, or schools under Christian influence." Even Kiang-su, which has both the largest number of missionaries and the smallest number of inhabitants to each worker, is so inadequately reached that there are many towns of 10,000, and scores of villages of 5000, still without a preacher. This, however, is little to be wondered at, as the large proportion of workers located in Shanghai leaves each of those in other sections with a parish of over 50,000 to care for.

2. *Classes most Neglected.*—"A volume the size of the *Encyclopædia Britannica*," writes the Rev. John Archibald, "would barely suffice to give particulars of the sections of our field and the classes of our people who are absolutely neglected, or but partially reached."

Yet if individuals and larger aggregations from certain groups are regarded, most classes have to some extent been reached. Even the late Emperor and the Dowager Empress received and read—in part at least—the New Testament, His Imperial Majesty venturing to suggest improvements in the style. The Empress Dowager on more than one occasion showed special favours, and gave costly presents to women missionaries who had been at the Palace as interpreters to the wife of Minister Conger; yet she remained to the end true to the received faiths, especially Buddhism. Those classes most neglected are wealthy men and officials—to an even greater extent, their wives and children—and the literati and Government students, the last two classes despite the comparative success which has rewarded the efforts made to reach them. The aboriginal tribes, especially those in South-Western China, are largely unevangelised. As they number some 6,000,000—more than half of Korea's population—and as they respond so readily to the evangelistic message, this neglect is deplorable. The boat population, numbering millions, especially in Kwang-tung and Kwang-si, is likewise without workers, the Rev. I. Genähr stating that in Canton alone this means the neglect of 100,000—more than the population which in the New Hebrides has awakened such sympathy and effort. Manchus, clerks, and apprentices in shops, soldiers, beggars, defectives, lepers, fallen women, and mountaineers are other classes which are inadequately touched by Christianity.

China's many millions of Mohammedans likewise are as a class almost wholly untouched. While they may be reached in the street chapels or by open-air preaching, the workers who have given any special attention to them could be numbered on the fingers of one hand. Some few Arabic Scriptures have been distributed among the Moslem leaders, but there are only two tracts in Chinese specially prepared for use among them. Unfortunately, one of these is so polemic that few Mohammedans would read it through, and the other one has failed after many

years to run into a second edition, not because it is unsuitable, but because the need for it has not been realised. China has several colleges which are the stronghold of Moslem thought and the training-ground of the Chinese Mullahs. One of these in Peking has 235 students under the tuition of one of the Ulema of Al Azhar University in Cairo. Upon these strategic centres Christian effort should be focused, and one or two men specially set apart for this purpose. Such workers would need a knowledge of both Chinese and Arabic. While the rebellions of the last century greatly crippled Islam's cause in China, the recent, though fruitless, attempts to establish consulates for the protection of Moslem interests in China, and the starting by thirty Mohammedan students at Tokio of a quarterly magazine in Chinese, entitled *Moslems Awake*, for private circulation throughout China, are indications of an activity which needs no comment. Another indication is the dispatch of a Turk as "the first modern resident Moslem missionary in China."

VI. WHAT THIS TASK DEMANDS OF THE CHURCH

I. *An Adequate Supply of Missionaries.*—This demand is self-evident, yet when workers at the front are asked how many are required, they vary widely in their replies. Some are deterred from stating their real views, lest they be regarded as unpractical and blind to the financial limitations. A few prominent workers would not advise any reinforcement just now, since the coming of a large number would probably occasion governmental opposition, and call forth the antagonism of a numerous body of patriots who are fearful of foreign influence. A still smaller number, and those in older portions of the field, argue against the sending of many new missionaries, on the ground that it would call for a large expenditure of money, which could be more profitably used in employing Chinese evangelists and preachers. The number of missionaries most frequently

stated as desirable is 16,000, thus quadrupling the present force. While there are great differences as to figures, ratios to the population, etc., there seems to be a pretty general agreement that most walled cities should be entered for residence, as these are at once important centres and widely distributed. From a rough survey of the field as a whole, including the Fu cities of importance, as well as most of those of inferior rank, it has been calculated that an irreducible minimum of 10,000 missionaries are required for the evangelisation of China, and that if it were feasible, a much larger number would be desirable. It should be added, however, that some experienced missionaries incline to the opinion of the Rev. John Ross, D.D., who says: "One missionary to a quarter of a million people is an adequate proportion, if he is the kind I desiderate."

As to the proportion of men to women and of the various classes of workers, there is the utmost divergence of opinion. The missionaries apparently heartily agree with a section in one of the resolutions of the Committee on Evangelistic Work, passed by the Centenary Conference two years ago: "*Resolved*, That for the complete prosecution of missionary work, educational, medical, and charitable agencies are indispensable, and in the working of such agencies their essential evangelistic purpose should always be emphasised; further, we as a Conference desire to affirm that every missionary, whether engaged in pastoral, educational, medical, or charitable work, is first and foremost an evangelist." Yet there is little doubt that the opportunities of the hour and the deepest needs of China call for a larger number of evangelistic missionaries than of all other sorts combined. The women should share largely in this service. The best opinion seems to be that this larger force of workers should not settle in the old centres, particularly those already well provided with missionaries, but should be distributed more generally throughout the field. Yet there are men of wide experience, like the Right Rev. Bishop Roots, who hold the contrary opinion.

2. *The Chinese Force Required.*—As one reads the arguments and appeals for a larger number of Chinese fellow-workers than at present it seems possible to furnish, one feels the greatness of the Church's opportunity. As an item of economy, of effectiveness, and of statesmanship, it is manifestly wise greatly to increase this arm of the Church. In general it may safely be estimated that from ten to fifty Chinese will be required to one missionary, the number varying with his strength and the fitness of his fellow-workers. The total number must manifestly be much beyond any thus far employed; some missionaries suggest figures reaching 100,000. Professor Ding, a leading Chinese Christian, asserts that for the province of Fu-kien alone 15,256 Chinese preachers would be required for adequate occupation. A frequent reply is that the number of properly trained Chinese workers cannot be too great. These, as called for by our correspondents, should be in a ratio of three men to two women.

3. *Adequate Training for Workers.*—While this is the subject of the special inquiry of another Commission, a word may be said upon this point, in representative quotations. Such training Dr. Timothy Richard describes as the result of a careful "study of the science of successful mission work among non-Christians from the days of the Apostles until now, and the art by which all great religions have won the hearts of their followers." The Rev. C. J. Voscamp, in writing of the training that prepares for instruction of the Chinese staff, contends that such work can be properly done only by "those who have gained missionary experience and have obtained insight into the *soul* of the people."

Desirable as such training is for the missionary, the Rev. Arnold Foster points out its equal necessity for the Chinese evangelists. "At present," he writes, "many of the Chinese employed in mission work are quite unfit for it. Merely to multiply their number by taking on others, who would probably be even less fit, would not be for the advancement of the Church of

Christ." There is a consensus of opinion that their training should be such as will produce "a body of Christian men of such culture and character that they shall take rank among the leaders of New China; men who are fitted to cast the leaven of the divine life into the hearts of this people, that through individual renovation, Government and society may be permanently renovated."

4. *Comradeship and Co-operation.*—It is refreshing to note the deepening spirit of brotherliness which is coming to be more and more noticeable in the relationships between the foreign and Chinese staff. A sense of genuine comradeship and Christian oneness is growing in strength and commonness. In view of the present delicate relations between the Chinese and all foreigners, which are affecting even the Chinese Church, this attitude is essential to evangelistic success.

The outstanding features of the Centenary of Christian Missions in China were federation and co-operation. During the subsequent two years this has materialised in a gratifying way, particularly in West China and in Chih-li, the Imperial Province. This will affect the evangelistic phase of the enterprise more vitally than any other line of work except education and literature. It makes possible a distribution and allotment of the field, a transfer of church members from one body to another, and a genuine realisation of the phrase of the Creed, "I believe in . . . the communion of saints." Already, too, it has led to an interchange of preachers, especially in evangelistic services. The broader evangelistic campaign involved in carrying the Gospel to all the Chinese can only be successful when the banner of unity and co-operation goes before the Christian workers.

5. *Statesmanship and Prevision.*—Not a few who have contributed to this survey have deplored the lack of plan and of vision manifest either in their own society's policy, or in that of other societies. The too frequent absence of co-ordination between different branches of a society's work leads to friction between individuals, or to different missions having different policies, instead of their making

the combined activities minister to a great and worthy end. A failure to foresee the probable future of the Empire and to prepare for its demands is also noted. What does the nation demand, unconsciously of course, of the Church? Leadership of a Christian sort for one thing, and too little of that is aimed at in training promising young men and women. Through the Church's evangelistic arm the Empire should receive a wide dissemination of the simple Gospel, which one of the most prominent of the New Chinese, having his Ph.D. from abroad but a true Confucianist still, holds is the real need of his people; since "our religions only make moral truths known to us, while Christianity furnishes with these truths an enabling power which ours wholly lack." When a certain evangelistic missionary in North China begins his work by polite and cordial visitation of officials and other representatives in order to acquaint them with his object in coming to their city, and succeeds in showing that Christianity cannot but aid the new national life, he is at once far-sighted and statesmanlike. Too few missionaries seem to imitate his example, or that of a society which in beginning educational work sent its representatives, first of all, to the provincial governor to acquaint him fully with their plans. While he at first objected strongly to the decidedly Christian character of their scheme, the interview intellectually convinced him of the soundness of the missionary position. As the evangelist is the pioneer in almost all cases, he can prepare the way for the Church, if he has the requisite Christian prevision, as no others can. But to be more specific, a few problems, present and prospective, demanding wisdom and prevision, are the following: the proper development of Churches growing out of so-called mass movements in Manchuria and Kwei-chau; the steady and slow work among the peasant class, not so attractive perhaps as that for students and some others, which awaits organisation and emphasis; the securing of a considerable body of specially trained men for the production of literature and for work among scholars, involving great expense, relatively speaking, which should

be wisely and liberally undertaken. Another problem of statesmanship is that of a wiser distribution of forces in accordance with prevalent ideas of comity. Possibly Bishop Bashford's "missionary Hague Tribunal," to which each mission proposing to enter a new field should submit its plans, might thus be enabled to plan "with statesmanlike vision for the occupancy of the entire field."

Yet it is the Church at home that is most likely to lack prevision. Here is a great Empire in a state of flux; its doors are wide open and fuel of known value can be added to the flames. The plastic metal is just at the point where it can be moulded as the workers will, if a proper plant and force were at hand. But the Church only sees the demands at home, or is busying itself about some enterprise over the sea which does not call for such immediate and energetic action. The opportunity passes, and in future years when a greater willingness and vision come, it may be too late. With China it is pre-eminently "an age on ages telling." Statesmanship and prevision, together with reliance upon the power of God, can secure Christianity's future. If all the Churches will now work unitedly, not as a foreign invading force but as a friendly company of men and women devoted to humanity and the Gospel, the coming centuries will praise the wisdom and foresight of our day.

SIAM

SIAM has a population of 6,686,846. Of these the two million Siamese or Thai are the dominant race, but they are an indolent people, and so lacking in energy that their exceedingly fertile country is but very poorly cultivated. For centuries they have been Buddhists. They possess an extensive literature in the Pali language. About sixty per cent. of the boys spend some time in the monastery learning to read and write. Thus these arts are general amongst the male population, although until 1874 the women and girls were forbidden to learn to read and write. Since the year 1868, Siam, under the enlightened rule of King Chulalongkorn I., has been open to western culture in a remarkable manner. Wonderful progress has been made in all branches of administration. Even compulsory education has been introduced, the Government system of schools being in a most promising condition. But in spite of all this the soil is not receptive to Christianity.

Closely related to the Siamese, really of the same stock, are the Laos or Lao, who occupy the tributary states in the north of the country. The Laos-speaking Thai extend far beyond the boundaries of Siam. It is safe to state that there are from 7,000,000 to 12,000,000 of Laos-speaking people, about two or three million of whom live within the boundaries of Siam. The remainder are to be found in British Burma, in French Indo-China, and in Yunnan. The American Presbyterian Laos Press in Chieng-Mai, North Siam, is the only press in existence which prints the Laos language. More than half the Bible is already in print, and other portions are in

process of translation. A monthly Christian paper is also issued in Laos.

Since the close of the eighteenth century large numbers of Chinese have immigrated to Siam; they are related to the Siamese in race and language, and at the present time number 2,000,000, or one-third, and in the south one-half of the population. Those born in the country become completely naturalised, even in language. Over 1,000,000 of the inhabitants are immigrants from Burma, the Malay Peninsula, and French Indo-China.

Protestant missions in Siam, as in so many other parts of South-Eastern Asia, were, up to the middle of the last century, looked upon as preparatory to work in China. The London Missionary Society, the American Baptists, and the American Board worked here for several decades, but on the opening up of China all gradually withdrew. Thus the task of Christianising Siam has fallen chiefly to the lot of the American Presbyterian Mission, which entered in 1840. This Society has two missions in Siam, one to the Siamese, the other to the Laos-speaking Thai in the north. In both missions the important branches of work are the schools for boys and girls, which are mostly boarding schools, and medical mission work. Along these preparatory lines the success of the Mission has been remarkable. The Siamese have approved the introduction of regular schools, of vaccination, and of well-conducted hospitals. By these means the Mission has won the general confidence and friendship of the highest authorities.

In the Siam Mission five men have been engaged in evangelistic work, while several physicians and women have helped in it. In the Laos Mission such preaching is carried on more vigorously. Extensive itineration has been a marked feature of the work. Prolonged tours have been made repeatedly to the Laos Thai in Burmese, French, and Chinese territory, where the missionaries have found earnest attention to their message and have heard repeated requests that they should come to live among the people.

In spite of sixty-nine years of work only 805 communicants have as yet been gathered from among the Siamese. The great mass of the population can scarcely be reached without greatly increasing the number of purely evangelistic missionaries. One correspondent writes: "Certainly I think the proportion of evangelistic workers should be increased. To occupy adequately the field and ensure the carrying of the Gospel to the people within a reasonable period, I should say at least twenty-five general evangelistic missionaries should be regularly employed, with adequate means of locomotion, and a sufficient number of helpers. Other classes of missionaries need not be much increased until the results of the work demand them."

In comparing this field with the flourishing mission fields of the Presbyterian Mission in Korea, Shantung, and Japan, the insufficient native staff is particularly striking. In the native workers lies the secret of the success of the Presbyterian missions, but the Siamese seem as yet to be but little suited for this work. Missionaries hold that this is mainly due to southern Buddhism's emphasis of religion as a personal matter—every man being his own saviour, without any responsibility resting on anyone else.

In Laos, statistics of 1908 report 3705 communicants. This number shows that a movement in the direction of Christianity seems to be gaining ground.

French Indo-China is unfortunately closed to Protestant missionary influences. This is the more regrettable, since among the Kamoos in French Laos a real mass movement toward Christianity has commenced which, under competent leadership, would promise large results. Only one colporteur of the British and Foreign Bible Society and two Swiss Brethren missionaries are permitted by the French Colonial Government to work here.

BRITISH MALAYA

I. THE MALAY PENINSULA

THE Malay Peninsula, comprising the Straits Settlements with 572,249 inhabitants, the Federated Malay States and Johore with 1,178,000 inhabitants, presents in its population an unusual mixture of totally different elements. There are, besides the rapidly increasing immigrant population of Europeans and Americans, five distinct classes living side by side: (1) the Malays, who form the bulk, in most districts as many as three-fourths, of the population, and are almost all Mohammedans. A generation ago their Mohammedanism was merely superficial, but it is daily becoming a more and more pervasive and dominant faith. The greatly increased pilgrimage to Mecca, brought about by cheap steamer rates and better facilities, is consolidating Islam. The Hadji or returned pilgrim is henceforth an ardent defender and propagator of the faith, which gives him peculiar honour. Missionary work amongst these people has as yet been undertaken only sporadically. Missionary results are very meagre. (2) The Chinese born in the country, the so-called Baba, whose native tongue in Singapore is the Malay, in Penang certain Chinese dialects. Here, too, missionary work has been begun in earnest only in a few places. In large schools, especially of the Methodist Episcopal Church, thousands are receiving Christian instruction with noteworthy results. (3) The chief work—apart from the pastoral care of the European and American immigrants—is concentrated on the increasing numbers of Chinese and Tamil immigrants, of whom many were

already baptized, or had received Christian impressions at home. Unfortunately even amongst these Chinese immigrants there are representatives of at least four different dialects, the Swatow, the Hokkien, the Cantonese, and the Hakka; there are also congregations of Foo-chow Christians. This diversity of races and languages makes the work exceedingly difficult. (4) The aborigines, very low in the scale of civilisation, and divided into many tribes speaking different languages, who are now only to be found in the jungles; they have scarcely been reached at all by missionary effort.

The occupation of the country is inadequate as regards the number of missionaries. The American Methodist Episcopal Church is most strongly represented, with nine men missionaries, eight missionaries' wives, and nine unmarried women missionaries. The Society for the Propagation of the Gospel has, besides the bishop, a staff of five men missionaries, two schoolmasters, and six women missionaries. They have recently strengthened their work by separating this district as a distinct diocese from the older and larger diocese of Labuan and Sarawak. Besides these societies, the English Presbyterians have a station at Singapore, and the "Brethren" have also occupied a number of places. There are also some American missionaries working without official connection with a home society. But there is scarcely any connection between these different missionary agencies. Moreover, they are all too weak to deal systematically and effectively with the missionary tasks confronting them. All of them have gathered congregations from among the Tamil and Chinese immigrants, and look upon the care of these as their chief work. Recently the Protestant Leipzig Missionary Society has also founded a station for the pastoral care of its own converts and catechumens among the immigrants. The work among these immigrants is, however, rendered difficult by the fact that few of them settle down permanently; they either return sooner or later to their own country, or change their place of resid-

ence, so that the missionaries often lose sight of them. The work of the Methodist Episcopal Church with its 2000 Christians, that of the Society for the Propagation of the Gospel with 1000, and that of the English Presbyterians and "Brethren" with a few hundreds, represents but a small beginning, especially as scarcely one-tenth of these are permanent residents in the country.

II. BRITISH NORTH-WEST BORNEO

In British Borneo, the Sultanate Brunei, Sarawak, and Labuan, with a population of 551,000, three societies are at work, namely, the English Society for the Propagation of the Gospel, the American Methodist Episcopal Mission Board, and the German Basel Society. For the Society for the Propagation of the Gospel only six men and six women missionaries are working in the British part of Borneo under the Bishop of Labuan, and these have also to minister to the white population; the Methodist Mission has occupied a station in Sarawak; the Basel Society employs but one European missionary, and one ordained Chinese pastor for the shepherding of the Chinese Christians, immigrants from the Kwantung province. As we have to do here with a territory of the size of England, Scotland, and Wales, with an interior to a large extent impassable, and with a diversified population, it will be seen that but a start in missionary work has been made.

THE DUTCH EAST INDIES

THE Dutch East Indies comprise the extensive stretch of islands from the Malay Peninsula to New Guinea and the Australian continent, except British North-West Borneo and Portuguese North Timor; and they have a population of more than forty-three millions, of whom 563,000 are Chinese immigrants and their descendants, and about 80,000 Europeans, including the garrisons. Nearly 30,000,000 of this population are concentrated on the island of Java, which is one of the most densely populated regions not only of Asia, but of the whole world.

I. THE MISSIONARY PROBLEMS

The missionary problem in this Archipelago is of a threefold nature.

I. To offer the Gospel to the Mohammedans, who form the large part—about thirty-five millions—of the population. Here Islam is advancing rapidly and persistently absorbing step by step the existing remnants of heathenism. It should be stated that Islam penetrated to the Malay Archipelago at an early period, occupying Sumatra about the year 1200, and forming small settlements in Java about 1400. But at the time of the Portuguese conquest the extent of its influence was inconsiderable. To-day it has almost undisputed possession of the principal island, Java; also of the island of Sumatra, with the exception of a broad strip running across the middle of the island, where the Bataks dwell; and is largely represented on the remaining islands right up to Dutch New Guinea—at any rate in the coast

districts. The Mohammedan propaganda is carried on here with much energy, thoroughness, and even fanaticism. The intercourse between Java and Mecca is extremely active; thousands of Javanese proceed annually on a pilgrimage to Mecca, and no less than 20,000 Arabs carry on an effective and profitable propaganda on these islands as teachers of Islam. One can trace its course on Sumatra, the Celebes, Borneo, and other islands, where it has been occupying one district after another like an ever-advancing wave. In spite of all this, Mohammedans are more approachable here than elsewhere, women are not secluded and are easily accessible, and the fruits of missions among the followers of Islam are not inconsiderable.

2. It is doubly important that the work of evangelisation should be carried on among the animistic population not yet laid hold of by Islam. Of these aborigines, only some eight or nine millions are left in the whole Archipelago, mostly inland tribes difficult of access—Islam having occupied almost everywhere the easily accessible coast districts. It is these tribes, which stand very low in the scale of civilisation, are in part notorious cannibals, and hang but loosely together, that are most open to the Gospel. As early as the seventeenth and eighteenth centuries the missionary activities of the Dutch East Indian Company had notable results among these tribes, especially on Ambon. In the nineteenth century the Alifurs in Minahassa and the Battaks on Sumatra after a brief resistance responded to the Gospel with remarkable readiness, and an abundant harvest has been the result. The same process is now going on among the Alifurs of Halmahera and the Toradjaes of Central Celebes (Posso District). Others again, like the Dayaks on Borneo, and the Papuans in Dutch New Guinea, have proved inaccessible to the Gospel for more than half a century, but recently the Papuans have been manifesting ready response.

3. From the beginning of the last century the Chinese have been the object of missionary attention. It is true

that they constitute everywhere, even in Java, where most of them are located, an insignificant minority of the population ; but in the first decades, when China itself was a closed door, the hope was entertained of reaching the Chinese more easily in their immigration centres, Batavia being, besides Malacca and Singapore, the chief point of entrance. And even now, though China itself is open to the missionary enterprise, the Chinese in these regions (on Java especially) claim special attention, since for a long time they have proved more accessible than the native Mohammedan population. As a result of the awakening of the East, and the rise of Chinese patriotism and of a semi-political Neo-Confucianism, the former responsiveness of these Chinese is now changing into an attitude of greater reserve toward Christianity.

II. THE MISSIONARY FORCES AND THEIR WORK

The missionary forces available for the Dutch Archipelago may be considered under three heads—

1. The Established Church (Protestantsche Kerk). The Government has undertaken the pastoral care of the native groups which exist as the result of missionary enterprise in the seventeenth and eighteenth centuries. These consist of 4850 members in Java, a separate body of 2469 in Kota Raja, in the north of Sumatra, 78,974 members in Ambon and the Moluccas, and 18,617 in Timor and the adjacent islands, making a total of 104,910. In the seventies the Netherlands Missionary Society, owing to the lack of funds, was compelled to turn over its important Minahassa Mission (North Celebes) with 178,771 members to the State Church, continuing, however, its valuable educational work. The State, therefore, supervises 283,681 native Christians. These are cared for by twenty-seven assistant pastors (hulp-predikers) and also by the pastors of the European congregations (forty-one in number) of the Established Church, who have also the care of the native congregations in places where there are no assistant pastors, and who at times

carry on quite extensive missionary work. In addition, there are 60,178 Protestant Christians on Sangi and Talaut Islands, partly descendants of Christians of the seventeenth century, partly converts of the last century. These are not officially cared for by the Government, but a large annual grant (£2650) is made, which defrays three-quarters of the cost of their spiritual oversight. They are shepherded by eleven missionaries, including one nurse and one educational man. The State does not interfere with matters of administration.

2. The Rhenish Mission carries on operations among the Battaks of Sumatra, on the island of Nias (situated along the western coast of Sumatra) and its adjoining islands, and in the larger part of Dutch Borneo. In these regions three well-staffed missions are maintained, comprising seventy-two main stations, with ninety-three missionaries, eighty-three missionaries' wives, two medical and eleven women missionaries; a total force, including wives, of 189, with 102,429 Christian adherents, of whom 47,729 are communicants. Promising as these statistics are, the missionaries working in these fields point out that they are far from adequately manned. On Sumatra a keen contest is going on between Islam and Christianity—a contest for the group of Battak tribes numbering 500,000 souls—which makes heavy demands upon the strength of those engaged in it. The Rhenish Society counts some 90,000 members and 8408 catechumens, and occupies the central districts, from which the work is systematically extended in every direction. The Mohammedans, whose adherents number 125,000, have laid hold of nearly all the districts surrounding the Battak lands. On the island of Nias operations have been mainly confined to the middle, forming a broad strip from the east to the west coast, and should now be extended both toward the north and toward the thickly populated south of the island. The Methodists occupy one station in Dutch Borneo at Pontianak.

3. This extensive archipelago is primarily the field of work for the Dutch missionary societies. If we except

the German "Neukirchen" Mission, with fourteen missionaries working in the north-central part of Java, the Salvation Army (mainly in Central Java), and the Methodist Episcopal Mission, with four missionaries (one in Batavia, one in East Sumatra, and two in Borneo), none but Dutch missionary societies are at work here, and these have no other mission fields, with the exception of the small Calioub Mission in lower Egypt and a hospital in Amoy. This missionary work carried on by the Netherlands, with its population of 5,800,000, of whom about three and one-half millions are Protestant, is administered through five large and three smaller societies and several committees, organised for special purposes in connection with missionary work, a number of which are more or less organically connected with one or more of the principal societies. The total missionary contributions from the Netherlands amount to about £50,000, of which the Netherlands Missionary Society receives £10,500, the Utrecht Association £9000, the Reformed Churches £8500, and the Netherlands Missionary Association £5800. The largest society employs twenty-seven missionaries and occupies sixteen principal stations.

There are in Java in all fifty-eight missionaries, exclusive of wives, 20,000 Christians and twenty-eight principal mission stations.¹

On all the other islands, apart from the work of the Established Church and of the Rhenish Mission, there are forty-three missionaries, forty mission stations, and 11,000 Christians. While this occupation is quite inadequate both for carrying on a strong evangelistic movement in Mohammedan Java and for meeting the demands of the other heathen islands, the steady increase in the missionary staff during recent years should be noted. In 1900 there were 60 Dutch missionaries; in 1903, 61; and in 1910 the number had increased to over 100.

¹ These numbers do not include those dealing with the Established Church, which in Java has 4850 native Christians, twenty-five pastors, who also, and chiefly, serve the Europeans, and one assistant pastor. Nor do they include the fourteen "Neukirchen" missionaries, with eleven principal stations.

The Netherlands Missionary Society carries on missionary work : (1) On Java—in the “Residentien” Madiun, Kediri, and part of Surabaja and Pasuruan, having some five million inhabitants—with a total force of twelve members (of whom five serve hospital and educational work), occupying six stations and ministering to 11,500 Christians. Here is found one of the finest mission posts of the whole Archipelago. (2) On North-Central Celebes with five missionaries. On this island there is in the Posso District just now a very marked response to the Gospel. (3) In Dali, East Sumatra, with four missionaries. The prospects of the work here, which is only a few years old, are very hopeful.

Among some six and a half million Sundanese inhabiting the four “Residentien” of Western Java, Bantam, Batavia, Preanger, and Cheribon, the work is carried on almost exclusively by the Netherlands Missionary Association with a staff of thirteen missionaries, occupying ten mission stations. This band has to shepherd congregations numbering 2314 souls, conduct a seminary, and attend to other duties.

The Reformed Church considers as her field the three very thickly peopled “Residentien” of Banyumas, Kedoo, and Jokjakarta, besides the important town of Solo in the Soorakarta Protectorate, with an aggregate of 5,100,000 inhabitants. The workers here consist of five ordained missionaries, four teachers, three medical missionaries, and four nurses, a total of sixteen foreign missionaries, of whom eleven serve the hospitals and high school. This is a marked advance over the year 1900, when there were but four missionaries. In addition to its work in Java the Reformed Church has a mission in Sumba, with four ordained missionaries and seven teachers.

The Utrecht Association occupies Halmahera, South Buru, and North Dutch New Guinea, with a total population of sixty to seventy thousand inhabitants. On these very promising fields the work is carried on by thirteen missionaries, who, besides the demands of the present and rare opportunities, have to minister to some 8500 Christians.

A happy tendency towards union now characterises Dutch missionary circles, which has already led to the forming of the Sangi and Talaut Committee by three of the Societies, to the union of the Netherlands Missionary Society and the Utrecht Association, and recently to the appointment of a missionary consul in Batavia by all the missionary societies for the safeguarding of their common interests. The Netherlands Missionary Society and the Utrecht Association have together established a training institute for missionaries, which is being used by five societies. Also in other ways a co-operation between the various societies can be noted.

THE PHILIPPINE ISLANDS

THE Philippine Islands were hermetically closed to Protestant influence until, in the Spanish-American War of 1898, the Archipelago was occupied by the Americans, and, after the Treaty of Paris, was formally handed over to them by Spain. The extensive group of more than 2500 large and small islands, which is about as large as Great Britain and Ireland, and which has a population of 7,635,426, had been a Roman Catholic province since the year 1564. According to their own statistics (Krose, *Katholische Missionsstatistik*) 6,860,042 of the inhabitants belong to the Roman Catholic Church.

I. THE NON-CHRISTIAN FIELD

The estimated non-Christian population of the Philippine Archipelago, including the non-Christian tribes, the Chinese, and the Mohammedan people, is 702,740. These non-Christian populations inhabit chiefly the island of Luzon and the Moro Province, and consist of the following groups :—

1. *Igorots*.—These people are known under a variety of tribal names. They are a primitive Malayan race living in the mountainous interior of Northern Luzon. They number not less than 215,000. Their belief is animistic. They have no places of worship. They are superstitious and conservative, living in small communities for the most part, although here and there a large town is found. They are a cheerful people and show considerable intellectual capacity. The parents offer no opposition to their children accepting Christianity, but the adults in

most places are difficult to reach. A variety of dialects are spoken. Every culture area has its own peculiarities of custom and language which are tenaciously observed. There is considerable rivalry and animosity between different sections, which finds expression in head-hunting. There are several centres of importance, now unoccupied by any Christian force, where the opportunity for evangelisation is ripe.

2. *The Chinese*.—These number about 55,000 and are found in the principal cities and towns of the islands, chiefly in the capital, Manila, where they form a community by themselves. For the most part they are from Amoy.

3. *The Moros*.—According to the last census (1903), these number 277,547. They inhabit Mindanao, Basilan, Sulu Archipelago, the Tawi-Tawi group, and all the small islands in the extreme south of the Philippines. The Moros are Mohammedans of a fanatical and ignorant type. They were at one time the pirates of the Philippine Archipelago and terrorised the whole region. If at any time the restraining hand of American sovereignty were lifted, they would be ready to revert to their former habits. Intolerant of Christianity, they are in sectional revolt in one place or another almost without intermission. The influence of Islam is extending among the pagan tribes.

4. *The Pagan Tribes of the Moro Province*.—The inhabitants of Mindanao have hitherto been vassals of the Moros. They number about 90,000, and have various names and dialects. They are of Malayan stock. They live in small communities, which makes it difficult to reach them from a common centre. Their belief, as far as they have any, is animistic still, but they are likely to become Moslem unless Christianity preoccupies the ground. They are mild mannered and inoffensive. The Bagobos seem to have some characteristics different from the other tribes. The custom of offering human sacrifice has been continued by them up to the present time.

5. *Various Minor Tribes*.—Among these should be

mentioned the Negritos (23,511); who are scattered about the Archipelago in the mountains. They are dying out, or else are being absorbed by the civilised peoples. The Mangyans (7269) of Mindoro can best be reached in connection with work among the civilised Filipinos of the island. Attention should also be given to the Tagbanuas (4696) of Palawan and the Bukidnons (56,189), a primitive Visayan people who retreated into the mountains before civilisation. They too can best be reached through work done among the civilised folk of the country in which they live.

II. WHAT HAS BEEN DONE

In addition to what the Roman Catholics are doing in this department of missionary enterprise, which thus far has been very little, no Christian work of any sort is being attempted among these non-Christians except by the missions of the Protestant Episcopal and the Congregational Churches. The former has stations at three centres in the Igorot country, and the latter, one in the Moro Province. The combined force is as follows: seven foreign clergymen, two medical missionaries, two nurses, and four teachers. There are no native ordained workers, but there are two native catechists and two teachers. Three boys' schools and three girls' schools are conducted, and two medical dispensaries are in operation. In addition, the Protestant Episcopal Church has one foreign missionary and one native worker among the Chinese of Manila.

III. POINTS TO BE EMPHASISED

Medical missions stand first in order of importance in this field. Educational work must have a chief place in the work among the young people of these primitive tribes, while industrial training is needed among the sluggish races which inhabit the Philippine Islands. Any direct effort toward evangelising the Mohammedan

Moros would be attended with great difficulty. Medical missionaries could do more toward turning them to Christianity than any other agency. Christian philanthropies cannot be started too soon among the adherents of Islam.

These non-Christians are the most neglected and the weakest people in the Philippine Islands. What is called "civilisation" is rapidly advancing among them. It is impossible to shut them out from the material concomitants of progress. The vices of western life are already contaminating these children of nature, and unless powerful forces for good come in without delay to counteract the evil and to invigorate their spiritual and moral being, their fate will be worse than that of the North American Indians.

They are ready and anxious for the Gospel. Many places would welcome the Christian Church with open arms, and several communities have asked for pastors, who so far have not been furnished owing to lack of missionaries. While formerly there was active opposition to that form of Christianity which prevailed, now in some sections there is as ardent desire for the knowledge of Christian truth as an untutored people are capable of showing. The present favourable opportunity of making a full conquest of the pagan tribes is rapidly slipping away.

AUSTRALASIA AND OCEANIA

WITH the survey of Australasia, from the missionary point of view, it is convenient also to combine that of the island groups of the Pacific Ocean. The latter form an extensive field, stretching from Papua north-eastward to the Hawaiian Islands, and eastward to the Marquesas group, a distance in each direction of over 4000 miles of sea. Historically, and geographically also, distance notwithstanding, it is difficult to separate them.

The early missions, from the days when the London Missionary Society first entered the field in 1799 with its mission to Tahiti, played an important part in the missionary history of the nineteenth century. Cook's epoch-making discoveries had already created a strong interest in the South Seas, and the early struggles and surprising successes of the pioneers of the Gospel not only called forth a succession of remarkable missionary heroes, but helped in no small degree to foster the missionary spirit of the Church, and to surround with dignity and romance the whole cause of foreign missions. The gradual transference of the base of operations of some of the missionary societies to Australia and New Zealand, and the development of interest in other fields, have to some extent withdrawn these missions from public gaze in Europe and America, but they still contribute nobly to the records of the triumphs of the Gospel, and provide valuable material for the study of the science of missions.

Since the days when the London Missionary Society entered the South Seas, and the Church Missionary Society established its mission among the Maoris of New Zealand, and the American Board occupied the Hawaiian Islands,

the aspect of the missionary position has changed considerably.

I. AUSTRALASIA

The colonisation of Australia, New Zealand, and Tasmania created a large European population which is now estimated to exceed five millions. The responsibility for the evangelisation of the decreasing native tribes devolved naturally in process of time upon the Christian Church of the new population, though its own spiritual needs were only met with difficulty.

In Australia it is estimated that the aboriginal population numbers about 80,000. The evangelisation of these peoples has been greatly neglected in the past, but the burden of responsibility for their spiritual welfare is being taken up by the various Churches. The Moravian Mission continues its work among them at three stations (Mapoon, Weipa, and Aurukun) in Queensland in co-operation with the Presbyterian Church of Australia and Tasmania, which provides the necessary funds. The Church of England has also done a comprehensive work in Queensland, particularly at Yarrabah (near Cairns) and at Mitchell River on the Gulf of Carpentaria, and the Church Missionary Association of Victoria recently commenced a mission on the Roper River in the northern territory of South Australia for the purpose of reaching the many thousands of aborigines found there. The Presbyterian Church of Victoria has just begun a new and important mission on the north-west coast of West Australia. In New South Wales, Victoria, and Queensland there are large settlements of Chinese, numbering roughly 26,000. A further 2500 in South Australia raises the total to 28,500. These also are coming increasingly under the purview of the different Christian communions as objects of their regular evangelistic operations. Missions are maintained by several denominations among the Chinese in Victoria. There are about 2000 Japanese in Queensland, and a fluctuating population of Polynesians, natives of India, and other non-Christians,

constantly changing and correspondingly difficult of approach.

In New Zealand the evangelisation of the Maoris, numbering about 49,000, has not yet been completed. A large number have embraced Christianity and are associated with the New Zealand churches, but there are still some sections, notably the Hauhaus, who, more from remembrance of old political wrongs than from real antagonism to Christianity, still keep aloof.

II. THE HAWAIIAN ISLANDS

The religious problems of the Hawaiian Islands are rapidly approximating to those of a settled Christian country with a large immigrant non-Christian population. Originally a mission field of the American Board, it can now be said that nearly all the Hawaiian natives are Christians. But their numbers are not increasing, and they are now completely outnumbered by the Japanese and Chinese population. In 1900 there were 26,000 of the latter and 61,000 of the former, as against 30,000 native Hawaiians. More recently the Japanese have further increased, and in addition a large number of Koreans have settled in the islands. The tide of immigration is being checked, but there is still need of strenuous missionary work on its present lines among these immigrant classes.

It would be impossible to omit a reference to the missionary spirit of the Hawaiian Church, as evidenced not only by the completeness and rapidity of the spread of Christianity within the Hawaiian Islands, but also by the missionaries whom God sent forth from among them to be the evangelists of other islands in the Pacific.

III. OCEANIA

Australasia and Oceania are being increasingly linked together in commercial intercourse, and the bond between them is being further strengthened through the establish-

ment in Australia and New Zealand of the headquarters of many of the missions to the islands.

1. *Societies*.—The work of the London Missionary Society in Oceania is being increasingly supported by the Congregational Churches of Australasia. Its present sphere of operations in the South Pacific includes the Cook Islands, the Samoan group, Niue or Savage Island, two of the three Loyalty Islands, the Tokelau and Ellice groups, the Southern Islands of the Gilbert group, and various small islets. The work is carried on by a European staff of fourteen men and four unmarried women. The native Christian community numbers upwards of 17,000 in full communion. There are 248 ordained pastors and 537 other preachers. The Society has, in addition, a mission in Papua, stretching along the whole South Coast of British New Guinea from the extreme east to Daru on the western side of the Gulf. There are fourteen European missionaries in charge of as many stations, about 90 South Sea Island trained assistants, and 60 New Guineans. The membership of the Church is about 4500, and a vigorous effort is being made to reach the wild tribes in the deltas of the great rivers and in the interior of the country. The total church membership of the Society's missions in Oceania is estimated at about 20,000, with 50,000 native adherents.

The Wesleyan Missions are now entirely under the direction of the Methodist Missionary Society of Australasia. There are five districts: Samoa, Fiji, New Britain, Papua, and the Solomon Islands. There are nearly 2000 churches, 31 ordained and 6 lay missionaries, and about 100 native ministers. In addition there are 1200 teachers and nearly 4000 local preachers. The church membership is about 47,800, and the schools provide education for 30,000 scholars. The Melanesian Mission of the Anglican Church has its headquarters at Norfolk Island, and supports 22 clergy and over 600 teachers. In the New Hebrides a united Mission, in which the Presbyterians of Canada and of Scotland cooperate with five Presbyterian organisations in Austral-

asia, carries on a very successful work. Twenty-three ordained missionaries are located in the group, and have already gathered into the Christian Church more than a fourth of the ninety thousand natives. The American Board has missions in the Gilbert Islands, the Marshall Islands, the Caroline Islands, and the Ladrões. The Australian Board of Missions (Anglican) supports a mission in New Guinea. There are German missions in German New Guinea and the Bismarck Islands.

2. *Melanesia, Polynesia, and Micronesia.*—The islands are divided according to the usual nomenclature, into the three groups: Melanesia (including New Guinea), Polynesia, and Micronesia. It is estimated that the native population exceeds 1,600,000. Papua (British New Guinea) has about 500,000, Dutch New Guinea (a very rough estimate) 200,000, and German New Guinea with the Bismarck Islands about 300,000, while the remaining Melanesian Islands have about 200,000. In Micronesia the population is stated at 95,000, and in Polynesia, including the Fiji Archipelago, there are approximately 300,000.

Polynesia, the earliest centre of large Protestant missionary enterprise in this field, has been Christianised with remarkable success. In almost every group a strong native Church has been established, imbued with an ardent missionary spirit. In Micronesia, where the American Board, aided by Hawaiian evangelists, were the pioneers, Christianity has gained a strong and influential following, some 17,500 Christians having been gathered in from an aggregate of 95,000 inhabitants. In both these areas the work of evangelisation has followed a uniform experience. The initial difficulties of approach and the natural suspicions of the inhabitants having been overcome, the surrender to the Gospel has been singularly complete and enthusiastic. Whole islands have accepted Christianity *en masse*, and the native Church has developed a high standard of Christian life and Church organisation. There have been, and still are, occasional relapses and days of difficulty; but the main problem in many islands

is passing from the stage of evangelism to the period in many respects more difficult, of Church organisation and provision for the future.

The early association of the native population with the peoples of European origin was unhappily marred by the wanton outrages inflicted upon the natives by irresponsible traders. The effect of such acts was not easily removed, but apparently the native mind learned in time to distinguish between the widely differing characters and designs of the missionaries and the traders. Still, generally speaking, the intercourse with Western civilisation was comparatively slight, in that it was occasional rather than persistent. The small proportion of resident Europeans to the native population has left the latter more free to develop upon healthy and natural lines, without the restraints and tendencies which association with Europeans are apt to produce.

The experience of Melanesian missions, and notably those of New Guinea, has not been so fortunate. Great results have been achieved, but at great cost of labour and life. Indeed, of the South Sea Islands generally, it may be said that their evangelisation has contributed a long list to the roll of martyrs; but the sacrifice has borne rich fruits, and the question of their complete evangelisation is largely one of time, patience, and persistency.

3. *The Effects of Insulation.*—From one point of view there has been some advantage to missions from the peculiar insulation of the tribes inhabiting not only different groups, but often parts of the same islands. It has been possible to approach them in detail, and to deal with each tribe apart from the rest. The main obstacle has been always the initial difficulty of access. From the side of religion there has been little opposition. The presentation of a faith so obviously superior to their own animistic systems, would of itself have easily won the allegiance of the people without the added influence of the prestige of the missionary advocates. But before the days of missions and settled governments, practically the whole of Oceania was divided among innumerable

small tribes, hostile to one another, and keeping absolutely apart. The law of revenge, tribal rather than individual, reigned supreme. Many of the earlier attacks upon missionaries are to be traced purely to this spirit of exacting from the first white man who visited the islands a reparation for some injury inflicted by a trader or other voyager.

As a natural result of this insulation, the linguistic difficulties are enormous. However much the languages in the various groups may be traced to common sources, the entire absence of literature, and the inevitable changes which each generation produces under such conditions, have developed a diversity of speech almost without parallel in any other part of the world. Small islands close to one another have marked variations of usage both of vocabulary and grammar. In New Guinea, often every few miles, separated by some physical barrier of mountain or stream, are tribes which have never met except in warfare, and whose speech has little in common. In the New Hebrides group are no fewer than twenty-five languages, thirteen of which have been reduced to writing. It is difficult to estimate the total number of distinct languages spoken in Oceania, but already, for the use of missions, versions of the Scriptures have been prepared in over sixty. This is merely a fraction of what will be required if every dialect is to be furnished with at least a Gospel, but fortunately there are already indications that the stronger languages which have been endowed with the advantage of a literature are absorbing many of the neighbouring dialects or helping to unify the varieties of one linguistic group.

Still, from the point of view of missionary progress, this linguistic confusion is a serious obstacle. In many of the missions the training of native pastors, drawn from different islands, is increasingly being conducted in English, along with the language of the training stations. Without, however, the aid of some native of the particular island which it is desired to approach, any attempt to reach the people must be a matter of extreme difficulty.

Fortunately the native Church is producing an efficient staff of pastors and teachers full of enthusiasm and devotion. Nothing is more encouraging than this development, joined as it is to a strong spirit of self-support. In many of the islands the need to labour is not great, but the missionaries have wisely encouraged agricultural pursuits and fostered habits of industry and thrift.

4. *The Present Situation.*—There is still a vast work to be accomplished in both the large and the innumerable small islands. The record of islands in which practically the whole population is Christian might suggest that little remains to be done. On the contrary, the peculiar insulation to which reference has been made, has created frequent instances of adjacent islands, one Christian, peaceful and well ordered, and the other, separated by only a few miles, still in a savage and heathen condition. Even on the same island, at least in Melanesia, there are to be found a district entirely under Christian influence, and at the distance of only a few miles a district where heathenism and even cannibalism is still practised. There is abundant scope for missionary work at every stage of its development.

The recent expansion of European and American administration and influence, promoting a greater intercourse with neighbouring islands as well as with the outer world, is having an effect upon the social and moral condition of the people, which is both beneficial and otherwise. Nowhere have the vices which have so invariably accompanied the progress of civilisation proved more sadly deleterious to the physical well-being and the moral tone of the people. It has been an untold blessing to the inhabitants of these islands that the missionary has so far been the pioneer of civilisation. It is eminently desirable that this condition should continue; but there is no time now for postponement.

Again the breaking down of the isolation of the past is making more difficult in other ways the task of the missionary. A mixed population is always harder to evangelise than a homogeneous people. This inter-

mingling is proceeding apace. There are already 35,000 Indian coolies in Fiji, and the proportion between them and the native Fijian population is increasing in favour of the former. This new influx, which in other forms can be seen elsewhere in this wide field, presents a double problem. In the first place, there is a new class to whom the Gospel must be given. In the case of Fiji the Australasian Methodist Missionary Society has supplied the necessary forces, establishing not only a station for work among these Hindu coolies, but also a mission in the part of South India from which they mostly come, with a view to raising up native workers who will be evangelists to their own people in Fiji.

But there is a second danger in this new tide of immigration and intercourse. Hitherto Christianity has had no serious rival, but the presence of such large masses of Hindus is bringing an assimilating influence to bear upon the Fijian themselves. The establishment of European governments, protectorates, or spheres of influence is also modifying the conditions of missionary work. It is encouraging to note that for the most part the Governors of the islands have borne testimony to the value of the missions and regarded their efforts with sympathy and appreciation. The establishment of the French Protectorate of East Polynesia and New Caledonia has not, however, been favourable to the cause of missions. Almost all the islands had been occupied by Protestant missions before the French occupation, and the Society Islands were already largely Christianised. Under French rule, Protestant missions find themselves thwarted and hindered. Fortunately the Paris Missionary Society has come to the rescue in a truly generous way, and saved existing Churches from utter destruction. The importance and urgency of this matter may be gauged from the fact that the aggregate number of natives under French rule in the South Seas is about 80,000.

The future of Oceania is impossible to forecast. The physical conditions are varied, but, generally speaking, these islands of the seas are singularly attractive. They

are capable of immense developments, and already there are signs that the old order is changing. It is imperative that the native populations should be completely won for Christ before the great testing time of advancing commerce arrives. These peoples have given abundant proof of high spiritual power and supreme devotion to their Lord. They present a new aspect of the great racial problem, for few native races have entered upon the unconscious conflict with civilised peoples under more favourable conditions. It remains for the Church of Christ to ensure that those conditions should not only continue but improve.

INDIA

It is difficult to determine the relative importance of mission fields, since every nation or group of nations can make so strong a claim that the final estimate depends largely on the force with which the facts are presented or on personal inclinations. Three points stand out clearly with reference to India, however, which give it a unique place :—

1. Looking at the religious history of mankind as a whole, only two regions have been able to produce those religious systems which now include three-quarters of the human race :—the Levant through the numerically small Semitic race in its Jewish and Arab branches, and the great peninsula of India through the Indian race. Apart from the Jewish people whose political history has been exceedingly chequered, there is no great nation or group of nations except India, the whole life and being of which have been dominated by religious interests. There are religious rules for every step of life from birth to death. The Brahmans have from time immemorial exerted an enormous influence both social and religious over the people of India. The history of India, political, literary, architectural, and social, is the history of its religious life. If this “ people of religion ” (Religionsvolk) is won for Christ one of the main strongholds of non-Christian forces will be conquered.

2. The Indian civilisation is Aryan in its type and in its dominating influences. The great races of northern India belong to the same stock as the Anglo-Saxon and the German, but were separated from them at least 4000 years ago, and have developed along widely different

lines. The Western branch by a gracious Providence has long been under the influence of the Gospel. The Eastern branch, just as talented and promising as the Western, has been left alone and has developed an intricate, seemingly chaotic, system of religious belief. Now the more fortunate Western branch comes back to its counterpart and brings to it the blessings which have made it rich, and in coming near it feels the relationship of common deep-rooted tendencies and under-currents.

3. This vast empire is the greatest trust given by God to any Christian nation. Clearly the deepest reason for this gracious responsibility is that the Kingdom of Christ may be established in India. It is Britain's greatest responsibility; and is likewise the great opportunity for the Christian Churches of all parts of the world.

I. THE FIELD TO BE EVANGELISED

In reviewing the mission field of India it is not the intention to enlarge on those general features of Indian missions which have so often been discussed. We merely give a rapid sketch of them to serve as a basis for what follows. Missionary work in India is largely influenced by the peculiar characteristics of the country from the point of view of ethnography, social conditions, and language. Each of these presents a wide range of variety in a field which is not one country, but a continent as large as Europe, excluding Russia. Its peoples differ in race, in language, in creed, in custom, in temperament as widely as the various nations of Europe. Its population embraces one-fifth of the human race. Under such conditions exact generalisation is almost impossible, and all that can be attempted is an outline of the more prominent features and a brief summary of those points of difference which call for special attention as factors in the problem of evangelisation.

1. *Ethnography*.—The 294,361,056 inhabitants of India are divided—with the exception of the remnants of

aboriginal tribes and of invading races—into three great families which present distinct missionary problems. The north is occupied, generally speaking, by the Indo-Aryan races, the bearers of India's religion and civilisation; they are the representatives of the intellectual life of the country; they have produced the sacred Sanskrit literature, the epics of the Ramayana and Mahabharata, and the pantheistic philosophy of Brahmanism. They are everywhere on a comparatively high level of civilisation, are firmly consolidated by the system of caste and by the spiritual rule of the Brahmans, and offer, as a rule, determined resistance to Christianity.

The south of India is occupied by a second great and widely distributed family, the peoples of Dravido-Munda origin, forming as to language, though not ethnographically, two distinct groups. In this great family the decisive feature is the degree to which they have assimilated Indo-Aryan civilisation. Many peoples have become entirely Aryan in language and thought, and have therewith ceased to be Dravidian. Other great and intellectually important races, such as the Tamil, the Telugu, and the Malayalam, have, whilst maintaining their racial individuality and their language, appropriated Aryan civilisation to a great extent, but have in part developed it along independent lines. Other tribes or sections of the population have remained on a low level of civilisation, some, for example the mountain and forest tribes, having withdrawn into the jungles of the mountainous districts, whilst others have become incorporated with the social system as members of the lowest castes or as forming the great mass of outcastes. The general tendency of these undeveloped Dravidian peoples is in the direction of progress. Whenever they come into contact with higher forms of civilisation, the desire to advance awakes within them. The history of missions in India has been profoundly influenced by these vague aspirations after progress on the part of the Dravido-Munda races, and they have been the cause of its most important and far-reaching developments.

The third great family is that of the Tibeto-Burmese

racés, a great variety of tribes and peoples of the most varied degrees of civilisation, occupying Burma, Assam, and a large portion of Bengal. The most advanced of these are the Burmese, who for many centuries have, in matters of civilisation, been under the influence of the cognate races of China. A great many tribes are, however, on a low level of civilisation, and since coming into contact with European culture have shown an astonishing inclination toward Christianity, so that great hopes are entertained of them from a missionary point of view. Such are the Karens, and the Garo, Khasi, and Naga tribes.

2. *Social Conditions.*—As regards social position the masses in India may again be roughly divided into three groups. There are the loosely organised clans of the hill and forest tribes, whose primitive social conditions form no great obstacle to the advance of Christianity, and place no particular difficulties in the way of those who embrace the Christian religion. On the other hand there are the sixty-four and one-third millions of Mohammedans, to whose religion the system of caste is, properly speaking, in direct opposition, and who have in a large measure resisted its influences. The opposition of Indian Mohammedanism to Christianity proceeds, however, not from the conditions of social life but from their religion. In the third place we have the two hundred million Hindus, more or less held together by the social order—caste. It permeates the entire life of the Indo-Aryan races, and of the Dravidian peoples in so far as they have assimilated the culture of these races, and it holds these peoples in a grip of iron. Caste is universally acknowledged to be the strongest bulwark of Hinduism, and the greatest obstacle to the spread of Christianity. It is an undeniable fact that the steady advance of Western civilisation on every hand is slowly but surely undermining the caste system ; the process is slow but the results are plain and unmistakable. Missionary work can, however, as yet reckon but little with it, and that only in the large towns and great centres of traffic.

3. *Languages.*—The 147 languages of India are a serious difficulty in missionary work. There are, it is true, large populations with a uniform language, in which even differences of dialect are not very strongly marked. For instance, nearly forty-five millions speak Bengali, more than twenty millions Telugu, eighteen millions Marathi, seventeen millions Punjabi, sixteen millions Tamil, ten millions Kanarese, while Hindi in one or other of its forms is the language of over eighty millions more. There are missions, accordingly, which have to deal chiefly with but one language and one race of people. Still the multiplicity of languages is a difficulty which has to be faced in many districts. Almost everywhere in the towns and great centres of traffic there is a veritable confusion of tongues. Even some societies which work like the Basel Mission and the Gossner Mission, in comparatively circumscribed areas, have to deal with from four to six different languages. English is indispensable for all missionaries and must, therefore, be learned by those to whom it is not familiar. Then there are districts such as Burma, the hill countries of Assam, and the broad belt of the Himalayan valleys, where the diversity of languages is even greater. Since the climatic conditions of most parts of India are exceedingly trying for a newcomer, and since the young missionary, through pressure of work, is often obliged very early to take his place among the workers, it is not surprising that many are satisfied with an imperfect knowledge of the language, and that the knowledge of religions, folklore, and the like is much neglected.

Again and again in recent missionary literature the complaint is made that the knowledge of languages among the average missionaries is decreasing. And yet mission work in India is confronted by important tasks demanding a thorough mastery of them. They are in the main of a twofold nature. On the one hand, there is the necessity for providing in the many languages of India an elementary Christian literature, which shall help to

lay the foundation of the new civilisation of the people or tribe. On the other hand, a most important task in the present condition of missionary work in India is that of creating for the native churches and by means of the languages of the educated classes a Christian literature which shall suffice for the educational and devotional needs of church and school and also for apologetic purposes in the propagation of the Gospel. Leading men are convinced that this fundamental task, so essential to the healthy development of the native Church, cannot be accomplished unless in each language area at least one missionary with adequate native help devotes himself entirely to this work.

II. MOVEMENTS AFFECTING THE PRESENT MISSIONARY SITUATION

We must now concentrate our attention on three movements which characterise the present situation, namely, the influx of Western intellectual culture, nationalism, and the revival of the Indian religions. These movements often interact upon each other. They are all of long standing, but to-day they present new aspects and have new significance. To these may be added as a fourth movement, though of limited extent, yet of distinct promise, the Christian revivals which have happily been multiplying in recent years.

1. *Influx of Western Culture.*—The main channels through which Western culture has found its way into the Indian people are : (1) business ; (2) railways, the post, the telegraph, the steamship ; (3) the work of the British Government, especially its action in the matter of justice, in philanthropy, and its desire to treat all men as equals ; (4) education ; (5) missions.

These five causes are effective in bringing Western science, method, and thought to bear on the Indian people, but they vary greatly in efficiency. They are here arranged in ascending order so as to show what seems to be their relative force. The common people

all over the land feel the effect of the first three, although in many outlying districts the influence must be slight. The fourth produces very powerful effects indeed, but only upon those who actually pass through the schools and colleges. We must also distinguish very carefully between vernacular education and English education; for the latter produces immeasurably greater results than the former. The last is by far the most efficient instrument of them all, since it influences men through their moral and spiritual faculties; but the action of this cause has very definite limits. First of all, we must recognise that Christian influence has made itself very distinctly felt wherever English education has gone: the class who have received an English education is a conductor of Christian influence everywhere, whether voluntarily or involuntarily. Apart from this class, Christian influence is very sporadic. Among the common people it is felt only where the missionary has gone. There are vast tracts of the country as yet absolutely untouched.

Apart from nationalism and the various religious revivals, perhaps the most noteworthy by-product of Western culture in India at present is a widespread social ferment. Each of the leading classes of Hindus, and many of the lower orders also, have begun to hold gatherings in which social problems are discussed and many reforms proposed. The same influence is visible among Mohammedans, Buddhists, Jains, and Parsis.

It may be added that though there are accompaniments of the influx of civilisation which just at present seem to act as impediments to missionary work, in a general way it must be stated that the introduction of Western culture into India has created an atmosphere favourable to the reception of Christianity. Not only have the crude and erroneous conceptions lying at the base of Hinduism been paralysed by the light of Western science, but Christian ideas and ideals are percolating through the whole religious thinking of India. Hence Bishop Lefroy of Lahore is undoubtedly right in saying: "Of this we

may be certain, that unless at the present time, while almost everything is in solution, and the direction largely undetermined, Christianity really enters in as a potent factor, able in greater or less degree to exercise that commanding influence which is hers by right, if only she is given a chance ; and if the new life of India is allowed to set and take shape and form, independently of her influence, then for generations to come the door to advance will be fast-barred to a degree of which we have hitherto had no experience whatever."

2. *Nationalism*.—The movement in India attracting most attention at the present moment is Nationalism. This new spirit has its natural basis in racial solidarity and in love of country. It has been quickened into consciousness largely through Western education and development, and has received a fresh impetus from the reports of Japanese progress and success. Though excellent if rightly guided, it may become a great danger to the peace of the country, if directed into wrong channels, as when it is exploited by anarchist leaders for their own ends. All kinds of valuable developments are expected from the strengthening of this national spirit. The national spirit recognises the necessity of removing all divisive influences, and enlisting all uplifting and unifying forces. Therefore it is condemning and discarding caste, which has been the principal obstacle to Christian teaching and Christian profession. Mr. Sherwood Eddy points out that "The national movement in India, while in its first effect strongly anti-Christian and anti-foreign, and a hindrance to the progress of the Gospel, will in time tend to abolish caste, hasten reform, and prepare India for a more rapid response to Christianity. Already it is effecting a new dream of national unity, a new passion for political liberty, a new enthusiasm for popular education, a new desire for social and religious reform, and a new antagonism to caste and the enthralling abuses of Hinduism." Therefore warning voices are raised against a harsh attitude toward the movement. The Rev. W. E. S. Holland well urges that "It cannot but demand our

sympathy. We must frankly share the Indian's ambition for his own people. In God's hands it may be our mightiest leverage to lift India to Jesus Christ."

At present, however, we hear from all parts of India that hand in hand with the anti-British current of feeling goes a strong anti-foreign prejudice which has grown perceptibly during the past five years. Much of this feeling is very vague and unreasoning, and yet, until circumstances so change as to render racial prejudice less intense, the missionary will find himself and his message at a disadvantage. The political spirit has engendered a deep suspicion of the West, and this suspicion has deepened into a race antagonism, and this racial antagonism is closely connected with everything that comes from the West. It is natural that our faith, which has come to them from the West, should be a point of attack. It is now the conviction of many that everything Oriental, including their faith, must be conserved at all hazards, and everything Occidental, including Christianity, must be withstood to the uttermost. It is said that both the Aryas and the Moslems in the Punjab are using every effort to prevent parents from sending their children to mission schools, or allowing Christian women to enter their homes. Again, there has been a similar boycott of Christian literature, even of school-books. Booksellers will refuse to handle anything known to be specially Christian. Members of school-book committees will decline to approve a text-book if it bears any suggestion of Christian thought; a single sentence has been sufficient to condemn even a geography.

