

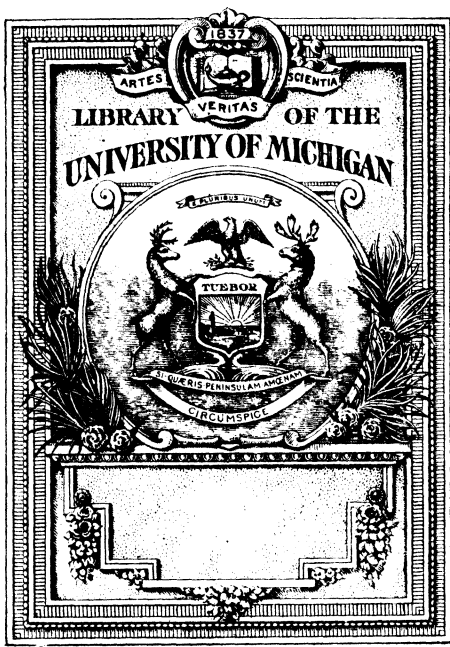
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REPORT OF COMMISSION VI

World Missionary Conference, 1910

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

REPORT OF COMMISSION VI

THE HOME BASE OF MISSIONS

**With Supplement: Presentation
and Discussion of the Report in
the Conference on 23rd June 1910**

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The Commission has received valuable and important papers from nearly all the leading Missionary Societies in Europe and America, and from many hundreds of individual ministers, laymen, and women workers. The list of correspondents is so extensive that it is impossible to print it in full, and the Commission must be content with a general acknowledgment of its immense debt to the many correspondents whose help has made its work possible. Those whose names are given below have not only supplied information, but have carried out special investigations with regard to some particular department of the subject entrusted to the Commission, and have prepared material which the Commission has made use of in this Report—

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THE HOME BASE OF MISSIONS

INTRODUCTION

THE foreign missionary enterprise, as its name implies, aims at carrying the Christian Gospel to foreign lands. In order to accomplish this, there must be an organisation at home which will secure the formation of a constituency upon which dependence for support can be placed ; the creation and circulation of a literature that shall keep interest alive and at the same time broaden and deepen it ; the training of the young people in the Church, that reinforcements may not be lacking ; and above all else, the creation and perpetuation of such a spiritual atmosphere throughout the Church and among all classes, that the very temper and spirit of Jesus Christ shall live anew in the hearts of all His followers, and that through them His life may flow forth to the world lying in darkness.

Without this HOME BASE there could be no permanent foreign missions. The Home Base is the widely extending organisation in Christendom through which foreign missions are supported and directed, and this statement must stand as true until the *foreign missions* of the Church in Christian lands are absorbed into *home missions* in the countries at present non-Christian.

We have, therefore, for our consideration the organisation of Missionary Societies with their Boards of Directors,

secretaries, treasurers, and editors ; agencies both denominational and inter-denominational, auxiliary to the work of these Missionary Societies ; and the problem of bringing the whole of the home Church to give the cause of foreign missions a central place in its life and work.

SCOPE AND PURPOSE OF THE REPORT

It was early manifest that this Commission, in the time at its disposal and the space allotted, would not be able to investigate all of the principal questions of methods, policies, and problems of administration which almost daily confront the executive officers of Missionary Societies. Neither was it possible, even if desirable, to endeavour to make this Report a handbook upon home administration. There is, no doubt, a place for such a handbook which would be of great value to administrators of missionary organisations, but while much valuable material for such a work has been collected by this Commission, it must be largely excluded from the final Report.

The Commission, after careful deliberation, decided to pursue its investigations primarily along the line of fundamental principles and policies. In order to accomplish this with thoroughness the investigation necessarily covered a vast area and produced a large amount of material which was not used in the Report ; in some cases because it belonged to what might be called methods of administration, in others because it was too exceptional to be of general value, and yet in many others because the limits set for the Report made the elimination even of some most valuable matter imperative. Let no one expect, therefore, to find all questions and problems connected with the Home Base of Missions considered in the following pages. At the same time, the great home questions that lie at the centre and foundation of the missionary enterprise of the Christian Church have been extensively pursued, and are here fundamentally and practically treated.

The amount of correspondence involved in the collection of data for this Report will be apparent when it is remembered that the entire ground covered by the subject of this Commission has necessarily been gone over many times—once each for Denmark, Finland, Norway, Sweden, Germany, Switzerland, France, Holland, Scotland, England, and North America. Nine languages have been involved. The Commission naturally divided itself into two principal parts, the European and the American sections. The former, under the general direction of the three vice-chairmen, undertook the collection of the material from Europe, while the latter gave its attention to North America.

This Commission, compelled to deal with its subject in relation to the very different conditions prevailing in America and the countries of Europe, has been beset with peculiar difficulties. At first it seemed necessary that there should be separate Reports for America, Great Britain, and the Continent of Europe, but it was seen that in spite of the different conditions there was a great deal that was common to the work in all countries, and that to offer three separate Reports would involve a large amount of repetition, and would greatly increase the total length of the Report. The decision to aim at producing one common Report, however, was attended with great and almost insuperable difficulties, especially in view of the shortness of time for the preparation of the Report. It was found to be impossible for the different sections of the Commission so to keep in close touch with one another that equally full data upon all topics could be obtained from Europe and America, although much was gained from a visit paid to Great Britain by the Chairman of the Commission in December 1909. Inasmuch as the Executive Committee of the Commission was in America, and the initiative lay with the American members, it was almost inevitable that the investigations should have been more thorough upon that side of the Atlantic, and that the dominant tone and standpoint of the Report should be American. While the European

members of the Commission regret that more information regarding the operations of the Missionary Societies in the countries which they represent was not provided, they desire it to be stated that in their judgment the predominance of data from America and the American point of view in the Report is not without compensating advantages, inasmuch as the Missionary Societies in Europe have much to learn from some of the methods which have been so successfully developed by the Mission Boards in America.

Since it was impossible for the twenty members of the Commission to cover personally all departments of these wide investigations in all these countries, experts in the various departments under consideration were drafted into the service. These have given themselves to the task with an enthusiasm, and have taken up the work with a thoroughness, that is beyond all praise. Some of these specialists have each sent out hundreds of enquiries to those who, in turn, were specialists in a narrower sphere, and have obtained, in many instances, data and opinions of exceptional worth. These returns, after careful comparison and selection, have been compressed into reports rendered by these corresponding members to the Commission as a whole. Not a few of the lines of research have never before been attempted, and the returns obtained, which, in many instances, reveal conditions and situations that are most surprising, cannot fail to be of permanent value to Missionary Societies and Boards. This is the only Commission which has not been largely dependent for accurate information upon returns from missionaries and experts in the mission fields. In only a few instances have we been able to appeal to missionaries for aid in our work. The information to be secured was so completely connected with the home offices, and had to deal so exclusively with home constituencies, that the sources from which data must be sought were at home and not abroad.

There is another phase of this Report which needs to be explained and safeguarded, that is the large

amount of space given to material ways and means of extending information, securing candidates, raising up effective leaders in the Churches, and administering the Societies at home, as contrasted with the comparatively brief references to the Holy Spirit and His perpetual guidance and aid, without which all the plans and devices of men must come to nought. It is taken for granted by the Commission that everything must depend upon Divine guidance, wisdom, and power. Whoever neglects to grasp this truth, and to act in accordance therewith, must fail. In the preparation of missionary literature, in the promotion of missionary study, in all endeavour to enlist the hearts of young people in the cause of personal service, in the details of administration of the Societies and Boards, and in the appeal to the wide constituencies for financial support, every plan must be made, and every step taken as the Holy Spirit shall direct. All, in order to succeed, must begin, continue, and end in waiting upon God, and everything must be bound to the throne by that golden chain of prayer and intercession, which makes us partners with the Father, Son, and Spirit in the Divine task of redeeming the world.

CHAPTER I

THE SPIRITUAL RESOURCES OF THE CHURCH

IN dealing with the Home Base of Missions, the Commission is concerned with the whole subject of the means by which the Church at home may adequately discharge its responsibility for the evangelisation of the world. It is evident that this problem is not one of machinery, but of life. The mere multiplication of machinery does not necessarily increase power. The subject which has been entrusted to the Commission to investigate drives us back at every turn to the question of the spiritual condition of the home Church. Has that Church sufficient vitality for the tremendous task to which it is called? Wherever a belief is intensely and passionately held it naturally and inevitably propagates itself. It does not need wealth or numbers to cause it to spread. Repeatedly in history one man with a conviction has been more powerful than a mighty host. The Christian Church, if it were possessed, mastered, and dominated by the faith which it professes, could easily evangelise the world. When, therefore, we direct out attention to the Home Base of Missions, we realise that the fundamental problem is that of the depth and sincerity of the religious experience of the Church, the quality of its obedience, the intensity and daring of its faith.

It is certain that the spiritual resources of the Church are more than sufficient for the accomplishment of the work if the Church will avail itself of them. To be convinced of this we have only to take time to reflect upon

what we mean when we speak of GOD. Can God be defeated? Can His purpose fail? Nineteen centuries have passed, yet the Church has not put fully to the test of experience the words of Christ: "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." For the early Christians the resurrection of Christ signified the breaking in upon human life of a new world of triumph and hope. They were conscious of a spiritual experience which they described in such terms as these: "We know that we have passed from death unto life." The "power of His resurrection" is a spiritual reality, the full meaning of which Christian faith has yet to discover. Nor have we yet proved in sufficient measure the power and influence of the Holy Spirit, as the indwelling and vitalising energy of a new, abundant, and constantly expanding life.

It is not necessary for us to dwell at length on these things, for they lie at the foundation of the whole Conference and do not belong to the sphere of any single Commission. It is necessary, however, that we should recall them to our minds, at the outset of our consideration of the subject entrusted to us, to which they stand in a vital and fundamental relation.

While it would be outside the scope of this Report to dwell at length on the means by which the Christian Church may learn to avail itself more fully of the spiritual resources open to it, one aspect of the subject demands our special consideration, viz., the promotion of prayer for missions.

This is not the place to enter into the grounds for believing that prayer is an irresistible force. It is sufficient to say that any view of the conduct of the work of the Church that does not place supreme reliance upon prayer is at variance with the entire teaching of the New Testament. No thoughtful reader of the Gospels can fail to recognise the pre-eminent place which Jesus Christ gave

to prayer both in His teaching and in the practice of His own life. The greatest leaders of the missionary enterprise have been men of prayer. The volume of testimony is overwhelming that "Prayer is power; the place of prayer is the place of power; the man of prayer is the man of power."

The need of prayer for missions is evident when we give thought to the circumstances under which missionary work is carried on. Were missionaries to go forth, a company of strangers and foreigners, to ask the peoples of Asia and Africa to change some habit of dress or social custom, their task might seem almost impossible. How infinitely more difficult it is to ask these peoples to accept a teaching that will revolutionise their whole life! There is nothing magical in the crossing of the seas that renders missionaries immune from the temptations, the weaknesses of character, the unbelief that deadens the life of the Church that sends them forth. The project might well seem hopeless, unless we believed in the spiritual resource of prayer. The neglect of prayer by the Church at home means defeat at the front of the battle. "We know not," it has been truly said, "when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood." If he is to be victorious in his great adventure, he needs the prayers of the Church at home. Not less great is the need of the native Church for prayer. The battle with the world, the flesh, and the devil is at least as stern and difficult for the members of that Church as it is for those who live in Christian lands. They are without the traditions and sacred associations and Christian atmosphere that aid the building of character in Western countries. In many instances their lives have been wrenched from their old moorings and from social supports on which men naturally lean. Beset by difficulties without and within, the Christians of these lands are called to the gigantic and humanly impossible task of winning their own nation for Christ. Without the help of prayer how can they be sufficient for these things?

The widespread enquiries of the Commission on this topic have shown that the use of special forms of missionary intercession, in the shape of manuals and cycles and calendars, is very general. Every missionary agency has come to regard it as a first concern in organisation to gather together bands of praying men and women, and to supply these with helps to regular and intelligent intercession. The American section of the Commission has gone further and has given considerable attention to the possibility of organising "A Common Prayer Cycle for all the World," in order that all those who are engaged in the missionary enterprise should be united, not only in one heart, but in one voice in promoting the cause. It is possible that this Conference may prove to be the origin of some such prayer cycle, though it does not seem desirable, at the present juncture, to do more than mention the proposal.

Experience would seem to show that if prayer cycles and calendars are to be of the greatest service to those who use them, they should contain, in addition to the suggestion of special subjects for prayer, explanatory notes designed to make prayer more intelligent and to help prayer by making the subjects appeal more vividly and powerfully to the imagination. It is further worthy of consideration whether the issue of a fresh prayer calendar annually, monthly, or quarterly is not of advantage, giving newness and variety in place of a stereotyped list of subjects, which is in danger of losing, through familiarity, its power to stimulate. The form in which such prayer calendars or intercession papers are issued needs careful attention. Their use may be furthered or hindered according to the ease or difficulty with which they can be kept constantly at hand in a Bible or Prayer Book. We would, moreover, emphasise the fact that the encouragement and direction of the prayers of Christian people is one of the highest and most difficult forms of Christian service, and constitutes a special vocation. It is important that those to whom this work is entrusted should be chosen on account of their special gifts and

aptitudes, as those are who are called to organising, administrative, or editorial work in connection with the missionary enterprise. It may be doubted whether the whole subject of the best and most helpful means of promoting systematic prayer for missions has yet received the careful thought and serious investigation that its importance deserves.

EDUCATION IN PRAYER

To have arrived at the universal recognition of the necessity of intercession, and of securing a widespread and intelligent scheme of intercession based on knowledge, such as is evidenced by the prayer cycles now so commonly in use, is to have made very substantial advance; but it needs to be borne in mind that, after all, the issue of aids to prayer, however numerous, and of incentives, however excellent, is not thereby to have created a body of praying men and women. The free distribution of musical instruments does not create a body of musicians, nor can the free circulation of missionary prayer manuals and cycles make missionary interceders. These are only aids to those who can and who desire to intercede, and only those will experience this desire and power who have learned something, not only of the value, but also of the art of prayer. This leads to a final conviction that none can pray their best—few can pray with any fulness of effect—who have not received some careful training in the practice of prayer, and who have not acquired as well the grace of holy perseverance in it. Professor Gustav Warneck of Halle reminds us in his paper on *Prayer for Missions* of a truth which we are in constant danger of overlooking, viz., that “it is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God.”

The question then which calls for the serious attention

of the Church seems to be how best to develop and train in the Christian soul the desire and the capacity for prayer. The Commission would lay special emphasis on the fact that the real problem is not the increase or the improvement of aids to prayer or the multiplication of exhortations to prayer, but the securing of a body of Christian people who by earnest and sustained effort have become proficient in the practice of prayer.

The Catholic Church has from the earliest ages recognised this vital need for her children and has endeavoured to supply it by forms of prayer. The Day Hours of the Church, consisting of Psalms, Bible lections, and prayer devotions, have from the earliest times formed part of the Church's daily worship and devotions. These in many branches and provinces of the Catholic Church have remained in their unaltered form from time immemorial. In the Church of England they have in recent centuries been united into the present offices of Morning and Evening Prayer, which are enjoined to be used daily throughout the year. These devotions serve a double purpose. They are not only a daily prayer meeting, morning by morning, and evening by evening, where praise and thanksgiving, supplication and intercession all find a place, but they are at the same time the training schools of the Christian soul in the holy art of prayer. The constant part which the people are called upon to take in versicle and response, in united repetition of the Psalms, and in the joint devotions by minister and people, all have as their object the training and cultivating of the soul in the practice of prayer; while the intercessions which form a not inconspicuous part of the daily offices, serve in developing in the worshipper the habit of intercession.

Further, the Holy Communion has from apostolic times formed part of the weekly, frequently the daily, worship of the Catholic Church, and the liturgies of East and West which enshrine this Holy Sacrament, abounding as they do in petition, supplication, adora-

tion, and intercession, have reared up countless souls in the habit and practice of prayer.

But forms of prayer have their serious dangers, and the formalism of forms has produced in many cases a not unnatural reaction. The majority of those taking part in the Conference are probably connected with branches of the Christian Church which eschew forms of prayer and seek for free and spontaneous expression in the systematic habit of extemporaneous prayer. There are dangers, it is readily recognised, along this course too, and while those who have in the past laid special stress on extemporaneous prayer are not indisposed at times to use time-honoured forms, those who have clung perhaps too tenaciously to forms of prayer are recognising the value also of more inspirational and spontaneous devotions.

Where public worship is conducted independently of prescribed forms of prayer, greater freedom and variety are possible in leading the thoughts of the congregation in prayer for missions. It is the experience of many pastors that a genuine missionary spirit in their people can be cultivated by directing their thoughts in prayer to the great missionary task of the Church more than in any other way. If this education is to be successfully carried out, the pastor himself must be possessed of a missionary spirit, and must give special thought to the preparation of his prayers so that he may avoid mere formal petitions and make his people feel that he is giving utterance to a deep and real and urgent need. Whether the form of service be liturgical or follows no prescribed form, there should be, Sunday by Sunday, definite remembrance in prayer of the missionary work of the Christian Church.

Prayer gatherings for intercession on behalf of the missionary work of the Church, whether held monthly or weekly, or at more frequent intervals, serve an invaluable purpose. They are useful occasions for the regular use of the missionary prayer cycles and prayer topics which are now so numerous issued. But more than this,

they are the training schools of prayer, where prayer habits may be fostered, prayer exercises may be practised, and prayer lessons may be learned.

There can be no doubt that side by side with the issue of prayer leaflets, with prayer teachings and prayer exhortations from the pulpit, with the daily services and devotions of the Church, should go the united prayer practice, and the united prayer offerings of weekly prayer meetings. The time has plainly shown itself to be ripe for increasing and developing such gatherings.

The growing conviction of the necessity of prayer as the one victorious force in the great campaign, the daily calls which come from the advance guards for the reinforcements of prayer, the extreme difficulty and many obstacles which are experienced by all who seek to advance in the holy art, and the inspiration and incentive to be derived from such united acts—all these point to the pressing importance of maintaining, developing, and enlarging as occasion offers, these prayer meetings of the Church. Prayer Conventions, whole day prayer gatherings, annual weeks of prayer, all these are possible enlargements and outgrowths which have already been tried, and already proved fruitful in blessing.

It is often forgotten by those who are responsible for the conduct of prayer meetings for missions that careful preparation is needed on the part of those in charge. Prayer is never easy, and cannot be entered into without definite preparation of mind and heart. This is necessary not only for the leader of the meeting, but for all present, if they are to participate in the ministry of intercession. The whole plan of the meetings needs careful thought. The subjects for prayer must be explained and set before the people, so that they feel inwardly stirred to pray, and preparatory exercises are necessary to make vivid to the mind the privilege of prayer and to awaken a sense of God's presence. Pains need to be taken to make all realise that it is a serious business in which they are

engaged, and that in Christ's teaching prayer is not the utterance of vague aspirations, but has been divinely ordained to receive definite and unmistakable answers.

It is an advantage when on special occasions Christian people can join unitedly in intercession for the missionary work of the Church. In the Church of England, a day of intercession for foreign missions was inaugurated in 1872 at the suggestion of the Society for the Propagation of the Gospel, which was then suffering from a lack of recruits, and the Church Missionary Society cordially accepted an invitation to co-operate. In the first few months following its first observance, both Societies received a large number of offers of service. The movement has been observed with regularity ever since, and has been fruitful in almost every parish in increasing the volume of prayer for foreign missions.

A special opportunity for remembering the world-wide work of the Church is afforded by daily family worship. The use of a missionary prayer cycle at family prayers will daily bring the needs of the world before the household, and will both prove a spiritual education to those who assemble for worship, and afford help and strength to those who are toiling at the front.

That those who love this work and bear it upon their hands and hearts will follow the scriptural injunction to pray unceasingly for its triumph, we take for granted. To such, not only the morning watch and the hours of stated devotions, but all times and seasons will witness an attitude of intercession that refuses to let God go until He crown His workers with victory. Such praying souls impart their life of faith to those with whom they come into contact, and thus the circle of devout and faithful disciples will widen, until all who believe and labour and wait will also pray.

For the accomplishment of the evangelisation of the world the supremely important thing is not a great number of missionaries, nor an unlimited amount of financial support, but spiritual power in the Church.

The Church is not straitened in God. It is implied in our very thought of Him that with Him all things are possible. What paralyses the energies of the Church and allows it to suffer defeat is its own unbelief. The work of evangelising the non-Christian world cannot be done until the Church learns again to believe in the living God—to believe with childlike simplicity and unfaltering trust.

Therefore, as in this Conference the Christian Church looks with a greater seriousness than ever before at the problem of the non-Christian world, the call that is most urgent and most insistent is that Christian men and women should deeply resolve to venture out and make trial of the unexplored depths of the character and the resources of God. The missionary enterprise has led many adventurous spirits to explore unknown territories and tread unbeaten paths. The same spirit of adventure is needed to discover the wealth and resources of life in God. The work of evangelisation must wait until Christian people resolutely set themselves to put to the proof the availability of God for faith. Many who cannot go to the mission field may have a real share in the missionary labours of the Church if they will give themselves to the mighty ministry of prayer.

It is not sufficient in an hour of vision and aspiration to dedicate ourselves to the work of intercession. Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance and much practice. As has already been urged, the primary need is not the multiplication of prayer meetings or the more extensive circulation of prayer calendars, but that individual Christians should *learn* to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions. The secret and art of prayer can only be learned from the teaching of the Master Himself, and by

patient study of the best books on the subject.¹ If the Conference in Edinburgh should lead some resolutely and irrevocably to enter into the school of prayer, the spiritual power of the Church for the accomplishment of its great task would be immeasurably increased.

When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.

¹ Special reference may be made to: Andrew Murray, *With Christ in the School of Prayer* (Nisbet, 1s.; F. H. Revell Co.). M'Clure, *A Mighty Means of Usefulness* (F. H. Revell Co., 50 cents); Austin Phelps, *The Still Hour* (Gardner, Paisley; Lothrop and Lee and Shepard Co., 60 cents); Moule, *Secret Prayer*. Two pamphlets also deserve attention: Warneck, *Prayer for Missions*; Speer, *Prayer and Missions* (both published by the Student Volunteer Missionary Union and the Student Volunteer Movement, 5 cents each).

CHAPTER II

THE PROMOTION OF MISSIONARY INTELLIGENCE THROUGH REGULAR CHURCH SERVICES AND AGENCIES

THE Church itself as an organisation is fundamentally a Missionary Society. It prays "Thy Kingdom come," and its commission is to "preach the Gospel to every creature." While the formation of organised societies is essential to the proper conduct of the business of missions, the Church itself in all its branches is by right and commission responsible for the dissemination of a true missionary spirit among its members. There is no society or organisation that can do the work of the Church in this respect. Outside organisations may aid the Church in the performance of her functions through her regular officers and leaders in the promotion of missionary knowledge and interest, but it is the Church itself, alert and aggressive, that is the legitimate and true director. In all this work the pastor is the proper and recognised leader.

I. THE WORK OF THE PASTOR

In the work of the home ministry is found the secret of the real condition existing in the Church. If the pastor is a missionary enthusiast, his people are sure to gain much of the same spirit and become a missionary force. If, on the other hand, he is indifferent and thoughtless, nothing by way of organisation can make up for the lack.

And if his interest is simply the result of a perfunctory sense of duty to present the subject without the real inspiration that comes from an intelligent understanding and knowledge of the world field, the result is superficial and forced. One of our ablest students of the subject writes : " The real lack with the pulpit is not in the intention or willingness of the pastor, but in the genuine enthusiasm which grows out of a *thorough knowledge and heart touch with the fields and with the cause.*"

Where there is a wealth of information there is always force in the presentation of the subject, and the people become aroused and actively responsive. Many pastors preach regularly missionary sermons, and a still greater number preach missionary sermons on special occasions. Many others report that such sermons are preached about the time of the annual or special offerings. From some of our correspondents we learn that many pastors have found large results from giving missions a place in their public prayers.

A very general influence in awakening enthusiasm is found in the continued use of missionary illustrations in pulpit work. The pastors who keep in living touch with the present missionary literature and regularly read some of the new missionary books constantly use incidents in the mission field for purposes of illustration, and without relegating the presentation of missions to one or two sermons during the year are continually giving to their people the facts of missionary work without any professed treatment of the subject. The result is that the people are being reached and convinced without their recognising it, which is certainly one of the favourable conditions for securing results. Some pastors are giving missionary travel talks on week nights, as well as on Sunday evenings.

Some are trying to break down the unreasonable prejudice which has arisen from the fact that missionary addresses are usually connected with an appeal for an offering. The people should be accustomed to the idea that it is a part of the Christian's daily thought and

responsibility, and that the gift of money—though of large importance—is but one part of the responsibility of the Christian steward. The influence of the missionary sermon printed and distributed by the pastor through the post to each member of the congregation is always very great.

The conclusion as to the influence of the pulpit is summed up in a sentence by a prominent American pastor: "I am becoming persuaded that the simpler the methods the better, and that no amount of machinery can take the place of an earnest and passionate determination that Jesus Christ may reign in the hearts of men."

As a suggestion of some of the methods employed by pastors to arouse the interest of their congregation in the cause of missions, we would add that frequently many pastors allude from the pulpit to particular articles which have appeared in periodicals, magazines, and books as of special interest. Many of the leaflets especially prepared by Missionary Societies are enclosed by pastors in personal letters to friends whom they wish to interest. Some pastors find means of approach to their congregation in the church and parish papers, as well as local denominational papers in some of the larger cities. Through these papers, letters received from missionaries supported by the local churches are printed and find a wide reading because of the local personal interest in the writer.

Church calendars and announcement sheets have been used calling attention to certain articles of general as well as personal interest in the wide field. Many pastors use printed personal letters addressed to every member of the congregation, frequently signed with their own hand, calling attention to articles, tracts, and books upon the subject of missions. Investigation shows that the alert pastor is able to discover a multitude of personal avenues of approach to his congregation through which he can turn their thought and attention to the great world missionary problem.

II. THE MISSIONARY AWAKENING OF BOYS AND GIRLS

As the promotion of mission study among young men and young women by means of mission study classes is dealt with in a separate division of our Report (see pp. 64-78), that phase of the work will not be especially treated here.

It has seemed to the Commission that any attempt to combine the careful Reports which have been prepared in Great Britain and America on the question of promoting missionary knowledge among boys and girls would be beset with difficulties and would destroy the unity which each report possessed. It has been decided, therefore, to present separate Reports on this subject dealing with the two countries, although each will be found to contain matter that is of general interest and value.

(a) THE IMPORTANCE OF WORK AMONG CHILDREN

The leaders of the missionary enterprise are unanimous in their judgment as to the imperative importance of interesting the boyhood and girlhood of the Churches in the work of foreign missions, although the extent to which they have been able as yet to give expression to their convictions considerably varies. It is coming to be recognised as a scientific fact that the future depends upon the education of the childhood of the race, in missionary matters as in all others.

In recent years psychologists and religious educationists have introduced another factor which has reinforced their arguments as to the profound importance of missionary teaching in education. They have shown not only that a comprehensive policy of missionary education of the young is a necessity to missionary propaganda, but that the missionary ideal has a unique contribution to make to religious education, and is, in fact, a necessity for the building of true Christian character.

These arguments do not need any further development here. We would only point out : (1) That, in the opinion of many of those best able to judge, the present inability and ineffectiveness of the Church, in view of her great opportunities, is directly traceable to the lack of any policy of missionary education of her children in the past. (2) That the very greatness of the demands made upon the Church at the opening of the twentieth century constitutes an imperious necessity for comprehensive and scientific propoganda for reaching the rising generation with the inspiration of the missionary idea.

It is taken for granted that in order to reach children, teachers must be especially trained. Any plan for effectively bringing to the attention of children the great work of missions cannot fail to make provision for the proper training of those who are to be the children's teachers. At present practically nothing is done in this direction.

(b) THE DANGERS

In laying the result of our enquiries before the Conference, we feel that we must insist from the first upon one thing that has stood out in tremendous proportion from all our investigations, viz. : that the work of interesting boys and girls in foreign missions is not only full of hope and possibilities, but fraught with very serious dangers. Two of these demand a special emphasis.

(1) It is as easy in our well-meaning efforts to make children dislike the whole thing as like it. In the missionary appeal we are handling what educationists agree is in itself the most forceful religious appeal that can come to a child, and if it fail to grip, the injury to its faith and personal religion may be serious. Success or failure depends, from the educational point of view, upon the personality of the teacher and the degree to which the methods adopted are suited to the children.

(2) In other branches of education the teacher has studied the child, and learnt to relate his subjects to those

instincts, interests, and activities which are most alive at each stage of the child's development. The secular educationist has learnt to capture children's imagination by suiting his methods and grading his teaching to their capacity and instincts, from the kindergarten to the sixth form. If we do less in missionary propaganda we must fail accordingly.

In the face of these serious, and, we believe, imminent dangers, we would point out that it is inadvisable to carry out any missionary propaganda among boys and girls apart from the study of the child and the laws of education. To attempt to transfer adult missionary ideas into the thoughts of a child is courting failure. Hence it is most desirable that the leadership in work among young people should be entrusted by the Missionary Societies to workers who have time and opportunity to specialise upon child study.

With the above facts in our minds, we have set ourselves not so much to count as to weigh what is at present being done throughout the Churches to interest young people in foreign missions. We have tried to discover what methods are being employed by the various Societies, what methods have been most successful in the past, and what methods they consider promise to be most fruitful in the future. We have also consulted with those who are acknowledged experts of the Churches upon the religious education of children, with a view to unite their judgment with the experience of the Societies, in an outline which we venture to put forward as indicating the lines of a sound and worthy policy for the future.

(c) SUNDAY SCHOOLS OF AMERICA

One of the most encouraging features of missionary advance is the rapid development of the work in the Sunday School field during the last five years. The unique opportunity in the Sunday School lies both in what it can do for missions at the present time, and also for the effect of this work of education on the Church

of the future. It has developed from two main sources—the activities of the Mission Boards and of those organisations distinctly connected with Sunday Schools.

The Activities of Mission Boards

(1) The Young People's Missionary Movement. Through this movement there has been in the United States a federation of the Mission Boards for the work of missionary education. To this movement probably more than to any other agency is due the credit of awakening the Sunday Schools of America. Four special summer conferences have been held for the consideration of this subject, and it has received attention at all of the numerous conferences and institutes of the Movement.

Probably the greatest contribution of the Movement has been the preparation and publication of a high grade literature for the use of the local Sunday School. Libraries, study books, pictures, maps, charts, and programmes are provided for any and every use.

(2) The Denominational Societies. There are now in America nearly thirty salaried officers in almost as many Mission Boards, giving their time to the work of missionary education among young people. The Sunday School has a large claim on their efforts. Several of the Missionary Societies have special Sunday School secretaries.

Education in denominational work both at home and abroad, with appeals for offerings, both systematic and occasional, is a part of the activities of the educational departments of the missionary organisations.

The Missionary Activities of the Sunday School Organisations

(1) The last three triennial conventions of the World's Sunday School Association, held respectively in Jerusalem, Rome, and Washington, D.C., have emphasised the importance of the Sunday School in mission work, and the

corresponding obligation upon the Sunday Schools at home to know about it and contribute to it.

(2) The International Sunday School Association, adopting a far-sighted missionary policy, has created a missionary department and appointed a missionary superintendent. Through these agencies the missionary message will be brought to the attention of all the Sunday School leaders.

(3) Following the example of the International Association, about one-half of the States and provinces of North America have created missionary departments, and hundreds of counties have fallen into line.

(4) The denominational Sunday School Associations have begun to create a missionary literature, and are supplementing the denominational work of the Mission Boards.

(5) The study of missions is finding a larger place in the many lesson systems now offered to Sunday Schools. The old International Uniform Lessons are now selected with a view to giving more opportunity for the study of the missionary message of the Bible. The new International Graded Lessons are providing for the study of missions "in course," in the Primary, Junior, Intermediate, and Senior grades.

(6) The Sunday School Editorial Association of North America has created a missionary department for the purpose of studying the place of missions in the Sunday School literature of all denominations. In both the Lesson Helps and the Story Papers the missionary message is finding prominent place.

Such great Churches as the Methodist-Episcopal have organised all their Sunday Schools as Missionary Societies. This has done much to increase missionary interest and intelligence in their schools; and although this method has not been adopted by many other denominations, still the general study of missions in the Sunday School has become a matter of fact and of recognised worth.

Some few schools have devised ways and means of

their own to study particular portions of the work, forming courses adapted to their own use. Recent publications have done very much in this line. Our correspondence reveals the fact that the Sunday School feels to-day the need of just the stimulus and incentive which will come from a world-wide study of the kingdom. The various denominations both in Europe and in America seem alive to the importance of emphasising this department.

(d) SUNDAY SCHOOLS OF GREAT BRITAIN

We have been in correspondence with the secretaries of Sunday School and Young People's Departments of the various Churches, and the inter-denominational Sunday School Unions. The place that is given to foreign missionary work varies very greatly among them. It cannot be denied that the three great inter-denominational Associations—which perhaps command the greatest expert opinion—are far in advance of most of the denominational Unions.

One of the fundamental aims of the World's Sunday School Association is "to keep the world view of Sunday School work before school officers and teachers, and, further, to extend such work by co-operation with missionary and Sunday School organisations in different parts of the world."

The Sunday School Union keeps the idea of missions to the front in its conferences, and to some extent in the syllabuses it issues. Among its literature is a very valuable pamphlet entitled, *How a Sunday School helps Foreign Missions*, showing "how an individual school of 900 scholars by systematising and vitalising its methods increased its giving to missions from £80 (\$392) per year to an average of over £387 (\$1896) per year." The Union also, no doubt, gains fresh inspiration from the similar Unions with which it is linked, and which it helps to support in some parts of the mission field.

The Scottish National Sabbath School Union includes missionary subjects in the programme for its Convention,

and its syllabus provides more material, perhaps, than any other upon missionary teaching. The leaders in these associations place emphasis on the fact that the missionary idea is necessary to a complete religious education.

With this lead it is surprising to find how very small a place most of the denominational Sunday School organisations give to foreign missions, and that in many of their syllabuses and outline lessons there is practically no distinct teaching on foreign missions whatever. This they would justify, in many cases, by saying that they "leave it to the Societies." The result seems to be better than the theory, for in a very large number of Sunday Schools the outline missionary lessons issued by the Societies are used on several Sundays in the year, and seem to be greatly valued.

The position is one that should be recognised in the Sunday School world, and as long as the Sunday School syllabuses in the various denominations do not provide for adequate teaching concerning the primary duty of the Church of Christ, superintendents and teachers should set aside certain Sundays for this teaching (although they have to break in upon a "course" to do so), and apply for outline lessons to the Missionary Societies of their denominations.

At the same time, we would point out that a great change of attitude in the Sunday Schools with regard to foreign missions may be expected when the missionary teaching of the Bible finds its place in the syllabuses, when missions are an essential and normal part of every Sunday School curriculum, and the meaning and necessity of world evangelisation is clearly taught. Even if a great deal more were done than at present to give missions a place in the Sunday School, this alone would not be sufficient to train the Church of to-morrow for the task that lies before it. In the nature of the case it is the function of true religious teaching to lay the foundations of missionary building.

(e) WORK AMONG BOYS AND GIRLS IN GREAT
BRITAIN OUTSIDE THE SUNDAY SCHOOL

It can hardly be expected that a school curriculum should include, for instance, systematic teaching about non-Christian faiths, or attempt to give that accurate knowledge of missionary problems, methods, and results that makes a properly equipped home worker, or gives a sound preparation for work in the foreign field. Nor is it generally possible within school hours to draw out those activities of children, the exercise of which teach the deepest and most lasting lessons.

Limitations to school teaching are also imposed by the facts as they are to-day, and of these the most important feature is the character equipment of the teachers. The teacher cannot lead children beyond the point which he has himself reached. This imposes a limit to missionary teaching in the Sunday School. A teacher can teach purity and truth only if he is pure and true himself; and, similarly, he can teach missionary duty effectively only if he be himself in some sense a worker for foreign missions. Our correspondence has revealed the fact that in a great number of instances in Sunday Schools, the most serious hindrance to missionary teaching, and its severest limit, lies in the apathy of nominally Christian teachers to their own responsibility as regards foreign missions.

Within the last few years there has been a great advance in the policy of the Missionary Societies as regards Young People's work. A few have appointed secretaries to give their whole thought and energy to it, have established Young People's Departments, and have a thought-out policy as regards it. But, considering that the whole future of the missionary enterprise is bound up with the training of our young people, it is a most serious thing that in a large number of Churches the whole responsibility of missionary work among children is left to an already overworked official, who has no opportunity to specialise upon children or time to study education; and that not a few Societies trust to the holding of an

occasional missionary meeting, or the unco-ordinated efforts of local friends, to train up the rising generation for the evangelisation of the world.

The true missionary motive, namely, loyalty and obedience to the Master in reference to His great resurrection command, should be kept prominently before children at the time when their moral character and religious life are developing. It would seem to be a policy of the worst extravagance to impair, for the reasons of supposed economy, the efficiency of missionary work among children of the Churches at this time.

Methods of Enlisting the Interest and Service of Children

A series of questions were sent out to those who are responsible for the work that is done among boys and girls in connection with the larger Missionary Societies of Great Britain, and also to representative successful workers among children nominated by them.

The first two questions were aimed at eliciting what they considered the most efficient methods of interesting children in missions. A list of methods was given, and they were asked to put these and any others in what they considered to be their order of importance.

The result is to give a practically unanimous first place to—

“Consecutive courses of missionary instruction or study apart from Sunday School lessons.”

“Children’s working parties or similar outlets for active help ” comes out second.

“Definite missionary lessons in Sunday School and constant illustrations of Bible teaching by reference to missions ” come out together third in the voting, and should no doubt have a primary place of fundamental importance if they were more widely encouraged, or even permitted, in Sunday Schools.

“Missionary addresses to children ” comes next, with significant riders added in the majority of cases—“if good ” and “if followed up by other methods.”

In this connection an important suggestion is made by more than one correspondent that there is need of a manual for missionary speakers to children, written by an expert for inter-denominational use.

The following methods were difficult to assign to a proper place upon the list, because the answers with regard to them varied very widely with the experience of the Societies and their own propaganda and methods, and the answers were often hedged in by conditions and suppositions such as "if good," "if possible," "if allowed" :—

"Children's missionary intercession services or prayer meetings."

"Giving vital and spiritual meaning to children's gifts to missions."

"Children's literature."

"Missionary recitations and entertainments given by children."

We have sought to gather together the experience of the Societies as regards each of these methods, and from this to draw out the vital principles of these methods and the conditions of their success.

(1) *Consecutive Courses of Missionary Instruction and Missionary Study*.—The two names seem to be used to connote the same idea, which is to get the children themselves to concentrate their minds upon a consecutive course of missionary instruction planned out on educational lines. The ideal thing where the leader works with a few children is called a "study band," and, where circumstances make this impossible, and the course is taken with larger numbers of children, it is spoken of as "missionary instruction." The term missionary study will be used to include both.

Modern methods of missionary study for children are a growth of the last five years, although some Societies had been moving previously in that direction. Several useful text-books for the purpose have already been issued by various Societies. There was need of more co-operation and co-ordination of these efforts in the way that is

now being done by the United Conference on Missionary Education. Up to the present only two grades of text-books have been attempted, a Junior and an Intermediate, but we believe that there should be three or four grades of missionary text-books for children, as there are of text-books on other subjects. The large majority of our correspondents are of opinion that for the Junior grades text-books should be provided for the teachers only, but that in the Intermediate grades the text-books should be such as the boys and girls themselves can possess and read, with outlines for study circles provided for the leaders.

The experience of three Societies which have promoted and cultivated children's missionary study we believe has proved :—

- (a) That it is practicable. (In connection with one Society alone over 20,000 boys and girls were taking one of these courses last year.)
- (b) Its pre-eminent value as a means of reaching children deeply with the missionary appeal, resulting in many setting their faces towards the foreign field, in eager work and increased gifts.
- (c) That missionary study bands are a most effective evangelistic agency. Many boys and girls who have before been deaf to all appeals, have in them heard the voice of Christ calling them to lives of heroism and devotion for His sake and the world's.
- (d) That the conduct of such scientific missionary study on lines which are psychologically sound has very greatly improved the teaching in many Sunday Schools.

(2) *Children's Working Parties and Similar Outlets for Activity.*—It is coming to be recognised that the importance of these things which enlist a child's activity unselfishly lies in their value for training and for character building, and that the spirit of love can only effectually be cultivated by the activities of love.

Our correspondence shows that both educational experts and experienced workers consider them an essential feature of any propaganda for the missionary education of children.

They maintain that there is no graver mistake than to arouse children's keenness about foreign missions and then not to give them some useful service to do for the cause. We believe that no missionary appeal to children can be lastingly fruitful which ignores the keen desire for useful activity so characteristic of childhood and adolescence, inasmuch as it is contrary to the law of psychology, which declares that there is no lasting impression without expression.

(3) *Missionary Teaching in Sunday School, and Other Bible Instruction.*—The question of definite "Missionary Lessons" in the Sunday School course has already been discussed (see pp. 24-26). The even more important point is that the missionary thought which runs right through the Bible, and the great missionary intent and contents of the New Testament, should be clearly brought out in the ordinary course of Scripture teaching. Granted that this cannot be done until Sunday School teachers themselves see it, feel it, and live it, some very definite outlines are needed to show teachers how to express it and teach it to their children. More should be done in this direction also by suitable lectures to Sunday School teachers.

Similarly, much more use should be made of missionary stories to illustrate Bible truths. As children learn most from pictures in strong colours, so the best illustrations come from where the light of the Gospel is seen against the dark background of heathendom. Therefore, if those who prepare Sunday School courses draw more largely upon the mission field for their illustrations, the teaching would be enriched, and the reflex action upon foreign missions would be very considerable.

(4) *Giving Vital and Spiritual Meaning to Children's Gifts.*—We have had a great deal of correspondence upon this point. There is wide divergence of opinion as to

how it should be done, but there seems to be unanimous opinion upon two points :—

- (a) That the gifts which children give in Sunday Schools can be used as a means and channel of education and inspiration.
- (b) That at present, in the vast majority of cases, the giving to missions in Sunday Schools is mechanical and uninspired, and often meaningless to the children.

Our investigations lead us to the conclusion that in the Sunday Schools and Young People's Societies, Christian giving is very seldom regarded as an act of worship, and that children need much more to be taught the spiritual meaning of giving to God.

The whole burden of our correspondence, both with Societies and with educational experts, leads us to deprecate strongly any system of reward for children's work and gifts.

The other point to which we have devoted special attention is the policy of inviting children's gifts to special objects. There is conflicting practice and opinion among the Societies on the point. That it immediately "pays" is not denied. Some Societies, however, deprecate the system, not merely on the grounds of its producing embarrassment in administration, but as being a bad education for children and tending to missionary "parochialism." They consider that children should be trained to give to the work of their Church, and to trust the Societies to administer the money in the wisest way.

We have, therefore, taken the advice of expert educationists upon this subject, not as a question of finance or convenience, but of education; and we find them to be unanimously in favour of the gifts of children being devoted to special objects in the mission field (pre-supposing that the objects are well chosen, the scheme carefully managed, and the contact between the "object" and the children is kept well alive), as calculated to give the children a better understanding of missionary

problems, a keener sense of the whole field, and a more personal responsibility thereto.

It is true to the law of child psychology that children's minds move from the concrete to the abstract, from the particular to the general, and from the example to the law. On the other hand, from the standpoint of administration, it must be admitted that there are serious difficulties in the way of tying up the gifts of children to specific objects.

(5) *Children's Corporate Prayer for Missions*.—It appears from our correspondence that, except in one or two Societies, very little attention has been given as yet to training children in the privilege of united Intercession for Missions. All our correspondents agree that much more could and should be done.

Missionary Literature for Children

We have examined the missionary literature (books, magazines, and pamphlets) at present available in Great Britain, both those issued by the Missionary Societies and by other publishers. We have also taken the opinion of educationists and of missionary workers upon its use, its suitability, and its adequacy.

There is unanimous opinion that a children's magazine is (at least ideally) the most useful form of literature for children. Books come next, and pamphlets third. There seems to be strong opinion that there are far too many free pamphlets of very poor quality issued, and that this indiscriminate use is wasteful extravagance, and calculated, on the whole, to be injurious to the cause.

Magazines.—We have sought to get together some constructive suggestions upon children's missionary magazines. There appears to be unanimous agreement upon the following points:—

- i. That no one children's magazine can hope to cover all ages of children from six or seven to eighteen years of age, and it should not attempt to do so. A magazine can only succeed if it aims

directly either at younger or older children. (If the latter, a special page or inset might be provided for the younger ones.) Two grades of missionary magazines for young people are really needed.

2. The magazine should be issued not less frequently than monthly.
3. On the whole, specialising on a subject or a country in one number, or in a few consecutive numbers, is a wise plan.
4. An intimate human touch of a "personal" kind in child journalistic form is most valuable as an introduction or setting for articles on missionary work. In other words, an Editor who writes in the first person direct to his readers (*e.g.* "Uncle Toby," "Aunt Minda," etc., in the secular press), and seeks in his person to bridge home service and the foreign field.

Books.—We have received many indictments and many commendations of the missionary books at present available for children of all ages, and also many suggestions on the subject.

After carefully sifting the evidence, we find that there is unanimity of opinion that—

- (1) The standard of children's missionary books leaves much to be desired, in view of the quality of other books for children in these days.
- (2) That the supply would be fairly adequate (but for one or two notable deficiencies, *e.g.* in books suitable for the kindergarten age and for public schoolboys) *if* all that is published were generally known and generally available, which is not the case at present.

The only adequate remedy of these very serious conditions is *united action by the various Missionary Societies with regard to missionary books*, and we would add that this is an immediate and urgent demand.

Small editions of books published by the Societies, limited in sale by their own imprints, cannot hope to compete with the big editions issued by the modern publishers, either in quality, or appearance, or price.

Moreover, there are many books published by different Societies having a message for other constituencies and denominations which are unknown outside the clientèle of the Society which publishes them.

Only by united action is it possible to survey the literature in existence, and supply the deficiencies.

Moreover, co-operation would enable the Societies to lead public opinion in this matter instead of being obliged to follow it; to create the right demand by offering the right supply. At present, generally speaking, they are often only strong enough to supply whatever may happen to be in demand.

(f) POLICY FOR THE FUTURE

The Church is straitened to-day, conscious that ignorance, apathy, and a low standard and ideal of the Christian life are at the root of her inability to meet responsibility towards the world.

We venture to ask its leaders to consider to what extent this is due to lack of sound missionary education and training in its childhood.

Moreover, when the task of enlisting sufficient support from the home Church even for present comparatively meagre missionary propaganda becomes increasingly difficult, we submit that the field of work among children and young people is open, responsive, and more full of hope for the future than any other, and that at present what is being done to cultivate it is utterly inadequate.

We ask the Edinburgh Conference to consider whether a strong, deliberate, worthy policy to win the children to the cause and train them up from childhood as workers in it, is not the only hope for a Church strong enough and true enough to evangelise the world.