In the liveliest colours Pandita Ramabai describes the opposition to missionary work which arises out of the Swadeshi movement in varying strength in different parts of India: "The Swadeshi Movement . . . has for one of its objects the opposition of the Christian religion as a foreign religion. The agents of the Swadeshi movement are printing a vast amount of literature which is greatly opposing Christianity and corrupting the thoughts of the people. They are spreading this literature

all over the country. They are preventing their children from going to Christian schools, and teaching them to hate Christianity and the Christians with all their heart. They are trying to keep themselves and their children away from Christianity and Christians by putting such people out of their caste as would work for, or with, Christians. This last course is adopted to a greater extent in villages than in the cities. The agents of the Swadeshi movement employ lecturers to go over the country—especially to the places of pilgrimage—to create misunderstanding about and hatred toward Christians. The organisation of opposition bands to the Christian preaching bands is the order amongst them. What is worst of all is that their agents are trying to corrupt thoughts and work out ill-feeling towards Christianity among women and children and low-caste people.”

The fact and influence of this national spirit must be kept in mind in shaping our plans and hopes for a speedy evangelisation of India. In spite of strong sympathy with the deeper tendencies of the movement, we must recognise that at least for the present it will be a distinctly retarding movement. Perhaps it will influence in some degree the method of preaching. It will be wise in presenting the claims of Christianity to India to make prominent the superhuman and world-embracing character of the Gospel.

3. *Revival of Indian Religions.*—Closely allied with this national movement are the older, but at the present day more or less conspicuous, endeavours to revive or adapt the Indian religions. Thus in the Hindu sphere we have the Bharat Dharma Mahamandal and Mrs. Besant's propaganda, the Arya Samaj, Neo-Sikhism, and numberless minor societies; in Mohammedanism, the New Islam of Sir Sayyid Ahmad and his Anglo-Oriental College at Aligarh, containing, though strongly tinged with rationalism, many Christian elements; the fantastic charlatanism of the ambitious adventurer (the late) Ghulam Ahmad of Qadian; and the various forms of Babism imported from Persia and similar movements

amongst Buddhists and Zoroastrians. Three points are characteristic of these movements :—

(1) The Rev. Herbert Anderson writes : “ There is no greater danger to the success of our enterprise than the desire of the leaders of non-Christian faiths to *assimilate Christian truth* and claim Christ for their own systems—an addition that can be made without radically altering the creed or conduct of those who accept Him. There was a Parliament of Religions held in Calcutta a short time ago at which papers were read by exponents of many religious systems. Mohammedan, Hindu, and Buddhist exponents all claimed for their respective systems that the fatherhood of God and the brotherhood of men are the fundamental doctrines of their faiths.”¹

(2) Moreover, we find that these Hindus are quick to learn our Christian methods of religious propagandism. They are meeting our methods by imitating them in the interests of their own faith. They send out street preachers who give themselves largely to antagonising Christianity rather than to promulgating their own doctrines. They publish tracts ; they have their Tract Society ; they have their Young Men’s Hindu Association and various other organisations patterned after Christian activities. In their tracts to-day Ingersoll and Bradlaugh are extensively quoted against our faith, and the most bitter and absurd arguments against Christianity which these infidels ever indulged have been translated into the vernaculars, and have been disseminated even in the villages of India. The systematic introduction of European infidel literature and its distribution in the public free libraries, and also the spreading of the results of destructive criticism in tracts and pamphlets especially amongst the students, all work in the same direction.

¹ For remarkable evidences of this partial assimilation of Christian truth in movements apparently openly hostile to Christianity, see the essay of the Rev. J. Frohnmeyer, lic. theol., in Warneck’s *Allgem. Miss. Zeitschr.*, 1909, 397 ff.

(3) Theosophy is another hindrance to the acceptance of the Christian religion; by its subtle ingenuity and plausible casuistry it tends to produce in the mind of the educated Indian the belief that he has no need of Christianity. It may be added that the European press in India itself partly endorses this wrong position.

Missionary leaders will watch these religious movements with interest. They are significant far beyond their present and temporary strength. They show that the old stagnation in Indian life is past, that the leaven is at work, and that strong religious forces are awakening in the hidden life of Hinduism.

4. *Christian Revivals*.—Down to within a few years there were in India but few remarkable manifestations of the outpouring of God's Spirit. Mass movements towards Christianity took place, but they were not generally accompanied by marked demonstrations of spiritual emotion. Seldom were seen strong evidences of deep penitence or ecstatic joy. A missionary, writing as late as the year 1895, says, "We have had no Pentecostal outpouring where individuals exhibited profound conviction of sin and strong love for the Saviour, or where the hearers seemed to be swayed hither and thither by the irresistible impulse of a Superior Presence." But recently there have been marked spiritual developments. In the winter of 1895-96 a revival of extraordinary power began in the American United Presbyterian Mission of the Punjab, which has from that day to this continued with unabated force. Manifesting itself in various stations and forms, it reveals its best-known and most striking characteristics every year in what is called the "Sialkot Convention," where large numbers of missionaries, Indian ministers, lay workers, and church members from missions near and far (some from a distance of 1200 to 1500 miles) meet together for prayer, instruction, exhortation, and praise, and where scenes occur similar to those which appeared in Jerusalem on the Day of Pentecost.

In Assam and especially in the Khasi Hills among the adherents of the Welsh Calvinistic Mission a condition in some respects still more remarkable has also existed for several years. So, too, Jubbulpore in the Central Provinces has become a centre of widespread spiritual effort and life. Further south, near Poona, in the Mukti School of Pandita Ramabai, a spiritual movement having extraordinary features of its own began several years ago and has continued to bear fruit since.

These outpourings of divine grace have had a powerful influence on almost every class of Christians in the neighbourhood, elevating them to a higher plane of religious life, leading them to a more diligent use of the means of grace, increasing the practice of tithe-giving, developing pastoral self-support, stimulating work among non-Christians, and resulting in large additions to the Church. It is expected that such movements will multiply and spread to other parts of India.

III. THE CLASSES OF PEOPLE AND THEIR CULTIVATION

From the point of view of missionary work the people of India fall into five great distinct groups.

1. *The Fifty Millions of the Depressed Classes.*—The first group is formed by the fifty millions of "depressed classes," outcastes and those of the lowest castes, some of whom as regards culture are scarcely on a higher level than the pagan tribes of Central Africa. Their mental faculties have been blunted by long centuries of oppression and servile bondage, and they live in abject terror of evil spirits.

On the other hand it is coming to be more and more clearly recognised that the changed conditions in politics, commerce, and means of communication have the effect of rendering the lower classes, and especially the outcastes, more susceptible to the influence, not only of Christianity, but also and in a still larger measure of Hinduism, even in tribes and classes of the population which have hitherto held aloof.

Among the Namasudras, a tribe in Eastern Bengal, 2,000,000 strong, a social ferment is in progress, and Brahmos, Mohammedans, and Christians are all hoping for large accessions from the movement. It is said that the 800,000 low castes in the mission field of the American Presbyterian Church in the Punjab are likely to become Mohammedans if not Christianised. The Santals also are in a state of transition. They have kept themselves aloof from others even to the extent of moving whenever their freedom was threatened. But there is no doubt that they are being transformed by extraneous influences, both religious and social, especially from the side of the Hindus. Their former honesty and integrity, truthfulness, and uprightness, are not what they were ; they are adopting the grotesque and worst sides of the Hindu life and religion, because they come most in contact with the lowest strata. The lower form of Hinduism, with the worship of Durga, Kali, and Siva and its sensuality and dishonesty, is distinctly creeping in.

Perhaps the feature in the evangelistic situation, as it affects the depressed classes, which is at present attracting greatest attention, is the great mass movements, which are either just beginning or are in full progress in several mission fields. Their significance is most strongly emphasised by the Bishop of Madras : "The main fact which ought, I think, to determine the use we make of the forces at our disposal in India at the present day is that there are 50,000,000 people in India who are quite ready to receive the Gospel message, to put themselves under Christian teaching and discipline, and to be baptized ; and that, if a prompt, aggressive, and adequate campaign were carried on among them, it would be quite possible to gather something like 30,000,000 of them into the Christian Church during the next fifty years, to raise them morally, spiritually, and socially from the state of degradation and servitude in which Hinduism has kept them for the last two thousand years, and to furnish to the whole people of India, especially to the educated classes, a most powerful

witness for the truth and power of the Christian faith. . . . At the same time, there is a real danger lest, if the Christian Church neglects this splendid opportunity now, it should pass away. . . . An aggressive and adequate campaign for the conversion and elevation of the pariahs throughout India would involve also an aggressive campaign among the whole of the village population of India, amounting to ninety per cent. of the population of all India. The pariahs live in every single village of India, and the experience we have had of a large mass movement among the pariahs in the Telugu country shows that it produces a striking effect upon the Sudras, and renders them far more accessible than before to the preaching of the Gospel. . . . My points are that the conversion of some thirty million of the depressed classes of India to Christianity within the next fifty years is a perfectly practicable ideal to aim at; that the moral and social elevation of this large section of the population will be a marvellous witness to the truth of Christianity; that the conversion of the pariahs will have a striking influence for good upon the whole of the village population; and that this great work ought to have the foremost place in the campaign of the Christian Church in India during the next half-century."

Practically the whole of this vast mass of humanity is Dravidian in origin. Religiously, they fall into two groups, according as they have been Hinduised or not. Even those, however, who are recognised as Hindus have been so little altered by this connection that they may be taken along with their Animist brethren. They are really one group; for they are equal in their ignorance, their poverty, their degradation, and their superstition with those; the same general type of mission is suitable for them all, whether they be classed as Animist or Hindu, and whatever part of India they may belong to. The type of work which has hitherto been successful among them is the evangelisation and education which have produced the mass movements referred to above.

The chief question as yet undecided amongst missionaries with regard to this kind of work is, whether these men and women should be baptized as soon as they are willing to receive baptism, or whether there should be delay until they give proof of Christian faith.

2. *The One Hundred and Sixty Millions of Hindus.*—Hinduism represents an immensely varied and multi-form system, ranging from the philosophy of the Vedas to the grotesque and uncouth superstition of the Puranas and Tantras and the devil-worship of the lowest castes, the outcastes, and the hill tribes, and presents ever new problems of missionary work.

Between the extremes—the educated and the depressed—lie the two great classes which represent the backbone and the strength of the Indian nation, viz. the uneducated Brahmans, and, closely allied with them, the millions of middle-class folk of all castes engaged in agriculture and business. The Brahmans feel that their position is at stake, and are often very hostile, but the common people are a simple folk, and need not be hard to win. Vast multitudes, however, have never come within effective reach of the Gospel at all. The rigid Brahmans, on the other hand, in many districts withdraw themselves from every outside influence, whether missionary or European.

These classes of the artisan and merchant castes correspond to the middle classes of Europe. Whereas, however, in Europe these classes stand for progress, liberalism, and modern thought, in India they are still rigidly conservative, and the guardians of tradition. It is something quite new that in the Telugu district in connection with the movement among the Malays several thousand Sudras have embraced Christianity, and that thus a kind of mass movement has begun amongst the Sudras.

The solid mass of Hindu people here grouped together belong to many various races. They are also broken up into thousands of groups by the caste system, and are further redistributed into innumerable parties

according to the sect or subdivision of Hinduism which they follow. All these varieties of social and religious grouping are significant for missionary work, and must be taken into consideration in the formation of detailed plans; yet for a survey such as is attempted in this Report these many millions of Indians are to be taken as one homogeneous mass. They have three large common features which mark them off from all other peoples in the whole world, and which have to be seriously faced in all attempts at their evangelisation—

(1) They are the product of Hindu family life, Hindu customs and caste; and their training has produced a deeply marked and conservative character. (2) They are steeped in Hindu thought, culture, and belief. (3) They are proud of their old ancestry, religion, and civilisation, and fortified in their dense ignorance and their satisfaction with things as they are.

But, as already indicated, solvent influences are at work among them. Very noticeable and encouraging is the change which is steadily taking place in the gradual loosening of the restraints and conventions which have hitherto kept the women of India secluded, illiterate, and, as a home influence, intensely conservative. This emancipation has awakened in them a thirst for learning. According to the census of 1901 only one out of 144 Indian women is able to read; and even this rate is not reached in large districts of India; in Assam it falls to three per thousand, in the Central Indian Agency, Berar, the Punjab, and Haidarabad to still less. Protestant missions have the honour of having been pioneers in the education of girls, and for a long time they alone shared the field with the Government. The change referred to seems to be in progress in many circles of the population. There is a strong desire among the men for the education of their daughters, sisters, and wives, and the women are generally ready to be taught. This has led the Government to take initial steps to meet this demand for education in the homes of the upper classes on a non-religious basis by sending out zenana teachers. The

women of India of the various castes are awakening to a sense of need and opportunity. They are seeking education for themselves, and are meeting in conventions for improvement and self-assertion. Here a wide field is being opened up for the work of women missionaries, and it is not surprising that from all the mission fields the call comes for a great increase in the number of lower and higher grade schools for girls.

3. *The Sixty Millions of Mohammedans.*—Mohammedans regard Christianity with contempt as an antiquated religion which Allah has set aside and replaced by Islam. Moreover, they are proud of the tradition of their splendid day of supremacy in India and their claim to the dominion of the world. The remarkable, though widely diverging, reform movements in Indian Mohammedanism are evidences that beneath the seemingly lifeless surface of Islam there are yet processes of fermentation going on. It is the general impression that missions in India have hitherto sadly neglected the Mohammedans. In Southern India a few missionaries only have been specially set apart for this work. In Northern India special work amongst them is carried on only in the Punjab, in the Frontier Provinces, and in the United Provinces, where alone (except in Eastern Bengal) they are found in great numbers. In this large district, missions to the Mohammedans have the advantage that the majority of the missionaries live in the towns, where Urdu, the language of the educated Indian Moslems, is spoken.

The Mohammedans of India are of many races, Aryan, Dravidian, Turanian, Mongol; but within Mohammedanism race is a small matter when balanced against faith. There is one large fact, however, which has to be taken into consideration in dealing with Indian Mohammedanism, and that is this, that in certain parts of the country, especially in Bengal, Hinduism has exerted such a powerful influence that Mohammedans observe caste and also worship many of the local Hindu idols. In dealing with this type of ignorant Mussalman missionary methods may well be modified.

4. *The Ten Millions of Buddhists.*—These people are practically all inhabitants of Burma, and are all Mongoloid. They fall into two groups so distinctly as to require to be separately dealt with, the pure Burmans, and other tribes less cultured and less under the domination of Buddhism.

5. *The One Million of English-Speaking People.*—We turn now to that class of Hindus and Mohammedans, about one million in number (mainly Hindus), who, by means of the Anglo-Indian system of education, have acquired a more or less complete degree of Western culture, and read English literature and newspapers. They are of the greatest importance to the future of India, forming as they do the connecting link between the British rulers and the mass of the Indian population, whilst from their ranks are recruited the great army of officials and the leaders of modern popular thought and action. Owing to their knowledge of the English language, and their access to the entire world of English literature, they are comparatively easy to approach. There is an increasing number of earnest seekers after truth amongst them. The ambitions and place-hunting propensities of this class, however, are in many cases fatal to higher aspirations, and they are exposed to the full force of the reactionary movements within Hinduism. The importance of work among this class is repeatedly urged by missionaries; but it must be entrusted to thoroughly qualified men, who are in close touch with all the culture of the West and of the East also. The urgent necessity is felt of studying more deeply and systematically than hitherto the highest forms of Hindu philosophy, with a view to apologetic work and to overcoming them from within by the spirit and truth of Christianity. Many educated Indians still comfort themselves with the idea that the Christian missionaries have never yet understood or done justice to Hindu Pantheism. At least a few prominent missionaries should devote themselves entirely to this apologetic work of overcoming the Pantheism of India.

This most interesting class of men is drawn from all the races, all the religions, and all the provinces of India ; yet their English education has exercised such a commanding influence over their minds that for missionary purposes they have to be considered, at first, as homogeneous. It has been found possible for the same men to deal with educated men of different religions. The differences between the three great religions of India—Hinduism, Mohammedanism, and Buddhism—are so great that it would certainly be an advantage if there could be specialists for each ; but the men are so scattered throughout India, and the races are so mixed in each of the larger centres, that it is scarcely possible to form any plan whereby the inner groups might be separately dealt with, except in the presidency towns. Far more important for the purposes of this survey is the distinction between those who are students in missionary colleges or high schools, and all the rest, students and ex-students.

Students in missionary institutions receive Scripture teaching regularly. They thus stand out from all other sections of the educated classes as being under direct Christian influence from day to day. The two groups will be considered separately.

(1) *Students in Missionary Institutions.*—Perhaps 5000 out of the 25,000 students in colleges in India, and 100,000 out of the 700,000 boys in high schools, are in missionary institutions. There are 37 mission colleges and hundreds of mission high schools in India.

There are a few cities still left in India where there ought to be mission colleges, and there are many openings for high schools, but the present trend of opinion is in favour of concentration rather than expansion. Many mission colleges are still undermanned, and there is a pitiable lack of hostel accommodation everywhere. The following needs ought to be supplied at once :—

(a) More educational missionaries to fill up the teaching staff.

(b) Funds for hostels.

(c) One man for each college to do a minimum of teaching and spend all the rest of his time in personal work.

(2) *All English-Speaking Indians, minus the Students in Mission Colleges.*—This class falls into three groups: (a) Students in Government colleges; (b) students in native colleges; (c) educated men beyond the student stage. Apparently the problem of how to bring the Gospel to all Indian students has not yet been fully solved. For a long time missions have devoted their chief attention to bringing strong influence to bear upon the students in the missionary colleges and schools. It would be difficult to exaggerate the results of the work done by these pioneers of higher education in India. Their influence can be traced in districts far removed from the centres in which these missionary colleges have been established. The student who returns to his native village or occupies an official position in some other district may not be an open or even secret disciple of Christ, but his attitude towards Christianity has undergone a change, and many a missionary has unexpectedly found the way made more open for him through the influence of such a student. The vast mass of students in the Government, Hindu, and Mohammedan colleges are only beginning to be touched through the founding of hostels, through the work of the Young Men's Christian Association, and through other means. In order to reach more effectively this important section of the community, Christian hostels should be established in connection with every Government college, and earnest consideration should be given to the best methods of drawing non-Christian students to Christ.

There is not much need to emphasise the importance of this class. Although in 1901 they numbered in all only 740,000, yet one may say that the whole country is in their hands; for, apart from the influence of Europeans, they control everything in Government, Education, Law, Medicine, the Press, and have a very large share in the land and the business of the country.

This large and most important class of students and more advanced men is altogether untouched by the work of the mission colleges, and comes, if possible, still less under the influence of the vernacular missionary. As yet these men have been reached mainly by two types of work :—

(a) In many places one finds a missionary, sometimes a man, sometimes a woman, engaged in vernacular work, who gives an hour or two each week to work among students and English-speaking men. Their work has frequently borne fruit in sincere conversion. There have been also a few missionaries who have been set apart by their societies to give their whole time to work among the educated classes. The Baptists have a European in Dacca, and a Bengalee in Calcutta. The Wesleyans and the Danish Lutherans have each a man in Madras.

(b) The Young Men's Christian Association has large buildings in several centres in which a very varied work is carried on by its secretaries among both students and ex-students. Similar work, but not so varied, is carried on in the associations in the small towns and villages, in associations in colleges, and in branches for boys. Besides the local associations scattered over the country, the Young Men's Christian Association has a national union, and there are a group of secretaries engaged in national work. Apart from the help they give to the local associations, these secretaries hold special evangelistic meetings, camps for Christian students, and frequent conferences. They also produce literature for Bible study and mission study.

There is one subsidiary method of great importance which ought not to be passed over, the production of Christian literature in English suited for the educated classes. More attention is now being given to writing than formerly, but it is very noteworthy that there is no single man in the whole of India set apart for the production of literature in English. Such a man is most seriously required. Most earnestly is the creation of a

special literature in English recommended, by which the gulf between the old, perishing Hindu world and the new Christian era may be bridged.

IV. THE OCCUPATION OF THE FIELD

The replies to the question as to the adequate or inadequate occupation of the various fields take up a considerable space; but the impression remains that the data given are insufficient for a comprehensive treatment of the question, owing to their incompleteness and want of uniformity. The Rev. H. Gulliford makes a valuable suggestion in the preamble of his paper: "The first thing that is necessary is to procure a large scale map of the country (the Survey Map of India, scale one mile to an inch, will do admirably) and to have marked on it every town and village where there are (1) a missionary, or the head station of a mission; (2) an evangelist or preacher; (3) a mission school; (4) an organised church; (5) one or more families of Christians. A radius of so many miles should be allotted as the area which these persons and institutions can be expected to influence and evangelise. . . . This information can be secured only on the spot by a sub-commission specially appointed."¹

The statement made by missionaries that an increase of a certain number of missionaries, native agents, and institutions is necessary, is of little use unless accompanied by a view of the organisation of the mission in question. Each separate mission should, after careful consideration of the present needs and the contemplated extension of the work, draw up a programme in which convincing reasons are given for the desired increase.² A comparison

¹ For the present the most reliable survey of the occupation of the Indian field is contained in the German book by H. Gundert, Ph.D., *Evangelical Missions: their Countries, Peoples, and Work*, 4th ed., Calw & Stuttgart, 1903, pp. 277-413.

² Cf. Rev. N. Macnicol (United Free Church Mission, Poona). Careful papers of this kind form a solid basis for the deliberations of the missions in question.

of these estimates would show whether it was worth while to add the resulting figures together. The Presbyterian Church of America has published such an estimate for all its mission fields. The Arcot Mission in South India has done the same for its own field.

It may be mentioned, however, as indicating the great need of India as a whole, that the Decennial Conference held at Madras in 1902 adopted a resolution to the effect that on the lowest computation of the requirements of India the staff of missionaries should be increased four-fold. Further, in going through the papers on the point of missionary occupation the foremost impression made upon one's mind is the depressing conviction that by far the greater number of fields are completely undermanned. There are indeed some parts in which so many missions are planted that they overlap into each other's territories. But this is not the rule. Even in a city like Calcutta, which to all appearance is crowded with missionaries, there are large classes of the population which are not even touched by the present staff and with the present methods of work. As for larger districts, we quote only the statement of the Rev. H. Anderson with regard to the English Baptist Mission, which is typical of many Indian missions: "The foreign staff is altogether inadequate. A leading missionary, writing of Bengal, in 1902, said, 'There is not a single mission in any district which is not absolutely undermanned, and the process goes on every year of killing or invaliding missionaries on account of overwork.' The area covered is altogether too great for the staff employed. No plan or method appears to have actuated our Mission in the choice of its fields of labour, extending for 1500 miles from Simla to Berham-pur in the Madras Presidency. It was the policy of the founders of our Mission to occupy strategic centres, and that, doubtless, has something to do with the present sphere occupied. . . . If there were other societies prepared with men and money to go and occupy some of these spheres, God-speed would be granted to them. . . . It is better to have a glimmer than darkness, appears to

have been the principle of occupation, and hence the area of our present influence is altogether too vast for adequate occupation. The problem of evangelisation has been made subservient to other problems that success has created. The gathering of churches in certain successful spheres has led to questions of self-support and self-propagation being raised, and the education problems of the Christian communities have also arisen. It is one of the shibboleths of the modern home Church official that the Indian Church should support its own evangelistic agency, a shibboleth quite acceptable to the missionary force on the field with the addition of the corollary—where there is an Indian Church strong enough to do it. But look at some of the figures: . . . Chittagong, 1,500,000 people, 1500 Christians, two-thirds of whom are Catholics; Dinajpur, 1,500,000 people, 179 Christians; Khulna, 1,250,000 people, 1275 Christians. In vast spheres, among millions, there is no Christian Church capable of evangelising, and if we are to await its coming India cannot be won to Christ.”

The missionary literature of the last decade has thrown a vivid light upon the fact that in India—quite apart from those fields in which the present missionary staff is insufficient for the accomplishment of the work begun in them—there are vast districts which must be described as unoccupied, or not effectively occupied.¹

We must here content ourselves with the general statement that large portions of the United Provinces, of Eastern Bengal, Chota Nagpur, Southern Assam, the

¹ “The Unoccupied Fields of India,” by G. S. Eddy, *Missionary Review*, April, 1905; *The Unoccupied Fields in Central India*, pamphlet by Dr. J. Fraser Campbell; *Unoccupied Fields of Protestant Missionary Effort in Bengal*, pamphlet by the Rev. H. Anderson; *The Unoccupied Fields in the United Provinces*, pamphlet by J. J. Lucas based on this pamphlet; the Rev. W. E. S. Holland, “Unoccupied Fields, United Provinces,” *C.M.S. Intelligencer*, 1906, 576; Chap. xii. of *India and Missions*, by V. S. Azariah. *Unoccupied Fields in Rajputana*, by Rev. W. Bonnar. Some of the correspondents discuss in detail the results of these treatises (e.g. Miss E. A. Luce) and contribute valuable material from other districts (e.g. Rev. F. Hahn on Chota Nagpur).

hill forests of Burma, the Central Provinces and the Central Indian Agency, and, above all, the Native States, are absolutely undermanned. In many of the Native States, mission work is carried on under great difficulties. Two generations have passed away since the Mission began work in some of these sections, yet scarcely one-third of the population have had the Gospel made known to them. Very much more has still to be done if millions who have not even heard the Gospel are to be won for Christ.

V. THE DUTY OF THE CHURCH TO INDIA

The Present Need.—The correspondents are nearly all unanimous on three points :—

1. The present occupation is totally inadequate. The missionary societies which are already at work and have gained experience should expand their work to as great an extent as can be accomplished with thoroughness.

2. Every method of the work should be carefully tested as to its practical efficiency. An instrument may be quite practical, but if used in the wrong place or on the wrong occasion it fails of its purpose. Industrial missions may be valuable in an organised Christian congregation, partly to provide honest work for the converts, partly to open up new branches of employment for those who, in consequence of their baptism, have been turned away by their employers, and also to provide a means of livelihood other than teaching for the rising generation of Christians. As a means of evangelisation, or of gaining converts, industrial missions are superfluous in India. Medical missions are without doubt of great value; everywhere they are understood as a practical interpretation of the Gospel of love; they are an invaluable agency wherever there is deep-rooted suspicion or malignant fanaticism to be overcome, as is almost everywhere the case in Mohammedan districts and especially in North and North-West India. Medical work is an inestimable ally in the difficult zenana work, wherever

hospitals and nurses for women are not provided by the Government or by other agencies. But where there is an old-established and steadily developing Christian Church, where suspicion of Christianity and its foreign representatives has been overcome, and medical aid is otherwise available, medical work may be largely dispensed with, at least as a means of carrying the Gospel to the non-Christians. It is plain to every student of Indian missions that there must be a great expansion of the valuable work of the Bible Societies, and that there must be much better provision for a Christian vernacular literature.

3. Many correspondents very earnestly point to the special function which the native Church has to perform in the great work of evangelising the Indian continent. It has been an almost universal complaint that missionary activity has been but imperfectly developed among the Christians of India. During the last decade there have been signs of more active missionary interest. After the Jaffna Students' Missionary Society, which carries on a modest work at Tondi in the Madura district, the Indian Missionary Society of Tinnevely, organised in 1903, was the first important attempt at independent work. The Tinnevely Christians have a Gospel Festival Day, when the Gospel is preached by numerous voluntary workers in all the villages round; besides this they are, by means of the Church Missionary Society, conducting work at Dornakal in the Nizam's Dominion of Haidarabad with six Tamil and twenty Telugu workers, and for this funds are contributed with increasing readiness—last year (1909) nearly 10,000 Rs. In 1905 the National Missionary Society was organised, with its fields of labour in the Montgomery district of the Punjab, and in four other parts of India. The Church of the Irish Presbyterian Mission (the Presbytery of Kathiawar and Gujarat) also began a small independent mission in 1908, and the churches of the Baptist Mission commenced work in a hill district near Independent Tipperah; those of the Scottish Mission in Darjiling (Church of Scotland)

support several evangelists on the frontiers of Bhutan and Nepal. Such independent or semi-independent missionary endeavours of the native Churches have recently multiplied on all sides. Many individual Christians have also begun work on their own responsibility, *e.g.* Pandita Ramabai, Soonderbai Powar, Mrs. Sorabji and her daughter in and near Poona, the late Rev. Mathura Nath Bose in Bengal, whose work is now carried on by his sons and daughter.

The attempts of the Indian Churches at independent missionary work are, of course, still in their infancy. Some of the leaders of the national movement are looking upon these efforts and their results as new factors to be reckoned with and as one form of Swadeshi enterprise. Such efforts are the hope of the Indian Church and of India. They are to be welcomed by foreign workers in a spirit of sympathetic helpfulness, and with the prayer that they may multiply and become a mighty factor in the evangelisation of India.

There are those who consider the time specially opportune for an aggressive evangelistic advance all along the line. It is believed that a well-planned campaign, having as its special aim the reaching of the educated classes with the plain definite message of the Gospel, would bear good fruit. It is generally admitted by educated men throughout India, that the best moral development is not being secured, and, indeed, cannot be secured, under existing conditions. While many Indians through racial pride or religious prejudice, or both, are unwilling to admit that their need in this respect can be met only by Christianity, there are undoubtedly those who are broad and generous enough to acknowledge that from Christian sources alone can they expect fully to obtain the help they require, the moral reinforcement they need. In the enjoyment of their newly acquired privileges and widened opportunities for self-government, and reaching out, as they unquestionably are, after a fuller and more symmetrical life, it is not unreasonable to believe that they are in a mood which peculiarly in-

vites that appeal to the deepest moral nature of man which Christianity alone can make.

At no time have Indian missions been fruitless, and never has the situation been so rich in genuine encouragement as it is to-day. During the past half-century the advance of Christianity, even numerically, has been steadfast and practically unchecked. Each decade has shown at its close a Christian community more than one-half as large again as at its beginning. And the progress has been even greater intensively. While the Christian community has multiplied tenfold during half a century, the number of communicants has multiplied twentyfold, the number of ordained Indian ministers fortyfold, and the number of organised congregations, local centres of Christian worship and effort, two hundred-fold. Undoubtedly the obstacles to be overcome are enormous. In this survey they have not been minimised. But to the eye of faith they are not insurmountable. Already there is evidence that they are weakening under the influences of a new intellectual and moral atmosphere which is the product mainly of Christianity. The results which can be measured in figures are only a portion of what the missionary enterprise has already achieved. Far and wide in numberless ways it has disseminated influences, awakened convictions, and kindled aspirations which are preparing the way of the Kingdom of Christ in India. The present hour is one of unprecedented opportunity. It is correspondingly one of tremendous responsibility for the Church of Christ. The crucial question is, Will the Church rise to its great task in India ?

CEYLON

ALTHOUGH Ceylon is so near to India, and belongs geographically and ethnologically to that continent, the island, from a political, social, and missionary point of view, has developed along independent lines. A line drawn from Negombo to the east coast would divide the population, roughly, into two groups, the northern one comprising Tamil Dravidians, the southern chiefly Singhalese Aryans, for the south of the island has for the last 2500 years been colonised and dominated socially and religiously by Aryans from Northern India. The Tamil-speaking northern part of the island bears the same religious impress as the adjacent Southern India, except that here the system of caste is perhaps more along social and industrial than religious lines, as is the case in India.

The Singhalese south is Buddhist, and whilst Buddhism there until about the year 1880 was inert and lifeless, it has since then been largely resuscitated, chiefly in connection with the agitation of the Theosophical Society. "They endeavour to give a scientific explanation of Buddhist teaching. They imitate Christian phraseology; for example, they speak of 'our Lord and Saviour Buddha.' They observe Buddha's birthday. They establish Buddhist Sunday Schools and Young Men's Buddhist Associations. The movement is, more than of old, hostile to Christianity, representing it as alien, and Buddhism as national and patriotic. In the Tamil North and East also there have been in recent years many signs of Hindu revival and imitation of Christian missionary methods.

The population in the southern half, especially in the

Western and Central Provinces, presents an extraordinary mixture. Side by side with the low country Singhalese and the Kandians there are numbers of immigrant Tamils; besides these there are in the whole island (according to the census of 1901) 246,118 Mohammedans (nearly all Moormen and Malays), 6300 Europeans, 10,464 very mixed Roman Catholic descendants of Portuguese immigrants, and 12,842 mixed Protestant descendants of Dutch and English immigrants.

After the withdrawal in 1796 of the Dutch Colonial Mission, which had gradually declined during the eighteenth century, work was vigorously undertaken from 1812 in rapid succession by the English Baptists, the English Wesleyans, the American Congregationalists, and the Church Missionary Society. To these was added in 1840 the Society for the Propagation of the Gospel, and during the last twenty-five years the Salvation Army (1883), the Heneratgoda Faith Mission (1891), and the Friends (1896) have entered the field.

Unfortunately in some districts the different missions are so close together that some overlapping is scarcely to be avoided. In the Jaffna Peninsula, for example, amongst about 300,000 Tamils there are, besides a strong Roman Catholic Mission, the Wesleyan, American Congregationalists, and the Church Missionary Society, at work within a limited area, maintaining three colleges and twelve chief stations in close proximity to one another. While occasionally there has been slight friction, still, as a rule, they work together very harmoniously. For example, the missionaries and their families meet together once a month for prayer and conference, and two or three times a year the Tamil preachers and their wives join with them and discuss matters of vital importance to the work at large. In the local Bible and Tract Societies each mission is represented. Good feeling prevails also among the Tamil workers, and a united front is presented to the Hindu community. A movement is now on foot to establish a Union College, changing the present three institutions into preparatory

schools. This united effort will still more impress upon the Tamil community the oneness of the followers of Christ.

Among the Tamils of the north and east, the missions report approximately five thousand communicants and nearly as many more adherents. There is little opposition to Christianity among the masses. The time is ripe for a great spiritual awakening. In Colombo and its neighbourhood, owing to the revival of Buddhism, the outlook is not so bright.

We should not be blind to the fact that the results of missionary work have been comparatively meagre. The Government census reported in 1881, 60,000; in 1891, 55,913; in 1907, 61,820; but in this number are included the Europeans, the Eurasians, and the Independent Catholics, so that at least 20,000 must be subtracted. According to the missionary census the number of Christians belonging to Protestant missions was in 1881, 35,708; and in 1907, 32,892, according to the last annual reports. This does not indicate the total number of Christians in Ceylon, since the members of parishes or congregations which are independent of the missionary societies are not included. While the statistics are incomplete and do not fairly represent the strength of Christianity in the island, there is ground for solicitude.

In view of this state of affairs Principal A. G. Fraser recommends that the missionary societies should lay greater stress on the work of Ceylonese agents, and should considerably increase their number. "We need many more native workers, and still more do we need to see the quality improved. I would like to see a good many more classes and ranks of native workers. We need far more emphasis laid upon our training schools for teachers." It is to be said that in connection with all the missions there is an excellent Ceylonese pastorate whose chief energies are devoted to shepherding the flock; but the burden of preaching to the heathen, as well as the burden of pastoral work, should, to a far

greater extent than hitherto, be laid upon the shoulders of the natives. It may be said that the native agency is in some of the leading missions already out of proportion to the number of Church members. In the Jaffna Mission of the American Board, out of 2025 communicant members, 409 are paid helpers ; in the Wesleyan Mission in the same district, out of 1674 full members 441 are paid helpers ; and in the far larger Southern Ceylon district of this Society out of 3807, 426 are paid agents ; whilst in the Ceylon Mission of the Church Missionary Society out of 4294 communicant members 844 are paid agents, but a large proportion of these are teachers who are paid from money coming from local sources, such as Government grants in aid of schools, tuition fees, and contributions from local churches.

The object of missions is to develop a native Church which shall be self-supporting, self-governing, and self-propagating. The Church in Ceylon has made remarkable progress along the lines of self-support and self-administration, but a truly missionary spirit is sorely lacking in many of the congregations, especially in the central and southern parts of the island. Large numbers of the Church members are apathetic about the work of reaching their non-Christian neighbours. The situation is more hopeful in the Jaffna district in the north. Here the Christians are becoming more aggressive in Christian work. Home missionary societies, both in the North and in the South, supported wholly by local contributions, have been in existence for years, and within recent years a missionary society has been formed, whose object is to carry on work in the neighbouring continent. The great need is for more consecrated native men and women filled with the Holy Spirit, who shall be able with Divine help to arouse the unevangelised from their apathy and to win them for the Lord Jesus Christ.

THE ASIATIC LEVANT

I. THE FIELD TO BE EVANGELISED

THE territory which is dealt with under the heading of "The Asiatic Levant" includes the following well-recognised geographical divisions: Turkey in Asia (including Syria and Palestine), Arabia, and Persia. This Asiatic Levant shares with Egypt the distinction of being the cradle of the earliest civilisation of the Western World. A worthy literature, a knowledge of mathematics and astronomy, the manufacture of delicate fabrics, and the pursuit of arts, may be traced back to two full millenniums and more before the Christian era by a study of the civilisation which had its centre in the broad plains of the rivers Tigris and Euphrates. In spite of its present political and geographical divisions, the territory here considered possesses a unity which may be recognised to-day, and which has had repeated illustrations in centuries past. The entire territory has ever been vitally influenced, if not dominated, by the same civilisation. Its several sections have commonly looked to but one centre of political influence, whether this was Babylon of the twentieth century B.C. or Constantinople of the twentieth century A.D. Again and again, as under the Assyrian Kingdom, under Alexander the Great and under the Empire of the Saracens, its parts have been welded together by force into one political organisation. Though to-day this vast territory is no longer politically one, it still preserves its unity by its religious solidarity, for it lies under the sway of one dominant faith, and is pre-eminently the stronghold of Christianity's most difficult opponent—the faith of Islam.

The Country.—In contrast with the great plateau of Central Asia, the Levant of Asia may be designated broadly as the plateau of Western Asia, which stretches westward from the lofty tablelands of Iran to the less elevated plains of the Mediterranean. With greater detail, several geographical divisions come into view. Anatolia is “an elevated and fertile plateau enclosed by historic mountain ranges.” The country roughly designated as Armenia is another plateau of limited extent. The vast plains of Mesopotamia, watered by the Euphrates and Tigris Rivers, constitute another clearly defined division of the country. Syria and Palestine possess historical individualities which make further definition unnecessary. The immense peninsula of Arabia, while politically divided, may be regarded as a single natural division, whose chief characteristic is its barren and desert wastes, which, nevertheless, support a population of some eight millions of people. Persia constitutes the last great division of the territory under consideration. It has been described as “a tableland dropping to the Caspian Sea for nearly one-third of its northern frontier, and to the Persian Gulf for its southern limit.”

The combined area of the Levant of Asia is about 2,381,310 square miles—more than twice the entire area of India.¹

¹ See *Statesman's Year Book*:—

Turkey in Asia :	Square Miles
Asia Minor	193,540
Armenia and Kurdistan	71,990
Mesopotamia	143,250
Syria	114,530
Arabia	170,300
	693,610
British Territory :	
Aden and Protectorate	9,000
Bahrein	276
	9,276
Oman	82,000
Interior Arabia	968,700
Persia	628,000
	2,381,586
Total	2,381,586

Speaking generally, and excepting the malarial littoral of the Red Sea and the swampy sections of Mesopotamia and of the Caspian provinces, the climatic conditions are sufficiently favourable not to constitute any serious problem in the evangelisation of the Levant of Asia.

A most serious problem affecting missions in this region grows out of the inaccessibility of large sections, the trying methods of travel in the greater portion of the territory, and the consequent exclusion of Western civilisation with all its material, intellectual, social, and spiritual accompaniments. Turkey in Asia with its 693,610 square miles has but 2774 miles of railroad. Persia with its 628,000 square miles opened its first railway service in 1888 over the six miles between Teheran and Shah Abdul-azim. Since that date no other railroads have been built. Carriageable roads afford some relief, but communication is necessarily difficult and tedious. A railroad has been projected between Damascus and Mecca, and has been built as far as Medina, but otherwise Arabia is wholly without railroads, and its caravan tracks do not materially solve the problem of communication.

The People.—Two races, chiefly, inhabit and mingle in the Levant of Asia: the Semitic and the Aryan. The conflict of these two racial movements may explain much of the history of this part of the world, for the Aryan and the Semite represent widely differing types and tendencies of both race and civilisation.

The extremely general description just made calls for definition and even partial modification. While the population of Arabia may be regarded as purely Semitic and the ancient Persian stock as wholly Aryan, yet one other very important and several other subordinate racial elements require to be noted. The Osmanli-Turk of to-day represents a great Mongolo-Tatar invasion which brought some 9,000,000 people into the Levant, and it is this race that holds the political reins of Western Asia. The Kurds, whose warlike and independent characteristics are so well known, number some 2,000,000, and are probably of Aryan descent. The Circassians of the

Caucasus, and the Druses and Nusairiyeh of Syria, and the Yezidees of Mesopotamia, are more or less distinct racial types.

The total population of the territory under discussion is about 34,133,500.¹

It is a commentary upon the centuries of misgovernment and oppression which the Levant has suffered at the hand of Moslem rulers that the average density of the population in the territory under consideration is only 14, about three-fifths of that which obtains in the newly developed United States of America, and that too in a land which formerly cradled all of Western civilisation. Of single provinces, Asia Minor, Armenia, and Syria have the densest populations, with 47, 34, and 33 persons respectively to the square mile. Quite recently, extensive irrigation works have been projected for the reclamation of desert land in Mesopotamia. These plans, when carried out, will help to increase the population of this section of country.

There are four main *language areas*. Arabic, the language of the Koran, is spoken throughout Arabia, Palestine, Syria, and to a considerable extent in Mesopotamia. The Turkish language prevails in all the northern portion of Turkey in Asia. Persia has, of course, its own language. In Kurdistan, where there are 1,000,000

¹ See *Statesman's Year Book*:—

Turkey in Asia :	Population
Asia Minor	9,089,200
Armenia and Kurdistan	2,470,900
Mesopotamia	1,398,200
Syria	3,675,200
Arabia	1,050,000
	<hr/>
	17,683,500
British Territory :	
Aden and Protectorate	800,000
Bahrein Islands	70,000
	<hr/>
	870,000
Oman	800,000
Interior Arabia	5,280,000
Persia	9,500,000
	<hr/>
Total	34,133,500

Persian Kurds and 1,500,000 Turkish Kurds, there is the Kurdish language, of which there are many dialects. While Arabic, Turkish, and Persian are the chief languages, and while they have been mastered by foreign missionaries and also made the vehicles for the dissemination of Gospel truth, yet, for most of the Kurdish dialects, no grammar has been worked out and only part of the Gospels have been translated.

Religious Condition.—The solidarity of the Asiatic Levant is to be found in its religious faith. From the Mediterranean in the west to the mountains of Afghanistan in the east, from the Indian Ocean on the south to the Caspian Sea on the north, with but slight exception Mohammed is the prophet of God, and Islam challenges Christianity. The adherents of the Oriental Churches number altogether some 4,000,000 souls, of which number 2,000,000 are adherents of the Greek Church in the Turkish Empire and 1,250,000 are adherents of the Armenian Church. More than one-third of these are to be found in the Asia Minor provinces, where they constitute about one-sixth of the population; over half a million are in Armenia, where they constitute one-fourth of the population. There are also several thousands of Parsees, all of whom are in Persia. These small numbers, of diverging faiths, however, need not and should not be permitted to weaken the impression that the stronghold of Mohammedanism is the Asiatic Levant, a land over which the Crescent holds absolute sway.

Of the 30,000,000 Moslems with whom we are dealing, some 21,000,000 are Sunnis, or orthodox Moslems. These are to be found in the Levant west of Persia. In Persia, there are some 8,000,000 Shiah, or heretical Moslems, and the number of Behais is estimated all the way from 200,000 to 1,000,000. The Wahabis of Arabia do not represent so much a distinct sect as a reforming and ultra-conservative movement within the orthodox camp of Islam. Sufism similarly represents a mystical and pietistic movement which has gained considerable headway in Persia.

It is important to emphasise the low intellectual and social conditions which characterise this entire Moslem world. It is scarcely safe to assume that more than ten per cent. of the population of the Levant can read and write. Just now, however, there are signs on every hand of an intellectual awakening induced by the public discussions of recent political developments and by the rapid multiplication of newspapers. The opportunities for getting an education are not at all commensurate with this demand, and the agencies are therefore lacking by which these deplorable and widespread conditions of illiteracy may be relieved.

Social conditions present in the Levant, as elsewhere in the Moslem world, the most hopeless and pitiable picture. Polygamy is common almost everywhere throughout Turkey and Arabia, save where poverty sets a limit upon this social evil which Islam has legalised. In Persia reform movements have made open polygamy less reputable and therefore less common, but here temporary marriages are sanctioned by religion and are most common, so that social life is degraded rather than uplifted. Throughout almost the whole of the Moslem Levant, divorce is so common that the testimony of a missionary in Arabia would probably be that of missionaries in the Levant generally, "I scarcely know one man above thirty years of age who has not been married two or three times."

What an interesting yet saddening picture the Asiatic Levant presents. There is much to stir Christian sympathy. Within this territory lie thirty millions of people bound by ignorance and illiteracy, caught in the meshes of a low and degrading, a polygamous and divorce-abounding social life. There is much to challenge effort. Within this territory is to be found the religious centre of the whole Moslem world, Mecca, and on its border the political centre, Constantinople, for this city is more a city of Asia than a city of Europe. There is much to show the inadequacy of Islam. For almost thirteen centuries this great territory has been subject to Islam, and thir-

teen centuries ought to suffice to prove the genius of any religion. Educationally, what great need! Everywhere illiteracy abounds, for education has at best been only the privilege of the few. Industrially, too, the whole country presents a scene of almost unrelieved desolation. Palestine, the Land of Promise, became long ago a waste. Mesopotamia has largely lapsed into a barren desert by the neglect of irrigation works. Onerous taxation has discouraged industry. Lack of communication with the outside world has robbed the Levant both of improved methods of industry and of markets for its products. Religiously, every effort has been made to rehabilitate Islam. The Wahabi has sought to return to the simplicity and severity of a millennium ago, the Babi has sought to break away from Islam and find refuge in mysticism, and the modern Behai has sought to vest Islamic thought with Christian morality. The orthodoxy of the Semite Sunni in the west and the heresy of the Aryan Shiah in the east, have both been weighed in the balances of individual, social, and national experience, and have been found wanting.

II. HINDRANCES TO MISSIONARY EFFORT

To understand or appreciate the history of missions in the Asiatic Levant the fullest consideration must be given to a supreme hindrance which has attended all missionary work in this section of the world. It is the absence of religious liberty, especially within the Turkish Empire.

There is no occasion for discussing here the large and interesting question, whether the new régime in Turkey may not remove these serious disabilities and allow such religious liberty as commonly obtains in other lands. As a matter of fact, the situation has greatly improved during the past two years. Further radical changes seem inevitable, but the character of those changes remains largely to be determined.

The absence of religious liberty in the Levant in the

past has been commonly recognised, but it is doubtful whether the seriousness of this difficulty has been as readily appreciated. Islam is a political as well as a religious system. This fact lies at the foundation of the whole situation. There is logically as little release from the obligation to persecute the Christian and punish by death the Moslem who accepts the Christian faith, as there is release from the obligation to believe in the Prophet and observe the fast. Both are grounded upon divine authority and are clearly prescribed by the Koran. When to this religious necessity there are added the incentives of a cruel nature, of bigotry and fanaticism, of pride and material advantage, of political intrigue and partisan movements, it can readily be seen that the law of hostility to the Christian will not fail of enforcement. Nor has it, as a century of missionary effort may show. Only as the record of this effort is followed from year to year throughout the hundred years of missions in the Levant and from place to place throughout the great divisions of this territory will an adequate appreciation be had of the seriousness of this hindrance. The history of every missionary effort in the Levant has been a story of limitation and delay because of political opposition, and of success achieved only in the face of discouraging hindrances.

Liberty for a Moslem to profess Christianity has been rigidly denied. Within two years a Moslem woman, about twenty-five years of age, professed Christianity. Though she fled to Egypt and every effort was made to save her, she was ordered to be returned to her relatives in Syria, the judgment of the Court being that so long as she remains unmarried a woman is entirely subject to the will and wishes of her father and family. For a Moslem man to profess Christianity has ordinarily been the signal for a religious riot. "Until the end of the old régime," writes a missionary authority in 1909, "religious freedom was absolutely non-existent for Moslems. The only safety for a converted Moslem lay in flight from the country."

Not only has this political power sought to prevent the fruitage of Christian missionary effort, but it has laboured to restrict the effort itself. However determinedly any mission has started out to address itself exclusively to Moslems in the past, it has been forced, as the condition of its very entrance and continuance, to affiliate itself and its work with the native Christian community. The only exception is possibly in the case of work in Independent Arabia. A single quotation must suffice for the further portrayal of this difficulty—

“Until recently,” writes a missionary, “our work has been greatly hindered by the suspicion and dislike with which foreign labourers have been regarded by the Government, and by the restrictions put upon them and their native co-labourers. Travelling permits have been refused, and at one time several missionaries were detained a number of weeks at the capital until the American Minister told them to go without permit, and he would be responsible for the consequences. The writer was absolutely refused permission to go to Erzerum to assist with relief work in 1895, but a fellow-missionary, a British subject, was able to go because his Ambassador demanded the permission so peremptorily that the authorities did not think it wise to refuse. The restrictions on the travel of native ecclesiastics and colporteurs have also been great.

“Places of worship and schools have been closed because they were opened without an Imperial Firman, and to secure the desired Firman has been difficult or impossible. Missionaries, when buying real estate, have been required to give a pledge that it would not be used for a church or a school. A Protestant congregation in Constantinople purchased a most desirable site for the erection of a church twenty-nine years ago, and the permission to build has not yet been given!”

It is a question how long a mission and its workers can hold fast to a definite aim which for years and decades has seemed to be wholly impossible of realisation. The limitations under which missionary work has been

carried on in the Levant owing to the absence of religious liberty will explain—many might consent to add, will excuse—three facts: (1) the fewness of recorded conversions from Islam to Christianity; (2) the limitation of work for Moslems almost entirely to methods indirectly missionary; and (3) the actual abandonment, on the part of some, of all effort to reach Moslems. For example, one missionary writes: "Work for Moslems has not been an integral part of the policy of the mission until the last three years. . . . In support of this, the argument would have been . . . the political impossibility of an aggressive work for the evangelisation of Mohammedans."

III. MISSIONARY EFFORT

The scope of this survey excludes from consideration those extended labours among Oriental Churches which are to be found, to so great a degree, within the territory here dealt with.

Missions in Asia Minor, Armenia, and Kurdistan.—This survey covers that broad stretch of country which lies to the north of the 36th degree north latitude, and which extends from the Mediterranean to Persia. Here are 265,530 square miles—one-fourth more than the area of France—with a population of 11,560,100. In this great territory the American Board of Commissioners for Foreign Missions carries on the most extensive work; it has also been on the field longest, dating its first work in Constantinople back to the year 1831, and in Smyrna to 1820. The German Orient Mission, however, has two stations in Armenia. The results of almost a century of work may be briefly summed up as follows:—

At almost all important centres missionary work has been begun. To give a list of these would be to give a list of the chief cities of this district. It is a significant fact that every one of the more important cities with a population upward of 34,000 has been occupied as a mission station. In the eastern section, especially in

Armenia and Kurdistan, the country is still sparsely and feebly occupied.

Missionary institutions have also been established, and by slow and wise development of their institutional life have attained to an efficiency and influence of incalculable importance. At Constantinople are the mission press, Robert College, and the American College for Girls; at Smyrna, Tarsus, Marash, Aintab, Marsovan, and Harpoot are institutions of collegiate rank. There are also six hospitals. The influence of the medical, the literary, and the educational work has been far-reaching. Public opinion has been moulded. Many have been prepared for leadership in the New Turkey movements. The influences of Christian thought and teachings have far outstripped all individual confessions of personal faith in Christ. Missionary institutions are also serving as models for other institutions now being launched through native enterprise.

Furthermore, to many members of Oriental Churches the Spirit of God seems to have brought new spiritual life. They have been organised together, thus safeguarding their spiritual interests and increasing their effectiveness in service. The foundations of native Churches have thus become well established. Many individual Moslems have been reached by indirect methods and by personal and private interviews, even though open confession is not yet possible.

Throughout this territory, as well as all the other parts of the Asiatic Levant, the work of the Bible Societies has been of primary importance, especially in the work among Mohammedans. The Bible has been circulated extensively in two translations designed for the Mohammedan world, the Turkish and the Arabic. To this work is undoubtedly due very largely the spiritual awakening among Mohammedans, and their inquiring attitude towards Christianity in these lands.

Missions in Syria.—Syria includes the six provinces or districts of Aleppo, Zor, Syria, Beirut, Jerusalem, Lebanon, comprising a population of 3,675,200.

Even a superficial study of missionary effort within this territory will suggest a differentiation between that section of country which is conterminous with ancient Palestine and the remaining portion of the country. Within the limits of what may be designated as "the Holy Land" Christian sentiment has led to the establishment of almost innumerable forms of work—sixteen different societies with thirty-seven mission stations manned by foreign workers for a population of a million and a quarter—resulting, as missionary reports show, in an entanglement of interests, an overlapping of fields of work, foolish and harmful rivalries and cross purposes, which, when joined to the complex situation resulting from the presence of the warring factions of the Oriental Churches, make this field perhaps the most difficult in the world. It should be pointed out that the work of the Church Missionary Society is easily the most extensive and wisely planned. It will also be noted presently that in spite of the overcrowding of missionary organisations into this territory, there are unoccupied and neglected sections.

In the northern section of the territory under consideration, the largest and most effective work is that of the American Presbyterians, who have, in four main mission districts, fifteen men missionaries and twelve women missionaries (excluding wives). Here the distinctive methods of work are the educational, the medical, and the literary, though the evangelistic has not been neglected. The Syrian Protestant College at Beirut, with its 870 students, is not under the control of the Mission, but is an outgrowth of the Mission's educational policy. Its graduates have gone far and wide, carrying with them clearer conceptions of Christian truth and frequently distinguishing themselves as leaders in the progressive movements of their communities. One hundred and fifteen mission schools carry Christian education to 5688 pupils. The most significant contribution, however, of this Mission to the advancement of the Kingdom of Christ has been the translation and printing

of the standard version of the Arabic Bible. It was translated by Dr. Eli Smith and Dr. C. V. A. Van Dyck, and was printed at the expense of the American Bible Society by the Beirut Press in 1865. Its sale extends from Constantinople to Khartum, and from Beirut to Busrah, Bombay, and even to Canton. The Beirut Press may be regarded as one of the most potent single missionary agencies in this section of the Levant.

Missionary work in Syria has, therefore, had a good beginning. In the face of difficulties which seemed almost insuperable and limitations irksome beyond description, owing to Moslem misrule, tyranny and intolerance, the Christian missionary has held his ground, bided his time, trusted in God, improved his opportunities, and laid a foundation for future work which must serve for all time as a supreme example of undiscourageable purpose. The centres occupied are thought to be strategically located, and save for one section, adequate in number. It remains only for each to become, by re-enforcement, a more effective centre of missionary influence and activity. A broad work of preparation—how far-reaching no man can tell—has been accomplished in the lives both of those of the present generation and of those of the rising generation, by church, school, press, and hospital, so that the coming day of opportunity is not only being hastened, but is becoming the more charged with significance. Native church organisations have also been effected and gratifying results are becoming evident as a result of a commendable insistence, in some quarters at least, upon a policy of self-support in the development of these organisations.

Missions in Arabia and Mesopotamia.—Following both the general configuration of the country and the activities of missionary agencies, these two sections of the Levant may be treated together. Arabia has an area of 1,230,276 square miles and a population of some 8,000,000. Mesopotamia has an area of 143,250 square miles and a population of 1,398,200. The entire territory, therefore, presents a population about equal to the combined populations

of Scotland and Ireland, with an area about twenty-two times that of these two countries.

Within this territory three missionary areas are easily recognised, that of the Church Missionary Society, with centres at Mosul and Baghdad; that of the Reformed Church in America, with centres at Busrah, Bahrein, and Muscat; and that of the United Free Church of Scotland, with Sheikh Othman (near Aden) as its centre. In this last area the Danish Church Mission is also represented.

In all these missions medical work takes the lead, with educational work coming next. A very extensive work of direct evangelisation is also carried on by itineration, the distribution of Christian literature, and private conversations and interviews with individuals.

In considering the work done, a recognition of its pioneer character is essential to any proper appreciation of it. Arabia might well claim the title of "the Ignored Peninsula." Attention enough does she receive from the votaries of Islam because of the sacred shrine at Mecca, but from Christendom she has had scant consideration, and that only since 1885, when the Hon. Ion Keith-Falconer laid the foundation of a mission at Aden, and two years later sealed it with his death. Viewed as the awakening of Christendom to the claims of Arabia as a mission field, it is significant that a beginning has been made, however inadequate the effort may yet be. The actual needs and conditions of this field are becoming better known by the explorations of missionaries and others. Strategic points, though still too widely separated, have been occupied. Through the thousands who are reached each year, especially through the medical work, relationships of sympathy are being established with the Moslem communities; prejudice is being removed, hostility is abating, a spirit of inquiry is developing, and among an increasing number of individuals an openness of mind is being manifested which was unknown a decade ago.

Missions in Persia.—After the short but famous visit of Henry Martyn in 1811, who spent eleven months

in Shiraz completing the translation of the New Testament into Persian, and had extensive intercourse with the learned Mullahs of that ancient sect of Persian culture, mission work was begun in Persia in 1835 under the auspices of the American Board of Commissioners for Foreign Missions, in the north-western province of Azerbaijan, and the centre of a growing and prosperous work for nearly four decades was in Urumiya, the reputed birthplace of Zoroaster. But here, too, as in Asiatic Turkey, the work of the American Board of Commissioners for Foreign Missions was confined to the ancient Christian population, the Nestorian or Syrian Church, inhabiting partly the extremely fertile plain along the western shore of Lake Urumiya, and in greater extension the wild, pathless mountain deserts stretching from the Persian frontier right through Kurdistan to Mosul on the Tigris River. The history of this energetic endeavour to enlighten and raise to a higher plane of spiritual life this decadent and downtrodden but venerable Church is a chequered one, but on the whole it has been very successful. But this work lies outside the scope of the present survey.

After the transfer of this Urumiya mission from the American Board of Commissioners for Foreign Missions to the American Presbyterian Mission Board in 1871, mission work for the Persian Moslem population was undertaken. Since that time this direct Moslem work has become the leading factor in the Persia Mission. In 1869 a missionary of the Church Missionary Society entered the country, settling at first in Julfa, a suburb of Ispahan; and this small effort, beginning with the pastoral care of a large Armenian congregation there, afterwards developed an extensive Moslem mission. Both missions have divided the large field between them, the Presbyterian Mission assuming responsibility for the northern third, the Church Missionary Society for the southern two-thirds of the country. The 34th parallel of latitude is roughly the boundary line of the two societies.

Both missions have branched out and founded a series of strongly manned and well-equipped stations, the Presbyterian Board at Teheran (280,000), Resht (35,000), Kazvin (35,000), Tabriz (200,000), and Hamadan (35,000), besides Urumiya already referred to; and the Church Missionary Society at Yezd (35,000), Kerman (60,000), and Shiraz (50,000), besides Ispahan (80,000) and Julfa. Missionary work has therefore been begun in all but four of the larger cities of Persia.

The most prominent method, employed extensively and with considerable success, has been that of medical missions. There are large hospitals at almost all stations, and the medical missions of Persia are among the best equipped in the whole mission field. That some 70,000 patients should be treated, that a medical missionary should receive from the Shah the decoration of the order of the "Lion and the Sun" in the first degree, and another should receive the second degree of the same order, that the rigorous Moslem law of the seclusion of women should be relaxed to admit the foreign doctor into the Persian home, and that superstitions, bigotry, and open persecution should disappear where the magic influence of the medical missionary is felt, are results encouraging enough for the present and more promising for the future.

Repeated efforts have also been made at all the stations to gather Mohammedan boys and girls into the mission schools, and even to establish separate schools for them. A foundation for future appeal is thus being laid in the lives of several hundreds of the rising generation.

The distribution of the Scriptures figures so largely in missionary work in Persia that special mention should be made of the Bible Societies. "At present the American Bible Society has no resident agent, but Presbyterian missionaries are constantly using its publications in colportage, and in other ways. The British and Foreign Bible Society has an energetic agent at Ispahan's southern suburb, Julfa, and colporteurs travelling extensively throughout the country."

Converts from Islam are not many, but the very fact

that there are some, and that each year now witnesses almost a score of baptisms, can well be regarded as a miracle of grace and of courage in this land where Christianity is all but outlawed.

IV. THE INADEQUACY OF THE PRESENT MISSIONARY OCCUPATION

Turkey in Asia.—In this section the whole of Turkey in Asia is considered, with the exception of that which lies in Arabia.

Although emphasis was laid in a previous section upon the strategic occupation of this territory and upon the overlapping of agencies in Palestine, it is not inconsistent to lay emphasis now upon the limitations of this occupation.

Considerable groups of population are entirely unreached even in the midst of territory seemingly over-occupied. If missionary agencies in Palestine overlap, just east of the Jordan are fields wholly untouched. The Bedouin Arab (that is, tent-dweller) population connected with the Palestine Mission area may be said to be wholly outside the pale of Christian influence or missionary work. There are almost a quarter of a million of these. Save for one mission station at es Salt, the entire territory east of the Jordan is unoccupied. The Druses, of whom there are some 78,000, are practically untouched, though mission work has been attempted among them at different times. Farther north are two districts, one in Hauran, east of the Jordan, and the other, the Ansariyeh Mountains between Tripoli and Alexandretta, which have a population of some 350,000, and which are unoccupied and unreached. To the east, the section to the north of Harpoot in the Anti-Taurus Mountains, called the Dersim, which is inhabited by non-orthodox Moslem Kurds, is entirely neglected. Still farther east, the Arabs, who are largely nomadic and who are thought to number, under Turkish rule, 1,100,000, are unreached by any existing missionary agency. Some 600,000

Moslem Kurds in this same section of country are also untouched.

The inadequacy of the missionary occupation of Turkey in Asia is really more serious than the foregoing statements reveal. Even if the sections referred to above were excepted, it would be very far from true that the remaining territory was adequately occupied. However much a given station may seem to afford adequate missionary provision for the needs of a given area, the supreme hindrance of political opposition and of Moslem intolerance has prevented that station from bearing any other than the most superficial and indirect relation to the Moslem population. This is not a matter of theory, but a cruel fact freely admitted by missionaries in Turkey. The following frank statements may be cited: "The entirely Mohammedan towns are, however, at the present time practically inaccessible to the mission. So the real field of work of the latter is at present confined to a population embracing about 30,000 souls, a quarter of which perhaps are Oriental Christians." Another missionary places among the unreached classes, "the vast Mohammedan population forming the majority of the people in the cities, towns, and some whole districts." Still another missionary says: "The work in this field has been almost exclusively among the Armenians, as is the case in all other mission fields in Turkey. The 183,000 Mohammedans in this province have not been touched." A report from still another section reads: "The entire Moslem population, which outnumbers the Christians more than two to one, has not been touched; and thus far no intelligent general effort has been made to reach them; only personal effort here and there has shown the difficulties as well as the possibilities of preaching the Gospel to the Moslems of this land."

It must be remembered that the Moslem population of Turkey in Asia (exclusive of Arabia) numbers approximately 14,000,000 souls, and these must be regarded at the present time as beyond the reach of missionary agencies as they now exist. It may be true to a great degree that

the failure to occupy this Moslem world has been due to the limitations of a hostile Moslem Government, but the fact that this vast section of human life is still untouched by missionary effort must be fully recognised if the work remaining to be done would be clearly apprehended.

In view of inadequacy of the present missionary occupation of Turkey in Asia, a marked extension of missionary work is imperative along the following lines :—

1. The wholly unoccupied districts, already mentioned, and containing an aggregate population of 2,000,000 souls, demand the opening up of new stations by societies contiguous to these sections. This applies especially to Eastern Turkey.

2. Elsewhere, especially in Western Turkey, the need is not so much for the opening up of new stations as for the reinforcement of existing stations, so that these may become really effective centres of work, carrying on an aggressive and not merely a defensive missionary campaign. It is not too much to say that the missionary force at almost every station should be doubled. Too great emphasis can scarcely be laid upon this need, as the following statement from a missionary in Turkey shows : “The present occupation of our field by missionary agencies can be considered as only conservative or defensive. The work is not progressing. The idea of winning the whole country for Christ is not prominent in the minds of any of the workers or people. The thought dominating the work is to hold on to what has been gained and to do as much work as can be done in the face of limitless opportunities. This is not the way to evangelise this country. The moral influence of this kind of work on the local churches and on those outside is such as to foster sectarianism or to lay emphasis on the difference between one creed and another, instead of laying emphasis on the winning of the whole field. An aggressive campaign whose watchword should be the winning of the whole world for Christ, would rally to its support thousands of potential workers who are now idle or indifferent.”

3. Missionaries, especially trained and especially set

aside for work among Moslems, acquainted with Mohammedan literature and the Mohammedan view-point, constitute, perhaps, the greatest need of the work in Turkey to-day. One such missionary should be located at each main station, and especially in connection with every hospital. This need is accentuated by the fact that the absence of religious liberty in the past has served to dull the edge of missionary effort for Moslems, so that the Moslem world as an objective for missionary effort calls for renewed emphasis. There is a wide opening at the present time for the introduction not so much of institutional methods, as of personal work methods. The introduction of the Young Men's Christian Association methods has been strongly urged.

4. There is an urgent need for the correlation of all the missionary educational forces of the country. If there exists an adequate number of higher institutions of learning, these call for improved equipment and enlarged curricula, while there is a widespread need for the opening up of numerous primary schools which will lead up to these higher institutions.

5. A supreme need, which the recent revolution in Turkey has emphasised, is for Christian literature. Not only is directly religious literature needed but, leading up to it, and preparatory to it, a literature is needed which will remove prejudice and awaken sympathy in the hearts of those who are wholly unwilling to consider the claims of Christianity. There is also a large field for Christian journalism.

Arabia.—What vast stretches of unoccupied territory this field presents! How inadequate is the work launched in comparison with the needs of this great country! Three missionary areas were pointed out. But there is need to remember that Muscat is 550 miles from Bahrein and Bahrein is 1150 miles from Aden, while along the 1500 miles of straight coast-line to the north-west of Aden along the Red Sea, there is absolutely no mission work. Of the six provinces of Arabia, only three are occupied by mission stations, while the vast interior of

Arabia, a territory 1500 miles by 1100 miles, and at least partially inhabited, is both unoccupied and only partially explored. Of the 8,000,000 inhabitants of Arabia, it is entirely safe to say that fully 6,000,000 are without any missionary agency.

If the Cradle of Islam is to receive the Gospel, missionary expansion is imperative. The missionary force at existing mission stations is generally estimated as being at present only one-half the desired strength. Entrance into interior Arabia may not be an immediate possibility, but missionary itineration would prepare the way for such entrance. Ten important points along the coast have been suggested as calling for missionary occupation. Thus the peninsula would be encircled with light-centres, while trade movements would undoubtedly avail to carry the Gospel truth inland. Medical work must be the great opener of doors, and there is urgent need for a carefully planned system of medical itinerancy with clearly defined hospital centres. Arabia urgently calls also for women workers, especially doctors.

Persia.—The total number of missionaries in Persia is about 43 (not counting wives). This allows but one missionary to 221,000 of the population.

There are also entire sections and classes practically untouched. The whole north-eastern section of Persia, with Meshed on the north and Birjand on the south, with a population of approximately 1,000,000 souls, is rarely visited even by native colporteurs and is in no sense cultivated by foreign missionaries. In the south-east lies Persian Beluchistan, with a population of 25,000 souls, scarcely ever visited even by colporteurs. The religion consists chiefly of the worship of *pirs* (saints). On the south coast and the Persian Gulf are sections populated by Arabs, scarcely touched by any existing missionary effort. The nomad tribes, estimated as numbering in Persia 1,000,000 souls, are wholly unreached. Ignorant and uneducated, but physically strong and morally rugged, they have very indefinite religious notions and are in great spiritual need. Other neglected sections are the

Turkish tribes of Fars and Laristan, thought to number 12,000 tents ; Arabs in Fars and Laristan, said to number 3000 tents, and others in Arabistan, estimated at 170,000 to 200,000 individuals ; also some 300,000 Lurs in Laristan and Baktigariland.

If the question is asked whether it is possible, under the existing political and religious conditions in Persia, greatly to enlarge missionary operations, it must be answered distinctly in the affirmative. If primary stress be laid—as has been done in the older stations—on a large extension of medical mission work, if hospitals be built, and men and women medical missionaries be sent out, there is no reason why mission work could not be extended almost without limit. The only barrier is not the condition of the field, but the lack of suitable, well-prepared men and the means for establishing medical stations. Of course, progress would in all probability be slow for some time to come ; medical schools would act as the pioneers ; schools of a higher grade and primary schools would be opened with a rather strong opposition at the beginning, but they would win their way if the right men, men wise and persevering, were in charge. The distribution of the Scriptures should be very greatly extended. A very great need for Christian literature for Moslems is also felt. There is enough controversial literature, but there is a lack of sympathetic literature to explain and interpret to the Moslem mind the Christian faith and its Divine Founder. Recent political events have also opened a wide door for contact with Persian Moslem life by means of clubs and debating societies.

This section of the Report began with a recognition of the solidarity of the Asiatic Levant. For purposes of more detailed study, the geographical divisions of this section of the world were treated separately. There is need now, in closing, to emphasise anew the unity of these political areas. Turkey, Arabia, and Persia are bound together by ties which cannot be broken. The races of the Asiatic Levant are essentially subject to the same

laws of development. One race may be in the van, another at the rear, but all form parts of the same general movement. The political upheavals of Persia have their counterpart at Constantinople. The religious thought of each section modifies the thought life of every other section. This truth has its significance for the missionary enterprise. It is not a guerilla warfare which is being waged. It is a unified spiritual campaign. And it is none other than the Spirit of God who has unified the great movements of missionary activity in the Levant, often, too, altogether without any conscious apprehension of it on the part of those who laboured.

The past has laid a good foundation. Its experiences have made trial of methods and of men. Just now, signal political developments, a remarkable intellectual awakening, and a considerable degree of religious liberty seem to mark the dawn of a new day. A call comes for a wise adaptation of missionary methods to these new conditions and then for advance, a forward movement whose dominant characteristics will be faith and love.

CENTRAL ASIA

BETWEEN the Nearer and Farther East, north of India and south of the Siberian Steppes, stretches the region known as Central Asia. Here is the roof of the world and the water-shed of the largest continent. Here three empires, India, Russia, and China, meet. Here three great religions have struggled for the mastery and one after the other held supremacy for centuries. Buddhism and Christianity still count their adherents, but Islam has swept the field, except in Tibet, and the whole territory is practically unoccupied by Christian missions. Less known than Central Africa and in some places less thoroughly explored, it constitutes a vast area of ghastly deserts and fertile oases ; of parched plains and navigable rivers ; of perpetual snow and perpetual drought. It varies in elevation from the low depressions of the Caspian Sea and the basin of the Turfan 300 feet below sea level in the very heart of Asia, to the high plateaus of Tian Shan and Mt. Kailas 26,000 feet above the sea.

In this survey we include Afghanistan, Chinese Turkestan, Bokhara, Khiva, Russian Turkestan, the trans-Caspian province, together with the Steppes, and Tibet. According to the table (see p. 192) the field under consideration has a total area of 2,695,730 square miles and a population of 23,368,000. These figures, however, would give a wrong impression of the real density of the population. Since the rainfall of Central Asia has decreased so that its rivers fail to reach the sea, less than a tenth of the total area is permanently habitable. The population therefore is comparatively dense in the irrigated oases along the rivers.

TABLE.

(Statesman's Year Book, 1909.)

	Area.	Population.
	sq. miles.	
Tibet (with Koko-nor)	463,200	6,500,000
Afghanistan	250,000	4,500,000
Chinese Turkestan	550,000	1,200,000
Bokhara	83,000	1,250,000
Khiva	24,000	800,000
Russian Turkestan—		
Ferghana	35,446	1,828,700
Samarkand	26,627	1,109,900
Syr Darya	194,147	1,795,400
Semiretchinsk	144,550	1,122,400
Trans-Caspian Province	213,855	405,500
Steppes (four Provinces of Akmolinsk, Turgai, Semipalatinsk, and Uralsk)	710,905	2,856,100
Totals for Central Asia	2,695,730	23,368,000

I. THE FIELD TO BE EVANGELISED

A conglomeration of different races, tribes, and peoples, struggling for existence rather than for mastery; a medley of humanity displayed possibly nowhere else on the globe in greater variety and yet welded into a seeming unity by physical environment, a common, though alien, religion, and the same political hopes and fears—such is Central Asia.

With the one exception of Tibet, Islam has spread over all the region and dominates the heart of Asia socially, intellectually, and spiritually as strongly and overwhelmingly as it does North Africa. The city of Bokhara, with 10,000 students and 364 mosques, is the Cairo of Asia; it is the centre of Moslem learning and influence for all the Middle East. Tashkend has over three hundred mosques and a large Mohammedan library. All the great cities of Central Asia, with the exception of those in Tibet, are thoroughly Mohammedan. Moham-

medans have dwelt unmolested in Lhasa for the last three hundred years. Afghanistan is wholly Moslem, while Chinese and Russian Turkestan, with the exception of the ruling and military classes, are also prevalingly Mohammedan. The social life, the literature, architecture, art, etiquette and everyday speech of all Central Asia bear the trade-mark of Islam. An ordinary pocket-compass goes by the name of "Mecca-pointer," and the wild men of Hunza, shut out by the mountains from every contact with the outside world, have no God but Allah, and no idea of the world save that its centre is Arabia.

1. *Afghanistan* by the new demarcation of its boundaries includes five major provinces and two minor districts. In the province of Herat alone there are six hundred villages, but the chief centres of population are the provincial capitals of Kandahar, Kabul, Herat, Balkh, and Kunduz. The first named has a population of 50,000. There is considerable agriculture; exports to India and Bokhara amount to at least Rs. 1,000,000 a year. The common door of entrance to Afghanistan from Persia is by way of Meshed, from Bokhara by Merv, and from India by the Khaibar Pass to Kabul, the Gomal Pass to Ghazni, or from Chaman, the terminus of the North-Western Railway, to Kandahar. There are roads for artillery, but none for wheeled traffic, and no navigable rivers in the country. Pushtu is the common speech everywhere, although the Turkestanis use Turki and the Kafirs have a language of their own. Persian is the court and literary language and is taught in the schools.

Afghanistan is morally one of the darkest places of the earth, "full of the habitations of cruelty." Judicial corruption and bribery are universal and the criminal law based on the Koran and tradition is barbarous in the extreme. Torture in every conceivable form is common, and the prisons of Kabul are horribly inhuman. Under the absolute rule of the Amir there is not even the semblance of religious liberty or personal freedom.

Ninety per cent. of the people are illiterate, and womanhood is degraded.

2. *Chinese Turkestan* (called Sin-kiang) in its widest sense includes Kuldja, Zungaria, and outer Kan-su, the Chinese dependencies between Mongolia and Tibet. The inhabitants are of various races, and the chief towns are Urumtsi, the capital, Karashahr, Kashgar, Yarkand, Khotan, and Aksu. Extremes of heat and cold mark this region, zero weather changing to sudden spring. The highest trade route in the world leads from India over the Karakoram Pass, 18,300 feet, into Chinese Turkestan. Caravans loaded with "tea, spices, cloth, and Korans" make the dangerous journey. Skeletons of horses and camels strew the pathway, and yet 1500 Chinese Moslem pilgrims chose this path over the roof of the world to Mecca in a single year. The languages of Chinese Turkestan are Chinese, Jagatai Turki, Kashgar Turki and Kirghiz Turki. The percentage of illiteracy is very high.

Among the Chantos of Eastern Turkestan social and moral conditions are very low. "Flagrant immorality is well-nigh universal. Khotan and Kiriya have the reputation of being the most immoral cities of Asia." A so-called respectable woman may have three or four husbands in a year because of divorce and temporary legal marriages. Among the Kirghiz women and the nomads of Central Asia in general, better conditions prevail.

3. *Russia in Central Asia*.—The total area and population of Russian possessions and dependencies in Central Asia are given in the table above. The chief centres of population, trade and communication are the following cities: Tashkent (155,673), Kokand (81,354), Namangau (62,017), Samarkand (58,194), Karshi (25,000), Hissar (10,000), Khiva (5,000), Osh (34,157), Semipalatinsk (36,040). About sixty-five per cent. of the population in Asiatic Russia have settled abodes, fifteen per cent. are semi-nomadic, and twenty per cent. nomads of the Steppes. The density of the population varies greatly.

The climate varies exceedingly, but is generally healthful. The means of transportation is by caravan along good roads or by the Russian Trans-Caspian Railway and its branches. The amount of money, time, and labour expended by the Russian Government in works of irrigation, bridges, railways, military hospitals, and depôts is surprising. In addition to 3202 miles of railways there is a regular steamboat service on the River Oxus between Petro Alexandrovsk and Charjui for over 200 miles, and from Charjui to the head of navigation, Patta Hissar, for 288 miles. Russian Central Asia is therefore physically accessible nearly everywhere by rail or river, and the great centres of population are knit together by telegraph, commerce, and military occupation. Except among the nominally Christian population—about ten per cent.—social and moral conditions are like those of other Moslem lands. Eighty-five per cent. of the population is illiterate.

4. *Tibet*, extending eastward from the Himalayan Mountains to the frontier of China, has a population estimated at over 6,000,000, according to the Statesman's Year Book. This estimate is regarded by some authorities as too high. The country is bleak and mountainous and jealously guarded against strangers, and there are therefore still wide regions unexplored. The greater part of the surface consists of high tablelands with snow-capped mountains. In the central part there are numerous lakes.

The prevailing religion throughout the whole of Tibet is Lamaism, a corrupt form of Buddhism, but along with it there still exists the older Bon, or Shamanistic faith. Although the Government is conducted by commissioners appointed at Peking, it was until very recently entirely in the hands of the priests or lamas, whose number is so great as to give Tibet the name of a kingdom of priests. Nearly all the Government taxes are expended on these lamas, who live in highly decorated temples and monasteries. "Among the people polyandry is common. There are courts of justice, but doubtful cases are often

decided by lot or by ordeal, and in criminal cases evidence is extracted by torture." The Buddhism of Tibet is in its ethics not at all superior to the ordinary heathenism of other parts of the world, and moral conditions are pitiful. It is nevertheless in its teachings harder to meet than mere paganism, for it is "a heathenism based on hundreds of folios, evolving their philosophic system of dialectics, a hoary heathenism centuries older than Christianity. Proud, self-righteous, and self-satisfied it is, in spite of its hollowness and superficiality; stubbornly tenacious of life, and so complete and minute in its organisation that it inexorably sways the whole life, religious, political, and social, of its adherents." Remarkable political changes are taking place in Tibet, and it behoves the Church to watch carefully whether these may not tend to the furtherance of the Gospel.

II. HOW FAR OCCUPIED

This extensive territory, with an area of nearly 2,700,000 square miles, thirteen times the size of France and over twice as large as all of the United States east of the Mississippi River, has within its actual bounds only three mission stations. The Swedish Mission, organised in 1894, occupies the two stations of Kashgar and Yarkand in Chinese Turkestan. The total number of missionaries is eleven. The total number of native workers at the two stations is six, one of whom is a regular evangelist. The four Gospels have been translated into Kashgari and put into circulation. The China Inland Mission has lately placed one of its missionaries at the capital city of Urumtsi in the northern part of Sin-kiang. The one worker at that city is preparing himself for work amongst the Mohammedans by the study of the Turki language. The British and Foreign Bible Society has colporteurs at work from Tiflis and Tashkent as centres, with some success in reaching the regions beyond.

In Khiva and Russian Turkestan there are some

German Mennonites expelled from Russia who try to spread the Gospel among the Moslems and also give a good example by their Christian life. There are also some German Mennonites at Auli-Ata, eastward from the city of Tashkent, who have commenced to distribute the Gospel and to preach among the Kirghiz nation. Generally speaking, however, the Sarts, Uzbegs, Jews, and all the other population of Bokhara, Khiva, and Turkestan are still unreached. The Gospels have been translated into Uzbeg, Turki, and Kirghiz, and the whole Bible into Russian.

Attempts to enter Tibet were made very early in the history of missions. In 1845 (not to speak of the journey of Odoric, the Apostle of Tartary, in 1330) Father Gabet and Father Huc penetrated to Lhasa, only to be arrested and sent as prisoners to Canton. Numerous attempts have been made since, both by Roman Catholic and Protestant missionaries, by way of India and China. The Moravian Church for over fifty years has been laying siege in the name of Christ to these ancient strongholds of Buddhism. A cordon of missionary outposts is being drawn around Tibet, and although it is weak and with long gaps in the links, it extends from Kashmir along the north frontier of India and Burma and reaches up to the north of China.

It is more than 2000 miles from the Moravian station among the Tibetan Buddhists, Leh in Ladak, to the Chinese frontier, where the China Inland Mission on this extreme outpost is trying to reach the eastern Tibetans. The whole story of the attempted entrance into this great closed land is full of heart-stirring heroism. The Moravian brethren now occupy four stations in Little Tibet. They have prepared grammars, a dictionary and their translation of the New Testament and parts of the Old Testament in Tibetan have been published by the British and Foreign Bible Society. The China Inland Mission, the Christian Missionary Alliance, the Scandinavian Alliance Mission, the Church of Scotland Mission, the London Missionary Society, the Church

Missionary Society, the Foreign Christian Mission, and the Assam Frontier Mission have all made preparatory efforts, more or less extended, to enter this field. The Central Asia Pioneer Mission (organised 1902) has a station at Hoti-Mardan on the marches of India, near Peshawar. The object of this Mission is to enter Afghanistan. Within a short distance of this outpost they report 2000 villages yet unevangelised. The Church Missionary Society on the north-west frontier of India at Peshawar, Bannu, and Dera - Ismail - Khan is in close proximity not only to Afghanistan, but is beginning to carry on mission work by itineration and through its hospitals, as well as the circulation of the Scriptures in the semi-independent states and frontier tribal areas.

III. THE TASK REMAINING

Stretching for more than one thousand miles due north from the Indian frontier and beyond the Church Missionary Society outposts, and for three thousand miles from west to east all the way from Meshed, Persia, to Batang, the first border station of China, is the unoccupied heart of Asia. The great historic cities—Samarkand, Tashkent, Kokand, Andijan, in Russian Turkestan; Turfan, Aksu, Hami, and Khotan, in Sinkiang, and the centres of population in Afghanistan, are all without missionaries, and so is Tibet except along its borders. Colonel Wingate, in writing of the spiritual needs of Central Asia, says: "One remark is applicable to all the tribes that lie beyond the Indian frontier, to the Mohmands and Shinwaris, to the Kohistanis and the Chitrals, to the inhabitants of Swat and Dir, of Hunza and Yasin, that they are all to-day without the help of medical science and skill, and would hail with uncommon thankfulness the arrival of the medical missionary with his dispensary and hospital, for the sake of which they would tolerate his Bible and listen to his exhortations, and learn to love the Saviour of all mankind." And

what is true of the borders of Afghanistan is true of all the regions beyond.

The experience of all workers in Moslem lands is unanimous that greater and better results can be obtained among this class of people through the work of medical missionaries than in any other way. When we consider the desperate need of the whole population, deprived of all medical skill and subject to every superstition and cruelty, the establishment of modern mission hospitals in most of the large centres of population seems not only essential but imperative. In regard to literary work much remains to be done, and vastly more in the line of education and evangelisation.

In the judgment of some missionary leaders, we should strengthen by immediate reinforcement the work begun so courageously and successfully at Kashgar and Yarkand by the Swedish Mission, and begin work in the other great centres along the Russian railway in Turkestan. The present spiritual destitution and the age-long neglect of all these countries are the strongest possible arguments for their occupation. The pathos of these millions still groping restlessly for the True Light finds a voice in the record of many travellers who have visited these lands. The fact that apparently insurmountable obstacles have hindered the evangelisation of Central Asia in the past, and that there are still great obstacles, should not limit our faith to-day. The reasons for the long neglect were doubtless both religious and political. The fanatic intolerance and pride of Islam or of Lamaism have baffled the faith and deferred the hope of those who might otherwise, perhaps, have entered and possessed the land. Tibet still is closed against the actual residence of missionaries, although the people are being reached across its borders. In Afghanistan there is an absolute veto against any missionary entering, and there is little prospect of this changing under the present régime. A convert from Islam to Christianity is regarded, within the realms of the Amir, as having committed a capital offence, and both law and public

opinion justify his execution. Conditions in Russian Turkestan and among the Chantos of Sin-kiang are not so unfavourable. The entrance of a medical missionary might prove the beginning of established work. If the missionary is going to wait until the Foreign Office sanctions his going and guarantees his protection or vengeance for any injury done him, then the doors are closed. If the missionary is to wait until it is safe to take his wife and children into Central Asia with him, he may be delayed many years, but the doors are not closed to those who are willing to go in the same way as the selected officers of the British Government. "Unmarried men, or those who are willing to leave their families at home, knowing the language, strong, robust, fearless, tactful—if we had a hundred of such qualified men, carefully selected, there would be little difficulty in putting them into positions of enormous advantage for the spiritual occupation of Central Asian territories."

It is not probable that amid all the restless movements in the neighbouring Moslem nations—Turkey, Persia, and India—Central Asia and Afghanistan will remain dormant. On the contrary, there are indications that the Pan-Islamic movement has reached Bokhara and Kabul, as well as Orenburg and Tiflis. Not only is there discussion of social reform in the Moslem press of Russia, but the Tatar paper, *Terjuman*, recently contained a proposition calling for a Pan-Islamic Congress to discuss the reformation of Islam (*London Times*, October 12, 1908). At present the Moslems of Chinese Turkestan are "the essence of imperturbable mediocrity. They live a careless, easy, apathetic existence; nothing disturbs them. It is their destiny, shut away from the rest of the world, to lead a dull, spiritless, but easy and perhaps happy life, which they allow nothing to disturb." Let these Moslems, however, once become aroused through the press or the dervish preacher, and who can tell what may be the result in Central Asia? Now is the opportunity to carry the Gospel to them.

Nothing can hold back the advance of Western civilisa-

tion into the very heart of Asia. The railway and the caravan are forcing upon the people through every pass and along every channel of communication the latest inventions of our times. At Kabul one may see motor cars, sewing machines, gramophones, rifles and smokeless powder. One of the results of the visit of the Amir of Afghanistan to India was that he arranged for the erection of looms in his capital, and now we hear of the transportation by camel train of pianos, and motor cars and a plant for wireless telegraphy through the Khaiber Pass. For the management of all those modern industries a staff of European engineers and mechanics is admitted into the country.

Afghanistan is perhaps to-day the most difficult country for a missionary to enter. Not only is the Amir's written permission necessary, but the Indian Government must also consent, and no European is allowed to cross the frontier without a permit. It is almost as difficult for those who are employed by the Amir to return to India. Even the British political agent residing in Kabul is little better than a prisoner, and hundreds of people have been killed merely on suspicion of having visited him and given reports of the doings of the Government. Yet all these difficulties of long neglect, of political barriers, of national jealousies, and of religious intolerance, in Tibet as well as in Afghanistan, are only a challenge to faith and are intended of God to lead us to prayer. The evangelisation of Central Asia has in it the glory of an apparently impossible task, but all difficulties can be surmounted by those who have faith in God. The kingdoms and the governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ has no frontier. It has never been kept within bounds; it has a message for the whole race, and the very fact that there are millions of souls in Central Asia who have never heard the message becomes the strongest of reasons why we must carry it to them. Every year we hear of further advance into these regions of Central Asia by commerce, by travellers, and by men

of science. If they can open a way for themselves in spite of all these difficulties, shall the ambassadors of the Cross shrink back? The fact that Central Asia has for the first time a place in the prayers and faith and enterprise of even a few Christians is a sure promise of its final evangelisation.¹

¹ Owing to the fact that there are so few missionaries in the territory treated in this section of the Report, the chief sources of information are books bearing on different aspects of the field. The following bibliography is in part the basis of the facts and opinions given :—

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AFRICA

THE aim of this survey is to convey a fairly accurate impression of the task remaining to be accomplished in the evangelisation of Africa. This aim limits its scope and governs its form. The size of the continent and the variety of the conditions determining the problem in different parts of it make any wholesale generalisations impossible. A survey that seeks to be accurate must necessarily offer a somewhat complex picture.

Extent.—It is a continent of enormous extent, ranking next to Asia, three times the size of Europe, and one-half as large again as either North or South America. It may be said to consist of four huge river basins—the Nile, the Congo, the Niger, and the Zambesi, guarded on the north-west by the vast Sahara and its enclosing mountains, and shielded on the south by the plateau of South Africa. But of these river basins, the Congo alone is properly so described. Africa must rather be thought of as a continent rimmed for the most part by a narrow, low-lying coast, behind which rise, like a natural rampart, with varying steepness, the slopes that encircle the inner uplands and plateaux. From these uplands numerous rivers cleave a short course for themselves to the sea. On the other hand, some of the inland rivers fail to reach the sea. Lake Chad is a vast fresh-water sheet which receives the tribute of rivers, but has no outlet. The average elevation of the land is 2300 feet above the sea, and this elevation is an important factor in modifying the climate of a continent, two-thirds of which lies within the tropics.

Population.—When we compare the area of Africa with the size of its population, we encounter a primary consideration in the task before the Church. India and China are the two great mission fields of the world, but India could be accommodated within the three Congo territories, and the eighteen provinces of China within the lands bordering on the Nile; and yet the total population of Africa, which may be reckoned at a hundred and eighty millions, is only two-thirds that of India and not one-half that of China proper. That is to say, in Africa the population shows an average of less than fifteen to the square mile, in China it is over two hundred and sixty. That outstanding fact is enough to show the futility of attempting to gauge the number of workers required by an arbitrary numerical ratio to the population. Thus one missionary writes of the sphere in which his mission works: "The field is as large as Germany; its population only amounts to a hundred thousand." The area is an important factor.

Races.—The variety of races does not seriously affect the general missionary problem so far as the native population is concerned. Throughout the northern regions of Africa the tribes are mostly of Hamitic origin, represented mainly by the Fellaheen of Egypt, the Berbers of the Mediterranean Provinces, and the Tuaregs of the desert. Intermixed with these are others of Semitic origin, while in the north-east there is a still more recent infusion of Arabian immigrants, who are also to be found in growing numbers—as are also East Indians—down the east coast. From about the fifteenth parallel north, southward to the fifth, the prevalent tribes are Negroes of the Sudanese, Nilotic, and Ethiopic groups, while the Bantu races extend from about the fifth parallel north, southward to Cape Colony. In the extreme south-west there is a considerable district occupied chiefly by the stunted Bushmen and the taller Hottentots. Mention should also be made of several dwarf races inhabiting the equatorial forests.

Languages.—What does, however, greatly enhance the difficulty of missionary work is the endless subdivision of these races into different tribal communities, dwelling sometimes apart from, and sometimes alongside of, one another, and still more the bewildering variety, not merely of dialects, but of positively different languages.¹ To select two illustrations from many furnished by our correspondents, the mission field of one society is stated to include no fewer than thirty different languages; and in another field, far distant from the former, two languages are said to be required at several of their stations. A further illustration is supplied in the Report of the British and Foreign Bible Society. Of the 412 languages in which they have been instrumental in circulating the Scriptures, no fewer than 100 belong to Africa, and of the 138 languages mentioned in the editorial report for 1907 dealing with current work, 42 belong to Africa.

Social Conditions.—Another important consideration is, that over by far the larger part of Africa the conditions of life are still primitive. Whatever may be said of the native population in Egypt and South Africa, or in those places along the coast which have become seats of European civilisation and centres of trade with other lands, the bulk of the population of Africa is immersed in darkness. Outside of the Barbary States, Egypt and Abyssinia, with the single exception of some traces of Hausa literature, there is—in marked contrast to China and India—not a single tribe with a literature²

¹ According to Mr. B. Struck of Berlin the number of African languages and dialects is as follows:—

Sudan languages	264	Dialects	111
Bantu „	182	„	119
Hamitic „	47	„	71
Minor „	30	„	19

Languages 523 Dialects 320

This gives a grand total of 843 African languages and dialects. Professor Meinhof also regards this estimate as practically correct.

² There is, of course, on the east coast some imported Moslem literature.

or even an alphabet of its own. A superficial and improvident cultivation of the soil, the rearing of cattle, and hunting provide the great majority of Africans with their means of maintenance. Of special classes in the community calling for specialised missionary effort, there are none. The only distinctions that are common are those between headmen and people, and (in many places) between freeborn and slaves. In the more arid regions are numerous nomad tribes, but over all the rest of Central and Southern Africa, villages of mud walls, grass roofs and low doors shelter the countless tribes who dwell in them as their ancestors have done for hundreds of years. Owing to climatic conditions, or by reason of tribal customs, such as those connected with the death of a chief, these villages disappear, leaving not a trace behind, and new villages spring up elsewhere (Stewart, *Dawn in the Dark Continent*, p. 13). Polygamy is almost universal. Slave raiding, inter-tribal wars and cruel superstitions have through long years preyed upon the life of Africa, and left its population reduced, divided, suspicious. Slave raiding has now through European influence been almost suppressed, and only exists furtively within narrow limits, but in the more inaccessible districts inter-tribal raiding still continues, and among some tribes, even within spheres of European supervision, cannibalism is still practised. The evangelisation of Africa means something more than the introduction of the Gospel into existing forms of social life. It means the introduction of education and letters, of agriculture and industries, of Christian marriage, and of due recognition of the sanctity of human life and of property. The problem before the Church is the creation of a Christian African civilisation.

Religions.—Intimately allied with the social condition of the people are their religions. Apart from the results of missions and colonisation, three religions are at home in Africa. Christianity is one. It has survived from Apostolic times among the Copts of Egypt and in the Ethiopic Church of Abyssinia. Its adherents may be

reckoned as numbering about four millions. But these Christian communities have long ceased to be missionary. While there has been in recent years a certain renaissance in the Egyptian Church, it must be confessed with sorrow that the Christianity extant in Abyssinia has deteriorated into a corrupt formalism aggravated by ignorance and superstition, and so ineffective that there is a continual drifting of its membership into Mohammedanism.

The second is Islam, persistent, active, and aggressive. It dominates Africa on its western half as far south as 10° N. latitude, and on its eastern half as far south as 5° N.; and it is ever pushing its conquests beyond its own territory, not only down the east coast, but into the interior, and by sporadic efforts as far south as Cape Colony and to the tribes on the west coast. Every Mohammedan trader is a propagandist. It is by no means a convinced or staunch Mohammedanism which is thus covering Africa. It wins the adherence of the Pagans by associating them with a recognised religion and investing them with a higher social status, while it sanctions polygamy and imposes no moral or spiritual obligations that are unwelcome to the unregenerate heart. It is also a passport to Government employment. In some districts, even under British rule, no native can be enlisted in the native forces or among the subordinate agents of the administration unless he becomes a Mohammedan. The number of Moslems may be reckoned at between fifty and sixty millions, and they are daily increasing. The ubiquitous and rapid advance of Islam is the great challenge to urgency in the evangelisation of Africa.

The third religion is that congeries of tribal beliefs and practices summed up under the names of Animism and Fetichism. Without any sacred books or common organisation, and varying in each tribe, in some associated with worthier ideas, in others with cruel and foul customs, in all subjecting the people to the terrors of superstition and the oppressive tyrannies of witchcraft, they hold in thrall some ninety millions of the inhabitants. Their opposition to Christianity is of the weakest; it has

nothing in it of the pride or fanaticism of Islam, and opposes no adamant social barrier such as that of caste in India. "Its very misery makes it welcome relief; its utter darkness makes it glad of light." There are, indeed, vested interests of darkness to be overcome, but the field is one where, as in Uganda and Livingstonia, rapid and widespread triumphs of the Gospel are possible. It is a shame to the Churches of Christendom that they have not anticipated the Powers of Europe in a partition of Africa for the bringing of its millions into the Kingdom of Christ.

Governments.—We come thus upon another important factor in the existing situation. Politically Africa has become an appanage of Europe. Leaving out of view the self-governing Union of South Africa under the British flag, the only independent States are the Republic of Liberia, the Kingdom of Abyssinia and the Kingdom of Morocco, but their united territory does not amount to a twentieth part of Africa, and over and about each of them falls the shadow of European influence. France claims as her sphere of influence not less than a third of Africa. If Egypt and the Egyptian Sudan be reckoned as under British supervision, Britain claims another third. Germany claims a twelfth, Belgium a twelfth, and Portugal, Italy, and Spain another twelfth between them. But this partition of Africa among European Powers has by no means brought its vast territory under European law and authority. It is only a compact among the Powers themselves to recognise the right of each to extend its rule and administration over the sphere allotted to it; and no Power has succeeded in establishing its administration over the whole of the territory claimed by it. Where seats of administration have been planted, the authority of the European Power has made itself felt in the modification of native laws and the limiting of the powers of the native chiefs; and the extension of this controlling and readjusting supremacy is continually going forward. But there are immense

tracts where the only authority on the spot is still the old authority of the native kings and of the chiefs, and the only laws are those of ancient custom and of native despotism. At the same time, there is everywhere a consciousness of impending subjection to foreign rule. Unhappily it cannot be said that the object of this foreign domination of Africa is, in the first instance or even directly, the good of Africa. Indirectly beneficial results have followed, as, for example, through the treaties suppressing the slave trade, prohibiting the importation of firearms, and prohibiting or restricting the trade in intoxicating liquors. But the primary aim in the annexations of African territory has been the tapping of new sources of wealth and the opening of a larger market to the trade of the world; and the lamentable fact is that the tendency in the local representatives of these foreign governments, not excepting the British Government (all of them professedly Christian), is to facilitate and encourage the acceptance of the Mohammedan religion, and to restrict, and in some cases to prevent, the propagation of Christianity. It is a disgrace to British rule in tropical Africa that it should anywhere favour Islam and discourage the extension of Christian missions.

Accessibility.—Apart from hindrances interposed by Government, how far are the tribes accessible to Christian enterprise? Before answering this question, it is only fair to state that while in Egypt and the Egyptian Sudan the restrictions imposed by Government are based chiefly on the fear of exciting Mohammedan fanaticism to violent outbreaks, yet both there and in other parts the European administrators consider that they must hold themselves charged with responsibility for the lives of Europeans settling in the interior. Hence they are unwilling to allow foreigners to reside in districts over which an effective control has not yet been established, and which, in the absence of such control, they deem to be perilous. There is no doubt that a new peril (as well as a new difficulty) has been created for missionaries through the advent of

white traders not under the influence of Christianity, who have produced upon the minds of the natives an impression and induced an attitude unfavourable to the white man's religion. Except through the prohibitions of Christian governments there is practically no part of Africa shut against the true missionary. The records of missionary travel from Krapf and Livingstone down to Grenfell prove this, and it is only right to add that the introduction of European authority and enterprise has in many ways facilitated access both into regions already explored and to many districts which have still to be explored. The great waterways of Africa which for centuries hardly gave access to more than its margin have now been turned to account. The barriers obstructing the full and free use of them have been overcome by local railways; flotillas of steamers have been launched upon various reaches of the great rivers and on many of the great lakes. Railways are being pushed forward into the interior. Rhodesia is reached not only by the railway from Cape Town, but also from Beira in Portuguese East Africa. The Cape to Cairo railway has now touched the northern frontier of North-West Rhodesia and is passing on through Belgian territory; and the railway from Cairo is now open to Khartum, with steamer connection to Gondokoro, 1100 miles farther south. Lake Victoria Nyanza is linked by a railway to Mombasa on the east coast, and railways are projected from the east coast also to Lake Nyasa and Lake Tanganyika. In almost every colony on the western,¹ as well as on the eastern, coast, railways have been or are being built to facilitate intercourse with the interior. Moreover, in all the protectorates under enterprising administration, the construction of good roads is being diligently prosecuted. By all these the task of Christian missions is immensely facilitated, but aside from the highway of the river or the railway or the Government road, the greater part of the

¹ Along the west coast of Africa there are at least nineteen railways, none of which as yet exceeds four hundred miles in length.

unevangelised field is accessible only by long and weary marching through bush or forest or tropical savannah or arid scrubland. Great doors are open, great fields accessible, but the evangelisation of the districts within those fields demands as a rule much toilsome itineration.

When we proceed now to a survey of mission work in Africa, and of the tasks before it, we must needs deal with this vast continent in sections. Having regard to the political, geographical, racial and religious considerations involved, we can hardly divide Africa into fewer than seven—or if Madagascar be reckoned separately, eight—great mission fields. We begin our survey with North Africa, that vast expanse of territory reaching from the Mediterranean to the farthest western extremity of the continent and below its farthest eastern extremity—a territory which has for centuries been dominated by Islam. It naturally divides, however, into two sections.

I. NORTH-EAST AFRICA

Egypt, Abyssinia, Egyptian Sudan, Somaliland

First in order comes North-East Africa. In respect of its history and importance, together with the complexities and contrasts of the existing situation, it is of primary interest. It comprises the whole Nile Valley as far south as the Protectorate of British East Africa, with the provinces of the Egyptian Sudan to the west, and Somaliland and Abyssinia on the east. It is a territory larger than the whole of Europe, excluding Russia. But amid the varying estimates of the population, we can hardly place the total higher than twenty millions. The larger part of this territory, including all to the west of the Nile, is under the joint rule of Egypt and Britain. The larger part of Somaliland to the east is an Italian protectorate having an area double that of Italy, while on the Red Sea there is the Italian colony of Eritrea with an area equal to four-fifths of Italy. Between Eritrea and the British Coast Protectorate of Somaliland is

situated the small Protectorate of French Somaliland, which is important, however, as containing the harbour terminus of the railway running inland to Abyssinia. Abyssinia is an independent kingdom, and its authority extends southward over the Galla tribes without any very definite boundary between it and the authority of Italy.

The density of the population is, of course, largely determined by the degree of fertility in the various centres. Somaliland is comparatively barren, and among its inhabitants are migratory tribes whose movements are determined by the need of water and pasture for their cattle; there the population only averages two or three to the square mile. Even in the Italian colony of Eritrea it is only slightly over five to the square mile. Abyssinia proper is for the most part a high tableland where the fertility and general conditions of life are more favourable, and there the population averages at least twenty-five to the square mile. Bahr-el-Ghazal is said to be the most fertile province in the Egyptian Sudan, but taking the Sudan as a whole (that is, the whole Egyptian territory outside of Egypt proper), the average population may be taken roughly at two per square mile. Ten millions of the total population are found in Egypt proper, and nearly all of it within the limited area described as "settled."

The variety of races is great. The prevalent type is, of course, the Nilotic negro, but there is in Egypt and the lower Sudan a large admixture of Arabs with those of Nubian and Ethiopic descent. Beyond Abyssinia, in the regions of the sources of the Nile, there is a remarkable variety of tribes too numerous to mention.

With regard to religion, it may be said generally that Mohammedanism prevails from the Mediterranean to 150 miles south of Khartum, with a Coptic Church existing in its centre; and that paganism prevails from that point southward, with a corrupt form of Christianity abounding in Abyssinia, and an infiltration of Mohammedanism ever going on. In Abyssinia, Mohammedanism is officially recognised as well as Christianity, and the testimony from the Swedish Mission in Eritrea is to the

effect that there is a continual lapse of professing Christians to Islam. A significant factor in the situation is the great Mohammedan University, Al Azhar, at Cairo. With its 10,000 students gathered from all parts of Africa and even from distant countries in Asia, it may be regarded as constituting Cairo the intellectual capital of the Mohammedan world. Here is the fountain-head of its scholastic training, and, to a limited extent, of its propaganda.

The Christian propaganda in the section under review is most inadequate. The Coptic Church, though its life has become purer and stronger than formerly, has not yet awakened to its evangelistic obligations toward the surrounding Mohammedans.

The American United Presbyterian Mission entered Egypt in 1854 and, besides its excellent work among the Copts, is doing a good work among Moslems. Several thousands of Moslem boys and girls, many of them from the higher classes of society, attend the mission schools. Stations have been opened in the Delta, where the population is distinctly Mohammedan, and medical, educational and colportage work are enabling the Mission to reach the Moslems with gratifying results. In 1882, with the British occupation, the Church Missionary Society began work for Moslems in Cairo and there are now a few other societies also at work in Egypt.

In all the Mohammedan region outside of Egypt proper the British Government practically prohibits aggressive work from fear of arousing Mohammedan fanaticism. Hence the few British or American missionaries who have been allowed locations in Khartum and Omdurman are sorely fettered. The policy of the Government in this respect is in absolute contradiction to the teaching of experience, as shown by the influence of Christian medical missions among the fanatical Mohammedans of North-West India. Permission, however, has been given by the Government to missionaries to pass on to the pagan tribes farther south. The American United Presbyterian Church

has begun work among the Shullas on the Sobat River, and the Church Missionary Society among the Dinkas, some two hundred miles farther south. The Swedish Mission has been bravely endeavouring for more than two decades to reach the heathen tribes in Abyssinia, but has found its principal field within the Italian colony of Eritrea, where it has six stations, and more than that number of ordained missionaries. The field here is fairly open, but difficulties are created by the Government's use of Amharic and Arabic as official languages, instead of the commonly spoken Tigre; and the fear is expressed that further extension may soon be prohibited owing to the growing influence of Islam. It has also an agent resident at Adis-Abeba in Abyssinia, whose work, however, is carried on mainly among the Gallas. There is a ready entrance for the Christian evangel, but the fanatical opposition of the debased priests of the Abyssinian Church and the drastic punishments inflicted by Abyssinian authorities on any one suspected of favouring another form of Christianity are great hindrances.

It is manifest that the number of missionaries required to occupy the strategic centres in this great territory must be reckoned not by tens, but by hundreds. Of primary importance is the removal of the restrictions laid by the British Government upon Christian missions, or at least, in the first instance, a relaxation of them so as to allow of a judicious and progressive advance. The experience of missions amongst the pagan tribes, though limited and recent, coincides with the experience of missions in other parts of Africa that the Christian school and itineration, as well as industrial and medical missions, are the methods which can in the first instance be used with greatest advantage. As regards the Mohammedans, there is amongst them an increase of education which gives additional importance and value to the circulation of suitable Christian literature such as is being issued from the Nile Mission Press.

II. NORTH-WEST AFRICA

The Mediterranean States and the Sahara

We have to look next at the great Mohammedan field lying to the west of a line drawn from Lake Chad northward to the east of Tripoli, and to the north of a line curving westward from Lake Chad to beyond the Niger, and then bending northward to the south-east corner of Morocco. It includes the vast Sahara Desert and to the north of it the four Mohammedan States coasting the Mediterranean, Tripoli a dependency of Turkey, Tunis and Algeria under the sway of France, and Morocco where the influence of France is now ascendant. That long broad seaboard has both an historical and a present importance. It is the scene of the triumph of Islam over the decadent but once flourishing Church of Tertullian, Cyprian and Augustine, and their memory summons us to reclaim their land for Christ. It is, together with Egypt, the base of Islam in Africa, so that, if we would prevent the extension of the reign of Islam in the south, we must undermine its foundations in the north. It is the terminus of the trade caravans from the Sahara, so that through these lands lies the natural highway for the Gospel to the children of the desert. It is a region of attractive climate, fertile in fruits and rich in minerals, attracting residents from other lands and beginning to enter more largely into the commerce and intercourse of nations, so that it should no longer be left in neglect.

The population may be roughly reckoned at fourteen millions. They are partly Semitic, Arabs (or Moors), who came at first into the land to possess it for Islam; and partly Hamitic, the older inhabitants, consisting of various tribes, the Berbers, Kabyles, etc. Arabic is the prevalent language. In all these States there are considerable numbers of Jews.

Mission work was only begun in this region within the last thirty years, and is as yet represented only by a few isolated stations and individual workers. Tripoli and the

district of Oran in Algeria are practically unoccupied (one station in each), and the part of Morocco south and east of the Atlas range is wholly unoccupied. The total European and American force in these four States can hardly be more than a hundred and forty, and at least three times that number could at once be placed in the field without arousing opposition or suspicion and without overtaking all available openings.

The societies having the largest forces in the field are comparatively young, but they merit warm recognition for advancing into a field which the older and stronger societies had neglected. It may be that the latter would have found more favour with the French Government. But, in any case, it is desirable that the work in Tunis and Algiers should be carried on more largely through French societies or French agents, or failing that, by American societies, which would be less liable than British or German societies to political suspicions and jealousies on the part of local authorities.

The field is one of special difficulty. In Morocco the death penalty for conversion from Islam to Christianity still holds, but both there and in the other lands under consideration Mohammedanism is becoming less rigid. Christlike lives have given to the Mohammedans a new view of Christianity, and medical work and Christianity together have helped to disarm prejudice. The main difficulty in Tunis and Algeria is the temper of the French administration, which, as in Madagascar, is favourable to rationalism, atheism and secular amusements, but antagonistic to anything in the form of Christian propaganda. Schools and meetings are forbidden. Even for medical work within the French Protectorate, it is necessary to have a French diploma.

Of the results of missions it is impossible to speak. Although individuals have received Christ, many more than have openly confessed Him, no native Church has yet been formed. The missionaries, however, are persuaded that a foothold is being slowly won. Itineration and visitation, the distribution of Scriptures and literature, such educa-

tional work as is possible, and especially medical work wherever it is allowed, are at present the most effective methods for carrying the message of the Gospel into Moslem hearts and homes. The situation is urgent because growing contact with Europe is weakening the intolerance of Islam and awaking the people to new desires for knowledge and power such as they have not had.

South of these four States lies the vast Sahara over which France claims sway. It is a territory larger than all India, and is not only without a missionary, but cannot be said even to lie within the immediate prospective of any mission. Its population may be somewhat uncertainly estimated at over eight hundred thousand, consisting of nomads of the desert and dwellers in its oases and mountains. At present they can only be reached along one or other of the recognised caravan roads, but if the projected extension of the French railway from Algiers to Kuka on Lake Chad should take place, it will prepare in the desert a highway for the Gospel of Christ.

Here, then, fronting Europe, is an immense field scarcely touched by the Gospel, where Islam offers a tempting challenge to the Church of Christ.

In this survey of Northern Africa we have omitted one section, namely, the region between Lake Chad and the Egyptian Sudan. It comprises the old Sudanese kingdoms of Wadai, Kanem, and Baghirmi, with a total population of at least five millions, nearly all Moslems. In the European partition of Africa they have been placed within the French sphere of influence, but they are so difficult of access, and so little is known of them, that we have deemed it best to place that whole region by itself until it shall be seen from what quarter it is to be opened to the Gospel.

III. WESTERN AFRICA

From Senegal to Nigeria

“Western Africa” is used as possibly the most convenient designation for the group of colonies and pro-

tectorates facing the Atlantic and marshalled along the shore of the Gulf of Benin. They have a coast-line of over 3500 miles, extending from the Spanish possession of Rio de Oro to the British possession of Nigeria. This whole territory has an area equal to nine times that of France, and its population probably exceeds that of France. Along its whole range from west to east the Mohammedanism of the Sudanese interior has penetrated to the coast, and won to itself considerable sections of the population. On the other hand the Christian missions planted at various centres along the coast, although they have exercised a Christianising influence in their immediate neighbourhood, have failed as yet to make any real impression on the interior. It is only within recent years that they have begun to move inland.

Let us look at this section in two parts—the first environed by French territory, the second British.

1. We pass over the Spanish possession of Rio de Oro, in which there are absolutely no missions. The French territory to the south of it reaches across, behind the coast colonies and protectorates, to British Nigeria, and stretches down to the sea between the possessions of other countries in five different sections. This large territory, equal to three Frances, is only just touched by Christian missions. On the Senegal River, near the coast, there is a small mission of the Paris Society. In French Guinea there is a Church of England Mission, manned from the West Indies; while at the west extremity of the Ivory Coast, and at the eastern extremity of the Dahomey Coast, there are a few mission stations which are really extensions of the missions in adjoining British territory. But, with these insignificant exceptions, the whole of this French territory, with its nine millions of people, and Portuguese Guinea, with nearly an additional million, contain only some forty Roman Catholic stations, with rather more than double that number of priests, and are untouched by other missions. Both Senegal and Konakry, with railways penetrating

to the Upper Niger, are suggested as appropriate starting-points for missions to the French Sudan.

There are three British possessions within this region—Gambia, consisting of a stretch of land bordering the river Gambia, with a population of a hundred and sixty thousand, and one small (Wesleyan) evangelical mission; Sierra Leone, with a population of about one and three-quarter millions, which may, in comparison with other fields, be regarded as fairly well staffed with Europeans, if only there were an adequate supply of native agents; and the Gold Coast, with a population of one and a half millions, where the European staff is proportionately smaller. Both on the Gold Coast and in the Ashanti hinterland the Basel and the Wesleyan Societies are carrying on a healthy and promising work.

Between Sierra Leone and the Ivory Coast lies the independent State of Liberia. It is sometimes spoken of as a Christian State, but is more largely Mohammedan. Three-quarters of its territory are still untouched by Christian missions, but if there were comity and co-operation, an effective occupation of the land could be accomplished by dividing it into ten districts with five missionaries in each. The moral decline which is apparent in educational and official circles and through public advocacy of polygamy are a summons to a more effective Christian propaganda.

Close by the Gold Coast, and separated by Dahomey from Nigeria, is Togo, a German Colony of growing importance. It has a population of a million, chiefly Evhes. Because of the difficulty of the language spoken by the Evhes, the missionaries have found it practically impossible to master another, and so have been hindered from addressing themselves to the Hausas, who are also found in large numbers in this colony. Missionary work is being wisely and energetically forwarded by the North German Society, but its farthest out-station hardly reaches the centre of the province, and the two northern districts are closed by the Government against mission work until the railway is extended. In this colony the

European stations and workers require to be at least doubled, with a trebling of native workers.

Of this whole region, then, it may be said generally that in Sierra Leone and Liberia the principal need is that of effective co-operation and better distribution of the missionary forces. The native Churches which have been gathered are numerically large enough, if only they were filled with the Spirit, united in enterprise, and wisely led, to supply a native agency sufficient for the evangelisation of these lands. But in the Gold Coast and Togo there is required at least a doubling or trebling of the missionary staff before the foreign and the native forces combined can become adequate for the carrying of the Gospel to the whole field, while in the French and Portuguese territories, constituting three-fourths of the whole, there is practically a virgin field for evangelical missions, if only the Government would permit the establishment of such missions within their borders.

2. The second part of the district with which we are now dealing is the British territory of Nigeria. It comprises the lower and more important part of the Niger River basin as well as the greater part of the river basin of its tributary, the Benue River, together with the valleys sloping toward Lake Chad. In this district we have in the coastal regions some of the oldest and most developed fruits of African missions, and in the interior some of the newest and most important openings among new peoples. Nigeria is under two separate administrations—northern and southern. Northern Nigeria may be described as the British section of that hinterland of Western Africa included in the Sudan, and is ethnologically a most interesting field. Covering a territory equal to six times the area of England and Wales, and with a population of twelve to fifteen millions, it is divided into seventeen Government provinces, in five of which the Church Missionary Society is at work, other missions being also at work in one or other of the same provinces. About two-thirds of the field is absolutely untouched. To man two evangelistic centres in each of the seventeen

provinces would require at least forty-eight missionaries and double that number of natives, while at present there are in all only thirty-four male missionaries, and these very unequally distributed. The country is now more largely Mohammedan than Pagan, and the Mohammedans are steadily pushing into Pagan districts ; while the British Government unfortunately prohibits the evangelisation of Mohammedans, and is at present excluding missionaries from Pagan districts into which the Mohammedans have access. From three of the provinces, containing half the population, mission work is meanwhile excluded. Only a small proportion of the people can read, and the only Scriptures available are portions of the New Testament in the Hausa and Nupe languages, while there are two principal and some twenty-three lesser languages into which no Scripture is yet translated.

In Southern Nigeria, which now includes Lagos as well as the former Protectorate of Southern Nigeria, we have a territory equal to two and a half Scotlands, with a population which the most recent Government estimate places at seven and a half millions, but which, according to missionary estimates, must be much larger. The tropical climate obliges frequent furloughs on the part of Europeans, and this has proved a hindrance to the continuity of all missionary work. In the centre of the colony is the Niger Delta, where the largest share of evangelistic work is done by the Niger Delta Pastorate, a native ecclesiastic organisation, independent and self-supporting, but under the supervision of an English bishop. To the west in Lagos, and in the Yoruba country behind it, the Church Missionary Society and the Wesleyans are at work, and on the Cross River to the east there is a chain of Presbyterian stations, with the Irish Qua Iboe Mission and the Primitive Methodist Mission to the west of them. In connection with all these missions there are well-established native Churches, but none of them has moved away from the coastal regions or the river highways, while in the adjacent regions, particularly on the west

side of the Niger, and also in the whole region north of the Cross River to the Benue River, there are fields that are practically unevangelised and much of them even unexplored. So far as tribes in these inland regions have been visited, they are found to be of the Bantu stock, of larger and manlier build than those on the coast, and friendly with the Hausas who move down inland routes into Kamerun and the Congo. East of the Niger, Ibo is the prevalent language. The country is being opened up by the Government, but missions, to quote the expression of one missionary, "creep after it like snails after an express train." The result is that in newly opened districts the advent of the white man is not associated with a revelation of the Gospel, but with superior force and commercial revolution, making the introduction of European administration the more unwelcome and the evangelisation of the people the more difficult. In the settled parts contiguous to mission operations, there is a constant demand for more teachers. To take advantage of favourable openings now offering would require at least an immediate trebling of the staff. Here, as elsewhere, the hindrances to extension hitherto have been partly difficulty of access but chiefly the paucity of workers.

In the Spanish island of Fernando Po, south of the Cross River estuary and west of Kamerun, the Primitive Methodist Church has since 1870 carried on a mission which, in view of the degraded character of the people, has had remarkable success.

IV. SOUTH-WEST AFRICA

From Kamerun to Namaqualand

We pass now into the Bantu area, and in this section we group together the colonial possessions of five Continental Powers.