We submit that the following are the principles of a worthy policy for the Churches and Societies in young people's work :—

- (1) That all methods should be shaped with regard to the future.
- (2) That their dominant note and aim should be character building.
- (3) That the efforts of the Societies and the Churches should be directed towards extensive education and intensive cultivation.

Extensive Education

We believe that the foundation of a new spirit regarding foreign missions should be laid in the religious teaching of our day and Sunday Schools, and that the Christian conscience of the country should declare that Christian education which is not missionary in spirit and character is not worthy of the name, and that the leaders of the Churches should see to it that definite teaching concerning missionary work is included in every syllabus of religious education.

Intensive Culture

Even though missionary teaching were universal, we submit that the richest fruits will be lost unless there go with it a policy of concentrating upon and cultivating the few—those boys and girls whose hearts God has manifestly touched, and who will make in future days the foreign missionaries and staunch home supporters of foreign missions. We believe that herein lies the secret of securing an adequate supply of both. Children need personal attention, personal study, and personal educating in the fullest sense.

The intensive cultivation which we believe will yield the best results will aim at enlisting and cultivating

devotion, thought, activity, and responsibility in the child for the evangelisation of the world.¹

III. MEN'S AND WOMEN'S LOCAL ORGANISATIONS

WOMEN'S ORGANISATIONS

Under another section of this Report in which the relation of the women's Boards to the general denominational Societies is discussed, the great value of women's missionary organisations to the cause of missions is acknowledged. But in addition to these, within a local church itself, in many cases, the women direct the only missionary organisation that exists. In many congregations in England they are the principal collectors of the funds used for the foreign missionary enterprise. In America in many instances they are the organisers of the young people into mission bands, and the promoters of mission study among the young. Another section discusses the work of women's organisations.

MEN'S ORGANISATIONS

On both sides of the Atlantic men's associations and societies are beginning to consider seriously the relationship of men to the evangelisation of the world. Many of these associations have been organised on purely social grounds; some on Bible study grounds; others on the basis of personal evangelism. All, however, are beginning to awake to a sense of responsibility in the world field, and we judge from various reports that this department of endeavour among the men will receive much attention during the next few weeks.

In America the denominational brotherhoods are

¹ We have not given the Sunday School separate treatment in the consideration of this phase of our subject, but leave to each denomination in all countries to apply these universal principles of training to the children under their care, always including the Sunday School, which we regard as one of the most important departments of the Church, and the most promising field for the successful application of missionary instruction.

devoting definite attention to the subject of world-wide evangelisation. Through the circulation of missionary literature and the conducting of missionary meetings they are promoting missionary intelligence in the congregations. Large Bible classes for men in some of the city churches are also taking on departments for missionary propaganda and the study of world problems. Not a few local brotherhoods and Bible classes are maintaining their own representatives on the foreign field. In the Presbyterian Church in the United States of America a vigorous and effective work has been carried on for a number of years among the laymen, one of the secretaries of that Mission Board being set apart to direct the movement. Since the formation of the Laymen's Missionary Movement these missionary efforts among men have been greatly stimulated and accelerated.

In Great Britain also men's missionary organisations have proved attractive and productive. For example, since 1882, Lay Workers' Unions have been in existence in connection with the Church Missionary Society. Their object is to increase practical interest in the Society and to unite laymen in prayer and for mutual help. Such Unions exist in London and in all the large towns in the provinces. In some parishes and congregations, "bands" of laymen are organised for definite missionary study and for giving missionary addresses to Sunday Schools.

IV. THE WORK OF MISSIONARY SOCIETIES

(I) VISITS FROM SECRETARIES

Visits to individual congregations by the officers of a Missionary Society are of special value. It is obvious that board secretaries, in consequence of their numerous duties, can have only a limited amount of time available for this work. Secretaries are in a position, however, to present a systematic and ordered view of the work for which the denomination is specially responsible, and to lay this responsibility on those who are called to discharge

it. It has been suggested by a number of our correspondents both in Europe and America that it is important that secretaries should aim at giving a statesmanlike view of what missions are, as a whole, accomplishing, and should present in a broad and effective way the actual facts as regards what is being done on the mission field, rather than limit themselves to exhortation as to modern opportunity and individual responsibility for the work. It is also suggested that much more might be accomplished by using the experience of certain parishes and congregations as a stimulus and example to others.

(2) DEPUTATION WORK OF MISSIONARIES ON FURLOUGH

While the pastor must himself accept the responsibility for educating his people with regard to missions, much help may be obtained from the visits of missionaries on furlough. These are very generally appreciated, and reports come from all parts of Europe and America as to their value. The suggestion has been made from many quarters, however, that the ability of individual missionaries to make a popular presentation of their work should receive more careful consideration. It is further suggested that greater pains should be taken to instruct missionaries as regards the kind of information likely to be most effective in quickening the missionary interest of the home Church. The general impression gained from a wide correspondence is that the visits of missionaries are doing more than any other single agency to increase interest throughout the Church, and under present conditions are indispensable.

Experience has made it clear that as a general rule missionaries when on furlough should, for purposes of deputation work, be under the general direction of some officer of the Missionary Society who understands the condition and needs of the local churches visited, and who will be able to give valuable suggestions to the missionary before his visit as to the real object to be accomplished by it.

The whole question of the most suitable manner of presentation of the subject of missions, by the secretaries of missionary Boards and Societies and by individual missionaries, is referred to by a large number of our correspondents as demanding fuller consideration and more careful thought than it has yet received.

(3) LITERATURE OF THE MISSIONARY SOCIETY

There are three main literary avenues of approach to the Church membership which the Missionary Societies may freely use.

(a) *The Official Periodical*

Nearly every Society has its own official organ. The missionary periodical is separately treated in this Report.

(b) *Pamphlet Literature*

This important means of missionary education is also discussed elsewhere in the Report.

(c) *Annual Reports*

The annual report is a problem to most Missionary Societies. There is no consensus of agreement as to the best form of such a report, although most Societies, by the rule of their organisation, prepare annually a report for their constituencies. The two general ideas underlying the report are :—

That it is a historical and official document including the formal, official, and historical facts of the work of the Board or Society for the year under review. To this is added in nearly every case the names and addresses of all the missionaries, and frequently an outline of the policy of the Society for the year to come, or for a series of years. Many of these reports contain maps, a few have pictures, and some have an index. A financial statement is usually attached giving the treasury balances with the receipts more or less in detail. This kind of report contains authoritative information on the work of the Board or Society for the year covered.

Another form of report is prepared not primarily for official record, but to furnish material for missionary sermons and addresses, to arouse a new interest among constituencies, and to lead to larger giving on the part of all whom the report may reach. Some Societies endeavour to combine these two purposes in a single report, while others keep them fairly separate. In the case of the former or more official report, fewer copies are usually printed and the distribution is considerably limited. One leading Society in America publishes less than 2000 copies of its annual report, which is of a more formal kind and without illustrations. On the other hand, another Society representing a much smaller constituency publishes 12,000 copies a year, and still another 32,000 copies. These latter reports are of a more popular character. It is evident from our correspondence that there is hardly a Missionary Society which is not perplexed over the question of the form and character of its annual report.

There is no question whatever that the annual report of a Missionary Society or Board is essential and produces valuable results, even though the statistical report is not widely read. The investigation reveals the importance of each Society settling first the purpose which its report is to serve. If it is to be merely a book of reference, then the statement should be comprehensive and yet as brief as is consistent with thoroughness. If, on the other hand, it is to be a document appealing to the popular taste, it needs to be more anecdotal and well illustrated, with fewer figures and more general and interesting facts. If it is designed to cover both purposes, then without question the more official details must be put into the background and many of them eliminated, while the more popular and general features of the year's work are given first place. The impression seems to prevail that in most Societies both kinds of report are called for; the one for reference, and the other for arousing interest. The suggestion has been made that the latter should not be called an "annual report," or in fact a *report* at all,

but that it should be given an attractive title each year and contain all the popular and interesting features of the work of the Society, both at home and abroad. In any case, it should be well indexed. No Society can afford to allow an opportunity to pass for preparing and issuing such a publication; neither can it fail to put on record the more historical and official, yet less generally interesting facts of the work of the year.

V. PERSONAL TOUCH WITH THE MISSION FIELD

An important means of maintaining and increasing interest in individual parishes or congregations is through the establishment of personal contact with the mission field. This has been carried out largely in America by the plan of linking a local church at home to a particular mission field rather than to an individual missionary. As interest in the parish abroad has grown, there has been an increased interest in the missionaries who represent it on their return home. Much advance has also been made through getting individual churches to accept responsibility for the support of a missionary or group of missionaries.

All existing points of contact with the mission field should be made use of as far as possible. It is reported from Germany and the Netherlands that there is a steadily growing interest among merchants and traders who have dealings with colonial possessions in which missionary work is carried on. In many congregations interest has been stimulated through the visit of individuals to the mission field, through the collection and exhibition of curios, and especially through the creation of a congregational missionary library. Such libraries are effective and useful in proportion as the librarian and those in charge of the library make themselves familiar with their contents and make a personal effort to interest others.

CHAPTER III

THE PROMOTION OF MISSIONARY INTELLIGENCE THROUGH NEWS-PAPERS AND PERIODICALS

CORRESPONDENCE and conferences with missionary leaders both in Europe and America has made it clear that the value of reliable missionary information of every class and character in the daily and secular weekly press cannot fail to be of great aid to the cause. Investigation along other lines of this Report has made clear the fact that one of the greatest disabilities under which the missionary cause suffers is the lack of accurate knowledge of what is being done, and the consequent prejudices growing out of that ignorance. Most of the general and unsympathetic criticism from public men, travellers, editorial writers, and newspapers editors can be traced to this cause alone. At the same time, there are thousands and tens of thousands of Christian people who not only are non-supporters of missions, but who entertain distinctive prejudices against both missionaries and the cause.

One of the problems before Missionary Societies is to remove this prejudice and transform the critics into allies. How can they be reached? Surely not through the regular missionary periodicals and literature, for critics seldom see these, and they would not read them if they saw them. Some, though probably only a small proportion, read some religious journal, but the utterances there found upon missions are regarded as

prejudiced or professional. It is apparent that if such persons are to be reached at all it must be through some agency not now employed to any great extent, and that will secure their attention and command their respect and confidence.

This agency seems to the Commission to be the secular press. It is only within comparatively recent years that it has come to be known that missionary information may be regarded by newspaper men as *live* news. It is during this period that there has arisen a new general interest among all Christian nations in the great Eastern races, which interest is increasing rather than diminishing. At the same time it has become more and more apparent that the work of missionaries has had no small part in the development of those races. These are facts that not only should be used for the good of the cause, but which Missionary Societies are under obligation to give to the general reading public for their information. In the foreign mail of every corresponding secretary of a large Missionary Society there is to be found material which, if properly prepared and offered, would be gratefully used by newspaper editors not only to their own enlightenment, but to the edification of the readers of their journals. For a certain and extensive class even of Church members, to say nothing of that other large and influential class of critics, an occasional favourable notice of mission work in a newspaper will have more influence than whole missionary magazines of articles and letters.

It is true that little immediate result in the way of new contributions can be expected from these sources, and yet many illustrations might be given of considerable sums of money coming to Societies from unexpected sources and traceable directly to a brief favourable newspaper report of a simple fact of missions.

As has already been stated, there has been a marked change during the last few years in the attitude of the secular press toward foreign missions. This is especially true for America, but a somewhat similar change is noticeable in Germany, especially with reference to her

colonial enterprises. Ten years ago the characteristic attitude of the press was either indifferent or critical. References to the missionary enterprise in the daily papers were rare, and when they did occur the tone was more likely to be hostile than sympathetic. The harsh criticisms of "globe-trotters" frequently came to the front, and if any one had a bitter word to say of missions or missionaries the doors of the secular press were generally wide open for its admission. The situation to-day has changed so materially in America as to constitute almost a revolution. As a rule the best secular editors are sympathetic toward foreign missions, and an increasing amount of space is devoted to the treatment of the subject, not only through news reports and special articles, but also through favourable editorial comment. This is the opinion of those who are in a position to speak with authority. A member of the editorial staff of one of the leading American daily papers writes: "It is obvious that within a decade there has been a decided change of attitude on the part of managers of journals, daily, weekly, and monthly, toward the work of the foreign missionary." Another, who is engaged exclusively in American newspaper work, and who is in constant touch with newspaper people, remarks: "A comparison of the newspapers and magazines of to-day with those of ten years ago shows a marked increase in the amount of space devoted to religious matters, and especially to the missionary enterprise."

Perhaps even a better evidence as to the more favourable attitude of the press in America is the fact that a leading Missionary Society employs a press agent, and has entered into arrangements with eighty newspapers in different parts of the land, under which plan *live* missionary information is furnished at intervals of one or two weeks. These papers were selected with reference to locality, and each is given exclusive right in its own field. In many cases this material is eagerly sought for, and is usually printed without abbreviation or change. Not infrequently the articles furnished are used editori-

ally. Such an arrangement as this ten years ago would have been impossible.

When we come to enquire as to the causes of the changed attitude of the press, we find that many different influences have been at work. The editor of a Boston daily states that he thinks the principal influence has been "the altered attitude of statesmen and public men toward the missionary."

Naturally the fact that America, during the last decade, has become recognised as an interested participant in far Eastern questions, and that world matters are occupying the attention of her citizens as never before, may be counted one of the leading factors in securing in that country attention to the foreign missionary enterprise.

Another reason exerting paramount influence both in Europe and America is the new conception of the breadth and reach of foreign missionary agencies. The editors of secular papers who refuse missionary articles or give them scant attention for the most part are those who have not yet discovered the modern aspect and bearing of the missionary propaganda.

These features of missionary work have not as a general rule been made prominent in missionary magazines and religious journals. Naturally, officers of Missionary Societies recoil from putting emphasis upon that phase of the work that must be regarded as an indirect result of missionary effort. They naturally and rightfully say that Missionary Societies were not organised to build up commerce, to establish systems of education, or to reform nations, but to preach the Gospel of Jesus Christ to those who do not know Him. It has been far from satisfying therefore to see the secular press emphasise, with display headlines, a feature of missionary work that is incidental. Managers and editors of secular journals have learned that in the great movements in the East—educational, sanitary, moral, social, and national—the missionary and the institutions he has planted there have played no small part, and they are ready to make use of

properly prepared material, setting forth these facts and conditions.

From the standpoint of the missionary, as well as of the officers of the Societies, the presentations of the work made by the secular and especially by the sensational press are most unsatisfactory. It appears to the specialist as distorted and even untrue in the impression it gives of the purpose of the missionary propaganda and the results of that work. On the other hand, we have the fact that what seems to the missionary so inadequate and even unworthy, to a vast number of readers who have been and are absolutely opposed to missions, seems an unqualified approval of missionary effort, and in their minds leaves an impression of the value and importance of missionary work.

As sentiment and feelings towards missions change, the secular press will be eager to secure and use more of the solid facts of missions ; but this cannot be expected so long as the sentiment of its readers is anti-missionary. Missionary Societies and missionaries must be content to let the press have the superficial and even sensational features of their work as a step in the direction of the future wide use of that which is fundamental and substantial.

The changed attitude of the press toward religious matters generally may account for a part, at least, of its change toward missions. The fact that nearly all leading American journals now have religious departments with editors in charge is distinctively favourable to the reporting of missionary news.

To the present time separate Missionary Societies and individual secretaries have dealt directly with the secular press. If the officer of the Society is a man with news instincts he has invariably succeeded in securing for the cause he represents a wide and favourable hearing. This is illustrated in the case of one leading Scottish Society as well as three or four American Boards.

Investigation has revealed the fact that at the present time there is no organised effort to get the facts of missions

before secular journals, while it is evident that coming daily to the headquarters of Missionary Societies, both in Europe and America, there are facts of real journalistic value which would be widely used for the general enlightenment of the public, if proper connections could be made between the missionary headquarters and the editorial offices.

We have already reported the employment, by one Society at least, of a press agent and the success of the plan. There is little doubt that it would pay each one of the leading Missionary Societies to employ such an agent, whose chief duty should be to select and arrange the information of general news value coming to the office and to furnish it to the secular press.

Objection is sometimes made to this method by the editors of missionary periodicals, who naturally desire the first use of all missionary material coming from the field. This is a real difficulty. The Missionary Societies, however, that have employed the press agent are convinced that the publication of interesting matter in the secular press not only does not detract from interest in the missionary magazine, but rather adds to it. Press notices are necessarily brief, giving only the barest of facts. Interested parties anticipate the missionary magazine in which they expect to find extended explanations and interpretations. The advance press notices prove, in actual practice, to be a good advertisement for the denominational missionary magazine.

From widely divergent sources the suggestion has been made that the Missionary Societies of the United States should unite in the employment of a man of genuine Christian character, a student of, and believer in, missions, and a journalist—not a mere reporter—of well-known ability to act as managing editor of the publicity department of the Missionary Societies of the United States. Such a man should have an office, probably in New York City, and should receive a salary which would enable him to give his entire time and strength to this subject. To the desk of an editor of this character would come daily,

both by post and by telegraph, items of interest from all parts of the world. Distinguished missionaries returning home on furlough would be interviewed by him, and articles upon special topics prepared by missionaries and missionary experts would be put into his hands for his use.

It is clear, from the nature of the work to be done, that such an editor could not act for all the Missionary Societies of the world. At the same time it is thought by many missionary experts, in the United States especially, and also in Europe, that the experiment is well worth trying in a single country like North America. There is much reason to believe that it would be a success from the beginning if the proper editor could be found to take the place. Besides the giving out of information as above suggested, editors throughout the country would probably soon come to look upon the central news office for missions as a bureau of missionary information to which they would apply as occasion demanded.

It is evident that there is in this matter of getting fresh missionary information before the readers of the secular press a great lack of effort upon the part of the Missionary Societies. The field has been most scantily occupied, while all evidence goes to show that it is a field full of real value to the cause as well as to the public. The missionary offices have the facts in which the general public is interested, and the problem is to get those facts out. However much we may put confidence in the missionary and religious publications, we must not lose sight of the limited character of their circulation. On the other hand, there are about 2300 daily papers in the United States alone, and 26 of these have a circulation of 100,000 or over. One well-known journal issues over a million copies each month. To reach and influence this vast army of readers with missionary literature is a consummation devoutly to be wished.

The country newspapers also may be considered as furnishing an especially valuable field for missionary

cultivation. While the city paper is read rapidly, and often only by headlines or by leading articles, the country weekly is frequently read through at leisure and left upon the family table.

The attention of Missionary Societies is called to this practically open and unoccupied field, and the vast multitude of readers who are waiting for instruction. Each country will need to devise its own plans for accomplishing the task, but it is evident that the way is opening for what is practically a new and almost untried method of propagating missionary information among a wide range of readers who cannot be approached in any other way.

In Holland the daily newspapers lend themselves to the service of missions, and many of the leading papers regularly publish missionary matter. The great periodical reviews, while not loth to print articles hostile to the missionaries, nevertheless place high value upon the sociological side of the missionaries' work. These reviews often treat with sympathy colonial questions dealing with the private rights of native Christians. For twenty-one years in Holland there has been published a missionary weekly paper, strictly inter-denominational and containing the current missionary news from different fields. Recently the editorship of the paper has been given to the committee formed for the promotion of missionary study, and is proving itself of much value in that work.

In Switzerland the religious press is widely open for the use of the different Missions. Several of the leading political journals are quite willing to publish articles written by missionaries, especially if they are at all picturesque. Different reviews frequently solicit articles, and have more than once devoted an entire number to articles written by missionaries.

RELIGIOUS PERIODICALS

It is taken for granted that the religious newspapers are more accessible and reach a more interested class of

readers than the secular press. These papers are and should be cultivated by the Missionary Societies as their friends and allies. Important and striking news should not be withheld from editors of these papers, but on the contrary should be freely furnished. For the most part the editors are glad to get everything of this kind. The time will probably come when the great religious newspapers will each have a missionary editor giving much of his time to the missionary department of the paper. It is an interesting and hopeful sign that the religious papers of all countries are already devoting so much attention to missionary work. The causes which have brought about the changed attitude of the secular press have also been at work in interesting religious editors. In addition to these causes, there is the steadily growing interest of the religious public in the great extension work of the Church. Foreign missions offer to the religious papers the very best field for news features.

MISSIONARY MAGAZINES

No amount of publicity in the secular and religious press will make up for the lack of full and complete reports coming to the constituency from the headquarters of its Missionary Society. It seems to be the consensus of opinion that it is not practicable, except among the larger denominations, and rarely then, to maintain several magazines of different character and addressed to different classes. Ordinarily one magazine for adults, another for children, with possibly a third covering the distinctive field of woman's work, will be all that can be wisely maintained.

It is clear that the aim in the missionary magazine should be not so much to interest those who are uninterested or hostile as to develop the interest of friends already made, upon whose fidelity rests the stability of the work that is being described. Unless a reader has already become interested in missions to some extent,

it is not likely that he will subscribe to or read the missionary magazine.

It is urged that the denominational or Society missionary magazine should be pre-eminently a news magazine, for portraying in vivid and crisp manner what is actually being done in the field. Its articles should abound in incident and action, and be amply illustrated with pictures that have the same characteristics. One magazine editor urges that a characteristic of a denominational missionary magazine is that it is a bond of union between missionaries and their more immediate circle of friends and well-wishers, as the people who write for it are known personally to many of its readers.

There is not a little complaint with regard to missionary magazines, the grounds of which have been revealed in part at least by the correspondence upon this subject. For the most part the missionary magazines are edited by one of the corresponding secretaries of the Society, already overloaded with responsibilities other than editorial. It would seem that some Societies look upon the editorial work as a kind of by-product of the efforts of an already overworked secretary, and then they wonder why the missionary magazine is not more widely taken and read. The statement is ventured that until Missionary Societies are alive to the supreme value of their missionary periodicals, and put them in charge of able men whose chief duty is editorial, we shall not see them command the respect and exert the influence to which their theme and cause entitle them. We are convinced that the trouble is not with the subject or with the resources of information and inspiration open to the missionary magazine, but that it lies in the fact that except in a few cases proper emphasis has not been put upon this form of imparting information.

With proper and efficient editorial oversight, there is no reason why, with the whole world to draw upon for matter, and the entire denomination to appeal to for a constituency, the missionary magazines of the larger denominations should not be more than self-supporting,

instead of being issued—as most of them are at present—at an actual financial loss.

It is probably true that no magazine dealing with any conceivable subject could expect to prosper under voluntary editorial service supported by unpaid contributors. Has not the time come when a missionary magazine should cease to be regarded as an advertising medium for the cause, and be put upon a thorough, practical business basis? This is a problem which each Society must consider and work out for itself, but it is one that is most vital to the success of the work at home and abroad, and well worth early and serious consideration.

Several denominations in the United States are struggling with the question as to whether or not there should be one magazine jointly for both home and foreign missions. Many pastors urge that it is impracticable to secure subscribers for more than one missionary magazine, and the joint idea has been pushed in certain quarters with a good deal of ardour. Much can be said on both sides of this question, but the consensus of judgment is that it seems wisest to allow a special treatment of the foreign work on account of its distinctive character and the vastness of its operations. But, if there be only one magazine, it is clear that each distinct organisation must have in that magazine sufficient space adequately to present its own work. If this is to be done in the larger denominations, it is likely to mean a magazine of too great bulk to be acceptable to the average reader. Where denominations combine their various missionary publications into one magazine, the tendency is for each Board to multiply subsidiary publications by way of making up for the lack. The outcome is an increase rather than a decrease in publications.

Is there a place for the non-denominational English missionary magazine or review? It would seem that there is clearly such a place, and some vigorous opinions have been expressed both in Europe and America as to the scope and importance of such a general review. If such a

publication were started, it should make its principal appeal to students of missions, the missionaries themselves, the officers connected with the Missionary Societies, pastors and leaders of missionary activities in the Churches, editors of religious papers and magazines. Its field then would be clearly among those who are in a measure missionary experts. There is at present no magazine in the English language that adequately covers this ground.

It is a most interesting fact that suggestions for such an inter-denominational missionary monthly or quarterly have been made from Great Britain, Germany and the United States. For gathering up and making effective the good work of the Edinburgh Conference, a magazine of some such character as that suggested above would seem almost necessary.

In the German language there are already four such general missionary magazines, two of them of a scientific character, while two are more popular. There is one also of a popular character in the United States.

CHAPTER IV

THE PROMOTION OF MISSIONARY INTELLIGENCE THROUGH SPECIAL LITERATURE

I. BOOKS AND LIBRARIES

IN the line of this investigation extensive enquiries were instituted in America among leading publishers, public libraries, and college and theological seminary libraries well scattered over the country. The principal agencies in America for the publication and sale of missionary books are the Student Volunteer Movement, the Central Committee for the United Study of Missions, and the Young People's Missionary Movement. These agencies distributed about 200,000 books last year, and other publishers, it is estimated, published 75,000 more. While as yet the call for missionary books in the libraries is not large, there is general testimony that the sale of such books is upon the increase. They are put by publishers upon about the same plane as other religious books.

As yet most of the libraries of the country are lacking in missionary literature, although a large number of public libraries have some. It is recognised by librarians that the demand for such books is upon the increase. The revival of mission study has increased the demand for general missionary books. This is especially true in colleges and universities.

The correspondence of the Commission has brought out

some expert suggestions regarding missionary books which are of great value. A few of these are: "Missionary books are not written with that scientific approach to the subject which convinces the student that he is getting something worth while." "The sociological aspect of missions should be emphasised, and the fact recognised that mission work is a profession requiring special training." "The story form of book seems the more popular, but missionary stories often lack most in literary qualities." "There should be an annual volume upon the development of Christian civilisation, showing world development and statesmanship." "To reach theological students, missionary literature must be on a level of excellence reached by the best text-books in the other departments of theological study." "Missionary books must subordinate irrelevant detail to the vital aspects of the topic." "They should be reliable, entertaining, well-illustrated, printing and binding of the best, liberal and sympathetic."

Expert testimonies such as these are of value to makers of missionary books, and suggest reasons why the demand for this kind of literature is not larger. At the same time it is clear that the chief reason for the neglect of missionary reading is the prevailing ignorance of the fact that the subject of missions is possessed of such great importance, wide bearings, and thrilling interest, and that there is such a wealth of fresh, reliable, and readable literature on the subject.¹

Librarians say that the friends of missions might aid materially the circulation of missionary books already in the libraries by making announcements of what is available, and organising courses of reading that will lead to their wider use. Information regarding recent missionary books that are of distinct value should be furnished in some appropriate way by pastors and secretaries of Missionary Societies.

Travelling missionary libraries are also suggested.

¹ See the annotated bibliography published as an Appendix to this Report.

One State Library has out some fifty mission books in travelling libraries to Sunday Schools. Some State Sunday School secretaries are doing the same thing for rural districts. Classified and reference libraries have proved to be of great value. It is clear from this research that promoters of missionary intelligence should familiarise themselves with the number and character of missionary books available in the libraries near at hand, and that this information should be put into such form that it can be widely published for stimulating their more general use.

II. PAMPHLET LITERATURE

This subject is too broad for an exhaustive report by this Commission, although it is of great importance to the cause of missions. Many Societies depend more upon occasional literature than upon their periodicals. The extent of the subject and the impossibility of adequate treatment here is manifest from the fact that there are at present ready for distribution by the Mission Boards of America approximately 5,000,000 copies of leaflets and pamphlets.

During the last fiscal year 3,533,540 copies of pamphlets and leaflets have been issued, one Society reporting more than 1,000,000, six Societies 200,000 or over.

The cost of the distribution has been for five years \$209,951 (£42,000) and for the last year \$52,418 (£10,484) or about $1\frac{1}{2}$ cents, a little less than one penny, per leaflet. Undoubtedly, part of the explanation of this rather extravagant cost lies in the fact that each Board, in issuing its own literature, is not able to get the benefit of the reduction obtained when large quantities are ordered, and also that this amount includes not only leaflets but illustrated pamphlets, reports, etc.

The money spent in issuing pamphlet literature is about $1\frac{6}{10}$ per cent. of the total receipts of the Boards, the average being brought up by three of the Societies, which spend respectively 6 per cent., $4\frac{1}{3}$ per cent., and 3 per cent. The smaller Boards are naturally at the

greatest disadvantage, the larger reporting about 1 per cent. or under.

The facts for Europe have not been fully obtained. The Church Missionary Society issued last year 3,204,876 pamphlets at a cost of less than $\frac{1}{2}$ per cent. of the total income of the Society. It is evident that, on the whole, practically the same conditions prevail there in this respect as are found in America. Leaflets, tracts, booklets, and reports are looked upon as means of imparting information to those whose substantial aid is sought, and the preparation and wide free distribution, for the most part, is regarded not only as a legitimate expenditure of missionary funds, but as necessary for the successful propagation of the work in the home constituency.

As to the form in which literature should be published, there is practical unanimity as to the superior value of the illustrated pamphlet. Only one Board in America frowns upon it, while the others advocate it, with varying degrees of enthusiasm, expressed in such phrases as "far superior," "absolutely indispensable," and "the only attractive form."

SPECIAL LITERATURE FOR THE CLERGY

Many Societies report that they make some effort to give special information to ministers to aid them in fitting themselves for the pulpit presentation of foreign missions, but the replies, almost all of which begin with an apologetic "sometimes," indicate that but slender effort is being put forth in this direction. Germany is doing more than any other country in producing missionary periodicals calculated to interest and inform the clergy. For sixteen years there has been published in Holland a high grade inter-denominational magazine contributed to by missionary leaders and experts. Two or three of the Societies in Great Britain have been in the habit of making special effort to aid and interest the clergy through a specially prepared literature, but nowhere do we find the Missionary Societies alive to the

need of special literature for the use of the clergy alone. One Missionary Society in America issues a magazine twice a year for clergymen alone, in which material is furnished for one or more missionary addresses upon some subject of living interest. This is sent free, and is appreciated and much used. Apart from the two or three other cases above mentioned, we find no trace of special effort upon the part of Missionary Societies to inspire the clergy, who are the natural leaders of the Church, to new missionary zeal and enthusiasm by providing them with an especially prepared literature. At the same time, it is expected that they will preach at least one missionary sermon a year. To those who are students of missions this is no task, but the great majority of pastors confess their inability to do this without some direct assistance. Speaking generally, the ministry is not being used or cultivated as it should be, and the Christian Church is being bereft of the enormous spiritual stimulus of a world-comprehensive vision. Delicate and difficult as is this matter of awakening lethargic and preoccupied ministers, it must not be shirked. The effort to make such view the Kingdom of God from a mountain-top instead of from their own parish belfry is imperative.

LITERATURE FOR THE EDUCATED CLASSES

Another class of people, not being cultivated as it should be, is composed of the highly educated and cultured. This, broadly speaking, would include college graduates, both men and women, and leaders in the social and professional life of our time. One Board has a special "mailing list for such persons"; another "sends literature to leading people in the Churches"; another has parlour meetings and gatherings for men. There are two magazines in England—*The East and The West* and *The Church Missionary Review*—and two or three in German-speaking countries, which are calculated to interest this class, and the British and Foreign Bible

Society publishes special pamphlets from time to time intended to reach thoughtful people. The large majority of the Societies, however, report that they are doing nothing to capture the interest of this important class. In this the Missionary Societies are distinctly short-sighted, and might well learn a lesson from the methods of secular business houses. Modern missions need make no apology, and have a right to ask a hearing from the intellectual leaders of the generation.

LITERATURE FOR CHILDREN

It is a surprise also to note that the effort to enlist the interest of children in missions is not as widespread as might be supposed. Of the fifteen Boards in America replying, only five report regular efforts to instruct the children; nine either give no answer or report no special literature. The others either have a few tracts for the young, or commit the work to the Women's Boards. One cannot escape the conclusion that the Church of the future will suffer if this condition is not changed and the problem handled with vigour and at once. Too much cannot be said in favour of what many of the Women's Boards are doing in America in the way of instructing children in missions. In Great Britain and in Germany all of the larger Missionary Societies issue magazines or special literature for children. Even the smaller Societies in Europe are apparently doing more for the training of the children in a knowledge of missions than the larger organisations in America. But even these freely confess the inadequacy of their effort.

METHODS OF DISTRIBUTION

Passing next to the plans adopted to get literature into the hands of the people, we find that the majority of the Societies in America use one of two methods. They either send literature in bulk to be distributed through the churches, or mail direct to individuals.

About 50 per cent. of the literature is distributed in the latter way; a large portion of these pamphlets is free, not even the cost of postage being covered. The replies would indicate that not even 10 per cent. is paid for. It is significant, however, that some of the larger Societies are now beginning to make a small charge, which, instead of limiting their output, rather increases it. While as an advertising medium it would probably be legitimate to send out free literature on the ground that it will be paid for in enlarged contributions, the danger on the other hand should be avoided of cheapening the literature to such an extent that people consider it worthless. The destination of the unsealed envelope is liable to be the waste-paper basket. What people pay for, they are apt to value. When people look upon missionary literature as advertising material, its influence will be broken and its virtue destroyed. Probably this difficulty cannot be wholly obviated, although there are some Women's Boards in the United States that have succeeded in putting their special missionary literature upon such a business basis that the income from sales has almost, if not quite, covered the cost.

GENERAL CONCLUSIONS

This entire subject is one that is worthy of exhaustive investigation upon the part of the Missionary Societies in each country. Probably little that is international can be done in the way of combination that will be of value, but the figures given at the beginning of this paper cannot but give the impression that there is now great waste in the production of special missionary literature. If some method could be devised for following up these publications, the Societies would probably be astonished to find how little is read, or accomplishes anything whatever for the cause it is supposed to serve. From many sources the suggestion has come that the Missionary Societies should give more

expert attention to their general and special publications in the way of better editing and especially in the line of elimination. Inferior publications bring discredit upon the Society whose imprint they bear and awaken prejudice against all missionary literature.

Not more but better missionary literature of all classes is needed. In fact, there is a general opinion that the quantity should be diminished, while the quality, both in matter and in form, should be greatly improved. This can mean nothing less than expert editorial supervision. Missions have now reached a stage when only the best will meet the requirements of the case.

We would not be misunderstood. No one would recommend extravagant expenditure in the production of the most highly artistic leaflets and small books. But there is a demand for such a literature that, when it falls into the hands of a person of taste and refinement, the first inclination will not be to cast it into the waste-paper basket, and when it comes to the home of the less educated it will in itself be an element in the general education and refinement of all.

It is believed that if the same amount now expended by the Missionary Societies of the world in the production of literature, some of which is excellent but which includes at the same time an enormous amount of poor, inartistic, and even slovenly leaflets and pamphlets, were used with skill and discretion it would be ample to provide a special literature of far greater value to the cause.

A matter that needs careful attention in the production of pamphlet literature is that there should be close co-operation between those who produce and those who have to use the pamphlets supplied—in other words, between the editorial and the organising side of the staff. Those responsible for the production ought to keep closely in touch with what the home workers are doing. They should not consider only whether a manuscript is good from a literary standpoint, but whether it is the kind of thing that is needed by those

who are responsible for organising the Society's efforts in the constituencies.

The question of the adoption of new and modern methods is one which suggests at once the idea of unification and combination. Is there any opportunity for inter-denominational advertising and inter-denominational distribution of missionary information? When so much progress is being made in this direction both on the mission field and in the Home Church, it would seem that there might be a chance for the Missionary Societies to get together and so save both money and labour in this matter of the production of literature.

It has been suggested that there should be a combination among Missionary Societies working in the same country in the preparation of a missionary literature common to all, to which each denomination can add its own features before distribution among its constituency. In this way much first cost of preparation and production might be saved and probably a higher grade of literature produced. This plan might apply to the preparation of large and small outline maps, picture cards, general descriptions of countries, the story of the Christian conquest of the world, the preparation of lantern slides, and much other matter of this type. The Young People's Missionary Movement in the United States and the United Conference on Missionary Education in Great Britain are doing a measure of this work, especially in the preparation of mission study text-books.

CHAPTER V

THE PROMOTION OF MISSIONARY INTELLIGENCE THROUGH MISSION STUDY CLASSES

IN addition to the diffusion of general information through newspapers and periodicals and the preparation of special literature for the general reader, it is essential that there should be a large body of Christian people who, by a systematic study of the subject, have passed beyond the stage of persons merely interested in missions, and have become intelligent and enthusiastic advocates of the cause.

A movement for the promotion of such systematic study has developed in recent years in America and Europe, and has gained acceptance with remarkable rapidity. The present section of the Report will be devoted to giving an account of this movement and of its aims and methods.

The aims of the movement here set forth derive great reinforcement from the present missionary situation. The pressing and immediate opportunities abroad, and the lack of a sufficiently widespread spirit of sacrifice at home to give an adequate response, constitute a serious position. The need is for something to produce a zeal among home workers which shall be deep, permanent, and impelling, because based upon a true and honest study of the question. The Mission Study Movement attempts to meet this situation.

1. In the first place it stands for *intensive as opposed*

to extensive work. It stands for consecutiveness and concentration, for serious study and discussion. It deals with only a few people at a time, but it undertakes to give those few an intelligent interest in some part of missionary work. In these days of superficiality in religious education, there is a place for an agency that seeks to supply the Church with a few workers who have deep convictions and clear knowledge on the subject of foreign missions. For the great majority of persons, the study class¹ will be the principal dynamo of missionary enthusiasm, and an instrument by which there shall be provided means for more effective missionary instruction in every organisation of the Church.

2. In the second place it stands for *the application of educational principles* to the study of missionary work. The field is so vast and so remote from the experience of most persons that clear and deep conviction can only with difficulty be attained by the casual and superficial methods often employed.

A vast amount of literature now exists on education, and some principles are well established, such as the value of stimulating self-activity and self-expression, the value of definite aims in study, the need of utilising existing interests to create new ones, and the need of training the intelligence and active powers concurrently. In the study class method all these are being applied, and are taught in an elementary manner in the Manuals and Helps provided for the leaders of study classes.

3. In the third place the movement stands for *training the younger generation.* The ages of youth and young manhood are the great formative periods of life. It is then that the ideals are formed and the intellectual powers are at their keenest for learning. This movement aims at presenting missionary ideals during the decade of enthusiasm. It would teach young men and young women to see the world as Christ sees it, and feel for it

¹ In America, the term "class" is in general use; in Britain, "circle" or "band."

as He feels for it. It would train them to be active and thoughtful workers.

Further, it appeals to the intelligent in all classes, looking for its Morrisons and Careys amongst the poor, as well as for its Keith-Falconers amongst the rich. It has not yet even approached its possible limit of expansion. If pastors would resolutely push it, if well-qualified persons would take the training for leadership, there might be several classes each season in almost every congregation, as there are now in some places.

4. In the fourth place the movement stands for *reaching the many through the few*. It aims at those who possess moral earnestness and open minds. It is proving a means of reaching many such who were formerly indifferent or even opposed to missions, and turning them into keen supporters.

5. In the fifth place the movement stands for a *co-operative spirit of unity*. Its text-books are written from the standpoint of the progress of missionary work as a whole, and not from that of a denomination or society. In the long-run such literature will produce a rich harvest.

A possible peril is that it might become too exclusively intellectual. The heart must be trained to missions as well as the head. But the discussion method rightly employed may yield as strong an emotional result as an address. Its real peril is of leadership so inefficient that no interest is aroused leading to life consecration and active service. Crude opinions may be created by the discussions, but even these are better than sheer ignorance.

Without laying emphasis upon the history of what is a comparatively new movement, it may be claimed that so far it has stood the test of experience in the results achieved.

MISSION STUDY IN AMERICA

The first attempt in America to provide a systematic course of study for mission study classes was in connec-

tion with the Student Volunteer Movement. In the winter of 1894-95 the use of a text-book was recommended, and since then a series of text-books on various subjects has been published. Intended primarily for volunteers for the mission field, these books have been increasingly used by non-volunteers, and have proved a most efficient means not only of securing recruits, but of enlisting the intelligent sympathy and advocacy and effort of those who were not in a position to volunteer. In 1908-09 there were in America 2084 classes in 488 higher educational institutions, with 25,208 students enrolled. The mission study class idea has not only made headway among students, but has reached out into other constituencies and also into other lands.

At the Missionary Conference, held in New York in 1900, representatives of the Women's Foreign Mission Boards of North America planned a series of text-books for their own constituencies. The committee having this series in charge is known as The United Study of Missions Committee. The first text-book was published in the fall of 1901. Seven text-books dealing with the great world fields were published, one appearing each year. In the fall of 1908 a new series was commenced. Nearly 500,000 of these books were sold between 1901 and February 1909.

These text-books are more generally used in connection with the monthly meetings of the Women's Missionary Societies. The method of presentation is usually by a series of talks sometimes followed by discussion. By this means the topics of the year have been guided and supplemented by the text-books, and an immense amount of missionary information has been diffused; but the conditions have made it difficult and often impossible to secure the regular preparation and free discussion which are characteristics of the study class proper. The text-books are also used, however, by a larger number of small circles which meet for thorough study.

After text-books for juniors had been published by various individual Boards, the United Study of Missions

Committee began in 1906 to issue a series of inter-denominational text-books for juniors.

As early as 1896 the text-books of the Student Volunteer Movement were used by study classes of young people outside the colleges. The first denominations to push this work with vigour were the Methodist Church in Canada and the Methodist Episcopal Church in the United States, the latter of which appointed a special secretary in 1898 to take charge of the promotion of missionary interest among its young people, using the study class as a principal instrumentality. Other denominations soon developed similar departments, so that at the present time forty-one salaried workers in the United States and Canada are giving all or part of their time to the promotion of systematic mission study under the auspices of the home and foreign Missionary Boards and Societies of the two countries. It is estimated that 175,000 young people have been engaged in North America in study class work during 1908 and 1909. Various denominations report a growing interest in this work.

In 1902 the Young People's Missionary Movement was organised, an agency which undertakes to supply to the Missionary Boards and Societies such helps for the promotion of mission study as can best be created on an inter-denominational basis. This Movement has secretaries of its own, but its policy is controlled by a committee representing forty-three of the leading Missionary Boards of America. It issues each year for adults at least one text-book on foreign missions and one on home missions, with reference libraries and pamphlet helps for leaders, and has also published several text-books for adolescents. It is giving special attention to the creation of missionary material for the Sunday School. Under its auspices inter-denominational conferences are held each year at several different places, at which normal study classes for teachers of mission courses are conducted, and also briefer "institutes" are held during the winter in cities and towns. In the first seven years of

its existence the Movement has published over 500,000 volumes upon missions and for the promotion of mission study, which, like all its literature, are sold only wholesale to the Missionary Boards. Over 35,000 sets of mission reference libraries have also been sold, and great quantities of accessory literature.

MISSION STUDY IN EUROPE

What is known as the Mission Study Movement is of recent development in Great Britain, but during the last three or four years it has given great impetus to the study of missions. Several of the British Societies began the work by organising departments for the study of missions, in some cases under an appointed officer, to have special oversight over the work. In some places the young people's organisations in the different denominations have taken up the work. In both England and Scotland, during the last few years, mission study has made great advance, having won the favour and co-operation of the principal missionary leaders. The introduction of the study circle and text-book method has been of great assistance, though the movement dates back to an earlier period.

Many informal conferences took place between the representatives of the various movements for promoting missionary study, and resulted, in the year 1906, in the formation of a committee, since called the "United Conference on Missionary Education," which, while it is not officially recognised by any of the Missionary Societies, is composed of those especially responsible for mission study in the leading Societies. The primary object which this committee set before itself was to secure co-operation between the different bodies which were organising missionary study.

Since 1907 this United Conference on Missionary Education has published text-books on China, India, and Islam which have been largely used by all the leading Missionary Societies as well as in the universities and

colleges. More than 60,000 copies of these three text-books have been sold.

The text-book on China has been translated into German and Danish, and that on India into Welsh and Danish. In Wales, and also in Germany, Denmark, and Norway, small missionary study movements have been inaugurated. In Germany, mission study has found a favourable field amongst the Teachers' Union, and in Denmark in Young Men's Christian Association circles and elsewhere. An energetic committee for the promotion of missionary study has been formed in Holland, and has issued a Dutch translation of the English text-book on Islam, besides helps for mission study in Sunday Schools and other literature. This summer, 1910, it is organising a summer school for mission study, the first of its kind in Holland. The Student Missionary Movement, which primarily aims at the promotion of mission study among students, edited and published a text-book on the Dutch East Indies.

In Germany short courses of study, especially designed for pastors, are held in the Society Mission House. These courses are deemed of great value for the promotion of missionary intelligence and for the development of leadership at home. Along the same line are the "Lehrer cursus" for training missionary teachers in the home field.

THE KIND OF TEXT-BOOKS REQUIRED

As mission study develops there will probably be need of at least two grades of text-books for adults, one of introductory character and the other implying more general information and greater maturity upon the part of the student.

Most of the text-books for mission study so far have been written by authors who have never taught a study class. It is advisable in all such cases that the manuscript should be carefully edited by those who are familiar with the actual conditions. Attention should be called to some important respects in which a mission study

text-book should differ from the college text-book, after which it is most likely to be modelled.

The college text-book has usually to present a whole section of human knowledge. Its ideals are completeness, accuracy, preservation of perspective, and clearness to minds which are accustomed to study and to deal with generalisations. It lays down an outline to be filled in with lectures and collateral readings. It presupposes, as teacher, a specialist who may omit or expand according to the needs of his class, sessions at least semi-weekly for fifteen to thirty weeks, graded classes, required attendance, and ample reference libraries. Its tone is usually intellectual and authoritative. It is more specialised and concrete than formerly, and does more to arouse a spirit of enquiry; but the best of these more recent developments in text-books are often unknown to those who write text-books for mission study.

When the difference of aims and conditions are taken into account, it should be clear that text-books for mission study should differ from college text-books in the following particulars :—

1. They must be much more restricted in scope, since they must usually be covered in less than ten sessions. They should present a series of studies rather than a complete survey. Maps, charts, statistics, chronological tables, and brief introductions should be used to furnish setting and perspective for these studies.

2. The topics selected must have most vital bearing on the missionary problem. Geographical, historical, political, or economic facts that are not of first-rate importance from the missionary standpoint should be scrupulously omitted. Every chapter should contribute to the emotional and volitional, as well as to the intellectual appeal, by striking its roots deep into issues that call for the prayers and gifts and service of the Christian Church.

3. Each topic must be well illustrated with many concrete details. These should be on the one hand vivid, so as to appeal to the imagination and live impulses of the class, and on the other hand numerous, connected,

and significant enough to lead to generalisations of large importance. We must avoid both picturesque items that are irrelevant and disconnected, and bald generalisations that take no grip on imagination or understanding. Real insight demands the possession of the essential data upon which a generalisation is based. In general it seems best to select a few instances which are truly typical of great missionary problems, and to present them in sufficient detail to enable the reader to appreciate the arguments on both sides of the case.

4. The activity of the class should be stimulated. The life of the study class is the free discussion, and the text-book must do everything possible to stimulate this. It should announce only enough conclusions to promote independent thinking. Remembering that those conclusions make the deepest impression which we discover for ourselves, it should furnish problems without answers rather than answers without problems. It should select facts that are capable of more than one interpretation and combination. It is better to pique curiosity with the difficulty of some missionary problem than to present solutions that lead to nothing further.