1. The first is the German possession of Kamerun, which lies immediately to the east of Nigeria,

equal in size to nine-tenths of the German Empire, with a population estimated at four millions. It contains the highest mountains on the west coast, some rising to 14,000 feet, and this occasions a very heavy rainfall in the wet season: There are numerous Bantu tribes in the southern part of the colony, but the upper is Sudanese. Work was begun in the coastal district by the English Baptists, but after the German annexation it was transferred mainly into the hands of the Basel Mission, and partly also into the hands of the German Baptists. Farther south there is an American Presbyterian Mission. All these missions, however, are confined as yet to the south-west, fully seven-eighths of the land being absolutely untouched.

The great Congo section of Africa, a section having a much larger area than that of India, but only about a sixth of its population, is distributed under four European nations.

2. At the extreme north-west is the Spanish section, a small territory of some 9000 square miles, with one small American Mission at work in it.

3. Next comes the French Congo, occupying the district between the Atlantic, Kamerun, and the west bank of the Congo River. Its area is equal to two and a half times the area of France, and it has a population variously estimated at from eight to fifteen millions. Mission work was begun here by the American Presbyterians, who, after the acquisition of the land by France, handed over their two stations to the Paris Society, which has since established two other principal stations. These stations are placed along the navigable part of the Ogowe, and reach only 250 miles from the coast. They touch several tribes, of which the most important is the Fan tribe, and M. Allegret remarks that if this tribe could be won for Christianity, it would form a strong bulwark against the advance of Islam. How vast is the work waiting to be done in the field now open, may be judged from an estimate made by a missionary

on the spot, that 180 European missionaries would be required to make an effective advance from the present base, and the same number to make an advance from the Congo River base. The whole of the vast interior is absolutely unreachd. The hindrance has been lack of men and means. The advance of commerce into the interior, the southward spread of Islam, and the possibility of an atheistic attitude on the part of the Government, constitute the dangers ahead, but at present the way is open for advance if the Church were strong enough to undertake it.

4. Belgian Congo, or the Congo Free State, although it has only twenty miles of sea-board, comprises an immense territory, chiefly within the left bank of the great sweep of the Congo, in all 900,000 square miles, equal to about eighty Belguims. Its population of thirty millions (nearly all Bantus, although there are Nilotic Negroes on the River Welle and tribes of Pigmies in the dense forests of the interior), the rich products of its soil and its mineral wealth, together with the opportunities of commerce furnished by 9500 miles of navigable waterways, indicate the importance of this field. Since the enthusiasm awakened by Stanley's sail down the Congo, missionary effort has not been wanting, and the early professions of King Leopold with regard to the founding of the Free State seemed to invite it. But the beginnings of the missionary enterprise were inadequate both in plan and in energy to the conditions requiring to be met. The climate proved very fatal. Stations were planted without being sufficiently manned, and mistakes of ignorance and of the inexperience of youth retarded success. Some of the tribes have proved open to Gospel influences, others apparently impenetrable.

At present we can recognise four different bases of operations. First, in the lower Congo we find a considerable number of missionary stations, belonging mainly to the English and American Baptists, the work of the Swedish Society being particularly well organised. Then, besides other mission stations up the river, we have

the Balolo Mission on the left bank of the Congo, within its bend, and the American Baptist Mission on the right bank. Farther south, in the Kasai Valley, is the mission of the American Southern Presbyterians, which claims to be the only mission in an area of 90,000 square miles. And finally there is Arnot's Mission to the far east of the colony beside Lake Mweru.

The progress made in spite of enormous difficulties has been great, but the difficulties seem to be increasing rather than diminishing. The sleeping sickness is slaying thousands. The awful cruelties inflicted by the Belgian officials in the interests of commercial gain made the incoming of the outer world seem more of a curse than of a blessing. They threatened to make a stable, peaceful and hopeful social life impossible. Missionary labour also was crippled. Sites were persistently refused by the Government, even for the humblest buildings, and the adherents of Protestant Missions were subjected to persecution. Recent changes in the Belgian Government warrant a better hope for the future. At the same time the natives have come to a thorough understanding of the difference between the missionaries and the official whites, and if the administration of the Congo should now be placed upon an equitable basis, there is every reason to anticipate a favourable reception in all directions for the representatives of the Gospel. The language difficulties, however, have not yet been met.

5. The most southern section is Angola, or Portuguese Congo, a district including about half a million square miles, or an area equal to fourteen Portugals, which, at an estimate of fifteen inhabitants to the square mile, yields a population of over seven millions. The people are scattered over the land in communities of from fifty to five hundred in groups of kraals, and the distance of these communities from each other makes it difficult—some say impossible—for the missionary to overtake his district. Mission work is carried on from three centres—in St. Salvador in the north, in the Loanda district, and in the Benguella, with fair success. But new hindrances

are emerging. Rum is being rapidly pushed through the country by white traders, and this and the vices of the white men are tending to the degradation of the natives, while the fact that the whites are superseding them as traders with the interior is reducing the natives to poverty. The attitude of the Government hitherto has been generally tolerant, if not kindly, towards missionaries, but quite recently the anti-slavery agitation has kindled resentment against them. A country so sparsely populated requires a proportionately larger staff of missionaries in order to occupy effectively the larger number of centres necessary for reaching the whole population. Needless to say, there are extensive districts into which the Gospel has never yet been carried.

6. The German colony of South-West Africa, though having an area equal to one and a half times that of the German Empire, presents to missionary enterprise a population of only a little over two hundred thousand. The long coast-line of miles is infertile; the eastern districts merge into the Kalahari Desert; the southern extremity is also comparatively barren; and it is chiefly in the central districts that agriculture and industries are found. The resources of the colony, however, admit of larger development and of a much larger population. The field is well occupied by the Rhenish Society, which has stations in the Herero or Damaraland in the centre and in Namaqualand in the south, while the Finnish Society by friendly arrangement with the Rhenish Society has undertaken the principal part of the work in Ovampoland in the north, five of the tribes in the north being cared for by the Finnish Society, and four by the Rhenish. These tribes are separated from each other by belts of bush or desert of varying breadth. Of the tribes assigned to the Finnish Society, two, numbering about twenty-five hundred, are still unreached. The difficulties of mission work arise from the scattered nature of the population, and from the radical difference of the Nama language, spoken by the Namas and by the larger tribe of the Hill Damas, from the Otyherero, which is the leading language

in the southern district and akin to the other languages spoken. At nearly all the stations both languages are now required. The steps taken after the suppression of the recent rising by the Hereros have proved favourable to mission work, as the Hereros have been deprived both of their cattle and of their chieftaincies, and gathered into settlements where they are more easily reached. The present time is peculiarly favourable for ingathering. With the addition of one or two stations and educational institutions the field might be regarded as adequately occupied.

V. SOUTH AFRICA

The Union of South Africa, along with Basuto- and Swaziland

Along the whole west coast of Africa we have been surveying territories under the colonial administration of European Powers. We have now to look at a territory, formerly divided into two British colonies and two independent republics, but now under the rule of a local and independent, but still non-African, Government within the British Empire. This is the Union of South Africa, and along with the Union we must take the two native territories of Basutoland and Swaziland, as geographically they are enclosed within it. The total area is equal to four times that of the United Kingdom, and within it we have the oldest, the most fully occupied, and the most largely Christianised of the mission fields of the Church in Africa. But on this field a whole series of difficulties emerges out of the juxtaposition and partial intermingling of white and coloured races; the latter number roughly four and a half millions and the former only a million. The Government, of course, is in the hands of the Europeans, but in the native locations the authority and administration of the native chiefs still hold under certain restrictions and continual supervision. Despite superior numbers and growing qualifications, natives are by the very fact of African descent

excluded from the legislature, and the franchise is limited to a specially qualified section of natives in Cape Colony. The purpose of the Europeans to make South Africa the home of a white nation and to utilise its resources, as far as practicable, for the benefit of this nation, and over against this the growth and educational progress and ambitions of the natives, create a situation peculiarly conducive to racial antipathies, jealousies, and antagonisms, which only the Gospel of Christ is able to overcome.

In accordance with the object of this survey, however, we exclude from our purview as far as possible the Churches of the whites, and fix our attention specially on the four and a half millions, or thereabouts, of native tribes of various names. Without entering on historical reasons, including migrations of tribes, for the present missionary situation, we have to face the broad fact that there are in the district under consideration about thirty different missionary organisations at work, and that in the almost unanimous judgment of our missionary correspondents, the number of European missionaries in the field would be adequate for the work, if only they were properly distributed and were properly seconded by efficient native workers. Almost all the correspondents bewail the extent of overlapping, which has a prejudicial influence on the attitude of the natives affected by it, and tends to neutralise that wise and careful discipline which is so necessary in the upbuilding of a native Church. The other result of this excessive concentration of agencies in particular districts is that other districts are left without the preaching of the Gospel. Indeed, there is hardly any mission which cannot tell of districts larger or smaller adjoining the area covered by its operations, which are still wholly heathen and without any effective evangelistic agency. Prominence must also be given to the fact that not a few eminent missionaries express their sense of the urgency of a definite agreement among missionary organisations to readjust the distribution of their forces in South Africa so as not to be thrown into competition with one another,

but to cover the whole field in co-operative brotherhood. This is to be done not only through consolidation on the field, such as might be undertaken by the General Missionary Conference, but by conference also between administrative powers at home. Principal Henderson says, "Without co-operation the struggle against heathenism cannot be carried to a successful issue."

Another pressing need on which emphasis is laid is that of special training of evangelists and of native ministers. Education is spreading and will spread farther, but in order to secure the necessary preparation of educated youth of both sexes for the service of Christ in the work of evangelisation and of instructing and building up the native Church, there must be a larger measure of co-operation in providing the special seminaries required. It is in this direction apparently that the chief counter-active is to be found to the mischief of Ethiopianism. Sects founded on the idea of independence from European guidance and the self-sufficiency of the African are spreading through the country a superficial and largely emotional form of Christianity, unable to resist the disintegrating and corrupting influences of surrounding heathenism.

Among other adverse influences are the prejudices against the Christianity of the European which are kindled by racial antagonism, by resentment at laws which interfere with native customs, and by the consciousness on the part of the heathen chiefs that their old authority is likely to depart from them with the changes in prospect. There is also a certain Moslem propaganda in Cape Colony, to which the conditions of the situation are not unfavourable. Testimony is also borne to the debasing influence of the mining centres on native character and life.

On the other hand the field is more open to aggressive work than it has ever been, and the crucial question is simply whether the missionary bodies at work in South Africa will readjust their operations so as to secure an effective occupation of the whole field and will co-operate toward the preparation of a thoroughly qualified native

evangelistic agency and pastorate. It is also a question whether the unevangelised native locations should not now be regarded as the home mission field of the Churches in the Union. To this question the Wesleyans have given a practical answer in the affirmative.

VI. SOUTHERN CENTRAL AFRICA

Five British Protectorates

Five British Protectorates are located in the centre of the southern lobe of the continent—Bechuanaland, Southern, North-Western and Northern Rhodesia, and Nyasaland. They cover a territory equal to ten United Kingdoms, but the native population hardly exceeds two and a quarter millions, while the additional white population is very limited except in Southern Rhodesia, where it may be reckoned at about fifteen thousand. The vast Kalahari Desert stretches over a large part of the three first-named Protectorates; this, of course, is the main cause of the small ratio of the population to the area.

In Bechuanaland, with an area of 386,200 square miles, the ratio is considerably less than one to the square mile—that is to say, that three-fourths of the surface is barren, and that the various tribes under Khama and other well-known chiefs occupy only the eastern lands. Among the two hundred thousand of a population six missions are at work. Of necessity there is overlapping, and the attempt to occupy and hold positions against competitive missions absorbs energy that should be directed to Christianising an unoccupied district. Through the determined action of the chiefs, the sale of drink is prohibited by law in this Protectorate.

Southern Rhodesia, including the districts of Matabeleland and Mashonaland, has a population of about six hundred thousand natives, chiefly Matabele. But its south-western region is inhabited by the fairer Banyai, among whom the Dutch Reformed Church is at work. The fine climate of that high water-shed region and its

rich resources have attracted a large European settlement. To these attractions, together with the advantages of easy access and of British rule, is also no doubt due the incoming of new missions, which have in some cases disregarded the principles of missionary comity, with the result of partial overlapping and ineffective occupation. Among the hindrances to mission work, in addition to others of general application, one missionary notes the fact that many natives are resident on private lands, whose owners will not allow the evangelisation of their tenants, and that the permission of local chiefs is necessary in order to evangelise in the native locations.

In North-West Rhodesia, where the kingdom of Barotse-land is located, and where the population is estimated at three hundred thousand, there is the well-known work of the Paris Missionary Society, inaugurated by Coillard, and the more recent work of the Methodists, which by friendly arrangement occupies separate districts. The number of missionaries is insufficient to man adequately and continuously the existing stations, but if this want were met, and if a few more stations were planted, particularly to the north, the field might be said to be fairly well occupied. There is, however, a lack—a serious lack—of efficient native helpers. The social revolution which has taken place among the Barotse since the advent of the mission, and even prior to the introduction of European supervision, has been immense, but the actual Christian community is still very small, and lacking in the qualities necessary for effective and reliable evangelism. The schools are the hope of the mission.

North-East Rhodesia has a special interest as the scene of the last labours and death of Livingstone. It is a province about the size of the United Kingdom, but with a population of only three hundred and fifty thousand. The principal mission work has been done by the London Missionary Society in the district immediately south of Lake Tanganyika among the Awemba tribe. That work has been carried on amid many difficulties, and latterly among changes and depressions caused by the scourge

of the sleeping sickness, and, though what has been achieved is comparatively small, it has much promise for the future. The Livingstonia Mission has also extended its labour from Angoniland into the Chitambo district, in order to evangelise the sparse population of the swampy flats surrounding the monument which marks the sacred spot where Livingstone's heart is buried. The community around that spot should surely be sought for Christ.

The Protectorate of Nyasaland, embracing both banks of the Shire River and the district along the western shore of Lake Nyasa, though only one-third of the size of North-East Rhodesia, contains a population of nearly a million, and is well occupied by a variety of missions—the Church of Scotland Mission, the Zambesi Industrial Mission, the Baptist Industrial Mission, and others, in the Shire district ; the Dutch Reformed Church to the south-west of the lake ; and the United Free Church of Scotland along the whole western shore ; while the Universities' Mission labours in the islands and in various spots on the eastern and a few on the western shores. The strategic points of the field are almost all occupied. Between the older and stronger missions there is cordial co-operation and the practice of comity, except that the Universities' Mission declares an obligation to follow its own converts into territories occupied by other missions. In the Shire Highlands there is overlapping. The Church of Scotland Mission properly developed might have sufficed for the population there, but seven other missions have come in, most of them, however, trading missions, to which the neighbourhood of a European market (Blantyre) is an advantage. Meanwhile the heavy populations in the lower and upper Shire Valley are quite inadequately cared for. In the lower Shire there is not a single mission station, in the upper only one. In conjunction with the Government, the various missions are developing a great educational system throughout the Protectorate, and the Livingstonia Institution at Kondowi may be regarded as the embryo University of Central Africa. The chief

hindrances to mission work are the spread of Mohammedanism (*e.g.* the Yao tribe at the southern end of the Lake have been Mohammedanised, and mission work amongst them is prohibited by their chiefs), the irreligious and demoralising influences imported by natives returning from labour at the mining centres, and the growth of the Ethiopian sentiment.

VII. EAST AFRICA

Portuguese, German, British

This section must be viewed in its three parts.

1. East of the Transvaal, Rhodesia, and Nyasaland lies the extensive territory of Portuguese East Africa. It has a coast-line of 1400 miles, running from Zululand on the South to German East Africa on the North, and it reaches inland to Lake Nyasa; it is equal in area to nine Portugals. It has an estimated population of 3,120,000, composed of various tribes speaking quite different languages, and is divided into three provinces, Mozambique, Zambezia and Lourenço Marques. Almost all the mission work in this territory is found within the most southern province. It includes a small Anglican mission, under the Bishop of Lebombo, an active mission of the Mission Romande and some workers both of the Wesleyan, the American Free Methodist and the Methodist Episcopal Churches. There is a prospect also of work in the Zambezia province. The Cape General Mission is extending its operations from Port Herald on the Shire into neighbouring Portuguese territory, and the Dutch Reformed Church has in view the establishing of a mission in the Portuguese territory to the north of the Zambezi River. At present it may be said generally that the Portuguese field to the south of the Zambezi is most inadequately, part of it wholly, unoccupied, while in the part lying to the north of the Zambezi there is as yet practically no mission work whatever. The field is open, and the conditions under which the Portuguese Govern-

ment allows missionary societies to enter this territory are stated to be such as are not difficult to comply with. This field is also comparatively neglected by the Roman Catholic Church; it is certainly not showing the same aggressive enterprise here as in the more central regions of Africa. In the two northern provinces there are vast territories wholly without missionaries.

2. German East Africa, which reaches back from a coast-line of 620 miles in length to the great Lakes of Nyanza, Tanganyika, and Nyasa, is double the size of the whole German Empire, omitting Bavaria. But its native population is reckoned only at about seven millions, with a European population of about two thousand. The low coastal territory slopes gradually upward by plateaux largely covered with thin forest, and beyond these are numerous mountain ranges, some rising to great altitudes, while farther west the ground slopes again toward the above-mentioned lakes. The population is mostly Bantu, but along the coast it is mixed with incomers from Arabia and India.

Throughout the colony the situation is critical. The political power of the Arab Empire, having Zanzibar as its capital, has been broken and its traffic in slaves suppressed, but the new conditions have given it new opportunity and influence as a Mohammedan propaganda. Administrative requirements and commercial enterprise are opening up the colony. Already one-sixth of the population is said to be Mohammedan, and wherever the Swaheli¹ from the coast go as artisans or in the military or civil service of the Government, they are the bearers of Islamic influences. The same influences are borne also by traders along the caravan routes; and, as the railway from Dar-es-Salaam is extended towards the southern end of Lake Nyanza, it will more and more introduce into the country the influences of modern civilisation as well as of Islam and make the situation still more difficult.

¹ There is a growing Moslem literature in Swaheli, and this language is the ruling one for all East Africa.

At the very first glance the distribution of missions in this great territory strikes one as having been providentially ordered for the ultimate conquest of the land. They are remote from one another, some still in their infancy, most of them feeble, and, save in one district, miserably inadequate; but they are planted, speaking roughly, at the four corners of the land and in two central positions, besides the mission at Dar-es-Salaam, which may be regarded as the gateway of the colony. As far as possible they have established themselves in comparatively healthy highlands. In the north-east at Usambara the Universities' Mission and the German East Africa Mission occupy adjacent territories, each having about six missionaries for a population numbering altogether about one hundred and eighty thousand; and beyond these, in picturesque Jagga Land, stretches the mission of the Leipzig Evangelical Lutheran Society. In the south-east, in the fertile valley of the Rovuma, the Universities' Mission is at work. Towards the centre of the province in the mountainous hinterland there is a mission of the Church Missionary Society, which has as yet only partially reached some fifty thousand out of a population of seven hundred thousand who speak two different languages, and farther west, in Unyamwezi, there are outposts of the Moravian Mission. Towards the south-west and as far as the northern end of Lake Nyasa are mission stations of the Moravians, planted among different tribes, and, east of these, a group of stations of the Berlin Mission. In the far north-west the solitary station of the Church Missionary Society at the southern extremity of Lake Nyanza has been taken over by the (American) Africa Inland Mission, and west of Lake Nyanza is the new field of the German East Africa Mission. This district between Lake Nyanza and Lake Kivu is densely populated, containing over three millions of a population speaking practically one language. They are divided into three classes, the pastoral people, their dependants, and an inferior race, apparently allied to the pigmies.

Mission work among the tribes of the interior is rendered

difficult by the fact that their country is ruled on a feudal system, in which everything depends upon the despot will of the king, and as almost all these kings or sultans view Christian missions with disfavour, it is those who have nothing to lose who are most disposed to make friends with the foreigners. The attempt to secure Court influence, as was done in Uganda, has hitherto failed; there are indications that the native Courts will incline to Islam. Except in the Usambara district, all the missions are lamentably understaffed for the needs within immediate reach, while there are large intervening spaces absolutely unoccupied. The populous district to the south and west of Lake Nyanza could at once furnish ample room for two hundred foreign missionaries. The reports of missionaries emphasise the great need for teachers, as it is evident that no mission can establish itself thoroughly or create a native Church without a school. It should be added that throughout the province, in all the fields named, there are several Roman Catholic missions, German East Africa being divided into five districts. The staff of workers numbers nearly two hundred Fathers and Brothers and a hundred Sisters, and the missions claim about twenty-two thousand Roman Catholics.

3. *British East Africa*.—Off the coast, north of Dar-es-Salaam, the gate of German East Africa, lies the island of Zanzibar, which is under British protection, and where are the headquarters of the Universities' Mission. In the associated island of Pemba, farther north, the Friends have a mission. There is also a strip of sea-coast belonging to that Protectorate which runs northward from German East Africa along the British territory as far as the small Protectorate of Witu. Taking the Protectorate of British East Africa along with the small territories of Zanzibar and Witu, and also with the Protectorate of Uganda, we have a country fully five times the size of England and Wales, but with a population usually estimated only at about nine

millions, nearly equally distributed between the two larger Protectorates, the two smaller ones having between them only about a quarter of a million. The population is similar in character to that of German East Africa, there being on the coast a mixture of Arabs with Indians and Africans, while inland the inhabitants are mostly Bantu or Nilotic negroes, with admixtures of some distinct tribes such as the Masai, the Somali, the Gallas, and the pigmies. In the Uganda Province, the virile Baganda number about a fourth of the inhabitants.

The physical features are also analogous to those of German East Africa. The coast rises rapidly to a splendid and fertile plateau about five or six thousand feet above the sea with magnificent mountain clusters. To this plateau many white settlers are now finding their way by the railway from Mombasa, especially to the district south of Mount Kenia. About Kikuyu, where the Church of Scotland is at work, the people have great herds, and the herding occupies the children, and is in this way adverse to their education. The average elevation of the Uganda Protectorate to the west of the plateau sinks to about 2000 feet.

In this whole district there are eight missionary societies at work, besides the Roman Catholics, and the relations of these societies to one another are happily marked by an earnest regard to the principles of comity and co-operation. In no case, however, is the European staff regarded as adequate even for the field immediately open to the society, and in most cases it is lamentably inadequate. In estimating the adequacy, regard must be had, as the Bishop of Mombasa says, to the number of languages, the nature of the country, and the isolated condition of the tribes. While the railway from Mombasa to Uganda has opened a highway through the land, the moment the railway track is left, travelling must be done on foot, and this necessarily limits the area of itineration and supervision. In British East Africa, the native Churches are still small, the inland missions are very young, and three-fourths of the territory is

untouched. In Uganda, on the other hand, there has been a splendid missionary development, the native Church now numbering seventy thousand, with two thousand native preachers, evangelists, and readers. To this Church Bishop Tucker looks as the instrument for the evangelisation of the surrounding territories (as it has proved the instrument for the evangelisation of Toro and Bunyoro), and this despite the fact that in entering the region still to be evangelised it passes from Bantu to non-Bantu languages, while north of Uganda the tribes are sparse, unsettled, and migratory. Half the field in Uganda is still untouched. Bishop Tucker expresses the opinion that if the native Church would furnish three thousand evangelists, fifty European missionaries and fifty European women should suffice for that district. The large European staff is indispensable for training, leadership, and supervision, as well as for linguistic work. In all the other parts of the inland field, there is need for an increase varying from threefold to a hundredfold to meet the wants of the different districts.

☞ The opportunity is urgent because of the advance of Islam, not only by traders from the north, but also by traders from the east; and also because the railway is bringing up into the country men whose evil lives are positive hindrances to Christian work, and who accustom the natives to doubts regarding the need or profit of a Christian profession. There is a remarkable consensus of opinion as to the peril that is already making itself felt from these causes. There is also a remarkable agreement of testimony as to the necessity for elementary educational work with religious teaching. In the opinion of Dr. Scott of Kikuyu, this is the primary necessity in the missionary enterprise. Whole tribes are still illiterate, and it is through the school that the foundations of the Church must be laid.

VIII. MADAGASCAR

Madagascar, Mauritius, Seychelles

In order to complete our survey of Africa it is necessary to look at the island mission fields associated with it. Off the east coast, at a distance of 250 miles, lies the important island of Madagascar, now a French possession, somewhat larger than France, but with only one-fifteenth of its population. The two and a half million of inhabitants, who are of Malayan origin, are divided into several tribes, speaking different dialects, but the Hova dialect into which the whole Bible is translated, is generally understood by most of the other tribes, and will doubtless gradually become the literary language of the whole island. The story of Christian missions in Madagascar—the long and painful trials through which the native Church endured, and the rapid expansion which followed when the Court became a protector instead of a persecutor of the faith—is well known. The supplanting of native rule by French administration brought with it, however, a new series of trials and hindrances. The Protestant religion was no longer in favour with the Government. The first effect was a thorough sifting of the native Churches connected with the different missions; thousands renounced Christianity, and the Christian community, which had been reckoned at about four hundred thousand, shrank to considerably less than three hundred thousand. The present policy of the Government appears to aim at the gradual, but rapid strangling of Protestant Christianity. Missionary schools have been closed on various pretexts, until now there are only tens where there used to be hundreds. Chapels have been closed and the erection of new chapels prohibited, and the severest restrictions have been laid upon public, and even upon family, worship, while no official dare render any kind of personal help to missions. At first it appeared as if the London Missionary Society might be expelled from the island, but the Paris

Missionary Society came nobly to its aid, taking over large portions of its work, and so identifying itself with the London Missionary Society as to neutralise the pretence that the London Missionary Society could be dealt with as a British political agency. Besides these two societies, the Society for the Propagation of the Gospel, the Church Missionary Society, the Friends, the Norwegians, and the American Norwegian Lutherans are at work in the island. Five of these societies are at work in the central province of Tananarivo, which is one of the smallest of the twenty-four, but, being the seat of Government, contains a fifth of the whole population. In the nine northern provinces, with a population of about half a million, only two missionaries are located, but in seven of the nine native evangelists are at work, though far too sparsely distributed. Two of these provinces and one in the extreme south have no evangelist. The bulk of the 160 European missionaries labouring in the island are found in the districts of Imerina and Betsileo. The south and west of the island are being worked by Norwegians and their American allies. Despite oppression by the Government, the Gospel is spreading. Many are becoming obedient to the faith, and the outlook would be hopeful if only freedom of action were allowed. What is obviously required is united counsel and co-operation in order that the European forces may be distributed to the best account all over the island, and provision made for the training of efficient native teachers and pastors. It may be added as a postscript that there is now the hope that a change in the Government may inaugurate a more tolerant policy.

In the island of Mauritius, east of Madagascar, there is a population of three hundred and eighty thousand, of whom over two hundred thousand are immigrants from India, working in the sugar plantations. Both the Society for the Propagation of the Gospel and the Church Missionary Society maintain mission work in the island. It is carried on in five languages, but chiefly among the Indian immigrants. These same societies maintain work in the Seychelles,

where there is a mixed population of about twenty-eight thousand. But both in Mauritius and in the Seychelles there is lack of definite effort for the due evangelisation of these islands.

THE NEED OF AFRICA

Is it possible to sum up, even in the roughest outline, the work remaining to be done in the evangelisation of Africa? We may at least venture to indicate some of the lines along which we may recognise the imperative duty of the future. In many of the older mission fields (*e.g.* South Africa, Sierra Leone, Liberia), there is an urgent call to earnest co-operation both at the home base and in the field itself, in order (1) to obviate overlapping or competitive operations in the same area; (2) to cover the whole of each field with an effective evangelistic agency; (3) to secure efficiency in higher education, training institutions, and the production of literature; and (4) to promote, as far as possible, the formation of one native Church. Such co-operation may involve surrenders on the one hand and heavier burdens on the other, but it is essential to the evangelisation of Africa.

But reinforcements are also urgently needed. In no one of these fields, unless possibly in South Africa, is the European force, even if it were redistributed to the best advantage, really adequate to the task. Still more is the native agency lacking; and the creation of an effective native evangelistic agency is essential to success. In the newer fields, where the greatest triumphs have been won, as in Uganda and Livingstonia, the policy pursued has been to develop a growing army of more or less educated native agents, and to make the maintenance and training of their spiritual life the continual care of their European superintendents. It is impossible to gauge the number of European missionaries required to make existing work effective even within the sphere it is trying to cover, and still more, to fill out the work so as to effectuate a ministry of Christ throughout the whole

field within its horizon. Enough to say here, that they must be reckoned by hundreds, if not by thousands.

But that is only a small part of the need of Africa. Our survey has failed of its purpose if it has not conveyed to the reader the vision of numerous territories, especially in Portuguese East Africa, in the Congo States and in the whole Sudanese regions from the Atlantic to the Indian Ocean, to which the Church has not yet sent a single missionary to tell of the Saviour of mankind, and which, moreover, are beyond the purview of any existing mission. Africa has suffered many wrongs in the past at the hands of the stronger nations of Christendom, and she is suffering wrongs at their hands to-day; but the greatest wrong, and that from which she is suffering most, is being inflicted by the Church of Christ. It consists in withholding from so many of her children the knowledge of Christ. The flags of Christian nations float over nearly the whole of Africa, but there are large domains in which not a mission station has been planted. The untouched regions of Africa are a clamant call to the Church.

It is true that the population of Africa is comparatively small. But no one acquainted with its history and observant of its resources can doubt that under more settled and propitious conditions in the future, the population will increase enormously. Here, as in no other continent, there is a mass of dark, illiterate, dissevered, and degraded Paganism to be enlightened and uplifted into the Church of Christ. Already there has percolated into its remotest corners the knowledge of the outside world of superior civilisation and power, ever coming nearer and certain to influence its future. But it is not always the Gospel of Christ which is in the forefront of this approach. Where it has been so, as in 'Ngoniland and Barotsiland, it has stopped inter-tribal wars, beat swords into ploughshares, opened schools and introduced a happier order by peaceful reformation. Much more often, however, the incoming of European Christendom appears in the form of commercial enterprise, or of extensions of administration, and sometimes of armed expeditions opening new paths for

commerce ; and the misfortune is that commercial enterprise without Christianity communicates to the people a superadded hardening of heart, a new immorality, and a materialising of life. It is a reproach to Christianity that the pioneers of commerce are so vastly more numerous and so much more vigilant and adventurous than the pioneers of the Gospel.

In no respect is the situation in Africa more critical than in respect of the rapid and persistent advance of Islam. From its broad base in the North and from its strong entrenchments on the East Coast, it is steadily pressing southward and westward. It offers to the primitive tribes, along with the attractions of a nobler belief, the inducements of a certain social elevation, of connection with a great religious community, and of a better standing with foreign administrations, while its terms both of conversion and of membership present no difficulty to the understanding or morality of a heathen. The plea sometimes heard in professedly Christian circles that it is better than Paganism for the African, is begging the question. Can Islam effect the redemption of Africa ? What has Islam made of the Africa it has dominated for centuries ? What can it make of the future of Africa ? It is a religion without the knowledge of the Divine Fatherhood, a religion without compassion for those outside its pale, and to the whole womanhood of Africa it is a religion of despair and doom. It is a religion without love, and only Love will redeem Africa. We are charged with a mission of Love, and the question is, shall we tarry and trifle in our mission, while Africa is being made the prey of Islam ? The added difficulty of our task to-day is the penalty of our past neglect ; and if we are to avert our task being made harder still by the onward march of Islam, there is not a day to lose.

But we have not only to stay the advance of Islam in Africa ; we have to win the Moslem world in Africa for Christ. Its gates are opening for the Gospel, though the entrances are narrow, and to be used with wisdom and care, lest they be forcibly closed again. But every

foothold won by Christian missions means a growing opportunity. And until the foundations of Islam in the north are shaken and removed, the Christianity which may be established in Central Africa will be perpetually exposed to its assaults. Mohammedan Africa in the north needs Christ as much as Pagan Africa farther south, and into this long-neglected field the Church ought to send her specially trained missionaries, not in units as hitherto, but in tens and hundreds.

When we turn from the North of Africa to its southern extremity, we encounter a different and complex problem, the problem created by the European settlement, and by racial division. It may be said that if Islam has its base in the North, Christianity has its base in the South, and is pressing northward as steadily as Islam is pressing southward. Undoubtedly there is an assimilating influence in a strong and continually expanding Christian community, even although it be of foreign blood. Pagan tribes as they come into contact with it are forced to recognise in its religion the religion of their future, and they drift naturally into some sort of acceptance of it. But the misfortune is that the European settlers who are moving up inland in the various colonies and protectorates, as well as the agents of the various trading companies, though belonging to nominally Christian nations, are far too often men who in their characters and lives misrepresent Christianity. The natives feel that their heathen beliefs and practices cannot stand before the enlightenment of the white man, but in the white man they see far too commonly what hinders rather than helps their acceptance of Christianity. And allied with this are the racial antagonisms so keenly felt, in particular, throughout the Union of South Africa. Is the Spirit of Christ strong enough to overcome these antagonisms? Do the faith and the practice of professed Christians agree in the answer to this question? Whatever be the present difficulties of the situation, the Gospel of Christ must be preached as the Gospel which proclaims all one in Christ.

Finally, we are entitled to ask from Christian Governments in Africa a more favourable attitude towards Christian missions. Missionaries have proved the best pioneers of commerce, the best negotiators of friendly extensions of foreign protection, the most influential forces in preventing local strife and bloodshed and in securing order, the most effective agencies in advancing education and developing native industries, and all this at the most trifling cost to the Governments concerned. The native communities which have come under the power of the Gospel are the most orderly and the most profitable in Africa. It is simply a libel upon the Gospel and a grave injustice to missionaries, and still more to the natives whose well-being should be the first object of colonial administration, to place hindrances in the way of well-founded missions under responsible and accredited societies. They ought rather to be encouraged and helped in every way consistent with their mutual relations to the well-being of the natives of Africa.

THE NON-CHRISTIANS OF THE WESTERN HEMISPHERE

I. THE INDIANS AND ORIENTALS IN SOUTH AMERICA

1. *The People to be Evangelised.*—The Indians of South America constitute a large section of the population. Not including the mixed population which has in its veins a great deal of Indian blood, there are, it is estimated, over six millions of pure Indians widely distributed throughout the continent. Those of this number who are deep in heathen darkness come within the scope of this review. The only other non-Christians among the people of South America are 165,000 Hindu, Javanese, and Chinese coolies who have been brought over to work on the plantations.¹

The majority of the non-Christian Indians dwell in the Upper Amazon basin, along the banks of its tributaries, and also in the source region of the rivers which make up the La Plata. The rest of the Indians reside chiefly on the Guajira Peninsula in Colombia and on the Upper Orinoco. The Hindu, Chinese, and Javanese coolies in the three Guianas occupy the comparatively small plantation belt along the seacoast and near the mouth of the rivers. The Chinese in Brazil and Peru who came over from China as coolies, are now working as merchants, gardeners, and laundrymen. The majority of the Indians are simple agriculturists, though many are semi-nomads and live by fishing and hunting. Part of the heathen Indians in Brazil and some also in Bolivia, Colombia,

¹ Owing to the inadequate census reports it is impossible to give more than approximate figures with reference to the distribution of the Indian population among the various countries of South

Ecuador, Peru, and Venezuela have come into a relation of almost slave-like dependence upon the white population or upon the half-breed rubber collectors who oppress them terribly. Some of the heathen tribes in the north-eastern part of Paraguay are occupied in gathering the Paraguay tea, while Chaco Indians labour in the Quebracho forests. The Araucanians in Chile and in western Argentina have settled down as farmers and cattle breeders and are earning a modest livelihood notwithstanding their constant struggle against the greed of the Chilean people. So far as religion is concerned the non-Christian Indians of South America are Animists clinging to the worship of ancestors and of the soul. The Javanese and those immigrants from India who are not Hindus are Moham-medans. The Chinese are Confucianists.

America. According to the most reliable reports the Indians are distributed as follows :—

	Total number of Indians.
Argentina	30,000
Bolivia	900,000
Brazil	1,300,000
Chile	102,000
Colombia	250,000
Ecuador	1,000,000
British Guiana	7,463
Dutch Guiana	5,000
French Guiana	1,221
Paraguay	50,000
Peru	1,700,000
Venezuela	1,000,000

Uruguay is the only country in South America in which there are no Indians. The other non-Christian inhabitants are distributed as follows: In Brazil there are about 1000 Chinese coolies, and importation of Javanese coolies has begun; in British Guiana there are 3714 Chinese and 105,463 Hindus; in Dutch Guiana there are 2500 Chinese, 17,000 Hindus, and 5500 Javanese; in French Guiana there are 300 Indo-Chinese; and in Peru there are 7000 Chinese.

2. *The Work already Accomplished.* — As early as 1558 the French Huguenot, John Boles, preached to the Indians in Santos. From that time for a period of two centuries sporadic and intermittent efforts were made to carry on missionary work. During the period 1738–1808 the Moravians influenced the conversion of several hundreds of Indians among the Arawaks in British Guiana, and this work was continued by the Church Missionary Society in the period 1829–1853, after which the Anglican Colonial Church, with the help of the Society for the Propagation of the Gospel conducted this Indian Mission, and as a result of its persistent endeavours won a majority of the Arawaks, Warau, Acawois, Macusi, Wapisiana, and Patanuna. Since the year 1840 the Brethren have carried on work among the Indians along the River Berbice. A great many attempts have been made to carry on mission work among the Indians of Brazil, but after a few years all of them were relinquished because of apparently insurmountable obstacles. In Paraguay the South American Missionary Society has established an important mission among the Chaco Indians. From its principal station it has exerted a strong influence especially among the Lengua. The Inland South American Missionary Union has for several years carried on a work on behalf of the Guaranis and the forest Indians in the north and east parts of Paraguay. The heroic work of the South American Missionary Society among the Tierra del Fuegians, inaugurated by Allen Gardiner, is well known. Unfortunately it will soon come to an end because of the apparently inevitable extinction of the tribe, which has already been reduced to about 600 people. More hopeful is the work among the Araucanians in Southern Chile, among whom missionary work is now carried forward from two stations. In the republics of Bolivia, Ecuador, and Peru a beginning in mission work has been made during the past decade. In Bolivia a South American Evangelical Union missionary is working among the Chiriguara Indians, and the Methodist Mission in La

Paz is working among the Aymaras. The Regions Beyond Missionary Union has begun a work among the Quichua Indians in Peru. Missionaries of the Kansas Gospel Union are preaching the Gospel to the savage Irawos Indians in Ecuador along the eastern slopes of the Andes.

The missionary work among the non-Christians of South America is not without its encouragements. The Anglican Colonial Church Mission in British Guiana has influenced 16,000 among 20,000 Indians to become Christians. The Brethren have gathered a community of 1100 Christians in the same country. Moreover, the Anglicans, Wesleyans, Moravians, and Brethren have had good results in their work among the Chinese in this country, fully one-half of the Chinese population having become Christians. Of the Hindu immigrants 4200 have already been Christianised. In Dutch Guiana the Moravians within a short period have baptized 121 Hindus and four Javanese. In the southern part of the continent 200 Lengua in Paraguay, and 200 Yahgans among the rapidly disappearing Tierra del Fuegians, and also a considerable number of the Araucanians have become Christians as a result of the work of the South American Missionary Society.

3. *What remains to be done.* — Compared with other fields of Christian missions, South America may still well be called the Neglected Continent. The principal reason for the late and sporadic efforts of Christian missions in this part of the world, other than those of the Roman Catholic Church, may be found in the obstacles placed in the way of such work in nearly all of the South American countries by the State Church. The language difficulty is somewhat serious in the work among the Indians as there are some fifty-one different languages. The deadly climate in the forest districts constitutes another grave obstacle. The missionaries sent to this continent by the Churches of North America have occupied themselves chiefly in work on behalf of the nominally Roman Catholic white and coloured

population. A heavy obligation rests upon these Churches to do more to reach the non-Christian population. Such effort has been greatly facilitated by the recent improvement of means of communication.

A sound missionary strategy is essential if the missions of South America are to accomplish the best results. Small, independent missions, working without a statesmanlike plan and without adequate knowledge of the field, should be discouraged. Carefully selected centres should be chosen and should be so strongly manned that there will be no serious break in the work because of furloughs and occasional illnesses. There are now five centres of special importance—the Anglican Mission in the interior of British Guiana, the station of the South American Missionary Society in the Gran Chaco, the two stations of the same society among the Araucanians in Chile, and the stations of the Kansas Gospel Union and of the Regions Beyond Missionary Union on the eastern slopes of the Andes in Ecuador and Peru. Additional centres seem to be needed in the Upper Orinoco in Venezuela, in the district of San Martin on the eastern slopes of the Andes in Colombia, on the Rio Negro in Brazil, on the upper Mamore in eastern Bolivia, and in Cuiaba in Matto Grosso for the interior of Brazil. Independent missionaries are not qualified for this kind of work because there is no guarantee of indispensable continuity. In such a difficult field only societies possessing a wide experience are able to meet the situation. Therefore, it would seem to be unwise to have new societies established for reaching the South American Indians. It should be reiterated that the North American societies already at work in South America might most advantageously enlarge their work to reach the Indians scattered through the vast forests of the interior of this great continent. It is to be hoped that the South American Christians will also co-operate increasingly in meeting this great need.

II. ORIENTALS IN THE WEST INDIES

It is estimated that there are 133,000 East Indians in the West Indies distributed as follows: Trinidad, 108,000; Jamaica, 20,000; other islands and British Honduras, 5000. The reason for the preponderance of East Indians in Trinidad is found in the fact that in the case of Trinidad the agreement under which they come out contains no fixed limit of time for their return, while in the case of other islands they must return within a definite period or forfeit their free return passage. In consequence, they stay on in Trinidad and another generation springs up which has no desire to return.

The East Indians mainly retain their Hinduism and Mohammedanism with certain modifications. The process of assimilation is singularly slow.

Very little work is being done as a whole among them. The British and Foreign Bible Society is supplying books in the various languages, and a little colportage is done from time to time. The Canadian Mission to Indian Immigrants has six missionaries, two ordained natives, forty-seven catechists and ten Bible-women working among them. Valuable work is being done by means of schools and through Sunday Schools. There are 1200 communicants. The Presbyterian Church in Jamaica, which is in relation with the United Free Church of Scotland, formerly supported a missionary in India and another in Africa, but has now adopted the East Indians in that island as its foreign mission field, and maintains seven East Indian catechists at as many different stations throughout the island. The number of communicants at present stands at 257; but since the commencement of the mission sixteen years ago, upwards of 1300 East Indians have been baptized, many of whom have carried certificates of Church membership back with them to India.

III. INDIANS IN CENTRAL AMERICA

The entire population of the five Republics of Central America is estimated at 4,270,000, of whom 1,700,000 are said to be Indians. The Roman Catholic Church claims three-fourths of these as Christianised, but in the opinion of missionaries among them, this is an over-estimate. There are whole tribes which have never been visited by the Bishops of the different Republics and among whom there are no resident priests. We have here, therefore, a population of at least 450,000 Indians who are sunk in heathen darkness and come within the scope of this report.

The Indians show a kindly spirit when once their confidence has been gained and an almost childlike readiness to hear the Gospel. But they are shy and remote, living either far up in the mountains or in the fever-smitten regions of the coast.

The only serious difficulty in the way of missionary work is the deadly climate along the marshy coasts. Missionaries who have visited the coast tribes have ordinarily been able to remain but two months at a time before being smitten with the fever.

The Central American Mission has now in Central America 28 foreign missionaries, including wives, about 70 churches, and 1100 members. All the tribes have been visited, and the Mission is proposing to place two missionaries in each tribe in addition to the work now being done. This would require twenty additional missionaries, who should be men of good physique and heroic courage to face the climatic dangers. The Moravians are also carrying on work among them in Nicaragua in the Mosquito Reservation. They have 32 foreign missionaries, including wives, and 1231 communicants, and here is apparently a danger that the Nicaraguan Government may forbid the entrance of any more missionaries, while on the other hand there are financial difficulties in the way of expansion by this Mission. The work has

been greatly blessed in the past and has in it elements of great promise for the future.

IV. INDIANS IN THE UNITED STATES

1. *Number and Distribution.*—The Indian population of the United States exclusive of Alaska is 300,545. One third of these, or 101,469, including the "Five Civilised Tribes," so called, are located in the State of Oklahoma, with which the former Indian Territory is now incorporated. Almost one-fifth of all of the Indians are within the bounds of Arizona and New Mexico, the two remaining divisions of the United States having the territorial form of government. In each of the states of California and South Dakota there are approximately 20,000 Indians, and the remaining Indians are scattered in twenty-two States of the Union.

In ethnologic grouping, a varied and interesting study is presented, as fifty-six distinct languages are spoken with many additional dialectic differences, and between 250 and 300 tribes and tribal divisions of the American Indian race are still found in this population. The main stocks are the Algonquin, Sioux, Athabaskan, Shoshonean, Iroquoian, and Piman. On the Pacific Coast the greatest multiplicity of language is to be found. The large number of linguistic stocks having lexically no connection with each other is remarkable.

2. *Present Condition.*—The Indians are not a decadent or vanishing race, but are in a transitional period and in a stage of readaptation to changed conditions which create serious problems involving their preservation and welfare. The best evidence and testimony indicate that for several decades the American red men have been slightly increasing in numbers, and to-day the race is more than holding its own. Admixture with the white race, wide scattering of the population, and the rapid breaking up of tribal and reservation life disguise this fact of an increase in population. Major Chas. F. Larabee, late Assistant Commissioner of Indian Affairs, after long

service in Government relations, has expressed his belief that the Indian population has been on the increase for decades and possibly during more than a century.

But the new Governmental policies of abolishing Indian Agencies, the allotment of land in severalty, the removal of restrictions to a considerable extent on allotted lands, and the breaking up of tribal relations and heathen customs, are making a new epoch for this race, and are requiring readjustments to which the slow-moving red men painfully adapt themselves.

3. *Christian Service.*—In the annals of Christian missions the history of the Indian work forms a heroic and inspiring chapter of devotion, untiring effort and patience, from the days of John Eliot, John Sergeant, and the Mayhews, through the pioneer labours of David Zeisberger, Jonathan Edwards, and David Brainerd, Marcus Whitman, Thomas S. Williamson, Stephen R. Riggs, Samuel Worcester, Bishops Whipple and Hare, and a great company of ministers, superintendents, and teachers who have given their lives for the evangelisation and education of this race. Twenty-seven mission boards and societies, not including the Roman Catholic societies, are engaged to-day in this work, whilst 715 organised churches and preaching stations are established. These are supplied by 171 ordained white ministers, 211 native pastors, 105 white assistants, and 190 native helpers. The number of communicants is 28,406, and the total of the estimated adherents is almost 70,000. There are maintained 309 Sabbath Schools, with an enrolment of 17,000. In educational work more than fifty mission schools are reported, with 150 instructors and 2830 pupils.

The Roman Catholic Church through the Director of its Bureau of Missions in 1909 reported 40,000 "good Catholics," and in February 1910, these figures were changed to 51,000 in the report made to the Board of Indian Commissioners. It was stated that in all there are 106,000 Catholics among the Indians, but part of these were referred to by the director as "baptized pagans."

4. *Scope of Mission Effort.*—The lines of work have

been primarily evangelisation and the translation and interpretation of the Scriptures into the languages of the Indians, who are slow to give up their native tongue, and can only be effectively reached by the missionary who acquires their language. Educational effort has been in elementary English branches, and industrial teaching, especially agriculture, stock raising, carpentry, and domestic service. Lack of funds and equipment have prevented a larger scope of mechanical and industrial instruction.

5. *Present Needs.*—Many tribes or tribal remnants are still in heathenism, and observe the annual rites of Paganism, while the Shamans or medicine men exercise control, and no adequate relief has been supplied for their physical, mental, and spiritual needs. The statistics of the unevangelised Indians of the United States have now been collated, and these uncared-for heathen of Christian America are in all over fifty thousand, to whom no herald of the Gospel has come, and who are without Christian instruction or the ordinances of the Church. Over fifty tribal divisions are in need of missionaries.

To supply these neglected Indians with the opportunity to hear and accept the Gospel of Christ is a most needed service at this time. The strengthening of the forces now at work and the enlarging of the educational provision made by the women's boards and other missionary agencies, is urgently called for.

The salvation of these people is a work peculiarly committed to American Christians. Instincts of religion and patriotism, a sense of responsibility and obligation to the heathen in their own land, the history of the often unjust and cruel dealings with the native race in the past, all impel to speedy and effective efforts for their redemption.

V. ORIENTALS IN THE UNITED STATES

1. *Their Population, Distribution, and Religions.*—The Orientals in the United States are chiefly Chinese, Japanese,

Koreans, and East Indians. Their numbers are estimated at from 160,000 to 186,000. The Chinese and East Indian population is increasing slightly, while that of the Japanese and the Koreans has recently been decreasing.

The Chinese, estimated at from 60,000 to 80,000, come chiefly from the vicinity of Canton and are found in largest numbers on the Pacific Slope, where from 30,000 to 42,000 are resident, and the Rocky Mountain district with from 15,000 to 18,000. Immigration was checked by the Chinese Exclusion Act of 1882 directed especially against labourers, but there has been a steady increase in immigration during the past two years. During 1909, 1600 were admitted, of whom an increasing number were students and comparatively few were women. The Chinese have no priests as such, but their head men officiate in the temples or Joss houses which are to be found in nearly all Chinese quarters. Their worship consists of a mixture of pure teachings of Lao-tse, of Confucian philosophy, and superstitious observances.

About 75,000 of the 90,000 Japanese in the United States are on the Pacific Slope, while 10,000 of the remaining population are located in the inter-mountain and Rocky Mountain region. Immigration was checked by the Japanese Government in the year 1900, and later in 1907 an understanding was reached by which the Japanese Government issues passports to three classes alone, namely, former students, settled agriculturists, and the parents, wives, and children of former residents. Buddhists of Kioto established American headquarters in San Francisco in 1900 and now have thirteen branches in the principal centres of California and three in the Pacific North-West. They report fourteen priests and four lay workers, three Japanese Buddhist publications and 4700 adherents in the United States.

The Koreans probably do not exceed 1500 in the whole country. There are comparatively few in the Central West or Far East, most of them residing on the Pacific Slope. Immigration was practically stopped by the Japanese Government as the result of the agreement with

the United States. They show no tendency to carry a native religion from the home land and the non-Christians are practically without religion.

It is impossible to estimate correctly the number of immigrants from India on the Pacific Coast. Three thousand have arrived since 1899, of whom probably one-half are in Hawaii. The remainder are largely in California and are widely scattered. They are chiefly ex-soldiers. They represent different religions, including the Mohammedan, Hindu, Aryo Samaj, Buddhist, and Christian.

2. *Difficulties and Problems.*—Many of the difficulties in reaching these Orientals are common to all. They include, the influence of the old faiths, the sense of injustice and antagonism created by the agitation and discrimination against the Orientals, and the lack of sympathy of many Christians.

Among the Chinese there are special problems. There are few Chinese women and family life is lacking. Much of the population is migratory, while that which is fixed is exposed to impurity, and is also much addicted to gambling. The absence of trained workers for the Chinese constitutes probably one of the most serious problems.

The Japanese and Koreans are much more easily accessible. In dress, language, food, and general manner of life they quickly adopt American customs. They are young, vigorous, industrious, hopeful, and self-denying, but many of them are addicted to drinking and gambling. There are many students among them and these are most easily reached and are most influential. Those scattered along the railways in construction camps are peculiarly difficult of access. The Buddhist priests try to keep their people from being influenced by Christianity.

3. *Christian Work being Done.*—There are two distinct forms of work carried on by the Orientals in America, local Church work in which the Asiatic converts usually become members of the American Churches, and regular mission work supported by various missionary societies. The former is found principally in the East and the Central West, while organised mission work is largely

confined to the Pacific Coast and a few of the large cities of the East.

(1) It is difficult to secure reliable data concerning the extent and character of the work done by local Churches. The importance of this work cannot be overestimated. For the Chinese much is being done through special Sunday School classes and in night schools. The work is carried on chiefly in the important cities. The agents of the American Bible Society in San Francisco, Denver, and Portland, Oregon, are giving special attention to Orientals. They distribute Bibles and portions of the Scripture in the native tongue and employ colporteurs who are able to speak the language at least to some extent. In some cases these are native Christians and in others returned missionaries.

(2) The organised mission work has been difficult, but fruitful. From the beginning of this work about 6500 Chinese have become baptized communicants of the various Churches. The present membership is probably not more than one-fourth of this number. The work in San Francisco suffered much in the great fire, but most of the missions have been rebuilt. There is no unoccupied field of considerable size and of constant population. The Presbyterians and Methodists have homes for Chinese women and children in San Francisco and do much rescue work. The Disciples carry on hospital work. There are comparatively few native pastors. The Christians unite in publishing a Christian magazine, while those of one denomination have established a mission in China.

Among the increasing number of Chinese students are found a remarkable proportion of Christians. These have organised themselves into a Chinese Student Christian Association of the United States with a membership approximating 100 and are exerting a leavening influence among the students of their own race.

The principal work among the Japanese has been done during the past twenty years. About 4500 have been baptized and have become connected with the

various Churches. The present membership is about 2000. With one exception, all important centres are occupied. The Japanese work in America has borne rich fruit in Japan in producing native pastors and Christian laymen and in promoting temperance and other reform movements. There are twenty-eight pastors in the United States, located chiefly in California and the Pacific North-West. The Japanese Christians have shown great liberality in supporting their Christian work. Those of the Methodist communion gave in 1909 nearly \$30 *per capita* toward the support of Church work and for benevolent purposes. There is a good Anglo-Japanese school in San Francisco, and homes for Japanese women and children in Seattle, San Francisco, and Los Angeles.

Work is being carried on for the Koreans in San Francisco, where there is a Church with a native pastor, and in Southern California. In the mountain section the various Korean Christians unite in efforts for their countrymen.

Very little is being done for the Hindus except through the efforts of the American Bible Society.

4. *Points to be Emphasised.*—Effective Christian work among the Orientals in the United States will have an important bearing on carrying the Gospel to the lands from which the Orientals come. If they are led to Christ and trained in Christian service they have peculiar opportunities for the comprehension of the real significance of the Christian life. From their number may come an important accession of workers in their home lands. No diminution should therefore be permitted in the work among them. Closer co-operation on the part of the different missions occupying the same places would lead to increased efficiency. The present methods, particularly the Sunday School, the night classes, and the direct preaching of the Gospel, should be emphasised. It is important that Christians should manifest in their intercourse with the Orientals the genuine Christian spirit of courtesy and charity that will remove prejudice and open the way for the acceptance of the Gospel. No effort should be spared to reach the increasing number of the

ablest young men who are coming from Oriental lands to study in American colleges. The personal influence exerted by Christian students and professors among these will doubtless constitute the most fruitful agency of winning them to faith in Christ.

VI. THE INDIANS IN CANADA

The Indian population of the Dominion of Canada, according to the Report of the Department of Indian Affairs for the year ending March 31, 1909, is 111,043. This is an increase of 3406 over that reported in 1905. The Indians are widely distributed throughout the Dominion.¹

It is difficult to state to what extent they have been evangelised.²

¹ The Indians in Canada are distributed in the various provinces as follows :—

Nova Scotia	2,103
New Brunswick	1,871
Prince Edward Island	274
Quebec	11,523
Ontario	23,898
Manitoba	8,327
Saskatchewan	7,971
Alberta	5,541
Northwest Territories	21,362
British Columbia	24,871
Yukon Territory	3,302
Total	111,043

² The Department reports their religious affiliations as follows :—

Roman Catholics	40,820
Pagans	9,622
Not designated	23,775
Protestant Communities	36,826
Methodist	16,776
Anglican	16,590
Presbyterian	1,615
Baptist	1,107
Congregational	16
Salvation Army	516
Others	206
Total	111,043

The Anglicans and the Methodists have the largest constituencies, while the Presbyterians and the Baptists are increasing. The Anglicans are strongest in Ontario, British Columbia, Manitoba, Saskatchewan, the Northwest and Yukon Territories. The Methodists are strongest in Alberta and follow the Anglicans closely in Ontario, British Columbia, and Manitoba. The principal work of the Presbyterians is in British Columbia, Saskatchewan and Manitoba. The Baptists have worked almost exclusively in Ontario, but have recently started work in Manitoba.

In addition to the regular evangelistic work of these Churches, the Anglicans and Methodists have each three medical missionaries with hospitals among the Indians in British Columbia. The unsanitary mode of living and the vices of civilisation have wrought havoc among the Indians. These conditions are met to some extent by effective medical mission work.

The great correlating missionary agency among the Indians is education. In this department the Dominion Government assumes a large share of responsibility, and it is urged by influential leaders of most of the Churches that the Government should bear the entire financial responsibility for the education of the Indians, who are Government wards under treaty. However, the Churches are so anxious to maintain a religious influence over their respective Indian communities that they are willing to share in the expense of their education so as to retain the right of nominating the teachers. There are 20 industrial schools, 57 boarding schools, and 231 day schools. Of the total number of 308 schools, 51 are undenominational, 109 Roman Catholic, 86 Anglican, 44 Methodist, 16 Presbyterian, and 2 Salvation Army. There is an enrolment of 5323 boys and 5156 girls, or a total of 10,479. About one-half of the children between six and eighteen years of age are enrolled in the schools.

The Government has created an Advisory Board of Indian Education, to which each of the Churches engaged in Indian work has the privilege of nominating two

representatives. This appointment has been a very important step in the direction of overcoming waste of effort and of developing a united policy of missionary education.

While the Government is contributing generously to Indian education, and while the Churches are giving much attention to this work, it must be admitted that the results are yet far from satisfactory. Some system of compulsory education and some method of preventing educated Indian youths from lapsing into the dependent and uncivilised life of the reserves, seem essential.

Lack of sense of religious responsibility on the part of the Indians is an unfortunate feature of nearly all Indian missions. This is only in accord with the pauperising influence which Government treaties have brought to the Indian race. Every effort should be made to develop religious self-support and activity. In districts where mission work among the white population is contiguous to Indian communities, the two should be brought as closely together as possible. In this way a spirit of Christian fellowship and brotherly emulation might be stimulated and at the same time a good deal of missionary money and life might be saved for more needy fields.

VII. ORIENTALS IN CANADA

The number of Orientals living in Canada at the beginning of 1909 was 36,591, being an increase of 14,541 since 1901. These consist of 21,122 Chinese, 12,003 Japanese, and 3466 people from India (commonly spoken of as Hindus). The great majority of these Orientals are in British Columbia, especially in the cities of Vancouver and Victoria, though from year to year they are becoming more widely scattered, especially the Japanese, who are found in all the canning centres and in mines and construction camps. The Hindus are not found outside of British Columbia, and are even there in smaller numbers than some years ago. There are small numbers of Japanese business men in many of the principal cities of

the Dominion, and a small farming colony of Japanese has settled in Alberta Province. The Chinese, while largely concentrated in the cities of British Columbia, are found in growing numbers in most of the cities of the western provinces and in Ontario.

Mission work among the Orientals has been prosecuted chiefly by the Methodist, Presbyterian, and Anglican Churches. Outside of British Columbia the Chinese are reached in many cities by volunteer workers in various Churches, who conduct Sunday Schools and in some cases week-night classes. While it may be taken for granted that the Chinese usually attend these classes for the sake of learning English, there have been many gratifying results both in conversions and in the general influence exerted upon their lives. In Winnipeg, where there are about 900 Chinese, the Presbyterians and Methodists have recently organised a union Chinese mission.