In America it is conceded that text-books for college students should take advantage of the broader average culture which their constituency represents, especially as compared with that of the rural communities in the churches. They have no reason, however, to be merely advanced hand-books.

Text-books for children and adolescents need to be even more carefully written than those for adults, and should be based on a thorough study of genetic psychology.

THE CONDUCT OF A MISSION STUDY CLASS

The study class is a group of people who meet regularly for the united study of a missionary text-book. In every point of its constitution it is elastic. Usually the number of members is between six and twelve, the meetings weekly, and their length an hour. One of the

members is appointed leader, and he presides over and generally constructs the programme of each meeting.

It is an essential feature that every member should read through the selected chapter of the text-book in readiness for the meeting, and make such other preparation as may be assigned him by the leader. The meeting then consists of the informal discussion amongst themselves of the subject-matter prepared, along certain directions previously laid down by the leader.

In order to give unity to the discussion and leave a strong single impression, an " Aim " or central thought is carefully thought out and chosen beforehand. The aim, having been chosen, is allowed to dominate the subject, so that whatever is irrelevant to it is treated as secondary. To secure the co-operation of the members, questions are given, the answers to which will contribute to the elucidation of the aim. These questions are generally such as can be answered by the use of the material in the chapter, when arranged and properly considered. Sometimes outside reading will be required.

At the meeting, the chapter itself and the assigned preparation form the material of a discussion. This discussion will itself have a spiritual objective, and some at least of the assignments will send members to their Bibles for answers. Prayer forms an essential part of the meeting.

The main advantages of calling the members together in class sessions are—(a) the explanation and assignment of work to be done between sessions. The personal interest of the class must be aroused in this. (b) The study of the members by the leader. (c) The inciting of activities that shall lead to the formation of habits. (d) The expression and criticism of ideas. (e) The exercise of the influence of personal and social contact.

In many classes work done outside the session by the members will do more to promote habits of study than discussion in the session. The class work must therefore be carefully planned to enlist the strongest impulses of the members in the preparation outside. The discussion to

be held at the following session should be so clearly and attractively presented before the class separates that the members shall feel stimulated to prepare for it to the extent of their ability.

The spirit of the meetings should be a social and co-operative one. Great pains should be taken to provoke only debates that are really profitable.

The personal responsibility of each member to God should be made clear. Many things will arise for which the only solution is specific prayer.

The aim before the leader must be the formation of habits which will effectively promote the missionary enterprise. The primary aim of mission study is *the accomplishment of the enterprise*. This differentiates it from many subjects which are undertaken from intellectual curiosity or a desire for general culture. It is designed to secure volunteers, prayer, giving, service, and further study. A secondary aim is the development of Christian character. This cannot be achieved without active and effective response by the class. Development comes not from mere reception but from reaction. He gets greatest Christian growth who does most and best for Christ's Kingdom. These aims are supplementary, and cannot be realised apart from one another. For the sake of the cause and of personal character alike, we seek the cultivation on the part of the class of permanent and effective habits of missionary service.

THE SECURING AND TRAINING OF LEADERS

The principal need of the whole study class problem is competent, enthusiastic, prayerful leaders. The work has advanced most rapidly where most careful provision has been made for training such leaders.

Summer Conference Work

The best work has been done at Missionary Conferences and summer schools, because the atmosphere

is most congenial to the aim of the class. An hour and a quarter should be given each day to mission study. The members should be so grouped that no leader need handle more than thirty persons. Better training can be given in yet smaller groups. The leaders should be those who are not only well versed in the subjects they present, but who will set forth methods of teaching that should, and can be, followed by others. Six or seven consecutive days should be given to the subject.

The elements that have proved most valuable in training leaders are—

- (a) The observation of object lessons under conditions as close as possible to those of the prospective work.
- (b) Practice in leading by those desiring training.
- (c) Subsequent discussion and criticism of the methods used.
- (d) The assignment of the leadership of each session to a small group of three or more persons rather than to a single individual.

Classes working along the four lines suggested above have been held successfully, sometimes with two-hour periods each day for from six to eight sessions.

The above methods of training leaders are widely used at missionary conferences. Normal classes for leaders are also held at summer conferences in America under the auspices of the United Study of Missions Committee and in the various summer schools in Britain.

Conferences of Shorter Duration

In conferences or institutes of shorter duration the main opportunity afforded is to inspire people to take up the work. The methods employed are either a modification of those here mentioned, or may consist merely of a single model study class held on a platform as an object lesson. An interesting variety is what is known as a "relay conference." This usually meets for six or eight hours of a single day in one or more groups.

At each group of the conference six or eight chapters of a mission text-book are presented during consecutive hours by methods similar to those of the study class, with such changes of leaders as fatigue may make necessary. Those who attend are free to come and go as they like.

Local Normal Class Work

Normal classes have been successfully held in America by travelling secretaries, who remain three consecutive weeks in a place. With semi-weekly sessions, a stay of this length permits six meetings of each class. In very large cities enough classes can be organised to fill all the time of a secretary. In other cases, two or more cities or towns which are not more than two or three hours apart, may constitute a single circuit. If enough travelling secretaries could be secured, this would be the best solution of the rural problem. Classes could be held at central points, attended by delegates from surrounding towns and villages. The difficulty in most cases is to find competent leaders for normal classes.

THE LOCAL ORGANISATION OF MISSION STUDY

Summer conferences have been found to be one of the most effective agencies in promoting the organisation of mission study classes, not only on account of their training of leaders, but also by inspiring delegates to undertake or join classes. Those engaged in the promotion of mission study miss a great opportunity when they permit this subject to occupy an inconspicuous place in the programme of a conference, or to be allowed only two or three hours of time.

For those who cannot attend summer conferences, shorter local conferences or institutes are useful as being more easily prepared for and multiplied. Much of their value depends upon the way they are followed up by the local or campaign committee. Where the conferences are of longer duration, this committee is started with more

training and inspiration ; where they are shorter, they touch more people.

The main aim of all these agencies, as of the visits of a travelling secretary, should be the organisation, by personal contact, of committees in districts and individual churches. Local conditions will determine the extent to which fusion is possible between various organisations. Sometimes existing committees, such as those of local Christian Endeavour Unions, etc., can be utilised ; in other cases an entirely new committee will be more effective.

Much of the success of a local mission study campaign depends upon the previous creation of an atmosphere in which it can live. Special meetings and addresses, conferences with influential persons and active workers, may help greatly both in the preparation, and in the organisation of classes afterwards. In a local church a series of live missionary meetings, or an active circulation of missionary books, is often a most useful preliminary to securing members for classes.

The first mission study "season" begins about the middle of September and lasts until the middle of December. Leaders are usually advised to hold weekly sessions consecutively within this period rather than to permit their courses to be interrupted by the Christmas holidays. The second season begins in January and lasts till June, with time for two courses. It is desirable, and increasingly the custom, for a leader to take more than one group over the subject. The first attempt prepares the way for more effective work with subsequent classes. Some leaders have five or six groups or circles every year.

In American colleges and universities the most effective method of enlisting students in the study of missions appears to be a systematic canvass of the student body by a carefully selected committee. This is done usually within the first college month of the year. Often a preliminary canvass is made in the spring. Correspondence during the summer months secures the interest of a great many. In most cases a "rally" is held just

before the autumn canvass is made, at which the claims of mission study are strongly and attractively presented, and members for the classes are often enrolled at this meeting. The work is advertised in the college paper, on bulletin boards and posters, at chapel services, in the college hand-book, by literature on the subject, including specially prepared folders, and sometimes in the official calendar of the institution. The annual student conferences also afford an excellent opportunity for the promotion of this study, entire college delegations being often enlisted as a nucleus for the enrolment in their institution.

THE VALUE OF THE MISSION STUDY MOVEMENT

While this Report has dealt more directly with the more systematised, and it may be more scientific methods of mission study, there is no desire to depreciate any and all kinds of "missionary reading circles," and the more irregular and unsystematic study of the subject. Anything that will lead Christian men and women and youth to the personal investigation of the facts and principles of missions cannot fail to have its value. Yet, when everything is said, we shall probably all agree that the more systematic and thorough the study, and the more in conformity to the known laws which govern all education, the greater and more lasting will be the value of the work accomplished.

It is recognised that the future success of foreign missions depends in no small measure upon the promotion of an intelligent appreciation among the young people in the Churches throughout the world of the facts, principles, and purpose of missions.

CHAPTER VI

THE PROMOTION OF MISSIONARY INTELLIGENCE THROUGH INSTRUCTION IN EDUCATIONAL INSTITUTIONS

I. EDUCATIONAL INSTITUTIONS IN AMERICA

THIS subject is of such prime importance to the cause of missions and to its future success that the most thorough investigation of the subject was made both in America and in Europe. Owing to quite different conditions prevailing in the two countries, the methods of approach to the subject materially differ. At the same time the information secured in both cases is of supreme value to those who are studying this subject with a view to the provision of better missionary educational facilities in preparatory and collegiate institutions.

In the treatment of the material obtained it has seemed best to separate the so-called secular institutions from the theological colleges and seminaries. The special missionary instruction given in the latter class of institutions is treated under that section of this Report which deals with the leadership of the clergy in the missionary enterprise.

The investigation of the provision for missionary instruction in the academic institutions of America was conducted by means of correspondence with five hundred and fifty universities, colleges, schools, and academies. A special correspondence was also conducted with a

number of leading American educators. Of these five hundred and fifty institutions, four hundred and five sent definite replies to a series of questions. Three hundred and eighteen make no provision for the study of missions; but of these, sixteen provide courses in comparative religion or in the history and philosophy of religion. Six treat of missions incidentally, in connection with the following departments or subjects: Comparative Religion, Pedagogy, History, Sociology, Political Science, and Ethics. One institution mentions occasional lectures by visiting missionaries, and one speaks of an extensive mission library.

Of the eighty-seven institutions which make some specific provision for the study of missions, thirty-seven are theological schools or mission training schools, or have special departments for training ministerial students. A large number of these institutions make reports which properly belong to the consideration of theological seminaries. The almost uniform provision is for two hours per week of instruction, and this by means of lectures, the course extending through one year. In ten cases, attendance is required of students for the ministry, but in all cases the classes are open to all students.

Thirty-eight reports are from denominational institutions which are in the direct control of some branch of the Church. Six of these provide occasional lectures in missions, averaging some two hours a week for one year; nine report required courses, averaging some two hours per week for one year. Five of the reports are from "academies," and suggest elementary studies in mission history and occasional lectures by visiting speakers.

Of the four hundred and five institutions reporting, when we except the academies, denominational institutions, and theological and Bible training schools, only *seven* report any specific missionary instruction. Four of these mention brief and occasional elective courses. George Washington University of Washington, D.C., provides an optional course, attended chiefly by those not enrolled in the University. Yale University at New

Haven, Connecticut, however, provides, in connection with its divinity school, a very comprehensive course of missionary instruction, and has a full professorship in missions. Harvard offers, in connection with the department of Modern History, an elective course covering one hour per week for one year, in "The Expansion of Christendom in the Nineteenth Century." Wooster (Ohio) University has a professorship in missions, by which elective courses in mission study are offered to all University students. Hiram College, Ohio, has a Department of Missionary Service with five men on the faculty. One State university for a time offered an elective course in modern missions for which due credit was given by the university. This was discontinued, not because of any opposition to the course upon the part of the trustees of the University or any one else, but because of a vote passed covering another subject which, without the intention or purpose of the mover of the resolution, prevented further recognition of the course in missions.

On examining the replies from the educators, to whom reference has been made, the consensus of opinion seems to be that no separate department of missionary instruction should be established in academic institutions, but that the subject of Christian missions should be treated incidentally, in connection with cognate departments, such as Comparative Religion, History, Sociology, etc.

The evident *conclusions* from a careful study of all the reports submitted, may be summarised as follows:—

First, very little is being offered in the line of specific courses on missions in the curricula of the academic institutions of America, with the exception of the denominational schools.

Second, an increasing effort is being made to treat the subject more or less exhaustively in connection with the following departments, most of which have already been mentioned: Comparative Religion, Pedagogy, Anthropology, History, Sociology, Sacred Literature, Political Science, Ethics, History of Religion, Philosophy, Oriental Civilisation.

Third, while much is being done by denominational schools, they might be encouraged greatly to increase the number and scope of their courses in missionary study.

Fourth, the supreme value and the absolute necessity of the work of the student Young Men's Christian Association and Young Women's Christian Association in America in the establishment and conduct of mission study classes is emphasised by every reference to the submitted reports. In cases where no mission study is included in the curriculum, instructors bear witness to the broadening and educative effects of the courses conducted by these Associations, and in the great proportion of all the institutions of higher learning in America the whole matter of mission study is left to these voluntary agencies.

Fifth, an increasing interest in and a widening appreciation of the necessity of mission study are expressed by a very large percentage of those who are leading in educational work. Not only do they cordially endorse the establishment of optional classes, but they recognise that any scientific investigation or instruction in History, Philosophy, Political Science, and kindred subjects, must include the intelligent treatment of a factor of such deep significance, and such vast proportions, as that of the modern missionary enterprise of the Christian Church.

There is no department of education to which the attention of college and university students can be directed which contains in itself the elements of a more broadening character than the subject of modern missions. A thorough course in this department must perforce consider such subjects as, "Religion, its Substance and History," "The Ethnic Religions," "Relation of Religion to National Life," "Characteristics of the Eastern Races," "Religion and Sociology," "Relation of Christianity to the other great Religions," "Advance of Christianity into the East during the Last Century," "The Influence of Christianity upon the Social, Intellectual, Moral, Economic, and National Life of a Nation," and many allied topics, all of which belong to the proper treatment of modern missions. There are few courses offered in

the curriculum of any college or university that open a wider and more rewarding field of study and investigation, that would be more disciplinary in character and more scholarly in substance than this, or more worthy of the most intelligent, thorough, and broad-minded treatment possible. There is reason to believe that such courses, if offered, would be widely chosen.

This matter should have the unbiased and serious consideration of those who are influential in shaping the curricula of higher institutions of learning, not as a question of religion or of personal missionary service, but as a matter of a broad and comprehensive education. We are of the opinion, and this opinion is based upon correspondence with all of the leading academic institutions of America, after extensive investigation among students in widely separated colleges and universities, that such courses, if offered by recognised competent instructors, would prove to be from the first popular, attractive, and of the greatest educative value, while at the same time of supreme importance to the early Christian conquest of the world.

In the secondary schools in America, apart from those that are strictly denominational, there is and has been no attempt whatever to introduce the subject of missions in any form to the attention of the pupils. As most of these schools are national, and supported from public funds as such, they must be free from any form of religious teaching, and Protestant missions would necessarily be regarded by Roman Catholics and Jews as a phase of religion. In this respect conditions in the United States differ widely from those found in Great Britain.

II. THE PUBLIC SCHOOLS, HIGH SCHOOLS, AND OTHER SECONDARY SCHOOLS IN GREAT BRITAIN

The question and problem of missionary propaganda in relation to the generation which is growing up in the big Secondary Schools of Britain is a quite separate and

distinct one. For the most part these boys and girls do not attend Sunday Schools or any similar organisation. Therefore, if the missionary idea is to lay hold of them, it must come to them in their home life or in the school life.

The Committee has received valuable guidance and help in this matter from the headmasters of the leading Public Schools and several Grammar Schools, also from some masters of Private Schools who were known to be in sympathy with missionary work, and from headmistresses of Girls' High Schools and Private Schools who are acknowledged authorities on matters of religious education. For the purposes of this Report we shall treat these together, as forming, in the main, one problem, only particularising where there seems special reason for doing so.

THE PRESENT POSITION

In answering a list of questions which was sent out to some fifty masters and mistresses, every one gives an answer in the negative, usually in very emphatic form, to the question: "Are you satisfied with the extent to which the appeal of the Church's duty to the non-Christian world is gripping the rising generation in our schools?"

The replies to the other questions reveal not only a dissatisfaction with the present state of things, but an obviously genuine readiness and desire to consider any suggestions for an advance in the direction of giving the missionary idea a more vital place in school education. Not one Public School headmaster suggests that all is being done that can or should be done in our Public Schools in this direction, though almost all earnestly insist upon the need of caution, lest false or ill-considered methods create a dislike for what they are intended to commend, or produce a morbid and delicate condition instead of a healthy and vigorous growth.

The failure of the missionary propaganda to grip the rising generation in our Secondary Schools throughout the country does not need insisting upon or illustrating. It is obvious. The present indifference of leading Christian

aymen in the Churches is clear proof, although headmasters are of opinion that there has been a great advance in recent years.

Three aspects, however, of what is peculiarly the Public School Question are of special concern to schoolmasters.

- (a) The very obvious failure to prepare the young men who go out into civil, military, and important commercial positions in non-Christian countries to take a definitely missionary (*i.e.* a truly Christian) view of their opportunities.
- (b) The fact that a very large proportion of the men who go up to the Universities from our Public Schools have not even an intelligent interest in missions.
- (c) The dearth of candidates for missionary work, as indeed for all the altruistic professions.

In Relation to Home Influences

In the opinion of our correspondents the cause of this failure lies at least as much in the homes as in the schools, and not only in homes where there is indifference to the cause, but often where there is real earnestness about foreign missions.

Two points in connection with home training have emerged with strong emphasis from our correspondence with leading Christian educators.

- (a) There is great need in home training of clear and definite presentation of foreign missions—the reason of missions, the methods of missions, and the results of missions—as part of the religious training of children, and as a part of the world's great appeal for Christian service.
- (b) Together with the efforts to gain children's interest, some channels of practical service or sacrifice for the cause must be provided within the child's scope and suited to his instincts. The cause must be presented in such a way as to invite his immediate and continuous personal help.

These two elementary conditions constitute an appeal to the Christian parents of all the Churches.

In Relation to School Life

The Commission has endeavoured to elicit from schoolmasters and schoolmistresses a candid criticism of what is at present being done by the Societies in the schools, and also suggestions as to lines of advance. It did not succeed in drawing out any criticism of the methods at present employed, except that they are not adequate.

On the second point it was discovered quite clearly that masters and mistresses looked to the Societies to take the initiative in forward steps, and expressed themselves as very open to consider any further practical and suitable methods which might be employed.

THE ESSENTIAL PRINCIPLES

Without attempting to be exhaustive, we consider it important to point out that in the opinion of educationists the following are lines within which advance may reasonably be made :—

- (a) The subject of foreign missions should be treated not as a separate thing, but as part of a boy's religion, an "ergon" not a "parergon" of the Christian life.
- (b) It must not be dissociated in boys' minds from the whole great appeal of Christ and of the world for Christian service.

Missionary propaganda must not be a rival to home claims for social and spiritual service, but, in spirit at least, uniting itself with all these other needs, make the one imperious appeal to Christian schoolboys for lives of sacrifice and service.

- (c) It is of the utmost importance that missionary propaganda should ally itself closely with the life, and especially with the religious life, of the schools.

For this and other reasons the headmasters of Public Schools which are denominational would not welcome any inter-denominational agency to any close relationships with their schools, though they rightly abhor any narrow or denominational spirit. Therefore this field is essentially the sphere of the Societies of the various denominations to which the schools belong.

The Societies can only hope for permanent influence if they are prepared to work in complete accord and in full co-operation with the school authorities. A boy's and a girl's school life is already full enough, and additional mental exertion should not be given except with the approval of those who have it in charge.

This principle also emphasises the importance of the Societies appointing special men and women for this work who can gain the confidence of the authorities, instead of leaving it entirely to deputations, however good, who change continually and can provide no continuity of policy.

METHODS OF ADVANCE

We would again clearly state that, from our correspondence with leading representative headmasters and mistresses, it is evident that they would welcome a sane, healthy policy to permeate the whole school life with the sense of Christian service, of which foreign missionary work is admittedly a large part. We have received from them a great number of most valuable suggestions as to methods. We have selected those about which there is an influential consensus of opinion, and, while all the methods may be impossible in any one school, we would earnestly commend them to the Edinburgh Conference, and through it to the Teaching Profession, as those which (in the opinion not of Society agents but of leading educationists) are most likely to produce healthy, robust, and truly Christian convictions about missions in the young men and women which our great schools pour forth into the world. These methods fall

naturally into two divisions: (1) Those which depend chiefly upon the Societies; (2) those which depend chiefly upon the School authorities. It must be clearly understood that each method must finally depend upon the co-operation of both the School and the Society.

1. Methods of Advance for the Societies

(1) The custom of having, at least annually, a Missionary Lecture, or an address or sermon (generally both), is adopted in all the large English Public Schools where the boys are boarders. Most have at least two a year. An address or lantern lecture is also given each year in the more important Grammar Schools, and in many of the larger Girls' Schools, and in Private Schools for boys and girls.¹

There are many evidences that these lectures, addresses, and sermons have done much good. There are not a few men at the Universities now, members of the Student Volunteer Movement, who acknowledge that their first call to the mission field came through a lecture, or address, or sermon, in their school chapel. In a great number of cases prejudice has been broken down and a bias in favour of missions given, which has left both boys and girls open to more definite influence in later days. But we would emphasise that annual addresses have only a very limited value, and cannot of themselves be relied on to alter the whole tone and attitude of the boys and girls who leave our schools.

(2) Missionary Study Circles. We have been astonished to find how warmly the suggestion we made as to the

¹ In Girls' Schools especially there seems need of a speaker who can speak definitely, as one schoolmistress points out, of "(1) the nature of the work abroad, *e.g.* educational, medical, etc. (2) The training needed. (3) The existence and nature of missionary training colleges. (4) The existence of Unions to help and guide probable candidates during waiting. (5) Financial arrangements with regard to workers." She adds, "Present methods certainly secure that only the very keenest who struggle on till they get the needed help and information offer themselves."

usefulness of these has been received. Not one English Public School headmaster has negatived the suggestion either as unsuitable or impracticable, or on any other account. That fact we consider to be of great significance, as the first text-book suited to this purpose had only been published for two months when the enquiries were made.

Those of our correspondents who have made the experiment report most favourably upon it as an agent of great educational as well as spiritual value, and several have already declared that they believe it will prove the most fruitful—as it is the most reasonable and scientific—method of presenting the cause of missions to boys and girls.

2. Methods of Advance for School Authorities

The methods suggested under this head must emanate from the School Authorities. Initiative suggestions, assistance, suitable literature, etc., may come from the Societies and, it seems, are expected from them, but they depend for their working upon the masters and mistresses in the Schools.

(1) *The School Atmosphere.*—The first and most essential point of all is that which no method can prescribe, for it concerns the atmosphere or spirit of the School, which again depends very largely on the personnel of the staff.

In this connection one important remark has been made by several headmasters of high standing, viz.: That the need of truly missionary-hearted men, as masters in our Public Schools, and the great opportunities that would lie before them are not at all fully recognised. For instance, one pertinently asks—“Why should not such a man, if debarred on health or other grounds from going to the mission field, regard it as his missionary vocation?” Another—“Why should not the Student Volunteer Movement recommend a two years’ junior mastership as training for the Foreign Field and a most fruitful field of service? It might give at least as useful

an experience as a two years' curacy, more particularly for those who look forward to doing educational work in the mission field."

There is no doubt that to have a sane, sound, missionary enthusiast on the staff of each of our schools would do very much to change their whole tone towards foreign missionary work. One headmaster points out—"It is not the Head who has the most direct influence, the House and Form Masters have the closest touch with the boys and the opportunity for personal influence."

The whole of this argument may be applied with equal force to Girls' Schools.

(2) *In the Regular School Services.*—We have had much illuminating correspondence from headmasters on this point. There is great variety of opinion as to how the missionary idea may be given a larger place in the Chapel services or other devotional exercises of the School, but apparent unanimity that more should be done than is being done at present.

How it can be done depends upon the character of the School. In a Church of England School, a Free Church Public School, or an undenominational School, the solution is quite different, though the problem is essentially the same.

Some of the suggestions which we have received are so valuable that we tabulate a few of them :—

A *Missionary Collect* or prayer introduced into the School Service or Prayers daily, or once a week.

The use of a *Prayer Cycle* in connection with the School service, the names of Old Boys working in the mission field to be mentioned by name.

A special *Service of Intercession* held at regular intervals. (In Church of England Schools the opportunities of the Day of Intercession seem specially suitable.)

A simple *Missionary Prayer Meeting* of masters and boys.

A *Missionary Litany* composed largely of petitions which the boys or girls themselves suggest in writing beforehand.

The mention of the names of *Old Boys in the Mission Field for silent prayer* on special occasions (some suggest, at Holy Communion).

(3) *In the Ordinary Religious Teaching*.—Masters and mistresses agree that no “method” is so fundamentally important as that Bible teaching should kindle a glow of missionary enthusiasm.

It appears not to be feasible to include missionary teaching as a “set subject” in the religious curriculum, but headmasters and mistresses consider that it is of prime importance that the Bible should be taught as the Missionary Library that it is. This is not easy to secure unless the teachers have themselves the true missionary spirit, and have considered their religious teaching in that light.

(4) *At Special Occasions of Religious Teaching*.—It is probable that masters can do as much in their regular school preaching as any deputation in his special sermon to instil true and worthy ideals concerning missionary work, and inspire high ambitions for Christian service.

Schoolmasters themselves lay special emphasis on other occasions when they have opportunities of personal contact with their boys on spiritual matters. For instance, in the Church of England they recognise in the period of preparation for Confirmation the opportunity of the schoolmaster for teaching and inspiring boys about their missionary duty. They feel, however, that these opportunities are not sufficiently recognised and utilised. Some have found it a wise and helpful plan to invite a missionary—or special missionary speaker—to address their Confirmation candidates on the subject.

(5) *School Missions in the Mission Field*.—A few leading Public Schools have for some time past supported in varying degrees and senses their “own mission” in the mission field, in much the same way as schools support their “own mission” in the poorer parts of our great cities at home. We asked a question with regard to the wisdom and practicability of extending and further developing this scheme. Considerably more than half

the replies endorsed it, or at least some effort in this direction, as being calculated to draw out active sympathy and help of boys and girls, and to lead them to an intelligent appreciation of missionary problems and policy.

It is probably not possible or wise to aim at a thing demanding too large an annual contribution at first, though as it becomes known, and sympathy is drawn out, and "Old Boys" take their share, a considerable amount can safely be raised. Two or three schools already give £150 a year or more, although the authorities of these declare that the system has never been thoroughly worked.

We earnestly commend this plan as well calculated to instil into the British schoolboy and schoolgirl a sense of their Imperial and Christian missionary duty, and, if well worked, to draw out their enthusiasm about it.

(6) *In "Old Boys' Guilds."*—If by such methods as have been suggested the missionary idea permeates the spirit of our schools, it will find its place in the Old Boys' Guilds and religious "Unions." One schoolmistress says: "Every School Guild of Old Girls should have a circle for missionary study—letters from Old Girls who are now in the mission field and from friends of the girls connected with the School Mission being circulated monthly by the School Missionary Secretary."

In this way the missionary idea may ally itself with and help to mould the school *esprit de corps*, which has so much to do with the making of an Englishman.

CONCLUSION

It would seem, then, from the above summary of methods suggested by leading educationists that the following are the principles by which we should be guided in the effort to win the young life of the great Schools to take its share in the great task before the Church.

First, to avoid all that savours of forcing, pressure, or false emphasis, and to aim at creating throughout our schools a serious conviction that life is a *call to service*

on a basis as broad as the purposes of God, and that sacrifice and selflessness are the measures of a life's value.

Secondly, so to relate the appeal of foreign missions to this awakened conviction that it shall win by its own Christian naturalness its predominantly urgent claim, and by the magnificent attractiveness of its call to unselfishness, shall lead to heroic endurance in service.

III. ELEMENTARY SCHOOLS IN GREAT BRITAIN

An extensive enquiry has been made to discover what place teaching about missionary work has in the religious instruction in elementary day schools, both provided (schools that are the property of the State and controlled by the County Council) and non-provided (schools that belong to Churches by which the religious syllabus is controlled).

For provided schools in England and Wales we have only been able to discover one County Council Syllabus which in any way includes the idea of missions. Almost all appear rigidly to exclude it, even where in the ordinary course of Bible teaching its introduction seems inevitable.

The one exception in which the idea of foreign missions is introduced in some places where the Bible teaching demands it, and must be incomplete or meaningless without it, seems proof enough that it should be done and can be done. The subject is essentially non-controversial and non-denominational, and there appears to be no reason why, if Christians will unite in this demand and in seeing that it is met, definite teaching upon the meaning, motives, and duty of missionary work should not be included in every County Council Syllabus for the religious teaching in provided schools.

In non-provided schools belonging to the Christian Church the opportunities would seem to be even greater. But here again, though not a little is done in individual schools, we find that there is but the faintest recognition of the missionary idea in the syllabuses of religious

teaching issued in connection with the various denominations. One widely used syllabus in its course upon the Acts of the Apostles omits chapter xiii. altogether. The Established Church and the Free Churches appear to be equally at fault. Again we have found one notable exception—one Diocese of the English Church—which includes the history of modern missions in its excellent Church History Syllabus, and also provides a special missionary prayer and hymn for school use.

We venture to call the attention of the leaders of the Church to the grave injury and injustice which is done to the children in its schools when Christian teaching is thus warped and cramped and mutilated by the exclusion of one of its essential ideas.

IV. THE POSITION ON THE CONTINENT

Upon the continent of Europe the general rule is that public schools and universities are neutral upon this subject. This is the case in Holland, although the Government gives a subsidy to particular schools which are entirely free as to religious instruction. While many of these schools are distinctively Christian, the missionary instruction is most inadequate. There is a growing tendency, however, to put more emphasis upon this subject. The historical instruction touches upon the introduction of Christianity into the fatherland, and, as a teacher of these schools recently suggested, there seems to be no reason why it should be deemed out of order to give teaching upon the introduction of Christianity into the colonies. In France there is no missionary instruction in secondary schools, and only in theological departments of the universities. In Switzerland there is no missionary instruction in the week-day schools. In the University of Lausanne and in the Academy of Neuchatel there is a course in missionary history. In Norway, while there is no official missionary instruction in the public schools, many Christian teachers use the opportunities offered in geo-

graphy or religious instruction to create an interest in missions. The situation in Sweden is especially interesting in that the history of Christian missions is taught in secondary schools in connection with instruction in Church history. In Germany successful efforts are made to introduce a limited amount of missionary matter into the curriculum of elementary and night schools ; and, at same time, the Schoolmasters' Missionary Union (the *Lehrermissionsbund*), which has been rapidly growing in the last few years, gives reason to hope that the missionary influence of many individual teachers will grow stronger. Missionary lectures are given at several of the German Universities, and at the University of Halle a special missionary professorship has recently been created.

GENERAL CONCLUSIONS

From this survey it is apparent that a large and unoccupied field is open in the public, private, secondary, and primary schools of Christendom, to say nothing of the colleges and universities, for the introduction of courses of study bearing directly or indirectly upon the subject of the Christian conquest of the world. Nothing could be more natural than to introduce the subject in the schools of those countries that have colonies in mission fields, and, for all, the subject contains much available material that is not controversial and that has in it elements of broad educational value. The attention of leaders in missionary organisations is urgently called to these significant facts.

CHAPTER VII

THE PROMOTION OF MISSIONARY INTELLIGENCE THROUGH VISITS TO MISSION FIELDS

INFORMATION has been secured upon this subject from a long list of missionaries and secretaries of Missionary Societies, as well as from pastors, laymen, and women who have made extensive visits to mission countries. The testimony of these witnesses is based upon over three thousand visits in the aggregate, made to more than nine hundred mission stations.

VISITS OF BOARDS' SECRETARIES

Advantages to the Mission Field

The missionaries speak with deep conviction of the encouragement and inspiration to themselves and the Native Church resulting from the visits of the secretaries of Missionary Societies. Many difficulties may be removed as the result of a secretary's visit.

Advantages to the Home Base

If the secretary visits mission lands as a learner, getting into touch with the ordinary details of routine work and coming into the closest personal sympathy with the workers, he gains a knowledge which could never come by correspondence. This will enable him to direct the work far more efficiently on his return. One corre-

spondent advocates secretarial visits, because people at home attach more weight to the addresses and appeals of those secretaries who have frequently visited their fields. Some missionaries only favour more frequent secretarial visits if the object is to get fresh information and give encouragement to the missionaries. They would deprecate more frequent visitation if the object is to continue to control at home the details of the work on the field. It is clear that these visits enable the home Boards better to understand the communications they receive from the field. On the part of a majority of the missionaries, there is a strong conviction that each secretary should not only visit the fields for which he is responsible at the beginning of his administration (unless he himself has been a missionary), but should also revisit them at least once in ten years. Many missionaries maintain that these visits should come once in five years.

Some Missionary Societies in all countries have adopted a general policy of occasional official visitation to the mission fields for purposes of information and administration. Some send such a commission or deputation only when some local condition abroad seems to demand it. In such a case the visiting body usually comprises a secretary, a member or two of the executive committee or Board, and possibly a pastor or influential layman from outside the committee. Other Societies send now and then a commission, usually including a secretary, upon a general tour of inspection with the expectation that those who compose it will visit a large number of stations in different countries, inspire those to whom they go to the extent of their ability, and bring back a wide range of general information for the benefit of the Board and of the Church.

One Society in Scotland is planning for a regular yearly visitation by a deputation of the controlling committee to the mission stations in a particular country, while another sends annually two home ministers to a

group of stations in some country to study the work on the spot, to encourage the missionaries, and to bring back material for the encouragement of their constituency. To the effectiveness and value of this plan strong testimony is given.

There are other Societies that plan systematically for occasional visits of members of the executive official staff to specific fields for the purpose of prolonged and thorough study of the conditions and needs of that field. Such a deputation is not expected to visit any other country than the one to which it is specifically sent. Before starting out, it is expected to familiarise itself not only with the missionary work of its own Society there, but, as far as possible, with the general history of the country and the people and their religious conditions, as well as the work done in that country by other Missionary Societies. The visit of the deputation is prepared for by the missionaries on the field, so that the greatest amount of exact knowledge may be obtained with the least loss of time and strength. This deputation visits every missionary centre and inspects every institution of its own organisation and also looks into the work carried on by other Societies, as well as any Government institutions which have a relation to the work of the missionaries. Upon its return, it renders a carefully prepared report to the executive committee of its own Board, containing suggestions regarding the future of the work, and making whatever recommendations it may deem wise and proper. In many cases, besides this official and confidential report, a general and popular report is made for wide use among the constituency. In this latter report only matters of popular general interest are included, and these are frequently illustrated by photographs.

In the general practice of Missionary Societies two distinct classes of deputations are recognised. First, the administrative deputation sent by the executive Board for the purpose of the better administration of the work; and second, a general deputation, whose object

is to secure information for presentation to the constituency at home to increase its interest. For the latter purpose it is becoming more and more important that every Missionary Society officer should have the opportunity of seeing personally at least some phases of missionary work in actual operation. It is becoming increasingly difficult for one who knows nothing of the missionary work abroad from personal observation and experience to command a hearing with the constituency upon the character and needs of that work.

As regards the work of administration, it is now accepted as a principle that the wisest and most economical administration of the work abroad in any field demands a measure of personal knowledge upon the part of some at least of those by whom the work is directed and controlled at home. The leading Missionary Societies all over the world are recognising these needs and conditions, and are shaping their policies accordingly.

As to the source from which the expenses of such deputations should be met, there are divergencies in practice. Several leading Societies regard this expense as a proper and legitimate charge upon the general treasury. These quote instances where a deputation has recommended action that saved the Society more money than the entire cost of the whole expedition. There is practically no difference in judgment that as an administrative measure the properly constituted occasional deputation is a necessity to the wisest and most effective conduct of the work abroad. At the same time, in most instances reported the expense of such a body has been met in whole or in part by special gifts for the purpose, and thus a heavy charge upon the treasury of the Society has been avoided. Churches that have missionary bishops upon the field who return periodically and put themselves into close relations with the executive Committee and the home constituency, do not feel the same need of an occasional visitation as non-Episcopal bodies.

VISITS OF PASTORS

Advantages to the Mission Field

A fortnight's visit from one who is keenly interested in missions is one of the greatest tonics a mission can receive. The whole mission is refreshed by such a visit ; helpful suggestions are made, and permanent links are formed. Several missionaries write that when the pastors are public speakers of exceptional strength and men of real spiritual power, their visits are a blessing to the missionaries and a still larger one to the Christian community. The visits to India of such men as the Haskell lecturers are of great value in giving educated Indians an opportunity of meeting and hearing prominent religious leaders of the West, and enabling them to realise the intellectual and moral forces of Christianity in Christian lands. The identification of Christianity almost exclusively with missionaries is apt to give Indians too limited a view of the present place and power of the Christian religion.

We would lay special emphasis upon the value of an occasional visit to mission fields of Christian leaders of wide reputation, good judgment, and sound piety who are ready to do everything in their power for the promotion of the work.

Advantages to the Home Base

The attitude of most of the missionaries is summed up by a missionary from India : " Would that many more pastors were sent out, that they might come into personal touch with the missions they must advocate and support." When the pastors come as students of missions, preparing to impart to others the knowledge they receive, they are not only welcomed by the missionaries, but, as a rule, they use their time to such good effect that their church and neighbourhood feel the stimulus for years to come.

Visits to the mission field by pastors qualify them to give substantial aid to the officers and directors of the

Societies on their return. Their information is usually of an intimate kind, and they are frequently able to indicate in a confidential fashion the weaknesses or elements of special strength which they may have discovered in the men or in their work. They are frequently able to make a helpful comparative estimate of the value of the work carried on in the various missions in the same field, and to balance the methods of one station with those of another.

VISITS BY LAYMEN AND WOMEN DEFINITELY
INTERESTED IN MISSIONS

One layman writes strongly favouring the visits of other laymen: "I will do and give much more for having gone." Another: "Encourage these visits in every practicable way." Still another: "Every interested layman should go." It is of great value for a missionary at home on deputation work to meet with those who have visited the work abroad. It is good to have as a chairman of a missionary meeting one who can say "I have been there myself, and can bear witness to what I have seen."

Great as is the enthusiasm on the part of laymen and women who have visited the field, there is an even greater desire on the part of the missionaries for the promotion of these visits. Several testify to the great value to Christian congregations in the mission field and the educated non-Christian community of meeting Christian laymen. A considerable number of young Americans and Englishmen, on graduation from college, make a prolonged tour before deciding upon their life-work. Cases are reported where visits have resulted either in forming or confirming a resolve to offer for mission service, or in creating a living interest which results in regular service and support at home. Several report that visits to the mission field have given greater vividness and definiteness to the daily intercession of praying people. This is clearly the most potent result of these visits.

VISITS BY GENERAL TOURISTS

The greatly improved facilities for travel have led in recent years to a great extension of the practice among Americans and Europeans of making tours to non-Christian countries. It is important that those who make such tours should have the opportunity of seeing something of missionary work. Tourists who return home prejudiced against the work are apt to find a too ready ear in the home constituency, while opponents of missions have often been converted to a lifelong enthusiasm for the cause as the result of a single visit which enabled them to see what was actually being done. It is of the first importance that those who visit the East should learn to see the relations between the Christian and non-Christian peoples on their higher and spiritual side. It is desirable that missionaries and Missionary Societies should encourage such personal contact between tourists and missionary work to the utmost extent in their power. On the other hand, it is essential that tourists should refrain in every way from treating missionaries as a mere convenience and imposing unfairly upon their hospitality, and should bear in mind the value of missionaries' time, and avoid adding to their burdens by distracting them unnecessarily from their regular work or by expecting the arrangement of special meetings.

Whatever the disadvantages, the permanent and widespread value of frequent visits to the mission fields upon the part of officials of Missionary Societies, pastors, and Christian laymen, is recognised. These visits are becoming increasingly important both for purposes of administration and for general information. The officers of mission Boards might well prepare a general pamphlet giving suggestions to those who contemplate such visits, that they may recognise and guard against embarrassing the missionaries and the work by their conduct on the field, and by their reports after returning. In this way the greatest possible good may result from such visits.

The same pamphlet might contain also suggestions to

the missionary as to the best methods of introducing the traveller to the work and field. With such instructive and precautionary measures, there is no question that this is one of the most valuable methods of securing first-hand information and experience, for extensive use among the constituency at home.

CHAPTER VIII

THE PROMOTION OF MISSIONARY INTELLIGENCE THROUGH CONFERENCES, EXHIBITIONS, AND OTHER METHODS

THE growth of the missionary enterprise and the fuller realisation of the great demands which it makes upon the Church at home have called forth new methods, whose function it is to strengthen the root growth of the missionary tree in the home Churches. This section deals with some of these methods, the aim of which is to train leaders in home work for foreign missions, and to impart a truer vision of missionary opportunity and privilege to the rank and file of Christian people. What follows represents conclusions reached after extended correspondence and consultation with a large number of persons known to be experts in the matters covered by these particular enquiries.

I. MISSIONARY CONFERENCES, CONVENTIONS, AND SUMMER SCHOOLS

The modern missionary conference or convention no doubt owes its origin to the older conventions, such as those at Northfield and at Keswick. The avowed purpose of these conventions was the deepening of the spiritual life of those who attended; but their leaders have come increasingly to realise that the missionary duty of the Church and the individual is inseparable

from this aim, and in recent years they have given increasingly large and definite place to the missionary appeal, and are sounding more and more clearly the call of Christ to service and consecration for the world. The debt which the missionary cause owes to Northfield and Keswick and their now numerous offshoots is indeed incalculable. Few agencies have been more used of God in calling forth missionary recruits and in leading Christians at home to a life of holiness and personal experience of the power of the Holy Spirit.

Indispensable as these conventions for the deepening of the spiritual life are to our modern life, it is evident that there are other necessary functions which are beyond their range. Missionary leaders have recognised that some similar agency was needed which would allow of more specialised concentration upon the demands of missions and sound yet more specifically the call to Christian consecration.

Hence the growth in recent years of directly missionary conferences and conventions, both inter-denominational and denominational, in America, Britain, the Continent of Europe, as well as in Australia and New Zealand. Their characteristic notes have been the setting forth of the world's need as Christ's call to a deeper, truer, and more comprehensive consecration to Him, and the study and consideration of the response of the Church and the individual to the world's demand. As a result, there is no doubt that they have been used to lead God's people to a deeper and fuller experience of Christ.

The occasions, arrangements, programmes, and details of missionary conventions and conferences are almost as varied as the conferences themselves. Some are periodic, synchronising with the annual meetings of the Missionary Societies, or held at certain fixed dates as summer camps. The occasion for others arises out of some special call from the foreign field or some special need in the home work. Some are organised for special classes or types, such as students, Young Men's or Young Women's Christian Association workers, Sunday School

teachers, etc. Some are inter-denominational, and some are denominational in character.

Our correspondence with the organisers of a large number of these conferences and conventions makes it clear, however, that the objects they have in view may be fairly classified under two heads: (1) The training of leaders, and (2) the imparting of vision and inspiration. Further, it is evident that experience endorses the necessity for keeping these two objects quite distinct, and for preparing the programme accordingly. It has therefore become recognised that every conference should have one primary aim, towards which the main features of the programme should be directed. Missionary conferences and conventions can be divided under these two heads according to their primary aim.

(1) CONFERENCES WHICH AIM PRIMARILY AT EDUCATION AND THE TRAINING OF LEADERS

The demand of to-day is for specialists in every branch of thought and activity. It is increasingly recognised that the cause of missions cannot be strong unless there be found in the Church at home men and women who will give it the first place in their life, and unless opportunity is provided for them to be trained in the knowledge of missionary problems and in the methods by which they can most effectively use that knowledge to awaken and cultivate the interest of others.

How to provide this training is the problem to which these conferences and conventions are addressed.

The question of the number of delegates to such a conference is of great importance, and is one upon which there is a variety of opinion and practice. But where education and the training of leaders is the primary aim, we find that judgment and experience increasingly favour smaller conferences.

One leader reports that the most effective conference he ever knew had one hundred in attendance all told. On the other hand, some of the student conferences run

up almost to a thousand. Judging from the experience of a number of conferences through a series of years, several experienced leaders have agreed that three hundred is an almost ideal number. Five hundred can be handled provided a sufficient number of good leaders is secured. The advantage of a small conference of two hundred and fifty to three hundred is that by the time the conference is well under weigh, the delegates have begun to become fairly well acquainted with one another. This makes for unity of purpose and mutual helpfulness, which are so necessary to a successful conference.

The question whether these conferences, conventions, and schools should be denominational or inter-denominational, is not one for which any universal law can be laid down. It must be settled according to the aim and the circumstances for which each particular conference is designed. The position in Europe and in America is somewhat different.

The following advantages are cited for inter-denominational conferences.

- (1) Interchange of plans and methods.
- (2) Establishment of fellowship on the common ground of salvation by Christ alone and service to Him.
- (3) The vision of a world-wide campaign and of statesmanlike methods of conducting it.
- (4) Saving of machinery and expenditure in accomplishing much work among the various branches of the Church.

On the other hand, many leaders of the missionary enterprise would argue that small denominational conventions or conferences with definite objects clearly worked out in the programme (as, for instance, for various sides of home work, *e.g.*, missionary study or children's work) may be at least as useful as the larger and inter-denominational conventions which have done so much for missions in recent years.

A strong case can also be made for further *specialising* these conferences, whether denominational or inter-

denominational, by limiting them to certain classes or groups and by making them most definite in aim and programme.

With regard to the programmes of these conferences, little can be said of general application. There is almost unanimity as to the general division of hours at a summer conference. It is this: "Morning for work. Afternoon for recreation. Evening for inspiration." It is agreed that mission study should have the largest place in the missionary programme. In the morning mission study should have the best hour, and an adequate time should be given for round table or open parliament on practical methods in various departments of missionary organisation. In the case of inter-denominational conferences, time must also be given for denominational meetings where missionary society secretaries meet with their own delegates and outline the work for the coming season.

It is taken for granted that every programme will make provision for time for united intercession every day of the conference. It is coming to be more fully recognised, too, that provision should be made for definite teaching upon prayer and Bible study, for upon the formation of strong habits of personal devotion, meditation, Bible study, and prayer the power of the leadership which the conference seeks to foster must depend. There seems to be a grievous lack in this direction which conferences and conventions, whose aim is to train leaders, must seek to supply.

The question of securing delegates is also one of great importance. It is not so much a matter of securing them in such numbers as to make the conference a success, but of being able to secure those for whom the conference is intended and planned. Advertising in denominational papers brings the conference to the attention of some, but can in no wise be relied upon. By far the most effective agency in securing delegates is the work of delegates of previous years. Good, well-printed literature is also valuable. In addition to these methods, it has often been deemed wise to send a secretary into the field to

hold workers' meetings in which the securing of a proper delegation is laid upon the leaders.

(2) CONFERENCES, THE PRIMARY AIM OF WHICH IS
INSPIRATION AND THE AWAKENING OF INTEREST

The justification of these conferences, some of which stand out as marking epochs in the history of Christendom, is not far to seek. Their keynote may be said to be "vision," their object to impart to the rank and file the visions God has given to the leaders of the Church, the prophets and seers of modern times. The last forty years are notable for the awakened, enlarged, and deepened vision of the world, of the opportunity of the Church and of the meaning of Christ's Kingdom which has come to the leaders in the Church. But these greater visions and deeper motives have not as yet laid hold of the Church as a whole or gripped the average church member—the man in the pew. There is universal testimony that in this matter the people "are destroyed for lack of knowledge." The average Christian has not realised the great world movements that are going on around him, and still less does he see their meaning for the Church of Christ or their bearing upon world evangelisation.

To this condition these conferences are addressed. They aim at the awakening of Christendom to its opportunity and privilege, and to the manifest call of God from the non-Christian world. They make for an awakened Christian conscience in this matter. They summon Christians to a true consecration to God for the world's need.

CONSERVING THE RESULTS OF CONFERENCES

The science of missionary conferences is not yet old, but the science of following them up so as to deepen impression and conserve interest is in its infancy. Yet, without proper methods for following up conferences upon some comprehensive scale, much of the seed sown will be lost. Leaders agree as to the necessity, but as yet

experience has not led them to regard any specific system (if, indeed, there can be such a thing) as generally applicable. They, however, do agree that much can be done to conserve results by (1) getting the delegates to commit themselves to some definite line of missionary activity, growing out of what is learned at the conference; (2) the efforts of leaders to keep in touch each with a group of delegates, so as to stimulate them in the months following the conference to put the impulse of the conference into action; (3) the careful following up of the plans projected at such a conference. This in turn places a responsibility as well as a burden upon the Missionary Societies, whose plans for missionary campaigns throughout a given year must be properly related to the individuals present at the conference of the preceding summer.

In the case of inter-denominational conventions, it seems clear that much more careful arrangement should be made by the organisers for putting the members into touch with the denominational Boards and with the work in their local churches when the convention is over.

II. MISSIONARY INSTITUTES

An "Institute" is the term used in America for a gathering for the purpose of training teachers. It has been adopted in missionary circles as a name for a series of meetings designed to train missionary workers in methods of work. The name is unfamiliar in Great Britain, and this kind of gathering has not as yet been largely developed.

The method grew out of the large conference and has the same purposes. Institutes are an attempt to bring to the missionary workers of a city or large town method and inspiration for their work. Usually they are inter-denominational, but very excellent campaigns have been held in various cities by the missionary representatives of a single denomination. An institute is primarily intended for instruction in methods of work, such as training leaders of mission study classes and leaders in

missionary work in the Sunday School and other missionary activities. It is not to be thought, however, that the inspirational element is neglected.

Institutes are of so many kinds and are conducted in such a variety of ways, that it is well-nigh impossible to make definite statements that will cover all cases. All that can be attempted is to point out the general lines along which these agencies have been successfully used.

Three or four workers are required to make an institute successful. An ideal group of speakers consists of a secretary or a representative of the Missionary Society, a missionary from the field, an exponent of missionary methods, and a local pastor or layman. This statement is made with a denominational deputation in mind, but very little change is necessary in an inter-denominational meeting. It is always well, if possible, to have present a Missionary Society secretary. In cases where mission study is to be emphasised, several class leaders of experience become necessary.

Sometimes an institute is devoted almost exclusively to mission study, the classes meeting for three or four nights and having a full hour and a half for the class session. A brief devotional session, before the classes separate to their meeting-places and before they leave at the conclusion of the evening, brings unity into the institute. At times an institute of a single day, including afternoon and night sessions, is held. Variations of these plans can be made in almost any direction, according to the emphasis which is desired for that particular meeting. Sometimes one leader conducts a series of institutes with no assistance, limiting the meetings to night sessions and spending two or three days in a place.

These meetings are financed in most cases by local committees. This is true particularly of inter-denominational campaigns. When the institute is denominational, it is usual to meet the expense out of the regular budget of the missionary society or by special funds secured by it.

The aim in these institutes is not only to inspire, but

to secure the commitment of the local workers to a definite policy of missionary education or of the raising of missionary money, usually and preferably the former.

Institutes and deputations can rarely be arranged for by correspondence, unless a similar meeting has been held under the same auspices at some previous time. A personal visit on the part of a secretary, going over all plans most carefully with the local committee, seems to be necessary.

An institute should not be considered a regular and normal part of missionary work for any single city; an institute held in a city for two consecutive years need not be repeated until after a few years, when new needs have arisen and new workers need to be trained. It is intended to start work in the right way, not to follow up the plans from year to year. This following up may be done by a workers' conference held locally for an afternoon and an evening each year.

III. MISSIONARY EXHIBITIONS

If the "educational" or "training" convention be primarily intended for the man in the pulpit or the teacher's chair, and the inspirational conference for the average church member—the man in the pew—the missionary exhibition may fairly be described as intended primarily to reach the man in the street. It is its function to arrest attention, to gain a hearing for information regarding the non-Christian world and the results of missionary work. Its appeal is to the man or woman whose knowledge of foreign lands is small, and who for this reason is particularly hard to reach with missionary ideas. Exhibitions provide the vivid concrete teaching which childhood craves. They have also, in the second place, an educative value for missionary workers. Thirdly, the demand which they make for stewards who will submit to careful preparation, introduces many local church members to their first study of missions and their first work for the cause.

That missionary exhibitions are producing results in each of these directions which abundantly justify their existence, is universally admitted. In places where interest had been at a very low ebb, there has been a marked quickening of sympathy. The work of the missionary has been more intelligently appreciated, and doubters have been convinced.

In connection with these exhibitions children's demonstrations have been arranged, at which missionary dialogues, hymns, and cantatas and recitations were given by children to audiences of children. These demonstrations have been among the most popular features of the exhibition, and the interest created has been remarkable. In one case some 3000 children were present at the gathering in quite a small place, and on Children's Day in another small exhibition over 4000 children were present. The appeal presented in pictorial form, both by exhibition and demonstration, has deeply impressed children, and the fruit has been seen in offerings which in many cases have involved real sacrifice.

Many people have been trained to act as stewards by means of mission study circles meeting regularly for three months before an exhibition, thus gaining information and quickening and illumining their interest. For some exhibitions as many as 9000 stewards have been carefully trained, and have received a missionary education to which they would not have submitted on any other grounds. When stewards have been thus trained for service in connection with a court representing one field, their interest has been so stimulated that after the exhibition study circles have been formed by them for acquainting themselves with missions in other parts of the world.

In the United States and Canada exhibits have been conducted as one of the features of conventions, summer conferences, institutes, or other gatherings. Notable exhibits were held in connection with the Ecumenical Missionary Conference in New York in 1900, and in connection with the conventions of the Student Volunteer

Movement, and also with the general conferences of the Methodist Episcopal Church at Los Angeles in 1904 and in Baltimore in 1908. Exhibits on a smaller scale have been a feature of the summer conferences of the Young People's Missionary Movement.

The exhibits may be classified under two general heads—

- (1) Articles of all kinds from mission fields, to illustrate the condition and life of the people; the religions which oppose the advance of Christianity; methods of mission work, and results attained.
- (2) Literature of all kinds—books, periodicals, maps, charts, stereopticon slides, report forms of all kinds, and all similar material used at home to stimulate missionary interest, and in the actual administration of missions.

Besides these regular exhibits, provision is often made for addresses at certain hours, stereopticon and moving picture lectures, demonstrations with natives dressed in their distinctive garb, and other popular and educative features.

But all these features need trained workers and careful supervision. It is almost a truism that no article exhibited is of any value unless it is understood. This requires a force of workers who are in constant attendance and who never grow weary of telling the same story many times, and who never lose their enthusiasm. Missionaries can thus be used very successfully in the booths representing their various countries. Besides the missionaries, however, other trained workers are needed. This requires much careful work begun long in advance of the actual holding of the exhibit. It is important to remember that great good is done in this preliminary work. Many men and women get a clear knowledge of the mission field and methods of work which they would get in no other way.

Little has been done in America in the way of general missionary exhibits. All that have hitherto been held

have been in connection with some conference or convention, and so have been only a side feature of the main organisation.

In Great Britain less has been done, until quite recent years, in preparing exhibits in connection with conferences and conventions; but missionary exhibitions, often on a large scale, have for many years formed an important feature of home work of several of the larger Societies. The Church Missionary Society aims at visiting the big towns and occupying the largest hall therein at least every ten years. On the Continent of Europe the Utrecht Missionary Union, having achieved a great success in 1909, is adopting the exhibition as a permanent feature of its policy, and a plan is on foot for a large exhibition illustrating the work of all the Dutch missionary operations. One of the leading German-speaking Societies has had an exhibition in several large towns with increasing numbers of visitors. Success is attributed to the efficient explanatory work done by missionaries and stewards.

A remarkable exhibition was held in the Academy of Science in Stockholm from May to September 1907. It was organised by the Royal Ethnographical Museum, and consisted of objects given or lent by all of the missionary organisations of Sweden. It greatly helped to centre public attention upon missions, and to change the opinion of many who had hitherto despised the cause.

The results of these exhibitions (separate from any convention or conference, but in themselves serving as a rallying ground and training school for local workers) are such as to commend them strongly for more extensive adoption.

In addition to immediate financial profits, there has been usually an increase of annual income traceable to the exhibition. One Society has seven missionaries on the field to-day to whose support, as an outcome of exhibitions, nearly £1400 per annum is contributed. Even in the cases of failure to realise immediate money profit, an additional annual income has been gained. There

has usually been a permanent increase in subscriptions in addition to donations for special objects.

One clear evidence of the great value of exhibitions is to be found in the fact that many offers of service for the foreign field have come through their influence. After "Africa and the East" in London, there were between fifty and one hundred offers of service to the Church Missionary Society as a result. Men and women have been led to face seriously the claims of the foreign field upon them for personal service; and although all were not found suitable for the work, a number have been consecrated as missionaries in each of the Societies holding exhibitions and as their direct result.

It is essential that in this exhibition work a high spiritual tone should be preserved, and it is obviously not always easy to do this. A frank recognition of the necessity and the danger has been the great safeguard.

The spiritual aim has, with very rare exceptions, been consistently kept in mind. It has been the practice in all these Societies to have regular meetings for prayer and intercession for a long period prior to an exhibition; and every day during the exhibition devotional gatherings have been held for the workers, at which the supreme importance of the spiritual side of the work has been emphasised, and in the Church Missionary Society exhibition mentioned above a room was set apart solely for private prayer. These assemblies have been the acknowledged means of quickening the spiritual life of those taking part in the exhibition, and in some cases of leading to direct conversion to mission service. The addresses given during exhibitions have been spiritual in tone, and numerous instances have occurred of ultimate decisions for Christ through them. It is difficult adequately to estimate the full value of exhibitions, for, as in all work where spiritual fruit is concerned, no statistics could ever be compiled that would convey a complete idea.

One further point is of considerable importance. Although small general exhibitions are, in the nature of the case, less profitable financially, we find many of those

whose experience enables them to judge, inclined to regard them as more really fruitful than the very large exhibitions. They are more easy to keep in hand, it is not so hard to preserve a high spiritual tone, opportunity for personal contact and influence is greater, and it is more easy to follow them up. Moreover, the small exhibition can invade the country district, where its work is sorely needed and where its coming will be warmly welcomed.

All that was said of the importance of following up conferences and conventions is true, and even more urgently true with regard to exhibitions, where the tendency is inevitably strong to regard the exhibition as a spurt or a special effort. The presence at the exhibition of some Board secretaries, who are experts in various branches of home work, may do much to prevent this and may be able to commit the local workers to methods of advance, *e.g.*, in seeking for candidates for the field, in missionary study, in children's work, in consolidating the interest of men and in calling forth increased support. The exhibition should be followed up by stewards' rallies and conferences on how to take advantage of the conditions produced by the exhibition, and the interest may be carried on from year to year by an annual social gathering for those who have been workers and stewards.

IV. PICTORIAL PRESENTATION

Among other methods for promoting missionary interest which should find place in this Report, are different forms of optical lanterns. The stereopticon is widely used in the United States and Canada at the present time, but seems to be passing out of use in Great Britain, its place being taken by the kinematograph. The latter is coming into use in America to some extent, and is probably destined to increase in influence. But the moving picture exhibition has so displaced the magic lantern in England, that its effectiveness and power have been clearly demonstrated. The emphasis put upon it in

England is based upon the fact that it presents the pictures of mission work as it is actually taking place, while it also reveals the local conditions of heathenism with a vividness that no still picture can show. One British Society has a very complete set of films illustrating its work in India and Uganda, and is now obtaining views of China and Japan. Animated pictures of mission scenes can now be supplemented in England, and in a less degree in the United States, by films obtained from commercial companies, but taken in the various mission countries and representing the real life of the people. This does away with the necessity of Missionary Societies going to the expense of having general films made of the various mission countries. They may concern themselves now almost wholly with securing pictures which represent aspects of the mission work as it is actually carried on. While the expense of the kinematograph and the films is greater than that of the magic lantern and the accompanying slides, the cost will probably be reduced in the future, as this method comes into more popular and general use. The animated picture has already taken a leading place in the secular community. There is a general feeling that it ought not to be left for secular purposes alone, but should be used with effectiveness and power for arousing interest in world evangelisation.

V. MISSIONARY DINNERS AND LUNCHEES

A method of bringing specific phases of missionary work to a chosen company of those whose interest is sought, and which is employed more extensively at the present time in America than in Europe, is the missionary lunch or dinner. The plan generally adopted is to invite a selected group to a private house where entertainment is afforded, and in connection with which the purpose of the gathering is presented by experts. In cases where the lunch or dinner is at an hotel, frequently each one attending meets the cost of his own meal, but occasionally some individual furnishes the entertainment even there, the same method

being followed that is followed in private houses, namely, either while the guests are dining or afterwards the cause is presented. Sometimes these lunch or dinner gatherings continue for two or three hours. It is frequently stated in the invitation that there will be no solicitation of funds at the time, otherwise some would remain away; but the names of those present are taken, and the subject is followed up by personal visitation at the home or office. Sometimes a group of only half a dozen men are thus got together, and again several hundred are often assembled. The Laymen's Missionary Movement is making wide use of the dinner, at which upon special occasions more than two thousand men have dined together and afterwards listened to missionary addresses. The method is elastic and is proving to be effective.

CHAPTER IX

THE ENLISTMENT OF MISSIONARIES

UNUSUAL importance attaches to the consideration of this question since the success or failure of the work of foreign missions depends largely on the missionary body. If a Mission Board has a strong, and able, and devout missionary force, its work will succeed. However much time and strength may be devoted to the raising of funds and the preparation of a missionary literature, no Board can afford to relax in the least its efforts to secure for service abroad such men and women as the Lord Himself shall call and whose labours He will crown with success. After all is said, this great mission work depends more upon persons than upon money. In this section of our Report we are dealing with the question of persons.

I. DEMAND AND SUPPLY OF CANDIDATES

The first question to decide is, *Have the Mission Boards as many applicants for appointment as they can appoint and send to the field?* This phase of the subject has no relation to the question as to how many more missionaries would be required adequately to occupy the unoccupied or under-occupied fields of the world. We are dealing simply with the matter of the supply and demand as recognised in the home offices.

In practically all fields the number of missionaries needed is increasing. Is the number of qualified candidates applying to the several Boards likewise increasing, or is it diminishing? The answers received from the

secretaries of the leading Societies in North America show conclusively that, in general, the number is increasing. Of the twenty Societies reporting, fourteen stated that an increase could be noted. Two reported no marked change, and four "possibly diminishing." In Great Britain the reports indicate a decided shortage of ordained men, properly trained medical men, and qualified teachers, and the tendency at present appears to be in the direction of a diminishing supply. In Scandinavia the applicants equal the ability of the Societies to send out, and in France the supply is short of the needs of the work abroad but about equal to the funds available for their support. It is clear from the extensive investigations made that, as a whole, the supply of properly equipped candidates for missionary appointment is not keeping pace with needs upon the field or even with the call of the Societies for recruits.

The tendency to an increase of the missionary forces available for appointment is more marked in America than anywhere else, and yet even there it is quite inadequate to meet the needs abroad.

The reasons given for the increase reported in America are instructive and suggestive. Several mention the work of the Student Volunteer Movement, and credit also is given to the Young People's Missionary Movement, and the Laymen's Missionary Movement.

Some of the general causes suggested are the following: greater familiarity with the needs and results abroad; fuller information and clearer apprehension of personal responsibility; clearer recognition of the mission of the Church; growing recognition of the attractiveness of the call to well-trained young men and women; general increase of interest on the part of Church members; revival of the missionary spirit throughout the Churches; more missionary education and missionary interest in the colleges; the appeal of the heroic both to the Church and to candidates.

Among the specific factors mentioned are: women's educational work in juvenile Societies; mission study

classes ; addresses of missionaries in theological schools and collegiate institutions ; more effective organisation of the work of the Societies ; the recent general diffusion of missionary information.

The emphasis laid by many of the Societies upon mission study is mentioned as the chief factor in bringing about an increase in the number of candidates applying, and suggests the probability of larger results in the near future.

As indicated above, six of the twenty American Societies replying were unable to report an increase in candidates, and four of these reported a decrease. It is interesting to note the causes suggested for this falling off.

Among these are the raising of the standard of requirements ; decrease in the number of students for the ministry ; emphasis on the work at home ; unwarranted criticism of foreign missions and foreign mission organisations ; the general rush for material success.

Among the special reasons given for the shortage of candidates in Great Britain are : lack of powerful spiritual impulse in the Church at home ; a want of missionary interest—especially among teachers and medical students ; inadequacy of the stipend offered ; the absence of proper qualifications on the part of those who apply, together with the raising of the standard of fitness, and the increased strictness of medical tests ; less urgency in motive, stress being “ laid rather upon the humanitarian and philanthropic side of missions than upon the urgency of saving the heathen ”

RELATION OF SUPPLY TO DEMAND

More important than the simple question of the increase or decrease of qualified candidates is the question whether the increase, if there be such, is keeping pace with the unquestionably increasing demand. Encouraging report as to the increase in the number of candidates is somewhat counterbalanced by an equally general report that the demand is increasing more rapidly than the supply. But

few Boards are able to report that the supply and the demand are fairly balanced.

In reply to the question whether the demand in any particular department is increasing more rapidly than in others, the replies of the Boards are interesting and significant. In nearly every case, upon both sides of the Atlantic, the answer given is that the demand is increasing more rapidly for educational missionaries.

A few Societies report that the call for evangelistic workers (ordained men) is increasing the most rapidly, but, in general, as stated, there is a growing demand for teachers.

In many cases the demand for medical missionaries is increasing much more rapidly than the supply, while in other instances the supply of medical candidates is greater than the demand. This is an illustration of a fact which appears in the reports, namely, that some Societies have a greater supply of candidates for one form of work than have others, while these other Societies in turn have a greater supply for another form of service.

While the demand for educational workers is increasing more rapidly than that for workers in other branches, the number of applicants for educational work seems to be likewise increasing more rapidly in some denominations than in others. It is most significant, however, that this increase is limited to but a few of the Societies. The rapidly growing importance of educational work in some of the Eastern lands does not seem to have laid hold of the Christian youth in the universities and theological schools with the strength of appeal necessary to cause them to give their lives to that work in sufficiently large numbers.

RELATION OF SUPPLY TO FINANCES

An important question in the consideration of the subject in hand is the bearing and influence of the state of the finances of the Societies upon the number of qualified candidates. Effort was made to discover whether the declining of candidates on account of lack of funds

had any direct influence upon the number applying. Ten of the twenty American Societies reported that during the last ten years no qualified candidate had been declined because of lack of funds. The remaining ten stated that they had declined qualified candidates during the last ten years because of lack of funds, and that this reason had been made known both to the candidates and to others. Conditions have not been so critical in Europe.

More important is the experience reported by the various Societies in answer to the question whether any evidence had appeared that the number of applicants was affected by the state of the finances. A dozen officials state that the known condition of the treasury has an effect upon the number applying. The experience of the Boards seem to be conclusive on this matter. It would not appear necessary for a Society to announce definitely its inability to send out missionary applicants in order for properly qualified young men and women to hesitate to make application. The very fact that it is known that the Society or Board has a large deficit, or is otherwise financially embarrassed, causes would-be candidates to hesitate. Probably the influence is more often somewhat unconscious.

Possibly also, in many cases, certainly in some cases, the depressing financial condition affects the eagerness and thoroughness of the search for candidates.

After an exhaustive study of the full reports received from Societies that are carrying on by far the larger part of the foreign mission work in the world, we are irresistibly carried to the conclusion that two-thirds of them are finding it difficult, if not impossible, to secure the number of qualified candidates they are ready to send out, and all are agreed that no Society has as many properly equipped recruits as the work already in hand demands—to say nothing of its enlargement. There is a dearth of candidates on all sides, both of men and of women, for regular evangelistic work as well as for more special departments.

While the young men and women in the colleges and

universities are increasing in numbers, the work of foreign missions languishes because of the fewness of those who are ready to go to the front. It has been suggested repeatedly that an increased and increasing number of candidates would probably help most materially in arousing a new and substantial interest among the supporting constituency. Some missionary leaders go so far as to say that a new missionary usually brings with him a new contributing constituency adequate to supply his entire support. This suggests the enlisting of a larger body of young men and women for the service with the confident expectation that the example of their consecration will move Churches and individual donors to new sacrifice.

II. METHODS EMPLOYED TO SECURE CANDIDATES

IN THEOLOGICAL SEMINARIES AND COLLEGES

The questions bearing upon the methods of reaching the students in educational institutions have brought out the fact from the Society secretaries that the theological seminaries and colleges are almost the only educational institutions where any measure of systematic effort is made to reach the students. In England this effort seems to be without system. The methods employed are varied, but may be summed up under *correspondence* and *personal visitation* by secretaries and others.

Visitation seems to be the principal method, the visits including both addresses and interviews. Besides the visit by the secretary alone, some Societies in America hold "institutes" at the various seminaries. These are conducted in the interest of all the denominational Missionary Societies, home and foreign, and the seminaries usually give up a day to the institute. The speakers include secretaries, pastors, and professors.

Correspondence by the secretaries is the other method chiefly employed, and includes letters to applicants, prospective or actual, and correspondence with the

presidents and professors, the secretary of the Christian Association, and the leader of the Student Volunteer Band.

Contact with the students is secured by some Societies and in some denominations through a department of missions. Voluntary mission study classes are also found valuable. Two American theological seminaries report that each month a day is devoted by the faculty and students to conference and prayer for missions. This day gives an opportunity for the Board secretaries to reach the students.

In Holland and Germany and France most of the missionary candidates are not drawn from the class of the theological students, but are trained by the Missionary Societies themselves. One or two British Societies also train men in this way. But in Great Britain, speaking generally, conditions regarding theological colleges are very much the same as in America, although reports show that Missionary Societies are in even less close and intimate relations with the faculties and students of some of these schools. The investigation has made it clear that, while the recruits for missionary work are expected, for the most part, to come from the theological colleges, little systematic and persistent effort is made to bring the work of foreign missions forcibly and personally to the attention of these students and to put the burden of the work upon their hearts and consciences.

We are not here referring to the work of the Student Volunteer organisations, which will be considered in another section of this Report. We are concerned just now with the direct approach of the officers and members of Missionary Societies to students in training for their life work, with the purpose of impressing upon them the great need and opportunity of the work of foreign missions.

IN MEDICAL AND PROFESSIONAL SCHOOLS

The theological seminaries and colleges are practically all closely affiliated with one or another of the denominations. Other professional schools are just as generally

independent of denominational affiliation. This makes approach to them by denominational Societies difficult. In fact, the close co-operation which exists between the faculties of the theological seminaries and the secretaries of the Missionary Societies cannot be expected in the case of medical and other professional schools. Medical schools particularly present a problem. Yet the lack of medical candidates, reported by many of the Societies both in Europe and in America, finds at least a partial explanation in the corresponding lack of systematic effort, on the part of the Societies, to present to the medical students the claims of foreign missions. How to reach the students of the professional schools will require study, but the increasing need of the mission field for medical missionaries, and especially qualified teachers, demands that this study be given. Possibly, more effective use could be made in this connection of the aid which the Student Volunteer Movement or the Young Men's Christian Association may offer.

IN UNIVERSITIES AND COLLEGES

More is being done toward reaching the students in the colleges and universities in America than in the professional schools other than the theological seminaries. So far as can be learned from the information received, however, not more than two or three Missionary Societies are making systematic effort to present the claims of foreign missions to the students even of their denominational colleges, much less to the state and other undenominational universities. Secretaries practically agree that in the general effort to secure applicants the emphasis should be laid, at least equally, upon the college and the professional schools, and most place the college before the professional school in order of importance of emphasis. In view of this fact, the lack of systematic effort among, at least, the denominational colleges would seem seriously open to criticism.

REASONS FOR LOSS OF CANDIDATES

A certain proportion of those who, at some time or other during their school or college course, have indicated a purpose to give their lives to foreign mission work, never reach the field. This fact has been no small hindrance to the enlistment of others in the enterprise. Of course, it can never be expected that all who form the purpose, especially those who do so early in their student course, will finally get to the field. The principal reasons suggested for this falling away of candidates are first, ill-health, and second, engagement or marriage to one who is unwilling or unable to go. These are difficulties which are met with by every Society. Other causes suggested are lack of close touch with secretaries; insistence by officious friends, not infrequently ministers, that they are more needed at home; attraction of prospects in the home land; family relationships, including opposition of parents and responsibilities for the members of the family; unwillingness to face the difficulties of the foreign field; debts; stagnation of motive and weakening of conviction; spiritual atrophy.

Some of these difficulties are inevitable and cannot be removed entirely. It is not at all certain, however, that changes in policy on the part of the Societies might not aid in removing some of the other obstacles suggested. If means could be employed to prevent the stagnation of motive, many might be saved to the work, who now find their purpose grown cold before the time comes for making application. "Lack of touch with secretaries" is a most suggestive cause. A plan now being tried by one American Mission Board in one or two of the theological seminaries may possibly have in it some elements of helpfulness along this line. A carefully chosen missionary, at home on furlough, spends a month in residence at the seminary, living with the students, meeting them at their meals, in their rooms, and on the campus, giving talks or addresses as may be desired, answering the many questions which

are asked regarding the life and work of the missionaries, and attempting in every way to arouse and maintain a personal interest on the part of the students. The plan has not been developed sufficiently to prove its value, but it is at least suggestive. In Great Britain, some of the Societies designate one of their ablest missionaries—one who has power to interest students—for special deputation work among students in their various institutions. This plan has met with encouraging success.

In connection with this enquiry the question is pertinent how to retain hold upon prospective applicants during their period of preparation. Many names come to the secretaries of all Societies of those who, after the completion of their preparation, expect to apply to the Board for appointment. What can be done to retain and to strengthen the hold which the Board has upon these possible missionaries? Correspondence seems to be the principal method now employed. Visitation of the colleges by the secretary is also emphasised. Some Societies keep a detailed record of prospective applicants, so that all data regarding them is constantly available. Others try to keep the men interested by having them present the cause of missions in neighbouring churches. No Society, however, reports a systematic plan. We probably underestimate the influence and inspirational power of a young life which has been consecrated to the service and is only biding the time until it can enter upon service abroad.

Graduates who have been prevented by any reason from carrying out their purpose to become foreign missionaries might be employed in deputation work more generally than is now the case. In fact, the replies received indicate that no Society whatever has any definite plan for utilising these young men and women. These men, during their college or seminary course, were deeply interested in foreign missionary work, and in many cases were actively engaged in the efforts of the Student Volunteer Band. The Societies were in touch with them during their course, and perhaps utilised their

services, but as soon as they graduated they were lost track of. Doubtless, not a few of them might ultimately be appointed if closer hold could be retained upon them after they have taken up service at home, and, if rightly used by the Societies, they could at least be made a powerful force for increasing missionary interest in the Church. The whole subject of missionary deputation work by students deserves careful study.

Most of the Societies apparently do not encourage applications for appointment from students until near the completion of their course. The suggestion is made that this may be a mistaken policy. There are, of course, dangers and possibly embarrassments in making appointments many months in advance of sailing, but it may be that the advantages may outweigh the disadvantages. Those appointed would thus be in more official touch with the Society, and would probably give themselves more earnestly to preparation for their work. The Society or Board would know more definitely on whom it can count. Probably less leakage would appear among volunteers. An appointed candidate is a more striking object lesson, especially to young people, than one who hopes to go some time. Some Societies make a distinction between accepted and appointed candidates.

It is evident from the replies received from the secretaries that there is much yet to learn in the matter of retaining hold upon prospective applicants. The principal difficulty lies in the fact that the secretary's time is already full to overflowing, and any new work such as this entails would come upon an already overburdened official.

THE PLACE OF EMPHASIS IN SEEKING CANDIDATES

Where should emphasis be principally laid in the general effort to secure applicants; the preparatory school, the college, the professional school, the church, or the home? The replies received indicate the conviction on the part of most that missionary training in the home is supremely important.

A somewhat surprising result of this enquiry was the disclosure that most of the missionary secretaries seem to be convinced that in the efforts to secure applicants the college and university is more important as a place of emphasis than the theological seminary. One says: "Without any hesitation whatever, I would reply that the chief emphasis in the effort to secure applicants should be laid upon the college and particularly upon the last three years of the college course." Another says: "The critical time in the life of a missionary candidate is when he is finishing his Arts course, and entering upon his course in theology." These statements would probably meet with general approval. Yet, as pointed out earlier in this paper, practically no organised or systematic effort is made by any of the Missionary Societies, with the possible exception of one or two, to reach the students in the colleges and universities. This is true throughout Europe as well as in America.

It is a fact worthy of careful consideration that a very large number of missionaries, including many of the most eminent, received their first conscious "call" during the days of boyhood or girlhood. This would point to the need of giving much greater attention to the development of missionary interest in secondary and elementary schools. Prejudice against missions hardly exists among the young in the home. As youth develops into maturity, an attitude has been adopted either in favour of or against them. If a generation of students should go up to the college or university prejudiced against missions, it would be largely inaccessible to appeals for missionary service.

WHERE THE CANDIDATES COME FROM

Some of the correspondents in Great Britain speak of the influence of keen, spiritual missionary parishes and congregations in turning the thoughts of young people to missionary work, and especially of the value,

in this direction, of the actual departure of a member of such a parish or congregation to the foreign field. There is evidently more effort in Europe to turn the thoughts of youth to this service than appears from the correspondents in America.

Investigation was made as to the proportion of college-trained candidates who have come from the smaller colleges. Some Societies in America receive by far the greater number of their missionaries from colleges and schools of their own denomination which are usually comparatively small. The question becomes rather one as to the value of the denominational college as a feeder to the mission field than as to the size of the college. Naturally the denominational colleges and missionary training schools have furnished most of the candidates, the State universities in America providing comparatively few. The fact is that neither the Churches nor the foreign Missionary Societies have made effort to cultivate the State institutions and general universities along missionary lines. Here is a large open field. Many of the strongest young men and women are students in the State institutions.

THE STUDENT VOLUNTEER MOVEMENT AND THE SUPPLY OF CANDIDATES

All American Societies freely acknowledge the assistance the Student Volunteer Movement has rendered in their effort to secure candidates. The new Candidate Department of the Movement is mentioned in a number of the replies as having brought many applications which probably otherwise would not have been received. All join in giving credit to the Movement for most effective aid in awakening and strengthening impression during the preparation of the students by the holding of Student Volunteer Conventions; cultivation of Volunteer Bands; the education of Student Volunteers by means of literature and mission study classes; the definiteness of the Student Volunteer

Declaration as a help in maintaining the purpose to go abroad ; correspondence maintained by the Movement with candidates and with the Board, bringing the two into touch with each other.

Naturally the subject of the qualifications of the missionary would call for consideration at this point, but as another Commission is dealing with this important matter at length, we merely refer to its Report.

III. MOTIVES

AMERICA

This subject has been investigated because the statement is frequently made that the motives for mission work are not the same as they were a generation ago. One is given to understand that some new spirit has come into missions bringing with it a new motive for entering the service as well as for supporting the cause. It may be taken for granted that the motive that prompts the giving of money for the support of the work does not materially differ from the motive that leads to the consecration of a life.

This question has been widely investigated, and the replies that have come from practically all Missionary Societies in America are impressively unanimous in their evidence and convincing in the conclusions to which they lead.

We can give but a brief list of the chief motives given by candidates applying for missionary appointment : " A profound sense of a definite call, to refuse which would be direct disobedience to God ; a longing for the salvation of the souls of the heathen who are perishing without Christ ; a deep and abiding desire for a life of the largest possible usefulness and service to humanity ; the experience of fellowship with some missionary ; the admiration of the candidate for some missionary character ; obedience to Christ's command ; the supreme need of the foreign fields ; a desire to serve as Christ served, and to pass on His love to others ; a desire to bring Christ's Kingdom

upon earth, and to win souls to Him; the love of Christ; the wish to alleviate suffering and to ameliorate social conditions; the call for heroic sacrifice."

We might add to these quotations, but there would be a general sameness emphasising the sense of obligation to preach the Gospel to every creature, to go where one is most needed, and to place one's life where it will count for the most for eternity.

In their appeals the different Societies follow the same general line of motives. They emphasise the command of Christ to His Church; the fact that this command has not yet been fully obeyed; the desperate need of the non-Christian world; the marvellous and rewarding opportunity of this age for missionary activity; and the wide scope which missionary service furnishes for the best investment of life. No Society seems to take the position that the burden of proof lies with the man who decides to stay at home, or, in other words, that unless every man can give a reasonable excuse for staying at home he must offer himself to go abroad. This is hardly a modern appeal, though it has exercised tremendous power.

Space will not admit of quotations from the papers of a large number of missionary candidates, showing the purposes that moved them to offer themselves for service, but taken together they clearly reveal a realisation of what Christ has done and can do for the world; the transforming power of His Gospel; a conviction of the necessity of making Him known unto every creature; "the power," as the martyred Daniel Miner Rogers said, "of the Gospel to satisfy men's deepest needs, and the obligation resting upon the Church and every individual Christian because of this fact and because of the opportunity to give men the Gospel."

Therefore there remain as principal motives to foreign missionary service—*investment, need, Christ*, and the greatest of these is that which is embodied in the word *Christ*. One young missionary summed up the matter in his own statement when a candidate: "I desire to

fulfil the commission of our Lord because I believe He died for all irrespective of race ; because the need and opportunity are greatest upon the foreign field ; because I wish to make the most fruitful investment of my life ; and because my own inner convictions and my sense of consecration to the Saviour lead me toward that work."

While the old motive may have been primarily to prepare men for the life after death, the present-day motive lays emphasis rather upon saving the individual, the community, the nation, for life here upon earth until this world shall be transformed into the likeness of heaven, the supposition being that one who is prepared to live will necessarily be prepared to die. While the expression of the modern purpose may differ somewhat from the expressions used by the men who volunteered a half-century and more ago, yet the same fundamental motives of *investment, need, Christ* have always actuated the missionary volunteer.

What then shall constitute our persuasive appeal for men and women ? It must be the comprehensive three-fold motive—Christ, need, investment. The first is, of course, the determining motive. Even though the young Christian would inevitably have gone into Christian service, even though he may have had a sense of the need and opportunity abroad, he would not actually have gone into far-off lands, there to abide for a lifetime, unless driven by his personal obligation to his Lord. For it is responsibility that is the mother of activity, and when the obligation is laid upon the disciple by the Master, the " call " is irresistible.

Our appeal then is to the moral and religious needs of the foreign lands, the call for heroic sacrifice, the scarcity of qualified men and women for the enormous unfinished task, the story of what men and women have done and can do, the love of Jesus Christ. Above all, however, we must seek to lead young men and women up to the mountain-tops to be with Christ alone, whence they may look out upon the world from His point of view, catch His vision, listen to His voice, feel their own personal

obligation, and respond in love and faith, "Here am I, send me."

GREAT BRITAIN

The British members of the Commission communicated with seven of the leading Societies as to the motives which had led the men and women who had been accepted during the last two years to come forward. Three Societies were unable to give any information. Some details of 160 cases were given by the other four. Of these it is interesting to note that a considerable number dated their desire for missionary work to their early days. In one list more than half decided in the early stages of their career—"from boyhood's days; result of a sermon at school; desire from boyhood; received the command clearly when quite young; ever since ten; the time of my conversion; from schooldays; when fourteen I heard a missionary preach our annual sermon and I heard God's call; from earliest childhood my ambition was to give myself to missionary work; from early years I have hoped to be a missionary; from a child." The actual motives seem to fall under three heads: (1) obedience to Christ's command; (2) a sense of the need in the mission field; (3) a realisation of the great things Christ has done and a desire to make them known. Perhaps the women refer more frequently to their motive being a desire to *obey* Christ's command, but among the men in many cases there is evidently a profound sense that God has called and they have answered. Others seem more impressed with the great need of the non-Christian world, and, there being no good reason why they should not go, have offered for service. Some say that they "would need a call to stay at home"; "cannot settle in this land when the need abroad is so great;" "there are so many at home and so few abroad;" "a reasoned-out sense of the need." Others again, realising that Christ has done great things for them, are seized with a desire to pass on the good news—"an earnest desire to extend His Kingdom"; "a desire to

tell others what I myself have learnt ; ” “ a desire to spend my life where it will count most.”

IV. THE STUDENT VOLUNTEER MOVEMENT

As the Student Volunteer Movement upon both sides of the Atlantic has for its object the securing of candidates for the work of the regular Societies, and as the organisation has already assumed international proportions, it is essential that the work should have consideration in connection with this section of our Report. In Great Britain and upon the Continent the same movement is called “The Student Volunteer Missionary Union.” Both in Europe and in America it is an interdenominational organisation of students, with the object of leading students in colleges, universities, and theological schools to volunteer for personal missionary service and to offer to the Missionary Society of their own denomination. As the movement began in America, we will first outline its present scope in that country.

THE MOVEMENT IN AMERICA

The Student Volunteer Movement for Foreign Missions originated at the first international Conference of Christian college students, which was held at Mount Hermon, Mass., U.S.A., in 1886, at the invitation of the late Dwight L. Moody. Of the 250 delegates who attended, twenty-one had definitely decided to become foreign missionaries when the Conference opened. Before the Conference closed, one hundred of the delegates had put themselves on record as being “*willing and desirous, God permitting, to become foreign missionaries.*”

The Student Volunteer Movement is in no sense a Missionary Board. It is simply a recruiting agency. Those who become student volunteers are expected to go out as missionaries of the regular established missionary organisations of the Church to which they belong. It is unswervingly loyal to the Church, and

has received the endorsement of every leading Missionary Society in America.

Student volunteers are drawn from those who are or have been students in institutions of higher learning in the United States and Canada. Each student volunteer signs the "declaration" of the Movement, which is as follows:—

"It is my purpose, if GOD permit, to become a foreign missionary."

The field for which the Student Volunteer Movement, as an agency of the Church, is held responsible, is the promotion of missionary life and activity in the 1000 institutions of higher learning in the United States and Canada, in which more than 250,000 students are matriculated.

It works among all denominations and all the institutions of higher learning. It is, therefore, interdenominational, intercollegiate, and international, and is thoroughly organised for the successful accomplishment of its work.

The student volunteers in an institution are organised into a volunteer band. The objects of the volunteer band are to deepen the missionary purpose and spiritual lives of the members, to secure other volunteers, and to promote mission study in the college. Connected with each Young Men's or Young Women's Christian Association in the college there is a missionary committee whose duty is to cultivate the missionary life of the institution. The educational department of the Movement, under the direction of the educational secretary, has to do with the conduct of the mission study classes in the colleges.

In order to be of greater service to all the Missionary Societies in helping them to secure the very best men and women to go as missionaries, a candidate secretary was appointed, in the fall of 1907; his work is to familiarise himself with the various posts on the mission field for which missionaries are needed, and to suggest men and women qualified for these places to the various missionary agencies. Almost every American Board

has been aided during the past year in finding properly qualified candidates.

The volunteers in cities which are large student centres, and, in some States, are organised into unions. The purpose of these unions is to promote the missionary interest in the different colleges represented in them. In the United States and Canada, there are held each year seven student conferences for men and five for women. At each one of these conferences special attention is given to developing the missionary life and activity among students. At these conferences missionary "institutes" are held to train the leaders of volunteer bands, of mission study classes, and other missionary activities of the institutions represented.

Once in four years an international convention is assembled. To this come students and professors from the leading institutions of higher learning in North America. Five such conventions have been held. These conventions have been from the beginning powerful factors in developing the missionary life and activity among students, and in leading them to offer themselves for missionary service.

The Volunteer Movement has touched nearly, if not quite, 1000 institutions of higher learning in North America. Upon 800 of these institutions it has brought to bear one or more of its agencies with such constancy and thoroughness as to make an effective missionary impression. This includes nearly all of the American and Canadian colleges and theological seminaries of influence.

The number of students intending to become missionaries is over five times as great in the colleges, and fully twice as great in the theological seminaries, as was the case when the Volunteer Movement was inaugurated.

The Movement has on its records the names of 4377 volunteers who, prior to 31st December 1909, had reached the mission field, having been sent out as missionaries of more than fifty different Missionary Societies of the

United States and Canada. About one-third of the volunteers are women.

Including the regular denominational Societies under which nearly all of the volunteers have gone out, and also certain undenominational and special Societies, the number of different agencies under which volunteers are serving is very nearly one hundred. While the greatest proportion are engaged in evangelistic work, a large number have entered medical and educational missions, and every other phase of missionary activity is represented in the forms of service in which the volunteers are occupied. It is estimated that about 75 per cent. of these assign the Student Volunteer Movement as the determining cause of their entering foreign mission work.

The American student volunteers who have already sailed have gone to the following countries :—

Mexico	136
Central America	28
South America	265
West Indies	130
Latin and Greek Church Countries of Europe	21
Africa	469
Turkish Empire	158
Arabia	21
Persia	39
India, Burma, and Ceylon	848
Siam, Laos, and Straits Settlements	79
China	1254
Korea	201
Japan	379
Philippine Islands	131
Oceania	57
Miscellaneous	161
Total	<u>4377</u>

In addition to those who go abroad, thousands of young men and women in the colleges are, year by year, entering other callings with the missionary spirit.

As soon as the Movement entered the field, it inaugurated an educational missionary campaign which has become increasingly extensive and efficient. Few, if any, Christian students pass through college without

being brought face to face with the most important facts about the non-Christian world and the missionary responsibility of the Church.

By far the greatest service, however, in promoting missionary education has been through the mission study department which was organised sixteen years ago. At that time an investigation revealed that in all the institutions of higher learning in the United States and Canada there were less than a score of classes carrying on a progressive study of missions. Since then the Movement has organised mission study classes in 600 different institutions. During the past year there were 2084 mission study classes with an enrolment of 25,208 students.

During this period the Movement has authorised the use of forty different courses of mission study either written or adapted for use among students. Prior to this there were no mission text-books available. Thirty of these courses have been prepared entirely under the auspices of the Movement. The promotion of mission study has greatly stimulated reading on missions. This in turn has led to the formation of large collections of missionary books in many of the colleges and seminaries.

Not a little has been done by the Movement to improve the provision in theological seminaries for missionary instruction. Conferences of theological professors for the discussion of this most vital question have been held under the auspices of the Volunteer Movement. To these special conferences, as well as to the discussions in the meetings of professors at the international conventions, is traceable no small part of the progress made in this direction.

Some denominations, through their own organisations, are developing this movement among their own students in large universities and in their denominational colleges. To all such endeavours the Student Volunteer Movement lends every assistance in its power.

The growing missionary interest among students has culminated in the organisation of large Mission enter-

prises in some of the leading Universities, such as the Yale Mission, the Oberlin missionary educational undertaking, the Princeton Movement on behalf of the literati of China, the plan of the University of Pennsylvania to establish a Medical College in Canton, China, and the Harvard University effort for a medical work in China.

Important as has been the work among students in America as an agency to promote the evangelisation of foreign mission lands, many consider that it has exerted an equally indispensable influence on the development of the best Christian life at home. Its direct and indirect influence on the religious life of the student communities has been indeed great. It has strengthened their belief in the fundamentals of Christianity. It has enlarged the content of their faith by its contribution in the sphere of apologetics. By bringing before them the difficulties involved in the evangelisation of the world, it has exercised and developed their faith. By bringing their attention to the triumphs of Christianity in the most difficult fields, it has strengthened faith. By exhibiting to them the present-day power of Christ among the nations, it has tended to steady faith at a period when, in the case of so many students, the foundations of belief are shaken.

When this work began, interest among students in the world-wide programme of Christ was confined almost exclusively to the theological seminaries and a few scores of denominational colleges, and, with the exception of a few medical student centres, was a matter of concern chiefly to those expecting to enter the ministry; now, the missionary spirit is as strong in State and undenominational institutions as in most of the Christian colleges, and students of all faculties or departments of learning alike are recognising their common opportunity and responsibility for spreading the knowledge of Christ throughout the world.

THE MOVEMENT IN GREAT BRITAIN

The Student Volunteer Missionary Union of Great Britain was organised in 1892, and its aims and methods

correspond in the main to those of the American Movement. Since its formation, the number of students who have volunteered up to March 1909 is shown in the following table :—

	Men	Women	Total
Sailed to the mission field	1040	345	1385
In College	495	197	656
Still in preparation	189	187	375
Temporarily hindered	104	65	169
Permanently hindered	163	51	214
Withdrawn	194	75	269
Waiting classification	83	13	96
Missing	67	20	87
Died before sailing	24	8	32
	<hr/>	<hr/>	<hr/>
	2323	961	3284

Great care has been taken in Great Britain in the use of the Declaration Card, and the number of those who volunteer and do not reach the mission field, for reasons other than physical unfitness, does not amount to more than about 8 per cent. of the whole.

As in the American Movement, large international conferences are held every four years, and the claims of foreign missionary work are urged at the annual Summer Conference of the Student Christian Movement.

Missionary study has been developed in recent years with great success in most of the colleges. There are at present more than 250 Mission Study Circles in the colleges, with a membership of about 1600 students. One outcome of the work of missionary study has been the carrying out by students of missionary campaigns in different centres in England and Scotland. In a recent campaign in Aberdeen, upwards of 150 students took part.

The Executive Committee of the Union plans that every college in the British Isles should, so far as possible, be visited at least once a year by a secretary of the Union, the chief business of the visiting secretary being to lay the claims of the mission field before students by public address and by private conversation. These secretaries

are sometimes recent graduates and sometimes missionaries who are at home on furlough.¹

THE MOVEMENT UPON THE CONTINENT

Upon the continent of Europe the making of a declaration or the signing of a volunteer card has not met with favour. Such an act is regarded in the light of anticipating God's leading and the projection of the human will into the Divine plan. In Holland there is the feeling that one who has given himself over to God's guidance cannot make a declaration as to what he will do in the future without being disloyal to God.

In Switzerland, Germany, and Holland a modified form of the Volunteer Movement has been reorganised into a kind of sub-union of supporting friends, embracing those who are especially interested in missions, but who are not ready to make a statement regarding their life-work.