In British Columbia the Methodists have seven mission stations among the Chinese, and five among the Japanese. Native pastors and evangelists are employed in these missions under the direction of a Canadian superintendent. Evangelistic and educational work are combined; and considerable numbers of Chinese and Japanese young men are provided accommodation in mission dormitories.

The Presbyterians have organised mission work among the Chinese in three cities in British Columbia, also in Winnipeg and Montreal. They employ three Canadian missionaries and three Chinese workers. Both evangelistic and educational work are carried on. This Church conducts a mission in South-Eastern China for the specific purpose of linking the work among the Chinese in Canada with the district in their native country from which nearly all these Chinese come. Missionaries trained in that field are able to speak the dialect of all the Chinese in Canada. The Anglican Church has organised work among the Chinese in two cities of British Columbia and among the Japanese in one city, where evangelistic and educational work are combined.

There is practically no organised mission work among

the Hindus in British Columbia. They have not settled sufficiently in any particular locality to warrant the establishment of regular work among them. They are scattered in different parts of the province.

More effective work is needed among the Chinese and Japanese. It is important to have among them a few Canadian missionaries possessing qualities of leadership, and especially having a knowledge of the Chinese language and familiar with Oriental characteristics. It would be a great advantage if the Churches interested in this work would combine in a thoroughly organised plan, without denominational claims or distinctions. It is of the utmost importance that the Oriental communities now established in Canada should be permeated with Christian standards and ideals of life.

VIII. THE ARCTIC REGIONS

Mission work among the Hyperboreans of Europe, carried on by Protestant and Roman missionaries, as well as that of the Russian Orthodox Church on the northern confines of Eurasia and in Alaska, does not fall within the scope of this brief review. Nor does that for Greenland, since the withdrawal of the faithful Moravian missionaries in 1900 was due to its completed evangelisation save for two stations among heathen Eskimos, which the State Church of Denmark is still carrying on, while caring also for the established Christian communities.

Our survey includes only the Eskimo populations of Labrador, the region about Hudson Bay and Strait, a few isolated communities along the northern sea-board and in the north-western section of Britain's possessions, and the comparatively large number who inhabit the coast of Alaska. All told, there are probably less than 16,000 of those under consideration, and of this population, nearly all in Labrador are Christianised. Some ninety per cent. of the Eskimos are in Alaska, where the United States Government is aiding to a considerable extent in a work which usually falls to the missionary's lot. This is

particularly true of education and of the industrial innovation, due to the late Dr. Jackson, whereby reindeer have been introduced and are changing Eskimo life for the better; though a number of the missionaries are important factors in the Government's régime. Dr. Grenfell's reindeer experiment is due to the Alaskan success, and promises to be equally helpful to Labrador.

In many respects the Eskimos are in greater need than any race for which missionaries are working. Their environment is most uninviting and trying. The life of the hunter and fisherman of the Far North is both dangerous and uncertain. In summer, nomadism is an obstacle to the missionary, while the Arctic night makes work for them in winter far from easy. The communal life, where it still exists, is unfavourable to morality; though Nansen may be right in holding that it is preferable, in point of physical well-being, to the segregation of families, consequent upon civilisation. In Alaska and on the shores of Davis Strait, where contact with dissolute whites is most common, they are exposed to the perils of venereal and other diseases.

Religiously, these people are devoted to Shamanism and are under the sway of their Angakoks, or wizards. Dullness and sensuality, with a tendency to find in physical pleasure their highest good, militate against a pure Christianity. It has not proved very helpful to appeal to their dim belief in God, since they speak of Him as far above their comprehension and altogether beyond their reach. On the other hand, the Eskimos are usually cheerful and happy and are relatively truthful and honest, while their singular simplicity and childlikeness furnish a somewhat receptive soil for the Gospel when it once gains lodgment. Yet after they are won, their old impulses are so strong that many feel as an Alaskan once put it, "It is lonesome to be a Christian all the time"; hence the lapses which sometimes discourage the missionary.

Religious work among these people is largely under the care of the home missionary societies of the United States; though the Moravians, the Church Missionary Society,

and other organisations, also participate very helpfully. Evangelistic effort is most emphasised, with medicine and primary education as common and important adjuncts. The sparseness of the population, rigours of winter travel from settlement to settlement, and the limited intellectuality of the Eskimo, have thus far made the task of evangelisation slow and comparatively unfruitful. When the native force is educated to the point which has been reached in Greenland, greater progress may be expected. The enterprise will always call for a larger *per capita* expense than in almost any other part of the mission world. It will call, moreover, for deeper consecration on the part of the workers and for a greater physical fitness.

That the Church should continue and extend this work among the dwellers within the Arctic regions is made imperative by the decadence of the race, due mainly to contact with corrupt white men who are coming in increasing numbers to Alaska. The United States Government's note of alarm is not hysterical, as witness the energetic way in which it is trying to stem this tide of death. Its reports tell of the alarming increase of pulmonary complaints and venereal disease, of the scarcely believable prevalence of the liquor habit, and of other disabilities incident to contact with depraved foreigners. True, this is more commonly the situation among the Indians of Southern Alaska; yet it will assuredly be equally descriptive of the Eskimos, if the beginnings of these scourges are not checked by Christian teaching and example. The conditions constitute a direct and clamant appeal to the Church to further the work already begun. The language is practically the same from Labrador to Alaska, though the dialects differ greatly, and the foundations of a literature, including the translation of the Scriptures, are laid. Upon this an adequate superstructure should be built. The ten societies already in the field should be urged to strengthen their work, despite the relatively great expense. And above all, whatever is done must be done speedily before hostile

forces make the work of rescue ineffective. Medical missionaries are increasingly desired to avert the threatened racial decay. Men of the spirit and power of Sheldon Jackson, Edmund Peck, and Dr. Grenfell, with the blessing of God upon their self-denying labours, would soon accomplish the evangelisation of these literally benighted people.

THE JEWS

I. THE PEOPLE TO BE EVANGELISED

I. *Numbers and Distribution.*—The Jews are a remarkable race. They have a history that stretches over a period of almost 4000 years. Brought to the brink of destruction at least five times in the course of their history, they have been marvellously preserved, and they probably exist to-day in larger numbers than at any previous period of their history. According to the most reliable estimates, the approximate figures of Jewish population were, on January 1st, 1910, in round numbers :

Europe	9,125,000
Asia	375,000
Africa	355,000
America	2,125,000
Australasia	20,000
	<hr/>
Total	12,000,000

Thus the Jews of to-day are pre-eminently a people living in Europe, though the Jewish population of the United States—two millions—is to-day double that of 1899 and five times larger than it was in 1888.

In *Europe*, Austria contains more than 1,125,000 Jews ; Hungary, 850,000 ; Bulgaria, 36,000 ; France, 95,000 ; Germany, 608,000 ; Holland, 106,000 ; Italy, 50,000 ; Roumania, 250,000 ; Russia, 5,215,000 ; European Turkey, about 300,000 ; the British Isles, 238,000. In *Asia*, Palestine has 100,000 Jewish inhabitants ; Asia Minor and Syria, 65,000 ; Persia, 63,000 ; Arabia, 20,000 ; India, 18,000 ; Turkestan and Afghanistan, 18,000. In *Africa*, Morocco has 150,000

Jews; Tunis, 60,000; Algeria, 63,000; Abyssinia (Falashas), 6,500; South Africa, 50,000. In *America*, the United States has 2,000,000 Jews; Canada, 60,000; the Argentine Republic, 45,000.

The vast majority of all the Jews live in the larger cities in separate quarters, in compact masses, and distinct in social life from the surrounding Gentiles.¹

2. *Language*.—Most of the Jews speak the language of the country in which they dwell, even immigrants readily and quickly acquiring the language of their adopted country. The majority of the Jews of Germany, Austria-Hungary, Russia, and the United States, or perhaps three-fifths of all the Jews, speak the Yiddish, which has been well called the international tongue of the Jews. It is the corrupt German of the Middle Ages, with a sprinkling of Polish and Hebrew words (and some English words in Great Britain and the United States), written with Hebrew letters. An extensive literature has sprung up in this exclusively Jewish tongue, and the Jewish missionary labouring among the poorer classes often finds that it is the only tongue in which he can reach his hearers or readers. The New Testament in Yiddish translation has been

¹ It is interesting to consider the percentage of Jews to the total population, as given in the *Jewish Year Book, London, 1910*. In Poland, the percentage is $14\frac{2}{3}$; in Palestine, $15\frac{1}{3}$; in Austria, $4\frac{2}{3}$; in Roumania, $4\frac{1}{2}$; in Hungary, $4\frac{1}{2}$; in Russia, 4; in Morocco, 3; in the United States, $2\frac{1}{4}$; Canada, $1\frac{1}{2}$; Germany, $1\frac{1}{7}$; France, $\frac{1}{4}$; Great Britain, $\frac{1}{2}$. Among the cities of the world, Greater New York contains the largest Jewish population, about one million; but the percentage of Jews to total population is only 26; while in Russia, two cities, namely, Berditchev (47,000 Jews) and Pinsk (22,000 Jews) and one city in Palestine, Tiberias, have more than 80 per cent. of Jews in their total population. The percentage of Jews to the total population in some others of the larger cities is as follows: Salonica 45 (90,000 Jews), Minsk 55 (50,000 Jews), Jerusalem 55 (55,000 Jews), Kishineff 50 (50,000 Jews), Lodz $47\frac{1}{2}$ (150,000 Jews), Wilna 40 (64,000 Jews), Odessa 34 (135,000 Jews), Warsaw 33 (213,000 Jews), Budapest 23 (168,985 Jews), Bucharest 15 (43,000 Jews), Amsterdam 11 (60,000 Jews), Vienna 9 (175,000 Jews), Frankfurt 8 (24,000 Jews), Constantinople 6 (65,000 Jews), Berlin 5 (100,000 Jews), London 2 (140,000 Jews), Paris 2 (55,000 Jews), Chicago 9 (185,000 Jews), Philadelphia 8 (100,000 Jews).

in the hands of the missionaries for many years, but the translation of the Old Testament by Marcus Bergmann, a missionary of the London City Mission, was printed only a few years ago. The British and Foreign Bible Society has now at work a committee for a revision of the Bergmann version of the Old and New Testaments, and is looking forward to the publication of the Yiddish Bible in a cheap edition in the near future.

In the United States the number of Yiddish-speaking Jews is so large that the Central Conference of American Rabbis has decided to publish its tracts in Yiddish also. Reform Jews and the younger generation in the countries of Central and Western Europe and of the United States, however, to some extent despise Yiddish and prefer the language of the country in which they dwell, even though they understand Yiddish. The Jews of Northern Africa and a few of those in Holland, Spain, Turkey, and Palestine, speak the Judæo-Spanish, or Ladino.

3. *Religious Condition.*—Religiously the Jews may be divided into two large classes—Reform and Orthodox Jews. Both agree on the following fundamental principles: (1) The universe is the work of one all-wise, all-governing, and all-directing God; (2) The world's history is guided by a divine purpose; (3) Righteousness and justice are the principles which should control men's actions; (4) Every man is responsible for his conduct to his conscience, and through his conscience to God.

Reform Judaism originated in Germany in the days of Moses Mendelssohn, 1729–86, but has had its fullest development through Rabbi Isaac M. Wise and others in the United States since 1850. Its followers are found also in Great Britain, France, and Italy, and belong almost exclusively to the educated classes. It has no common creed. Christian methods in worship and church work are to some extent imitated, and the generally accepted principle that "Judaism is a changeable quantity" is in some cases carried so far that the religious services are held on the first day of the week. The Central Conference of

American Rabbis, through a tract, "What Do Jews Believe?" asserts its adherence to the fundamental principles stated above, and describes the following beliefs of Reform Jews: (1) The world is not tainted with sin, and there is no devil; (2) There is no original sin, no fall of man, and, therefore, no need of a vicarious atonement. "Man bears the impress of the Divine image in his soul, and it is his highest duty to realise this Divine nature and enact it in his life. . . . Therefore, holiness ought to be the chief pursuit of man;" (3) The Scriptures of the Old Testament "contain the highest revelation of God possessed by mankind. . . . The actual writing and editing took place in the usual human fashion. . . . The choice of Israel for the Divine Revelation does not preclude the view that God has spoken to other peoples as well." Thus Revelation is universal. (4) The soul is immortal and survives the dissolution of the body, "but just what occurs after death, and what the state of the soul is, the purest teaching of Judaism has never attempted to define." Reform Jews "are sure that the soul of man is not put out altogether, and that the life, with its struggles and sufferings and failures, will be rightly dealt with by the Lord of Righteousness." (5) They entertain no hope of a personal Messiah. They expect the coming of a Messianic Age, when humanity will enjoy the reign of righteousness, and all shall unite in the worship of the one God. Toward this ideal all men should aspire, and to Israel was given the task of making it a reality, no matter how much trial and suffering it may involve.

To Reform Jews, Israel is no longer a nation. Regarding Jesus of Nazareth many of the rabbis use language like this: "We believe that Jesus was one of the greatest of prophets—a great moral teacher, one of the noblest of God's creations, with Moses and Isaiah. We do not give Him the attribute of deity, but of divinity, and there is a spark of divinity in us all."

Orthodox Jews of to-day cling to a system of religion

which is Rabbinism or Talmudism pure and simple. They accept as creed the thirteen articles of faith formulated by Maimonides at the close of the twelfth century, but the Talmud, which contains the traditions of the fathers, is of at least equal authority with the written Law of Moses. Orthodox Jews may be subdivided into three groups: (1) Jews of North Africa, Egypt, Palestine, Syria, Mesopotamia, Asia Minor, European Turkey, parts of Austria—Hungary, Poland, Russia, and America; that is, the majority of all Jews. These show few elements of general culture, but possess a most extensive knowledge of traditional literature, to which they cling tenaciously, and have considerable acquaintance with the Old Testament. (2) Many Jews in America and those living in the western half of Europe. They rapidly acquire general culture and adopt the customs and languages of the countries in which they dwell. Their knowledge of Rabbinism and the Old Testament is good, but they are losing faith, and their children are too often infidel and irreligious. (3) Nominal Jews in the interior of Africa, in Arabia, East India, China, Persia, Turkestan, and Bokhara. These are in a low grade of civilisation, preserving but scanty relics of the religion of their fathers, these relics being of a rabbinic sort. To this group belong the Falashas of Abyssinia, the Jews in the oases of the Sahara, the Riff Jews in Morocco, the Rechabites in Arabia, the Beni Israel and the Black Jews of India.

In a general way it can well be said that the Jews the world over are religiously disintegrating and that the younger generation is drifting away from the religion of the fathers.

II. THE WORK ACCOMPLISHED

The following table shows the number of Jewish missionary societies throughout the world on January 1st, 1909. It might lead the superficial observer to think that the Jewish field is comparatively well occupied,

	Societies.	Auxiliaries.	Stations.	Out-stations.	Male Missionaries.	Female Missionaries.	Wives.	Totals.
American and Canadian Societies	44	6	51	4	72	71	25	168
Asiatic Societies	4	...	4	...	...	8	...	8
Australasian Societies	2	...	2	...	2	...	...	2
British Societies	28	8	135	13	342	247	109	698
Continental Societies	16	8	29	4	44	17	15	76
South African Society	1	2	1	...	1	...	...	1
Totals	95	24	222	21	461	343	149	953

but the following considerations will quickly change that thought. The United States seem to lead, but the societies average but one station and three workers, while the equipment and the financial support of most of the American Jewish missionary societies must also be called unsatisfactory. Only one American society, the Norwegian Lutheran, employs a labourer among Jews outside of its own country. The British societies stand foremost in size and organisation and in equipment and income, but are not as efficient as they might be. As the Statistical Atlas shows, wide sections of Jewry in Eastern Europe, in Asia, and in Africa remain untouched, and even in the United States, cities with large Jewish populations have no Jewish missionaries.

I. *The Character of the Work Done.*—Much emphasis has been laid upon the preaching of the Word of God especially to Jewish men, and hundreds of thousands of New Testaments and millions of Christian tracts in the languages familiar to Jews have been distributed. Successful efforts for reaching the Jewish women have been made at last, after it had been considered for many years an almost impossible thing. Medical missionaries have been gladly received by the Jewish masses everywhere, even the most bigoted Orthodox Jews of Eastern Europe, Northern

Africa, and Palestine seeking in difficult cases the aid of the mission doctor in preference to that of physicians of their own race. Educational work among Jewish children, especially that carried on by the London Jews' Society and the two great Scottish societies, has attracted such crowds of children that it is almost impossible to accommodate them. This is the more remarkable because work among the children is far more bitterly opposed by Jewish leaders than any other effort.

2. *Classes Reached.*—Jewish missionary efforts still remain largely confined to the so-called lower classes, though here and there an attempt has been made also to reach the well-educated Jews, either through special literature or personal visits. In the United States and in Northern Germany these cultured Jews are very frequently reached and influenced by the pastors within whose parishes they live, so that it seems as if the work among them can be better done in that way than by missions, the very name of which they despise. In a general way it may be said that Austro-Hungarian, Polish, and Russian Jews prove more accessible to the Gospel than others, though it would be unwise to set any limit to the power of the Word of God and of His Holy Spirit.

3. *Results Achieved.*—The measurement of the success of missions to the Jews by the number of baptisms should be earnestly deprecated. Many of the missions do not aim at baptisms and incorporation into the visible Church, but at evangelisation only. Others are so situated that they cannot take care of the converts in the face of persecutions and are forced to send them to other cities or countries. Many of the Jews converted under the preaching of the Gospel in a Jewish mission are afraid to let the missionary know and, changing often even the land of their abode, are baptized later in some Christian Church or in another mission. Of the Jews brought to Christ by the reading of the New Testament or Christian literature distributed by the missionaries itinerating among the Jewish masses of Eastern Europe, a small percentage only are baptized in missions or become known to the

missionaries.¹ In Jewish missionary work it is true that one soweth and another reapeth, both rejoicing together. The progress of the Gospel among the Jews cannot be illustrated by statistical tables unless these tables contain also the figures pertaining to Jewish baptisms in Churches not connected with missions.

Most assuredly the Word of the Lord has not returned void unto Him, wherever it has been preached to the Jews in sincerity and in faith. Thousands of Jewish men, women, and children, have confessed their faith in the Lord Jesus Christ in public baptism and have borne the burden of the fierce persecutions which still are the portion of most of the Jewish believers in Christ. Many more, however, have become secret believers, lacking, alas, the courage for a public profession. Of the Jewish children who received Christian training in the missionary schools, many have been converted, but, in the majority of cases, were forced to postpone a public profession of their faith until they were of age. Other children had received such deep and lasting impressions, that years after they had left the missionary schools they sought and found Christ and were baptized. The direct results of Jewish missions are not less encouraging than those of missions among the heathen.

The indirect results of Jewish missions are also valuable and important. Even where the preaching of the Gospel to the Jews has not led to conversion and baptism, it has set before the people true Christianity as they have never known it before. Widely scattered and eagerly read New Testaments and Christian literature have given them an extensive acquaintance with the tenets of Biblical Christianity and have undoubtedly stimulated the

¹ This is well illustrated by the following facts: of 1072 Jews baptized in American Churches from 1895 to 1901 only 217 were reported by American Jewish Missions. But 891, or more than 83 per cent. of all, stated that they had received their first ideas of Christianity, their first New Testament, or tracts, from missionaries. Of these 891, more than 65 per cent. (582), had been won to Christ before they crossed the Atlantic, but probably very few of them had told the missionary of the influence that he had exerted in their case.

study of the Old Testament and its prophecies. The establishment of medical missions and well-equipped hospitals has given to the Jewish masses a glimpse of true Christian love providing liberally for the suffering and poor of their race. The missionary educational institutions have offered to the Jewish boys and girls an opportunity for training for greater usefulness and higher achievements, and they have undoubtedly contributed much to the elevation of the Eastern Jewish woman from that state of degradation into which Talmudism had thrust her.

Jewish missionary work has proved a good antidote to the anti-Christian influence of Jewish persecutions, to the unjust Anti-semitism especially active upon the Continent of Europe, and to that popular prejudice against the Jewish race which is found even among English and American Christians. It has levelled prejudices against Christ and Christianity and has already overcome antipathies toward the messengers of the Gospel to such an extent that the Jews of the present day are more accessible to the missionary than those of ten years ago.

III. THE TASK REMAINING

Jewish missions are only in their infancy and we cannot conscientiously say that any part of the world field, except perhaps London, is adequately occupied. No effort is being made to reach the Reform Jews in Germany and the United States, and none whatever to reach the Orthodox Jews in Central Asia. Russia's Jewish millions are still languishing without the Gospel, and indeed in almost every part of the world the Jews are greatly neglected.

On account of the scattered condition of the Jews it is impossible to give an estimate of the number and classes of missionaries still needed. We feel, however, that Jewish missions are in such a peculiar condition to-day as to demand unusual measures to ensure, under God, their progress.

Followers of the Lord Jesus Christ—Himself after

the flesh a Jew—should give to the presentation of Christ to the Jew its rightful place in the Great Commission. It is not a task to be left to a few enthusiastic believers, but the obligation and responsibility of the whole Christian Church. The Gospel must be preached to the Jew wherever he may be found.

For centuries the Church has paid little heed to the missionary message of the Apostle to the Gentiles, "There is no difference between the Jew and the Greek." Both are sinners, for both have come short of the glory God, and both need a Saviour, even the Lord Jesus Christ. Yet the Church has acted as though it believed otherwise. The attitude of the Christian to the Jew has not been merely one of neglect but of bitter hostility. Reparation is due for the contempt and injustice meted out by the Christian Church and its members to the race into which its Founder was born and out of which He drew His first disciples. Christianity was born in Judaism and owes a debt to bring the Jew home at last to the fold of Christ.

There is urgent need, therefore, that the Church should change its attitude toward an enterprise which is carrying out an essential part of our Lord's Great Commission. The spasmodic efforts to bring the Jew to Christ must be replaced by missions as strong, persistent, and sympathetic as those among other races of mankind. Many of the difficulties are of the Church's own creating; and will disappear with a deeper faith in the power of God through the Gospel and a wiser approach imbued with a truer sympathy. No other methods are needed than those which have been blessed in the past among both Jews and Gentiles. The issue remains unchanged. It is still Jesus whom the Jew must accept or reject. Reform Jewish Rabbis in the United States may speak of Him in flattering terms, and accept Him as one of the great prophets and teachers of mankind, but the gulf between them and Christianity remains practically as wide as that which must be crossed by the Orthodox Jew before he acknowledges the Lordship, Divinity, and Messiahship of Jesus of Nazareth.

The time to reach the Jews with the Gospel is now, when they are rapidly drifting away from the faith of their fathers and are groping for something, they know not what. The Jews are becoming more and more an integral part of Christian cities, strongly influencing and often even dominating them by their enormous and increasing wealth and by their remarkable intellectual ability. However far they may have drifted, there still remains with them that inherent religious instinct, that capacity to appreciate great moral and spiritual truths which has characterised them throughout their history, and which, consecrated to the service of Christ, will enrich and revitalise Christianity itself. "For if the casting away of them be the reconciling of the world, what shall be the receiving of them, but life from the dead."

UNOCCUPIED SECTIONS OF THE WORLD

THE investigations and discussions of this section of the Commission's Report are justified and demanded both by the claims which Christianity makes and by the command of our Lord. Christianity claims to be, for all ages and peoples, the all sufficient and the only sufficient religion. A moral obligation attaches itself to such a claim. If Christianity be the only sufficient religion for all the world, it should be given to all the world. Christ's command also lays upon the Church an obligation for nothing less than a world-wide promulgation of the Gospel.

To survey the unoccupied sections of the world, with a view to the speedy and complete occupation of these areas, must awaken interest, expectancy, and faith. A world survey, with this aim, provides, therefore, some of the strongest incentives for missionary effort. It develops the right attitude of mind toward the whole missionary enterprise, carrying with it the pledge of complete realisation.

Unoccupied sections fall naturally into two main groups: (1) Sections untouched and not included in any existing scheme of missionary operation. (2) Sections included within the scheme of existing missionary operations, but not yet occupied.

I. SECTIONS UNTOUCHED AND NOT INCLUDED IN ANY EXISTING SCHEME OF MISSIONARY OPERATION

It is a most solemnising fact that what might be called the heart of each of the two great continents of Asia and Africa is still unoccupied territory, after more than a century of the modern missionary era.

1. *Large Integral Areas.*—(a) In *Asia.*—This survey of unoccupied territory in Asia starts in Manchuria, at approximately the 125° of east longitude. Here the province of Halung-kiang has a population of 1,500,000 with only one mission station recently established. Westward the needs of 2,000,000, out of a total of 2,600,000 nomadic Mongols and Kalmucks, come into view in the vast and, for the most part, desert stretches of Mongolia, for only three mission stations are found in this territory. Still westward lies the Chinese province of Sin-kiang, consisting of Chinese Turkestan, Kuldja, Zungaria, and outer Kan-su, with a population of 1,200,000. The establishment of three missionary outposts within this territory—at Yarkand, Kashgar, and Urumtsi—alone prevent its entire inclusion in this sweep of unoccupied territory; but none of these stations is in outer Kan-su. Southward, therefore, through outer Kan-su, Tibet is reached. Here are 6,000,000 people as yet wholly destitute of missionary ministrations. South of Tibet are the two native states of Bhutan and Nepal, with an aggregate population of over 5,000,000, without a Christian missionary. West of Tibet a slender wedge of missionary stations driven up through Kashmir is beginning to break the unity of the unoccupied territory in the heart of Asia.

Farther to the west, Afghanistan appears. Here are 4,000,000, whose needs have been set forth in greater detail elsewhere, and who are without a Christian missionary. North of Afghanistan are Bokhara, with a population of 1,250,000, chiefly Mohammedans, and Khiva, with a population of 800,000, also for the most part Mohammedans, and in addition there are 5,000,000 Mohammedans of Russian Turkestan—all of these without any regular mission station or missionary. At last, the mission stations of Persia appear.

The territory just surveyed has brought into view a land almost equal in area to the whole of the United States, excluding Alaska, and a population of more than 26,000,000.

On the very edge of the great continent is another

vast section of Asia, within which are to be found no missions save a few carried on by the Roman Catholic Church. French Indo-China to the south-east, with a population of 21,500,000,¹ is practically without Protestant missionary work, for only in the city of Song-Khone, in this vast territory, has there been established an independent mission. This region has three Swiss workers and a French colporteur of the British and Foreign Bible Society.

The survey thus far has presented 48,000,000 of Asia's population in sections unoccupied by missionary agencies.

(b) *In Africa*.—To a far greater degree than even in the case of Asia, the heart of Africa constitutes a vast unoccupied field. This area of unrelieved gloom, beginning almost immediately back of the Mediterranean coast, west of Egypt, includes the following countries and peoples without missionaries: Barka with 100,000 of the Ben Ghazi tribe; Tunis, south of the littoral, with 1,000,000 inhabitants; 900,000 in Tripoli; almost 1,300,000 in the province of Oran, and 400,000 in the southern territory of Algeria; 2,260,000 in the Atlas Riff country, the Mulaya Valley, the Sus Valley, and the Sahara district of Morocco; 800,000 in Portuguese Guinea; about 1,700,000 in French Guinea; 800,000 in Dahomey; 500,000 in the Ivory Coast; Eastern Liberia, with 1,500,000 pagans; the northern districts of Togo; sections of Nigeria, especially to the north-east, whose population would approximate 6,000,000; 3,000,000 in the eastern part of Kamerun; 8,000,000 in the French Congo, besides 4,000,000 of the Baghirmi, Kanem, and Wadai districts; at least 20,000,000 out of the 30,000,000 of the Belgian Congo; about 2,000,000 in the north-eastern and south-eastern sections of the Portuguese territory of Angola; 2,500,000 in Portuguese East Africa; large districts in German East Africa, with an aggregate population of about 3,000,000; sections of British East Africa, especially to the north and north-east; 750,000 in the Italian, British

¹ See *Statesman's Year Book*.

and French Somali lands; and 1,000,000 in the Egyptian Sudan, chiefly west of the White Nile. Scattered over a territory which is vast, even without including the desert stretches of the Sahara, and which is fairly unified, there are therefore to be found in Africa about 70,000,000 people, more than one-third of the population of the entire Continent, without any existing agency having plans actually projected for their evangelisation. These figures are overwhelming, and they become more so when it is pointed out that the extent of the effective influence of existing missionary agencies has probably been greatly overestimated. The question can be seriously raised, Has the Church more than made a beginning in the evangelisation of the Dark Continent?

2. *Smaller Integral Areas.*—In addition to these great stretches of unoccupied territory, there are also, especially in Asia, other integral areas smaller in size, yet constituting distinct geographical units and wholly without any missionary provision.

In Arabia the provinces of Nejd, Hejaz, and Hadramaut are unoccupied. These provinces have a population of perhaps 3,000,000, for whom no missionary agency labours.

East of the Jordan in Syria are sections of country, with an aggregate population of 550,000 inhabitants, where no missionary works.

In the Sinaitic Peninsula there is no missionary or mission station; here are 50,000 people.

In the Malay Peninsula, the districts of Kedah, Trengganu, and Kelantan have recently come under the British flag. This population of perhaps 1,000,000 has no Christian missionary.

In addition to these areas, whose population is considerable, there are a large number of areas whose individual populations are more limited, and of which a complete list may not be attempted here. Such areas are to be found not only in Asia and Africa, but also in the Island World, and in both North and South America where Esquimaux or Indians are to be found.

II. SECTIONS INCLUDED WITHIN THE SCHEME OF EXISTING MISSIONARY OPERATIONS, BUT NOT YET OCCUPIED

Impressive and overwhelming as may be the broad survey of these unoccupied fields, which has brought into view 122,000,000 people without missionary provision, there are other unoccupied fields which appear to be of possibly greater importance. These are the areas which are included within the scheme of existing missionary operations, but which are not yet occupied.

A special consideration of these unoccupied sections is necessary because their needs are so easily and so often overlooked. The fact that they are regarded as lying within or adjoining the sphere of influence of some missionary organisation leads to their dismissal from the thought of the Church as though provided for. Yet careful investigation shows that such sections are as destitute as those other sections which are farther removed from existing missionary agencies, and which stand out distinctly upon the map as the great unoccupied fields.

Judging from investigations made, it is believed that a complete survey would show that the populations of these areas would, in the aggregate, exceed the large total of unoccupied areas already considered. A further consideration in favour of the prompt occupation of these sections is found in the fact that provision could be made for their needs more economically than for the needs of remote sections. The mere extension of adjoining missions by reinforcements would ordinarily constitute the simplest, wisest and most effective plan for the speedy occupation of most of these areas.

In spite of the considerations urging a survey of these unoccupied fields, and in spite of considerable effort to accomplish such a survey, it was not found possible to accomplish this work in time for use in this Report. In the Appendix¹ the difficulties which have been encountered are enumerated, and suggestions are offered

¹ See Appendix B, p. 393.

for the future accomplishment of this work. Let it suffice to state here that the investigations which have been made create a profound conviction that, in the aggregate, the unoccupied and destitute areas, which lie within or closely adjoin the spheres of influence of existing missionary agencies, present the most extensive, the most pressing, and the most pathetic need of the missionary world—because the Gospel, which is the power of God unto salvation, is so near and yet so remote from the people in these neglected regions.

III. CAUSES OF NEGLECT

The discovery of great stretches of unoccupied territory and of populations aggregating so many millions must rebuke missionary apathy and awaken some sense of the urgency for immediate action. If the problem is to be solved, there must be a careful study of the causes which have contributed to the creation of these conditions of neglect. Among these causes are the following:—

1. *Isolation Due to Absence of Exploration or Difficulty of Access.*—Without losing sight of the fact that missionary work has provided many of the most powerful incentives as well as many of the most effective agencies for geographical exploration, it remains true that in certain great sections of the world as yet unoccupied by Christian forces, missionary work has been arrested by the absence of such exploration. Many sections of Africa, such as the hinterland of the Mediterranean littoral, and parts of the interior removed from great river highways, are calling for twentieth-century missionaries who, like David Livingstone, will view “the end of the geographical feat as the beginning of the missionary enterprise!” Such is also the case in the great unoccupied stretches of Central Asia, to a considerable degree in Arabia, and in more limited fields like Borneo, New Guinea, and many other islands.

In other cases, while the lands have been measurably explored, they are without means of transportation. It

has been pointed out that "no greater revolution was worked in the last century than that which diverted the great highways of the world from the overland routes to the approach by sea." This has resulted in the abandonment of many much-used caravan routes. Even where these have been maintained by trade, it is more frequently the Moslem trader who makes use of them to the extension of his faith, while the Western traveller and the Christian missionary are tempted to turn to the seaboard areas and to leave the interior sections unvisited. However, both political and industrial developments are preparing highways for the Kingdom, and the day is not far distant when no country can be described as unexplored or inaccessible.

2. *Political Hindrances.*—Vast territories have been closed to the missionary enterprises for political reasons, often based upon or accentuated by religious antagonism. Tibet still forbids entrance to the Christian missionary. The two independent kingdoms of Nepal and Bhutan, lying along the northern frontier of India, are generally considered closed to the missionary. Certain native States, representing smaller areas in India, either have no resident missionary or are wholly untouched by any missionary work because of political prohibitions, for example, the Tributary States of Surguja, Jashpur, Korea and Chang Bhakar and the Independent State of Tippera. In Afghanistan religious fanaticism unites with political authority in excluding all Christian missionary effort. In sections of Arabia and of Northern Africa a similar exclusion of Christian missions is supposed to obtain.

Political hindrance becomes a much more complex problem when interposed by a Western Government. Such political hindrance has been a great factor in the almost total absence of Protestant Christian missions in such large areas as the French colonial possessions in Eastern Asia and in West and Central Africa. Elsewhere it has limited and even threatened to wipe out established missionary work, as in Madagascar.

Nevertheless, it ought to be recognised that the removal of political prohibitions can reasonably be hoped for, and that, even where political restraints remain, much may be done by indirect methods. In too many instances, the supposed existence of political hindrance has been allowed to discourage the Church from even making the effort to enter a given field. The promise has not yet been fully tested: "Knock and it shall be opened unto you." In other instances, there has not been a worthy and united effort on the part of all Christendom to exert its influence for the removal of these hindrances through some central authority representing the entire missionary movement. Nor has the Church tested fully the power of God, who can burst every barrier and open every door. Nearly all the fields were considered closed at one time, and no field has ever opened its doors save through prayer, effort, and sacrifice.

3. *Lack of an Adequate and Comprehensive Vision.*—The neglect both of great integral and of scattered smaller sections of the non-Christian world is directly traceable to a lack of a comprehensive vision of the goal of missions. The thought of carrying the Gospel to *all* the world has not widely dominated missionary effort. The enterprise has been viewed too frequently from the standpoint of progress made and not sufficiently from that of the work to be done. Unoccupied territory has, therefore, been looked upon in the light of a worthy opportunity for missionary effort rather than as a ground for humiliation and rebuke because of missionary neglect. The destitution of innumerable small areas within or adjoining mission fields regarded as occupied, has not received due emphasis. The absence of a comprehensive plan for carrying the Gospel to all the world is responsible also for the absence of any agency correlating the missionary operations of the several societies or boards representing Christendom. Important areas have therefore remained unoccupied because not definitely committed for evangelisation to any agency.

IV. SOLVING THE PROBLEM

If the Church is to remove the reproach that, in this twentieth century of the Christian era, so much of the world's population is without any agency aiming to bring to it the Gospel message, definite plans must be projected and definite action must be taken.

1. There must be knowledge of the facts. There has been ignorance of the true situation. The absence of representatives of missionary societies in unoccupied areas has robbed these of the very agencies by which their spiritual destitution could be made known and their needs voiced to the Christian world. Some central organisation or committee is desirable to press the investigations referred to in another section,¹ and to place before the Christian Church the knowledge of the need which will lead to its being met.

2. There must be strategic planning for the future. Much territory is at present unoccupied, not merely because of a lack of missionary resources, but also because of a lack of wise direction of the missionary activities of the past. Some provision must be made, therefore, within the Church, not only for making known the needs of these fields, but also for determining the societies which should occupy them, and the best method and moment for effecting such occupation.

3. The effective occupation of these now unoccupied areas will call for the strengthening of existing missions by reinforcements, both of men and of money, so as to enable them fully to occupy the territories which they now claim, and to reach out into those innumerable smaller areas adjoining their mission fields, in which no work is now being carried on.

4. There is need, also, for the establishment of missions within the unoccupied territories which are far removed from established missions. It is especially desirable that such new missions should so far as possible be inaugurated by the existing missionary societies. The

¹ See Appendix B.

problems to be solved in entering new fields are exceptionally difficult and this calls for the wisdom, experience, and resources of well-established missionary organisations. It would not be wise, however, for those missionary societies and agencies, whose resources are limited and whose burdens are already large, to attempt the establishment of new missions to the impoverishment of older stations and the weakening of existing work. The "far-flung battle line" of the army of God is even now, at many points, a perilously slender line. It must not be made more slender still, not even for the sake of extension. In case the existing missionary societies do not find it practicable to extend their work to certain unoccupied fields, it may become necessary to start new societies in order to meet the need, but this should be done in such a way as not to diminish the number of workers or the financial resources of other organisations, but rather in such a way as will enlist enlarged giving and result in sending out, as it were, a new regiment.

5. The ideal of carrying the Gospel to all the world must be lifted and steadily upheld. There should be a fuller recognition of the world-wide scope of the Commission which our Lord gave to His Church. A serious effort to occupy all the unoccupied fields and to carry the Gospel to all the world must be made a test of the Church's loyalty to Christ's command. The Church has abundant resources for the unfinished task, not in some fields but in the whole world. With a spirit of co-operation among missionary agencies, with a recognition of their unity of purpose and of their fellowship in their common Lord, with a proper distribution of the responsibility and burden of this world enterprise, with a comprehensive plan for world occupation, and, above all, with a humble dependence upon the enabling grace of Him who gave the Commission, none dare deny that this task may speedily be accomplished.

PART III

FACTORS IN CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

THE DISPOSITION OF THE FORCES

THE study of the problem of carrying the Gospel to the non-Christian world involves the question of how best to utilise the comparatively insufficient yet valuable force at the disposal of the Church so as to make Christ known to the largest possible number of people and to build up strong and enduring Churches. On this point perhaps more than on any other have the correspondents in the various mission fields given a full expression of opinion based upon individual or local experiences. The attempt will be made to indicate, in the light of such experiences, the conditions and principles which should influence this distribution or disposition of the forces.

I. DENSITY OF POPULATION

One factor in determining the distribution of the missionary forces is the density of the population to be evangelised. Wherever the population is very sparse, as among the nomads of Central Asia or among the American Indians, it is wise policy to establish stations where it will be possible to influence at least a few hundreds of the natives or one or two tribes. Of necessity there will not be many workers at such stations since the

number to be reached is so small. The same principle will apply to parts of Africa where in large areas the population is sparse and the tribes are separated by long stretches. Wherever the circumstances suggest the distribution of the forces over a wide area, or over groups of islands like the New Hebrides, a sufficient staff should be sent to permit of having stations near enough to each other so that isolated workers may have the benefit from time to time of taking counsel together and of helping one another.

Quite different is the situation in such densely populated countries as India, China, and Japan, where great cities, whose influence radiates over a large surrounding district, and numberless villages within a comparatively limited area provide unlimited opportunities for mission work. In such regions the method of procedure should be to establish strong stations adequately manned. They should be able not only to maintain their own vigorous life but also to put forth aggressive efforts on behalf of the surrounding population. In these densely populated districts a mission may choose between two principles. Either it may concentrate its attention on the building up of the Christian community which is already under its influence, expanding its work only so far as what it does among the Christians brings the mission into contact with the surrounding non-Christian peoples. This may be described as a policy of concentration in order to diffusion. Where this policy aims at developing a strong native Church, animated from the first by the evangelistic spirit, it may in the end yield the more satisfactory result. Or, the mission may direct its efforts mainly to the surrounding non-Christian peoples with the view of evangelising the whole region as speedily as possible, while seeking at the same time to care for the training of the Christian population. It might seem at first thought as if this policy of diffusion were the only course adequate to the situation, but, if it be attended with success, it requires inevitably to be followed by a policy of concentration. For the fact is that wherever

mass movements or widespread evangelisation have brought in great numbers of non-Christians and the desire for Christian instruction has become general, the importance of following up the work begun among the enquirers and converts is so great, as to absorb the major energies of the missionaries owing to the importance of following up thoroughly the enquirers and converts. It is a deplorable fact that certain hopeful mass movements have largely failed simply because the missions related to these movements were not sufficiently manned to conserve the results. Yet the primary missionary instinct is toward wide evangelistic effort and toward pressing out further and further into the unevangelised regions, and the cry, albeit a silent cry, of the unevangelised cannot be disregarded. It would be fatal to the life of the Church if it could.

II. CLIMATIC CONDITIONS

The unfavourable climate of certain fields has an important bearing on the disposition of the forces. One of the sad chapters in the history of modern missions is the record of attempts unguided by the experience of long established boards, and therefore resulting in the inauguration of missions without sufficient safeguards against unnecessary suffering and loss. The risks to be faced constitute no valid reason for holding back. On the contrary such sacrifices as have been involved have not been without their large fruitage and have also been to many a zealous soul a romantic and inspiring call. The occupation of such fields should be governed by the experience gained often at great cost. Stations should be manned with a sufficient number of workers to prevent, so far as possible, their breakdown in health, and workers should be within easy reach of medical help. The different stations, likewise, should be wisely located and equipped with reference to protecting the health of the workers. More frequent furloughs should be taken, and vacations at health resorts on or near the different fields

should be insisted upon. These matters of prudence are of great importance in the economy of missions.

III. THE CHARACTER OF THE PEOPLE

The temperamental characteristics, the state of culture and the religion of the people to be evangelised have much to do with determining the disposition of the forces. It makes a great deal of difference whether the people are ignorant and superstitious tribes in the heart of Africa or whether they constitute the highly civilised inhabitants of the more enlightened parts of the Orient, who may in addition have availed themselves of Western education. The former will not require as large and complex a missionary staff as the latter. There are some races which have shown a singular readiness to accept the Gospel, such as the people of Uganda, Korea, and some of the islands of the Pacific. Among such peoples a more diffused effort is obviously more practicable and effective than it would be among peoples less easily influenced. A comparatively small number of well-qualified missionaries, if properly related to each other, can in the midst of such a population kindle into flame a whole countryside. But even here the need soon develops for strong centres in order to consolidate the results and build up a powerful and abiding Church.

The difficulties presented by different religions also have a bearing on the question of the number and distribution of workers. The great and highly organised religions present a stronger resistance than the simpler nature worship of barbarous tribes. Perhaps it might be laid down as an axiom that whatever force is stationed in a district ought to be of sufficient strength and equipment to make itself felt in spite of all the difficulties.

IV. HISTORICAL DEVELOPMENT OF MISSIONS

The historical development of missions has had and still has a strong influence in determining the disposition

of the missionary forces. It is a commonplace to point out that mission stations have to a large extent been occupied not upon any definite plan, but as circumstances permitted or the way opened. For example, prior to 1841 it was almost impossible to establish regular mission stations in China. As a result the missionaries settled among Chinese immigrants in places like Singapore, Bangkok, and Batavia. In the second period of China's missions, 1841-62, but five treaty ports were open to the missionaries. Many missionaries entered China in this period and the result was a strong concentration of forces at these few centres. As a rule missionary societies are reluctant to withdraw except as a result of unavoidable pressure, so that even after the wide opening of China most of the societies continued to maintain their positions in the treaty ports and to locate in these places a disproportionate number of their workers. While it is true that many of these workers minister to areas lying back of these cities, it is doubtless equally true that there is relatively an over-concentration of missionaries in them. The purpose here is not to pass a critical judgment on those who opened up the work in such fields. For the most part they did the only thing possible and under conditions of extreme difficulty and discouragement. The more closely their record is examined the greater is the appreciation of their labours and the deeper the confidence in the overruling and guiding hand of God. The problem of the Church of Christ to-day is far otherwise. There is comparatively little to hinder it from disposing of its forces in any way which wisdom and experience suggest. The call of the present is for a reconstruction of the policy of distribution of the available missionary staff.

V. NUMBER AND CHARACTER OF THE MISSIONARIES

Another factor which largely influences the disposition of available forces is the number and character of the missionary staff at the disposal of the missionary

societies. The training which missionaries receive before they are sent out to the field varies both with different societies, and, in the same society, with the positions which they are to fill. The missionary who is to serve as general supervisor or director of the work in an isolated place requires an all-round training. Those who are to work in groups in the large centres require, as a rule, a more highly specialised training. Among the members of a simple race, possessing a narrow horizon and a restricted religious world, one missionary of comprehensive missionary attainments may be able to overtake a large range of missionary activities. He may be able to preach the Gospel, teach in the school, care for the sick, guide in the learning of trades, and engage in itineration in the surrounding country. It must be admitted, however, that even under such conditions it is often advisable to establish medical or industrial work calling for men with larger professional or expert training. It should be added that work among primitive peoples has too often been greatly retarded by failure to make suitable provision for the Christian training of women. At every station the force should be planned with a view to meeting all the needs requiring to be met at each particular stage of the work. The more advanced the culture life of the people, the more demand there is for specialisation in missionary work. Moreover, wherever there is a special need for work among women, because of their seclusion in zenanas or harems, the specialised form of women's work for women becomes necessary. Wherever higher education is permitted in order to gain access to the influential classes of the nation, large establishments manned by educationists will be required. It is both natural and desirable that various classes of institutions working on widely different lines, and influencing different sections of the population, should be grouped together at large centres; and this results in a concentration of missionary forces.

An outstanding impression made upon the Commission

by the study of the problem is the numerical inadequacy of the present missionary staff. We must not lose sight of the great ideal—the making of Christ known to all people. A spirit of faith demands the vision of a greatly reinforced army. The efficient occupation of every field must be continuously kept in view and striven for until it is accomplished. The disposition of the present available forces should be determined in view of the expected realisation of this ideal.

VI. NUMBER AND CHARACTER OF NATIVE WORKERS

A further factor of great importance is the native agency. The section of this report bearing on the Native Church as a factor in carrying the Gospel to all the non-Christian world shows how essential and diversified are the services which well-trained native workers are able to perform. As they become able to administer the native Church and care for it spiritually, the missionaries are relieved of a great and important responsibility, and can thus devote themselves more largely to extending the missionary propaganda into unevangelised regions. At the same time it is generally recognised that the most highly multiplying work which the missionary can do, in the interest of accomplishing the evangelisation of a country, is that of raising up and training an adequate staff of native workers and of inspiring them and co-operating with them in the work of evangelisation. Recent achievements in Manchuria, Korea, Livingstonia, and Uganda suggest the great evangelising possibilities of the native workers and leaders.

VII. NEEDS OF NEGLECTED AND DIFFICULT FIELDS

Though it may seem like a truism, one of the determining principles, and in some respects the most fundamental and distinctive principle, in determining the disposition of the forces is that of seeking to make Christ known to all the people who know Him not. This

surely includes the most neglected and most difficult fields. The Gospel is to be preached to all men. Whilst it is obviously wise to push forward the work along the lines of least resistance, it is not only bad policy, but it is disloyalty to the Lord Jesus Christ, to neglect the great citadels of the non-Christian world. It is high time that the Church thus deliberately and resolutely attack some of these hitherto almost impregnable fortresses.

It is believed by the Commission that a thorough recognition and application of the principles here emphasised will accomplish large results in the direction of the realisation of the great aim of carrying the Gospel to all the non-Christian world. But if this is to be true, it is imperative that the different missionary societies, and the foreign and native leaders of the enterprise on the field, make a fresh study of the present distribution of the forces with reference to bringing about any necessary readjustments and enlargements. The development of missions has caused overlapping in some centres, and absolute neglect in many others. Much can be done to avoid overlapping not only in stations but also in different branches of specialised work, such as colleges, hospitals, literary work, and presses. It may be that reconstruction will involve temporary sacrifice, some uprooting and transplanting, and a large measure of mutual consideration on the part of missionary societies working in the same field. These, however, are merely difficulties to be faced and overcome. The available forces are so inadequate to the task that waste, friction, and inefficiency ought not to be tolerated. The courageous rearrangement here called for will in some fields seem almost impossible. The possession of mission property may prove one of the greatest hindrances to such a programme. But if it be right to be true to the ideal before us, no question of property should stand in the way of the necessary changes. In some fields the rearrangements will require a new definition of the territory for which each society is responsible.

In fields where there are several societies working, it would be decidedly helpful to have a committee appointed to consider the best allocation of the foreign and native staff, not so much from the viewpoint of each particular society, as from that of the Christian Church as a whole. This committee should from time to time make a fresh study of the plans and methods followed, and place the results of its investigation and discussion at the disposal both of the body of workers concerned on the field and of the home societies.¹ The Commission would also express its conviction that the time has come for the creation of an international committee, representing the missionary societies of Christendom, to make a more scientific study than has hitherto been possible of the needs and requirements of the non-Christian world, and of the problems involved in the wisest and most effective disposition of the forces of evangelisation. All such plans and arrangements should ever be subordinated to the free and unerring working of the Divine Spirit.

A most hopeful, significant, and inspiring fact is the way in which an increasing number of leaders in the missionary enterprise, both at home and abroad, have come to recognise the responsibility of the Christian Church to carry the Gospel literally to all the non-Christian world, and to consider the claims of entire nations, races, and religions, as contrasted with the claims of the more restricted fields to which they are directly related. Great gain will come to the Church from this widening outlook, and from the practical consecration of Christians to realise this inspiring vision.

¹ In this connection attention may be directed to the practical working of the institution of the missionary consulate of the Dutch East Indies. The missionary consul, primarily intended as a link between missions and government, has also proved useful in matters that may arise between different societies, and between missionaries and their societies.

THE RELATION OF THE VARIOUS MISSIONARY METHODS TO CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

WE deal with a question both of policy and strategy when we enquire what are the lessons of experience as to the most effective methods of approach and permanent occupancy, in Christ's name, and in the interest of His religion, of the great mission fields of the world. It is apparent at once that the experience thus appealed to must bring its testimony from greatly differing environments, and be modified to a considerable extent by individual judgments and racial characteristics. It is evident, too, that there are peculiar difficulties in gauging the efficiency of different methods of work, since this varies in different fields, and often in different localities in the same field, and is itself subject to possible change in an identical environment, owing to the influence of times and circumstances.

It is plain, also, that some embarrassment must arise from the fact that there is undoubted good, and a certain measure of efficiency in all the methods in use in missionary work, and that very cogent reasons may in some instances be given for the use of many, if not all, methods in one single field, each in its own sphere doing the work which no other can do. It may thus happen that the practical excellence and benefits of each and all of these separate methods may present themselves so clearly and obtrusively in such fields that judgment refuses to pronounce upon the relative efficiency, and takes refuge in the

statement that all existing methods are needed, and that all are equally to be desired, each in its proper place.

We may find an analogy to this situation in Nature. In the cultivation of the soil, after the initial process of clearing the land has been attended to there is a demand for ploughing, for fertilisation, for sowing, perhaps for watering, it may be for pruning, for the long slow process of ripening, and for the thrusting in of the sickle when the hour for harvesting comes. It would produce something like paralysis in the mind of the farmer to ask him to decide as to the relative efficiency and usefulness of these processes in the successful prosecution of his task. It is possible, to be sure, that Nature herself may stand sponsor for certain of these processes, and the farmer may find a soil already fertilised and well prepared for the sowing; or he may be so sure of abundant rain and natural irrigation that his anxieties vanish on that score, or his crop may be so hardy and prolific that his harvest is assured. If any, or all of these suppositions prove true he may find himself able, more or less, to differentiate, and to assign a relative importance to the various stages or processes of his task. Under these circumstances it might be possible for a certain farmer to pass judgment upon the superiority of one or other of these processes in the fields under his care. Under similar circumstances a missionary might be able to testify as to the relative efficiency in his special field of certain of the methods which are commonly used in the prosecution of his task. We might find another analogy in an enquiry as to the relative efficiency of different branches of service in a great army. Would the choice fall upon infantry, cavalry, artillery, the engineering corps, the quartermaster's department, or upon some other arm of the service? The answer might vary many times in a single campaign in which not one of these departments could be spared, and in which they would all be mutually helpful.

With these preliminary remarks, and with a view to giving practical value to the study, we purpose to glance

at separate fields, and give an outline survey, necessarily very brief, of the methods which have been found relatively of value in each field from the point of view of evangelisation. In conclusion, and with a desire to add further to the usefulness of this investigation, we shall make the attempt to appraise the value of these methods as applied to missions in general without reference to special fields.

I. MISSIONARY METHODS IN DIFFERENT FIELDS

In *Japan*, the evangelistic campaigns, well supplemented by personal work, seem to have a special value. They are effective in bringing the will to a decision in the case of those who are under conviction, as the result of previous influences. Street preaching is not specially favoured in Japan, but preaching services in shops, or appointed places, are more likely to yield results. The circulation of the Scriptures and of Christian literature is ranked high as having a distinct value as a method of reaching the Japanese. There is a special need, moreover, for commentaries and expository helps in Bible study. The Japanese are a nation of readers, and attractive Christian literature, edifying and wisely apologetic, is sure of a welcome. Yet there seems to be at present a serious lack of suitable literature, Christian in tone and modern in content, for Japanese readers, and a special effort is to be put forth as a result of the Fiftieth Anniversary of Mission Work in Japan, to supply a fresh, informing, and inspiring literary output for general distribution.

Education as a missionary agency had its larger and more effective opportunity in the early days, before the present elaborate system of Government education was developed; yet, because of the indifferent attitude of the national system to direct Christian culture, the Christian school (especially the boarding school) has at the present time a place of exceptional usefulness. The training of Japanese for evangelistic or ministerial service

is especially emphasised, as of the utmost importance to the progress of the Christian religion in Japan. The call for thoroughly competent Japanese evangelists and pastors is named by several missionaries as one of the most urgent needs of the Empire. It is also generally agreed that Christian institutions of learning higher than any which now exist, crowned by a first-rate university, are indispensable both for the higher training of Christian ministers and for sending forth laymen thoroughly grounded in the faith and able to lead the evangelistic and social enterprises of Christianity.

The work of the Young Men's Christian Association in Japan is commended as an effective help to the missionary propaganda in that country. Special work for women is of high value and timeliness, but should be skilfully and tactfully conducted. It is especially effective in a social atmosphere, and in the form of Bible classes in homes. There is a great hungering on the part of the women of Japan for something better in culture and life than has been granted them in the past. In fact, Bible classes for both men and women, especially if they are accompanied by an opportunity for learning English, are attractive to the Japanese, and afford exceptional opportunities for getting into personal touch with students and officials, and expounding to them the essentials of the Christian system. The value of Biblical instruction as a guide to higher morality, and a basis of Christian ethics, is becoming more and more widely recognised.

There seems to be little insistence among missionaries in Japan upon the need of medical or industrial effort. Medical missions, except as a benevolent ministry to the poor, appear to occupy a subordinate and waning position, on account of the high standing of medical science in the country, and the extensive provision of excellent Government hospital facilities.

Korea is a mission field of such rapid development and remarkable fruitfulness that particular interest

attaches to the enquiry as to the methods which have been in use there. It is a field in which the services of Korean evangelists have been largely used, and greatly blessed, and it may be said that the development and use of a voluntary and comparatively inexpensive native agency has been one of the characteristic features of mission work in that country.

An individual believer in Korea has seemed to imply a missionary agent whose business it is to win others to the same faith. This trend of missionary progress has given special emphasis to the informal training of Korean workers, and the development of native efficiency. Immense Bible classes, or conferences for the study of Scripture truth, and the enforcement of Christian living, have been conducted with great success. Personal responsibility—frankly recognised and gladly assumed—for the souls of others seems to have awakened large and hopeful plans for extensive ingatherings. One changed life seems as if by a kind of spiritual magic to have produced a group of changed lives, and even to have moved entire villages with a new religious purpose. It has become thus an important service of the missionary to direct these living forces, to build them up, to increase their efficiency and enlarge their influence.

As time has passed, the era of evangelism has developed into that of the missionary Church, and the established community of Christian believers. A cogent call for education has followed. The demand for Christian literature has arisen. The Bible classes, the Sunday Schools, and special efforts among women have called for attention, and large opportunity has come for pastoral ministry, and the stated preaching of the Gospel, and communal worship in the Church. Personal work by missionary and by native Christian has been to the fore. Individual Christians have hoped and laboured for other individuals. Personal evangelistic work has thus been a watchword of mighty power in Korea. This method, however, can never be pursued with sustained success, unless larger and more effective provision than

is at present apparent is made for the thorough education of native pastors and leaders.

Medical work as a method has not been very prominent, or extensively used, although efforts in that line, wherever adopted, have been of superior excellence, and have been generously supported. Nor have industrial methods been much in use ; and educational plans have been but slowly developed, until quite recently, when special efforts in that direction have been made. The circulation of the Scriptures, and of Christian literature as far as it has been made available, has been a marked feature of mission policy, and there is still need for great expansion in this line of effort.

We may sum up the historic missionary programme of Korea in the word "evangelism," as including the missionary and native presentation of the Gospel directly and personally through every channel of contact and influence.

In China there is a loud and insistent call for all the methods in ordinary use in mission fields, with the exception of industrial training, which is not regarded as needed to any appreciable extent. The large areas within the Empire which are yet without a mission station will for long necessitate pioneer and itinerant evangelistic work. Preaching the Gospel in stated places of worship and in "street chapels" is highly esteemed as an indispensable method. The usefulness of the Chinese evangelist is accentuated by the testimony of many missionaries, and when he is fitted for the service, his ministry is found to be especially effective and fruitful. This call for native leaders and preachers and for a devoted working ministry is pronounced pressing, and vital for the development of the Christian religion in China. It is manifest that this verdict imparts a peculiar urgency to the call for the training and equipment of native workers for the mighty task before the Church of Christ in China.

A strong appeal is made for the distribution of the Bible and of Christian literature, a plea which places

this method, in the judgment of many, high in the list of possible methods. High honour is given to the service of the Bible Societies, and to those organisations devoted to the preparation and distribution of religious and other literature. In connection with this plea, the necessity for literature, explanatory and expository of the Bible is much insisted upon, and the amount of Christian literature in circulation is pronounced quite insufficient for the present needs of China, while the importance of increasing the number of missionaries who devote themselves to this valuable department of service is much accentuated. It is not denied that much literary work has already been done in China, but inasmuch as the Chinese are a literary people, and hold literature in special esteem, and are in the mood of alert enquiry, covering a wide range of knowledge, the call for an immense increase in the production of literature dealing with vital themes, religious and secular, suited to the needs of a great people who are advancing to higher levels of thought and more enlightened ways of living, seems imperative. There is not, for example, any special Chinese literature for the large Mohammedan population.

There is, moreover, a relatively high efficiency to be assigned to education according to Western standards, and for teaching along the lines of up-to-date knowledge, throughout China. This represents an almost universal desire on the part of the Chinese. The "New Learning" has become a regnant rallying cry, and it is of the utmost importance for the religious welfare of China, and the stability of the Christian Church, that this education should be as far as possible under missionary auspices, or, at least, within the range of Christian influence. This demand for education, so unusual and insistent, represents an intellectual renaissance which is revolutionary in its significance, and stands for a change in mental outlook and inspiring ideals which will ensure the making of a new China. Such a desire for schools and colleges is almost unprecedented in the history of

any nation, especially one just emerging from the seclusion of a conservatism which has been for centuries phenomenal in its rigidity. Such an educational opportunity as China offers at the present moment is considered to be unsurpassed in the history of missions.