In Holland, under the old plan, there were never more than eight volunteers. In 1908 the reorganisation with the Student Missionary Movement took place, including those who are earnestly interested in missions, and who wish to co-operate with the aims and purposes of the Movement, to promote the study of missions, to deepen the sense of personal responsibility, and to put before students the importance of personal consecration to that work. Volunteering is not discouraged. The organisation now has over sixty members, of whom twelve are volunteers. There are others whose earnest desire is to become missionaries.

The situation is still different in France. There exists in Paris a union of "the Friends of Missions." These different methods are attempts to solve the problem of insufficient missionary candidates in a manner suited to the conditions in each country.

¹ The address of the Student Volunteer Missionary Union in Great Britain is 93 Chancery Lane, London; that of the Student Volunteer Movement in America is 125 East 27th Street, New York.

DEVELOPMENT OF PLANS FOR RECRUITING STUDENTS

The Commission is convinced that it is of supreme importance that work for and among students in all colleges, universities, and theological schools should be vigorously pressed. We regard this plan of work as the most effective possible for winning recruits for the service and permanent friends for the cause. At the same time, we are convinced that there should be closer co-operation between the various denominational Missionary Societies and the Student Volunteer Movement. It is essential that the student volunteer should early become connected with a Missionary Society, under which he will probably go to the field. The time has come for the Societies to open a new department in their home organisations for the recruiting of student forces and for their wise direction into the place of greatest need.

CHAPTER X

FINANCIAL SUPPORT OF THE MISSIONARY ENTERPRISE

THE success of foreign missions largely depends upon the financial support it receives and upon the candidates available for appointment. The investigation by this Commission reveals the fact that there is not a leading Missionary Society in Europe or America that is properly supported. In the judgment of the officers of all of these Societies, work that ought to be done is left undone, open doors are unentered, and even what has been begun is often disastrously neglected because of the insufficiency of the financial support. This is a condition that confronts the great Missionary Societies of the world to-day. In order that there may be no misunderstanding, it should be stated at this point that there is no Missionary Society which believes that success depends wholly upon financial support. There is a universal expression of opinion that it is through the Divine Spirit that missions will and must succeed. No matter how abundant the funds, or how many the worthy candidates for appointment, unless the work itself is owned of God and the workers at home and abroad are under His direct guidance, the work will fail. With this statement at the outset we can return to the discussion of the financial side of the question, which is indeed an important element in the operations of every Missionary Society.

It has been characteristic of the foreign missionary

enterprise as a whole that it has been carried on to a large extent by Societies within the Church rather than by the Church itself acting through its official machinery. Even where foreign missionary work has been conducted by a Committee appointed by the recognised ecclesiastical authorities, as in Scotland, interest in the work has been confined to a comparatively limited circle of people and has not characterised the Church as a whole. Until the Church realises its missionary obligation to evangelise the world, and until it enters upon the fulfilment of the same with all its corporate strength, it will never attain full power upon earth as the living body of its Lord.

APPORTIONMENT PLAN

A movement has recently been started in America in several denominations which, if successful, will put responsibility for the support of the foreign missionary work upon the Church as a whole. It is called the Apportionment Plan. The plan contemplates—

1. A decision on the part of the denomination as to what its immediate responsibility is for the support of its foreign missionary work.

2. The apportionment of that responsibility among the local churches in the different civil or ecclesiastical areas.

3. The subdivision of this apportionment among the individual churches, so that each church will know its assigned share of the amount to be raised for the support of foreign missions for any particular year.

In favour of this plan is the fact that it answers the question so often raised by local churches when asked to contribute to the foreign work, "What is our share?" There is a feeling on the part of some that they do not wish to give more than a legitimate proportion, while wishing to give all that they should give properly to support the denominational missionary work. This plan is meeting with some opposition, but upon the whole with unexpected success. Under the plan many local

churches at the beginning of the year officially decide that during the year they will raise a certain fixed amount for the support of the foreign missionary work of the denomination, and then plans are inaugurated for securing from the congregation the amount thus voted.

In estimating the amount to be raised for the support of the missionary work of any communion, the plan has not been generally adopted of making an appeal to the denomination to provide the total amount which the Missionary Society ought to have in order fully to occupy the field abroad for which it is responsible. One strong advocate of the plan of a full and comprehensive statement of the actual needs claims that progress has been greatly hindered by the lack of a comprehensive policy and a clear statement of the amount which, in the judgment of those who are most familiar with the field, would be adequate for the accomplishment of the task of evangelising the world. On the other hand, there are many who believe that the statements which Missionary Societies would thus furnish would appear at once to be so far in advance of what is possible that it would tend to paralyse effort. Many claim that the plan would appear so ideal and impracticable that it would discredit the missionary work in the eyes of many leading contributors, if not of Christians generally.

In the United States and Canada several denominations have made announcement of the amount of money they require each year to accomplish the task of evangelisation to which they have set their hand. These represent from two to six or seven times the total present receipts of the respective Societies. Other Societies have declined to issue such comprehensive statements. At the same time, all the Societies freely declare that they need a better and more liberal support in order to carry on their work abroad. In Great Britain one leading Society asks its constituency for an increase of some 20 per cent. to support its work, while it declares that "adequately to meet the needs in the fields for which it is responsible it ought to have a sixfold increase." Another great

Society in England is confident that it should have, in order to fulfil its obligations, a fivefold increase. Neither of these organisations, however, is putting these maximum figures before its supporters and calling upon them for that large advance at once. Those Missionary Societies that have endeavoured to determine their maximum annual needs hope to reach the end they have in view by a proportionate increase each year.

The Apportionment Plan above referred to, which is at the present time being widely adopted in some of the denominations in America, is meeting with marked success. This plan puts the responsibility for its missionary work upon the Church as a whole, while at the same time it assures the Missionary Societies of certain fixed amounts for their future work. Many local churches under the inspiration of this plan have more than doubled their regular contributions for the support of the work, and have done this without apparent difficulty. The plan has brought into the support of foreign missions many who have hitherto stood aloof. It has made the contribution for the foreign missionary cause no longer dependent upon the moving character of the address given on the day the offering is made, or upon the weather affecting the attendance at that time. The money pledged is collected during the year by different methods, according to a plan devised by each local church, the one thing constantly kept to the front being that the amount decided upon at the beginning of the year is to be secured. In most local churches a missionary committee is organised which has for its object the seeing of *every individual* connected with the congregation, and soliciting from each a contribution towards meeting the obligation for world evangelisation that has been accepted.

EVERY MEMBER A SUPPORTER

In recent years in both Europe and America the idea has been suggested of securing from every member of

every parish or congregation a contribution for the support of foreign missions. There are a few individual instances in every denomination in which that ideal has been nearly reached, but they are comparatively rare. But all agree that effort should not be relaxed until all members or communicants have a share in the support of a work the responsibility for which belongs to the Church as a whole, and should not rest upon a comparatively small number.

It must be evident that missions cannot reach the height of their success until every member of every local church or parish contributes to this work to the extent of his ability. Until such general interest and support is secured, the Church as a whole will not be doing its duty in carrying the Gospel of Christ to the nations of the earth. While many Missionary Societies have set before them the ideal of securing an adequate gift, not only from every congregation, but from every member in each congregation, this standard has not been reached or even approached.

In some of the denominations in the United States from one-tenth to one-third of the local churches have no share in the foreign missionary work of the denomination. In considering this statement we must not lose sight of the fact that in America there are many congregations recently planted in the newer sections of the country which are still themselves receiving financial assistance in the conduct of their own work. Even these aided churches should, for their own sakes, have a substantial share in the larger work, although many, as yet, are non-contributors. One of the extreme cases, which is acknowledged to be unusual, is the case of a single denomination containing 21,291 congregations, of which 10,118 gave nothing last year for the support of the foreign missionary work. It is not surprising, therefore, that the average giving per capita for foreign missions for that entire denomination last year was only \$22, or less than one shilling. There are also in the United States, Swedish, Norwegian, German, Danish, and other

foreign congregations which have not, as yet, become affiliated with the general work of their denomination. Here is a wide field for education and cultivation, that these churches may grow in spiritual knowledge and vision. Yet, even after making allowance for these exceptional cases, there is still immense room for improvement in respect of the congregational support given to missionary work.

In Europe there is not the same disproportion between the contributing and the non-contributing parishes or congregations. There are denominations in Great Britain in which practically every local church contributes something annually for the support of its Missionary Society. Upon the Continent also the congregational support of missions is more general than in America. In America there are home missionary problems of a special kind. In most of the denominations in America larger sums are given for home missions, or for the extension of the Church upon the frontiers and among the poorer sections, or among foreign populations in the country, than are contributed to foreign missions. There is hardly a communion that does not contribute as much for church extension within the borders of America as it gives for the same work in foreign countries.

The Commission has been able to secure a mass of data from individual churches in the United States which warrants the conclusion that but a small proportion of the church members make an annual offering for foreign missions. It is probably well within the truth to say that nine-tenths of the funds raised in the United States for foreign missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenths of the members giving the other one-tenth. This statement is accepted as true by several of the leading denominations. The average amount given by each church member for the support of the foreign missionary work is so low as to show either that the giving of most of the members is inadequate, or that a large number give nothing at all.

While it has been impossible to secure general statistics for any one country showing the average amount given by each church member for the support of foreign missionary work, nevertheless some denominations have, after careful investigation, secured reports which are fairly accurate. It is also reasonable to assume that the reports thus secured represent, to a degree, the situation in all other denominations. The Baptist Union of Great Britain and Ireland reports its average receipts per church member for foreign missions from living donors to be 3s. 5¼d. or about \$85. The Wesleyan Methodist Missionary Society of England reports the average receipts per member from living donors to be 5s. 9½d. or \$144.

The contributions from the living donors of the following communions in America for the support of their foreign missionary work is, on the average per capita of church membership, as follows :—

	\$	s.	d.
Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A. . . . .	.66	or	2 8
American Baptist Foreign Mission Society . . . . .	.65½	,,	2 7½
Board of Foreign Missions of the Methodist Episcopal Church . . . . .	.63¾	,,	2 6¾
American Board of Commissioners for Foreign Missions (Congregational)	1.03½	,,	4 1¾
Board of Foreign Missions of the Presbyterian Church in the U.S.A.	1.05	,,	4 2½
Foreign Missions Committee Presbyterian Church in Canada . . . . .	.85	,,	3 5
Missionary Society of the Methodist Church, Canada . . . . .	.63	,,	2 6½
Executive Committee of Foreign Missions of the Presbyterian Church in the U.S.	1.60	,,	6 5
Board of Foreign Missions of the United Presbyterian Church of North America	2.25	,,	9 0
Board of Foreign Missions of the Reformed Church in America	1.54	,,	6 2
Society of United Brethren for Propagating the Gospel among the Heathen (Moravian Church)	1.23	,,	4 11½

Taking twenty of the leading denominations of the United States whose returns are the most complete, we find that the living members of these denominations together gave last year, for the support of their own work,

and for the propagation of the Gospel in the United States, an average of \$11.40 per member, and that the same constituency gave for foreign missionary work an average of a fraction over \$72—about three shillings—per member. In making this estimate, the amount given for interdenominational efforts both at home and abroad is not included.

These facts would seem to demand some practical plan to bring the claims of missionary work to the personal and serious consideration of every communicant. We frequently speak of the necessity of giving every person an adequate opportunity to know Jesus Christ as his Redeemer and Lord; we should also plan to give every communicant of a Christian Church an adequate opportunity to contribute to the work of making Jesus Christ known to all men.

In order to accomplish this worthy and necessary end there must be careful organisation and persistent effort by men, not leaving the task to women and children. Growing out of the Laymen's Movement and the Apportionment Plan in America there is a tendency, which seems to be gaining ground, to organise collecting committees of men in every congregation to undertake the personal visitation of every church member who is able to give a substantial sum for missions, and secure his subscription. This plan, although making heavy demands upon the men who serve upon the missionary committees, is most successfully widening interest and increasing the contributions.

GIFTS FOR SPECIFIC PURPOSES

In the consideration of the financial support of missions there are few questions that are more persistently at the front than that connected with the reception and use of special gifts, made not to the general treasury of the Board, but to some particular object or special phase of the work. In many cases no embarrassment follows, and the gift is gladly received and appropriated; but in other instances the object may not be worthy, or not in pressing

need, or it may be that the appropriation of the gift in accordance with the wishes of the donor will involve the Board and the Mission in future obligations which they are reluctant to accept.

Still more serious is the proposal frequently made to extend the regular operations of the Society by the opening of a new mission, or a new station, or the sending of a missionary to a new centre, all of which involve an increased and permanent outlay upon the part of the Board. In every instance the donor expects that the new work thus inaugurated will be continued and properly supported. Many Societies have thus been saddled with heavy burdens of expenditure by friends of the cause, who, in their zeal, have practically dictated to the Boards, compelling future appropriations from its regular funds for the purpose of continuing what has thus been begun.

In addition to this there is the increasing desire upon the part of local churches and individuals to support a missionary in the field, the contributing party giving an amount decided upon as an equivalent for the missionary's support.

The replies, while making it clear that all Societies are facing the same general situation, clearly indicate that they are not dealing with these questions in any uniform or systematic way. The marked increase of designated contributions for objects outside of the approved work of the Board is viewed with no little anxiety by the officers of nearly all of these Societies. Endeavour is made by most Boards to induce the donor to allow his gift to go in support of the regular and systematic work; but, failing that, unless the gift is for purposes quite contrary to the regular work and policy of the Society, or liable to involve the Board in new obligations it is unwilling to assume, it is usually accepted and appropriated for the object designated by the donor. At the same time an effort is made to keep the special objects in line with the regular work.

While these facts are accepted, we must also recognise that so long as donors are constituted as they now are,

they will give more liberally to something that is specific than to a cause in the abstract or to the general work of the Society. We know it to be a fact that after all has been given that can be expected for the regular work of the Society, there will still be many who will quickly and liberally respond to a personal appeal for some special object, provided that the object be clearly and effectively presented. This reveals a side of human nature that Missionary Societies must reckon with in their endeavour to secure funds for the support of their missions. They must recognise the power and value of the concentrated appeal for an object that is clearly defined.

In full recognition of the value of the special appeal, many of the Mission Boards in America have adopted what is called "the station plan," by which the work of some single station, or even of an entire mission, is divided up into shares, and these shares are assigned to local churches, societies of young people, Sunday Schools, and individuals for support. The division is so made that generally a single share costs about \$30 or £6. All who take a single share or more receive periodically a report from the station or mission they thus aid in supporting. This plan has the advantage of a specific appeal, while at the same time it guards the general appropriations of the Society. In making the specific appeal in this case the work of the entire station is used, and each one taking a share assumes a proportionate proprietorship in the work of the station or mission. A mission is taken for this purpose only in the case of some very liberal donors, or where a large special class is appealed to, such as young people's societies or Sunday Schools.

When all the shares for the support of one station are taken, another is opened, and thus it is possible that the general budget of the Society may be apportioned out to shareholders who become annual subscribers to the work. Most Mission Boards offer, at the same time, shares in stations in different countries, in order that

supporters may have a choice. This "station plan" has proved attractive to many who have been hitherto inclined to insist upon knowing definitely the objects supported by their gifts. The reports from the stations have been sufficiently specific to satisfy them and to hold their interest and their support.

Another method adopted by some Societies is to select from the list of objects calling for support under the regular annual appropriations of the Society, some specific things which have had the approval of the mission, and reserve them for presentation to those who insist upon having some special object presented before they make their gifts. These include objects like school buildings, hospitals, houses for missionaries, or a fund for the support of ill or disabled missionaries. Many Societies have found it profitable to have constantly on hand a list of such approved objects for presentation to those who are seeking for such, or for use in public appeal where specific emphasis is desired.

Another plan with the same end in view, which has been adopted by some Societies upon both sides of the Atlantic, is to assign missionaries to individuals, local churches, and organisations within the Church for their specific support. The missionaries of some women's Societies are almost if not entirely supported by local branches or organisations. The plan has much in its favour, and has resulted in calling out many enthusiastic gifts that otherwise could not have been secured. Some Societies that were not at all inclined to adopt this method of raising funds for the support of their missionaries, have been compelled to do so by congregations and individual donors asking to be assigned a missionary for their support. Under the impulse of this personal appeal many congregations have easily doubled and even quadrupled their gifts. While there are incidental disadvantages in the plan, upon the whole it is proving effective in providing the special object demanded by so many in order to enlist and retain their interest, while it maintains the unity of the work abroad. Of course it is understood in every

case that the missionaries thus supported do not thereby change in any degree their attitude and relations to their directing Board. Their relations to the supporting body are personal, and not official. One American Society that has under appointment 990 foreign missionaries has assigned 927 of these for support to churches, groups of churches, Sunday Schools, young people's Societies, theological seminaries, women's Boards, and individuals.

Missionary Societies are practically agreed that, for the best interest of the work, all gifts should go through the regular channels, subject to the appropriation and control of the executive committee. At the same time they are convinced that the desire to locate gifts and to **hear directly** from the individual supported is so natural and general that it cannot be ignored, but must be indulged in a measure and provided for by some such plans as those suggested above. None of the Societies hesitate to decline to receive gifts that cannot be wisely used, or such as would involve in an unwarranted manner the future interests of the Boards as a whole. All are compelled to meet and answer the enthusiastic individual who is eager to contribute for "new work." It is easier to secure funds for a new enterprise than it is to support what is already established. There seems to be a general desire to send a missionary where none has ever gone, establish a native preacher where there was none before, open a school for children that never studied, and send a physician where the [people never saw a doctor. Hundreds will give freely for an object like the above who can hardly be persuaded to take an interest in maintaining a preacher, teacher, hospital, or missionary already established in his work and successfully prosecuting it. As it would be ruinous to any Society continually to be opening new work unless increased gifts can be secured for its permanent support, great care must be exercised in accepting the "new work" offerings. Not infrequently some one of the plans outlined above can be so presented to such friends that they can be induced to abandon the "new work" idea. To meet

these conditions and conserve the work with the least loss on the one hand, and substantial gain on the other, it is generally agreed that there is much advantage in assigning regular work for specific support. While this increases correspondence and requires much attention to details, at the same time it conserves the unity of the work and informs and encourages the contributors. Missionary Societies might well take into consideration provision for meeting this demand for closer relation between donors of special funds and the object for which contributions are made. Even entire departments, like medical work, have been successfully set aside under a special secretary who makes appeal to, and receives responses from, those who wish for something more definite than a gift to the Society as a whole. In the case of one Society the whole cost of its medical work, amounting to over £39,000, is covered by the special medical fund.

In all this method of appeal the loyalty and co-operation of the missionaries in the field and at home on furlough is absolutely essential.

There is no Missionary Society that does not feel the importance of having the young people in the Sunday Schools and in the Young People's Unions and Societies so trained that they will in early youth form the habit of giving for missions. This subject has been touched upon in another part of this Report. In the practical application of this idea to the Sunday Schools and young people there is general agreement that no ideal method for accomplishing this has yet been discovered. Here is a broad and fruitful field for investigation and study. It is only by holding the young loyal to the cause that we can ever expect a loyal Church in the future. The Missionary Societies as a whole are not paying sufficient attention to this matter. There are bright spots in the picture, as, for example, one large denomination in the United States, in which every Sunday School is organised into a missionary society, and every scholar in each school is a member of the society. On the other hand, in some denominations there is almost no systematic effort to secure gifts from

the Sunday School scholars and from the young people as such, and, as one might anticipate, the amount actually received is very small. During recent years there has been a marked growth of giving among the students of North America. It is of great importance that the habit of systematic giving should be developed among college men and women, some of whom will later become possessors of great wealth, and many of whom will occupy places of leadership in the thought and activity of the Church.

It has been suggested that by the proper use of the "station plan," or the attractive presentation of special objects, the young people and children may become enthusiastic supporters of missionary work. The plans suggested in other parts of this Report for mission study, if properly carried out, ought in time to bring about a change in the situation.

MOTIVES FOR GIVING

With regard to the motives for giving, the Commission has made extensive enquiries. There is no question that a large proportion of the funds given to foreign missions is given from the highest and best motives. On the other hand, it cannot be denied that in every congregation there are men and women who give because they "suppose they ought to give to foreign missions," or because they are asked, and who certainly would not offer the gift if it were not applied for.

Seventy per cent. of the answers received place the religious motive first, while the remainder lay emphasis on the philanthropic or humanitarian motive, or upon motives of a more incidental and indirect kind.

One secretary of a Society states that the appeal to humanitarian instincts frequently secured the best results financially. Among the more casual motives of which mention is made are an intellectual interest in foreign countries, the belief that missions promote commerce and are a "paying investment," and a general

feeling that it is the correct thing to support work undertaken by the Church.

It has to be borne in mind that even when a right motive for giving has been supplied, it is necessary that definite steps should be taken to establish and maintain the habit of giving.

There are vast resources in the Church for the evangelisation of the world that have not yet been made available, but which should be and may be brought into the treasury of the Lord. It is the privilege and the duty of those who are engaged in the work of missions so to plan that proportionate giving shall be the rule of the Church and not the exception.

There is no question of the ability of Christendom to provide the material means necessary for the accomplishment of the task. An annual increase in offerings should be secured to enable all the Missionary Societies to advance in their work each year, to the limit of wise and safe enlargement, until all the non-Christian world shall be adequately occupied. There is no reason, apart from selfish indifference, why, within ten years, or before the next general Missionary Conference, sufficient resources should not be forthcoming to carry to the remotest corner of this earth the message of the Christian Gospel.

CHAPTER XI

HOME LEADERSHIP

THE success of the missionary enterprise under God must rest with the efficiency of the leadership at home. If the leadership is strong, aggressive, and effective, the cause will prosper ; if it is hesitating, half-hearted, and weak, the work of foreign missions will halt. The key to the situation is in the quantity and quality of the leaders in the Church. There are three distinct classes who are exerting, or who should exert, special influence in leading the Church to a right conception of its duty and privilege in the work of missions. These classes are the ministry, laymen, and women.

Apart from the young people, these constitute the total membership of the Christian Churches, and it is among them that we must look for organisers and leaders of the young people in their missionary endeavour.

The committee that had in charge the collection of material for this topic enquired diligently of the secretaries of foreign Mission Boards, the chairmen and secretaries of the Laymen's Missionary Movement, the chairmen of city co-operating committees of laymen, officers of Women's Societies, leading clergymen, and individual and unofficial laymen of different denominations. In addition, the Commission carried on a system of personal enquiry among recognised experts of all classes, and made a study of general literature bearing upon the subject of this investigation.

I. THE MINISTRY

THE EXTENT OF MISSIONARY INTEREST AMONG
MINISTERS

The first question raised was one of fact: "Are the clergymen and ministers cognisant of the prime importance and the possibilities of their leadership in missionary work?"

It has become a common saying all over the world that "the minister holds the key to the situation" as far as the interest of the Church in missions is concerned. It was the purpose of the Commission to shed further light on the situation. The replies received are clear and direct. As one might expect, there is great variety in the replies, coming as they do from different denominations and from all parts of Europe and America. In regard to the comparative number of ministers who are aware of the importance and possibilities of their leadership, one denominational leader reports that only about 5 per cent. of their clergymen are vitally interested in missions. Others report an interested body ranging from 10 per cent. to 75 per cent. of the entire number. Only one, however, reports the last figure, while a few report that not more than one-quarter is vitally interested. Others declare that this interest "is only beginning," "some of the younger men are interested, but not the older," "not to a large extent, but improving," "better in the cities than in the country parishes," "not wholly awake," "a small amount are," "a few are," "a limited number are," while more than one-fourth of the laymen reporting say frankly that their pastors are not interested and so exercise little effective leadership. At the same time, a considerable number report an increasing interest, in which they find much encouragement. We will quote more at length from some of these replies.

One well-known denominational leader says:—

"The ministers of our Church as a whole are not wholly awake to the prime importance of their leadership in missionary work.

Nor are they realising the possibilities of their position for missionary leadership. There are, however, many notable and delightful exceptions. I am happy to believe, also, that the tendency in recent years has been upward, and that our ministers are much more deeply interested and active in the advocacy of missions than they formerly were."

Another leader, widely known outside his own denomination, says :—

"I regret to write that I fear many of our ministers are not sufficiently interested in world-wide missions. My experience in the last few years has shown me that, while many of these men are enthusiastic in their leadership, there are many who seem to be timid and unwilling to take any very decided stand. In a number of instances lately in America the laymen have been far in advance of the minister in determination to have the Churches to which they belong do larger things."

Still another :—

"To a very large extent both clergymen and ministers are realising the necessity of their being the leaders in missionary work, and more and more are they beginning to realise what leadership by them will mean for their congregations."

A leader of another great denomination writes :—

"The clergymen and ministers of the various Churches are not seized by the prime importance of their leadership in missionary work. To an extent hitherto unknown the ministers whom I know are realising their position as leaders, but this is a long way from realising it to the full."

A leader in one of the largest American denominations says :—

"Our ministers are not cognisant of the importance of their position as missionary leaders, but there is a decided awakening and enquiry. I believe there is soon to be a decided and helpful change throughout our Church."

Another eminent leader says :—

"The vast majority of the ministers do not appreciate the importance of their leadership. Too many seem to work with little thought beyond their congregational environment, and are satisfied with mere local progress. Pastoral leadership means everything in missionary success."

These quotations fairly represent the contents and tenor of the replies received, and they come from the leading denominations of the world.

From Great Britain the general tone of the replies received is one of hopefulness, but, on the other hand, it is felt that a revived ministry is more needed than anything else. To the lack of proper ministerial leadership is attributed the deadness and lack of interest in the congregations. The general testimony is that congregations are ready to respond if summoned to action by their recognised leader.

In Germany the same condition prevails, but the growing popularity among ministers of special conferences for enquiry into missionary problems is an encouraging sign of improvement. A minority of German ministers are, and always have been, promoters of the cause of missions.

From France the report comes that, while some ministers have missionary interest really at heart, yet their number is comparatively small. The greater number do nothing, except to receive the deputies that are sent them, and transmit gifts put into their hands for the purpose by their parishioners. It is encouraging to note that a growing interest during the last few years can be reported.

CAUSES OF LACK OF INTEREST

Assuming then that, as a whole, the ministers and clergymen of Christendom are not exercising their full power of leadership in the interest of missions, we naturally enquire what are the causes of this failure, and the remedies for it. The answers to this enquiry are most illuminating and suggestive.

The replies will not admit of clear classification. Among the reasons given, the most prominent are, "pressure of local work," "local financial burdens," "lack of proper training," "indifference and selfishness," "lack of the true conception of the contents of the Gospel," "timidity," and "improper sense of obligation." As this part of the subject is of such vital importance, we will give somewhat at length a few characteristic quotations from our numerous correspondents, selecting in such a way that

the principal denominations and all countries shall be represented.

A well-known leader writes :—

“(1) The training given in our theological seminaries has had too little reference to the great work of missions, the preparation of missionary candidates, and the training of the missionary spirit. (2) The shamefully limited salaries of many of our ministers, which makes them, upon the one hand, unable to be leaders in giving, which some of them would like to be, and, on the other hand, makes them timid in pressing the cause upon the attention of the people.”

Another leader gives as reasons :—

“(1) A failure to have received a missionary vision at the period in life when life ideals were being formed. This takes us back to the home life and to the age of youth. (2) Concession to, or compromise with, the non-missionary or anti-missionary conceptions of the average congregation or Church. (3) A prevailing false conception of the general character of Christianity which dominates, to a great extent, the whole of Christendom, and influences also the leaders in the Church.”

A well-known leader gives as reasons :—

“(1) Theological controversy; (2) failure in earlier days to give missionary instruction in theological seminaries; (3) the fear upon the part of many ministers that, if they press missions too hard, they may interfere with the prosperity of the local Church and so lose their hold upon it.”

A secretary of a Missionary Board writes :—

“(1) The many demands made upon the pastors in the work of the parish; (2) the tendency of some to magnify this work unduly; (3) the failure to see clearly the chief and supreme business of the Church.”

Another secretary writes :—

“(1) A lack of a true conception of the spirit of the Gospel in its breadth and entirety. (2) Lack of information. (3) Provincialism. (4) Lack of proper theological instruction.”

A leading layman writes :—

“A failure to realise the benefit, financial as well as spiritual, that their own congregations will derive from helping on Christ's work outside.”

Another layman says :—

“Contentment with things as they are; reliance upon machinery; decadence of personal earnestness and devotion.”

Another gives as a reason for lack of interest :—

“ The failure upon the part of the Board to furnish the pastor with systematic and necessary information.”

Without repeating reasons already given, we will mention a few only in addition : “ The lack of funds with which to purchase missionary books and magazines,” “ overshadowing local requirements,” “ persistent effort for local betterment,” “ lack of natural capacity for leadership,” “ lack of outlook and a tendency to move along the lines of least resistance.”

The statement of the case carries with it a suggestion of the remedy. It is quite probable that Missionary Societies themselves are at fault for not devising means of reaching uninterested pastors and ministers. The class is so large, and the place of leadership it occupies is of such supreme importance, that Missionary Societies may well give this subject most careful and continuous consideration until this great block to aggressive progress has been converted into a vital missionary force. As the pastors in a large measure hold the key to the situation, it is to this point the attention of Missionary Societies should be directed.

THE INFLUENCE OF A PASTOR INTERESTED IN MISSIONS

Full replies were received in response to the questions as to the effect upon a parish or congregation of the pastor's enthusiasm or indifference, and they are practically alike. When the pastor is awake and exercising his prerogative as a leader, the congregation is awake and beneficence flourishes ; on the other hand, when the pastor is indifferent, the congregation becomes cold, and giving is meagre. There is also a general agreement that local interests flourish under a missionary propaganda by the pastor. A few quotations are essential to a proper emphasis of the subject.

A bishop writes :—

“ It is possible to trace some men from church to church by

the influence they have exerted in missionary enthusiasm. Unfortunately it is possible to trace some other men by the opposite effects and the deadening result of their efforts."

Another :—

" Invariably a missionary pastor makes a missionary church. I can follow the trail of missionary pastors, as they have moved from congregation to congregation, by aroused missionary effort and zeal."

Another :—

" Almost without exception, real leadership upon the part of the minister arouses the congregation."

A well-known layman :—

" Wherever the minister has been aggressive in missionary leadership, it is almost certain to bring great general prosperity to his church ; and when the minister has been indifferent, the church has declined."

A secretary of a large Mission Board :—

" The church never fails to respond when the minister gives due attention to the cause of missions."

A volume might be filled with quotations from the evidence in hand, but it would all be in line with what is here given. The facts are too obvious to require extended proof.

We cannot but regard this phase of our subject as one of the most important, if not the most important, entrusted to this Commission to investigate. Unless the ministers, who are the natural leaders of the Church, accept that leadership so far as it relates to foreign mission work, the endeavour to bring the Church up to a high standard of beneficence must fail. Had we quoted from all of the replies received from every important evangelical denomination in the world and from secretaries of Missionary Societies, church officials, pastors, laymen, and educators, no doubt whatever could remain in the mind of the reader, if, indeed, any now remains, that, in order to arouse the Church to a sense of its opportunity and privilege, the clergy must be reached and their enthusiastic co-operation secured. Other parts of this Report show that few Missionary Societies

are making direct and special effort for this influential class of leaders who hold the key to the situation. The Commission urgently calls attention to these conditions and facts as set forth in this section of our Report.

In considering what can be done to remedy the present condition, it is impossible to go into details. There has undoubtedly been, and is, a great lack of missionary instruction in theological seminaries and colleges. All are agreed that such instruction in the training of the ministry of to-day is indispensable. There is also a general belief that colleges and universities should offer elective courses in missions (cf. pp. 179-180). In the meantime, officers of Missionary Societies and Boards must devise measures suited to the conditions prevailing in their particular denomination and country to secure the co-operation of the clergy. The Commission is convinced that a comparatively large expenditure of money on special literature and on conferences for pastors would be amply justified in the effort to secure the support of the natural leaders of the Church, not only on account of the new spiritual life this would inevitably bring to the Church itself, and the added contributions of money that would come in for the support of the work, but also for the sake of the young people who are so greatly needed at the front.

Evidently most of those with whom correspondence was carried on have caught the new vision of the kingdom and the new standard of service and sacrifice. Judged by this standard and interpreted in the light of the new vision, the clergy are not yet as a whole seized by the prime importance of their leadership, nor are they realizing the possibilities of their position. This does not mean that there are not many noble and notable exceptions. There are many ministers in all denominations who are doing their full duty. Cognisance is also taken of the fact that many of these non-active ministers are overwhelmed with local difficulties of various kinds. At the same time, the fact remains that the rank and file of ministers and clergymen of the world are not

exercising the missionary leadership they should, and the task set for the various denominations and their Missionary Boards is to correct this wrong, and so organise the Church of Christ into the aggressive army of the Lord.

MISSIONARY TRAINING OF STUDENTS PREPARING FOR
THE CHRISTIAN MINISTRY

Our enquiry into the general attitude of the Christian Ministry to the missionary work of the Church necessarily involved some investigation into the amount and kind of missionary instruction given in the theological colleges and halls where these men receive their training. If it be the case, as the evidence before us seems to show, that a very large proportion of the ministers and clergy do lack missionary enthusiasm and missionary vision, to what extent is this failure to be traced back to any defect in the training which they received as students? Are our theological colleges turning out men who are inspired with the missionary ideal and keenly alive to the problems which confront the Church in the foreign field? What means are employed to bring home to the students the world-wide mission of the Church and the urgency of the task which confronts her, in view of such facts as the awakening of the Far East and the opening up of the continent of Africa? What instruction is given with reference to the history and principles of the modern missionary enterprise? What suggestions are offered as to how they may best educate and arouse the congregations over which they will later be set in charge? Are they trained in habits of prayer, and giving, and systematic study in this matter? These are important and vital questions, and seem to the Commission to merit a careful and thorough enquiry.

Great Britain

The investigation carried out by the Committee appointed for the purpose covered, in Great Britain, some

thirty-four different colleges. Although these by no means exhaust the number of such institutions, yet they may be taken as thoroughly representative, at least of England and Wales, for they include the strongest colleges of all the leading denominations. As might be expected, we are confronted with a great variety of types, extending from the six or seven year course, found in some of the Congregational colleges, to the one year post-graduate system which prevails in the many colleges of the Church of England. It might be questioned whether any useful conclusions could be drawn relating to such diverse conditions, and it must be admitted at the outset that it would be difficult to make any statement which would apply to all the colleges. Nevertheless, we consider that our enquiry has brought to light some very significant facts which deserve serious consideration.

A first reading of the evidence which indicates the amount of attention paid to missionary questions in our theological colleges is certainly disappointing. Apart from the incidental references and allusions which may occur in the ordinary lectures which are given in Church History, Comparative Religion, and Pastoral Work, there are only four colleges which report any attempt to give definite and systematic instruction in modern missionary problems and methods. Indeed, the general opinion seems to be against the inclusion of any such subject in the college curriculum, either on the ground that it is superfluous, or that the curriculum is already overcrowded with more important subjects, or that it would be difficult to find men competent to lecture on it. Over against this we may set the experience of the four colleges above mentioned, where the plan was followed of inviting a leading missionary to come and deliver a short course of lectures on some missionary topic. If we may accept the testimony of the students who attended these lectures, this method certainly proved successful in these colleges. And, while we recognise the difficulties involved in such a course, we are of opinion that the plan of arranging for

short courses of lectures by missionary experts might, in many cases, be adopted with advantage.

But although very little is undertaken by way of systematic instruction in distinctively missionary subjects, a good deal more is done in other ways to awaken a missionary interest in the men. Attention is called in the replies we have received to the importance of the personal influence of the Principal and of the college staff in bringing home to men who are preparing for the Christian Ministry, their responsibility towards the missionary enterprise of the Church. One or two colleges refer to the advantage they have gained in this direction through having professors or tutors who have had some experience of foreign missionary work. But more important still is the influence of the missionaries on furlough who visit the colleges from time to time. Practically every report contains some reference to this matter, and, indeed, it would be difficult to over-emphasise its importance, for the personal factor is essential to the creation of any living interest. It is unfortunate that we have not fuller information as to the character and length of such visits, and the extent to which they afford opportunities for the missionary to come into personal and intimate contact with individual men. In one college, at least, it is the practice to arrange that once a year a missionary should be invited to stay for a week at the college as the guest of the men. This is a most valuable method for awakening a missionary interest and fostering a missionary spirit, and, in view of the central importance of the theological colleges, we hold that the Missionary Societies ought to set aside their most influential missionaries, when they return home on furlough, for this special work.

The need for assisting the students to develop the habit of prayer for foreign missions is recognised in all the colleges, though the methods adopted are different. In the Free Church colleges it is not uncommon for the students to arrange for special missionary prayer-meetings among themselves, but, at the same time, emphasis is also

laid in the replies we have received to this question on the importance of constant reference to the missionary work of the Church in the ordinary prayer life of the college.

With few exceptions all the colleges cultivate the habit of missionary giving among the students. In several cases the students undertake the responsibility of raising considerable sums, in some instances amounting to over £300, or \$1500 per annum, for the funds of their Missionary Society. This service is undoubtedly valuable in stimulating their missionary enthusiasm.

The general opinion among the Free Church colleges, however, seems to be that, on the whole, it is best to allow missionary enthusiasm to grow up spontaneously among the men themselves apart from any attempt to cultivate it officially. Attention is called to the missionary study circles which have been organised in many colleges with very considerable success under the auspices of the Student Christian Movement. The statistics supplied by the central office of the Student Christian Movement show that in the year 1908-9 some 376 theological students were members of registered study circles. The number is not large, but it is steadily increasing, and the reports indicate that the work done in the study circles is thorough. The "Missionary Campaigns," organised by the Student Christian Movement, have also proved very effective means for arousing missionary enthusiasm among the men. The opportunity of engaging in some definite service for the cause of Foreign Missions, and of bringing before the Churches the needs of the foreign field, inevitably results in the deepening of the convictions of the men themselves. Both these activities are carried on apart from any control on the part of the college authorities, though with their entire sympathy. We believe they are likely to become increasingly important factors both in educating and inspiring the students with missionary ideals, and we are of opinion that both missionary study circles and missionary campaigns should be encouraged by every possible means.

We made some enquiry as to the missionary literature available to theological students through their college libraries. The replies were not altogether satisfactory. Practically every college library contains some missionary books, but in very few colleges is there any serious attempt to keep the college library abreast of the best missionary literature in the same systematic way as is done in other departments. In many cases the colleges are seriously hampered in this direction through lack of funds. Still it is possible that more might be done, not merely in placing the best missionary books at the disposal of the students, but also in encouraging and guiding them in their reading.

America

In America an exhaustive investigation was made among one hundred and twenty-eight theological training institutions. The enquiries related to "Mission Study Courses in the Curriculum," "Mission Lecture Courses," "Cost of Missionary Instruction," "Voluntary Mission Study," "Missionary Literature." Replies were received from one hundred and fifteen institutions, and the information afforded is summarised as follows:—

Thirty-eight institutions, or 33 per cent. of the whole number, reported that they did not include the study of missions in their curricula, either in the form of required or elective courses; and, furthermore, that they had no mission lecture course foundations, and provided no regular course of mission lectures. Nine of these reported no provision of any kind for missionary instruction or missionary study. Nine reported that the subject was treated incidentally^u to the course in Church History or Practical Theology. Eleven reported occasional lectures or sermons. Two reported "Reading Courses" under the supervision of members of the faculty. Eleven reported voluntary mission study courses, conducted by students or professors.

While it may occasion regret or surprise to learn that no provision for systematic mission study is made by

one-third of the American theological seminaries, and while many of the replies indicated indifference to the subject, yet, on the other hand, in many of these institutions an ardent missionary enthusiasm is being maintained by the general spirit which pervades all the instruction, by the influence of occasional lectures, and by the efforts of student organisations.

Fifty-eight institutions, or just 50 per cent. of the whole number, reported that the study of missions forms an integral part of the required curriculum. In most cases, however, the required courses are brief and often fragmentary. They deal for the most part with some one of the following subjects: "General History of Missions," "The History of Religion," "Comparative Religion," "Current Missionary Literature," or "The Pastor and Missions." The time usually allotted for these courses is one hour per week, during one year of the three years' course, or about 2 per cent. of the whole number of curriculum hours. This amount of time is exceeded in eleven instances, in which two hours a week is occupied, and in six instances, in which mention is made of from two to three hours a week during one year; but this increase is discounted by the eleven instances in which the courses are continued during but one-half of one year. In most cases the instruction is given by members of the faculty in the form of lectures; but in some cases text-books are used, and occasionally students are required to write essays on assigned missionary topics.

Of the fifty-eight institutions which have required courses, *eleven have elective courses in addition*, and nineteen other institutions give all their instruction in the form of elective courses. In all but seven of these instances the courses usually cover one hour per week for one year, and the subjects specified are of a general missionary character. These elective courses are attended in those cases where numbers have been reported by about one-fourth of the students.

While the average amount of missionary instruction

in all these required and elective courses is evidently not very considerable, there are certain institutions which are doing work of an especially important character, and are giving to mission study courses a very prominent place. Omaha (Nebraska) Theological Seminary (Presbyterian), the Southern Baptist Theological Seminary (Louisville, Kentucky), and the Episcopal Theological Seminary at Cambridge, Massachusetts, have full missionary professorships.

M'Cormick Seminary (Presbyterian, Chicago), San Francisco Seminary, the Christian University (Eureka, Utah), and the Union Theological Seminary (New York) report part professorships.

Eureka College (Illinois) and the Berkeley (California) Bible Seminary have instructorships in missions.

The most extensive courses and the best equipment for missionary instruction seem to be afforded by the Yale University Divinity School (New Haven, Conn.) and by the Hartford (Conn.) Theological Seminary. While Hartford maintains no special chair of missionary instruction, a very large number of courses are offered by different professors in the theory and method of missions, the history of missions, special missions, and the history of religions. Those courses are so arranged that any of them can be chosen as electives by students in the regular course, and some of them are expected to be included in every group. They also may be pursued altogether by themselves, by specialising students, forming in that case a full year's curriculum. This Seminary also has special lecturers who give annually to all students who elect, courses upon "The Science and Methods of Foreign Missions," "Missions and Sociology," etc.

At Yale University a chair of missionary instruction has been established under a professor whose title is "Professor of the Theory and Practice of Missions." Elective "Lecture-reading courses" are given on "Factors in Missionary Efficiency," "The Missionary's Use of the Bible," "Missionary Makers of Nations," "Indigenous Chinese Religions," and "Chinese Mandarin." All of

those are one-hour courses, except the last, which is a two-hour course.

Twelve institutions, or 10 per cent. of the whole number, report regular "Missionary Lecture Course Foundations."

The number of lectures afforded on these foundations is usually five each year. In addition to these courses, some forty-eight report "special" and "occasional" lectures, given by members of the faculties or by specially invited guests, particularly by missionaries at home on furlough, and by secretaries of the Mission Boards.

In addition to these regular and occasional courses, or in the place of these courses, missionary instruction and inspiration are furthered, in several seminaries, by special conferences held monthly or annually. For this purpose, seminary exercises are, for the time, totally suspended, and students and faculty meet for the consideration of exclusively missionary topics. For example, in one a full morning of each month is devoted to the meeting of the Missionary Society, composed of faculty and students. The mission fields of the world are studied. At another the first Tuesday of each month is observed as a missionary day, with lectures in the afternoon and evening. In another from one to three lectures are given on the first day of each month, when all regular lectures are suspended. One day of each month in another seminary is devoted to a free conference on mission work. Class work is suspended for the day, and several hours are spent by the faculty and students in the discussion of various subjects relating to home and foreign mission work, and in seeking to foster the missionary spirit in the seminary. This has done more to quicken interest in missions than all other causes combined. Work is suspended in another for one day each month, and the day is wholly devoted to studying missions; both faculty and students attend these mission-day exercises and take part, and also the officers of the Board of Missions.

Eighty-three institutions, or 70 per cent. of the whole number, report voluntary classes for mission study.

About three-fourths of these classes are conducted by students and the remainder by professors. They are usually organised under the auspices of the Young Men's Christian Association, and use, in many instances, the books published under the direction of the Young People's Missionary Movement. These classes are largely attended. In three instances they include all the students in the institution. There are frequently a number of classes conducted simultaneously in the same seminary. Princeton Seminary, for example, in addition to the required course in missions and its special courses, has a large number of mission study classes enrolling a large proportion of the students. Some forty-two seminaries give the number enrolled in these voluntary classes as 1662, or about 40 per cent. of the entire number of students. These classes usually meet for one hour each week, but during only a part of the seminary year.

Sixty-eight seminaries report the number of missionary books in their libraries as aggregating 41,000, or an average of 603 each. In addition to these, a number of seminaries report special missionary libraries, provided by the Young Men's Christian Association or the Student Volunteer Band. Special yearly appropriations for the purchasing of new missionary books are reported by twenty-three seminaries. Most of the seminaries report the regular provision of a number of missionary magazines for the library or reading-room. The average number of such missionary periodicals received by each institution is nine, although two receive upwards of eighty each.

The Continent of Europe

In Holland the history of missions has, since 1877, had a place in the curriculum of the theological studies of students in preparation for the ministry in the Dutch Reformed Church, to which half of the people in the country belong. Mission professors are appointed to this task by the Church, and some are reported as not especially interested in the subject. One of these, how-

ever, at the University of Utrecht, is just now publishing his *Prolegomena to a Protestant Science of Missions*.

In the two faculties of theology at Paris and Montauban courses of lectures upon missions have been given by special lecturers, and in the latter institution a missionary recently gave a course upon the religions of the inferior races. This practically comprises the academic missionary instruction offered to students for the ministry in France.

In the Free Church theological faculties in Switzerland it is arranged that each generation of students has the opportunity of hearing something about missionary history either from one of the professors or from a specialist.

For the last six years the theological faculty of the University of Copenhagen has offered an annual series of lectures on missions. In the theological seminary of the University of Norway lectures upon missions are regularly given. At the University of Upsala, in Sweden, the History of Missions is studied in connection with Church History, and the Theory of Missions is made a part of the course in Pastoral Theology. Lectures are also given upon the history and theory of missions.

It must be borne in mind that in Europe many of the strong Missionary Societies have missionary training schools in which most of their candidates receive their education. In such cases the missionary receives his education largely apart from the candidate for service in the Church at home. This is especially true of Germany and Holland. To these candidates for missionary service missionary instruction is given. While this materially aids the future missionary to the proper equipment for his life-work, it is of no service to the young men who do not have the foreign field in view.

As the great majority of these receive their general and theological training at the State universities, the question of their missionary instruction is dealt with under the head of Academic Instruction. In many parts of Germany, however, young ministers, after completing their university course in theology,

spend one or two years in a theological seminary for training on more practical lines. Nearly all of these seminaries include in their official course the study of missions, either in connection with some other discipline or in a separate course of lectures. One seminary reports that the graduates hold missionary meetings under the supervision of the principal.

In Germany, where theological faculties are established, there is no general provision made for missionary lectures, but occasional courses are given in Berne and Lausanne, while at Basel one of the Basel Missionary Secretaries has quite recently been officially appointed as missionary lecturer. At Halle University there is a professorship of Missions.

GENERAL SUGGESTIONS

What is being done by some seminaries and theological colleges suggests what may be done by others, and even those by which the most is now undertaken indicate that the work is of recent growth. Many of those now attempting little are suggesting hopes and even plans for enlargement in the near future. Conditions in different seminaries are so diverse, and the theological curriculum is already so crowded, that specific or radical recommendations may seem useless, yet it may be allowable to point out a few apparent possibilities.

1. A prescribed course of instruction in Christian missions may well and even should form an integral part of the curriculum of every theological seminary or college.

2. The extent of such courses is a matter upon which opinions may differ. It would seem that the allotment of one hour a week, for only one year, is quite inadequate; and that such courses should be continued through the three years of study, increasing the fraction of time expended upon missions from one-fiftieth to one-fifteenth.

3. The content of the courses need not differ from

that already suggested. They should certainly include the History of Missions (apostolic, medieval, and modern), the Biblical Basis of Missions, the Apologetic Defence of Missions, the Apologetic Significance of Missions, the Science and Methods of Missions, Comparative Religion, Christianity and Social Progress, the Pastor and Missions, Modern Missionary Movements in the Home Church, Special Missionary Fields, and the Missionary Work of the denomination with which the particular seminary is connected.

4. The conduct of the courses might well include the use of both text-books and lectures, and should suggest collateral reading. The courses should be under the direction of a special professor or instructor, or form a definite part of the assigned duties of such an instructor. Modern missionary movements are so rapid and their problems so numerous and so complex as to demand the attention and consideration of a specialist.

5. Effort should be made to secure endowments for lecture courses, and for the continued enlargement of missionary libraries.

6. The organisation of classes for voluntary study should be encouraged. These classes are found to flourish, and to be of incalculable service, even where missions have a regular and important place in the curriculum.

7. In conclusion, while the study of missions has such wide ramifications that it can be profitably taught in connection with any one of a large number of the usual theological disciplines, the need for its further emphasis in these courses, or its more extensive treatment in a distinct department, is made evident by the simplest reference to the specific purpose of all theological education, viz. : to prepare men to be able and efficient preachers of the Gospel among all nations. Nothing will tend more definitely to develop interesting preachers, skilful organisers, or consecrated missionaries, than such instruction as imparts missionary information, suggests missionary illustrations, and inspires missionary zeal.

8. It has been shown in a preceding section of this Report that the missionary zeal and activity of a parish or local church is supremely dependent upon the leadership of its pastor. If he has had little or no missionary instruction in his training course, it cannot be expected that he will be able enthusiastically and intelligently to lead the church. If the Church of Christ is to have able leaders in its missionary endeavours it must itself, through its institutions of learning, provide the training required for effective leadership.

II. LAYMEN

It is cause for new courage and faith that, during the last five years, especially in the United States and Canada, there has appeared a marvellous uprising of laymen under the leadership of laymen, in the interest of foreign missions. There is no attempt upon their part to supersede the pastor in his position as leader, if he is ready to catch the larger vision and throw himself into the advance. If, on the other hand, the pastor fails to catch the spirit of the new era of missions, there is danger that he may be left in the rear as the great army of laymen move on to the conquest.

It is necessary in the discussion of this subject to give a brief but comprehensive review of the organisation of this movement of leadership among laymen, first among the Churches of America, followed by what is being done along a similar line in Europe.

This movement among the laymen has made such rapid advance in the last three years, is arousing such interest, is attracting so much attention, and is so full of encouragement and promise for the cause it serves, that as an organisation it demands special mention.

THE LAYMEN'S MISSIONARY MOVEMENT IN AMERICA

In the year 1902, at the Decennial Conference of Missionaries in India, the men on the field decided it

was their duty not only to ask for such reinforcements as they thought the Home Societies might be able to furnish, but to endeavour to estimate the total force required adequately to man the fields under their charge, and to inform the Home Societies of the actual needs. In the same year, at the Student Volunteer Convention in Toronto, a layman from Boston urged that the time had come for the organisation of the laymen of all the Churches to secure the moneys necessary adequately to man the whole field.

From 1902 to 1906, in both the United States and Canada, suggestions were made by different missionary leaders that the laymen of the Churches should constitute the most fruitful supporting constituency of the Missionary Societies, and that special efforts should be made to enlist them as leaders, and to secure from them a larger measure of active support. In some Churches, notably the Presbyterian Church in the United States, men's Missionary Conventions were held, which demonstrated the possibilities of arousing the men of America to the urgency of the missionary problem and the importance of their leadership in helping to solve this problem.

A young business man of the city of Washington, D.C., while in attendance at the Student Volunteer Convention held in Nashville, Tennessee, in the year 1906, was profoundly impressed with the thought that if the business men of the country could only catch the vision of the world's need, and realise that the students were prepared to give their lives to meet this need, the money would be given, and that the greatest need in the missionary propaganda was to arouse the men of the Church to a consciousness of their privilege and responsibility in leadership in the work of world-wide evangelisation.

On 13th and 14th November 1906, there was held in New York an interdenominational meeting in commemoration of the centennial of the Haystack Prayer Meeting, which led, a hundred years ago, to the organisation of the American Board of Missions. On the after-

noon and evening following, there met in the chapel of the same church a company of laymen. The invitation to this meeting was in the form of "A Call to Prayer," and was issued by a committee of laymen. In this it was stated that the need of the hour was for the consecration of laymen to the work of missions, and those invited were asked to join with other laymen of various denominations in this great work. This meeting was the result of the suggestions of this young business man of Washington. The afternoon and evening were spent almost wholly in prayer. As a result, the following preamble and resolutions were adopted and a committee appointed :—

WHEREAS, in the marvellous Providence of God, the One Hundredth Anniversary of the beginnings of the American Foreign Missionary Movement finds the doors of every nation open to the Gospel message; and

WHEREAS, the machinery of the Missionary Boards, women's Boards, student and young people's Missionary Movements is highly and efficiently organised; and

WHEREAS, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home; and

WHEREAS, in the management of large business and political responsibilities, such men have been greatly used and honoured; and

WHEREAS, in but few of the denominations have aggressive movements to interest men in missions been undertaken :

THEREFORE BE IT RESOLVED, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer Meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the Missionary Boards of all the denominations in the United States and Canada, if possible at their annual gathering in January, with reference to the following vitally important propositions :—

1. To project a campaign of education among laymen to be conducted under the direction of the various Boards.

2. To devise a comprehensive plan (in conjunction with said Board secretaries) looking toward the evangelisation of the world in this generation.

3. To endeavour to form, through the various Boards, a Centennial Commission of laymen, fifty or more in number, to visit as early as possible the mission fields and report their findings to the Church at home.

A committee of representative laymen was formed, which held its first meeting in New York on 13th December 1906.

Its Aims

1. It is not a new interdenominational Missionary Movement to collect or administer funds, or to raise up or to send out missionaries. It is an inspiration rather than an organisation.

2. It is a movement to enlist all men of all branches in the Church in cordial and active support of the mission work of their own missionary organisation.

3. It seeks to broaden the basis of support of these organisations and merely augment their income by letting every member of the Church be a contributor to missions, on a scale adequate to enable the Church to carry out our Lord's great commission, to make disciples of all nations.

Its Methods

1. By holding city, district, state, and national interdenominational men's Missionary Conventions to awaken the interest, enlarge the vision, stimulate the enthusiasm, and develop the sense of stewardship of time, talent, and possession of the mission of the Church, and to lead them to adopt an adequate financial missionary objective for the city, district, state, or country.

2. Emphasising everywhere that mission work is the supreme business of the Church, and urging the clergymen or pastors, as the recognised leaders of the Church, to assume their rightful place of leadership, and really lead the Church forward in its missionary operations.

3. Organising in each city, community, and district an interdenominational co-operating committee—

(1) To collect and publish accurate statistics of the home and foreign missionary contributions, and contributions for local church or parish purposes of all the churches in the city, district, or county. This informa-

tion enables the men to see how little they are doing compared with what should be done, and what they are able to do, and how little some of the Churches are doing as compared with others.

(2) To promote an adequate missionary policy in all the local churches within its jurisdiction.

(3) To secure the appointment of a men's Missionary Committee of the leading men of every congregation to co-operate with the clergymen or pastors—

(a) In the work of missionary education in the local church.

(b) In carrying out a programme of prayer for missions whereby the prayer life of the congregation may be guided and stimulated.

(c) In securing the adoption by the local church of an adequate financial objective.

(d) In enlisting every member as a supporter of missions by means of personal canvass, and securing from every member a worthy weekly offering for missions.

4. Encouraging laymen of position and standing to visit foreign mission fields and study the conditions of the ground so that they may be the better able to advocate the cause of missions among their fellow-laymen on their return.

5. Encouraging laymen of position and influence to become public as well as private advocates of the cause of missions. This non-professional advocacy, which busy men freely give their time to, has been one of the greatest sources of strength of the movement.

6. Securing co-operation of all branches of the Church in its campaign; one of the most impressive features of the movement has been the spirit of unity and co-operation among the branches of the Church.

7. Presenting the claims of the whole world upon the whole Church as well as the work of the particular societies co-operating in the campaign.

8. Emphasising the urgency or present opportunity for world-wide evangelisation, the imperativeness of our

Lord's command, that the Church has spiritual resources adequate for the task if she will but use them, and that the men of the Churches have the financial resources adequate for the whole task, that the enterprise offers to every man his largest opportunity for Christian service.

Its Relation to the Foreign Mission Boards

In January 1907, so soon as the General Committee of the movement was formed, it submitted a statement of its aims and methods of work to the Annual Conference of the secretaries and members of the Foreign Mission Boards in the United States and Canada, representing forty-nine Societies. This Conference unanimously and cordially endorsed the movement, and now has a strong Standing Committee appointed to co-operate with the movement in carrying on its work. At a large Conference of Board secretaries held in New York on the 20th of April 1910, the Conference unanimously requested the movement to continue its good work with increasing vigour, to develop its organisation so as to make larger effort possible, and agreed that the Boards should co-operate with the movement in all its campaigns. In Canada, at the request of the laymen, the Board secretaries and laymen representing the Boards sit with the Committee and unitedly plan the campaigns of the movement.

Some Results of the Movement

National Missionary Campaign in Canada

In the year 1908, the movement in co-operation with the Mission Boards in Canada planned the National Missionary Campaign, and meetings or conventions were held in all the most important centres in every province from Atlantic to Pacific. The question everywhere submitted for consideration was "Will Canada evangelise her share of the world?" and everywhere the response from the men was clear and emphatic, "Canada can, and

will." The culmination of this campaign was the Men's National Missionary Congress held at Toronto in April 1909, when over 4000 commissioners, the majority of whom were laymen, representing all the Protestant Churches of Canada and every province of the Dominion, met to consider the missionary problem and adopt a missionary policy. The secular as well as the religious press agreed that no more representative or virile body of men ever gathered together in Canada.

The Congress unanimously adopted the following declaration and statement :—

"In view of the universality and finality of the Gospel of Christ, and in view of the spiritual needs of mankind, we believe that the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

"According to their several ability and opportunity, we believe that the laymen of the Churches are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

"We believe that every Christian should recognise the world as his field, and to the full measure of his ability work for its evangelisation.

"We recognise the clear duty of the Churches of Canada to evangelise all those in the Dominion, and who come to our shores, who have not been led into the Christian life, and also to provide for the adequate preaching of the Gospel to forty millions of souls in the non-Christian world.

"We accept the estimates of our missionary leaders, that at least \$1,300,000 (£260,000) annually should be contributed towards our home mission work, and \$3,200,000 (£670,000) annually to foreign mission work by the Churches represented in this Congress, aggregating a communicant membership of about nine hundred thousand.

"We confidently believe that the spirit of unity and co-operation so manifested in this movement will find expression in practical methods of co-operation in both

the home and foreign field, so that unnecessary duplication of work may be avoided.

“We believe that the call to make dominant and regnant in all human relationships, personal, national, and racial, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the effort of combined Christianity to redeem the world.

“Remembering that the promises of blessing are conditional upon obedience to the will of God, and recognising the deep spiritual quickening which has already come to our Churches through the awakening of the missionary spirit, we call upon the whole membership of the Churches here represented to unite with us in discharging our personal and national missionary obligations.

“Assembled in the first National Missionary Congress of modern times, and deeply persuaded of the power of combined and co-operative Christianity to solve all the problems of human society, we desire to unite the Churches of our sister countries throughout Christendom as loyal servants of the King of kings, in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, who is the Way, the Truth, and the Life, the Desire of the nations, and the Light of the world.”

This declaration and statement has since been approved of by all the Anglican synods of the ecclesiastical provinces of Canada, by the Baptist Conventions of Canada, by the Congregational Union of Canada, by the Conference of the Methodist Church, and by the General Assembly of the Presbyterian Church, so that the policy may now be truly described as a national missionary policy, and forms a practical working creed, which all the co-operating branches of the Church cordially accept.

National Missionary Campaign in the United States

Between September 1909 and May 1910, a similar National Missionary Campaign was carried out by the Laymen's Movement of the United States. Seventy-five men's Missionary Conventions were held in the important centres of population, in almost every State of the Union, from the Atlantic to the Pacific. There were in attendance at these Conventions over 71,000 registered delegates representing over 5,000,000 communicant members, who contributed to foreign missions, on an average, 73 cents annually per member. At all these Conventions, as well as at all the Conventions in Canada, the principles and methods of the movement were cordially endorsed, and co-operating Committees were appointed to carry out these principles and to apply these methods. The culmination of this campaign was the men's National Missionary Congress, held in Chicago in the month of May 1910, when over 4000 registered delegates, representing all branches of the Christian Church in the United States other than the Roman Catholic, were present, and after mature deliberation adopted a national missionary policy.

THE NATIONAL MISSIONARY POLICY

FOR THE LAYMEN'S MOVEMENT

In view of the Fatherhood of God, the unity of the human race, and the sufficiency and finality of the Gospel of Christ ;

Knowing that the field is the world and that this is the only generation we can reach :

This first NATIONAL MISSIONARY CONGRESS in the United States, representing more than twenty millions of Church members, recognises the immediate world-wide presentation of the Gospel message to be the central and commanding obligation resting upon all Christian Churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the Gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy, the standard that, in addition to the native agencies, there should be provided from the Churches of Christian lands an average of at

least one missionary to every twenty-five thousand of the people to be evangelised. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately \$11,000,000 (£2,200,000) last year to about \$45,000,000 (£9,000,000) annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which, diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native Churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that, according to their ability and opportunity, the laymen of the Churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelise the world.

While seeking the enlistment of all the laymen of the Church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organised Church, and that the natural leaders in it are the ministers and the missionary agencies of the various Churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the Churches as such must discharge their missionary responsibility.

We urge the adoption by every Church of regular and thorough methods of missionary education and finance, culminating once each year in an organised personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual Church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession, and contributions, and that in each city or county where work is undertaken, a Co-operating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various Churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in co-operation with the established missionary agencies of the several Churches, be authorised to provide such measures for the supervision and

assistance of these Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries ; for native Christians ; and for pastors and churches at home ; that labourers may be thrust forth into all harvest fields ; that the unity of the Church may be realised and that the glory of God may be universally revealed.

Remembering that the promises of Divine blessing are conditioned upon obedience to the will of God, and recognising the deep spiritual quickening which has already come to the Churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the Churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this NATIONAL MISSIONARY CONGRESS, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the Churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth, and the Life, the Desire of the nations, and the Light of the world.

This Congress has been described as the most significant religious gathering ever held in America.

Simultaneous with this work in the cities and by States, the men have been organised in several of the denominations, and the officers of the Movement have been the helpers in all such organisations.

One of the first denominational movements to be organised was in the Presbyterian Church South, which held a convention at Birmingham, Alabama, lasting three days, with over a thousand delegates present. This conference accepted and endorsed the standard of an average of \$4 or 16 shillings per member to foreign missions.

The Methodist Episcopal Church South has begun an organisation. A convention was held at Chattanooga, Tennessee, attended by about one thousand men, who have set as their financial goal the increase of their missionary offerings from \$750,000 or £150,000 to \$3,000,000 or £600,000 annually. This Movement employs a general secretary.

The General Conference of the Methodist Episcopal Church, which met in Baltimore in May 1908, endorsed

the Movement and provided for the organisation of a Methodist Laymen's Missionary Movement. They also voted to increase their scale of giving to foreign missions from \$2,000,000 or £400,000 in 1908 to \$6,000,000 or £1,200,000 annually by 1912. The Methodist Laymen's Movement employs two secretaries.

Great conventions of men connected with the Presbyterian Church North have also been held at Omaha and at Philadelphia under the leadership of the Forward Movement. In both of these conventions recommendations were passed that the offerings of their entire denomination be increased to an average of \$5 or £1 a member for foreign missions, which would be more than quadrupling their present gifts. The Southern Baptist Church and the Reformed Church of the United States have each organised a Laymen's Missionary Movement, and each employs a secretary to devote his time to the organisation and extension of the work. The American Board, the Baptist Missionary Society, the Board of Missions of the Episcopal Church, the Dutch Reformed Board, and the Foreign Mission Board of the Associate Reformed Presbyterian Church have appointed committees to co-operate with the Movement.

The Anglican, Baptist, Congregational, Methodist, and Presbyterian Churches of Canada have organised their own separate Laymen's Missionary Movement, each with its own secretary, in addition to supporting heartily the interdenominational Movement, which also has a general secretary in Canada.

Effect of the Movement on the Men of the Churches

(a) The attitude of thousands of men towards foreign missions has been entirely changed. The men who have hitherto been apathetic and critical, and many even positively hostile, have been changed into sincere and active supporters.

(b) To thousands of men engrossed in business and professional life, and in danger of losing their hold upon

the great spiritual realities, there has come a new vision of life and its opportunities.

(c) Statesmen like President Taft, his Excellency the British Ambassador, the Governor-General of Canada, the Governors of several states in the United States, the Lieutenant-Governors of several provinces in Canada, judges, and leading business and professional men have spoken at these laymen's conventions and gatherings as cordial supporters and advocates of the cause of foreign missions.

(d) The attitude of the secular press towards foreign missions has been radically changed. More missionary information has appeared in the secular press of the United States and Canada in the last two or three years than in the preceding ten or, possibly, twenty-five years, and most influential journals in both the United States and Canada have editorially most cordially endorsed the movement and have become advocates of the cause of foreign missions.

(e) It has released prayer forces in the Church, and hundreds of men to whom prayer had become a formal exercise have, through the movement, been led to realise that prayer is a vital reality, and they have been led into a deeper spiritual life.

(f) The spirit of Christian unity and co-operation everywhere manifested and most cordially expressed is a practical demonstration of the essential unity of the various branches of the Christian Church. Never before in the history of either the United States or Canada have all branches of the Christian Church, other than Roman Catholic and Greek Orthodox, co-operated in a common religious movement. No feature of the movement has created a more profound public impression than this evidence of unity and co-operation. The movement has given, and will continue to give, to the Missionary Societies a largely increased income. In Canada, in the Anglican Church, the offerings to the work of the M.S.C.C. in 1909 reached the total of \$121,336 (£24,267), an increase in two years of \$26,000 (£5200), as compared

with an increase of \$22,000 (£4400) in five years, and the gifts to all dioceses of foreign mission work in 1909 were \$328,387·68 (£65,677), a most gratifying increase over previous years. The Presbyterian Church in Canada gave to home and foreign missions, in 1907, \$472,075 (£94,415). This was increased in 1909 to \$665,966 (£133,193). The Methodist Church, in 1906-7, gave \$509,409·44 (£101,882); in 1908-9, it gave \$633,753·28 (£126,751). Baptist Churches gave, in 1907, \$206,703 (£41,341); in 1909, \$262,000 (£52,400). The Congregational Churches, in 1906-7, \$10,282 (£2056); in 1908-9, \$15,954 (£3191). The best illustration of the increase given to missions in a large city under the influence of the movement is Toronto, in Canada. The financial years of the several Churches are not identical, but for the last recorded year, prior to November 1907, the contributions to home and foreign missions were about \$200,000, or £40,000. For the last recorded year, prior to April 1910, the contributions were \$387,515·33, or £77,503. The following is a statement of the four largest communions:—

COMMUNION.	Year 1907.	Year 1909.
Anglican	\$51,786 (£10,357)	\$71,000 (£14,200)
Baptist	\$23,225·82 (£4605)	\$60,877·9 (£12,175)
Methodist (1906-7)	\$61,753·45 (£12,350)	\$102,754·24 ¹ (£20,550)
Presbyterian	\$46,322·13 (£9264)	\$111,611 (£22,322)

For the whole of Canada the increase for the past two years has been about 33½ per cent.

In the United States the best single illustration of the results of the Movement in one denomination is that of the Southern Presbyterian Church, which was the first to organise its own Laymen's Missionary Movement, while at the same time co-operating fully with the Inter-

¹ For year closing 30th April 1909.

denominational Movement. In the year 1907, the total contributions to foreign missions amounted to \$276,263 (£55,253), or \$1.9 (4s. 5d.) per member. This amount has been increased in the year 1910 to \$420,602 (£84,120), or \$1.50 (6s.) per member. In twenty-three churches of the Southern Presbyterian Church, represented in twenty-three different cities or towns in the Southern States, where the principles and methods of the Movement have been applied, with an aggregate membership of 5023, the average contribution per member in the year 1906 amounted to \$2.28 (9s. 2d.). In the year 1909-10, this amount had been increased to an average of \$6.33 (£1, 5s. 4d.) per member, and in one hundred and four churches, representing nineteen different cities or towns, where conventions were held in connection with the National Missionary Campaign, the aggregate amount contributed last year to foreign missions amounted to \$81,519 (£16,304). This year there has been already subscribed or voted by these same churches \$134,961 (£26,992), and in seventeen cities in the Southern States, where conventions were held and all branches of the Church carried on a simultaneous canvass immediately following the conventions, the aggregate amount contributed to foreign missions for the past financial year amounted to \$211,696 (£42,339). As a result of the canvass, the aggregate amount so far subscribed by the same churches of these cities amounts to \$366,691 (£73,338).

It would not be reasonable to assume that the above increases are all due to the Laymen's Missionary Movement, but in all cases where figures are given the secretaries of the different Missionary Societies attribute the increases very largely to the Laymen's Missionary Movement—some entirely to the Movement.

In some of the branches of the Church where the Movement has only recently been introduced, it is too soon to expect any immediate advance in missionary contributions; but the evidence is that, during the current year and in the following years, these branches all expect very substantial increases. It is, however, not without

interest to note that in the statistics for the last financial year published in January 1910, showing the receipts for missions from the Protestant Churches, the contributions of Great Britain increased to £63,931, or \$319,653, and the gifts of other Christian Churches increased to £38,203, or \$191,017. In the United States and Canada, where the Laymen's Movement has been especially active, the increase during the same period was £251,281, or \$1,256,405.

All those engaged in the Movement recognise that the financial results are the least important in this missionary awakening. There have come to the men of the Churches, where the Movement has gripped them, a new sense both of privilege and responsibility in being co-workers together with Christ in the work of world redemption; a new conception of stewardship that involves love and business talents as well as the possession of a new consciousness of personal relationship to Christ and a new sense of loyalty to Him.

THE FUTURE

The Future

The information before the Commission appears to justify the conclusion that, if the work of the Movement is continued in the future with the co-operation of the Mission Boards, there is good ground for belief that the men of the Church will place at the disposal of missionary organisations all the moneys necessary to enable the Societies of the United States and Canada to do their full share in planting Christian Missions throughout the entire non-Christian world. As, however, the Mission Boards must collect and administer these funds, their active and sympathetic co-operation is essential to follow out the work of education and inspiration done by the Movement. The Movement sows the seed; the Mission Boards must gather in the harvest.

The possibilities for the Church and the cause of missions that already begin to appear in this Movement are beyond estimation. Its success as a mighty national

movement is assured. Great diligence is required that its practical methods may reach every local church, and that the influence of the organisation make itself felt upon every layman of every communion.

THE MOVEMENT IN SCOTLAND

The experience of the Laymen's Missionary Movement in Scotland is comparatively limited. Active work was commenced only in the autumn of 1908, and as since then the Secretary has given the larger part of his time to the work of organising the World Missionary Conference, it is difficult to lay down any clearly established principles with the proper weight of experience behind them.

The Movement is conducted by a General Committee consisting of about a hundred men of various denominations. This Committee has appointed an Executive Committee and a Secretary, with offices in Edinburgh. In promoting the work in the various districts, groups of leading men are got together to push the Movement systematically in individual congregations, but there the matter of separate organisation ends. The necessary finance for its promotion is provided by members of the central committee and others interested.

Although the experience of the Laymen's Movement in Scotland has been so comparatively limited, the financial results in individual congregations interested are as striking as those obtained on a larger scale in America, and three things clearly emerge :—

First, that the want of interest on the part of so many men of our Churches is due not so much to indifference or hostility as to lack of knowledge of the situation.

Second, that men who have hitherto failed to take any deep interest in the missionary work of the Church can be effectively reached by a broad presentation of the situation in the world at the present day in its relation to the Kingdom of God. The experience of the Lay-

men's Movement is that the surest way of interesting a man in the missions of his own Church is to get him to understand clearly the world-wide task confronting Christianity.

Third, there is a large amount of dormant life in the Churches which can be aroused, and there are a number of very earnest-minded men who are prepared to do what they can in the way of arousing interest if they are suitably led and guided.

In those congregations where representatives of the Laymen's Movement have had meetings with the office-bearers, emphasis has been laid on the desirability of closely overhauling the congregational organisation for promoting interest and liberality on behalf of foreign missions, and the necessity of making a committee of men responsible for this work. In some cases it is found that no missionary committee exists, and little or nothing is done by the office-bearers to promote interest and liberality beyond appointing a foreign mission treasurer. The absence of proper organisation paralyses the interest even of those who are sympathetic and disposed to do something. In many cases the Movement has seen the realisation of strength for service that comes to individuals interested when they are banded together in an effective organisation. Again, the practical work is too often left entirely to lady collectors, and the Movement urges that, where a congregation takes steps to put the foreign mission fund on a better basis, the office-bearers should dignify the proceeding in the eyes of the members by carrying out a regular visitation of their districts in the interest of the fund. This has already been done with striking effect.¹

THE MOVEMENT IN AUSTRALIA

When the Laymen's Missionary Movement was introduced into Australia, there already existed in the Anglican

¹ The address of the Laymen's Missionary Movement in America is 1 Madison Avenue, New York; in Great Britain, 100 Princes Street, Edinburgh.

and Congregational Churches of Victoria Laymen's Missionary Unions. These were stimulated into new life by the news of the Laymen's Movement in North America, and regular branches of the Movement were formed in connection with all the evangelical denominations in Victoria. Immediately the question arose as to whether the financial side should be pressed, and a campaign on the American lines inaugurated.

After proper consideration it was definitely decided to make no such endeavour, but to pray and work directly for the consecration of lives to the cause.

More than a year of prayer and quiet work by the denominational movements, all of which are equally represented on a General Council, led to what has been characterised by careful and competent judges as the deepest spiritual movement that has ever come to Victoria.

It was not made easy to gain membership. Men were informed that the aim was not primarily to secure money, but to bring about the dedication of life to the absolute mastery and guidance of the Holy Spirit. The men counted the cost, and a large proportion of the men of each congregation, to which the cause was presented, responded.

The aspect of presentation which was found to appeal most strongly to Victorian laymen was—

(1) The crisis in the field.

(2) The place held by laymen in the plan of God for the evangelisation of the world.

Of the four points in the pledge of the Movement, those of prayer and study were most manifestly blessed. The only work spoken of was the enlistment of fellow Church members. Increased giving was mentioned last of all. But, as was anticipated, it was found that through renewed prayer and increased knowledge there followed, in the most striking way, an increase in the amounts given.

As soon as the Movement was well established in the capital, a year's campaign in all the cities, and even towns

of size, in Victoria was begun in February 1910. No town failed to respond to the call to co-operate. The Movement has now spread to New South Wales and to South Australia, and plans are being made for an Australian National Convention at an early date. The heart and centre of the Laymen's Movement in Australia is the personal dedication of life that it advocates.

The principles of the Movement in Australia are set forth in the following terms :—

The Laymen's Missionary Movement is based upon the conviction that it is the duty of the Christian Church to carry the Gospel to all mankind, and it seeks to do this by binding the manhood of the Church into the great brotherhood, knit together by a fourfold purpose :—

- (a) To pray for the evangelisation of the world in this generation.
- (b) To study the progress of the missionary enterprise, that prayer may be definite and intelligent.
- (c) To engage in active service as the Holy Spirit may guide in answer to prayer.

GENERAL CONCLUSIONS

The Commission has only commendation for this awakening among the laymen. It urges upon the various denominational Societies that they take steps to co-operate with the Movement in the organisation of the laymen of their own body for effective advance work. It would constitute an irreparable loss if, after the laymen in any one communion had been aroused by the National Movement, that denomination should fail to organise its own laymen for the most effective work. Some denominations are alert to their opportunity and responsibility, one having very thoroughly organised its laymen in advance of the national movement. Others have not yet completed their denominational organisation. The Movement is wholesome, sane, and Christian, but in order that it may realise its purpose, the denominational organisation must be so complete as to include the local church and provide ample opportunity for every layman to have a distinctive share in the work of missions. Here oppor-

tunity and responsibility is laid upon Mission Boards. They must not fail to act, and to act promptly and effectively.

III. WOMEN

For the consideration of the question of Women's Missionary Boards or Societies and their relation to the parent Boards, we refer to the section of the Report dealing with that subject. At the same time, the question before us of the leadership of women in the foreign missionary enterprise of the Church is so intimately associated with the above, that it has been difficult sometimes to distinguish between them.

It has been generally accepted in all denominations that woman's distinctive sphere of missionary work in the local congregation is among women and children; and yet, to the shame of men and the lasting glory of the women, it must be stated that in not a few congregations the only missionary interest discernible is that engendered and kept alive by devout women, while most communions are indebted to their women for a large measure of their missionary activity.

In many denominations, especially in America, women are the chief promoters of missionary interest in the local churches. But, beyond this, they have perfected missionary organisations to such an extent that they are able to reach quickly all the women connected with the work. They have the means at their command to bring special information and a call for help to the attention of all their constituency with speed and precision. They practically never fail to secure a response that speaks well, not only for their organisation, but for their devotion. When the men of America organised the Laymen's Missionary Movement, they studied the women's organisation and adopted much of it. The women have been real leaders, both in wide plans of organisation and in details of execution. As to the beneficent results of the organisation of Women's Societies on the missionary spirit in

the Church and home, in diffusing information, in promoting the spirit of prayer, and in increasing missionary contributions, our correspondents speak with one voice.

The question as to what are the special characteristics and the most helpful features of women's work in the Church may be answered in a variety of ways. At the same time, there is more or less similarity in the methods adopted by the women's Societies for developing leadership among women, and among these the following deserve special mention :—

I. CONFERENCES

In almost every case the separate congregations in different districts or areas are grouped together in auxiliaries or presbyteries or dioceses, etc., and periodical conferences are held in central churches to which secretaries, treasurers, and interested workers are summoned, when new methods are discussed, reports given, and all matters concerning the work are dealt with. These conferences are held sometimes monthly, sometimes quarterly; while, in connection with the annual missionary meetings held in the different auxiliaries and larger towns, a special conference and meeting of women workers is generally convened. Residential conferences for women and girls are also held by some Societies at various centres, and they reach women and girls of wide social influence, and bring foreign missions into touch with home life. The Church Missionary Society of England reports meetings of a directly educative character, at which the training of women for efficiency in committee work receives attention, and at which special subjects are considered. Books are recommended for study. Experts attend the meetings to answer questions and give information upon the larger problems of mission work.

2. MEETINGS FOR PRAYER

In many of the auxiliaries or presbyteries special meetings of women for prayer and intercession for foreign

missions are held from time to time, while prayer unions have been formed and prayer cycles and manuals have been issued to aid memory and stimulate earnestness in private prayer on behalf of the missionaries and their work. One Anglican Society writes: "On Good Friday, for some years past, our whole Girls' Movement has set apart three half-hours for missionary intercession. This year 2000 copies of the Intercession Paper have been applied for."

3. COLLECTION OF FUNDS

It has been the province of women in the administration of their own households to deal with details; they have been taught not to despise small things, and the training thus received has perhaps fitted them for the kind of ministry to which they have felt themselves called in the service of Christ. In the collection of funds this attention to details has been marked. Every women's society and committee has endeavoured to organise the systematic collection of small sums of money, and to encourage gifts of one penny or two cents per week, as well as of larger amounts, their aim being to secure that every individual woman in connection with a Christian congregation should realise her responsibility and duty in connection with the missionary enterprise. Different methods have been adopted for the collection of these small sums—collecting books or cards, missionary boxes, mite or thanksgiving boxes. The most effective method—wherever this is possible—is the personal call, since in all work, but especially in women's work, it is the personal element which counts. As it is not always possible to secure a sufficient number of collectors to carry out this somewhat difficult and self-denying method, the missionary box, so familiar to more than one past generation, is still to be commended, especially for family use, where the periodical opening of the box in the presence of the assembled children is sure to make a lasting impression on their minds. It is hardly necessary to add that this impression will need to be strengthened by the judicious

reading and telling of stories from the mission field and of incidents in the lives and experience of missionary heroes. A mother who is herself instructed and full of missionary fervour will have no difficulty in inspiring her children with enthusiasm for the cause.

Too much importance can hardly be attached to this matter of a mother's influence, and of awakening in mothers an adequate sense of their opportunity and, therefore, responsibility, since it is noteworthy that in a large percentage of the replies received to the question put to candidates for missionary service, "What motives led you to desire to become a missionary?" the answer has been, "I was brought up in a missionary atmosphere," or "My mother's ambition was that one of her children should become a missionary," or "My mother's prayers influenced me," or some similar answer. Unfortunately, as one English correspondent writes, "the average woman knows so little of missions herself, that she is not at all likely to interest her children."

There can be no doubt that many methods of home work for foreign missions are common to both men and women, and among these are the study circles and classes which have aroused so much interest among women and girls that they should not be passed over without reference here. At the same time, they are so fully dealt with elsewhere that it is not necessary to do more than name them.

4. WOMEN'S WORKING MEETINGS

There is one method which is so distinctively feminine that it must be mentioned, especially as it has been found useful both in raising funds and in promoting interest in the cause. We refer to the women's working meetings. These gatherings—common in both Europe and America—are more or less of a social nature, generally held in turn in the different homes of the members of the congregation, when articles of clothing are made for sale either at home or abroad, and also articles

suitable for presents and prizes for school children, or for use in the mission hospitals. A correspondent writes: "These meetings for work appeal to women whom it does not seem possible to interest in any other way. Periodical meetings are certainly necessary to keep up interest." At these gatherings addresses are sometimes given by a missionary at home on furlough, or by some member of the auxiliary, or letters from the field are read, and in other ways fuller information is imparted and interest is deepened. One correspondent says: "Wherever possible I would suggest addresses by women (not missionaries) who have travelled in any mission field and can speak of what they have seen."

5. OTHER ACTIVITIES

It is to women as leaders and initiators that the Churches have looked for the formation and conduct of children's missionary bands. They train the little ones in missionary recitations and dialogues, and the representation of missionary scenes. They seek to interest mothers' meetings in the sufferings and sorrows of their sisters in other lands. "Everything depends," says a correspondent, "on whether the leaders of these meetings are themselves keen on foreign missions." It is women who manage for the most part the missionary library in connection with the congregations, and have charge of the distribution of missionary periodicals among the members, often in England combining this with the calling for the regular offerings at the homes of the subscribers.

In these various ways women are bringing their influence to bear in furthering the interests of foreign missions in the home and in the Church.

From the consideration of this subject of the home leadership of women, two principles become apparent: (1) that in order to develop the work it is necessary first to develop the woman—in mind as well as in spirit, and (2) that, as one correspondent points out, "a steady policy of training leaders carried forward at headquarters

tends to develop women who will bring new life into old methods, and express the old principles through new activities."

It is evident, from this survey of the forces capable of leadership in the Churches, and only waiting to be inspired, instructed, organised, and set to the task, that here in itself is a field for effort and prayer that is full of promise for the future. When these forces are completely organised and on fire with the living Spirit of service and sacrifice, there will be no halting in the progress of the Kingdom as it moves on to the consummation of the Divine plan.

CHAPTER XII

PROBLEMS OF ADMINISTRATION

RELATION OF NEEDS ABROAD AND RECEIPTS AT HOME

(The Problem of Deficits)

SIMPLY stated, the problem of deficits is the question whether a Foreign Missionary Society should do the work that ought to be done and that can be done in its field of operation, expecting its constituency to supply the needed funds, or, closing its eyes to need and opportunity, should first enquire of the supporting constituency how much it may spend for the promotion of the work? The former plan creates deficits, expecting the Church to reimburse when the facts are known; the latter plan precludes any advance the Church has not authorised.

In many respects this is one of the most, if not the most, perplexing department of missionary administration. The executive committees and the officers of the Mission Boards are necessarily the most thoroughly informed regarding the needs of the populations in the mission fields for which they regard themselves as responsible, as they are also well aware of the opportunities open to advance the work at the front. There can be no question that the recognition of a real need constitutes in itself a call to do everything possible to supply that need. When that need is moral and spiritual, the call has unusual significance to those who have, in a special manner, given themselves to the moral and spiritual uplift of the world.

When we have in addition a situation in which some cataclysm or sudden change in the attitude of the people brings within the reach of spiritual influence thousands, or even millions, who have hitherto been cut off from any possible aid, then it is imperative that the officers of Missionary Societies decide whether such a condition constitutes in itself a call of God to advance by making the necessary expenditure of money, trusting that when the situation and opportunity are made clear the supporting constituency will respond.

There are those who hold the position that it is the duty of the officers and executive committees of Missionary Societies to appoint and send out every worthy candidate that applies for service, and to enter every door opened to the Christian teacher, quite independently of the question of income. These would say that Missionary Societies are to be the judges of the amount of mission work a denomination should do, basing their action upon the manifest will of God, as revealed to the officers and executive committees through their missionaries, and that the constituency of each Society is under divine obligation to provide its mission organisation with funds sufficient to meet all of its requirements. Some frankly say that a Society that refuses to appoint a worthy candidate, simply because its funds are inadequate, or to take up new work that is presented as a privilege and responsibility, because its treasury is empty, shows thereby its lack of faith in God, who led the candidate to apply, and who has removed the barriers and opened the doors to new fields of conquest. If God can and does thus lead men to offer themselves for service, and at the same time prepare the way for an enlarged and growing work, surely He can and will do the simplest thing of all, namely, move the hearts of His stewards to provide the funds to complete the work. It is also affirmed that not to follow manifest divine guidance in this work is to walk by sight and not by faith.

There is more reason for this position now that in so large a measure the non-Christian world has been

mapped out, the territory delimited and responsibility agreed upon by the different Missionary Societies and Boards, so that, if within the territory of any one Society there is timidity and halting, it cannot be expected that another will come in and complete the task. Under present arrangements, for the most part, if one Society fails to enter an open door, that door stands open in vain, and the Gospel is bound and restricted by the lack of faith of those who bear the responsibility, whether it be the officers of the Mission Board or the constituency that fails to supply the funds.

Missionary Societies are set for a particular task that no one else will do. This includes ministering to those who are sick and in dire need of physical relief, as well as to those who are in peril of moral death and in need of spiritual light and consolation. The attitude taken by many is, that no matter what the need may be, no matter what the physical or spiritual peril, or how easily and effectively relief can be given, if the affording of that relief is to involve the Missionary Society in a financial deficit at the end of the year, then the relief must not be given, and the physical and spiritual loss must follow.

Owing to the complexity of this question and the two sides strongly taken by different parties, there have come to be two classes of Missionary Societies, the one including those Societies which are sometimes distinguished from others as "faith missions," the other, a much larger class, which, while they do not bear this label, would, nevertheless, deny that they are any less faith missions than their co-workers who are so designated. The Societies in the former class announce that they never have debts because they expend only what they receive, and as they receive it, so that when their income decreases through depleted receipts, by so much the less do the officials send out funds for the support of the missionaries and the work.

Their missionaries go out with the full understanding of the case, and accept what they receive as the indication of the will of God as to what they ought to have. It is easy

to understand that any marked diminution of receipts of such Societies for any single year, through any cause whatever, must necessarily bring extreme suffering upon these missionaries, many of whom are at remote and interior stations, to escape from which they have no funds, while they are unable to supply themselves with the bare necessities of life. Such a situation is impossible with the other class of Missionary Societies, who themselves guarantee each year to their missionaries at the front the minimum amount they will send them for that year, and then, if for any reason the receipts of the Society experience a marked diminution, the amount promised to the missionaries is sent them, even if funds have to be borrowed for the purpose. The missionaries supported by a pledged allowance are not infrequently called upon in times of special distress to give material aid to those who belong to the so-called "faith missions."

It must be borne in mind that when these Societies promise a large sum for the support of their missionaries and their work, they do so in faith, for none of the funds thus pledged are in hand at the time, but the officers of the Society have faith that the supporting constituency will supply the money as it is needed, and in most cases this is done.

In the one case, that last mentioned, the officers and executive committee of the Missionary Society exercise faith in that they pledge to the missionaries in their difficult and even perilous positions the payment of an assured amount for their support and for the work. In the case of the other class of Societies, the officers and executive committees seem to throw the burden of faith upon the missionaries themselves. In the former case, if the faith exercised has seemed to be larger than results warrant, the officers find themselves burdened with a deficit for which they become responsible, while in the latter case, if the receipts are not equal to expectations, it is not the officers who suffer but the missionaries. In both cases the entire work is one of faith,

We have then three distinct views regarding the financial policy of a Missionary Society or Board, namely :—

1. That the responsible officers of a Society are bound to undertake the work presented to it, irrespective of the state of its finances, trusting God to provide for all needs.

2. That no work shall be undertaken until there is reasonable assurance that the pledges made by the Society will be met by the supporting constituency before the close of the fiscal year. One Society carries this theory to such an extreme that it raises and banks its funds one year in advance of its expenditure, thus eliminating all chances of a deficit except in case of some general disaster.

3. That the Society is primarily a transmitting agency whose duty is to forward whatever funds are contributed, but with no financial responsibility for the support of its missionaries or for the upkeep of the work.

The problem we are considering confronts every Missionary Society to-day. Every missionary and every officer of a Missionary Society knows what it is to stand in the face of marvellous God-given opportunities and be compelled to halt because of the warnings that come up from the constituency that a deficit must not be incurred and will not be tolerated. We all know too well the struggle that this has cost as we have agonised in prayer and waited for guidance until at last we have stopped our ears to the call from the depths, and closed our eyes to the vision of souls helplessly struggling for life, and turned away, even beating a retreat, because we feared a deficit more—shall we say ?—than we feared the warning, “ Inasmuch as ye did it not unto these, ye did it not unto Me.”

At the present time Missionary Societies, with few if any exceptions, have adopted the general policy of keeping their expenditure so far as seems possible within the probable limit of their income. In other words they are accustomed to base their missionary activities not upon the needs of the field, but upon the probable income from

the constituency. They have practically ceased to ask the Lord to lead into the fields He would have them win for Him, but they rather enquire of the home constituency how much it plans to give during the year.

It would seem that under this principle the Missionary Societies and the missionaries become not servants of the Lord to do His untrammelled will, but rather the agents of the Church to execute its measure of desire and purpose. Most of the Societies take a medium ground, avoiding launching out in new and large enterprises which demand greatly increased expenditure of money, without having first consulted their constituency and secured encouragement, while, at the same time, they bring influences to bear upon the constituency to multiply contributions that they may more nearly reach the standard required.

While this is generally true, but few of the Societies in Europe and America have been able to carry on their ever-widening work without an occasional deficit, occasionally amounting in some cases to 10 per cent. or even more of the entire income of the year. In the last ten years in the United States twelve Societies have reported deficits. The debt of one of these covered the entire ten-year period, while two had deficits for nine years, one for eight, one for seven, etc. The China Inland and the Alliance Missions are practically the only Societies that so conduct their finances that no deficit is incurred, although in case of a heavy falling-off of receipts they would be compelled to advance funds to prevent their missionaries from perishing. The China Inland Mission for forty-five years has received funds sufficient to meet its needs, while the officers at home as well as the missionaries are pledged to keep free from debts. The Society that has carried a deficit for the entire ten years reports that its aim is to avoid debts. Another report from one of the strong Boards in America says:—

“ It is just as impossible for a successful Mission Board to carry on its work aggressively without incurring the necessity of occasionally going into debt, as it is for any other kind of business

enterprise of large proportions. We hold that it is our duty as a Board or Executive Committee to exercise due caution, and not to plunge our Church, with reference to its foreign missionary work, needlessly into debt. We often, however, send out a new missionary on the confidence we have that the Church will provide for his support, when there is no money in the treasury for that purpose at the time he is sent. On the other hand, we do not do this unless it is a real emergency."

Another American Society reports :—

"There is a divided opinion in our Board of Missions with regard to the matter of debts. Speaking generally, the Board is of the opinion that as long as the appropriations are so far within the ability of the Church to give, it may be held back from entering upon new work only by the dictates of prudence."

A spokesman for an old American Society says :—

"As a rule, I think it is the duty of a Mission Board always to keep ahead of the Church in planning and doing its work, and seek to bring the Church up to such advance as is called for. Just how far it should act upon this principle or adopt this policy is a question of reasonable prudence. Our whole work is a work of faith, so far as the means to carry it on are concerned. For some years our Board pursued the policy of not appropriating more in any given year than the average receipts for the previous five years. This made it impossible to embrace new opportunities or engage in new work that opened to us, and sometimes necessitated serious and distressing retrenchment. Happily we have been led and enabled to pursue a different policy for the last few years, and have as a rule appropriated in advance all that the missions have asked for, of which the executive committee approved. In this our faith has been rewarded by the increased contributions of the Churches."

This Society has had no deficit for the last eight years.

An English Society official says :—

"I regard deficits as neither unavoidable nor inexcusable, but rather as in the category of natural, though eminently unpleasant, results of the difficulty of duly co-ordinating the needs of the field and the realisation of them by the Church at home."

Another European Society reports :—

"Deficits are unavoidable and must ever follow devotion and daring."

An officer of a women's European Society writes :—

"We are disposed to regard deficits as to some extent unavoidable, and even, on the whole, as a healthy stimulus to increased prayer and effort on the part of the Church and encouraging

evidence of the life and growth of the work itself. No doubt a large deficit recurring year after year might tend to discourage and even paralyse effort, but the aim of the missionary committee should be to equalise receipts and expenditure rather by raising the income to meet the needs of a growing and expanding work than by cutting down expenses."

Another European Society reports :—

"We cannot know beforehand exactly what the year's income will be and count on a modest increase. Should there be decrease instead, it is not the committee that is to blame. Our policy is to spend a little more than the last year's income, but we should think it inexcusable to launch out to any great extent with a stationary income."

The British and Foreign Bible Society, which for eight years had deficits amounting in the aggregate to £120,000 or \$600,000, and which depleted both the Society's reserve fund and its stock of books, writes :—

"These years of deficiency have been a disguised blessing. A very careful review of all the methods employed and much reorganisation took place. This resulted in valuable economies as well as greater efficiency. The determination of the committee to so manage their affairs that there should not be piteous appeals to meet debt was productive of increased public confidence, which is a valuable asset."