The favourable openings presented through medical missionary effort have also weighty advocacy from men of long and eminent service in China. The call for women doctors is especially emphasised, as their services are most acceptable, and, as a rule, essential to the treatment which suffering womanhood often needs. Facilities for the medical education of the Chinese, both men and women, are greatly needed, and produce results of large usefulness as a missionary agency.

The value placed upon woman's work for woman in China is frequently referred to with much urgency in the replies of missionaries to the question we have under consideration. The service rendered in visiting, in Bible classes, in schools, and in medical treatment, is commended without reserve.

It should be reiterated that the greatest need of China from the point of view of its evangelisation is that of a great increase in the direct evangelistic agency. This is strongly set forth in the report of the Evangelistic Work Committee, appointed at the China Centenary Missionary Conference, as follows: "No one can question the importance of the work done by those engaged in the medical, educational, literary, and philanthropic branches of our great missionary enterprise: but we would impress upon the home churches the fact that the time has come when direct evangelism must be given the first place. Less than one-half of the whole missionary staff in China is now engaged in this direct evangelistic work, and even this proportion, in itself far too small, is due mainly to the importance which the China Inland Mission places upon evangelistic as compared with institutional work. Out of 678 members, this Mission has 560 in direct evangelistic work; while according to the most reliable statistics to which we have

had access, of the 1758 missionaries of all other societies, less than 600 are engaged in this work. Owing to different methods of reckoning in the various missions, the wives of missionaries (1035) are not included in any of the above figures, though nearly all of the wives do more or less missionary work. To add the number of wives would not alter the ratio."

In India evangelistic preaching seems to be commended by the missionaries more warmly and universally than any other single agency. This preaching may either be identified with itinerating tours, or may be the important feature in evangelistic campaigns among the villages, or wherever churches or stated places of worship are ready for use. There seems to be much difference of opinion as to the value of street preaching, or services in the open bazaars, and this evangelistic method once so popular is now regarded by many as not sufficiently fruitful in results, and as having fallen into disrepute. In any case, it is thought to be of doubtful value, unless followed up by personal interviews and a sympathetic heart touch, with further individual presentation of Gospel truth. It is frequently insisted upon, moreover, that it is a grave mistake to commit this difficult service to other than picked men, both among missionaries and native workers—men possessing special gifts and an adequate equipment for this responsible function. With this qualifying statement as to the expediency of a continuance of street preaching, it is evident that there is virtual agreement that the first need of India is for the preaching of the Gospel message, and the clear, patient presentation of the historic facts and the essential truths of Christianity, in order that the vast multitude of the dwellers in the villages may have an opportunity to hear the Gospel, since they are necessarily quite beyond the range of the institutional work of missions.

The "itinerant" is pronounced to be "the need of the time, working on plans carefully prepared, and with methods that will ensure thorough work." This would

involve a body of workers sufficiently large and mobile, and adequately equipped for service, with plans for strategic centralisation wherever there are indications of mass movements toward Christianity. With a sufficient number of such workers, it is the judgment of competent observers that in several sections of India many millions might be gathered into the Church within the next decade.

Second only to the provision for a widespread and effective evangelism by direct preaching is the call for education, especially in the vernacular, as a means of facilitating evangelistic effort. Through Bible teaching education is in fact a direct means of evangelistic effort. Every grade of educational effort seems to be in demand, from the primary village school to the college, and as an appendage the supplemental service of the hostels is coming to be highly appreciated.

Repeated emphasis in the papers submitted is given to the necessity and value of special work for women by those of her own sex, both foreign and native. Men can do little in this department of service; women only can have access to women, and the zenanas are open as never before.

The plea for medical work in India is marked by much urgency. The provision which the Government makes in large centres is regarded as modifying somewhat the need in cities and towns, but there are large outlying regions where medical missions can push into fresh districts, and avoid competition with the elaborate facilities under Government auspices, and at the same time reach in the rural districts a maximum of souls by a minimum of outlay in money and service. The opportunity presented in the villages, according to the opinions of experienced missionaries, is, however, hardly as yet appreciated and used as it should be. Magnificent work is, nevertheless, being done in mission hospitals by an exceptionally able class of practitioners, and much is being accomplished in breaking down the barriers of intolerance, ignorant antagonism, and serious misunderstandings of our faith.

The circulation of Christian literature, including the Scriptures, and the dissemination of religious matter in the various vernaculars of India, and also to a considerable extent in English for the 883,000 educated Indians who are familiar with it, finds earnest advocacy on the part of missionaries of large experience and ripe judgment. The Bible is itself a power, and its distribution is one of the open secrets of success in India. Missionaries of high standing declare that in the matter of conversions, the circulation of the Bible, and of Christian books and tracts, is an agency of hidden power and unknown value, revealing at times an efficiency and fruitfulness which is as surprising as it is welcome.

Strong paragraphs are scattered through the responses sent from India advocating the necessity of the development and education of the native Church, and the placing upon it of a large responsibility concerning the progress of Christianity in India. Coupled with this is the call for the training of native Christians for evangelistic service and pastoral work. It seems evident that the Indian Church must ultimately be under the guidance and control of Indian Christians, and this implies a native leadership of ability, zeal, and spirituality.

Industrial training is regarded as having both an economic and philanthropic value, and as affording an opportunity for religious influence and practical helpfulness, in circumstances where the pressure of isolation for reasons of caste, and ostracism from usual employments, weigh heavily upon the Christian convert. Its usefulness, however, is largely among Christian converts, and consists not only in the opportunity it gives for the spiritual uplift, but in the material advantages which it affords by creating industries which Christians can carry on by themselves, or by improving their efficiency in the ordinary occupations of life, and this especially for the pariahs, or helpless outcastes. The introduction of the lace industry is an example, and the improvement of methods in the weaving trade is another illustration. Industrial training is especially useful in the many orphanages under

missionary care. Agricultural colonies are of large value, if properly managed. While this is true, some doubts here and there appear in the papers handed in as to the wisdom of pushing industrial work—especially when costly machinery is required—except under the pressure of necessity, and where it can save a Christian community from disintegration and despair. As a method of evangelistic pioneering among non-Christians, its usefulness is questioned. It would be likely to furnish a grave example of unsuitability of method and waste of funds.

In Africa it is unusually difficult to determine the relative value of mission methods. There is one generalisation, however, which is universally applicable, and that is that the great need of Africa in all its fields is for enlightenment. How that enlightenment may be most effectively imparted becomes the crucial question for the missionary. A careful study of the replies which have come to hand seems to indicate that the teaching function is the first missionary expedient for the greater part of the continent. The true evangelist seems to be the teacher, in some phase or department, of an instructive discipline. The missionary who preaches should preach with the aim of the teacher. The translator should have that object prominently before him. The itinerant evangelist should be above all things a teacher of the simplest essential truths about God, and His relations to man. A pedagogical campaign along all the lines of missionary work seems to meet the dominant demand of Africa as no other method can at the present stage of development. There are still, however, large sections of the continent where the first requirement of missions seems to be the reduction of the language to a written form, and the translation of the Scriptures into the vernacular, but this once accomplished opens the way for the campaign of the teacher.

The call for the preaching of the Gospel is by no means overlooked in the mass of missionary testimony which has been consulted, and there are open doors in villages and kraals, and in stated places of worship, but almost

every missionary supplements his advocacy of preaching by emphasising the desirability of making the preaching service chiefly a teaching function characterised by the utmost simplicity and directness, and also by references to Bible study as especially useful. Street preaching in the more literal sense seems to have little scope in Africa, especially in Moslem communities, and in some sections of the continent under foreign political control it is forbidden by the Government. It is fair to say, however, that in some prominent African fields touring visits on the part of the missionary, with a view to holding preaching services, or conducting evangelistic campaigns, is spoken of with high commendation, as, for example, in Uganda.

Industrial training is advocated not only because of its utility as an instrument of education, but because of its philanthropic usefulness, and as giving dignity to labour, and affording a training in the elementary trades which provide means of support to the native.

Medical work is extremely useful in many parts of the continent. It is an offset to the evils of witchcraft, and directs sufferers to the true sources of healing. It is specially valuable in newly opened districts, where the itinerant physician is always a welcome visitor.

The testimony from Africa may, therefore, be summed up as in favour of the presentation of Gospel truth, along the lines of an instructive discipline, although not exclusively in schools, but rather by a wise adaptation of the teaching method to all missionary approaches to natives. The command of our Saviour, "Go ye, therefore, and *teach* all nations," seems to have a special adaptation to the great African Continent.

The problem of "relative effectiveness" is the same stumbling-block to missionaries in Moslem lands, like Turkey and Persia, as elsewhere. If, however, a verdict must be recorded in a judicial spirit, it may safely be given—a Mohammedan environment being presupposed—in favour of education and Scripture distribution as missionary instruments. It is education, conscientiously

and loyally conducted with the evangelistic aim, which is thus advocated by the missionary.

Medical missions in Moslem lands are invaluable as a pioneer agency for breaking down the barriers of prejudice, and dissipating misapprehensions concerning the Christian faith. Nothing can be more effective in disarming suspicion and in modifying the attitude of both Government and people toward missionary work. The clinical services afford an unparalleled opportunity for reaching a mixed and continually changing audience, while in the hospital wards there is a unique opportunity for reaching Mohammedan patients, and, in the form of an itinerating clinic, medical missions open the door wide for entrance into Moslem communities, especially in times of epidemic, disaster, and sometimes of massacre.

Much may be said concerning the value of Christian literature adapted to the needs of Moslem readers, and especially the circulation of the Scriptures. A peculiar value attaches to this department of service at the present time in the Turkish Empire, because of the exceptional liberty granted under the new Constitution to the distribution of religious literature. Woman's work for woman is held in high esteem, and is greatly needed. Women physicians and nurses have a mission of mercy among women and children. Industrial work has been largely a charitable and philanthropic feature of missionary activity, and has in some instances opened the way for the entrance of the Gospel.

II. GENERAL CONCLUSIONS REGARDING MISSIONARY METHODS

The results of this study have been suggestive as to some general conclusions in regard to the efficiency of methods, which may be considered as indicated not only in special fields, but in the broad realm of missions as a world enterprise. In elucidating this broader aspect of the subject, following still the suggestions of the material which has been sent from various mission

centres of the world, we find the following analysis to be justified :—

1. There are certain methods which are indispensable, and have been standardised as essential to effectiveness, and have everywhere been identified with the missionary successes of Christian history.

(1) The preaching or teaching of the revealed Gospel, including and based upon the historic facts of the incarnation and atoning work of our Risen Lord, cannot be regarded as otherwise than indispensable. The chief aim must ever be to persuade human hearts everywhere that Jesus Christ is their Saviour, standing ready in an attitude of love, compassion, and power, to realise to them, upon condition of repentance and faith, all that the Gospel promises to do for a soul that receives it. In the train of this great essential follow certain implied requirements, and a variety of expedients for accomplishing the aim in view. The language must be mastered; preaching places must be secured, either itinerant or temporary, or more regular and permanent; opportunities of personal contact and appeal must be sought; catechumens must be instructed; the consolations and hopes of the Gospel must be brought to bear upon the poor, the oppressed, the afflicted, the desolate, the bereft and despairing. In a word, the ministry of spiritual truth, in its fulness and abounding adaptation, must be given to human souls; not, of course, by foreign missionaries alone, but also by trained native evangelists.

(2) Again, among indispensable methods is the establishment and edification of the native Church. Converts must be gathered into a visible body, with due provision for oversight, and with orderly administration of the sacraments, including also a sufficient power of discipline, and with special facilities for the instruction of the young of the flock. It seems essential, also, that sooner or later (the sooner the better) the goal of this native Church should be self-support, self-government, self-propagation, and orderly ecclesiastical relations, at

once indigenous and helpful to growth and capacity for service. This great essential of method involves of necessity the education and training of native pastors, who can serve the native Church, and build it up in spirituality and evangelistic fervour.

(3) A method which cannot be relegated to any secondary position is the translation and circulation of the Bible in the vernacular. It is not necessary to dwell upon this. God's message answers to an indisputable need of every human heart. It would be wholly futile to hope for permanent missionary success without it. But of course this success cannot be achieved without the faithful use of the Bible, or at least some portion of it, as a basis of study and instruction in Bible classes or conferences, and in the special teaching of catechumens.

2. There are other methods, which although of high and undoubted value, vary in their adaptation and usefulness in different fields. They are the specialties of the mission propaganda. In some fields, under certain conditions, they may seem worthy to be ranked almost in the same class as those named as indispensable, but in other fields, under other circumstances, they may have less claim to importance. Due regard should always be given to their usefulness as evangelising agencies.

The most prominent among them is education, in all its grades, which may be made, in some instances, invaluable as a Christian force, and may co-operate with and supplement the more directly evangelistic agencies. There is hardly a mission field in the world where missionaries would deliberately and permanently neglect it, although the call for it may vary in its emphasis. China, India, Africa, and Moslem lands in general, illustrate an insistent call of invaluable opportunity.

Medical missions are practically on the same level as a method of high value. They are a noble feature of modern missions. They break down barriers; they attract reluctant and suspicious populations; they open whole regions; they capture entire villages and tribes;

they give a practical demonstration of the spirit of Christianity.¹

Literature in broad and generous measure is called for in many fields, as an enlightening, educational, and edifying provision for minds stirred with new cravings for knowledge. It should minister also to the higher literate classes, who need intellectual guidance and inspiration. The volume of output may vary, but the quality should be excellent, and the adaptation wisely gauged. Its moral power, its mental stimulus, its illuminating suggestiveness, its broadening and uplifting ministry, may be fruitful in results of lasting value.

Special efforts in behalf of woman are called for where there are serious barriers preventing access, except through the agencies of female missionaries. In many Eastern lands the woman missionary alone can minister spiritually to those of her own sex. Even in lands where there is no difficulty of access to women, there is need of a Christian training of women in order to develop a stable Christian community.

Industrial training becomes in many fields of special value to converts, not only because it is helpful in providing a means of support, but because of the discipline it imparts to character and the desirable change of direction it often gives to life.

3. There are still other methods which recent changes and developments in mission fields call for as especially timely and efficient, under present conditions.

Under this heading attention should be called to the work of the Young Men's and the Young Women's Christian Associations in certain mission fields, chiefly, but not altogether, among the student class. Of special value also are the hostels recently established in considerable numbers for the moral and physical benefit of students. There are methods, also, especially intended to reach the higher, or official, classes, as well as efforts suited to stimulate and foster mass movements. Where the system of caste prevails, there are opportunities

¹ See Appendix to this chapter.

for methods which have a tendency, without unwise aggressiveness or undue precipitancy, to hasten the disintegration, and eventually to effect the moral and social discrediting of caste exactions. It is hardly necessary to say in this connection that where caste is concerned, and where the interests of the official classes are involved, great care and much firmness may be required, lest a too lenient, or even dangerous, spirit of compromise may govern the attitude and policy of missions. Caste should never be allowed, for reasons of expediency, to lower the standards of Christian brotherhood, or foster the notion that God is influenced by the laws of caste in His attitude of love and graciousness toward all men. No Chinese Mandarin, for example, should be permitted to imagine that either the Gospel or its ethics can be adjusted to any anti-Christian custom or notion he may wish to retain. No Indian notables, Hindu or Moslem, nor any African chieftain, should cherish the expectation that they can introduce polygamy into the Church, and graft it upon the Christian system of ethics. In a word, the Biblical system of essential truth and indisputable morality must stand as a controlling force in every mission method, in all fields, and among all races.

The preparation of special literature for certain classes of readers, or to meet diverse conditions, or to answer to peculiar needs, or to further great social or national movements, is a method which may vary according to time and circumstances, in different fields. In China and Korea, for example, at the present time there is a call for a whole library of literature giving light and insight as to the moral forces which have been chiefly instrumental in developing Western civilisation, and may be regarded as characteristic of it.

There are also certain methods which have a bearing upon the prevalent social evils of the non-Christian world, and which aim at their modification, or, eventually, their abolition. Among such evils may be mentioned intemperance, immorality, gambling, the opium habit, foot-binding, child marriage, infanticide, cannibalism,

idolatry, witchcraft, the slave trade, and others concerning more particularly the interests of women and children. The attitude of the missionary to the established customs and the traditional entanglements of non-Christian society should not be to any unwise degree that of direct attack, but rather that of indirect, but unmistakable protest, based upon influence, example, the advocacy of principles, the uplifting of standards, the firm alliance with the recognised essentials of a Christian civilisation, the steady pressure for justice, liberty, enlightenment, moral order, and especially the betterment of the lot of woman in Eastern lands, and among savage tribes.

Presupposing always the religious and moral essentials, the adoption of particular methods should be determined by the consideration of their practical utility. There must necessarily be taken into account the efficacy of any proposed agency to promote the supreme purpose of missions, which is to give effectiveness to the Gospel message, and make it, by the aid of the Spirit, an instrument for enlightening the mind, and, at the same time, a moral incentive and guide to life. All methods, it need hardly be said, should be sanctified and vitalised by prayer. It is sufficiently apparent, also, to every candid student of this theme that no method should be counted so dear, or be so inflexibly wedded to time and place, amid changing conditions, that prompt readjustment, when called for, cannot be secured. Missionary leaders both at home and abroad should be awake to this. Instruments and agencies are the servants of opportunity, and should ever be responsive to the call for strategic movement and to conform to the demands of an enterprise which is instinct with living forces.

APPENDIX

On 20th and 21st June a Sectional Conference on Medical Missions was held, at which the following document was adopted for communication to Commission I. The Commission received the document at its final meeting after the close of the Conference, and agreed that, without any pronouncement being made upon the findings, they should be recorded at the close of this chapter.

FINDINGS OF SECTIONAL CONFERENCE ON MEDICAL MISSIONS

This Sectional Meeting of Medical Delegates, Medical Missionaries, and other Medical Practitioners interested in the Medical Aspects of Missionary Work desire to represent to the Commission on "carrying the Gospel to all the world" their unanimous opinion—

(1) That Medical Missions should be recognised as an integral and essential part of the Missionary Work of the Christian Church—

(a) Because we are led by the example and command of Christ to make use of the ministry of healing as a means of revealing God to man ; and

(b) Because the efficacy and necessity of such work as an evangelistic agency have been proved in many lands again and again, and such work has been sealed by the blessing of God.

(2) That Medical Missions should be continued and extended, and that they should be under the charge of fully qualified Medical Missionaries, with properly staffed and equipped Hospitals, and, where possible, European or American Missionary Nurses to supervise the Native Staff of Nurses.

(3) That all the Societies should send fully qualified Medical Missionaries to every district where Missionaries are located when other qualified medical assistance is not available.

(4) That Branch Dispensaries are a valuable extension of Hospital work, and are especially so in districts where Christians are scattered amongst the villages. Only trained and experienced assistants should be placed in charge of branches. The connection with the Central Hospital should be close and the supervision thorough.

(5) That in view of the desirability of providing for furlough and vacation, without closing hospitals which have once been established, and in view also of the great responsibility entailed by serious operations, the necessity of having two fully qualified doctors on the regular staff of each Medical Mission Station should be urged upon the Home Committees and Boards, especially in the case of Women's Missions.

THE CHURCH IN THE MISSION FIELD AS AN EVANGELISTIC AGENCY

To Commission II. has been allotted the discussion of the proper development of the Church in the mission field. A most important part of this development is the undertaking of the evangelisation of the nation or people of whom it forms the first-fruits unto Christ. This doubtless will be fully dealt with from the standpoint of Commission II. But without trenching upon the function of that Commission, it is necessary to consider the part which the newly-formed Church in each mission field has to fill, in order that the Gospel may be carried to all the world. For this is not a task which can ever be accomplished solely by foreign forces. It has become a commonplace that if Africa, India, or China is to be evangelised, it must be done by Africans, Indians, or Chinese. The vastness of the population in a land like China, and the unhealthy climate in many parts of Africa, make this fact obvious. The native Church is the indispensable complementary ally of the foreign force. Of necessity, the introduction of the Gospel amongst a non-Christian people must be the work of those of another nation rejoicing in the knowledge of Christ; but the completion of the work within the national area can only be effected by the native Church. The object accordingly of the foreign missionary in the initial evangelisation devolving upon him is to create a native Church which may from the first enter into supplement, and extend the evangelistic work begun by the foreign mission, and shall ultimately become strong enough, not merely numerically, but even more in under-

standing and in life, to undertake for itself and carry to completion the evangelisation of the nation. From the time that a native Church is founded, there exists in the mission field a new evangelistic force, and this force is not only to be permanent, but ought also to become the most potent. It is impossible, therefore, to discuss how the Gospel may be carried into all the world without considering the part which the native Church is to fill in this great endeavour.

I. THE IMPORTANCE OF EVANGELISATION THROUGH THE NATIVE CHURCH

In order accurately to appreciate the importance of the place belonging to the native Church in this work, it is necessary to compare the relative advantages of foreign and native agency in the proclamation of the Gospel.

1. *The Advantages and Drawbacks of the Foreign Missionary.*—Among the primitive races, the white man, when he has been able to settle peacefully in their midst, wields commonly an enormous influence. He comes to them as the representative of the higher knowledge, the superior forces, the marvellous apparatus of the outer world which is breaking in upon their lower level; he is associated in their minds with the deference due to the foreign power whose authority overshadows them; the qualities developed in him by education and culture, and still more the Christian principle which regulates his life and work amongst them, win their confidence, or at least compel their regard. These are advantages not to be under-estimated. They help to procure audience for his message, respect for his counsel, and compliance with his requests. Amongst cultured peoples, on the other hand, entrenched behind their own forms of civilisation and literature, it is of no advantage for the missionary to be a foreigner. Frequently he finds the initial stage of his work to be specially trying, as well as difficult, on that very account. It may be

that, as the personal quality of the missionary emerges, as the commanding influence of education, knowledge, skill, and character makes itself felt, the measure of recognition and respect gradually accorded to him is enhanced by the very fact of his being a foreigner. It would be wrong to overlook the helpfulness of such prestige and influence. It would be equally wrong to overlook the advantages to the general work arising from the fact that the foreign missionary brings with him into the service of the Gospel on its new enterprise, not only an acquaintance with the history and life and work of the Church in the past, but also a certain command of the resources of civilisation, as well as gifts of leadership and organisation, which are of special value in the case of primitive races. These advantages are not free, indeed, from peril to the object in view. They constitute, in many cases, a temptation to natives to seek association with the foreigner or dependence on him from other motives than the sincere acceptance of the Gospel which he preaches. Attachment to the religious community presided over by the foreigner tends to obscure the true meaning of membership in the Church of Christ. Still the fact remains that the foreign missionary agency is not only absolutely necessary in the first instance, but is also, on to an advanced stage in the accomplishment of the task, of such immense value in various directions as to be almost indispensable.

There is, however, one matter relating to the position of the foreign missionary which requires consideration, and may be dealt with here. A considerable amount of testimony has been received from the mission field with regard to what is viewed by some as a very serious disability on the part of the foreign missionary, viz. his singularity in dress, in style of dwelling, and in habits of life. It is not only that in such things as these he holds himself apart from the natives, but also that through these there is a presentation to the natives of wealth and luxury and social superiority which makes impossible to them a clear vision of the sympathy and love forming

the very spirit of Christianity. In other words, the social aloofness and superiority of the missionary is inimical to the realisation of Christian brotherhood between him and his fellow-Christians in the native Church. It is well known that in certain missions a policy has been largely followed of obliterating as far as possible all distinctions between the foreigner and the native. In proof of love, and on the principle of being "all things to all men," foreigners have, as far as possible through mere externals, transformed themselves into natives in order the better to win the natives to Christ. But some, even of the most gifted men, eminently fitted personally to achieve success through the adoption of such methods, have confessed in the end to their practical failure. In any such method there must always be an element of artificiality which makes it inferior in convincing power to a method which frankly recognises and accommodates itself to necessary differences. The end in view can be reached without abandonment of the conditions necessary for the well-being and comfort of foreigners in the mission field, provided only that consideration and love for the natives have also their due influence in the adjustment of these conditions. On this point there is a remarkable consensus of testimony from the various fields. A few, indeed, express the opinion that the difference in social status and comfort is a hindrance to the success of the missionary, while others declare it to be an aid in this direction. From a small number comes the self-evidencing criticism that where there is obvious cultivation of luxury, or obtrusion of European and American, in preference to native, customs, in matters which make access to the missionary and intercourse with him difficult on the part of the native (*e.g.* the internal arrangement of a reception room in disregard of Chinese etiquette), there is a direct hindrance to the achievement of the missionary purpose. But there is no suggestion that such cases are numerous. On the other hand, there is a very wide expression of opinion that the natives generally regard a certain difference and superiority of social condition and

life as entirely fitting in the case of missionaries, as well as of other Europeans, it being not only necessary for their health, but also for their efficiency in work in a climate to which they are strangers. Only, the supreme rule for the missionary in determining his social arrangements must not be conformity to the standards and fashions of other Europeans, but regard for the ends he is to attain among the natives. Emphasis is laid by the majority of correspondents on the necessity for as great plainness and simplicity of living as possible, for such accommodation of European arrangements to native ideas as does not impair their real benefit, for the adoption of as many native fashions as are congruous to Europeans and Americans in the circumstances, and for the most scrupulous regard to local etiquette. It is desirable also that the missionary should reside in sufficient proximity to his native constituency to be easily accessible. Where these points are attended to, and above all, where real love to the natives rules all the arrangements of the missionary's establishment and the habits of his life amongst them, the social differences which are unavoidable present no hindrance to the influence of the Gospel. In the ordering of his own domestic establishment and social life, as in other departments of his duty, love secures the fulfilling of the law of Christ.

2. *Advantages and Drawbacks of the Native Church.*— On the other hand, the advantages attaching to the native Church as an evangelistic agency are many and obvious. Its work is free from the limitations and interruptions commonly imposed upon that of foreign missionaries by alien climate, and there is no division between the Church and the people to whom it appeals in respect of status, modes of life, and social customs, such as that which can seldom be obliterated in the case of the foreign missionary. It is, however, when we come to what constitutes the very essence of the task of evangelisation, viz. the due presentation to the people of the truth and power of the Gospel, that the superiority of the native Church as an evangelistic agency becomes apparent.

In the first place, the native speaks the language of the non-Christian people. Not all missionaries have the inclination or the genius really to master it. Many are satisfied with such a working knowledge of it as may enable them to express their thought in correct terms. Some are content with a vocabulary sufficient for ordinary conversational purposes. It is true that some missionaries have done great things with a very imperfect knowledge of the language, and have even in a few cases carried on their work with a surprising measure of success through interpreters; but the man with a complete vocabulary, a true accent, and a perfect idiom, whose speech has in it no element of strangeness, is obviously the more effective instrument for evangelistic purposes.

In the second place, the native understands the mind of the non-Christian people. He knows the native ways of thinking, the values they attach to different things, the modes of argument that influence them, the illustrations that appeal to them, the beliefs, traditions, customs, etiquette that instinctively shape the movement of thought or the play of feeling—in short, the whole mental world in which the native dwells, and from which he looks out on new claimants for belief and obedience. Some missionaries never discover the hindrance created by their ignorance of the native mind, its world and its working; and with others it is the toil of a lifetime to get into the heart of it. But the native is at home in it from the first, and the advantage which this gives him in enforcing the truth and claims of the Gospel is simply inestimable. The Principal of a large college on the mission field bears testimony that even in addressing the lads in English, one of the native masters, who is a man of third-rate education and no outstanding ability, seems to know how to reach their minds with personal reference and illustration, and is in this way for the practical purpose of extending the Kingdom of God a better instrument than the more brilliant missionaries above him.

In the third place, the native Church attests to the non-Christian people what the Gospel will do for them individually and socially. It exhibits the Gospel as having a proper sphere of power and realisation in their own land and among their own people. May we illustrate this idea? Primitive Malaysians do not object in the least to the whites having other gods than their own, and do not deny that those gods are more powerful, wise, and gracious than theirs. But this acknowledgment is a poor incentive to the acceptance of the foreigner's god. For they say: "We are under the influence of our ancestors, and we must be careful not to offend them, because they are able to avenge themselves and to enforce their supremacy. If we should forsake them, they would destroy us. The missionary cannot understand this situation, because he has of course no connection with our ancestors and gods." The missionary is unable to meet this line of thought. It is the native Christian who proves that he, though born in the land, is really free from the power of demons, that he can live a happy and secure life under the mighty protection of the God who is God of the Malayan as well as of the European. The tribes of Africa are organised generally upon the basis of despotic rule, and among them there is found a prejudice against Christianity on the ground that it destroys the power and influence of the chiefs, that men who become Christians are rebels against their native superiors, and that it is impossible to live consistent Christian lives while maintaining the inherited connection with the native authorities. It is again the native Christian who proves by his life, much more intelligently than the missionary by his preaching, that native rule is consistent with Christian confession. In India where the whole social life is entwined with caste rules, it seems impossible to the undecided enquirer to live at all after breaking and losing caste. In his old life he sees order, however imperfect; in the new Christian life he can only discern disorder and desolation. It is the well-organised Christian community which shows

him that not only an organised life, but even a social life of a higher type is possible through obedience to the Gospel. The native congregation is the object-lesson, read and understood by the non-Christians, as to what Christianity really means.

In the fourth place, it is a natural consequence of the facts already stated that as the Church becomes stronger, and the beneficent effects of the new Christian life are exemplified in it, it attracts the non-Christian community in contact with it. Christian education gives the children a greater intelligence and more bread-winning power. The homes of the Christians become cleaner, larger, healthier. By the practice of industry, economy, and temperance, the Christians advance in prosperity, their manhood and their womanhood is elevated, strengthened, purified. The non-Christian people see the beneficent power at work in their midst, and begin to call for Christian teaching and seek a place in the new and better order. In many a mission field in the islands of the Pacific, in Africa, in India, in China, in Korea, and in Japan, there are illustrations of the power of a strong Christian community to attract and to assimilate. We are safe in regarding this power as at least an important factor in the production of the so-called mass movements which have become a feature in modern missions. The leaven works more effectively the greater the affinity and the closer the contact between the leavening element and the lump to be leavened.

The drawbacks attaching to the native Church in the work of evangelisation may be summed up as those naturally arising from infancy and novelty. Consequently they are drawbacks which tend to disappear as knowledge grows and experience gathers. There is an enthusiasm inseparable from the wonderful first impressions of the Gospel received into the hearts and lives of men, and on many fields this enthusiasm forthwith transforms converts into witnesses and soul-winners ; but they are naturally for a time without the amount

of knowledge requisite to give perspective to the view and balance to the judgment. In addition to the defective and partial apprehensions of Divine truth, there is at first on the part of the native Church a total absence of acquaintance with the errors which are apt to spring up through the endeavour of the human mind to adjust the truth of God to its own prejudices or its own limits, as well as a total absence of acquaintance with the laws of Church life and membership, and with the experience and work of the Church in past days and in other lands. Above all, there is a danger of failing to apprehend aright the methods of the Spirit of God, and of importing into them ideas and practices derived from heathenism. On the other hand, there are often manifested by the more intelligent and more thoroughly awakened converts, a singular freshness, spiritual acumen, and uncompromising fidelity in applying the laws of New Testament Christianity to the conditions in their environment and the consequent obligations of Church membership. What is of importance here is that the foreign mission, while aiming at and fostering the freest operation of the evangelistic activity of the native Church along its natural lines of operation, should be continually on the watch to apply such correction, suggestion, illumination, and guidance as may enable the nascent Church to benefit from the accumulated experience of past centuries of Church life and work.

Before quitting this section, reference must be made to an experience reported from some of the older fields. It is that the second generation of native Christians, and still more the following generation, loses that intimate knowledge of and touch with native life possessed by the first generation. This is due in part to their receiving training in mission schools, and to the care which is naturally taken to shield them from the corrosive influence of surrounding heathenism. At the same time, they often imbibe from their European teachers modes of expression and even modes of thinking which render their preaching less effective in its appeal to their fellow-countrymen.

There is here a danger to be guarded against as much as possible. It seems to suggest the importance of endeavouring to find among the very first converts men of ability, insight and personal influence, who may be themselves so trained in the knowledge of the Gospel and of the Christian life, that they shall be able, if not to conduct, at least to assist in, the practical training of the preachers and evangelists who are to follow them. It must be a cardinal aim in all foreign mission work that not only the native evangelist, but also the convert, shall not lose his nationality. He should live among his own people, and think of himself, while called to be "in Christ," as still one of them, continuing in their manner of life and national customs in so far as these are consistent with the Christian faith and Christian progress.

II. THE QUESTION OF A FOREIGN-PAID NATIVE AGENCY

This is a question to be considered by itself. Hitherto the missionary has been spoken of as constituting the foreign agency in the work, and the native Church and native evangelists as constituting the native agency. While these are clearly distinguishable in thought, they are naturally in practice most closely associated. There is, however, on many mission fields a considerable number of native evangelists or preachers chosen, directed, and paid by the foreign mission, which may be described as the native corps of the foreign force. They represent not so much the evangelistic activity of the native Church, as a further extension of the evangelistic enterprise of the foreign Church. What does experience teach regarding it?

The discussion of this question relates of course only to those fields where a foreign-paid native agency is at work alongside of a more or less organised native Church. And, first of all, we have to express our regret that a separate and specific enquiry regarding it was not submitted to our correspondents on the mission field.

There is consequently lacking an adequate expression of opinion upon it, but in not a few communications it is touched upon, in some emphatically, and in almost all of these in a sense adverse to the extension of this method of evangelisation. This does not appear to be due to any failure to appreciate the advantages of this method, but rather to the unhappy discovery that it tends to postpone the time when the foreigner shall become the decreasing force and the native Church the increasing force in the evangelisation of the people; nay, more, that from the beginning it tends to put the native Church into a wrong relation to this duty. There are some obvious advantages in the method. The foreign missionary, especially in the initial stages of his work, is able greatly to augment his own usefulness by the employment of trusted natives who can accompany him in itinerations, assist him in his meetings, and carry on evangelistic work under his direction and supervision. And then, after the initial stages have been passed, he can, by means of such an agency, multiply greatly the evangelistic operations of his mission and their efficiency, and procure an ingathering which could not otherwise have been so rapidly effected.

On the other hand, there is testimony from various fields, notably from India and from China, to the mischief and hindrance of such a system where it had been long in operation. Prejudice is stirred against the native evangelists because they are known to be in the receipt of foreign pay; the work of the paid evangelist tends to degenerate into professionalism and routine; the idea is fostered in the native congregation that evangelisation is properly the work of a paid class; the evangelisation of the people is looked upon rather as the concern of the foreigner than the responsibility of the native Church; and there is generated a temper which absorbs the gifts of the foreign Church as a right, but repudiates a direct obligation towards the unevangelised world. From India, in particular, come protests by missionaries of experience against the old custom of practically taking

every fit worker into missionary employment, instead of patiently waiting the formation of an infant church able to support its own agents. Regard must ever be had, both to the variety of circumstances in different mission fields, and the various requirements at different stages of a mission, but these varieties are best dealt with when principles affording true guidance are clearly seen, even although there may be temporary modifications in the application of them. It appears to be desirable that a foreign-paid native agency should be restricted to the provision of the necessary personal assistance for the foreign missionary (this is now the case in Korea, where no missionary, unless in exceptional circumstances, has more than two paid assistants); that neither the office nor the pay of the native assistant should be on a level above those of the corresponding workers supported by the native Church; and that the ruling policy of the foreign missionary should be, not to extend the Church by himself paying selected members to evangelise, but to lay the duty of evangelisation upon the heart and conscience of the Church itself. It is a grave objection to the payment of native agents by the foreign mission that it created a body of native workers separate from and independent of the Church.

It is possible to minimise this objection, as in Livingstonia, where there is a considerable native agency supported by foreign funds. The whole arrangements there are such that the men so employed are not looked upon as in any way attached to the staff of the foreign mission, but only as forming part of the evangelistic agency of the native Church. In Uganda, on the other hand, the native Church supports all the paid agents without foreign aid. Both there and in Livingstonia there are large numbers of voluntary workers, but in order to secure locations for suitable periods in outlying villages, where the elementary work of evangelisation includes the school as well as preaching, it is necessary to provide for the support of the worker. The important thing is that the work be dealt with throughout as the

mission work of the native Church, and that the arrangements tend to emphasise and develop the evangelistic obligations of the Church. Unless this is done, even the subsidising of a native Church, that it may employ its own agents, may prove a hindrance instead of a help. A correspondent in Japan states that the Kumiai Churches there received a subsidy from America amounting to about three times what they themselves contributed. During the last four years of receiving subsidy the Japanese contributions sank steadily from 1130 to 644 yen. The foreign subsidy was then given up, and from that point the annual income never fell below 3000 yen, and nearly every year there has been an increase over the year before.

An entirely different question from that under review is the employment of Christian converts from one place to act as carriers of the Gospel to the non-Christians of another. The large use made of South Sea Islanders by the London Missionary Society to pioneer the advance of the Gospel into New Guinea is an illustration in point. In that and similar cases the agency is really a foreign agency, inasmuch as the agents are of a different tribe and have a different home from the people to be evangelised. And the question whether this class of agents or Europeans should be employed in entering into a new field calls for quite a different set of considerations from those which arise when the question to be dealt with is whether the money of a foreign mission should be spent in paying the converts to labour for the evangelisation of their fellow-countrymen.

III. THE EVANGELISTIC SPIRIT IN THE CHURCH ON THE MISSION FIELD

We come now to look more closely at the relation of existing Churches in the various mission fields to the evangelisation of the peoples from whom they have been gathered. What of the spirit which animates these Churches? What of the actual devotion of their energies

to this object? The general impression conveyed by the replies from the field is certainly an encouraging one if the standard taken be that of the Home Churches. In this Commission we represent Churches which, for the most part, allowed more than a millennium to pass before taking up their missionary duty. Even to-day it is only a small proportion of their members who take any real interest in the foreign missionary enterprise, and it is a still smaller proportion who put forth any personal endeavour to win the godless in their own neighbourhood to Christ. A typical answer from the foreign field is, "Our people are not nearly as anxious to spread the good news as they should be if they were filled with the Spirit of God, but they are probably considerably more faithful than the average of the Church at home." Regard must also be had to the past which lies close behind the new converts on nearly every field and which still dogs them. They have been trained in the utter selfishness of heathenism, and habituated to care for none but their own kindred, caste, and tribe. The Church is in many cases a small and poor Christian community, whose resources are strained in supporting their own pastors, while the time and strength of the pastors is often absorbed in caring for the due training and shepherding of their uninstructed and tempted Church members. Where Western commerce has come in and brought in its train a foreign settlement, a taint of commercialism is almost invariably imparted to the native community, which tends to sap the evangelistic zeal at least of the youth of the Church. And it must also be confessed, that even on the part of missionaries there has sometimes been followed, consciously or unconsciously, a policy which has tended (in addition to that of a foreign-paid native agency already separately referred to) to discourage native enthusiasm. The practice, if not the policy, is thus expressed in a communication from China: "It is the missionaries' Church. Every plan for work or extension comes from them; they meet, consult, decide what is best, and then set

about doing it, largely with the help of the native worker, who has not, however, been called in to share their counsels." And from India comes the query, "Who can long interest himself in a work in the conduct of which he has no voice, where he is considered a machine not to be consulted with, and where he is not at liberty to impress his personality, and where the responsibility also is not on his shoulders?" These quotations illustrate a situation which is serious enough where it exists, but which is by no means universal. And yet the following opinion of the Bishop of Lahore may be quoted: "It is certainly appalling how little of initiative and power for leadership there is, or appears to be, in the native Church at present, and I cannot doubt that this is due, in part at least, to our own reluctance to entrust them with independent charges and put them in a position in which the capacity for leadership can develop itself."

Such considerations as these might well form a preliminary apology for some marked deficiency in evangelistic zeal to be reported in the case of the Churches in the mission field. But such deficiency is by no means the rule. It is found, perhaps, in the older rather than in the newer mission fields; more in the Churches of India than of the Far East, of South Africa than of equatorial Africa. Nevertheless, the testimonies from all fields convey the impression that the most fruitful factor in the real expansion of the Church is the direct work of her ordinary members. From villages as yet unknown to missionaries, there come converts who testify that they heard the Gospel from the lips of private Christians trading there or residents who had elsewhere heard the good news; men and women are seen bringing in new members to the catechumen's class; the extension of the area of the mission by the opening of new stations is very frequently a result forced upon the mission by the zeal and success of native Christians. A German missionary estimates that of the converts in his district of China five per cent. come from the foreign missionaries and twenty-five per cent. from the Chinese agency, and seventy

per cent. from the rank and file of the Church. It is, however, unsafe to draw too large generalisations.

A truer impression may be obtained from a rapid glance at some of the fields. From Japan the testimony is divided. To a considerable extent the work of evangelisation was between 1890 and 1900 set into the background by the pre-occupation of the energies of the Church in maintaining her own existence. But this stage was successfully lived through, and in recent years the numerical increase shows that there is a life which compares favourably with that of the Church at home, and the conception of evangelistic responsibility has come again more clearly into the forefront. The Church in Korea, under the influence of the remarkable revival there, furnishes at present the brightest and gladdest example of a Church filled with evangelistic fire. In some cases it is made a condition of Church membership that the applicant should have endeavoured to win others to Christ. In some cases, also, members are pledged to give time for personal evangelistic work. "At one Conference, after adopting the tithe as the lowest standard of money giving, they pledged enough time for evangelistic work to equal the time of one man for ten years. At another meeting, one said he would give during the next year a hundred and eighty days free of all charges. At the next annual meeting he came with apologies, saying he was sorry that it required more time to prepare than he had thought and he had only been able to give a hundred and sixty-nine days."

In Manchuria the growth of the Church, after it had begun to be, has been almost entirely the fruit of the personal labours of the converts, the foreign staff being scarcely adequate to the work of examining and instructing candidates and organising and supervising the infant congregations throughout the field. Many illustrations of evangelistic zeal might be recorded. Dr. Christie of Moukden narrates the following: "A patient came to the Moukden hospital many years ago. When admitted he had never heard the Gospel,

but before he left he had a clear knowledge of Christian truth and showed an intense desire to make it known to others. For many years he witnessed for Christ, most of the time without salary of any kind and under no control but that of his heavenly Master. The missionary who had charge of the district where he laboured till his martyrdom by the Boxers, tells us that he was a direct means of leading at least two thousand souls into the fold of Christ." In China, while there is great variety of testimony, there are not a few districts where the native Church is working bravely. In Shantung there is in use the plan of time subscription already referred to in the case of Korea. It is possible that foreigners hardly know how much is due to native converts. One missionary in Swatow writes: "At one of our Conferences the question was put by the Chairman, 'Will those please stand up who have been attracted to Christianity by their Christian neighbours?' We foreigners were not a little surprised; the body of the audience got up."

India has felt the difficulty of the payment of natives, already referred to, more than any other country, as also the discouraging influence of too exclusive a concentration of the direction of the work in foreign hands; but although it is sometimes stated by Indians that the dislike of foreign control keeps them out of Christian service, one correspondent points out that the National Missionary Society, though purely national in its management, has had few suitable offers. From many quarters, however, comes the expression of the belief that the wish to evangelise is growing in the Indian Church. Here and there, young men in independent positions are giving time to preaching. In Jaffna there is an annual campaign in all the Churches, and in Tinnevely "every large congregation has its regular system of street preaching to their heathen neighbours." One day in the year too is set apart as a Gospel festival, when men and women go out into the villages to proclaim the Gospel.]

From the equatorial regions of Africa we have delightful evidence of a simple but unwearied evangelism as characteristic of the Christian community. Thus one missionary in Calabar writes: "It is seldom that in any outlying districts there will not be found a house that is used as a meeting-place; and although no paid evangelist has settled among them, one man will make it his duty to hold regular service among them on the Sabbath. In the more important districts those interested will combine to build a church, and if they can persuade one of their own people to give his time to the work, they are ready to engage him as a teacher during the week and as a preacher on Sunday." And a missionary in Livingstonia writes: "Every Sabbath hundreds of our Christians preach in the villages round about their place. I fancy that from fifteen to twenty per cent. of the Church members are engaged in teaching in Sabbath Schools or in preaching every week, and that entirely without pay. On Saturdays preachers' classes are held, when a sermon is suggested for the village preachers and a skeleton given to them." As for the territories where Mohammedanism holds sway, it is impossible to discuss the state of the Church, in so far as it is composed of Moslem converts, for the simple reason that these are in almost every case too few to allow of their being judged as a Church at all. But with regard to the Christian Churches alongside of Mohammedanism in the Levant, it is sadly apparent that they have had the thought of evangelism crushed out of them by their surroundings. They have lived so long on sufferance that they scarcely dare to think of undertaking aggressive operations; experience of Moslem morality has made them doubt that any Mohammedan can ever sincerely surrender to the Christian appeal; and, at the same time, their memories of massacre throughout the Turkish Empire are so vivid, that the thought of contact with their oppressors is a serious test of their Christian character.

There are thus the very greatest differences in the extent to which the native Churches in non-Christian

lands are animated by the evangelistic spirit of the Gospel. But in the great majority of the reports the note struck is one of hopefulness. Even in the lands that are most backward, there is the starting of a new spirit; men and women are beginning to long that their fellows should share in the love of Christ, and an important problem of missions to-day is how to accentuate and then to guide this divine impulse.

IV. ORGANISED EVANGELISTIC WORK ON THE PART OF THE NATIVE CHURCHES

In the previous section attention was directed rather to the measure in which the evangelistic spirit animates the Churches, than to its outcome in organised work. In practice it has attested itself chiefly through unorganised work, that is to say, through individual effort. It is undoubtedly through the outgoing of Christian zeal along the opportunities given in the ordinary intercourse of family and social and business life, and in methods fairly adapted to individual and local conditions, that the great evangelistic task of the native Church is to be most largely accomplished. But in recent years there have come into being more definitely organised missionary endeavours on the part of some native Churches, of which account must be taken. They have reference both to the evangelisation of the local community, and to the evangelisation of heathen at a distance.

Going back a few decades, one of the finest illustrations of missionary effort on the part of native Churches is found in the devoted labours of the Christianised South Sea Islanders to evangelise adjoining islands, and in the splendid succession of workers provided by them for the evangelisation of New Guinea. Endeavours were also made to start independent missions, but few of these attained an independent basis. The Church formed out of the freed slaves of Jamaica resolved to start a mission to Old Calabar, but the project was at once taken up by the parent Churches in Scotland and developed into the

Old Calabar Mission of the United Presbyterian Church. In more recent years the Jamaica Church has instituted a very successful mission to the East Indian coolies in that island. The West Indian African Mission, now in organic relationship with the Society for the Propagation of the Gospel, has since 1855 been sending missionaries of African descent from the West Indies to French Guinea. The Basuto Church inaugurated a mission to Barotsiland, and M. Coillard went forth as its leader ; but it has become a mission of the Paris Evangelical Society. The Church of the Synod of Kaffraria, in connection with the Free Church of Scotland, undertook a mission to the Zoutpansberg ; but in recent years this mission has had to appeal for support to the United Free Church of Scotland. In all these cases, excepting in the case of the Jamaica East India Mission, the original base was not strong enough for the task, but it has supplied support in agents and means.

During more recent years, the missionary zeal of the native Church has taken shape in the formation of several more or less independent native missionary organisations or societies. Some of these may be mentioned. The Jaffna Students' Missionary Society is among the oldest of them. The National Missionary Society of India and the Indian Missionary Society of Tinnevely are well-known examples in India. The Telugu Baptist Christians of South India have organised the Telugu Baptist Natal Mission, and in 1903 sent out their first missionary to South Africa to work for the Indians who emigrated to Natal. The Chinese Missionary Society in California is an independent effort of Chinese Christians in the United States to help their heathen countrymen in the Kwangtung Province. Many more or less independent missionary organisations in India have begun or are beginning mission work in one part or other of that vast continent. Japanese missionary associations are bringing the Gospel to Japanese immigrants in Korea, Manchuria, and Formosa. Korean evangelists are being sent by the Korean Christians among the Koreans of Quelpart,

Siberia, Manchuria, Hawaii, and California. The Christian Church of Manchuria has sent two missionaries to labour in the far north among their benighted countrymen in Tsitsihar. And the Kongsî Batak, the native missionary society of the Batak tribes on the Island of Sumatra, is doing a difficult pioneering work among the savage tribes along the northern and eastern shores of Lake Toba. We hail with gratitude this widespread missionary movement, and trust that it will develop and evoke a still greater missionary enthusiasm among the native Churches. In most of the cases referred to above, it should be noted that the counsel and guidance of the European missionaries have been fraternally asked and fraternally given.

V. METHODS OF DEVELOPING THE MISSIONARY SPIRIT IN THE NATIVE CHURCHES

The important question now arises, How may the missionary spirit best be developed in the native Churches? Are there any steps which should be taken to this end? The question of training the native Church up to its ideal belongs of course to Commission II., but a few remarks are called for here as to methods which experience has shown to be specially effective in producing a missionary Church. The first factor is the belief of the missionary himself in the importance of native help in evangelistic work, and in the necessity of qualifying the native worker to render efficient evangelistic service. The principle of Dr. Laws, of the Scottish Livingstonia Mission, is a sound one, that the missionary should never do any work which the native worker is able to do for himself. The missionaries of former generations have perhaps not realised this principle sufficiently, with the result that it has often required more toil and patience on their part to teach the native Christians of the following generation a lesson which is the more difficult because it demands in some measure a new departure. It is of importance that from the very outset missionaries should impress

upon the converts their evangelistic obligations. There are missionaries who have done this, and the results have been of greatest advantage for the development of the Christian life within the Church, as well as for its numerical expansion. Where this spirit has not yet been developed in the native Church, it is obviously the duty of the missionary to do all in his power to kindle it and lift it into ascendancy. Special appeals for missionary service, and meetings where reports of mission work are given, should be of frequent occurrence. As far as possible in every congregation campaigns should be organised in which the qualified members should proclaim the Gospel to their neighbours in the adjoining villages or districts. It is well when, as in Livingstonia, each congregation has itself a hinterland or district for the evangelisation of which it makes itself responsible. Every member should also be led to feel an obligation to help to send the Gospel to those in other districts or countries which are in still greater need. General meetings, synodical gatherings, and other opportunities should be made use of for widespread evangelism in the surrounding country. Often special classes or Bible schools have proved useful as a means of developing the evangelistic spirit of the natives, and of increasing the native evangelistic staff. The appointment of special commissions or committees to visit native Christian centres and present the evangelistic obligation has done much in some fields to raise the level of missionary activity. Conferences on evangelistic work should be held at least in each great language area. The ideal is that on the one hand the whole Church should become filled with the evangelistic spirit, as in Korea, Manchuria, Uganda, and Livingstonia, and on the other hand a carefully instructed native staff should be trained in the methods of evangelistic work. If the Church is thus to abound with the spirit of self-propagation, and to be an aggressive force, earnest attention must be given to building up its spiritual life and to establishing its members in the cardinal doctrines of the Christian faith.

VI. INADEQUACY OF EXISTING NATIVE CHURCHES
FOR THE EVANGELISTIC TASK

While the burden of evidence from the field has constrained us to lay the greatest stress upon the importance of evangelising through the native Church, and to emphasise accordingly the duty of developing this agency, we are brought back at the close of our review face to face with the existing situation, and are compelled to ask, What, then, is the present need? To secure evangelisation of those lands in which the two factors are presently at work, the body of foreign missionaries and the native Church; what is the policy to be pursued? Does the situation anywhere call for the withdrawal or decrease of the foreign missionaries?

In no case does any correspondent suggest that the time has come for withdrawing the foreign agency. One correspondent, who has travelled through several fields with more than usual capacity for observation, protests against any marked increase of Western agents in India, China, and Japan, on the ground that it would arouse antagonism against Western domination and jeopardise the whole work. But others, whose judgment is entitled to equal consideration, plead a special urgency in the existing situation for strong reinforcements. All, including native leaders of the countries named, agree that there must, both for the present and for some time to come, be a measure of combination of the two forces. The question accordingly resolves itself into one of the proportions required in the combination, and this again depends partly on whether regard is had to the method of a gradually ordered advance, or to the immediate exigencies of the campaign.

As already indicated, the view has been expressed by correspondents that some missions might have attained a richer result to-day if in the earlier stages there had been more concentration of effort upon the production of an evangelistic Church, even although such a policy might have involved the limiting of the number of

foreign workers and delay in securing the results. A corresponding view is expressed by some with regard to the present situation. The policy suggested may involve self-denial on the part of the foreign force in refusing to take immediate advantage of tempting openings for work ; it may involve the hardship of seeing opportunities pass and hindrances strengthening themselves ; it may seem to involve the steeling of the heart against the appeal of obvious needs ; but in order that the truer method may be followed, and the remoter harvest be larger and of surer quality, they would limit the foreign force by regard to what is needed for the development of the native Church, rather than extend it by a regard to what is required for the immediate and effective evangelisation of the non-Christian people. But the latter consideration is that which dominates the expression of opinion from the foreign field. For one thing, on all the more prominent fields where the native Church is at work, the task of evangelisation is far larger than should be left to the native Church to attempt unaided. The unevangelised areas are still immense, and the duty of carrying the Gospel to the masses in these areas pertains to the Church of Christ as a whole. Christians of the West dare not disown responsibility for carrying it to those of an Eastern or African nation, to whom the Christians in that nation cannot possibly carry it within a reasonable time, while the Christians of the West can. The cry of the unevangelised in those areas is a call for foreign reinforcements, as well as for more earnest advance on the part of the native Church. Further, in many mission fields the situation is critical. There are at present great opportunities which may soon pass away ; there are forces in movement which may soon render the situation much more difficult ; there are positions to be seized which may immensely influence the outcome of the future campaign. In some cases the strengthening and expansion of the foreign force is absolutely necessary in order to secure the position of the native Church, and allow of

the proper development of its evangelistic activity. The rapid expansion of Islam in Africa, the propaganda of anti-Christian thought and opinion in India and the Far East, the inflow of materialising civilisation through the channels of commerce, are outstanding facts which emphasise the foregoing considerations. It is the triumph of Christianity which is at stake, and foreign forces must rally to the fight on fields where otherwise the native Churches would be left to an unequal combat against the common foe.

Besides the vastness and the urgency of the work of evangelisation to be still overtaken, stress is laid by our correspondents generally, and even by such representative correspondents as Pandita Ramabai in India and the Hon. T. H. Yun of Korea, on the importance of the assistance, and to some extent even of the oversight, of the foreigner. The small native Church, left to itself, is in danger within a generation or two of losing its tone under the influence of monotony, isolation, or ill-success. As a rule, it needs the guidance and stimulus of the spiritual ideas, as well as the spiritual aids, which are supplied through contact by means of missionaries with the life of older Churches. While many noble leaders have arisen among the early converts in the field, it will take time to develop a sufficient number of men of knowledge, gifts, and character to enable the Church to stand with advantage, or even with safety, apart from foreign missionaries. There are also difficulties and temptations peculiar to the early stages of Church life, in respect, for example, of the exercise of discipline or the practice of litigation in China, and toward the surmounting of these the help of the foreign missionary is commonly invaluable. These considerations are put forward by our correspondents to show that even for the sake of the native Church, to make it a still more effective instrument of evangelisation, it is necessary still to maintain the staff of foreign missionaries working alongside of it and in co-operation with it; and this is true in almost every field. It is

obviously most desirable that the missionaries who are entrusted with such work as this should be men of the very highest spiritual and intellectual qualifications.

The consideration already emphasised should be reiterated that on almost every field the task waiting to be accomplished and urgently demanding accomplishment is far beyond the unaided resources of the existing native Church. To carry the Gospel to all the world requires, even in fields where a native Church has been developed, an immense addition to the number of foreign missionaries, both men and women. And besides these fields, there are the vast areas where no Church has yet been formed.

But while the call is urgent for the sending forth of more missionaries than ever, it must never be forgotten that the great objective of their endeavour in every field they enter is the creation and training of a native Church. The Church of Christ in each nation or tribe is the supreme instrument for its complete evangelisation. Directly or indirectly, the missionary of the future will be judged according as he is the maker of evangelists in the native Church—men and women who devote themselves to the work under the constraining influence of the love of Christ.

THE STATE OF THE HOME CHURCH IN ITS BEARING UPON THE WORK OF CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

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

This relation between the Church at home and the Church abroad has become increasingly close with the constant shrinkage of the world during the past few decades. As a result of improved means of communication the world has within a generation become one-third its former size. Nations which were as far apart as if they had been on different planets, so far as exerting a practical influence upon each other is concerned, have been drawn together, and the whole world for the first time has become one. By means of the various applications of steam and electricity, the world has become one neighbourhood. The nations and peoples have been drawn into closer touch with each other through trade and commerce, through the growing volume of travel, through the migration of students from land to land, through the influence of international societies of various kinds, through the activity of the press, through the development of international law, as well as through foreign missions. Moreover, some of the

great nations of the West have acquired foothold, not only in Africa but also in the Far East. On account of the stupendous economic and social changes now taking place in the non-Christian nations, creating wants which at present can be supplied only by the West, these nations are entering into commercial relations with the West as never before. As a result of all this intermingling, the nations and races are acting and reacting upon each other with increasing directness, constancy, and power. No longer does the world exist in water-tight compartments.

It is not strange, therefore, that the state of the Home Church and its attitude toward the commercial, social, and political practices which obtain in so-called Christian lands should affect in a most real and vital way the progress and standards of the Church in the non-Christian countries. To the question as to what constitutes the most crucial problem in connection with the great task of carrying the Gospel to all mankind, the larger proportion of our correspondents in all parts of the world agree in replying, "The state of the Home Church." This fact is highly significant. It demands earnest consideration.

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

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

The state of the Home Church affects the work through its influence on many of the native Christian workers and members. Besides the influence communicated indirectly through the missionaries, an increasing number of native leaders study or travel in Christian lands, read the periodicals and other literature of the West, and are thus more directly exposed to the currents of thought in the Home Church. One does not need to look far to observe the influence of destructive criticism and of the so-called new theology on Christian writers, teachers, and preachers in Japan and India. With the increasing nearness of Christian and non-Christian lands, and the multiplication of channels of intercourse between them, the tendency will be for the Church in the lands to which the missionaries are sent to adopt the religious standards of the lands which send them.

The state of the Home Church affects the work by the measure in which it is able to Christianise the various influences through which Christian lands affect non-Christian nations. Were the Church true to its high calling not only its professed members, but the other people of Christian lands, would be more thoroughly leavened by the ideals and motives of Christianity, and the political actions of Christian nations would be more definitely governed by its principles. Thus the influences which go out from Christian lands along other than missionary lines would be rendered helpful to the missionary enterprise. Unhappily, the

nominal Christianity, which in some cases is virtual paganism, of some who represent Western nations abroad in commercial and other pursuits is an immense hindrance to the cause of Christ. The corrupt lives and practices of others from the West who are not even nominal Christians are likewise a stumbling-block in the way of the missionary propaganda. The un-Christian attitude of so many European and American travellers to the people of the lands which they visit still further handicaps the success of mission work. It would be difficult also to exaggerate the evil effect produced by unrighteous aggressions on the part of Western nations upon non-Christian nations and peoples. Wrongly or otherwise, all these things are often held up as proofs of the powerlessness of the Christian religion. Moreover, students and others who go from non-Christian lands to study in the West, in many cases, on their return to their homes, oppose Christianity because of the un-Christian treatment which they have experienced, or because of the anomalies and inconsistencies between the creed or ideals and the actual conduct of Christians, as observed by them. They are impressed by the fact that in nearly every Christian land there are so many people outside the Church. A Church too weak in faith and too lukewarm in spirit to fulfil its mission at home is thereby generating serious hindrances to the progress of its work abroad.