One of the leading Missions of Scotland reports :—

"As a Committee and a Church we have always thought it right to see our way through financial obligations, before incurring the same, as we have so often seen the so-called 'policy of faith' result in financial disaster; but we are specially careful to watch that we do not allow ourselves to be content with simply meeting from year to year old claims, and we do everything we can to quicken the Church to press forward to new undertakings and to provide increased contributions."

One of the great Boards in America reports :—

"The work of any Board should be governed by its resources carefully estimated. A reasonable advance, based upon the growth of the Church in ability and willingness to respond, is safe and wise."

Another leader reports :—

"A reasonable advance beyond the income of the past year should be undertaken from time to time, until we have grounds to believe that the Church is doing its maximum amount for the evangelisation of the world."

Another well-known leader and expert writes :—

“ If there is weak support by the Church, a Board should conform its expenditure to probable income. If the denomination is tolerably loyal to missions, the acceptance of prudential openings and new lines of effort would, or at least could, lead to an increased support of the cause.”

Another well-known authority in mission circles, speaking for one of the large Mission Boards, writes :—

“ Every effort is made to avoid a deficit at the end of the year. We are compelled, as are other Boards, to make appropriations for the work a year in advance, and we always do so after carefully canvassing the probable receipts. The appropriation is made with the confident expectation that it will be covered by receipts. No provision is made for extraordinary expenditures or for diminution of receipts, so that now and then a deficit appears at the close of the fiscal year. However much this is deplored by the officers and Committee of the Board, it is so apparent that further reductions on the field would work physical, moral, and spiritual disaster, that the energy of the Board is directed to efforts for increasing the sources of regular income rather than to the organisation of retreat. We are confident our Church is abundantly able to meet all needs if we use proper methods of cultivation, and if the God of Missions direct our effort through His Holy Spirit. We believe our obligation is to the Church as well as to the pagan.”

This statement fairly represents the position taken by the leading Missionary Societies both in Europe and America. These principles apply equally to the sending out of new missionaries and to appropriations made for the support of the work as a whole.

These quotations are a fair sample of many that might be given. There are none who advocate a general and, what might be called by some, a reckless advance and enlargement of the work abroad without a reasonable assurance that the added funds for such work will be provided. On the other hand, to continue year by year to appropriate and use the same amount of money that was used the year before, is to destroy in the Church any idea of growth, and can but confirm the Church members in the belief that they have reached the limit of demand and their limit in giving, while at the same time the work abroad will tend to stagnation and the missionaries to discouragement.

After an exhaustive survey of this most vital subject, we are led to the following conclusions as fairly representing the general attitude of the leading Missionary Societies upon both sides of the water :—

1. *Missionary Societies, executive officers, and missionaries are not alone responsible for the success or failure of the work abroad, but the responsibility must be shared with the supporting constituency.*

Officers and committees of Missionary Societies, while painfully aware of the unseized opportunities and the unentered open doors, are powerless to advance unless the men and women for the work are available, and unless the needed funds are provided. Hence follows the position that the responsibility does not rest wholly upon the officers of Societies, but upon the Church, which should provide the funds. If advance is not made, the failure belongs to the Church.

2. *One of the chief duties of the Missionary Societies and their officers is to keep the Church informed of the needs and opportunities abroad, and to inspire in it the spirit of the larger beneficence.*

It is an error to assume that the only duty of the Mission Board is to direct the work abroad, and to use in that service only such funds as are voluntarily provided by the Church. The Societies stand upon the watch-tower, and from their position of vantage take note of the advance of the Kingdom in the remote parts of the earth. What they observe and believe and feel, they are in duty bound to impart to the contributing constituency, that the responsibility may be passed to those to whom it belongs. It is the privilege and business of a Missionary Society to arouse and inspire and even compel the Church to a larger and more liberal beneficence, as much as it is its duty to conduct with efficiency and economy the work abroad. The Church has a right to look to the officers of the Missionary Society for a new vision of duty and opportunity, and to expect from them such presentations of the needs and opportunities abroad that to increase their gifts will seem to its members a privilege, and but the

natural result of the new life of hope and faith into which they have entered. When a Missionary Society fails to advance its work, it is fair to ask if the Society itself has been properly alert and faithful in its relation to the supporting constituency.

3. *The Missionary Society must keep before the Church the need of a continual advance until the fields for which the denomination is responsible have been adequately provided for.*

No Society and no Church can afford to stand still in its missionary work. To do so would be disastrous to both. Aside from the demoralising and de-spiritualising effect of stagnation, both in the Society and in the Church, the moral effect upon the missionaries and the native Christians would be most unfortunate. To be placed as a small minority in the midst of paganism with all its aggressive opposition, and in that condition to be warned that they are not to be reinforced or given supplies for advance, but that they are expected only to hold indefinitely the positions now occupied, is to demand of men and women a courage and strength and faith that is more than human. The most discouraging and even impossible positions can be maintained for a time if there is assurance that opportunity for advance will soon be afforded. No army can be held indefinitely in the field passively and under fire and in the face of overwhelming opposition. The only hope of missions lies in unceasing advance along every line of Christian endeavour, through every crumbling barrier, into every strategic centre, increasing in volume, courage, faith, and power as it advances, until the very gates of hell cannot prevail against it.

What is true of the missionaries and native workers at the front is equally true of the Church at home. A Church that is not enlarging its effort for the conquest of the world, and pushing out its forces in increasing numbers, and multiplying its contributions for their support, is either a dead or a dying Church. These facts must be understood by the Societies and, alert with every energy God gives

them, they must bring the Church into co-partnership with them in the campaign for the Christian conquest of the world, which campaign cannot fail to increase in cost and effort until the victory is won.

4. *The Societies must teach the Churches that a mere trifling advance, not in proportion to increased membership and added wealth, can in no measure meet the demands of the case.*

In these days when there is such rapid growth in national wealth, accompanied by perhaps a larger increase in expenditure for personal comfort and for luxuries, a mere trifling advance from year to year in the contributions of a Church for the cause of missions can never satisfy either the cause or the Church. It is the province of Missionary Societies to gather the facts of the increase of wealth and of numbers in the Christian Church, and to make the Church see wherein the path of privilege and duty lies. While it is true that the people are to be reached mainly through the pastors, still the responsibility to mass and array the facts and to make the appeal belongs to the Missionary Society and the officers that have the work in charge.

5. *The Society is bound to move forward as rapidly as it is confident that, by its efforts and by the grace of God, the following of the Church and supporting constituency can be commanded.*

The Society stands upon the walls, and to it the Church looks for reports of the progress made at the front as well as for the signals to advance. It must maintain a position of recognised leadership commanding the confidence and the following of its constituency. It cannot afford to be unprogressive or to give the Church the impression that it is doing all it is able to do (unless perchance this be a fact, which would indeed be a new thing under the sun), and that there is no need of increased effort and sacrifice for the sake of the multitudes abroad yet unreached.

In order to accomplish this, the Society itself will be compelled to make advances with the assurance that the

Church can and will be brought up to the new standard. To determine the degree of advance over the past year requires an intimate understanding of the condition and spirit of the constituency and its financial ability, as well as a knowledge of the number and temper of those congregations and individuals who have never become supporters of the cause, and to reach whom plans should always be made.

The Missionary Societies are the standard-bearers of the Churches as they advance with the gospel of Christ for the conquest of the world. It is imperative, therefore, that the standard be kept to the front of the marching forces, while it is equally necessary that it be not so far in front that the Churches become disheartened or even lose sight of it altogether. If non-supporting Church members in every Christian country could be led to give as liberally as the one-tenth of the Church members who now give the greater part of all that is given for foreign missions, the work of every Board would advance with leaps and bounds. The nine-tenths must be won while the interest of the one-tenth is not allowed to wane. Under these principles now and then a deficit may occur at the end of the fiscal year, but this will not be because it is a policy of the Board to incur debt, but generally because the Church has not responded as was anticipated to the call for a forward movement.

6. *Deficits may be caused by some overwhelming disaster calling for an immediate expenditure of funds.*

In such an emergency the Missionary Society has no alternative but to do what wise administration and the spirit of humanity and Christianity demands, even though a deficit result. We refer to events like the massacres in Turkey in 1895 and 1909, and the Boxer uprising in North China in 1900. In all such cases the missionaries must be cared for and the native Christians shown the Christian spirit of sympathy and fraternity. Usually when the facts are made known to the supporters, emergency funds will be provided to meet the new needs. However this may be, any Board that failed adequately to meet the needs

of such a disaster, would be recognised by the world as recreant to its great trust. Let it always be understood that a deficit is not a crime, that it does not necessarily indicate poor business management, and that in fact it may show the far-seeing and sober wisdom and Christian devotion and wise statesmanship of those who bore the responsibility at the time. A debt is no more a disgrace to a Mission Board than to a business house, or to a hospital, or to a nation.

7. Legacies, through their fluctuation, often disappoint expectations and lead to a deficit.

Some Societies hold that it is better to set aside this uncertain and irregular income for special objects, such as buildings, that can wait from year to year in case receipts fall off. Some Societies have reached the point where they are able to put all legacies in any one year into a legacy fund, so that each legacy is extended over a period of years. This method greatly reduces the fluctuations in this item for any one year, and helps to equalise and make more certain what naturally is filled with such uncertainty. One large Board in the United States has secured a fund of \$250,000, or £50,000, to which each year all legacies are carried, and at the close of the fiscal year one-third of the entire sum is taken from the fund and put to the credit of the current account.

Whatever may be said against Missionary Society deficits, and much can be said against them, it is probably not as demoralising or disastrous to the enthusiasm and spirit of advance in the Church as would be a repeated credit of considerable proportions. It would be fatal to have the Church believe that the work abroad is abundantly sustained, and so not in need of a more liberal and increasing support.

Our investigations lead us to the inevitable conclusions: *First*, that persistent debts or deficits in Missionary Societies bring discouragement, for the most part, to their constituency.

Second, that in spite of overwhelming calls for advance, Missionary Societies should do everything consistent

with their moral obligations to close each fiscal year without a deficit.

Third, that the officers and executive committees of Missionary Societies and Boards are the legitimately constituted leaders to keep before the Church the needs and opportunities that are appearing abroad, and to educate their rightful constituency to see and appreciate the need, and to become loyal and liberal supporters of that work.

Fourth, that Missionary Societies should possess such faith in the God of missions, and so live their faith in the presence of their constituency and inspire it in the missionary body and in the hearts of the native Christians, that a new life of faith shall be begotten in the Church and in all who come into contact with the work, until, with irresistible power, it shall seize upon all who bear the name of Christ, and, sweeping away every obstacle, become itself the dominant life of the Church.

CHAPTER XIII

PROBLEMS OF ADMINISTRATION

RELATION OF WOMEN'S BOARDS TO GENERAL CHURCH SOCIETIES

IN view of the importance of the large number of Women's Missionary Boards and Societies existing in all the great Christian countries, it is essential that we should give brief attention to the questions of their organisation, work, and present place in the effective prosecution of the work at home. It is not within the province of this Commission to give special attention to the work of these Societies in the foreign field. It is, however, imperative that we should give a place to the consideration of the relation of these Societies to the parent or general Societies of each denomination.

It seems to have been the early thought that the foreign missionary must necessarily be a celibate. While many, if not most, of the first male missionaries married sooner or later, there was little effort made to extend interest among women at home, and as little indication that the conditions and needs of pagan women abroad were to have any special consideration. It is not strange that this was the case, since the entire work of missionaries abroad was in an uncertain state, practically without definite policy. Married men were sent to the great mission fields, but almost no single women were commissioned, and no systematically organised efforts were made to reach the women of the East.

Nearly two generations of missionaries passed away

before women of Europe and America became aroused to the great need, as well as to the overwhelming opportunity of work among women in non-Christian lands. In the meantime, much effective work had been done by women in collecting funds through local Societies, and in promoting missionary interest in the Church as a whole.

Within the last half-century denominational and inter-denominational Women's Societies or Boards have rapidly multiplied, both in the United States and in Europe, some of them wholly independent, while others are more or less organically related to the general denominational Society or Board, until at the present time there are over sixty Women's Societies in active operation.

Foreign missions received a great impulse at home and abroad through the formation of these Women's Societies, and the bringing into this work of a great number of devoted, able, and energetic women, who had hitherto hardly been aware of the fact that among their sisters of the East there was a specific work for them. By far the larger part of the officers and secretaries of these Societies were, and continue to be, voluntary workers. The watchword, "Women's Work for Women," proved to be of mighty potency in arousing the Christian women of Europe and America to effective effort. They were able, as only women can, to arouse other women to a new conception of their privilege, and, in multitudes of cases, to awaken a new interest in men who had been unmoved by the appeals of existing Missionary Societies. To the number of married missionaries at the front there were gradually added, in some instances, half as many more single women whose work lay among the women, girls, and children, for whom the missionaries hitherto had been able to accomplish but little.

The organisation of Women's Missionary Societies, both in Europe and in America, is too varied to admit of any kind of satisfactory classification here. In a few instances the Women's Societies are wholly independent of the general denominational Society, raising their own money, appointing and directing their own missionaries,

and managing their own affairs. Others have an auxiliary relation to the parent Society although they themselves have a complete and separate legal existence. In these cases there is a close co-operation in the selection and appointment of missionaries, the placing of appropriations, and in the direction of the work in the field. While upon their committees men are seldom found, yet there is constant conference with the officers of the parent Society, and a regular reference, by that Society, of questions relating to the special needs of women's work to the women's organisation, while, on the other hand, important action taken by the women's committee comes for approval also before the committee of the general Society. Connected with practically all the regular denominational Missionary Societies in America there are corresponding Women's Missionary Societies, for the most part working more or less in co-operation with them and raising money for the support of single women missionaries. In almost every case the work abroad is regarded as practically one with that of the general Society, and is so directed. While there is considerable difference in the details of the working, both at home and abroad, of the different Women's Societies in America, this may be taken as a fair general statement.

In Great Britain there is far greater divergence of method than in America. The practice of the various Societies is so different that the more important instances must be described separately.

The Church Missionary Society had, in 1886, only twenty single women on its staff, and it has now four hundred and forty. The work of these women, so far as headquarters is concerned, is administered entirely by the committees which have charge of the men's work, and there are no women on these committees. There is, however, a women's department at the headquarters of the Society, with a lady assistant-secretary in charge. She acts as a consultant to the other secretaries with regard to women's work abroad, and with a staff of workers, several of whom are honorary, she strives to stimulate the work of women

throughout the country. The women supporters of this Society work for its general funds and not for any special fund for women's work. The women missionaries in the mission field meet together in their own conferences, and make their opinion known to the parent committee through the men's or general conference. There is also, in connection with the Church of England, an independent Zenana Society, the work of which at home is quite separate from that of the Church Missionary Society, although both Societies work in close co-operation abroad.

The constituency represented by the London Missionary Society is alone among the leading Societies in Great Britain in having no independent or partially independent Society for missionary work among women by women. On the Board of Directors women have an equal place with men, and are equally eligible to serve upon every committee, except that of finance. While there is some discussion as to whether more funds would not be secured were there a separate women's organisation, there is a strong feeling that the present arrangement is of real value to the work of the Board, and that the plan of the closest organic union is the wisest one.

Although several unmarried women are on the staff of the Baptist Missionary Society, the work of single women is, for the most part, directed by the Baptist Zenana Mission, which is managed by a committee composed wholly of women. The officers of each Society are members of the committee of the other, and thus a knowledge of the policy and procedure of the two committees is gained by each. In the opinion of the officers of the Baptist Zenana Mission a greater amount of work is done at less cost, and a larger amount of money is raised by this separate management than would be the case under one Board. The need for closer co-operation between the two Societies has been felt from time to time, and plans for bringing this about are at present under consideration.

The Wesleyan Methodist Missionary Society has a Women's Auxiliary managed entirely by women. This

Auxiliary sends out its own workers, although the general Society also employs women missionaries. The missionaries sent out by the Women's Auxiliary work in the mission field under the direction of the general superintendent of the mission in the area where they are stationed, so that on the mission field there is no separate local administration of the work. Difficulties have been felt from time to time, and when these arise the officers of the two committees meet for consultation.

In the Presbyterian Churches the Women's Association or committee is an independent organisation, appointing its own agents, collecting and administering its own finance, and directing its own operations. Its relation to the Foreign Mission Committee of the Church, however, is of an intimate kind. In the Church of Scotland, and in the United Free Church of Scotland, members of the Foreign Mission Committee sit on the Women's Committee, and the two organisations are thus kept in close touch with one another. In the United Free Church, representatives of the Women's Foreign Mission attend the meetings of the Foreign Mission Committee. In the mission field the work is under the direction of the local Mission Council, of which the women missionaries are members, at least when matters relating to women's work are under consideration. In the English Presbyterian Church the Foreign Mission Committee and the Women's Committee meet frequently in conference, and conferences are also held between the men and women workers in the mission field. In this Church the desirability of establishing a more intimate connection between the two home Committees is now under consideration.

In Holland auxiliary women's associations provide for the equipment of the missionaries. The number of these auxiliary unions is upon the increase. Defined sections have the right to send a representative to the General Assembly, where they have full voting power.

In Germany there are at present nineteen Women's Missionary Societies, none of them large, but several of

them of long standing. It is only recently that the general Societies have begun to form alliances for work with these women's organisations, and some of the latter are still wholly independent. All the German Missionary Societies recognise the great importance of the work of unmarried women in the mission fields.

Almost all the women's missionary organisations in Sweden, Denmark, and Norway are directly auxiliary to the more general Societies.

As a substantial indication of the interest aroused and maintained by these various Women's Societies over the world, we have to glance only at the enormous sums of money which they have raised and distributed. Last year these sixty or more women's organisations, the oldest of them beginning only a little more than a generation ago, raised over four millions of dollars, or over £800,000. In addition to raising this remarkable sum annually, Women's Societies have done a great deal in the United States and Canada to create an interest in the united study of missions by the preparation and publication of books prepared by a committee of women constituted for this purpose. During the past ten years, since this special form of work assumed prominence, more than five hundred thousand volumes of these various works have been sold for use in mission study classes, largely among women and girls, besides some fifty thousand missionary maps and a still larger number of pictures as aids in the study of missions.

With the increasing recognition by the Church of its corporate responsibility, there comes a tendency to discourage the multiplicity of organisations and to unite the forces of the Church in a more concentrated effort. While it was probably not anticipated at the outset that the Women's Societies would appeal through the regular Church channels for the support of their special work, it is not surprising that, under the pressure of enlarging work, these Societies should, with increasing frequency, seek the support of the denomination either by asking for a collection, or by endeavouring to divide individual gifts

with the general Society, and thus divert to the treasuries of the women's organisations gifts which many pastors feel should go through the regular channels of Church beneficence. A large number of pastors and recognised leaders speak of the confusion this method causes, and ask for some kind of adjustment of mission appeals, so that there shall not seem to be a rivalry between the women's foreign missionary organisations and the regular Missionary Societies. Though this condition is by no means universal, it has become so common, according to reports received from a wide variety of sources, that it cannot be ignored. It is not the fault of any organisation, and, under the old apathy of the Church as a whole upon the subject of foreign missions, raised no questions. It is a good sign indeed, and one full of promise, that the Church is beginning to realise its corporate responsibility for the Christianisation of the world, and that it is jealous of any movement that would seem to divide its efforts.

At the same time, upon the foreign field the work that once appeared to be so distinctively women's work for women under the natural processes of development and growth, is not now so clearly differentiated. Even in the East the old hard and fast lines that separated the men from the women are in a measure disappearing, and Christian effort for both men and women presents a far more unified front. Not a few missionaries, therefore, urge that the attempt to maintain longer what they call an "artificial division" between work carried on by the general Societies and that carried on by women's Societies, should be abandoned.

These conditions have raised in the minds of many the question whether the distinct purpose for which Women's Boards were originally formed as separate or independent organisations has not now been, in a measure at least, accomplished.

Attention has already been called to the fact that there are widely different methods of organisation among the Women's Societies, and especially in their relations to the general Societies. The tendency seems to be among

some independent Societies to put increasing emphasis upon the separate and independent phase of their constitution. Most of the Women's Societies, however, are "auxiliary" to the regular Church Boards, and thus work in closer co-operation.

The question is asked, however, by large numbers of missionary workers at home and abroad, both men and women, pastors and laymen, whether the time has not arrived when an effort can wisely be made to unite more closely the women's foreign missionary societies or organisations and the general or parent or denominational society, without sacrificing anything that is valuable. This has recently been done in one denomination in the United States, where the Women's Board, hitherto independent, has now become an organic part of the regular Missionary Society of the Church.

The mission leaders in the various denominations in America are not united in their judgment as to what can best be done at the present time, or as to whether anything should be undertaken. One says :—

"In the present stage of development of the foreign missionary movement, when the tendencies are to enlist the entire local Church in a weekly system of giving for foreign missions, and where the whole Church is being educated through the mission study class work and through the Sunday Schools, it seems that the time has arrived when women can do a greater work by identifying themselves with the work of the whole Church. Their training in the past will serve to assist the pastor, in enlisting the men in this mighty enterprise. This will bring the entire Church into sympathy with all the work abroad."

Another reports :—

"The administration of work by men is so radically different, at least in its point of view if not in its methods, from that which obtains in administration by women, that I do not believe that men's Boards and women's Boards could be effectively formed into a single organisation."

Another reports :—

"Women, having different methods of work, different methods of approaching a thing to be accomplished, and knowing better how to organise women for giving and working, do better and larger work in separate Societies."

Another :—

“ I am coming to the conclusion that the time is rapidly approaching when a single organisation would be desirable in the interests of economy and efficiency.”

Another :—

“ I can see no more reason for a separate women's Board for women, than for a separate men's Board for men.”

Still another says :—

“ The feeling of dissatisfaction at the presentation in the Church and among the Church members of double appeals for what is regarded as the same work, seems to increase, while upon the field we sometimes have the spectacle of double administration. If a combination could be brought about that sacrificed none of the present effectiveness and power, it would be well.”

We will quote one more :—

“ In my judgment the work of foreign missions would have been better done under a single organisation, because the policy of mission work at home and abroad would be a unit ; there would be economy in administration ; antagonism which now exists in some fields would be eliminated. A union of the Boards is now proposed in our Church.”

The above quotations are from missionary leaders of the General Missionary Boards of the principal denominations in the United States. They show a wide difference of opinion, which is based in each case upon the peculiar conditions prevailing in the denomination to which the writer belongs.

There is perhaps a greater variety of opinion among the leaders and officers of the Women's Foreign Missionary Societies. We quote from some of those who have considered this subject at length, and who speak out of their long and intimate experience. Those quoted represent a large part of the work of Women's Societies carried on in America.

An able secretary of a Women's Society writes :—

“ My own experience, through twenty years as secretary, has been that pastors who are doing the best work are most sympathetic with the efforts of women, and we have all appreciated the generous co-operation and interest of the brotherhood of our general Mission Boards which has helped to make the women's work a success. So far as the women have met opposition from

any of these sources, it has been from a lack of understanding and an occasional arbitrary or ambitious masculine temperament, or from a lack of judgment or excess of aggression on the part of frail womankind, which can, in nine cases out of ten, be corrected by suggestion to the Women's Board."

Another says :—

"One of the troubles of our Society is that the organisation has not been able to keep pace with the growth of the work. We feel very greatly the necessity of some reconstruction, but can scarcely anticipate just what it must be."

The officers of one of the leading Women's Boards write :—

"The success of Women's Boards has been dependent—

"1st. Upon their full and distinctive organisation.

"2nd. Upon their methods of approach to the women, girls, and children of the Church.

"3rd. Upon their persistent, unremitting efforts in these particular lines.

"It is difficult to see how these essential features could be grafted upon one general organisation which would include the work of both men and women."

Another leader writes :—

"Our women would never work and give as they do without the spur of intimate knowledge of problems on the field and of absolute financial responsibility. We are convinced that our efforts to organise, develop interest, and educate, lacking these spurs, would soon relax and result finally in the abandonment of Women's Boards, and a corresponding loss to the cause of foreign missions.

"If the present methods are not accomplishing results on the field, then changes may well be made—if they *are* accomplishing the work, we may let well alone."

Another eminent Women's Board official writes :—

"To amalgamate the Women's Boards and the Church Board would, to my mind, be a most disastrous mistake. I heartily favour complete co-operation between the Women's Boards and the general Board, and I shall welcome the day when emphasis is placed only upon the important and not upon the petty details of the work in all of its branches. I do not think the Men's Boards and the Women's Boards could be formed into a single organisation without great loss to both and inadequacy in results."

Another woman of recognised authority writes :—

"It is well known that every Church Missionary Board has been exclusively a 'Man's Board,' and Christian women have been

led out into a larger place of service by having their own organisations. To-day, while the sentiment among men regarding the place of women in the Church is greatly changed from that which ruled in 1861, there are certain practical advantages in still keeping up the Women's Society.

"I do not stand, however, in the position of one who is opposed to change; and if it comes in the form of progress, is evolutionary rather than revolutionary, I think the majority of women will accept it easily."

Another official says:—

"From experience, therefore, we endorse the advantages of the amalgamation of the Women's Societies with the parent Board, or the 'Church Board.' The value of a solid front is so great that plans for further unification would be heartily considered.

"Speaking in general terms, on the foreign field the work has passed beyond the old divisions of women's work for women. In my opinion the really important work being done now by our women's organisations is in the Church at home."

A clear-headed leader of one of the strongest Women's Boards writes:—

"There is, no doubt, waste of energy through duplication of machinery. Some form of readjustment is bound to come. One of the present problems is to see a way to make this readjustment with as little friction and misunderstanding as possible.

"The fear which I have heard expressed is that in Boards exclusively managed by men there could not be that recognition of the woman's angle of vision, nor of the needs of the work which has developed through these Women's Boards.

"I would like to see some strong men on the governing Boards of the Women's Societies, and some clear-headed women on the general Boards. Both need to see through the other's eyes."

It seems clear that the time has come for the careful consideration of the question whether economy of administration both at home and abroad, and efficiency and effectiveness in execution would not be greatly enhanced if what has hitherto been regarded as practically two branches of the work appealing to the same constituencies within the same Church, were so combined that a united front should always be presented, and the Church be enabled to advance as a unit to its task of evangelising the world.

The question naturally arises, would it be wise to

attempt to amalgamate the Women's Boards with the regular Church Boards, so that the result would be but a single Board? Undoubtedly the time has not arrived for so radical a step, which would manifestly deprive the cause of missions of much of the organising and enthusiastic energy now exhibited in the administration of the Women's Boards.

At the same time the Commission is convinced that steps should be taken to avoid the impression of divided interest or even rivalry that sometimes now appears upon the field, and to remove at home from the minds of many pastors, Sunday-School superintendents, and leaders of young people's organisations, the impression that the Women's Boards and the general Boards are rivals for their support.

The Commission, therefore, would suggest that within the same denominations there be formed a Board of *Reference and Counsel*, consisting of duly elected delegates from the Women's Board or Boards and the general Board, by which questions of co-operation and even of federation may be discussed, and methods of harmonious work devised.

Where there are various Women's Boards within the same denomination we would urge that these create a Council for the consideration of all questions pertaining to their mutual relations.

The suggested Committee of Reference and Counsel might consider the questions of:—

1. The administration of the work abroad so as to maintain it as a unit, to prevent waste, and to secure harmony in policy and methods of operation.

2. The relation of the different Boards and Societies to the Churches as such, as well as to the different organisations within the Church.

3. The responsibility of each Society in the selection, appointment, and support of candidates.

This Commission believes that conferences of this kind would remove most of the difficulties between the two classes of Societies, and that the work at home in raising

unds, and the work abroad in administration, would become more and more a co-operating whole. It must be left to each denomination through protracted experience to decide when the time has arrived for bringing these two branches of the same work into closer organic unity.

CHAPTER XIV

PROBLEMS OF ADMINISTRATION

MISSIONARIES AT HOME ON FURLOUGH

MISSIONARY Societies are practically agreed that missionaries should take occasional furloughs in the home land. Nearly all the Boards provide for this, although they do not agree as to the length of a term of service in the field between furloughs. In the earlier days missionaries went out for an indefinite period, many of them expecting never to return home. It is an interesting fact that in the United States the general idea of an annual vacation for professional and business people is of comparatively recent date, and it was but natural that Missionary Societies at first should have made no provision for the missionaries to leave their work at stated periods. Some of the older missionaries still cling to the old idea. A veteran of one Board has not been home for over thirty years ; another took only one furlough in sixty-nine years of service. There are many others who do not take the regular furloughs arranged by their Societies.

The idea of unbroken service no longer prevails. It has been learned that from an economic standpoint a vacation is good business. While many Societies provide for an annual holiday in the mission field, all are agreed that a longer and more complete change at stated periods is essential. Some of the reasons for such a furlough for missionaries are :—

1. The physical necessity for a complete escape from the burdening, grinding, and even depressing character of the work.

2. Change of climate from that experienced in the mission field, which is often debilitating and enervating.

3. Medical treatment, dentistry, and general physical and nerve repair.

4. Mental stimulus and inspiration to be gained by contact with the best that is offered in great intellectual centres.

5. Spiritual renewal to be secured by association and co-operation for a period in the spiritual life and work of the Home Church.

6. Family reasons.

7. Imparting a new missionary stimulus to the pastors and the Church at home by bringing them into contact with one recently from the field.

8. Co-operation with the Societies in deputation and campaign work in aid of special efforts.

9. Informing the officers of the Board of the conditions of the work in the field and the creating of a closer mutual personal acquaintance between the Society and the missionaries.

It will be noticed that out of the nine reasons given above for occasional furlough for the missionary, the first six relate to the missionary himself, and only three to what he may be able to accomplish at home in direct aid of the work on the field. It must be borne in mind, however, that the six reasons which apparently relate to the missionary personally have an immediate bearing upon his equipment and greater effectiveness as a missionary.

It may not be regarded as within the province of this Commission to discuss the question of the frequency of furloughs, but it may be well, since the subject is not likely to be mentioned by any other Commission, to record that all Boards agree that stated furloughs are desirable and wise in order to command the highest results from the missionary through a lifetime of service under conditions that are especially exacting and trying. It is practically a question of economy and efficiency. The principle is well recognised that it is wiser to retain in

the service for many years a missionary of well-known strength and effectiveness, than to compel him or even allow him to use up his physical, intellectual, and spiritual powers in a briefer period, replacing him with a new and untried successor.

There is no doubt that the length of a safe and effective term of service must depend in some measure upon the climate and local conditions that prevail at the place where the missionary is stationed. For instance, it would be manifestly unwise, if not inhuman, to insist that missionaries dwelling in the tropics, especially in the fever districts, or in isolated islands of the Pacific, should remain at their post without relief or change for the same length of time as missionaries who dwell in such climates as those of North China, Japan, and Turkey. At the same time, the nervous as well as the physical strain must be taken into consideration.

Many changes have taken place in the large and important mission countries during the past half-century which make the surroundings of the missionaries more tolerable, such as the provision of places of retreat to which they are expected to retire during the hot^{est} season for rest and recuperation, more sanitary and better equipped homes, better facilities for travel, more access to the outside world, and more contact with people of their own race as travellers or as permanent residents in the country. Also in many countries satisfactory medical help is available and western markets are accessible. Missionaries not infrequently take temporary leave of absence from their field during the annual vacation period and visit another country and meet there a new circle of missionaries, or enjoy complete separation from the people and the language of their own mission station. These facts have direct bearing upon the frequency of furloughs to the home land.

It will probably be impossible, even if deemed advisable, for the various Missionary Societies supporting missions in the same countries to agree upon what they regard as a "regular term of^{of} service" before furlough.

If, however, such agreement could be obtained, it might tend to allay some dissatisfaction that now exists, where, among missionaries working side by side, in the same field and under similar conditions, some are allowed a year's leave of absence after half the years of service that others are expected to render before furlough.

This Commission is more concerned, however, with the length of the furlough and the way it is spent at home. Although there is a wide difference in practice among the different Societies, one year has come to be regarded by many Societies as the normal furlough period after a normal term of service. Some Societies, however, make the ordinary furlough one and a half years. Some Societies reckon one year's absence from the field, while others add to this the time taken in making the return and outward journey. In more tropical missions where there are summer resorts to which the missionaries are expected to go for a month or two during the hot season, it is usually expected that the missionaries will start upon their journey home just before the regular annual vacation period, and return the following year so as to begin work with the others at the end of that period. This would ordinarily give an absence from the field of about fourteen months.

The question has been often raised as to whether more frequent furloughs, with a shorter period at home, would not be more helpful and satisfactory. Some Boards, whose term of service is at present from eight to ten years, followed by one year's furlough or fourteen months' absence from the field, are now considering this subject. The financial side of the question is not an easy one to solve, especially when the Society is unable to make appropriations that are at all adequate to meet the needs of the regular work upon the field. This is emphasised when, as in America, most of the mission work is conducted at the other side of the world with long and expensive journeys to the home land. Frequent furloughs would materially increase the already large amounts required for travelling expenses. The

question, however, is important, not only as it bears upon the health, efficiency, and spirit of the missionaries, but as it relates itself to the task of arousing and sustaining interest in the Church at home.

Careful statistics have been collected from forty-seven Missionary Societies in North America upon the subject of term of service between furloughs, length of the vacation or furlough period, and allowances for support while at home. These returns show a great lack of uniformity in the practice of different Boards, as for instance, the home allowances for a year for a single man range from \$125 to \$1100, and for a family from \$250 to \$1750, while the terms of service between furloughs are from five to ten years and the length of furlough from six to eighteen months. Several Societies have no fixed rule and determine each case by itself. The custom as to allowance for children and medical care differs widely.

It has been suggested that the missionaries when at home should have the same salary as when upon the field. Since, with many Societies the salary upon the field is determined by the cost of living at the place where the missionary is located, and therefore is widely variable, it would be manifestly unjust, when they return home, where all would have practically the same expenses, to perpetuate the distinction. It would appear that the home allowance should not necessarily have any connection with the amount of salary upon the field. It should also be evident that when upon furlough, in order to get the advantages that such a furlough is intended to convey, the allowance should be sufficient to enable the missionaries to live as comfortably as do the average pastors of the supporting Churches, and near their own denominational centres, that they may be able to come into close relations with the spirit, thought, and life of those whom they represent abroad. It would be manifestly wrong for a missionary to be compelled to bury himself in an obscure country home where, perchance, the cost of living would be cheap, when his entire nature, as well as the work he is set to do, calls for mental, social,

and spiritual stimulus that will send him back to his work fired for a new and supreme effort. An apparent economy at this point may prove to be most wasteful.

Primarily the missionary is at home to put himself into the fittest condition possible for another term of service abroad. It seems to the Commission that this purpose of a furlough should not be lost sight of by the Societies. At the same time we cannot fail to see that the home Church is also in crying need of the missionaries. That need must in a measure be met. The problem then is so to use the knowledge, ability, and spiritual power of the missionary that the very service to which he is put shall prove stimulating and inspiring to both parties. The mistake is frequently made of sending a missionary back to his field more in need of a furlough than when he left it. When excessive campaign and deputation work is demanded of the missionary at home, it would be no more than fair to add to the length of his furlough a period sufficient to permit him fully to recuperate his depleted vitality and powers. Many Societies are careful to do this, and more are learning the importance of it. Unless this is done, so far as the value of the furlough to the missionary is concerned, it may be worse than none at all.

It is certainly true that the most precious asset of any Board is its missionaries. It is they who direct the work abroad and represent it to the constituency at home. A Society with a strong body of missionaries will have a strong work, and a Society with a weak and inefficient body of missionaries will have a weak work; all this is regardless of the amount of funds available. It is therefore wise economy to appoint able and devoted men and women to this work and then to care for them, both upon the field and at home, in a way to enable them to work at their highest efficiency wherever they are. It certainly is not sound economy to permit a missionary to turn aside from his high calling to secular pursuits to earn a stipend by which he may live and support his family either at home or abroad. It is even more unwise to compel him

to devote time and strength and anxious thought to methods of earning his support in part while serving as a missionary. One who has given himself wholly to this service should be supported in it.

Most Societies expect their able-bodied missionaries to be at the service of the Society when at home, in so far as that service is consistent with proper rest and recuperation. Many Societies have a special secretary or secretaries in the home department who have charge of all deputation work, and to whom the missionaries look for suggestion and direction in their public appearances. It is generally agreed that all such campaign work should be directed from a central office, and not be left to the missionary himself to arrange. With the increased activity at home in promoting foreign missions, and the greater demand for first-hand information from the field, the effective missionary speaker is in danger of using up too much strength and vitality in public work.

Returns indicate that there is great need of a more careful direction of missionary speakers at home, so that those who are best suited to interest particular bodies be detailed for that service. Some missionaries have the ability to interest and hold the attention of students, others to command the attention of popular assemblies, others to arouse an interest in men, while still others may show unusual power in addressing children. Effective and wise use of the missionary upon furlough would at once suggest that each speaker should be set apart for that line of public address to which he is best adapted, which in probably every instance will be the one most agreeable to him.

The fact must be recognised that in most cases the missionary has been away from home for a long time and is not conversant with the state of mind of his audiences, and has little idea of what phases of the work abroad are best calculated to hold their attention and create a permanent interest. Unless he is coached by one who is familiar with the home situation, his efforts

at public address may be a failure for months, if not for the entire time of his furlough. One Missionary Society has prepared a leaflet of suggestions to missionaries about their addresses, warning them of what should be avoided, and suggesting lines of general address in which people as a whole are interested. It must also be recognised that now and then a missionary, whose work upon the field is of the greatest value, is not able to speak of that work in a way to command the interest of the average audience. It would be manifestly wrong to insist that such missionaries should be pressed into deputation work. Without doubt one who cannot effectively address an audience can be used while upon furlough in some other form of useful service to the Society. It is not kindness to such a missionary, nor is it just to the Home Church, to press such a speaker to the front.

There is lack of uniformity in the custom followed by various Boards in the amounts given for the support of missionaries' children at home. Some Societies make no special allowance for children at home, while others give as much as \$250 or £50 each annually until the child reaches the age of twenty years. The differences are so great there can be no possible value in tabulating here the returns received from the different Societies. Some of these have homes for the children of missionaries which are sustained, in part at least, by annual gifts and by income received from endowment funds. Others, especially in England, have schools into which the children of missionaries are taken, and where they receive support from the Society. In still other cases the allowances for children are quite separate from the question of the furlough of the parents.

The Missionary Societies of North America, through their annual conference, and by the preparation and publication of statistical tables setting forth the practices of the various Societies in the matter of salaries, allowances, furloughs, support of children, and many other matters of like character, are coming to understand better each other's point of view. The tendency is to a more

uniform method of dealing with such matters as are of common interest.

The Commission would suggest that in all countries where the physical and language conditions make it possible, periodic conferences among the officials of all evangelical Missionary Societies be held, where these and all similar matters of common interest to all Societies can be freely discussed, and that comparative tabulated statements be published, when deemed desirable, for the general information and help of all Societies.

In the last few years in the United States there have been held many great foreign missionary mass meetings which were interdenominational in character, and in which missionaries of various Societies and other leaders in this work took part. At such assemblies no particular work carried on by any denomination was especially presented, but the great fundamental principles of missions, the general progress of the Kingdom in the world, and the call for advance were boldly set forth. These meetings have proved most popular and impressive, attracting eminent speakers and commanding the attention of the general public and the secular press. Incidentally they have given an impression of the oneness of the work abroad, and have awakened an interest that no denominational gathering could have done. Such use of the best missionary talent in the interests of the widest hearing and the most profound impression is heartily commended.

Nothing has been said in this part of the Report regarding the use of missionaries upon furlough in securing new recruits for the field. Many of the Societies provide that each year some leading missionary or missionaries shall visit their denominational theological schools and colleges, spending some time there for the purpose of public address, courses of lectures, and personal conference with the students. From another section of this Report it appears that none of the Societies are cultivating the colleges and universities and professional schools, other than theological, as they should be cultivated, in order to keep in the minds and hearts of the students the

missionary ideas and spirit. All leading Societies have men and women who are connected with educational institutions in the mission fields, and who are quite capable of exerting a strong missionary influence over university students. Societies are agreed that the colleges and universities present the most fruitful and promising field for the cultivation of candidates, while almost nothing is done for them. Here is a promising field of special service at home in which properly selected missionaries upon furlough could effectively be used.

Another unworked field at home is that covered by technical and medical schools. More and more Missionary Societies are coming to demand the services of technically trained missionaries, and there is a constant demand for medical missionaries. Hitherto no systematic effort, so far as we can ascertain, has been made by Missionary Societies for these two classes. Probably no missionary speaker would be so acceptable in a medical school as a returned medical missionary, and there can be little doubt that such a man, with a wide experience in the field and ability and tact properly to present this to students, could command a hearing among medical students, and exert over them a deep and abiding influence. Also many Societies already have missionaries at home who either had technical training before going out, or who have had wide experience in mechanical enterprises in their mission work. As the missionary physician is used in medical schools, these men might be used in technical schools, in a way to attract attention to the fact that in not a few of the great mission lands there is an opportunity for service on the part of those whose training has been mainly along the line of applied sciences. It is evident that in the quest for candidates, as well as in the endeavour to broaden the circle of supporters, the most effective use has not been made of the missionaries who have special training and experience to fit them to make a direct appeal to special classes.

As the women's Boards effectively employ women

to arouse and sustain an interest among women, why should not missionaries engaged in any particular department of missionary activity be used to approach men whose natural interest centres in that particular department? It seems to the Commission that more careful classification and discrimination needs to be made in assigning returned missionaries to special tasks and among special classes, that the message and the appeal may be more in harmony with the characteristics of those whose interest is solicited.

CHAPTER XV

PROBLEMS OF ADMINISTRATION

THE APPOINTMENT OF NATIVES OF FOREIGN COUNTRIES AS MISSIONARIES TO THEIR OWN PEOPLE

WHEN foreign missions were begun the policy was at once adopted, especially in the United States, of bringing to that country people from the lands to be evangelised for the purpose of training them to return as missionaries to their own race. In practice this plan has proved to be a failure. It has been clearly demonstrated that this is not an effective, wise, and economical way to carry on missions. There has been now and then a striking exception to this general conclusion standing out in isolated prominence among a multitude of failures.

We would not venture to introduce this topic here, were it not for the fact that many outside the circle of the directors of missions still entertain the old idea that the ideal missionary must be the man from the field, trained in the West, and sent back as a missionary to convert his own people. At the same time there are large numbers of students in the colleges and theological schools in Europe and America who have come from mission fields, many of whom would be glad to return to their homes as missionaries, and who are encouraged in this desire by zealous friends.

It should be made clear that, in the consideration of this topic, by "native missionary" is meant one appointed by the "home society" as natives of Europe

and America are appointed, the support coming wholly from the appointing Society, and the future conditions of themselves and their families being the same as those now existing between the Missionary Society at home and its missionaries abroad. There should be no confusion between the terms "missionary" and "trained native Christian leader." All Societies and missions welcome the latter, and are supremely dependent upon them for the success of the work. But these are not appointed missionaries, although at least one Society in England gives some of these able and distinguished native leaders the title of "missionary," without changing their relation to the Society or to the native leaders. The question is not of the same importance to Societies in Europe as it is to those in America, where far more young men born and reared in the East, after pursuing a course of education in the United States, apply to the Societies to be sent back to their home with the status of an American missionary.

One of the chief reasons why Missionary Societies do not appoint such as missionaries to their own people is the jealousy with which they guard the dignity and value of native leadership. Necessarily the foreign missionary in any and in all countries is temporary. He must decrease, while the trained native force must increase in number and in authority. Ultimately the work of the foreign missionary will come to an end, while that of the native leader will continue. It would be manifestly wrong, and on this practically all Societies and Boards agree, to remove a man from the ranks of the permanent leaders of the Native Church in any country and put him into the ranks of the temporary foreign workers. The dignity and strength of the native pastors should be maintained at the highest possible level, and it appears to the great Missionary Societies that to take from that exalted class men of influence with peculiar qualities for leadership, would be to strike a blow at the Native Church itself.

Another reason for this position is that it is the province of the Missionary Societies to build up and strengthen

the force of trained local leaders. No Society should make drafts upon the ever-increasing number of this class to supply deficiencies caused by the failure of the Church at home to provide the men needed abroad in the missionary ranks. Among some of the peoples of the East the position of missionary is looked upon as higher than that of the native pastor. Through the appointment of a student of the country as a missionary, with his support coming directly from abroad and himself apparently clothed with authority and possessing privileges beyond those possessed by others of equal devotion and ability, it is but natural that leadership in the Native Church would be discounted.

There are many other reasons which need not be given here, revealed by the experience of leading Missionary Societies, why it is not wise to appoint as missionaries to their own people natives of any of the countries in which foreign missionary work is carried on. Among these are disparity of support, inability to represent the Christian body whose commission they bear, since they are of another country and race, the impossibility of making the position of such an agent clear to his own people, and the special temptations which necessarily come to one thus removed from his natural environment and put into conditions with which he must be unfamiliar. This does not mean that the position of the foreign missionary is a more exalted one than that held by the native leader, but quite the contrary.

The Commission is of the opinion that Missionary Societies should not appoint natives of eastern countries as "missionaries" to their own people, but that they should use every means in their power to encourage all such, who seem qualified, to return to their own country as Christian leaders and workers in connection with the Native Church and native institutions. This attitude should be taken with the understanding that salaries and support shall come from the Native Church or community, and not from the Mission Board, even though for the immediate present some financial aid may be given from mission funds.

CHAPTER XVI

THE SCIENCE OF MISSIONARY SOCIETIES

THE science of missions is much more advanced in its bearings upon the work abroad than in its relations to the operations of the Societies at home.

Interest in missions as a science has largely centred hitherto in the activities of missionaries and the institutions which they have organised abroad, and not in the organisation of the Societies or their plans for disseminating information at home, creating and holding the constituency, securing missionaries needed for the work, and raising funds for its support. These more commonplace matters have been too close at hand to command much general and systematic attention. The general missionary Conferences in Christian countries have for the greater part fixed attention upon the remote points of missionary work. In the Mildmay Conference of 1878 there were about forty distinct papers and addresses given, only one of which could by any interpretation be made to apply to the home base, or the operations of Missionary Societies at home. In the London Conference of 1888 there was hardly a phase of the home side of the work of Missionary Societies that received any attention whatever. The thought of the entire body of delegates for the ten days of its session was directed to the ends of the earth, and held there to the closing hours of the Conference. In the Missionary Conference held in New York in 1900 much more attention was given to questions bearing upon the home side. The printed

report of the Conference covers about 1000 pages, 168 of which are devoted to matters belonging to the home base of the missionary enterprise. It seems that, so far as general Conferences in Europe and America are concerned, the science of the home base (or the science of Missionary Societies) began to emerge only at the beginning of the last decade.

The general Conferences held in missionary countries, as the various Decennial Conferences in India and the Centennial Conference in Shanghai in 1907, have necessarily dealt with the advancement of the work in the countries in which the Conferences were held, and not at all with the science of the operation of Missionary Societies at home. These have been most valuable in developing the science of missions as related to the work abroad, but only indirectly have they any bearing upon the relation of missionary science to the work at home.