But most of all does the state of the Home Church affect the work through the direct and vital connection subsisting between the performance of the work and the quality and fulness of its own spiritual life. The work of making Christ known to the non-Christian world is rooted in the deepest motives of the Christian life; its imperative obligation is realised through a clear vision of the supreme truths of the Gospel; it demands consecration of lives and of substance in steadfast obedience to the Divine call; it is a work imposed upon the whole membership of the Church, and, as the direct effort of the Church to fulfil the great task com-

mitted to her, it demands the consecration of all the available energies and resources of the Church in order to its accomplishment. But the Church of to-day is very far from such a conception of its relation to the work of evangelising the world. The spiritual life found in it is limited by want of enlightenment and by the imperfection of its communion with God. The growing spirit of commercialism and materialism which characterises this age has cast its influence over the Church. It has promoted habits of luxury, softness, and worldliness, and manifests itself also in a lack of the sacrificial spirit. The attitude of the Church toward great social and national evils and sins is not suggestive of earnest purpose or adequate power to overcome them. It is a time of doubt and hesitation among many Christian ministers and teachers. Ultimate authority in religion is a subject of most divers opinions. Cardinal doctrines are discussed as open questions. The miraculous element is treated with suspicion or disdain in many quarters. Whenever religion is thus thrown into the melting-pot, as it were, it is obviously enfeebled, for the time, in its propagating power. The life of the Church suffers from lack of clear conviction and of resolute loyalty to Christ throughout the whole sphere of duty. While the missionary obligation of the Church may be formally acknowledged, it is viewed with widespread apathy and indifference.

The consideration of the defects, shortcomings and weaknesses of the Home Church has led some to question whether we have a Christianity which should be propagated all over the world. Were it necessary to propagate the blemishes and errors of our Western Christianity this question would be most serious. Certainly we must exercise all vigilance not to dispense poison with the bread of life. We should avoid spreading positive or known errors which would neutralise the Gospel as it is presented in non-Christian lands. We must not press upon other races undesirable and unessential features of our Western Church life. Our Western idio-

syncretisms of thought and practice and our endless sectarian subdivisions should be overcome or at least be left at home. Without doubt our home divisions are a great hindrance to the evangelisation of the world. To the Oriental mind, for example, our denominational distinctions and varieties of emphasis are bewildering. Mozoomdar thus voiced this feeling: "You urge me to become a Christian. Which of the numberless forms of Christianity shall I accept? I shall always be a Christian, but never a Christian."

Happily the Home Church still possesses the essentials of primitive Christianity. It sends forth its representatives to propagate the Christianity of the New Testament—to bring the non-Christian world face to face with the historic and therefore the living Christ, and with the teachings of His inspired Apostles. This is the Christianity that not only teaches God truly but gives God actually to the world, through His incarnation in Jesus Christ; and gives the world to God through its regeneration in Christ, by participation in His Spirit and Life. It is on this platform that all the victories of the Christian faith have been won. The worth of Christianity as a missionary force is measured by what it has of Christ. If He be lifted up He draws men of all nations, races, and stations. The Church is more fully acquainted with Christ than in any preceding age. Thus, though certain forms of our Christianity may not be worth propagating, our Christ should be proclaimed to all men. If we give to the world our best we shall be giving something that is infinitely worthy to be received by the world, and which also may justly claim the allegiance of the world. It is the only Christianity we have, and the only Christianity for the world. We cannot bring ourselves to consent to the proposition that it should not be propagated. In that wonderful letter which Dr. Rainy wrote on behalf of the Free Church of Scotland, in reply to the greeting of old Madras College students to the General Assembly in Edinburgh on the occasion of Principal Miller's Moderatorship, the heart of the

matter is aptly expressed: "We men in the West have no better claim to Jesus Christ than you have. We possess nothing so precious—we value nothing so much—we have no source of good so full, fruitful, and enduring—we have nothing to compare with the Lord Jesus Christ. To Him we bear witness. And we should gladly consent that you should cease to listen to us, if you would be led to give your ear and your heart to Him." Where this conviction and this spirit dominate the life of the Church, it possesses the vital force of missionary effort and sacrifice.

It thus appears that an essential part of the task of evangelising the world is the lifting of the Church at home into a fuller spiritual life. As it learns the mind and heart of Christ, and is possessed by His Spirit, it will become more missionary, and also mightier in all its missionary work. In all planning for forward movements or for expansion of missions, this truth must be kept in the foreground. While it is true that a deepening interest in foreign missions invariably strengthens the spiritual life of the Church, and promotes its fruitfulness in all directions, it is equally true that larger operations and greater power abroad are impossible unless the life of the Church at home is marked by greater enlightenment, devotion, and fidelity to its Lord. The two go together. They indicate the tremendous responsibility resting upon the ministers and office-bearers of the Church, who are called to care for its well-being, and the due fulfilling of its functions. On ministers more than all others devolves the duty of educating the Church to its missionary duty, of supplying to the people the vision, the motives, the enthusiasm which shall make the Church equal in spiritual power to the present world-situation. Nothing less than a Church tremendously in earnest can evangelise the non-Christian world.

THE SUPERHUMAN FACTOR IN CARRY- ING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD

As we complete the survey of the enormous task involved in making Christ known to all the non-Christian world, and realise as never before the inadequacy of human agents and agencies as well as of human policy and strategy, the first impression made upon us is that the Church is totally unable by itself to discharge its overwhelming responsibility. The next and dominant impression is that Almighty God is able, and that the Church must be led to avail itself of His limitless resources to a degree hitherto unknown since that vital age—the first generation of Christianity. Hundreds of correspondents, including missionaries, native Christian workers and leaders of the missionary activities on the home field, while they have differed on nearly all questions pertaining to plans, means, and methods, have been absolutely united in the expressed conviction that the world's evangelisation is a Divine enterprise, that the Spirit of God is the great Missioner, and that only as He dominates the work and workers can we hope for success in the undertaking to carry the knowledge of Christ to all people. They believe that He gave the missionary impulse to the early Church, and that to-day all true mission work must be inaugurated, directed, and sustained by Him.

No lesson of missionary experience has been more fully, impressively, and convincingly taught than that apart from the Divine working all else is inadequate. The hope and guarantee of carrying the Gospel to all the non-Christian world do not rest principally on external

favouring advantages which Christianity may possess in certain fields; nor upon the character and progress of the civilisation of Christian countries; nor upon the number, strength, experience, and administrative ability of the missionary societies; nor upon the variety and adaptability of missionary methods and the efficiency of missionary machinery; nor upon an army of missionary evangelists, preachers, teachers, doctors, and translators—much as these are needed; nor upon the relation of the money power to the plans of the Kingdom; nor upon aggressive and ably led, forward missionary movements either in the home Churches or on the foreign field; but upon the Living God dominating, possessing, and using all these factors and influences.

I. THE PLACE OF THE SUPERHUMAN FACTOR

Everything vital to the success of the movement to carry the Gospel to all the non-Christian world depends upon the power of God Himself. In His hands is the Government of the world. He has entrusted enormous powers to Christian nations. His providence has opened the approach to the non-Christian countries, determined the order of their occupation, and developed agencies and influences which facilitate the spread of Christianity. Careful investigation has furnished countless illustrations showing that He has preceded the messengers of the Gospel and prepared the people to understand it and to be responsive to it. Unquestionably God has been working in the world through the centuries before the coming of Christ. "My Father worketh hitherto and I work." He has been working through the non-Christian religions, not alone in using such truth as they may possess for the betterment of men, but also in making these religions a schoolmaster to lead the peoples to recognise in due time their need of Christ.

It is God who chooses and thrusts forth the workers of His own appointment. The pages of missionary history teach no lesson with more abundant and satisfying illustra-

tions. On the authority of Christ it is hopeless to expect to secure a sufficient number of missionaries apart from His compelling power, and even were it possible, they would prove incompetent for the great work. Experience is showing that when chosen and dominated by His Spirit, a few men can do more than an army. It is He who communicates to the workers, both foreign and native, power not naturally their own; which qualifies them to do His work. He it is who guides workers as truly to-day as in New Testament times to discover the lines along which the Kingdom is to be extended and built up. The large, growing, and permanent spiritual fruitage is the product of His gracious and life-giving work. The secret of the power of those missionaries who accomplish the largest and deepest work is not what they do and say, but the fact of the presence of Christ in them and with them. They see with His eyes, feel with His heart, work with His energies. Christ is everything with them. They move among men as embodiments of His superhuman power, under whose vitalising touch dead souls start into life. The power of God may be seen also in the ability given to His servants to go on working steadily year in and year out, even with little or no apparent results, but sustained by a sense of duty and by an undying hope that the Lord will surely see of the travail of His soul and be satisfied. Moreover, no one but the Almighty Spirit can cause the missionaries of the different Christian communions, and also the native Christian workers, to work with that harmony and unity which are essential to universal conquest.

God alone enables workers to face with calm and courageous hearts the stupendous obstacles and difficulties which lie across their path and to triumph over them. The fearful inertia and conservatism of the non-Christian world; the prevalence of ignorance, superstition, falsehood, moral perversity and coarseness, fear, fatalism, godlessness, selfishness, and lovelessness; the racial prejudices and antagonisms; the corrupt lives and practices of representatives of Christendom; "the principalities,

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

It is God who overrules occasions and events, human movements and powers, for the furtherance of the Gospel. Dr. H. H. Lowry of Peking says, "Diplomacy has generally been unfortunate; commerce has selfishly opposed the spread of Christianity; the prejudice and conceit of the officials and the people have been opposed to the introduction of the Gospel. But all these together, with persecutions, wars, and national calamities, have been turned to the furtherance of the Gospel." Many have called attention to the overruling hand of God in connection with the Boxer uprising of China. They recognise His power and guidance in the fact that the very action which was intended to extirpate Christianity in China has had, as one of its results, an unprecedented forward movement in missionary work in that country, and that since the year 1900 the doors have been opened to the Gospel far wider than before. Dr. Ford of Syria says, "Rarely has the hand of God been more plainly revealed in the march of human events than it was in the crises of July 1908, and April 1909, in Turkey. These are indications of the revelation of the supernatural factor in advancing the Kingdom of God in the world."

Present-day missions constantly confirm the fact so prone to be forgotten that it is the Spirit of God who alone has power to convict men of sin. It is only when He convicts of sin and of dire need that the soul becomes willing to hear of Christ as a Saviour. The genuine fruits of the Spirit, as shown in repentance, conviction,

restitution, and the making up of long-standing quarrels, have afforded convincing proof that God alone brings home the Gospel with power to the hearts and consciences of men. Even in discouraging fields of China, He has shown His ability to overcome the fear of "loss of face" and to call forth heart-breaking confessions—not of ordinary shortcomings and failures, but of sins which the Chinese would endure anything to conceal. Men have been moved to confession of sin through the working of this unseen Agent in their lives, who could not be moved by any agency known among Chinese Yamens. The Chinese are naturally a stolid people, little given to emotion, but workers state that such rending of the heart under conviction of sin they have never seen in the home lands. There can be no more marked and unmistakable proof of a present-day working of a superhuman power than the work of the Holy Spirit in such conversions as are taking place in increasing numbers from year to year in all parts of the non-Christian world. The breaking down, for example, of the pride of a Moslem until, conscious of his sin, he humbles himself at the Cross and becomes a new man in Christ Jesus, is a present-day evidence of the superhuman character of the Christian faith. The fact that men who were living indifferent, callous, degraded, sensual, proud, cruel lives have become pure, faithful, kind, spiritual, and zealous, and that they are triumphantly resisting their old temptations is satisfying evidence that there is a power greater than human in the missionary movement.

The great spiritual awakenings and revivals in different parts of the non-Christian world are the result of the work of the Spirit of God. Mr. Goforth of China says that since February 1908, he has conducted thirty special missions in six provinces, and that in every place he has seen God's power manifested in greater or less degree. He testifies that "the sense of God's presence was overwhelming and soon became unbearable. Others, Chinese as well as foreigners, who have passed through scenes of

judgment have afterwards carried the fire to other centres where the same Divine results have followed." The recent wonderful revivals in other parts of China, in Northern and Southern India, in all parts of Korea, and the famous Taikyo Dendo in Japan a few years ago, not to mention similar awakenings in other decades, are traced by the missionaries to the same Divine source.

Nothing but the Uplifted Christ, drawing men to Himself, will account for the noble and Christlike characters raised up on the mission fields from among those whose lives were degraded and whose natures were hardened and unresponsive. It is in Him they begin to see God, for He brings God near to them and reveals to them God's loving-kindness and saving power. In Him they see in human form and action the holiness, love, and power of the unseen God. One after another, men and women in middle and advanced life, as well as the young, give up their pride and sinful practices and all that has made up the essence of their unholy life in the past, and then go out and testify by life and word among their neighbours that they have passed from darkness into light. Missionaries who have observed these radical changes and who have had opportunity to talk with such persons, to see the way in which the problems of life are faced by them from the Christian standpoint, to understand their motives and spirit, and to watch their consistent Christian lives, have no doubt whatever that God and not man is the prime mover in the missionary enterprise, and that Christ is the centre and innermost working power in these transformations of men. It does not take many cases of this kind to create an overwhelming impression that the Lord Christ is present in this work to-day, as really as He was in the villages of Galilee. The Rev. J. E. Adams, writing from Korea, voices the conviction expressed by scores of missionaries from nearly all quarters of the world: "I have experienced, tested, and proved the sufficiency of the Holy Spirit in the work of the conversion of men so constantly and with such invariable results that any question on the

subject has long ceased to exist. It has become one of the assumed working postulates of life. No man living in the conditions in which I have lived, even with the most rudimentary instincts of scientific observation, could arrive at any other conviction than that the Gospel is the power of God." It is this ethical and spiritual Christianity which will conquer the non-Christian nations. A truly spiritual life, proved by its ethical results and triumphant power over temptation, can alone satisfy their deepest needs. Such conversion is not simply a change in name, opinion, or belief, but a new spiritual experience, a coming to know personally the Living Christ.

One of the unmistakable evidences of the work of the Spirit of God is to be found in the way in which Christians endure persecution. For example, the most marked characteristic of the Chinese Christians is their steadfastness, their willingness to endure hardship and even death for the sake of Christ. There has never been a time in the history of missions in China when the profession of Christianity did not entail risk of persecution. Even before the year 1900, the blood of martyrs had been frequently shed in China, and in that year several thousands of Christians were slain in the Boxer uprising rather than renounce their faith. Many a Boxer formed the purpose to join a catechumen class with a view to baptism because he had witnessed the victory of faith in his victims.

The transformation of communities as well as of individuals is also indicative of the work of Christ as God. The testimony of Bishop Tucker as to the complete change in the social life and practices of the people in Uganda under the influence of the Gospel is a good illustration. Another is the marvellous uplifting of outcastes and lower castes in Northern and Southern India as a result of the power of the Gospel. The manner in which these most depressed and degraded of all the peoples in India have improved their social condition, rebuked and overcome the forces of vice, erected their

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

Another evidence of God's power is seen in the way in which He fills the native Christian with a passion for helping others, especially those in deepest need. On all the mission fields there have been many splendid examples of new converts making sacrifices to tell others of the salvation which they have found. The manner in which many hundreds of the ablest young men of the different non-Christian nations and races have refused worldly advancement and devoted their lives on comparatively insignificant salaries to the work of evangelising their non-Christian countrymen and of carrying the good tidings of salvation into regions beyond is a striking manifestation of God's working. In fact, there is nothing more encouraging anywhere and nothing which so clearly proves the reality of their Christian experience.

There are many other evidences showing that every-

thing vital to the success and spread of the Kingdom of Christ depends upon the Divine Factor. The work of God is not confined to the extraordinary events and experiences of Christian missions. The presence of God cannot be divorced from the usual, from the expected, and be associated only with the so-called miraculous. His presence and work are to be seen in the commonplace of missionary experience and success. For those Christians who are genuine Christians every common bush "is afire with God."

II. THE HUMAN CONDITIONS

What are the conditions required for the forth-putting of Divine power? A mighty, almost irresistible power is conveyed in an ordinary-looking wire cable on the two main conditions, proper insulation and perfect contact. If those abroad and at home who are seeking to make Christ known to all the non-Christian world can be saved from selfishness, and at the same time preserve their connection with the abounding and never-failing Source of superhuman power, they will accomplish what He surely wills—the making of Christ known to all people. Granted a sufficient number of workers, with lives dominated by Christ, we may expect that He will put forth mightily His living power. Unless they surrender themselves to Christ and are controlled by His Spirit, unless they work in His power, they had better turn from this service; for unyielded lives and unspiritual work will only be a hindrance to the enterprise.

The superhuman must be emphasised as never before since the days of the Early Church. Christians need a fuller, more constant and more commanding realisation of the personal presence of Christ. Conferences have been held, not infrequently, both on the home field and on the mission fields, at which the problems, methods, and opportunities of the work of world evangelisation have received careful consideration, but there has been alarming neglect to face the great central problem,

namely, how to translate into actual experience the word of Christ, "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Wherever even small groups of Christians have faced this question, and have been responsive to the truth as God has revealed it to them, they have received new accessions of His power, and have then gone forth to achieve triumphs in His Name. The new visions, the new plans, the new movements, the new power, will undoubtedly follow when Christ is given His rightful place in His united Church.

Prayer is the method which relates the irresistible might of God to the missionary enterprise. According to the teaching of Christ and the experience of the Church, both in the early centuries and in recent times, the greatest manifestation of Divine power is in the pathway of the intercession of His true followers. Every marked advance in the missionary enterprise has been preceded by prayer. Every fresh accession of power which has come upon the workers has been associated with prayer for the Kingdom. Every visitation of the Spirit of God resulting in spiritual awakenings in the Home Church and on the mission fields, has been in itself a convincing evidence of the reality of prayer. Every grave crisis in the expansion of Christianity which has been successfully met has been met by the faithfulness of Christ's disciples in the secret place. That there is a necessary connection between the prayers of Christians on the one hand, and, on the other hand, the revealing of Christ's plan, the raising up of workers, and the releasing of the great spiritual forces of the Kingdom, is a fact as clearly established as any fact can be established. That God has conditioned so largely the extension, the progress, and the fruitfulness of His Kingdom upon the faithfulness and loyalty of His children in prayer, is at the same time one of the deepest mysteries and one of the most wonderful realities.

The Church has not yet discovered, still less begun to realise, the limitless possibilities of intercession. How to multiply the number of Christians who, with truthful lives,

and with clear, unshakable faith in the character and ability of God, will, individually and collectively or corporately as a Church, wield this force for the conversion and transformation of men, for the inauguration and energising of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes—that is the supreme question of foreign missions. From first to last this task, the making of Christ known to all men, is a superhuman work. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer. May the call go forth from this Conference to the Christian Churches throughout the world to give themselves as never before to intercession, for this alone will bring to bear upon the sublime work of carrying the Gospel to all the non-Christian world the all-sufficient forces of the Ever-living One to whom all power is given in heaven and on earth—the Lord Jesus Christ.

PART IV

FINDINGS OF THE COMMISSION

FOREWORD

I. THE Commission, after studying the facts and after taking counsel with the leaders of the missionary forces of the Church at home and abroad, expresses its conviction that the present is the time of all times for the Church to undertake with quickened loyalty and sufficient forces to make Christ known to all the non-Christian world.

It is an opportune time. Never before has the whole world-field been so open and so accessible. Never before has the Christian Church faced such a combination of opportunities among both primitive and cultured peoples.

It is a critical time. The non-Christian nations are undergoing great changes. Far-reaching movements—national, racial, social, economic, religious—are shaking the non-Christian nations to their foundations. These nations are still plastic. Shall they set in Christian or pagan moulds? Their ancient faiths, ethical restraints, and social orders have been weakened or abandoned. Shall our sufficient faith fill the void? The spirit of national independence and racial patriotism is growing. Shall this become antagonistic or friendly to Christianity? There have been times when the Church confronted crises as great as those before it now on certain fields; but never before has there been such a synchronising of crises in all parts of the world.

It is a testing time for the Church. If it neglects to

meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will weaken its power both on the home and foreign fields and seriously handicap its mission to the coming generation. Nothing less than the adequacy of Christianity as a world religion is on trial.

This is a decisive hour for Christian missions. The call of Providence to all our Lord's disciples, of whatever ecclesiastical connection, is direct and urgent to undertake without delay the task of carrying the Gospel to all the non-Christian world. It is high time to face this duty and with serious purpose to discharge it. The opportunity is inspiring; the responsibility is undeniable. The Gospel is all-inclusive in its scope, and we are convinced that there never was a time more favourable for united, courageous, and prayerful action to make the universality of the Gospel ideal a practical reality in the history of the Church.

2. The utter inadequacy of the present missionary force to discharge effectively the duty of world-wide evangelisation is evident. The present mission staff in the foreign field is not sufficient even to compass fully the work already in hand; much less is it prepared to accomplish any adequate expansion. On almost every field the efficiency and lives of the workers are endangered because of this effort to accomplish a task altogether too great for their numbers. The present status in some fields represents practically a deadlock; in many other fields there is no evidence of notable progress.

FINDINGS

1. It is the high duty of the Church promptly to discharge its responsibility in regard to all the non-Christian world. To do this is easily within the power of the Church. Not to do it would indicate spiritual atrophy, if not treasonable indifference to the command of our Lord. Without attempting to estimate the necessary increase in income and foreign staff, it is the conviction of the

Commission that the Church of Christ must view the world field in its entirety and do it full justice. There should be nothing less than a vast enlargement in the number of qualified workers, a thorough and courageous adaptation of means and methods to meet the situation, a wise unification in plans and forces, and a whole-hearted fulfilling of the conditions of spiritual power.

II. The Commission, after a careful study of the missionary situation, and of the various considerations which should govern such a recommendation, would direct attention to the following fields as of special urgency in respect of the prosecution of missionary work :

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

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

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

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

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

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

In Korea an evangelistic movement extending rapidly

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

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

3. The Jewish people have a peculiar claim upon the missionary activities of the Christian Church. Christianity is theirs pre-eminently by right of inheritance. The Church is under special obligation to present Christ to the Jew. It is a debt to be repaid, a reparation to be fully and worthily made. The attempts to give the Gospel to this widely scattered yet still isolated people have been hitherto inadequate. The need is great for a change in the attitude of the Church towards this essential part of the Great Commission. The call is urgent in view of the enormous influence which the Jew is wielding in the world, especially throughout Christendom. The winning of this virile race with its genius for religion will be the strengthening of the Church of Christ and the enrichment of the world.

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

III. The unoccupied fields of the world have a claim of peculiar weight and urgency upon the attention and missionary effort of the Church. In this twentieth century of Christian history there should be no unoccupied fields. The Church is bound to remedy this lamentable condition with the least possible delay. Some of these unoccupied fields are open to the Gospel, such as Mongolia and many regions of Africa. In certain fields there are difficulties of access to be overcome. Both in Africa and Asia there are large regions belonging to the French Empire in which there are no Christian missions. There are other fields where political difficulties seem at present to prevent occupation, such as Tibet, Nepal, Bhutan, and Afghanistan. But the closed doors are few compared with the open doors unentered. It is the neglected opportunities that are the reproach of the Church. A large proportion of the unoccupied fields are to be found within the Mohammedan world, not only in Northern Africa and in Western Asia, but also in China. Indeed by far the greater part of the Mohammedan world is practically unoccupied. The claims of Christ upon the

love and reverence of Moslem hearts should be faithfully and patiently pressed, with a zeal which will not yield to discouragement, and with passionate intercession which God will be pleased to hear and honour. The unreceptive and even defiant attitude of Islam towards Christianity, and its unwillingness to acknowledge the supreme Lordship of Christ, will yield to the Gospel if Christians do their duty. Its long dominance and intolerance are apparently being undermined by remarkable events. The present accessibility of Islam, the fruitfulness of the efforts already made, and the missionary energy of the Moslem propaganda favour direct, earnest, and unceasing efforts to convince the Mohammedans that Christ alone is worthy of their allegiance and worship. Emphasis should be laid on the need of special preparation on the part of all who are to devote themselves to this great undertaking.

IV. In view of the world-wide task confronting the Church of Christ, the proper disposition of the missionary forces in order to an effective advance becomes a question of vital importance. (1) With regard to the work of individual missionaries or missions, this question will be differently decided according to the countries and the peoples to be evangelised and the type of the evangelising mission, the principle being that the sphere should be sufficiently restricted to enable the missionary or the mission effectively to influence the people. (2) With regard to the work in large areas well occupied for decades, such as South Africa, some port cities, and other great centres in such countries as Japan, China, and India, a new and careful survey is necessary, if the undesirable crowding of missions and stations in limited areas (due in most cases to the unfavourable conditions at the beginning of the work) is to be remedied by a proper rearrangement of the stations and redistribution of the workers. (3) With regard to the totally unoccupied or partially occupied fields which on all sides invite missionary extension, the wise policy is to extend by expanding the

work already in hand, and when establishing new work to begin at strong strategic centres.

V. As the missionary forces are divided into numerous independent organisations which are conducting foreign missions in different lands and with diverse methods, it is of the utmost importance that they should be in close touch with each other, that they should be familiar with each other's work and methods, and that they should profit by each other's failures and successes.

The Commission recommends that an International Committee should be formed for the consideration of international missionary questions. This Committee, in addition to serving as an agency for dealing with questions on which the various missionary societies desire to take co-operative action, would act as a council for investigation and advice about such matters as the unreached portions of the world, the actual occupation of different fields, and the success and failure of missionary methods. This Committee would naturally avail itself of the co-operation of existing councils and organisations both on the home and foreign fields.

VI. The Church on the mission field must be the chief evangelistic agency if the Gospel is to be preached to all men in our day. The evangelisation of the non-Christian world is not alone a European, an American, an Australasian enterprise; it is equally an Asiatic and an African enterprise. While the number of well-qualified foreign missionaries must be greatly increased in order to plant Christianity, to establish the native Church, to place at its disposal the acquired experience of the Christian Church, and to enlist and train effective leaders, nevertheless the great volume of work involved in making Christ known to the multitudinous inhabitants of the non-Christian world must be done by the sons and daughters of the soil. It is essential, therefore, on every mission field to seek to permeate the whole life of the Church from its beginning with the evangelistic spirit, and further, in proportion as the Church increases, to

develop strongly a native evangelistic staff, working in co-operation with the foreign force. For this end training-schools and classes must be multiplied and developed. In this way leaders may be prepared who will conduct a more effective indigenous training of catechists, evangelists, and Bible-women, thus providing a sufficient force for a greatly enlarged evangelistic propaganda. Conferences on evangelistic work should be held within large areas admitting of concerted action. Moreover, if the Church is to abound with the spirit of self-propagation and prove an aggressive force, more attention must be given to building up its spiritual life and to establishing its members in the cardinal doctrines of the Christian faith.

VII. A crucial factor in the evangelisation of the non-Christian world is the state of the Church in Christian lands. On this point there is almost unanimous agreement among missionaries abroad and leaders at home. In the initial stages, at least, the Church at home determines the quality of the faith, ideals, and practices which are being propagated. It chooses and commissions workers who are to plant Christianity in the non-Christian fields and influences their character and spirit. It likewise does much to determine the nature of the impact of Christendom upon the non-Christian world through political, commercial, industrial, and social relations and activities. Until there is a more general consecration on the part of the members of the Home Church, there can be no hope of such an expansion of the missionary enterprise as to result in making the knowledge of Jesus Christ readily accessible to every human being. Further, it is only through this more complete obedience to Him that the missionary movement can become irresistible and triumphant in the fields where it is already at work. To ensure such an outflow of the vitalising missionary forces of the Church, its own life must be adequately energised. Whatever, therefore, can be done to make the Home Church conform in spirit and in practice to the New Testament teachings and ideals will contribute in the most

powerful manner to the realisation of the great aim of the world's evangelisation. A new and resolute awakening of the Church to the richness of its heritage in the Gospel and to the duty of an ardent, universal, and untiring effort to make disciples of all nations, is the clear message of God to the Church of to-day.

VIII. Beyond doubt the most fundamental requirement of the missionary enterprise is a greater appropriation of the power of the Spirit of God. Important as are those aspects of the undertaking which deal with the statistics, the machinery and the strategy of missions, the leaders of the movement should concern themselves far more with the spiritual dynamics of missions. The most direct and effective way to promote the evangelisation of the world is to influence the workers, and indeed the whole membership of the Church at home and abroad, to yield themselves completely to the sway of Christ as Lord, and to establish and preserve at all costs those habits of spiritual culture which ensure lives of Christlike witnessing and of spiritual power. To this end there should be promoted retreats for groups of leaders, Bible institutes, conferences for the deepening of the spiritual life of Church members, and the ministry of private and united intercession.

All workers in foreign missions should seek a fresh and constant realisation of the truth that they are fellow-workers with God. In accordance with the word of our Lord, "My Father worketh hitherto and I work," they should seek a clearer understanding of the working of God in governing the world, creating great opportunities, removing grave obstacles, opening effectual doors, and developing favourable conditions and influences. And they should seek to realise with reverent wonder that through them Jesus Christ in His grace is at the present time working out the fulfilment of His own word, "I, if I be lifted up from the earth, will draw all men unto Me." Our Living Lord is the Supreme Worker in all mission work; His alone is the power; and all true work on our part is in reliance on His promise, "Lo, I am with you alway."

APPENDICES
TO THE
REPORT

APPENDIX A

LIST OF CORRESPONDENTS

To prevent any misconception, it may be premised that no correspondent has any responsibility whatever for any statement in the Report, unless he be quoted by name. The list is published in order to show the pains taken by the Commission to secure an adequate basis of information and opinion on which to base their Report, and also by way of grateful acknowledgment of the generous kindness and valuable help given by so large a number of missionaries and other friends.

JAPAN

- The Rev. Wm. Axling, American Baptist Foreign Mission Society, Tokyo.
- The Rev. A. A. Bennett, D.D. (deceased), American Baptist Foreign Mission Society, Yokohama.
- The Bishop of South Tokyo (The Right Rev. Cecil H. Boutflower, D.D.), Tokyo.
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- Mr. C. H. Robertson, Young Men's Christian Association, Tientsin.
- The Rev. Henry Robertson, London Missionary Society, Wuchang.
- The Rev. Rudolph Roelin, China Alliance Mission, Chinyuen.

- The Rt. Rev. Logan H. Roots, D.D., Bishop of the Missionary District of Hankow.
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- The Rev. Francis Kingsbury, American Board of Commissioners for Foreign Missions, Pasumalai, Madura.
- The Late Bishop of Rangoon (The Right Rev. A. M. Knight, D.D.).
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- The Rev. J. W. Haley, Free Methodist Church of North America, Chicago, U.S.A.
- Dean Chr. Hall, Norges Kristelige Ungdoms Forbunds Missionskomité, Kristiania, Norway.
- The Rev. R. C. Hastings, D.D., Rohrersville, Md.
- Mr. Louis Hieb, Burlington, Vt., U.S.A.
- The Rev. J. Z. Hodge, Regions Beyond Missionary Union, London, England.
- Mrs. Edgar Hole, American Friends' Board of Foreign Missions, Cleveland, Ohio, U.S.A.
- The Rev. Robert F. Horton, D.D., London, England.

- The Rev. Henry W. Hulbert, D.D., Portland, Maine, U.S.A.
The Rev. William James Hutchins, Oberlin, Ohio, U.S.A.
The Venerable Archdeacon Charles L. Ingles, Toronto, Canada.
The Rev. J. L. Jarrett, Regions Beyond Missionary Union,
London, England.
The Rev. Herbert B. Johnson, D.D., San Francisco, Calif., U.S.A.
Professor Dr. Martin Kähler, D.D., Halle.
The Rev. A. L. Kennan, Free Baptist Foreign Missionary Society,
Hillsdale, Michigan, U.S.A.
Professor Kolmodin, Uppsala, Sweden.
The Rev. K. G. Kurtze, Bornshaim, Sachsen Altenburg, Germany.
The Rev. Bishop W. R. Lambuth, D.D., Methodist Episcopal
Church, South, Nashville, Tenn., U.S.A.
The Rev. W. E. Lampe, Reformed Church in the U.S. (German),
Washington, D.C., U.S.A.
The Rev. T. Lindhagen, Föreningen för Israelsmission, Stockholm,
Sweden.
President C. J. Little, D.D., Evanston, Illinois, U.S.A.
The Rt. Rev. A. S. Lloyd, D.D., Alexandria, Virginia, U.S.A.
The Rev. J. R. M'Clurkin, D.D., Pittsburgh, Pa., U.S.A.
Mr. David M'Conaughy, Presbyterian Church in the U.S.A., New
York City, U.S.A.
The Rev. R. P. Mackay, D.D., Presbyterian Church in Canada,
Toronto, Canada.
Admiral A. T. Mahan, Lawrence, L.I., U.S.A.
The Rev. G. T. Manley, M.A., Church Missionary Society, London,
England.
The Rev. F. B. Meyer, D.D., London, England.
The Rev. Louis Meyer, Presbyterian Board of Home Missions,
New York, U.S.A.
The Rev. Thomas C. Moffatt, D.D., Board of Presbyterian Home
Missions, New York City.
The Rev. H. Montgomery, M.A., Belfast, Ireland.
Prof. Edward C. Moore, Ph.D., D.D., Cambridge, Mass., U.S.A.
President William G. Moorehead, D.D., Xenia, Ohio, U.S.A.
Mr. James Murray, National Bible Society of Scotland, Edinburgh,
Scotland.
The Rev. Canon J. R. O'Meara, Toronto, Canada.
Mr. F. W. Howard Piper, Kurku and Central Indian Hill Mission,
London, England.
The Rev. E. Pohl, Schleswig-Holsteinische Evangelisch-lutherische
Gesellschaft zu Breklum, Breklum, Germany.
Dr. C. W. Pruitt, Southern Baptist Convention, Macon, Georgia,
U.S.A.
Prof. William North Rice, Middletown, Conn., U.S.A.
The Rev. Henry Richards, American Baptist Foreign Mission
Society, Washington, D.C., U.S.A.
The Rev. G. A. Johnston Ross, Bryn Mawr, Pennsylvania, U.S.A.
The Rev. C. I. Scofield, D.D., Central American Missionary
Society, Dallas, Texas, U.S.A.
The Rev. T. E. Egerton Shore, M.A., B.D., Methodist Church,
Canada, Toronto, Canada.

- Sir Alexander R. Simpson, Edinburgh, Scotland.
 Mr. Walter B. Sloan, China Inland Mission, London, England.
 The Rev. Arthur Warren Smith, A.B., American Baptist Foreign Mission Society, Boston, Mass., U.S.A.
 The Rev. Edward H. Smith, American Board of Commissioners for Foreign Missions, Norwich Town, Connecticut, U.S.A.
 Miss Esther Smith, American Friends' Board of Foreign Missions, Long Beach, Calif., U.S.A.
 Robert E. Speer, D.D., Presbyterian Church in the U.S.A., New York City, U.S.A.
 Bishop S. P. Spreng, Missionary Society of the Evangelical Association, Cleveland, Ohio, U.S.A.
 The Rev. J. M. Springer, Methodist Episcopal Church, Chicago, U.S.A.
 The Rev. F. A. Steven, China Inland Mission, Germantown, Pennsylvania, U.S.A.
 The Rev. Homer C. Stuntz, D.D., Methodist Episcopal Church, New York City, U.S.A.
 The Rev. James Dexter Taylor, American Board of Commissioners for Foreign Missions, Oberlin, Ohio, U.S.A.
 Mrs. J. Livingstone Taylor, Cleveland, Ohio, U.S.A.
 President Charles F. Thwing, Cleveland, Ohio, U.S.A.
 The Right Rev. the Bishop of Toronto, Toronto, Canada.
 The Rev. Canon L. Norman Tucker, M.A., D.C.L., Toronto, Canada.
 Pastor Henry Ussing, Copenhagen, Denmark.
 M. Vernier, Société des Missions Evangéliques, Crest, Drome, France.
 The Rev. S. H. Wainwright, D.D., St. Louis, Mo., U.S.A.
 Mr. F. W. Walker, Badu, Queensland, Australia.
 Mr. Chengting T. Wang, New Haven, Conn., U.S.A.
 Lic. Joh. Warneck, Rheinische Missionsgesellschaft, Barmen, Germany.
 The Rev. George Washburn, D.D., Boston, U.S.A.
 Mr. G. Harold Watson, Christian Missions in Many Lands, London, England.
 The Rev. James Wells, D.D., Glasgow, Scotland.
 The Rev. H. P. Williams, Foreign Christian Missionary Society (Disciples), Lumberton, New Mexico, U.S.A.
 Mr. O. R. Wold, Hauge's Norwegian Evangelical Lutheran Synod of America, Twin Valley, Minnesota, U.S.A.

APPENDIX B

SUGGESTIONS FOR A WORLD SURVEY OF MISSIONARY OCCUPATION

As explained in the chapter "Unoccupied Sections of the World" (see page 283), the effort was made to survey the entire world for the discovery of all areas unoccupied by missionary agencies, the larger areas lying wholly outside fields into which missions have entered, and also the smaller areas within mission fields but not yet actually occupied. It was not found possible, however, in the limited time available for these investigations to carry this survey to the point where a detailed exhibit could be made which would be both accurate and comprehensive. While considerable information was secured, it became manifest, as the situation was studied, that a whole science of missionary investigation requires to be developed, if a full and trustworthy portrayal is to be made of the extent of the occupation of the world field.

One of the first problems to be solved is that of discovering guiding principles by which a mission's sphere of influence may be defined. The extent of a mission's sphere of influence necessarily determines the existence or extent of an adjoining unoccupied field. In attempting to define the limits of a mission's legitimate field, such questions as these arise: Should the mission's own statement of its field be accepted? In many cases missions have not fixed the limits of their fields; in other cases, nominal claims to occupation extend to fields which have not been so much as visited. Or, should some ratio of population to each foreign missionary be adopted? A leading authority in India suggested 50,000 to each foreign missionary and 5000 to every native worker. Or, should some ratio of geographical area to each mission station be accepted as a rule? A missionary in Africa suggested an area with a radius of about fifty miles. Furthermore, how will the literacy of the people, the presence of native Christians, and the activities of native workers affect the scope of a mission's influence? Moreover, should a distinction not be made between workers, whether foreign or native, who are engaged in work of an extremely local character, or in semi-secular forms of work, and those whose labours relate them broadly and directly to an entire field, and whose work is more specifically evangelistic?

Even after answers have been found to these questions, and guiding principles have been discovered for determining the

legitimate fields of a given mission, the difficult task remains of gathering the facts so that accurate and detailed information will be available concerning missionary operations in all non-Christian lands. This task is rendered more difficult by the fact that a comprehensive and detailed survey of the world with a view to locating the occupied territories and discovering the unoccupied fields has never been undertaken before. In India and South Africa several painstaking surveys of individual districts have been made, but these lack uniformity in their method of dealing with the question. For the rest of the world, there is nothing of a detailed or comprehensive character. Much valuable information was secured through papers received in reply to questionnaires which had been sent out, but even this information could not be regarded as adequate for a complete survey of the world. For some fields there were no replies; for other fields the information received was incomplete; in still other cases there were conflicting reports.

The conclusion was finally reached, that for a thorough investigation of unoccupied fields, a Central Board or Committee should be organised representing the missionary agencies of Great Britain, the Continent, and America. This central organisation should map out the great missionary areas of the world and define the outstanding principles to be followed in all investigations. To secure the best results, small sub-committees of missionary experts should then take up the detailed survey of the several missionary areas mapped out.

Into these investigations the more remote and complex question of what missionary agency should enter in to occupy a given territory should not be allowed to intrude itself. That question is one for separate and subsequent consideration. Its early consideration is only too likely to vitiate the investigation by preventing an impartial consideration of the facts. A smaller or larger area may be entirely unoccupied so far as existing missionary agencies are concerned, and yet it may belong, by every law of comity and every consideration of strategy, to some adjoining society or mission which could occupy it by the extension of its work. Statements relating to areas unoccupied by missionary agencies should never be taken, therefore, in any sense as a general advertisement of these areas for occupation by societies without due regard to principles of comity and statesmanship.

The following tables are submitted as a suggestive method of approximating the actual conditions of the mission fields with reference to missionary occupation. The following facts are given:—

(1) Name of district; (2) its area; (3) its population; (4) the missionary force subdivided under the headings of men, wives, other women; (5) population for each missionary (not including wives); (6) main mission stations, their number and names; (7) total number of Christians. It is suggested that additional columns might be added, giving the following items of information of value in judging of the need of a given area: (8) Native

workers; (9) Hindrances; (10) Bible translations; (11) Strategic centres for occupation; (12) Nearest missions and their location.

The tables presented below deal with sections of the world frequently regarded as fully occupied, yet the paucity of missionaries and the hopelessly large population which would fall, on an average, to each missionary, prove the inadequacy of the present missionary occupation. Such conditions warrant the statement made elsewhere that the needs of these smaller unoccupied areas constitute, in the aggregate, the most extensive, the most pressing, and the most pathetic need of the missionary world.

In the preparation of these tables every care has been taken to ensure accuracy. Nevertheless an occasional absence of details, both in mission reports and in maps, makes possible omission or faulty groupings of stations. These tables are therefore submitted to kindly consideration and criticism in all such cases. It is important, however, to observe the authorities which have been followed.

INDIA

NOTE.—*Area, Population, and number of Christians* taken from India Census records of 1901. *Missionary Force* taken from Index of Statistical Atlas of Christian Missions. *Mission Stations* taken from Statistical Atlas. Distributed in Districts by comparison of the following sources: (1) Statistical Atlas. (2) Century Atlas. (3) Census of 1901. (4) New Imperial Gazetteer of India. (5) Postal Guide for India. (6) Maps of Missionary Boards and Societies.

NAME OF DISTRICT.	AREA.	POPULATION.	MISSIONARY FORCE.			POPULATION FOR EACH MISSIONARY (excluding Wives).	MAIN MISSION STATIONS.	
			Men.	Wives.	Other Women.		No.	Names.
Bengal	189,837	78,493,410	267	160	229	158,253	133	
(1) BRITISH TERRITORY— <i>Burdwan Division</i>	151,185	74,744,866	263	158	228	152,229	130	
1 Burdwan	2,689	1,532,475	5	5	2	218,925	5	Asansol, Burdwan, Kalna, Mankur, Raniganj
2 Birbhum	1,752	902,280	1	1	..	902,280	1	Suri
3 Bankura	2,621	1,116,411	5	3	2	159,487	4	Bankura, Bishnupur, Sarenga, Sripur Purania
4 Midnapore	5,186	2,789,114	8	7	5	214,547	7	Bhimpur, Chandrakona, Contai, Khargpur, Midnapore, Santipur, Tamuk
5 Hooghly	1,191	1,049,282	7	5	6	80,714	3	Chinsura, Hooghly, Serampore
6 Howrah	510	850,514	3	3	5	106,314	2	Howrah, Ulubaria
<i>Presidency Division.</i>								
7 Twenty-four Parganas .	2,108	2,078,359	3	2	10	159,873	5	Agapara, Paranagar, Barrackpore, Behala, Dum Dum
8 Calcutta	20	847,796	53	34	51	8,151	1	Calcutta
9 Nadia	2,793	1,667,491	10	4	13	72,499	9	Ballaohpur, Doyabari, Kapasdanga, Krishnagar, Kushtia, Nadia, Ratnapur, Ranaghat, Santirajpur

JAPAN

NOTE.—*Names of Districts* arranged according to classification in Census tables and International Cyclopedia, so as to show Northern, Central, Western divisions of Honshiu and the other islands from North to South. *Area* based on Census of 1903, compared with International Encyclopedia (which reduced from Japanese to English measure). *Population* based on Official Census of 1903. *Missionary Force*, taken from Index of Statistical Atlas of Christian Missions. *Mission Stations* taken from Index of Statistical Atlas of Christian Missions. Distributed in Districts by comparison of the following sources :—(1) Statistical Atlas. (2) Century Atlas. (3) Maps of Missionary Boards and Societies. (4) Tables, "Christian Movement in Japan," 1909. (5) Japanese Maps. (6) Missionaries' Returns and other sources.

NAME OF DISTRICT.	AREA.	POPULATION.	MISSIONARY FORCE.			POPULATION FOR EACH MISSIONARY (excluding Wives).	MAIN MISSION STATIONS.	
			Men.	Wives.	Other Women.		No.	Names.
Hokkaido (Cho)	36,328	1,089,503	11	9	20	35,146	6	Hakodate, Kushiro, Otaru, Piratori, Sapporo, Muroan.
Aomori	3,617	665,691	2	2	4	119,950	1	Hirosaki.
Iwate	5,359	748,752	3	3	..	243,584	1	Morioka.
Akita.	4,493	837,665	3	3	4	119,666	1	Akita.
Yamagata.	3,576	879,564	2	1	..	439,782	1	Yamagata.
Miyagi	3,223	905,883	13	12	9	41,176	1	Ishinomaki, Sendai.
Fukushima	5,042	1,175,224	1	1	2	391,741	2	Wakamatsu, Fukushima.
Niigata	4,914	1,786,123	4	2	..	356,024	1	Niigata.
Toyama	1,587	776,851	1	1	..	776,851	1	Toyama.
Ishikawa	1,611	768,155	3	2	8	69,832	1	Kanazawa.
Fukui	1,621	635,881	4	3	4	79,460	1	Fukui.
Shiga.	1,540	716,920	..	..	..	..	..	Gifu, Takayama.
Gifu	4,001	1,020,765	3	2	4	145,822	2	Tsu, Yamada.
Miye	2,196	1,044,323	3	3	4	261,080	2	Tsu, Yamada.
Aichi.	1,864	1,752,042	14	14	13	64,890	3	Atsuta, Nagoya, Toyohashi.
Shizuoka	3,002	1,293,470	7	6	9	86,841	4	Hamamatsu, Ito, Numazu, Shizuoka.
Yamanashi	1,727	540,657	1	1	9	54,065	1	Kofu.

PRESENTATION
AND
DISCUSSION OF THE REPORT

**At the Meeting of the Conference,
on Wednesday, 15th June 1910**

CONSIDERATIONS of space have made it necessary to abbreviate the speeches made in the Discussion. In doing this, the attempt has been made to preserve everything that sheds fresh light on the subjects considered in the Report. In some instances the speeches have not been well reported, and this has necessitated the omission of certain sentences. It has not been found possible to send the report of the speeches to those who delivered them for their revision.

PRESENTATION AND DISCUSSION OF THE REPORT

MORNING SESSION

Mr. JOHN R. MOTT, LL.D., New York City, in the Chair.

The Conference was opened by the singing of the hymn, "Jesus shall reign," and prayer was offered by the Rev. P. MACADAM MUIR, D.D., Moderator of the Church of Scotland.

Mr MOTT—The order of the day is the Report of Commission No. I., and I would call upon Sir Andrew Fraser to take the Chair while the preliminary statement is made up by the Chairman of the Commission.

Sir ANDREW FRASER then took the Chair.

Mr MOTT, Chairman of the Commission—At the outset I wish to express the deep appreciation which the members of the Commission feel toward the nearly six hundred missionaries and leaders of the native Christian Churches and leaders of the missionary forces of the Christian countries for the absolutely indispensable part which they have had in furnishing information and in guiding as to the policy set forth in this Report. Their names will be printed in the final edition of the Report of our Commission. We have deferred the printing of the names in order to make the list as accurate as possible. Let me also express my appreciation of the valuable services rendered by many of the members of this Conference in submitting already various suggestions and corrections on the Report as it now stands, and to express our hope that any others who may detect inaccuracies or wrong placing of emphasis, or anything which, in the judgment of any member of the Conference, might mar the influence of the Report, would kindly report to the Business Committee of the Conference such inaccuracies or suggested changes.

A part of the Report of this Commission is the Statistical Atlas of Christian Missions, a copy of which I hold in my hand. This Statistical Atlas has four principal divisions. In the first place, a complete directory of the Missionary Societies of the world; in the second place, complete and reliable statistics on all phases of the missionary movement. These statistics are in advance of

those issued ten years ago. We have profited by the helpful criticisms which came, especially from the Continent of Europe, and have constructed the new tables in the light of the most scientific suggestions made by experts on these questions. In the third place, the volume contains a complete set of maps showing the distribution of the missionary forces throughout the world. In the fourth place, there is at the end a complete index of mission stations occupied by foreign missionaries. The parts pertaining to statistics and the directory of societies were prepared under the Chairmanship of the Rev. James S. Dennis, D.D., of New York, and with the efficient collaboration of the secretary of his sub-committee, Mr. Charles H. Fahs. The parts pertaining to the maps and the station index were prepared under the editorship of Professor Harlan P. Beach of Yale University, America. I need only mention these names to lend a complete sense of confidence in the Report. It should be added that the volume contains a statistical statement of the progress and present position of the missionary work of the Roman Catholic Church, and of the Russian Orthodox Church, and also a map of the world showing the distribution of the Roman and Greek Catholic Missions throughout the non-Christian world.

Our Commission desire to place on record at the threshold of this Conference a few outstanding convictions and impressions which have laid strong hold upon us during the nearly two years in which we have been engaged in the preparation of our Report. The first of these is that of the vastness of the task of evangelising the world. The International Committee assigned to us the study of the problem of how to make Christ known to the entire non-Christian world. We came to this task, some of us confining ourselves entirely to one country or part of one country, most of us limiting our activities to one Christian communion. The work of studying how to make Christ known to all mankind has related us to the whole world problem. We have been obliged to consider all the non-Christian nations and fields, the work of all the Christian communions, and every phase of their activities, and the process has been one that has simply overwhelmed us with a sense of the vastness, the variety, and the infinite difficulty of the task of carrying the Gospel to literally all the non-Christian world. I fancy that many of the delegates came up to this Conference with the same limitations which characterised the approach of the members of our Commission to their task, and because these limitations are so widespread we fancy that in this the explanation is found of the failure of the Church to discover points of co-ordination and co-relation, points of strategy, points of possible unity, and points of mutual helpfulness, and has prevented our realising our corporate responsibility. We see great advantages therefore in a Conference like this which compels us to school ourselves in looking at the world as a unit, as Christ did and does, and as all His true disciples

should. There is something strangely incongruous in having delegates in a World Missionary Conference who in any sense are provincial or denominational or racial.

The second outstanding impression and conviction of the members of the Commission is that the time is really at hand—not coming—when the Christian Church should bestir itself as never before in the countries of the non-Christian world in which it is already at work. In our judgment the present is the time of all times with reference to the evangelisation of the non-Christian world. It is so because of the awakening of these nations and the desirability of bringing Christianity in its full strength to bear upon these nations while they are plastic; it is so because of the critical movements and tendencies which are manifesting themselves in almost all the non-Christian nations, for example, the spread of the corrupt influences of our Western civilisation, the expansion of great systems of secular education, the growing racial pride and antagonism, the increasing activity and enterprise and aggressiveness of some of the non-Christian religions. It is so because of the rising spiritual tide in almost all parts of the non-Christian world and the desirability of the Church taking advantage of a rising tide, when it is possible to do more in a short time than the Church can do in long periods if she misses such an advantage. We believe that, while it is certainly true that there have been times when in certain non-Christian countries the situation confronting the Church was as critical as it is at present, there never has been a time when in *all* the non-Christian countries the conditions confronting Christianity were so favourable for a great and well-considered advance as at the present time. It would be difficult to overstate what the Christian Church might do in these years if she gives herself with promptness and with thoroughness to the task. I say "thoroughness" because our Commission does not stand for superficiality. We believe that there could be no greater danger than the spread of an imperfect type of Christianity due to ill-considered plans and to a hasty or superficial work of proclaiming, making plain and enforcing the truth. We therefore lay emphasis on thoroughness as well as promptness.

The third outstanding conviction of the Commission is that the time is also at hand when the Church should enter the so-called unoccupied fields of the world. Here we have in mind those practically or virtually unoccupied fields. Has not the time come—if not, when is it coming?—when the Church should take into its plan literally the whole non-Christian world? We believe that time has come, and that it is possible for the Church to meet this need. There is something startling in the fact that a Conference of Christians convened in the year 1910 should be obliged to face the fact that there are some unoccupied fields, some fields in which the living Christ is not known and cannot be

known. It is the belief of the Commission that many, if not all of these unoccupied regions might be entered by the Church as a result of wise, concerted, prayerful effort. What is needed is a large and comprehensive view on the part of present-day leaders and an agreement among them on some plan which actually embraces the whole non-Christian world. Let our high resolve be that before another World Conference is held, these unoccupied fields shall be entered. The experience of other decades in which fields as inaccessible have been entered by much weaker forces than those of the Church to-day, shows how unwise and un-Christian it is to regulate or limit our plans by what is now regarded as immediately possible.

The fourth impression which seizes us with great conviction is that if this world situation is to be met there must be united planning and concerted effort on the part of the missionary forces of the Church. We fall back frankly in front of this task if it must be faced by a divided Christendom. We approach it with calmness and confidence if the true disciples of Jesus Christ stand together as members of a common family. It is our deep conviction that a well-considered plan of co-operation in the missionary work of the Societies represented in this hall, entered into and carried out with a sense of our oneness in Christ, would be more than equivalent to doubling the present missionary staff. We venture to look forward with great confidence to the Report of Commission VIII., and to place ourselves behind them in the expression of the hope that this gathering will not separate until practical measures have been adopted leading to the formation of some simple representative International Committee which will grapple with the problem of entering the unoccupied fields, which will complete the investigations of problems involved in reaching the whole world in our day with the knowledge of Christ.

The fifth impression is that the great task of making Christ known to all mankind will not be achieved without a great enlargement of the evangelistic forces of the Churches on the mission fields themselves. The evangelisation of the world as we have come to see it increasingly, is not chiefly a European and American enterprise, but an Asiatic and African enterprise. Therefore our hearts have been filled with hopefulness and confidence as we have studied the reports from all over the world showing the growing evangelistic and missionary spirit in the Church in the mission field. Whatever can be done should be done which will result in still further developing the power of initiative, of aggressive evangelism, and of self-denying missionary outreach on the part of the Christians of Asia and Africa, and in raising up an army of well qualified native evangelists and leaders.

The last impression that we shall mention at this time is that made upon us by the unanimity and emphasis with which the missionaries and native leaders all over the world express

their conviction that the most crucial problem in relation to evangelising the world is the state of the Church in the Christian countries. The missionary enterprise after all is the projection abroad of the Church at home. At this time of the shrinkage of the world, the closeness of that relationship is startlingly close. We are frank to concede that it is futile to talk about making Christ known to the world in this generation or any generation unless there be a great expansion of vitality in the members of the Churches of Christendom. If this conflict is to be waged with triumphant success there must be this expansion. We look forward therefore with great eagerness to the deliberations of the Conference upon the Report of Commission VI., which is to deal with the home base. Our task is hopeless unless their task is well done. With convictions like these we bring forward our Report, expressing the hope that these convictions may come to dominate or govern the attitude of the members of this Conference. The power is in this room under God to influence the hosts of Christendom to enter into the realisation of the sublime hope expressed by the speakers last evening that before the eyes of some of us shall close in death the opportunity at least may be given to all people throughout the non-Christian world to know and to accept, if they will, the living Christ.

Mr. MOTT—According to the agenda which has been adopted for the discussion to-day the greater part of the forenoon session will be devoted to a consideration of *the situation in different parts of the non-Christian world with reference to their evangelisation.*

AFRICA

Rev. GEORGE ROBSON, D.D. (United Free Church of Scotland, Vice-Chairman of the Commission, Edinburgh), dealt with the evangelistic situation in the great Continent of Africa. There are three Africas. If you draw a line from the most western point of Africa to the most eastern point, then north of that you have, speaking roughly, Mohammedan Africa, and south of that you have pagan Africa, until you reach the southern tip which is predominantly Christian. In the whole of Mohammedan Africa there is only a small sprinkling of Christian Missions in Morocco, the same in Algeria, Tunis, and Tripoli, and a few more in Egypt. There are less than a hundred ordained Protestant missionaries and less than four hundred Roman Catholic priests over a country as large as all Europe. In pagan Africa, on the west coast you have several missions with a coastal basis struggling slowly up into the interior. On the east coast you have painfully few missions, and in the centre you have from Rhodesia up to Uganda a thin line of active, and for the most part successful, missions. The instant need is the trebling of the missionary forces, I do not

say to occupy the field—very far from that, but to meet those urgent needs of existing missions which are at this moment sorely burdening the hearts of the too few labourers. It is most of all by medical missions that the Gospel is to be carried into Mohammedan Africa. It is most of all by the Christian school that the Gospel is to Christianise pagan Africa. A difficulty besetting the evangelisation of Africa is the large area over which the population extends. For example, you might pack the whole eighteen provinces of China into the lands bordering on the Nile, but in all Africa the population is only one-half of the population of China. Hence there are stations where the missionary staff is inadequate, not so much on account of the size of the population to be reached, but on account of the large area over which the work necessarily extends. Another great difficulty is the multiplicity of languages. There are over 500 different languages in Africa with some 300 additional dialects so diverse from these as almost to constitute additional languages. In one Mission you pass through four distinct languages within 100 miles, and there are not a few stations where two languages are required in order to reach the people. Politically Africa has become an appanage of Europe. One-twelfth of Africa is under French rule, and no part of Africa is so painfully destitute of missions as the part that is under French rule, unless it is the small part that is under Spanish rule, while the Portuguese is also far too largely a blank in the missionary map. With regard to the territory under the British Flag, where the British administration touches both the Mohammedan and pagan population I say with shame that the British administration gives every encouragement to pagans becoming Moslems and hinders Christian missionaries from appealing to Moslems. Pagan Africa is becoming Mohammedan more rapidly than it is becoming Christian. Along all the inland routes of trade, Mohammedan traders are steadily advancing southwards, and every Mohammedan trader is a Mohammedan missionary. The very first thing which requires to be done if Africa is to be won for Christ is to throw a strong missionary force right across the centre of Africa to bar the advance of the Moslem and to carry the Gospel northwards into the Sudan.

Dr. H. KARL KUMM (Sudan United Mission, London) said: It was my privilege last year to follow the border line from West Africa to East Africa at least as far as the Nile, and therefore to see something of this remarkable advance of Islam in the heart of the Dark Continent. Whilst travelling it was my privilege to visit pagan tribes on this border line that had never been reached, and I cannot do better than give you a list of the tribes which are not yet evangelised by Protestant Missions:—Fulani, Hausa, Yoruba, Nupe, Guari, Bassama, Muntchi, Rago, Afo, Kibyen, Panyam, Dimmock, Miriam, Kwolla, Ankoï, Angass, Pirpum,

Montoil, Yergum, Gurkawa, Burmawa, Jukum, Djen, Dengele, Mbula, Beri-Beri, tribes numbering from five thousand to two million each along the border line of Central Africa. Paganism, driven out by the crescent faith from the fruitful plains of the northern half of the Sudan, took refuge in the mountains of the Murchison range, the Bautchi Hill country, in Adamawa, the Mandara mountains, the Sudd region, and the more inaccessible parts of the Shari Valley. The barrier which nature had built against the advance of the religion of Mohammed in the Central Africa, was made the best use of by the warlike pagan tribes of those lands, and successfully they maintained their independence, and their fetish worship. Now through the conquest by the European Powers both of the Mohammedans in the northern parts of the Sudan, and the pagans in the south, through the establishment of peace, the encouragement of commerce, and the opening of these regions by a network of new highways, railways, and river communications, the better education of the Moslem and the prestige connected with his creed are enabling him to spread the faith of Mohammed in an almost unprecedented way amongst the independent pagan tribes. The Central Sudan is at present in a state of religious solution and should a fanatical rising take place there after the tribes have been won for the crescent faith, such a rising may have very serious consequences. As already stated by Dr. Robson, European administrators are directly advancing and assisting Mohammedanism. These tribes living in the mountains of the Central Sudan are the most warlike in Africa. They are worth the winning, and it will be an eternal shame on our generation if we let those tribes go over to Islam.

Rev. A. GRANDJEAN (Mission Romande, Lausanne, Switzerland) spoke about Portuguese East Africa, which was for the most part an unoccupied field. From the border of Zululand in the south to and inclusive of the Limpopo Valley in the north was practically occupied by their Mission, and by the Anglican and Wesleyan Missions who came after them. But the ground so occupied was only a very small part of Portuguese East Africa, perhaps two hundred miles long. There remained twelve hundred miles of land from the northern border of the Limpopo Valley up to German East Africa, very sparsely occupied south of the Zambesi, and wholly unoccupied north of the Zambesi. There had been a beginning of work at Tuhambane by the American Free Methodists and by the Methodist Episcopal Church, and another beginning at Mount Silinda in the interior of Tuhambane, by the American Board (this last is not mentioned in the Report). Could not those two missions enlarge their work and occupy the whole field south of the Zambesi, and could not another Society come and speedily occupy the northern part of the country from the

Zambesi to the border of German East Africa? He said "speedily" as the Mohammedan propaganda to which reference was made in the Report concerning German East Africa was beginning to be very active also in Portuguese East Africa as far south as the Mozambique. In a correspondence exchanged last year with the General Governor of the Province of Mozambique, that distinguished magistrate wrote to them that it was high time for Christians of all denominations, Roman Catholics and Protestants, to cease fighting against each other and to unite against that common foe, the Mohammedan propaganda.

JAPAN

Rev. YUGORO CHIBA (American Baptist Society, Fukuoka, Japan) said that the progress of the missionary movement in Japan within the last fifty years was very remarkable not only in its numbers but also in its quality and its power. But when one thought of the vast number of the population, what had been done in the past was nothing. They had fifty-two million people in Japan, but they had only eighty thousand Protestant Christians, and these were in large cities and towns, while the smaller places had never been touched. Very little work had been done among farmers, the labouring classes and working men. The people of Japan had hoped for great results from education, but now they felt that education must have religion behind it. Buddhism had nothing to satisfy the spiritual need of the soul, and they were beginning to hunger and thirst for Christianity.

Rev. J. D. DAVIS, D.D. (American Board, Kyoto, Japan): We all know that Japan during the last fifty years has searched the world for the best there is politically, educationally, and along military lines, but during that time until nearly the present she has paid no attention whatever to the foundation of civilisation. The leaders of that nation at the present time are awakening to this defect, and some of them are free to say that they believe that Christianity is the best basis. There is an encouraging side to this. We have the foundation laid there, and the sympathy of many of the leaders of the nation. When I went to Japan thirty-nine years ago it was death to a missionary; to-day the Emperor himself is giving large sums to distinctly Christian institutions. We have Christian schools established, we have four hundred churches established, one-fourth of them self-supporting; but what are these among so many? The need is to build upon these and to launch out farther. I am glad to say that a spirit of federation, of union, of co-operation, has come over the workers in Japan, and in the Japanese Churches we have federated, and we are going to work together, the various Missions, the various Churches, and the foreign and Japanese workers. There never was a time in all the years I

have been there when there was such a feeling of sympathy, of union, of co-operation.

CHINA

Bishop J. W. BASHFORD (Methodist Episcopal Church, U.S.A., Peking, China) : I should like to deepen, if possible, the impression which the magnificent Report of Commission I. has made upon you with regard to the crisis which confronts us, especially in the Chinese Empire. It requires no large intelligence to recognise that an external political crisis confronts us in Manchuria. I am not here to challenge the right of either Japan or Russia to the occupancy of Manchuria, but there is the largest and richest partly unoccupied province in the Chinese Empire, and it requires no political foresight to see that with two foreign Powers occupying in some measure that province, and with their respective parts undefined, an external political crisis confronts China in that province. In the next place an internal political crisis confronts China. It is a question of evolution or a question of revolution. The Chinese Empire is making progress and rapid progress towards constitutional Government, that is, we have already meetings of Parliament in the various provinces, but the evolution must be rapid or there is danger of its developing into revolution. I am not at liberty to speak about the rulers of China, and yet I am sure that I can say this, that they are men earnestly seeking wisdom and earnestly seeking light on the crisis which they recognise confronts them. Here is an opportunity for the Christian Church. Then there is an industrial crisis confronting the Chinese Empire. The Empire has, perhaps, the greatest iron and coal resources in the world and the largest class of fine labouring men to be found upon the face of the earth. No class is more industrious, more thrifty, more peaceable, but they are on the verge of an industrial revolution. You may remember, or you are familiar with, the fact of the political upheaval and almost the industrial revolution that came to you in 1830 or 1840 here in England when you changed from hand labour to machine labour. Well, here is an Empire of three hundred and fifty million to four million people, with the richest resources on the face of the earth, and she must make this transition and the transition will be of the most dangerous character, because it is unforeseen to-day by the Chinese people. Here is an immense industrial revolution confronting the Empire, and it will demand every possible effort of Christian statesmanship and leadership to bring the Empire through this revolution. An educational revolution is impending in the Empire. The moment the Chinese begin to study geography, the moment they begin to study the globe, and find out that the earth is a globe, their whole idea of things is revolutionised. On the 11th of June a cablegram came saying that the Board of Education had recognised and the Prince Regent had issued a

decree making the English language the language for all technical instruction throughout the country. Our religious opportunity is before us in the Empire. There is no great wide-spread revival of religion in China at this time, but it does seem to those who are most spiritually minded that there are the opportunities for a great wide-spread forward movement throughout the Empire. Only a few days before coming here I had the privilege of attending revival meetings in Peking, and services were conducted in four of the colleges and schools, and in these services five hundred and one young people signed their names pledging their allegiance to the evangelisation of China.

Professor T. Y. CHANG (Presbyterian Church in the United States of America) said that he had come up to speak a few words simply as one of the thousands who deeply feel the need of Christ. China with its eight hundred million—not four hundred million—needed Christ as badly as any other people—he was sure more—and this was the most promising opportunity that the Christian community of western nations could take hold of for the purpose of bringing that nation to Christ. The new education that was rapidly being introduced into China had a great effect in loosening the hold of the old superstitions and religions, and the people were now giving away the old, but they had not yet grasped hold of the new. If some claimed that they had grasped hold of the new, it was simply materialism and not Christ. The minds of the Chinese were now empty and this was the time for the Christ to step in. If they waited four or five years, or even three years, they would find such a change in China that the minds of their people would be blocked. On behalf of the Chinese, those who have accepted Christ or even those who have not heard about Christ, he besought them to take immediate steps. Some would suggest that, instead of sending missionaries from home, it would be advantageous to train up a large number of native preachers, and he heartily endorsed this idea; but is this applicable to-day? How long is it to take to train large corps of Chinese evangelists? It was the fact that they had not got enough Chinese men to work in a single province, and if they began to-day to prepare men they would not succeed in less than five years, and in five years' time they would find a marvellous change in China, and it would be too late.

KOREA

Hon. T. H. YUN (Songdo, Korea) spoke of Korea as a microscopic mission field. For the last twenty-five years noble men and women from Europe and America had been preaching the Gospel of Jesus Christ in Korea, and now the day of the harvest had come. It was a matter of fact that to-day more converts were being gathered in in Korea than in any other mission field.

Twenty-five years ago there was not a single missionary and not a single Christian ; to-day there were nearly two hundred thousand Christians in Korea. Different from the missionary work in Japan, the work in Korea had been started among the common people, and as in the days of the Lord the common people of Korea had received the word gladly. Upon the shoulders of the common people rests the future of any country. To-day the Bible was the most well read, the most widely read book in that land. He took this opportunity to thank the British Bible Society for the great work they had been doing in that country. There were, however, great dangers. One was the revivification of Buddhism and Confucianism, and there was also the introduction of the philosophies of the West which have been made in some lecture rooms of Europe which needed more fresh air rather than philosophy. The rapid conversion of the people was another danger. If they had a sufficient number of missionaries to take hold of the situation the rapid increase of the converts would not mean so much danger, but when they had so few missionaries and so few trained native missionaries, there was a danger that the converts might not be taught so thoroughly as was necessary in order to lay wide and deep the foundation of the Church of the future. He pled for an adequate number of men and women to teach and train up that little country in the Christian religion.

INDIA

Mr. GEORGE SHERWOOD EDDY (Young Men's Christian Association) presented the appeal of India. It was not only an appeal of vast numbers, more than one hundred million or a third of its population being beyond the reach of existing missionary agencies without a missionary worker or native Christian, but an appeal intensive as well as extensive, an appeal of its deep religious consciousness. The opportunity was presented to-day. Within the next few decades the Church of Christ would be presented with an opportunity unparalleled in history, for men moved in masses in that country. Speaking of the students, he said that if they could have a few of the right men rightly placed among those who are the brain of India they would largely mould the future of thought, but it was increasingly difficult to find such men either in Britain or America. Not only was there the opportunity among its students, but among its outcaste classes. These mass movements, providential movements of God, would mean much for the salvation of that country. There were fifty millions of outcastes at the door of the Church, if it would enter into this present opportunity and gather them in.

Rev. V. S. AZARIAH (Tinnevely Missionary Society): It seems to me that the name "neglected Continent" ought to be applied

to India more than any other land. In proportion to the population I find that South America, and perhaps even the Continent of Africa, has more missionaries than India has. There are vast regions in North India where there are districts with two or three million of a population without a single missionary or Christian worker. I hold in my hand a list of the states and districts which I took from the census reports a few years ago with absolutely no Christian or Christian missionary. As Mr. Eddy has just hinted, there are a hundred million of a population beyond the reach of the existing Missionary Societies to-day, and not only are there these vast numbers of people, but there are fifty millions of the masses of the people of India who are ready to hear the Gospel and join the Church. In the north-west provinces of Western India whole tribes are to-day placing themselves under Christian Churches, and the Missionary Societies working in those portions are unable to take them over, because of want of money and want of Indian fellow-workers. The need seems to be very sore and great in the portions occupied by the lower classes of the people. It seems to me to be criminal, when there are these vast tracts of country clamouring for the Gospel message, for new Missionary Societies to be started and to be planted right in the centre of districts already fairly well occupied. That is going on to-day in India. The Indian Church, largely drawn from these lower classes, has done its utmost for the evangelisation of India during the last decade. Five or six districts are to-day being taken over for the evangelisation of the country by Indian forces. Indian missionaries supported by Indian money under Indian management are doing what they can to bring the Gospel to these millions, but these are few, and we want immediately a large increase in the foreign workers, not only for the unevangelised portions of India, but also to strengthen the Church in the already evangelised portions so that the Church strengthened may go forth to do as never before for the evangelisation of the country. Theological colleges, training schools, and greater scope for the Indian leaders to do their work, are needed at the present day, and I do hope that not only the Church in India, but the masses in India, will have an opportunity of hearing the Gospel and of becoming followers of our Master.

Dr. ROBERT STEWART (United Presbyterian Church, Punjab) : I wish to speak about the ideal occupation of India as a mission field. In India we have three hundred millions of people, one half of them Hindus, one half of the remainder Mohammedans, and the rest low caste. How many missionaries are necessary in this field to evangelise the country in our generation? The answer has been given to this question by the Madras Decennial Conference which met in 1902. The question was considered carefully, scientifically, and mathematically. We made our calcula-

tion on the number of people, on the extent of the country, and on the success that had been secured during the last fifty years, and, granting that the conditions would remain as they had been and that the Lord's Spirit would be poured out as it had been, we calculated that one missionary for every twenty-five thousand people would be necessary in order to secure the evangelisation of the country in our generation, that is, secure such a preaching of the Gospel that every individual in the land would have an opportunity of knowing the Gospel, and would have such information brought to bear upon him that he would be responsible for accepting or rejecting Christ. This calculation was not a merely mechanical thing, it was done with prayer, it was done earnestly, and the Conference made an appeal for nine thousand more missionaries in order to secure this ideal. Perhaps one thousand missionaries have been added since that time. If so, eight thousand and more evangelistic missionaries would be necessary, and these too besides all the native forces that could be brought to bear upon the people, and besides those missionaries that would be employed in the educational and industrial work. The Church at home then may see what a great work there is to be done. Let us keep the ideal before us. It was agreed to unanimously in the Madras Decennial Congress. It was the decision of not only the Americans but of the British missionaries and of the Continental missionaries. The men who assembled in that Conference were men sent there on account of their experience and their judgment, and it was not a mere impulse, it was not a mere appeal to the imagination, an appeal to sympathy, but it was a decided and calculated appeal, and I hope that people will not forget that.

MONGOLIA

Rev. G. H. BONDFIELD (British and Foreign Bible Society, Shanghai) said that Mongolia had an area of 1,300,000 square miles. It contains a remnant of a mighty people that swept in conquest over the half of Europe. It contains a people that still has the elements of a great future if only it can be saved from the blighting influence of the form of Buddhism that has come over from Tibet. Seventy-five per cent. of the men are practically celibates, and the women do not live in the proper relation with the other portion of men and the families are woefully small, and a great people is passing away. The Report states that there are ten missionaries, but the Report does not say that all these missions are on the border practically of Chinese territory. Three weeks ago we spent forty odd days on a caravan, and one morning, three days out of the capital of Mongolia, about half-past four in the morning, we got off our ponies and stopped our caravans, and there was a representative of the Bible Society of Mongolia, himself not a Christian, by the roadside, with Mongolians looking

on. We had prayer, and that man went off westwards amongst the tents, and we passed on to our destination in the north, but that unconverted Mongolian was the only worker and is the only worker this day moving among that pastoral people, and there are two million six hundred thousand of them. I would appeal for that long forgotten country. The distances are enormous and the people are scattered, but in thinking of the greater peoples do not forget the country for which Gilmour laboured and prayed, and practically laid down his life.

CENTRAL ASIA

Rev. L. E. HÖGBERG (Svenska Missionsförbundet, East Turkestan) said that when he looked at the list of delegates, he found that he was the only one coming from Central Asia. It is the question here about the unoccupied field, and the Report says: "This extensive territory with an area of nearly 2,700,000 square miles, thirteen times the size of France, and over twice as much as all of the United States east of the Mississippi River, has within its actual bounds only three mission stations." Another mission station was now being planted, and they had now twenty missionaries. Mr. Högberg went on to speak of work in the Russian dominions, and mentioned that there were sixty millions in these dominions not belonging to the Russian Church, a good many of them being Mohammedans, Jews, and pagans. They had a large field in Central Asia itself, Chinese Turkestan, Eastern Turkestan, the Trans-Caspian dominions. What was done there was very little. Their own Society only occupied the most western part of the Chinese Turkestan. Let the people of Christ know the needs of this vast country and do what they can that these people also may be won for Christianity.

SOUTH AMERICA INDIANS

Rev. H. C. TUCKER (American Bible Society, Brazil): As I have been working as the agent for the American Bible Society in South America, seeking to extend the work into the far interior, my attention has been constantly called to the large number of Indians occupying the very interior of South America. We have projected our work far enough into that region to know that there are hundreds of thousands of Indians in their native state, and that is one of the problems that must come before the Christian Church in this world-wide evangelisation.

OCEANIA

Rev. J. NETTLETON (Methodist Missionary Society of Australasia, Fiji) said he had the honour probably of being the

only missionary who had had practical experience in the Fijian group of islands, and he was thankful to be able to say that there were no native heathens to be reached in that country to-day. In 1888, with the British Governor in the Chair, the Fijis were declared to be a Christian country, ruled over by a Christian Governor. What he wanted to refer to now was the orientalism of practically the whole population. In the Sandwich Islands the Japanese and the Chinese are outnumbering the natives by three to one. In Fiji to-day there are more than twenty-five thousand Indian coolies, chiefly the sweepings of the Calcutta jails. There is a danger there that they may spread their heathenism and that they may demoralise the Fijians. Sixty per cent. of the crime in Fiji to-day is committed by the Indian coolies. They had two missionaries and three lady missionaries who were doing splendid work, and the coolies, or many of them, were being led to Christ. Beyond that they are trying at any rate to reach the non-Christian population of the Solomon Islands.

Rev. W. L. BLAMIRES (Methodist Missionary Society of Australasia), in speaking of Polynesia, said that he used that word in the larger sense of the Islands of the Pacific. Polynesia was small amid the thousand of our Christian Israel, but the work done there and its fruits might well be regarded with pride and joy. The inhabitants of the islands for the most part—he might say altogether—were at one time savage and cruel, while vices the most detestable and degrading, and practices the most abominable, incident to idolatry, were rife among them; but to-day they would find in the majority of those islands that the Sabbath Day was better observed than in Christian Scotland, and family prayer better attended to than in the British Isles, and that the Christian virtues have as fair illustrations in the daily life of these people as amongst the nations of Christendom. After referring to individual instances of Christian zeal and influence among the natives of Polynesia, Mr. Blamires pointed in closing to the Solomon Islands as still in the darkness of paganism, tribe against tribe seeking each other's blood, but a Christian missionary had gone there, hoping from his outpost to win them steadily for Christ.

THE JEWS

Rev. WILLIAM EWING (United Free Church of Scotland Jewish Mission, Edinburgh) said that the Jewish branch of missionary enterprise was hardly more than a century old: and very small for its age. The field was one of many fragments, scattered over practically the whole inhabited earth. The people differed in the conditions of life, in mental outlook, ethical practice, and religious faith. But in spite of what might be called communal idiosyncrasies, they had preserved in a remarkable degree the

sentiment of racial unity. It was significant of the changes the years are bringing, that in the modern Zionist movement the sympathy and co-operation of Christian Jews are welcomed. Common blood, not ancestral religion, was the bond of unity. The eighteen thousand Jews in India, the sixty-three thousand in Persia, and the twenty thousand in Arabia were quite uncared for. The groups in North Africa and along the southern shore of the Mediterranean were only feebly touched here and there. The two millions of Austria-Hungary and the nearly six millions of South Russia were almost entirely ignorant of the meaning of evangelical Christianity, and very many did not even know the Saviour's name. This state of things could be tolerated by evangelical Christianity only because the fact was not realised. The only Christianity known to them is a gross travesty of the religion of Jesus. Instead of His love and gentleness, its spirit is one of bitter hatred for the Jew. And the memory of many a dark day of persecution, of nameless indignity and oppression inflicted by the so-called followers of the Saviour has made the name of Christian to stink in Jewish nostrils. And yet men wonder "why it is so hard to convert the Jew." The Jew after all is human. One who easily deserts the faith for which his fathers bled has few admirers. It is the man who is "hard to convert," the man of deep loyalty and constancy, who will be the most worthy convert. And it is worth remembering that no fewer than two hundred and fifty thousand Jews were baptized into the various branches of the Christian Church during the last century. This was a record full of encouragement. Mr. Ewing pled that work should not be confined to the great centres of Jewish population, but that they should specially seek out the scattered communities of from twenty to a hundred families in the villages. Conversations and distribution of literature to be useful must be wisely and patiently followed up. Would that the Christian peoples among whom they dwell were thoroughly penetrated by the spirit of the Master; because the Jews are very sensitive to their moral and spiritual environment. The Jews of the great Hungarian plain are of a nobler type than those of the Roman Catholic North. This fact they themselves openly attribute to the higher influence of their Calvinistic neighbours. He knew a missionary who, by his brave and wholesome manhood, and his loyalty to the Christian ideal, had so won the confidence of the Jews that he had been invited to explain the New Testament in the Synagogue itself. There was also an open door for work in the prosperous colonies in Palestine, which were increasing so rapidly that in a few years the soil of the Holy Land might be wholly in the hands of the Jews. His last point was that the Church required the Jew for the accomplishment of her task. He was fitted by his unique history and training to render incalculable service to the Christian cause. A youth named Lederer was

converted in Budapest. Glowing with fresh enthusiasm, he went to New York. There he met a young, able, and accomplished student, Schereschewszky by name, and led him to Christ. Schereschewszky went to China, acquired the language, and translated for the first time the Old Testament into Chinese, direct from the original Hebrew, of which he was absolute master. His translation is the standard Chinese version to-day—the instrument used by every missionary in the land. By the blessing of God the conversion of a Jewish youth in Budapest was the means of giving the Bible to the vast Empire of China. This one fact surely sheds a vivid light upon that word of the great Jewish Christian missionary—"If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Rev. LOUIS MEYER (Board of Foreign Missions, Reformed Presbyterian Synod, U.S.A., New York) said that the Jews scattered throughout the world, multiplying in number and increasing in power and influence in every part of the world, formed a mass of people which would either be a danger to the Christian Church or would be an influx and an impetus for all activity in the wide missionary field. A few years ago the greatest Rabbi of the City of New York reported sorrowfully that two-thirds of all the Jewish children resident in that great city were without any religious instruction whatever. He brought the actual figures and they showed that there were seventy thousand Jewish boys and girls from five to twelve years in that one city without any religious instruction. And what was true of New York was true of every city where the Jews live. In Germany they were walking into infidelity, in Italy and France and even in Britain there was a breaking off from the religion of their fathers. They were coming into the United States at the rate of a hundred thousand a year, the parents still clinging to Judaism to a certain extent, but the next generation going down to infidelity. We often hear it said that we have much in common with the Jew. We stand with him in the first article of the Creed, but we have a different interpretation from his, and when it comes to the second article he denies the Deity of our Lord and Saviour. The battle word with the Jew is the Deity of the Lord Jesus Christ.

ORIENTALS IN THE WEST

Mr. F. S. BROCKMAN (Y.M.C.A., Shanghai) directed attention to a field comparatively minute, but important in its relation to the vast oriental field. Japan with its accustomed insight led the way in deciding that if it was to adopt western education and western civilisation, the most economical and rapid way of doing it would be to send her leaders abroad for investigation of that

civilisation, and her future leaders in the shape of her students to the Universities and the Colleges of the West. For the wisdom of that policy modern Japan herself answers. If we were to name those who did go abroad and who investigated western civilisation either on extended stays as Commissioners or as students we should have to name practically the whole of that coterie of brilliant men who have made that modern Empire. China was very much slower to come to the same conclusion, only a few scores of men have gone abroad, and yet the Viceroy of the past quarter of a century surrounded themselves with that small bunch of men who had returned from University education abroad, and this marvellous development which has come within the past five years speaks for the progress made by the men who had been trained in western universities. China has profited proportionately as much as Japan by sending those men abroad. Both countries are determined to do more and more in this direction in the future. Japan sends now every one of her Imperial University Professors for a greater or less time to the Universities of the West, and not only this, but most of the men who are the head of the gymnasia, and practically all the men who are at the head of the different departments of the Government. China is sending her young men now, not by the score but by hundreds and even by thousands, to every part of the world, and this is the field, these college students and these Commissioners who are right in our own midst, to which I should like to call your attention. Who can measure the profound influence that those men have had upon Japan though they may never have seen it, who so influenced Prince Ito that when he came back in the stormy days after the reconstruction, he was so convinced that religious liberty was an essential part of western civilisation that he stood up in the sight of the Emperor and the Privy Councillors, young though he was, and made that great fight that has given religious liberty to the Christian Church in Japan? Here is a field not distant but at our own doors, a field that is ready, a field that is actually easy, a field upon millions telling, upon ages telling. All that is needed is not new organisations, not more money, not more men—only the illustration in our own lives and in our own homes of the outgoing love of Jesus Christ.

AFTERNOON SESSION

The afternoon session was opened by the singing of the hymn, "Soldiers of Christ, arise."

The CHAIRMAN—The forenoon was devoted to the consideration of many of the principal fields of the non-Christian world. This afternoon attention will be confined to certain special problems. We shall divide the time amongst these special problems. The first of these problems to which we direct attention is—

"Should the Church seek to enter at once the practically unoccupied fields, or first enlarge its activities where it is already at work?"

Rev. S. W. ZWEMER (Reformed Church in America, New York): If the question for our discussion were one of two alternatives I am sure that not a single one of you missionaries would for a single instant plead for the occupation of difficult and utterly unoccupied fields over against the beckoning finger of quite a number of lands, like Japan and China and India and certain parts of Africa where the work is already at hand. But I protest this afternoon that this is not a question of two alternatives, but that God Himself is calling to us to-day not only for reinforcements in every occupied mission field but for the immediate occupation of the hitherto untouched and neglected mission fields. What hinders us to-day is the untouched task. In Africa we have Somaliland, British, Italian, French; we have the great Sudan, we have the Portuguese possessions, we have the whole of the great Sahara region which are not occupied and we have the Congo. Summing up, a population is given in Africa of no less than seventy million people, who are out of reach of the farthest points of Mission Stations. In Tibet and Afghanistan, vast stretches of Mongolia, nearly the whole Bokhara, the whole of Chinese Turkestan, one entire province of Russia, and the whole of South Persia, with the exception of the English Church Mission there—in view of this mass of population, together averaging between one hundred and twelve million and one hundred and fourteen million, I wish to raise the question whether these unoccupied regions be occupied or not now for Jesus Christ. The general reasons for their occupation are patent to us all. The greatest plea for missions is not opportunity but destitution, for God so loved the world, not the world of opportunities, but the world that He gave His own beloved Son for them. They are dying and we are dying, and we must serve this generation. The second general reason is that Christ's command is universal. Jesus Christ did not give us a command to go to certain regions but to go into all the world. The Apostle Paul himself turned his back to the dead-ripe harvest fields and said it was his ambition to preach Jesus Christ in the regions beyond. The third general reason is that I believe Christ's glory is at stake in the unoccupied fields of the world. Finally, there are in these fields the glory of great possibilities. Think of cities like Mecca and Bokhara, think of races like the Pathans in Afghanistan, or of the pagan and Mohammedan races in Africa, and I say in the unoccupied field you have both races and classes that are of the highest importance. Impossibility is not a word that concerns this work. I have a postal card here that came from Bokhara from a lady, the only missionary working there, and she says: "Give my greetings to the Edinburgh Conference. I have offered my prayers for it. Faith laughs at im-

possibilities, and love will find a way or make it to the unoccupied fields of the world."

Rev. W. H. T. GAIRDNER (Church Missionary Society, Egypt): We know that the wind bloweth where it listeth, and so does the Holy Spirit, and the Holy Spirit may well break away from all the rules of strategy and lead out into some very different field. May we not say that where Islam is not advancing, there decidedly concentration should be the rule? Where, however, Islam is spreading, such decided concentration or reinforcement of existing stations may not be possible. I am sure that no one who heard that list of tribes read out by Dr. Karl Kumm this morning but wished that those different territories should be invaded by the Church of God. There is a great difference between diffusion and diffuseness, and it seems to me that if we could only develop co-operation in large local centres, such as West Africa or East Africa, we should be able to diffuse without diffuseness, but that, on the other hand, concentration or the reinforcement of existing centres does not negate diffusion. I received a letter from Dr. Walter R. Miller, a man who knows West Africa very well, and a man who is working in Northern Nigeria, that key or strategic centre. He says, "Can the Church tackle Egypt and the Central Sudan together? If not, concentrate on one. Do you believe that with a great reinforcement of men and money you could start, say, twenty new stations in Upper Egypt and beyond Khartoum, with the definite prospect, by God's grace and power, of getting converts of the type who will leave their homes and go into all Africa to evangelise? If so, then Egypt is the first duty of the Church as regards Islam. If you feel you cannot hope for these results, then go on gradually developing Egypt as you know best, and *then* concentrate on this country, which, for reasons I have not time here to give, but which you know, namely, homogeneity, language, ability of people, travelling instincts, etc., mark them out as a great and evangelising people. Get the Government on our side: this *must* be first. Make them start education, and then give us permission to start a school and mission in every big Mohammedan town in Northern Nigeria, Bornu, and Darfur. Get us the men to do this, at least forty, the money to support them, a fair proportion of trained schoolmasters among them, and we can definitely look forward to evangelising the West and Middle Sudan, with the help of the French Protestant Societies, and from there all the countries menaced in Central and East Central Africa. With this, and alongside you must have a school started at once in London with a three years' course in which men coming out later must learn Arabic, the Koran, and traditions, and Islam controversy thoroughly. Do this in conjunction with the Government. Education combined with the spirit of Jesus Christ is the only deadly foe to

Islam." I think you will see from that, that the strengthening of existing forces by no means negates the diffusion, and a very wide diffusion, of the existing forces in Africa and other parts.

Rev. Dr. W. ST. CLAIR TISDALL (Church Missionary Society, Persia) said that the question as to whether we should occupy new stations or fully occupy and man those already in our hands, is not altogether two questions, but one, for the simple reason that, speaking of the Mohammedan world at large, we have not occupied any Mohammedan country properly, and during the last few years the duty of evangelising the Mohammedan world is one at least of the greatest tasks that Christ has committed to this generation. Now, in Persia, where recently it has been my privilege to work, we are not in occupation. We have, of course, our American brethren in the North, and our Church Missionary Society in the centre and a little bit towards the East, but the greater part of the country is almost absolutely unoccupied; so that if we decided to fully occupy such a land as Persia, or again such a land as Arabia, which we have only touched upon, the question of advancing to new places or fully occupying those already taken in hand is one and the same question. Then again, while we should most undoubtedly largely augment our forces in those stations of Mohammedan lands where we have begun work, we should do so with the intention, God helping us and opening the way, to advance by training workers there to occupy such lands as Afghanistan, and Beluchistan, and Arabia, when the way is fully opened. We cannot force the door, but we may, perhaps, imagine that almost any of these lands may be as open to us as China is to-day, and we may be as unprepared to enter in. Therefore I think we must be most careful not to say that at present we shall not extend to those parts that are unoccupied, but rather say that while fully manning those stations that we have barely occupied, we shall be prepared to accept God's guidance when it comes to us, and we shall have the men and the women ready, and the money and trained workers, to advance for the conquest of these unoccupied lands, Afghanistan, Turkestan, and Arabia.

The next question taken up was "*In establishing the Church on the Mission Field, what should be the relative emphasis on the Conversion of Individuals and on the bringing of Communities under Christian Influence.*"

MISSIONSINSPEKTOR AXENFELD (Berlin Missionary Society, Berlin): I think there is no difference between us, that we are not contented with merely spreading Christian civilisation, to give to the foreign nations a superficial Christian-like tinge. We wish to bring single hearts into a real and everlasting personal com-

munion with the everlasting God. But if we wish to do so, the problem is whether we must only make efforts to convert individuals to find their way to their Saviour by removing the obstacles of their environments. In remembering our own way to God, as a rule we cannot say that a certain effort of a certain person brought us to Him. Christian songs and Christian stories, Christian pictures and Christian festivals, Christian family life and Christian instruction accompanied our childhood. The sentiment prevalent in our race is perpetuated by a Christian education of a thousand years. The history of our countries has been marked by great Christian movements. Political and social life is to a certain degree ruled by Christian principles, the public opinion judges according to Christian rules. A golden bridge was built for every one of us before we opened our eyes, and when we resolved to be Christians ourselves we only followed the tendencies of our situation. Now, the non-Christian on the mission field is, to speak exactly, no single person. Every one is a member of a community, and the community of the non-Christian people is non-Christian or anti-Christian. He is not able to understand the depth of the riches both of the wisdom and knowledge of God, while his language is not yet Christianised to be a suitable organ of the Holy Spirit. He wishes to be, and he should be, a good member of his tribe or his state, but it is impossible while this tribe or state is ruled by anti-Christian rules and tendencies. As a Christian in a non-Christian country he cannot, as a rule, be even a good member of his family. Conversion is only a beginning. The sequel is the transformation by the renewing of the mind, that we may prove what is that good and acceptable and perfect will of God. If it is difficult for every one of us to find in every case that will of God, it is much more difficult for a Christian who brings with him from a non-Christian life non-Christian feeling, non-Christian thoughts, remembrances, and rules of life, non-Christian habits, and who stays within a non-Christian environment. I fear that a European Christian would hardly understand what it means for him to bring with him into a Christian life former imaginations and dreams of a heathen life. If we complain that many of our native Christians do not reach the measure of the stature of the fulness of Christ—let us be indulgent and patient. There is wanting the golden bridge we had before us from our first day. To build this golden bridge is not a work for a single missionary or society. The unity of paganism asks unity of Christianity. May every missionary help every heathen he meets to find his Saviour! May every society do its best to build native churches! But to build the golden bridge of Christian feeling and thinking, Christian literature and education, Christianised art and Christianised science, Christianised law and Christianised public opinion in the wide world, is our common work. In the thick and murky atmosphere only a few individuals may grow

strong and healthy. The thicker this atmosphere is, the higher and more robust the civilisation of a non-Christian country (India, China, Japan), the more important and urgent it is to clear, if possible, this atmosphere. But also in non-civilised nations it may not be neglected. To create a Christian literature, a Christian press, to bring representatives of Christianity, if possible, into the parliaments, the courts, the offices, the Government schools, to gather the youth in mission schools of all kinds, to illustrate Christ's love before all by medical missions and other works of Christian charity; all these things and others help to clear the atmosphere of paganism and to build the golden bridge, that an increasing number of individuals may find their way. The bringing of communities under Christian influence is a means to convert individuals, not the goal itself. Every converted person of a non-Christian nation will understand best how important it is to get such an influence, and he will help to get it.

Bishop J. E. ROBINSON (Methodist Episcopal Church, U.S.A., Bombay) said that many in that room, and also in India, would absolutely agree with him that one of the most urgent needs in India at this time was an indisputable proof to the educated people and the higher castes of the superiority of Christianity as a spiritual force. That proof was being furnished in connection with the mass movements which had been taking place in recent years in that country. These movements were not confined to any one section or province, but were taking place in many parts of the country at the same time. That fact ought to be of weight in eliciting our sympathy and our confidence in these movements of the present time. He would call attention also to the men whom God has given for leaders in connection with these great movements. He need only mention the names of Bishop Caldwell and Bishop Thoburn and Bishop Parker, and Jewitt and Clough and Goudie and Burke and Stewart, men most devout among the missionaries of India, men of clear vision, men of large purposes and insight into the things of God, who had given the very best that was in them to forward these movements, believing them to have been of God and to be of large advantage to the Kingdom of God amongst the people of India. He was prepared to say, after contact for several years with these movements, that by them God was accomplishing a wonderful transformation among these lowly and despised people of India, and he had never known a single missionary of any Church or denomination who has been engaged in this work who did not believe that God Himself was making known to the people of India that a spiritual force was at work in India by which those who were not a people were being made the people of God. In connection with these movements he had himself seen wonderful transformation of spiritual character in the lives of these people, and as he knew that in contact with

these movements at every point were strong Missionary Societies who were able to supply the organisation of the Home Churches so far as they were suitable to the needs of India in building up the Christian Church, they might go to these people with perfect confidence that they were capable of assimilating the truth that was brought to them, and having avowed themselves the disciples of Jesus Christ, and having put themselves at the disposal of the missionaries to be trained in character, truth, and Christian practice, might be welcomed into all the privileges of Church membership. In connection with these movements, also, we have the children at our disposal. When these people become disciples of Christ and put themselves under our training, we have access to their households; we have the training and the care of their children, and the children of these people, even the poorest, are capable of receiving everything of truth, both that which is spiritual and that which pertains, perhaps, more to the secular. He believed God was going to demonstrate to those fifty millions the power of Jesus Christ to take the most unworthy life and lift it up in the development of the Christian Church in India.

Mrs. ASHLEY CARUS-WILSON (Church Missionary Society, London) emphasised the fact that the missionary's task is not only to turn heathens unto Christ, but to turn heathendom into Christendom, and that therefore we have as our aim not merely the expansion of Christianity, but the expansion of Christendom. The individualistic method has led to two results, first of all that the world looks at the results of missionary enterprise only by counting up actual converts, and that the Church too often has expected nothing greater from its missionary enterprises than simply the gathering out of the individual here and there with all the consequent risk of the denationalisation of that individual. We want to remember that while the immediate aim of the missionary must always and everywhere be the winning of the individual soul to Christ, beyond that immediate aim there is the ultimate aim of winning the nations as nations to Christ, and that there is such a thing in history as the gradual sanctification of nations. We must try to realise the whole meaning of that other grand phrase which has been given us in the Reports of the Commission, the Christianisation of the Asiatic consciousness. We know how difficult it was for the first generation of Christians to imagine a Christendom that was not a Hebrew Christendom. To that first generation of Christians, with the single exception of St. Paul himself, a European Christendom was inconceivable, and surely we in our generation are too much in the habit of imagining that Christendom will never mean more than Europe and America. Surely we have yet to imagine something that should be more than a European Christendom. We know, and we rejoice to know it, that there are now multitudes of Indian Christians, two millions of them, three millions of them.

We know, and we rejoice to know, that there are something like two millions Chinese Christians; but we want to look beyond that, we want to look beyond the thought of Indian Christians and Chinese Christians to the great thought of a Christian India and a Christian China. We must expect nothing less from God than such an expansion of Christianity as shall result in an expansion of Christendom which will mean that Christendom will be nothing less than the whole world.

DR. ROBERT E. SPEER (Presbyterian Missions, U.S.A., New York): While there are two things both of which must be done, and the doing of which conditions the doing of the other, it must be possible, it surely is desirable, to state these double duties without the appearance of any conflict between them. We all of us recognise that the missionary enterprise exists in the world for the saving of men. We are going out to become acquainted with individuals, to make known to those individuals the love of God in Christ, and to persuade them to accept that love and become followers of Christ for themselves, but also we are going out to reach the world. Society is something more than the individuals who compose it. The Kingdom of God is something more than the subjects of that Kingdom. There is a corporate personality, a community life, and racial national identity which is as real as any personal individuality is, and every man has been taken into some such racial and corporate relationship as this, and our business is to deal with the immortal life of man as truly as with the individual characters with whom we come in contact. The doing of each of these things is essential to the doing of the other. The child's life is fashioned for it long before it has come to do any thinking for itself. We do not do our duty towards the evangelisation of that child until we have evangelised the atmosphere in which that child is to do its work. We are bound to make the entrance to the Kingdom of God free from all necessary difficulties, to break down fanaticism and bigotry, to secure for all mankind the rights of religious thought and conviction, and we have got to reach each individual man if we will do these other things. But how can society be built except by men? It is as strong as convictions of individual men are strong. We cannot build a better world than we can make out of the goodness of the men who compose that world, and in the end our efforts to mould society resolve themselves into the effort to mould and fashion the individual men who compose that society. These two things we must combine, and yet having said that, might I say one word on the truly evangelical view that in this missionary enterprise as we constitute it we are bound to set in the foreground the primary purpose of making Jesus Christ known to His sheep, whom He knows one by one by name. First of all, because that is the only way that we can attain this larger result that we contemplate, only

by striking straight at the centre of personal character and personal faith. Secondly, because of those of us who stand at the back of this missionary enterprise, and support it, because this is our primary purpose. Jesus Christ is all in all to us. We want Him to be all in all for man. The great bulk of those who inaugurated the missionary enterprise, and who maintain it to-day, and who give that prayer and life which are its real resources, their great purpose is to reach by the Gospel the multitudes of men and women and children throughout the world for whom the Lord died. And we believe in this as the primary aim, because our enterprise is a religious enterprise, with all these social and philanthropic consequences in which we rejoice, and which we claim as the consequences of this enterprise alone in its purest and richest form. Whatever else religion may be, primarily it is an affair of God and the soul, of the soul and God, and we are bound to bring every man throughout the world who stands alone in all the completeness—the relationship, to be sure, but yet the independence—of his own personality, we are bound to bring him face to face with God through Him who is the only way, and the truth and the life. And last of all this must be our primary purpose, that all our agencies must be held in subjection to it. We follow those who have learned in His school, who did overturn the world, who did pour the new principles throughout all the organised life of man, but who got their grip on the individual men and women with whom they dealt, and who were at least able to reconstitute society because they were created by the power of God the individuals on whom society rests.

The next question considered was "*Should the Missionary devote chief attention to raising up and helping to develop a Native Evangelistic Agency, or to doing direct Evangelistic Work himself?*"

The Rt. Rev. L. H. ROOTS, Bishop of Hankow (Protestant Episcopal Church, U.S.A.), said that in pursuing the object of evangelising the whole world we must set our hearts and our minds to the task of increasing the evangelistic forces on the mission field. In the first place the native agency was the most effective evangelistic agency. The native preacher or pastor has the advantage at every point over the foreign missionary. He knows the language of the people, he knows their customs; and even more important than this, they know him and trust him, they know about his family life, they know about what he does from morning till night, and they know what is the effect of Christianity upon one of their own brethren, and that more than anything else is the power which leads those who listen to him to accept his message. Then in the second place, the greatest lack in the mission field at the present time is the lack of native leaders. The bitterest complaint which he ever heard against

the missionary cause was that of a young Chinaman who said, "The Missionaries don't want the Chinese to acquire the ability which would enable them to lead the Chinese Church." Now we know that not only is that charge untrue in our own hearts, but it is not true in the policy and administration of our mission. We so conduct our work by institutions and by individual effort that it is patent to every one that we seek first of all to develop these young men and young women who come into intimate intercourse with us to the very highest pitch of efficiency in the work of administration and preaching the Gospel to their own countrymen. In the Colleges of Central China the thing to-day which most encourages the missionaries is that their years of planting in the Colleges is yielding fruit in young men and young women who are trained to efficiency by constant contact with the missionary forces of all kinds. Finally, brethren, the greatest danger in which we stand is not that there shall not be a great ingathering of the Chinese, but that when this ingathering comes we shall not have the native pastors and teachers to care for them, so that as wise stewards of our blessed ministry we do well to look well into the future and make our plans, and see that we train up men and women of the native soil who shall have the very best education, and who are capable of receiving the best education which shall make them indeed the leaders of their own people, while the missionaries gradually are able to retire into the background.

Rev. P. F. PRICE (Foreign Missions, Presbyterian Church in U.S.A., Tunghsiang, China): The problem of the missionary field naturally falls into two parts. The first part is the planting and the nurture of the native Church, the second is the training up of efficient and faithful leaders and guides for the native Church. Now, as to which of these we should emphasise, it does not appear to me that we can lay down any hard-and-fast rules that would suit all fields or would suit any one field all the time. Should we not rather in the consideration of this subject emphasise another principle, and that principle is this, that every evangelist should look to it that he is all the while saving those who will take the work over from him, and that every educator should have the evangelistic touch. The students in their mission schools and colleges would be most influenced by those, other things being equal, who themselves have the soul-winning and evangelistic spirit; and, on the other hand, the evangelist himself must also be a trainer of those who shall follow after him. He must seek them out, and when he has them, either those whom others have educated or those whom he trains himself, he must advise with them. First he becomes a leader, by and by he follows them as they lead, his ideal being always the words of John the Baptist with reference to his Master, "He must increase, but I must decrease."

Mr. D. E. HOSTE (China Inland Mission, London) directed

attention to one or two practical points connected with the selecting of men as preachers and leaders. Do we not need before we venture to select men and in any way set them apart in a special way for this work of the ministry, to have satisfactory evidence that they are divinely called to that work? My impression is that not a little harm has been done in the past with the best intentions through a little lack of prayerful, thoughtful attention to this very fundamental point. And then another thing with regard to the training of these men! Bishop Roots pointed out the need of our giving them as far as we can a high standard of training. True. But there again you want to bear in mind the kind of people amongst whom you desire them to work. Now take this question of intellectual training. Of course we all believe and value intellectual training and education, but it is possible to educate men in such a way that they get intellectually right into a different atmosphere altogether from the people amongst whom they work. Now this specially applies at the present time in China, because whilst it is true that at the coast and in certain parts of the interior a certain measure of Western culture and so on is in progress, and has made very substantial progress, and therefore a corresponding degree of training along those lines is needed on the part of the Chinese ministry, it is equally true there are vast portions of the country, and even in these coast districts, there are large quantities of people who are very little affected by these Western movements of education. We need to be careful not to work by a formula one way or another, but to seek to give each man the training that is most effective for the kind of people among whom he is to work. Once more, a truly godly man who is a farmer or a man of business, and who is seeking to bring the people around him to Christ, is often in many respects more valuable than if you go and take him and give him a special training.

The discussion on the next subject "*Is it advisable to have a large Native Agency for Evangelistic Work among non-Christians dependent upon Foreign Support?*" was opened by the Rev. C. H. MONAHAN (Wesleyan Methodist Missionary Society, South India), who said that whether it is desirable or not, in India it is necessary. It is necessary in view of the situation before us. How are we going to take Christ to the people of India? Confining my attention just for the moment to India, I am profoundly convinced that we need every European missionary that the Church can send, and we need every native worker that all the money in Christendom can provide.

Dr. EUGENE STOCK (Church Missionary Society, London) said that this was a question especially for missionaries and administrators of missions, and he earnestly requested all who were

concerned in this matter to study most carefully what was said regarding it in the Report of this Commission I. There is at present a cry for more native agents, but the question is: are these to be paid with foreign money? I quite agree with Mr. Monahan that you cannot help it, but you have got to do it. We cannot expect, I am sorry to say, other countries to be like Uganda, where not a single penny of English money has ever gone to support the work of the hundreds of native agents. That is a peculiar case that we cannot expect to be imitated everywhere. If we have got to pay them, how is it to be done? And it is that I wish to speak upon. It is of the last importance that the native agents should not be the agents and emissaries and employees of a foreign society as distinct from the native Church. What has been done in practice has come to that in some missions. There are many exceptions and qualifications to all things that I say in these few moments, but as a matter of historic fact in many cases you have taken the best of the native converts, you have made them the employees of the mission, at the same time you have built up a small and weak native Church separate from those native agents, they regarding themselves as the missionaries' men and others regarding themselves as the native men, and you cut off the native Church from the large interests of native work round about. There is another way. There is no reason why the rich churches of England and America and Germany should not subsidise the local native Church. It is important that the native agents should feel themselves the emissaries of their own Church, they should feel that they are part of it, and the native Church should regard them as its emissaries, and should support them as far as possible. The native Churches cannot support them, but our money should not be given to support this man and that man, but pay the native churches sufficient subsidy to enable them to do it so that the man becomes the employee of the Church; and when I say the Church, I do not mean a little weak native Church without any connection with the Mission—I mean that which includes the Mission. I wish to combine the Mission and the Church as one great representative of Christianity in the country.

The Rev. Dr. JOHN ROSS (United Free Church of Scotland, Manchuria): In the year 1872 I landed on the muddy shores of Manchuria. I discovered that there was no baptized Christian, at all events no baptized Protestant in Manchuria. The Chinese inhabitants of Manchuria believed at that time that Jesus was the King of foreigndom, that His armies having been driven out of Peking, He being a wise King endeavoured to create a foreign faction in China by sending men out there to steal the hearts of the Chinese. This was my mission. I was sent there. I was sent there to steal the hearts of the Chinese. The next year there were three men baptized in Manchuria, and these three men were taught

that if it was necessary for them to believe in order to be saved, it was equally necessary [for them, and obligatory on them, that they should give forth the teachings which they had received. "Freely ye have received, freely give." That was the motto of the first three Christian men baptized in Manchuria. Up to the present moment there have been baptized in Manchuria something like thirty thousand men and women and children. There are hundreds of thousands who have a deep interest in Christianity. There are twelve pastors supported by the native Church and several evangelists supported also by the natives. Last year the native pastor in Moukden, along with the agents under his supervision, brought into the Church so large a number that he baptized over three hundred persons, and there was also another pastor who baptized over three hundred, and there are at least double that number in another place. Idolatry is dead in Manchuria. The temples are all crumbling into ruin, or are being transformed into Government schools to teach Western education. Buddhism has not a particle of influence. These are the results largely of the preaching of the Gospel in Manchuria. By whom? I make bold to say that of those forty thousand baptized people who entered into the Church, not more than a hundred came into the Church directly and solely by means of the foreign missionary. All that vast number of Christians already in the Church, and the hundreds of thousands who are now interested in Christianity, have been instructed entirely by the native converts. We look out among these native converts who are the best soul-winners: we pick these out and we set them apart as evangelists, and we pay them with foreign money. We teach them. We have four years of theological instruction for these "juniors" as we call them. When they pass through that curriculum they are introduced into the theological hall, which has already provided some forty licencees, some of whom, as I have already stated, are pastors, and more in the way of being called now. To me the question here is not the question of whence the money comes; to me that is a most unimportant matter. The question is—Get all the best agents you can, native or foreign, and get them introduced into the work of the field. If the native Church is unable to do all that is necessary, send by all means the money that you have to give. Is it foreign after you have given it to Christ for His work? Use it in the best way and to the best possible purpose. That brings me again to what to me is a very important matter, and that is the evangelisation of the world in a very brief period of time. If you undertake the instruction of Christian natives throughout the world, and allocate to them their work, throw upon them their responsibility of teaching their families, and their neighbours, and their countrymen, you can overtake the whole world; but without this it seems to me a physical impossibility.

Rev. Dr. S. A. MOFFETT (Presbyterian Church, U.S.A., Korea): I am not here to say that the evangelisation of India, or of China, or Manchuria, is not to be accomplished by the pouring in of foreign money. If it can be more speedily done and most effectually done by the furnishing of foreign money, well and good, pour it in by the millions. But certainly we in Korea do not feel that the foreign money should be poured in for the support of native agents in order to accomplish the evangelisation of Korea, and we stand there because we have already seen the possibility of placing upon the native Church the necessity of supporting its own native evangelists, and it is starting them and is sending them forth into every village of that twelve millions of people. And not only so, but when the question now comes before the Korean Church, it is the Korean leaders, who, a few years ago, urged upon us the securing of more money to pay more paid agents for the evangelisation, who now stand as a man with us in saying that the burden of the support of that work should be placed upon the little Church gathered there by the first missionary. The point is not the question of raising the money. The question is one of character, the question of the development of strength of character in the native Church, and in Korea, perhaps, it was necessary to do something to develop strength of character. It may have been necessary to take that measure. Certainly we have seen it work to satisfaction, and the Koreans themselves now come to us and with grateful hearts say, "We thank you that you put the burden upon us, and did not respond to our request for more money in the early days." This we do know, that in order to develop strength of character—and that is what we need in the initial members of the Church in any land—we dare not pauperise them, we dare not go beyond the point in assistance where they are able to bear their own burdens. Beyond that, certainly judicious assistance should be given. But I trust, in Korea at least, our Boards will not pour the money in to the support of the native agents.

Rev. Dr. J. CAMPBELL GIBSON (English Presbyterian Church, Swatow, China) said that the question was one which could not be answered categorically. We want a large native agency, but we do not want them dependent on foreign support. He was afraid that what they spoke of as the native Church was generally so weak that it could not maintain its own preachers. But he believed, with the last speaker, that a Church which seems to be a poor Church will, if it is wisely led, find the means to support as many of its members as are really called to special work of this kind. The Mission of the Presbyterian Church in South China depended very largely upon native support. It paid eighty per cent. of the salaries of all ordained pastors, of all congregational schools, of all preachers throughout the whole

of the district, and the Home Church only supplied twenty per cent. of the whole sum. Their difficulty was not so much to find the means of supporting the men, as to find the men whom it is thought well to set apart for the purpose of evangelisation. It sent them out to certain parts which were marked out as their own special fields of operation, and they had gathered together by the grace of God strong congregations which supported entirely the ministers who preach to them. He hoped that the native Church in different lands would have this lodged in its heart as an inspiration, that it is its work to evangelise the whole district in which it is, and that the missionaries were there temporarily as leaders and helpers. Foreign and native support—the two sources might be wisely drawn upon. I think that the native Church should come into its own in its rights of guidance and decisions on all matters in proportion as it meets its burden of supporting the workers. That, I think, is a perfectly fair stipulation which commends itself to the brethren. Foreign support is a contribution by brethren who stand side by side with them who have one object and one work as they have only one Lord.

The next subject considered was "*The Desirability of Arrangements for promoting Co-operation in connection with the Work of making Christ known to the Non-Christian World,*" and this was spoken to by—

Herr Pastor JULIUS RICHTER, D.D. (Berlin Missionary Society), who called attention to the paragraph in the Report recommending the formation of an International Committee. He said it was not the province of Commission I. to treat this subject as a whole. That, he hoped, would be done in considering the Report of Commission VIII., but it was his object to draw attention to those aspects of this question which specially pertain to the great object of carrying the Gospel into all the non-Christian world. It was impossible for the man who had read either those 400 or 500 papers which have come to us from our correspondents all over the world, or our Report which has been drawn up on the basis of these Reports, or who had been in close connection with the missionary organisation either on the Continent, or in the United States, or here in England, during these last two years not to know how near it is to the hearts of those concerned. One point which presses on us very heavily is that there must be some central Commission, some Committee, entrusted with the task to review carefully unoccupied fields. It is quite clear that the Missionary Societies themselves are, in the first place, putting the emphasis on those fields which they have occupied, but there is the wider outlook. There are great fields which are waiting for missionary occupation, and now this is one of the surprises which has been brought upon us, to find how great these unoccupied fields are. Hardly more than two hundred millions of one thousand

millions of the non-Christian world are reached at present, so that you now see how small the area is. We had at first hoped to bring before the Conference a comprehensive report on the unoccupied field. It has been impossible to prepare it within the last eighteen months, but it would be a pity, it would be a shame, if this Committee should not be able to bring this investigation to an end. There seems to be a general conviction, and the study of missionary problems during the last eighteen months has impressed on us how important it is, that the missionary method should be studied comprehensively, comparing experience and the failures and successes of all the different Missionary Societies, and that is too difficult a task for the agents or men of one Missionary Society. It will be better if that is done by some International Committee.

The afternoon session of the Conference was then closed with prayer by the Rt. Rev. Bishop Montgomery.

APPENDIX

LETTER TO MR. MOTT FROM DR. GUSTAV WARNECK, EX-PROFESSOR OF MISSIONS IN THE UNIVERSITY OF HALLE

MY DEAR MR. MOTT,—It is a great grief to me to be prevented by the growing infirmity of old age from being present at the Edinburgh Missionary Conference. You will understand how vital is my interest in the proceedings of this Conference, which has been so carefully planned and which is of such critical importance for the future of missions, and how it has been to me the subject of continued and most earnest prayer that God may crown it with his richest blessing and make it fruitful for the expansion and development of His Kingdom in the non-Christian world. God has given me the privilege of making it the principal work and the principal joy of my life to co-operate in founding the science of missions and to take an active part in awakening and cultivating the missionary spirit at home. As one of the veterans of missions, therefore, I ask you to convey to the Conference my most hearty greetings and good wishes, and to allow me to express some of the thoughts which are uppermost in my mind with regard to certain tasks of special importance in the missionary movement of the present time. I shall confine my remarks to three.

First. The extension of the evangelistic campaigns must not be allowed to set in the background the nurturing and training of the native congregations. The great lesson which the foreign missionary enterprise of our time has to learn from the history of the expansion of Christianity during the first three centuries is, that the principal strength of missions lies in the native congregations, provided that they represent a Christianity which is a manifest fact, and provided that there rests upon them, in spite of all that is crude and immature, the Spirit of Glory, which makes the simplest testimony by word or by daily living without word a recruiting force for the Gospel. Not in complicated machinery but in this visible presentation of the Christian life on the part of persons who were once heathen, lies the power of Christianity to propagate itself. We are at present in that stage of modern missions when the watchword must be the self-propagation of Christianity. Therefore, we must be very careful to spiritually nurture the congregations in two directions; first, to establish them thoroughly in the knowledge and understanding

and personal possession of the evangelical faith, and secondly, really to naturalise them in Christian morality, according to the instruction of Jesus, "Teaching them to observe all things whatsoever I have commanded you." Only such congregations will develop foreign missions into self-propagating Churches and will enable them to become a bulwark against the onrush of pagan and Mohammedan propaganda. Only such congregations ripen into healthy independence, so that self-administration can be put into their hands without the fear that their Christianity will lose its soul. Nothing is achieved by mere doctrinaire watchwords; indeed, they may do much harm; we must have congregations that are spiritually and morally matured, and, moreover, native pastors who are spiritually and morally matured; then only do you have sound foundations for self-administration.

Second. In the distribution of the missionary forces the paramount question is not, Where is there still an unoccupied field, but—Where at the present moment is the strengthening of the missionary force most urgently required? It is upon this principle that every strategist disposes his forces. Where the greatest battle is to be fought, there the greatest force must be concentrated, and that point, at present, is in the Far East. Where Christianity is in the gravest danger from the non-Christian propaganda, their reinforcement is imperative, and this is the case in Central Africa. We have no superfluity of workers. If we scatter them because of a predilection for the watchword, "occupation of the whole world in this present generation," and push on into countries which are at present either difficult of access or not yet ripe for missions, we can easily miss the most hopeful opportunities, or we may lose hundreds of thousands to Mohammedanism, whilst perhaps winning some few Christians in a country like Tibet. With regard to the Far East there is apparently unanimity of opinion. Neither is there any fundamental difference of opinion that the Christian missions dare not halt on the borders of the Mohammedan world. Yet the crucial question at present is, Where are Christian Missions most seriously threatened by Islam? There can be no doubt about the answer: in Central Africa; perhaps also in the Dutch East Indies. If we do not counteract the advance of Islam with all our energy and along the whole line, we shall lose not only large parts of the now pagan Africa but even territories already Christianised. The main battle against Mohammedanism in the immediate future will be fought on East African soil. Here the enemy is already before our doors.

Third. The New Testament contains no regulative prescriptions concerning missionary methods, but it does contain a regulative definition of the content of the Gospel which it is our commission to bring to the non-Christian world. The manner in which we are to bring this Gospel to the adherents of the different non-Christian religions belonging to different races and to different stages of culture, in such a way as to make it intelligible to them and to win their hearts, forms one of the most important problems of missionary methods, and this in two directions; first, with

regard to the missionary attitude towards the non-Christian religions ; and secondly, with regard to the missionary shaping of the Christian message. We are endeavouring at present with great earnestness really to understand the modes of thought peculiar to foreign peoples, to find points of contact which help us to build spiritual bridges from us to them, and to bring into action those vital forces of the Gospel in which its world-conquering power lies. Yet by this endeavour to draw close to the hearts of the non-Christian peoples and to lead them into the centre of the Gospel, we dare not allow ourselves to be betrayed into the mistake of altering the content of the Gospel message as it was proclaimed by the apostles. It is universally acknowledged how great at home to-day is the danger of undermining the trustworthiness of the Biblical Gospel by a destructive criticism, as well as of rationalising and thereby attenuating its content by modernism. But we should be deceiving ourselves if we refused to perceive that this danger is beginning to threaten us also upon the mission field. And upon this rationalistic depletion of the content of the apostolic Gospel there certainly follows, as is already at this moment the case in Japan, the second, perhaps almost graver danger of syncretism. This of course is not merely a question of missionary method, but a crucial question of missionary life. For in the Gospel of Christ, as it was proclaimed by the apostles and proved by them to be the power of God unto salvation to every one that believeth, there lies not only the living force to inspire the missionary life at home but also the power of regeneration for the non-Christian world. The main source of our strength is not in the method but in the message of this Gospel, in the messengers proclaiming it in the fulness of faith, and in the Christians who have become new creatures thereby. And power will go forth from this great assembly if it confesses this Gospel in a unanimous testimony.—Yours sincerely,

GUSTAV WARNECK.

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