The annual Conferences of the Missionary Societies of North America, which have been held usually in New York for the last sixteen years, have covered with a considerable degree of thoroughness, and with a proper recognition of values, the wide field of missionary endeavour, both in foreign countries and at home. As would be expected, however, the emphasis has necessarily been placed upon the home side of missionary work, and only indirectly upon the work abroad, since the Conference has been composed of the executive officers and members of the controlling committees of the Societies at home. Naturally all missionary problems, under the circumstances, would be viewed and discussed from the outlook of the home base. These Conferences have given more than half their time and attention to the consideration of questions in which the various Missionary Societies, as Societies, were particularly interested, and which had to do with the administration of their work at home. So far as they have dealt with questions of the field, it has generally been with a view to throwing light upon phases of those questions which affected the attitude of the partici-

pating Societies. These Conferences have been of incomparable value to all participating Societies in placing them upon a common working basis, and in giving to each the experience and wisdom possessed by all.

One does not need to study this question for any length of time to learn that we are yet far from a true and generally accepted science of missionary work abroad, and even farther from a science of the operations of Missionary Societies at home. The lack of such a science is wasteful in the extreme, since it compels all Societies to conduct experiments by themselves and to learn by their own successes and mistakes alone. There is no general organised plan by which the failures and successes of one Society may become the common property of all, nor is there a place in which the missionary organisations of Christendom with any regularity or precision can discuss by their representatives questions that are of general interest to all.

This Edinburgh Conference is the first attempt at a systematic and careful study of missionary problems of the world, including those that bear upon both the work abroad and the operations of the Societies at home.

The question naturally arises as to how the results of the Conference are to be best conserved and made of value for all future missionary operations. It is true that the Reports of the Commissions and of the Conference, after the Conference has dissolved, will be printed in a set of volumes. It is also true that the Report will become antiquated in comparatively few years. The advance of the science of missions which will have been made at Edinburgh, unless something is done to prevent it, will necessarily come to a standstill until another similar general Conference is held a decade hence. In the meantime, much ground gained by this Conference will be lost, and information obtained and principles established by common agreement will be forgotten, or at least become inoperative.

A general desire has been expressed by eminent missionary leaders on both sides of the Atlantic that some

arrangement may be made which will result not only in a continuous systematic study of missionary questions and problems, but which will draw together the active missionary forces of the world in the consideration of questions of common interest. The hope is freely expressed that provision may be made for embodying the conclusions reached in this Conference in some form that will make them permanently valuable, and thus present to the Christian world the spectacle of systematic and scientific co-operation in the work of the Missionary Societies in all communions such as will command the confidence of all, raise to the maximum the efficiency of the great missionary enterprise, and present to the non-Christian world the spectacle of the united advancing forces of Christendom.

It seems to the members of the Commission on the Home Base, as it does to a great circle of missionary experts with whom they have communicated upon this subject, that the time has now arrived when steps leading to this end may wisely be taken. They will go even farther than this and say that to many who have freely spoken upon this subject it would seem to be a mistake if, out of this Conference, there should not emerge some form of organisation or organisations that will be competent to deal with this matter and produce some general and permanent Committee, international and interdenominational in character, to which the Missionary Societies of the world shall look, to whose work all will contribute, and from which all will receive direct benefit.

It is the judgment of the Commission that this can most naturally be brought about by—

1. The formation in each country where such organisation does not now exist of a Conference composed of the foreign Missionary Societies organised in that country, and
2. The creation of a standing International Committee made up of representatives chosen by these various Conferences.

This suggestion is based upon what has already been accomplished in the United States and Canada, and also in the organisation of Missionary Societies and Committees on the Continent of Europe.

The Quadrennial Bremen Continental Missionary Conference and the German and Continental Executive Committee are illustrations of the successful endeavour for interdenominational union in the interests of great efficiency. There are in addition two other organisations of a similar character, the Northern Lutheran Missionary Conference, meeting every fifth year with some seven hundred delegates from Sweden, Norway, Denmark, and Finland for the consideration of missionary topics, but with no power of legislation, and the Netherlands Missionary Conference meeting every autumn. This last-named Conference held its twenty-third session in 1909.

As a further illustration of what can be done in this line, we cite the progress already made in the United States and Canada through the organisation now known as the Conference of Foreign Mission Boards of the United States and Canada, which has recently held its seventeenth annual session in New York City. This Conference was organised for the consideration of questions of administration pertaining to foreign missions. Its membership is confined to executive officers and members of Foreign Mission Boards and Societies having separate denominational constituencies in the United States and Canada, duly elected by their respective Societies. Other official members, as well as foreign missionaries who may chance to be present, may be elected corresponding members, but without power to vote. Some fifty Missionary Societies were represented in the seventeenth annual session recently held. The sessions usually occupy two days.

There are few questions bearing upon the problems of administration of foreign missions that have not been thoroughly investigated and discussed. In many instances strong representative interdenominational Commissions have been created by the Conferences for the

careful and exhaustive investigation and report upon such important subjects as "Self-support on the Field," "Should Laymen be sent as Missionaries?" "The Higher Education in Missions," "Women's Missionary Societies," "The Unoccupied Fields," "The Mohammedan Problem," "Furloughs," "Missionary Education in the United States," "Relations of Missionaries and Missionary Societies to Governments," "Anglo-American Communities in Foreign Ports," "Missionary Periodicals," and many other practical and vital topics. The principal subjects were presented in written form, and afterwards were discussed with great frankness, all discussion being taken down in shorthand and included with the paper in the printed report of the Conference. These reports are printed with paper covers, and are sent by the Missionary Societies to their missionaries and to the leaders of their respective constituencies. All agree that these reports have been most influential in promoting self-support and self-government among the Native Churches connected with the American Missionary Societies, and all unhesitatingly acknowledge that these reports are of great value because of the information they contain as the result of the enquiries made. They have a strong influence in unifying the policies of the Missionary Boards in America, and have resulted in a saving of time and strength and money to all the Societies participating. It goes without saying that the Conference has no power to legislate in any way for the Missionary Boards represented, or to commit the Boards to any act or policy.

For many years there was a conscious and frequently expressed need upon the part of the smaller Societies for a central and representative organisation to speak for foreign missions as a whole, especially in questions that might arise in relation to the Government. Therefore a permanent Committee was created, called the Committee of Reference and Arbitration, but subsequently changed to the Committee of Reference and Counsel. The duty of this Committee is to keep itself

informed regarding all general questions of a national or international character, such as would be of interest to the Missionary Societies as a whole, and to make full report each year to the Conference. This Committee makes it its business to secure reliable data regarding any and all laws, both in the home country and in the mission field, that affect the missionaries, and to investigate all questions that may arise in the country with relation to any subject that bears directly upon the work of missions. In case of a general public attack upon missions this Committee prepares and puts out a reply. In case a law is passed by the national government that affects the standing of the foreign missionary, it is the duty of the Committee to ascertain the bearing of that law, secure an official interpretation, and send to all the Missionary Societies the results of its investigation. For example, a law was passed recently in the United States relating to the "Expatriation of Citizens," which, upon the face of it, appeared to denationalise any missionary who remained away from home over two years. The Committee of Reference and Counsel opened correspondence on behalf of all the Boards with the Department of State, secured a copy of the Rules and Regulations which had been issued to consular and diplomatic agents abroad, and later obtained an official communication from the Bureau of Citizenship which cleared up all difficulties. These facts were communicated to all the Missionary Societies in the United States.

Incidentally another valuable outcome greatly appreciated by all officers of Missionary Societies in America is that through these many Conferences the executive officers of the Missionary Societies become personally acquainted with each other. The spirit of co-operation thus developed is deep-seated and abiding. No regrettable incident has ever occurred in all the seventeen sessions held, although at times delicate subjects, upon which the members of the Conference widely differed, have been discussed with great fulness and freedom.

The question was raised a short time ago as to whether

the sessions of this Conference should be held biennially instead of annually, but the vote was overwhelmingly in favour of the annual gathering. Missionary Societies have come to depend upon the Conference, and the united judgment of those who assemble, for the settlement of important questions relating to policy and methods of work. This Conference has become in America one of the regular organisations for the scientific study of missions, especially as relating to the home side of their administration, and for the application of the facts thus obtained.

The Committee has no power to originate business belonging exclusively to any one Board, nor has it the right to interfere in any way with the work of any Missionary Society. It can, however, lend its services to any Missionary Society asking its aid.

In view of the valuable results which have been secured from these annual Conferences in America, and from the Conferences of Continental Societies in Europe, the Commission raises the question as to whether the time has not come for the better organisation of Missionary Societies throughout the world, with a view to a more scientific study of missionary problems at home and abroad, and closer co-operation in the application of missionary policy and principles.

The Commission thinks that this might be achieved by the appointment of an International Committee, in a manner satisfactory to all participating Societies, the functions of which might include the following :—

1. To study such international questions as are of general interest and value to all Missionary Societies.
2. To formulate the results of their investigation from time to time for the benefit of all Missionary Societies.
3. To act on behalf of the united Missionary Societies of the world as necessity may demand.
4. To act for and on behalf of any single Missionary Society or any group of Missionary Societies when requested to do so.

5. To take such steps as may seem wise for the conservation of the results of this Edinburgh Conference.
6. To provide for and issue such publication or publications as circumstances may seem to warrant and demand.
7. To give its services for the closer unification of the work at home and abroad, and for greater economy and efficiency in matters of administration.

This statement of facts and opinions cannot but be of interest to those who are concerned with the question of co-operation among the Missionary Societies of the world in the interest of better and more effective results. Many who at the outset entered the American Conference did so with grave doubts as to its probable value. To-day, so far as your Commission has been able to ascertain, there is no one who does not place great value upon the results of this annual gathering.

The suggestion has been made from Great Britain as well as from the Continent of Europe, that similar conferences should be organised upon that side of the Atlantic in order that the Missionary Societies of Europe and the general cause of missions throughout the world may experience a similar and even greater benefit. If that were done, it is possible that some relations between the missionary conferences of all Christian countries might be established in the interests of a general and comprehensive survey of foreign missions as a whole, a more thorough study of its problems, and a more scientific practice in the methods employed. There are many who believe that economy and effectiveness in all lines of missionary work would inevitably result from some such method of study and investigation.

The Commission has no recommendations to make at this time, but it desires to call the attention of the Edinburgh Conference and the Missionary Societies of Christendom to these facts and suggestions, leaving the delegates from different Christian countries to take such steps as circumstances may warrant and demand.

CHAPTER XVII

THE FUNDAMENTAL VALUE OF MISSIONS TO THE CHURCH

It is impossible for the Commission to give attention to the home side of missionary organisation without devoting consideration to the influence of the missionary enterprise upon the general work and life of the Church at home. The benefits which have come to the home Church from its work abroad add little to the argument for foreign missions, for disinterested giving is of the essence of Christianity, and we are bidden "to do good and lend, hoping for nothing again." But the reflex influence of foreign missions on the home Church is so marked and far-reaching, that an examination of the nature and extent of that influence must be full of encouragement to those who believe in that work, and must go far to remove the difficulties of those who think that the development of the work abroad must be prejudicial to that which so urgently needs to be done at home.

When a proposal was brought before the General Assembly of the Church of Scotland in the year 1824 to start foreign missionary work—a proposal which resulted in the following year in the sending out of Alexander Duff to India—there was before the Assembly at the same time a scheme for the increase of schools in Scotland and especially in the Highlands. The two schemes were regarded by many as rivals, and there was considerable discussion as to which should have precedence. Dr.

Chalmers, however, declared in a speech in the Assembly, that in his judgment the schemes were not antagonistic but helpful to one another, and it did not matter which was taken first, since *charity works not by a process of exhaustion, but by one of fermentation.*

A similar argument to that employed by Dr. Chalmers was used to meet an objector to the work of foreign missions, when the American Board of Commissioners for Foreign Missions was organised in Massachusetts in 1810. A charter was asked for it, and one of the members of the Massachusetts legislature made an earnest speech against granting the charter on the ground that the object of the Society was to export religion, whereas all were agreed that the State of Massachusetts had none to spare. The argument temporarily prevailed, but later was successfully met by the counter argument that Christianity is a commodity of such a kind that the greater the amount exported the more there is left for home consumption.

In pursuing this topic, leaders in every communion, both clergymen and laymen, and from all parts of Christendom have been consulted. The valuable material collected is better suited to a volume than to a chapter. This matter is so extensive in scope and abundant in quantity, that it is practically impossible to make quotations at any length or to refer even to individual contributions. The very unanimity of opinion makes extended consideration of the subject less essential than it otherwise would be. The similarity of the replies in stating that only good and not evil has come to the Church from its labours of love and sacrifice is most striking. We present the material which has been laid before us under six main heads.

I. THE EDUCATIONAL VALUE OF FOREIGN MISSIONS

On the merely intellectual side, the foreign missionary work of the Church has been of immense value in giving to Christian people a wider outlook and more intelligent grasp of movements that influence the life of the world. In secular life, merchants and others who have interests

in India or China make themselves familiar with the conditions in these countries, so far as such conditions affect the business in which they are engaged. It is only natural, therefore, that Christian people, who are seeking by personal sacrifice to make Jesus Christ known to the peoples of Asia and Africa, should devote time and strength to acquiring knowledge regarding the physical, intellectual, moral, and religious conditions that prevail among those peoples whose entire life it is sought to transform. This has led to the creation of a vast and extensive missionary literature, which has been and is of far-reaching educational value.

An additional impulse has been given to this educational movement in recent years by the rapid development of organised missionary study. Mission study text-books have been sold by tens of thousands, and have had a circulation equal to the "best sellers" in the book market both in America and in Europe. This study of missions has given to thousands of young people in Europe and America an understanding of great world movements. It has widened their vision and taught them to look at things from a broader and less provincial and sectarian standpoint.

In America the result of such study has been especially marked. Owing to the fact that until recently America has had no colonial interests, a general knowledge regarding the peoples of Asia and Africa has not been widely diffused. It is safe to say that missionary study has been the most powerful influence in disseminating a knowledge of the geography of these continents, the people who inhabit them, their customs, religions, characteristics, languages, and history.

2. THE ENLARGEMENT OF SYMPATHY

This wider outlook has not merely an intellectual, but also a moral and spiritual value. It has given to Christian people a deeper understanding of the meaning of Christianity, and of the universal significance of the Incarna-

tion. It has enlarged their sympathies, and made more real their conception of human brotherhood.

There can be little doubt that the racial question is likely to prove one of the most pressing and difficult questions of the twentieth century. The work of foreign missions has done much to prepare the Church to meet this tremendous problem. Missionaries have taken a leading part in asserting the rights of Asiatic and African peoples to just and fair treatment, in educating these peoples to take their proper share in the life and work of the world, and in protesting against the injustices and cruelty perpetrated by representatives of the white races.

Christian missions have been the saving salt of the great movement in which western peoples have extended their influence throughout the continents of Asia and Africa, and have helped to redeem that movement from materialism and selfish ambition. Had this movement been without the element of idealism which Christian missions have supplied, its reflex influence on the life of the Christian peoples must have been morally deteriorating. The missionary work of the Church has thus been the means of purifying and ennobling the contact of western civilisation with the peoples of Africa and the East, of quickening the whole life of the Church through the heroism and sacrifice which it has called forth, of enlarging the sympathies of Christian peoples, of fostering the conception of human brotherhood, and of helping to maintain the peace of the world.

3. THE PROMOTION OF UNITY

The missionary work of the Church has also been of incalculable service in furthering the cause of Christian unity. This subject will receive full consideration in the Report of another Commission, and need not be dwelt on here. It is important to emphasise the fact, however, that it is the mission field that is leading the way in the matter of unity. Movements in the direction of co-operation and the promotion of unity are more advanced in

the various mission fields than they are at home. The consciousness of the enormous work waiting to be accomplished in the non-Christian world is giving to the Christian Church a new sense of proportion. It is a gain to the home Church, the importance of which cannot be exaggerated, that, as a result of its foreign mission work, there should be coming back to it from lands not yet Christian powerful influences that are helping to heal its divisions and restore its broken unity.

4. THE CREATION OF A NEW SPIRIT OF BENEFICENCE

It is a common fallacy that the wealth available for benevolent purposes and for the extension of Christ's Kingdom is a fixed quantity, and that contributions made to one object must necessarily leave less for others. This view rests on a mistaken notion of the nature of liberality. Charity, in Dr. Chalmers' phrase, works by a process of *fermentation*. Lack of liberality is due to a failure to understand the joy and privilege of giving. When once the spirit of generosity has been awakened, it increases by exercise.

The conclusion reached by a large array of Church leaders is, that in every instance genuine interest awakened in foreign missions increases the spirit of practical beneficence for every other worthy cause. In a word, the spirit of beneficence once aroused and developed necessarily and always produces fruit after its kind.

An eminent leader says: "It has been my constant experience and observation, that where a Church becomes thoroughly interested in the work of foreign missions, the other collections share in the general spirit generated by missionary enthusiasm. I have never known any other good cause to suffer in the Church on account of anything that was done by that Church for missions." Another says: "The spirit of missionary endeavour is essential to any large work done by a local church."

The superintendent of City Missions in one of the large cities of New England stated that he never made appeals

in churches that gave nothing for foreign missions, since they could not be induced to give anything for the city. He added: "After thirty years of experience, I can say that, without exception, the church that gives most for foreign missions can be relied upon for the largest gifts to city work." Another collector of funds for a worthy mission cause at home says: "I utterly fail to arouse an interest in churches that have not been indoctrinated with the foreign missionary idea. It is the foreign missionary appeal that opens the heart and the purse, and then all the rest of us share in the awakened liberality." A bishop writes: "The foreign missionary zeal would seem to be the thermometer by which to test the benefactions of the Church."

The number of Christian leaders is legion who say: "The people who do most for foreign missions are the people who do most for everything else, both for home missions and for home charities." A volume could be filled with testimony in detail upon this point.

The foreign missionary enterprise has acted as a tonic to the spiritual life of the Church. Without the stimulus it has given to beneficence, that life would have been greatly impoverished. "Our age demands some moral equivalent," says Professor James of Harvard University, "to take the place of war." Our young men demand an opportunity to prove their courage and heroism, and our Christian zeal cries out for the privilege of sacrifice. If these natural instincts of the normal man are not gratified in a worthy manner, satisfaction will be sought in some unworthy plane of action. Foreign missions are broad enough, hard enough, rewarding enough to satisfy the soul that aspires to hardship and heroism. Here we find the moral safeguard of the Church—the true conservator of the best God has given to men.

5. THE QUICKENING OF EVANGELISTIC ZEAL

The foreign missionary enterprise keeps prominently before the Church the evangelistic idea—the thought

that it has been entrusted with a gospel to be given to the world.

The minds of men are being profoundly influenced at the present day by the conception of the social mission of the Church. A large part of the best thought and noblest service of our day is being devoted to the work of redeeming those who are being crushed and maimed by the pressure of modern civilisation. This devotion to the work of making society more Christian in its institutions and relationships is one of the most encouraging features of the religious life of our day. But, while this side of Christian duty is developed to the fullest extent possible, it is necessary for the Church to bear constantly in mind that it has been entrusted with a gospel, and a gospel that is directed primarily to the individual. It has a divine message to deliver to every sinning and sorrowing member of the human family—a message of love and cheer and redemption and salvation. Of this fact the missionary enterprise is a continual reminder. The Church that ceases to be missionary will have forgotten its true mission to the world. If it has no message that it desires to carry to all the world, it will have none for those at its own doors. Foreign missions and evangelistic zeal go hand in hand.

The reported cases are many, even hundreds, where a revival of missionary interest in a local church has led to a local revival. To take a single illustration, of which an indefinite number might be given: A church newly formed and aided by the Home Missionary Society, few in numbers and poor in this world's goods, wished to have a missionary of its own upon the foreign field. A young man was selected who was soon to go abroad, and was asked to spend two weeks with the church. A revival began at once, resulting in more than doubling the church membership, and in making the church a new spiritual force in the community. To this day that church has supported its missionary, adding largely to its contributions, while its home life has been rich in good works

and vital spirituality. It has had a constant increase in membership as well. A pastor reports that in his experience constantly repeated, "the best missionary churches have been the most evangelistic." Another leader says: "The effort to save the world beyond emphasises the absolute necessity for saving the home land as a base of supplies and a reservoir of power. As one views the problem of world redemption, the problem of saving America and Europe becomes far more important." The fires of evangelism are fed by missionary study, effort, prayer, and sacrifice.

The fact must not be overlooked that there is a danger of interest in foreign missions degenerating into something merely romantic and sentimental. Professed concern about those who are far away, when it is accompanied by indifference to spiritual and temporal need in the immediate neighbourhood, leads into a world of insincerity and unreality. The difficulty is not that foreign missions have lost their spiritual power, but that the interest manifested is but formal, with no true basis in spiritual experience. We cannot here concern ourselves with those who, for one reason or another, claim an interest that is but superficial, in no way springing from a real love for needy humanity wherever found, and a passion to carry to all men the gospel that saves for this world as well as for the world to come. In all the enterprises of the Church superficiality and insincerity must always be met; and one must expect to find among those who profess allegiance to the cause of missions some who seem to deny the claims of the needy brother whom they daily see. These are the exception and cannot be taken as illustrating the rule, but as wholly abnormal. When the spiritual fires within the soul burn low, there must follow coldness in the life. Experience throughout the Church, however, proves that in foreign missions there is an occasion and incentive for renewed spiritual life of the individual supporter and worker that is of infinite value both to him and to the Church.

But though foreign missionary interest, like all good

things, is subject to degeneration and abuse, it remains true that an enthusiasm for foreign missions is essential to the preservation of a true spirit of evangelism in the Church. The foreign missionary enterprise is a constant challenge whether the Church really has a message to give to the world. The question whether it is really worth while to ask a Hindu or a Mohammedan to change his faith, with all the bitter wrench with tradition and environment that such a change implies, compels the Church to investigate afresh the real meaning and value of the faith it professes. It is the great challenge of the non-Christian world that, more than anything else, is bringing the Church back to rediscover the inexhaustible wealth of its spiritual inheritance.

6. THE STRENGTHENING AND DEEPENING OF THE FAITH OF THE CHURCH

Pages might be written regarding the strengthening of the faith of the Church that has come from its efforts to evangelise the world. The Christian Church would be immeasurably poorer without the long roll of heroes and of martyrs which the missionary enterprise has called forth. The strongest evidences of the power of the Gospel are to be found in the mission field. In a society such as exists in a Christian country which has been for generations permeated by the principles of Christian morality, it is possible that a real appreciation of what is due to Christianity may sometimes be difficult, if not wanting. The moral revolutions which take place there may be no less great and real than in non-Christian lands, but the evidence is not so striking and clear. When one studies the changes that have been brought about in the lives of individuals and nations who have passed from a state of heathenism to Christianity, it becomes impossible to doubt that the Gospel is the power of God unto salvation. In the words of a well-known missionary, "we recognise the unmistakable husbandry of God, and one feels that it is worth while to be a missionary were it

only in order to see for oneself at first hand the authentic working of His Spirit."

The gospel of the Incarnation must necessarily be universal in its scope, and it is as we see it demonstrating its power of universal appeal, that we receive confirmation and fresh evidence of its essential truth. It is in the accomplishment of its world-wide mission that the Church will grow into a full understanding and assurance of its own faith. That faith will become more rich and full in proportion as sons of men in every land bring their varying gifts and aptitudes to the interpretation of the gospel of the Son of Man. Never can we understand the full significance of the meaning of redemption through Jesus Christ until we have the testimony of men of every race and civilisation who have experienced it, never can any race really know Christ until all races know him. Only by becoming a universal religion can Christianity attain to a full understanding of its own nature and meaning, and so adequately fulfil its mission to lands that are already called Christian.

CONCLUSION

The value of missions to the remote nations of the earth can never be computed in human figures. It can be expressed only in terms of eternity. But however valuable this is in the new and renewed intellectual, social, and moral life imparted to peoples who were sitting in ignorance and moral darkness, and however much the mission work of the last century has cost in the expenditure of life and money for the advance of the Kingdom of God in the regions beyond, the reflex influence upon the Churches engaging in this work, and upon individuals who have given themselves in whole or in part to it, is well worth all of the cost. We may go even farther and say that, but for the new life that has come to the Church of Christ through the effort it has put forth to evangelise the world, the very life of the Church itself would have been imperilled. Foreign missions are saving the Church to itself and to the world. When we were indifferent to

the fact that there was a great world of living, breathing, aspiring, thinking, dying men living beyond the limit of our natural vision, missions appeared and became our schoolmaster, teaching us the story of "the nations," making us grasp the extent of their distribution and need, until with our broadened knowledge we now find ourselves the possessors of a desire and purpose to make sacrifices in order to alleviate their suffering and introduce them to our Lord and Saviour.

As we endeavour to meet that need, we find ourselves led into a deeper and richer conception of human brotherhood, and discover new links that bind us to our fellow-Christians, who, although separated from us by ecclesiastical barriers, have also seen the vision of those who are wandering as sheep without a shepherd, and are with us side by side labouring for their reclamation. In giving ourselves to the work of evangelisation, we gain a new and rich conception of the glory of the universal Kingdom of Jesus Christ, and obtain a deeper insight into the mysteries of the religion we profess. As the Church sets its face to the fulfilment of the great task committed to it, the risen and exalted Christ again becomes incarnate in the hearts of His disciples who, in response to the Divine command, are pressing out to the remote parts of the earth with the message of redeeming love. The Church of Christ on earth is coming into the fulness of its inheritance by losing itself in the supreme endeavour to make Jesus Christ known throughout all the world.

CHAPTER XVIII

CONCLUSIONS AND RECOMMENDATIONS

AFTER this survey of the work of the foreign Missionary Societies, the conditions under which they labour and the methods used for accomplishing the ends of their organisation, the Sixth Commission begs leave to present these conclusions to which their investigations have led its members.

The Protestant Missionary Societies of Christendom through their representatives in this Conference, have for the first time given themselves to the careful and comprehensive study of the problem of the evangelisation of the entire non-Christian world. In round numbers 1,000,000,000 of the human race are yet to accept the message of salvation through Jesus Christ. Among these vast populations it is our task to establish, not only the Christian Church, but those institutions of Christianity by which the Church shall be perpetuated.

The Church of Christ, in all its branches represented in this Conference, has at its command resources for the completion of this work possessed at no other period in its history. Its membership is larger, its knowledge of the needs and opportunities more thorough, its experience is riper than at any previous period. At the same time the material wealth in the possession of the membership of the Church has been increasing at a rate far in excess of the increase of gifts for the support of missions.

While this development and increase of ability within the Church has been taking place, science, commerce,

and wide-reaching national movements have together marvellously opened the way into and through the non-Christian countries. Commercial and international interests, through the international post, railroads, and cables have bound together the ends of the earth. These with countless other developed facilities are as available for the Missionary Society as for the merchant or diplomat. The resources of commerce and science are at the service of the Church for the preaching of the Gospel of Jesus Christ to all peoples. It is the privilege and task of this Commission to suggest methods and means by which the Church may employ its unused assets for the redemption of the non-Christian world. It is not so much a question of new resources as of the development and employment of resources already existing, but as yet either undiscovered or unemployed.

DEPENDENCE UPON PRAYER AND THE HOLY SPIRIT

Much of this Report is engaged with the discussion of material plans and measures which have already been employed with more or less success by different Missionary Societies, or which, in the judgment of the Commission, may be successfully used. The Commission is confident that many of these plans and devices have proved to be of considerable value to different Societies and may yet become of still wider use if more generally adopted. Yet we desire to record our strong conviction that all of them must fail unless they represent first and always the Divine Spirit working through human instruments. There can be no forward movement in missions, no revival of interest, no new era of giving, no great offering of life, except as these are attained through a deepening and broadening of the spiritual life of the leaders of the Church, and a real spiritual revival among the members. New methods, attractive literature, widespread cultivation, and appeals for volunteers can accomplish nothing unless begun, continued, and completed in prayer, and permeated from first to last with the Holy Spirit of God.

A revival of missionary interest must wait upon a spiritual revival. And when this revival has come, permeating the life of all Christians and commanding the devotion of those who lead, there will be no more complaint of lack of means or of men to carry the same blessed spiritual, saving power to all men. The one real lack to-day is a lack of spiritual life ; the one great need, the realisation of the constant presence and power of the Holy Spirit.

In the investigation for every department and section of this Report and from widely separate parts of the Christian world, the conscious need of more manifest spiritual guidance has been revealed. Sometimes it has seemed as if faith in the power of the Spirit, or in His willingness to aid, had been almost lost, and that we were now attempting to substitute human devices for spiritual power. If ever such a stage is reached in missionary work, the Church and the cause of missions will be doomed.

Back to Divine wisdom, to the living power of Jesus Christ, back through prayer to the source of all power, must be the watchword of all Missionary Societies, of all leaders of the Church, and ultimately of the entire membership, if the Great Commission of our Lord Jesus Christ is to be carried out and this world brought to Christ. We must earnestly set ourselves against any lower standard than this, and permit nothing to dim that clear spiritual vision that shall enable us to keep human devices in their proper place.

We, therefore, recommend that all plans for deepening interest in missionary work be devised and executed in devout prayer and solemn waiting upon God, and that every endeavour be made to propagate the spirit and habit of prayer among all Christian workers, old and young, confident that when the entire Church shall devoutly pray for the coming of the Kingdom, the triumph will already have been achieved. We must make men understand that it is only their lack of faith and half-hearted consecration that hinders the rapid advance of

the work, only their own coldness that keeps back His redemption from a lost world. We must ever bear in mind that He is eager and able to save the world already redeemed by Him if only we, His professed followers on earth, were willing that He should.

The spiritual life of the Church at home is in a large measure dependent upon the part taken in the evangelisation of the world. There is no such thing as inactive and unfruitful spirituality. Neither can unselfish effort for a world in sin be long continued without raising the standard of the spiritual life of those who make the effort. These two forces act and react upon one another until spiritual vitality becomes the corollary of missionary effort as missionary endeavour springs from new spiritual vision. The life that is hid with Christ in God is the life of power that will lift this world lying in darkness and sin into the light of the Gospel of Jesus Christ. The hope of the Church to-day is in the wider ministry that knows no bounds of language or race, and that will not falter so long as a child of God is ignorant of a Father's love.

While striving for the dawn of the day when the reign of the Spirit in the Church and in all its membership shall be triumphant, we must continue to make use of such means as are within our reach and which may also be divinely ordained for arousing and sustaining interest and in promoting the cause we serve.

PROMOTION OF MISSIONARY INTELLIGENCE

Next to the promotion of spiritual thought and life among the constituency of missions, we would place missionary education and especially that of the young. As has been so frequently stated, "Knowledge of missionary work compels interest." On the other hand it is persistently declared that the reason why missions are so poorly supported is that people do not know about the work. The efforts of the Missionary Societies at home are largely directed to educating those upon whom the Society relies for its supply of funds and recruits.

The reason given why clergy and ministers are not more actively interested, and young people more ready to go to the front, is that they are ignorant of the opportunities and needs.

There is a widespread conviction among leaders in missionary work in both Europe and America that "knowledge" is what is needed—knowledge of the obligation to evangelise all men, knowledge of the open doors, the imperative call, the rewarding service. It is believed that if a method can be found whereby the leaders first, and then the rank and file of the Church membership, shall attain unto an actual knowledge of missions, then a new and corresponding interest will follow. The Commission believes that one of the chief causes of the failure properly to support the cause of missions is the lack of knowledge on the part of Christians generally of the true significance of that work, and that, if methods can be adopted which will transform that ignorance into knowledge, in a corresponding degree will the present indifference and even opposition be changed into eager support.

No hastily devised temporary methods can be of avail in so important a matter. The plan that is to succeed must become a part of the general educational system under which the youth in the Church and throughout Christendom are trained. It must provide for missionary instruction, both in the Sunday Schools of the Church and in the regular curricula of colleges, universities, and theological schools, and in voluntary mission study classes.

THE STUDY OF MISSIONS

(a) *Through Curriculum Instruction.*—Colleges and universities everywhere are broadening their curricula so as to include topics that a few years ago would not have been considered, and some of these, especially in the United States, have already included missions, while a few have created professorships of missions. It is being more and more recognised by ex-

perienced educators that the study of missions worthy itself of such a position, because of its great educative value. The study of missions is not the study of Christianity, or of religion, and certainly it is not sectarianism, but it is the study of the extension in the world, among non-Christian peoples, of the principles of Christianity and the results that follow. Undoubtedly in the future an increasing number of university and college students will wish to pursue such a course of study.

Special emphasis must be placed upon the proper study of missions in those schools where the Christian ministry receive their professional training. While it is generally acknowledged that the supreme task of the Church is to make Jesus Christ known to all men, scarcely a single theological school in Christendom provides any adequate course in missions. Lectures on the subject, it is true, are delivered in theological colleges and seminaries in all Christian countries, but in only a few cases are such lectures recognised as an essential part of the curriculum. It is no wonder, then, that so many are indifferent to missions, and that the opposition or lukewarmness of the clergy is given as the reason why the Church as a whole does not more loyally support the cause.

(b) *Through Voluntary Study.*—Voluntary mission study among the young, both within the Churches and in colleges and universities, is of almost equal importance. It has already attained large proportions in America, and is gaining force in Europe. The Student Volunteer Unions and the Young People's Missionary Unions of Europe and the Volunteer and Young People's Missionary Movements in America are effective organisations for its promotion.

In order successfully to carry out any general plan for mission study, whether in educational institutions, in Sunday Schools, or in the Church, there will probably need to be created in each country an effective organisation—denominational or interdenominational—properly

officered, but always with a responsible officer who, in the wider range of application, can give his entire time to the task. Such organised effort is indispensable for best results, in addition to what the regular secretaries of the Missionary Societies, the clergy and ministers, and the voluntary Christian leaders in a single communion can accomplish. All that the latter can do will be demanded of them under the more comprehensive organisation. These general organisations will be in a position to prepare text-books, promote their study in various denominations, hold conferences and conventions for the training of leaders, and, in a general way, direct movements that will reach all classes and prepare the way for a strong and aggressive propaganda within each communion.

Though these general plans for the promotion of mission study are yet in their infancy, their effectiveness has been demonstrated and their permanent and wide-reaching value is acknowledged. More general acceptance of the systematic study of missions, and a more hearty co-operation with the interdenominational effort to popularise and generalise this line of endeavour is desirable, and to this the Missionary Societies should lend their aid. General mission study among the young of this generation must mean an abundance of volunteers for service and ample financial support for the work in the next generation.

It is the judgment of this Commission that one of the greatest needs of the day is a widely extended and systematic knowledge of the facts of missions among the members of religious bodies. It is also equally clear that this knowledge will not come of itself, but must be created by systematic, organised, and persistent effort. Whatever else we do, this must not be left undone.

It is recommended, therefore, that this Conference put the stamp of its approval upon the regular, systematic study of missions among all classes of students and among the rank and file of church members, and that Missionary Societies be urged to arrange for the promotion of this work by co-operating with approved inter-

denominational movements and unions, and by fostering the movement in their own communion.

General Diffusion of Missionary Information

The subject of missions has passed its apologetic stage. No longer are they upon the defensive. Outside of the Church the public generally are ready to acknowledge that missionary operations have a place in the promotion of civilisation among Eastern races, and consequently in the advance of trade and the maintenance of peace and good order. Many Government officials, general tourists, and newspaper correspondents, after contact with missionaries and thorough investigation of their work, have spoken in such terms of approbation that there is no need for missionaries to appear as apologists. While this is true, there is still an appalling lack of general and widespread knowledge about missions. It is true that all of the principal Societies in all parts of the world publish their own missionary organ ; but these are for the most part so circumscribed and local that they can be of little use to those who desire to obtain a wider view of the work, while at the same time they reach only a small circle of readers.

The religious press, both denominational and un-denominational, is a power in the Church, and should be provided with all the missionary material it will use. Through this channel the members of the Church can be directly and thoroughly reached.

Repeated experience reveals the fact that the secular press is beginning to realise, through their widely scattered correspondents among the African and Eastern races, that the Missionary Societies are in a position to furnish much valuable material for the press, which would be highly appreciated, not only by those who are personally interested in missions, but by thousands whose only interests in the East are political, commercial, intellectual, or philanthropic.

The success of some Societies, notably in the United

States, in securing in this way a wide hearing, and the increasing readiness of great news corporations to telegraph items of missionary interest for the common use of the secular press, suggests that a general endeavour be made to reach with missionary material that wide circle of readers who are not reached by present methods.

This Conference has aroused a new interest in foreign missions among the editors of both religious and secular journals, and will prepare the way for the development of some method of preparing and providing general missionary information from the field, which those within and without missionary circles will recognise as interesting and instructive.

To this method of giving information are to be added, the great power of the pulpit, missionary periodicals, books, occasional literature, and visits to mission fields, all of which offer wide opportunity for giving direct and valuable information upon this great theme, and all of which are capable of much more effective employment.

The Commission has not at this point any recommendation to make. We simply call attention to the desirability of a wider publicity in this work, leaving to the various Societies and interdenominational Missionary Associations and committees to decide how far and in what way this principle shall be put into operation. There may be a suggestion in the following recommendation which will throw some light upon this question.

CLOSER CO-OPERATION

It is the judgment of the Commission that the time has come for a complete co-operation of all foreign missionary forces for the evangelisation of the non-Christian world.

There are important permanent problems of missions, to the solution of which no single Society can be expected to give its time and strength, and which belong not to any one Society, but to all Societies together. As an illustration of these latter questions we cite "The Mohammedan Question," and "Unoccupied, Under-Occupied, and Over-

Occupied Fields." There are many other questions of similar character which will in the future necessarily increase in number and importance, rather than diminish, and it behoves the Missionary Societies of Europe and America to arrange to deal with these matters with dispatch and precision and at a minimum of cost.

Beyond all this there are even now arising questions which can be properly answered not by any denominational Missionary Society, or by an organisation that is carrying on work in only a part of the missionary fields of the world, but which must be met by the combined wisdom and judgment of all of the Societies carrying on missionary operations in all parts of the world. These questions bear more directly upon what we have a right to call "The Science of Missions"—a science yet in its infancy.

The American Societies have made considerable advance in interdenominational combination in the interests of closer co-operation and a better scientific conduct of missions. The great value of the annual assembly of the officers and representatives of the foreign Missionary Societies of the United States and Canada is affirmed by all who share in it. Yet this Conference is limited in the range of its observations, since its constituency is confined to a single country. The wide experience of the Societies of Europe is not available in its investigation and discussions. For this reason its conclusions must necessarily be based upon a partial knowledge of all of the facts involved.

The wide interest in missions, the large number of those who are enlisted permanently in the service, and the large sums of money given in the aggregate for the support of the cause, all demand better organisation and more scientific co-operation. A single mission in any country can no longer regard itself as independent of all other missions in the same country. We must go even further than this and declare that missions, as a whole, in one country can no longer be carried on without regard to the successes and failures of missions in other countries.

"Foreign Missions" no longer mean missions of one communion in one or many countries, but the term has

come to imply abstractly, "the sum of Christian experience in the endeavour to make Jesus Christ known to the world." Each denominational mission thus becomes but one factor in the imperialistic endeavour of the universal Church. To use an illustration that must not be too strictly applied: hitherto, foreign missions have been like a great national campaign of conquest in which each separate company under its own leader was carrying on the campaign without reference to the large number of other companies of equally patriotic combatants. The present suggestion is that the leaders of all of the different companies confer regularly as to the plan of the campaign, that there may be the closest co-operation and no wasteful working at cross purposes.

It seems to the Commission that the great advance of the last decade makes it imperative that there be closer organisation among the Missionary Societies of Christendom, not for the purpose of control, but in the interests of greater economy and efficiency. The immensity of the task abroad and at home demands this. The necessity of conserving to the last degree our inadequate resources makes it imperative. The oneness of the cause we serve and the singleness of our aim compels it.

The Commission suggests that, somewhat after the manner of the organisation of the Foreign Mission Conference in the United States and Canada, similar conferences be formed within convenient geographical and language zones in Europe, as, for instance—

- In Great Britain and Ireland ;
- In Denmark, Finland, Norway, and Sweden ;
- In Germany and Switzerland ;
- In the Netherlands and France.

That endeavour be made to enlist in the work of these conferences all the missionary organisations of Europe, and that frequent, even if not annual, meetings be held for the consideration of such missionary questions as are of mutual interest, and that reports of such meetings be published for the information of all.

It is also suggested that each conference thus organised

appoint a representative or representatives who together shall constitute an International Committee of Reference and Counsel, or by whatever name it may be called, to represent within its sphere the missionary work of Christendom. This Committee could have no authority over the Missionary Societies, and could do nothing that would commit a Society to any act or policy. It would, however, be able to collect facts and gather material for the benefit of all Societies. It should also be free to publish in its own name whatever seemed to it wise, without involving financially or otherwise any Missionary Society.

Such a Committee would be at the service of all of the Missionary Societies of the world, and could be called upon for whatever service it might be able to render.

ADEQUATE SUPPORT

The principal efforts of the Missionary Societies at home are directed towards the securing of an adequate support for the work abroad. Auxiliaries are formed, literature is published, district and travelling secretaries are employed for the purpose of maintaining and increasing the receipts of the Society, and for interesting worthy young men and women in the service. In spite of persistent endeavour, the Missionary Societies of the world are agreed that the support received is altogether inadequate to meet present needs and opportunities.

A considerable proportion of the Report of this Commission has either directly or indirectly been upon the subject of support, either in financial contributions or in the offering of life for service.

These two forms of support are essential to the success of the work at home and abroad.

1. *Financial Support*

Unless the Church is to fail in the present unparalleled opportunity and emergency, the Missionary Societies must receive a largely increased financial support. To secure this increased support, the basis must be broadened

and the standard of giving materially raised. Three classes stand out conspicuously in the organisation and direction of the affairs of the Church in relation to the matter of missionary support: (*a*) The clergyman or pastor; (*b*) the laymen; (*c*) the women. Of these, the clergyman or pastor is the recognised chief or head, and his leadership and co-operation must be secured. The women of the Church have rendered most conspicuous service in the past in contributing and collecting missionary funds, and in increasing missionary intelligence and interest. The children in the Sunday Schools and the young people may, by missionary instruction, be trained to do large things in the years to come; but for the work now pressing, the work that must be done immediately or the opportunities will be lost, the Societies must look much more largely to the mature men of the Church, who have at their disposal all the means necessary for adequate support.

The evidence before the Commission is clear and convincing that the great majority of the men of the Churches have not heretofore recognised their responsibility, or contributed in proportion to their ability to this supreme work of the Church. There is evidence that the men of the Churches are willing to do large things, that they are willing adequately to finance the missionary enterprise, if the matter can be presented to them in a way that will carry their judgment and command their confidence.

The Commission is therefore of opinion—

(1) That all Missionary Societies should project an organised propaganda to enlist the men of their constituencies as contributors on a scale adequate to meet the present opportunity.

(2) That this result can be attained if the following principles are adopted:—

(i) That, while the leadership of the clergy must be fully recognised, the advocacy of the cause of missions by laymen of capacity and standing is peculiarly effective with their fellow-laymen.

(ii) In such an appeal there should be a comprehensive presentation of the claims of the whole world on the whole Church, as well as of the particular work in which each Church or Society is engaged.

(iii) That the present resources of the whole Church are adequate for the task of planting Christian institutions throughout the whole of the non-Christian world, and that co-operation and not competition is the guiding principle of the work on the foreign field.

(iv) That Christian missions have such a broad and fundamental relation to the education, philanthropy, civilisation, commerce, diplomacy, and peace of the world, as well as to its evangelisation, that the missionary enterprise presents to every man his highest opportunity for Christian influence and service.

(3) To apply these principles effectively, there should be:—

(i) A general supervising committee of strong laymen in each branch of the Church to act in co-operation with the Missionary Societies in supervising and carrying on this organised propaganda.

(ii) Systematic missionary education of a character to appeal to men.

(iii) A men's missionary committee in every congregation to assist the clergyman or pastor in the work of missionary education, and to enlist the co-operation of every member of the Church in mission work.

(iv) Habitual and definite prayer for missions.

(v) The adoption of an adequate financial objective by each congregation.

(vi) Regular systematic missionary offerings on a weekly basis wherever practicable.

(vii) An organised personal canvass of the entire membership of the Church by the men's missionary committee to secure a worthy systematic offering from every member.

(4) The Commission is convinced that larger financial results can be obtained in applying the above principles and methods, when all men of all branches of the Church in a community co-operate in a common appeal and a

united effort. This has been demonstrated in many cities of the United States and Canada, where the result has been an unprecedented spirit of Christian unity and fraternity, and an increase in missionary contributions of from 50 to 150 per cent. in a single year.

(5) The above principles and methods are essentially those which have been put into operation in the United States and Canada by the Laymen's Missionary Movement with the most remarkable success, as appears from the foregoing report.

(6) We believe that, in the providence of God, the Laymen's Missionary Movement has been called into being, that it has already changed the attitude of thousands of men in the United States and Canada from apathy and indifference towards the cause of missions to loyal and active support, that it has stimulated the spiritual life in the local Churches, that it has substantially increased the contributions towards the work of missions, and that it has been the means of uniting the men of many communions in the United States and Canada, as never before, in sympathetic and practical co-operation for world-wide evangelisation. We commend the Movement and its plans to the men of all nations as a practical basis for co-operation among Christian men everywhere in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ.

2. Personal Service

Increased funds cannot give the necessary impulse to the growing work without increased offering of life. In response to the many calls for reinforcements from the front, the men and women so sorely needed are not forthcoming. In spite of the work of various student organisations and the large number of volunteers, many Societies are seeking in vain for the men and women they need, and with enlarged gifts an increase of the missionary force will be demanded by all Societies.

To change this situation it seems to the Commission that—

(a) Endeavour must be made to carry the missionary call back into the devoted homes of the Church that, in an atmosphere of consecration, those who should be the associates and successors of the missionaries of this generation, may be in quiet preparation for the work that is awaiting them.

(b) The work now being done in colleges, universities, and theological institutions by the interdenominational recruiting agencies should be greatly developed and strengthened.

(c) Missionary Societies should prosecute with much greater vigour the cultivation of their respective constituencies in the higher institutions of learning in all Christian lands as well as in the Sunday Schools and young people's societies of the Church, and should inaugurate methods of training by which not only the numbers of candidates needed, but the quality required, may be obtained.

CONCLUSION

The Church is exerting a commanding influence over the life and activities of Christian lands. The resources at its disposal, material, mental, and spiritual, if properly consecrated and directed, are ample for the speedy completion of the evangelisation of the entire world. It is the task and privilege of the leaders in the Church, and the officers and supporters of the Missionary Societies, so to call out and direct these forces that this generation shall not pass until the most remote human soul shall have the opportunity to know Jesus Christ as his personal Redeemer and Lord. That this is the will of God there can be no doubt, that the opportunity and means are sufficient we are well aware ; the work halts only because the entire Church is not yet in full submission to the Divine Will. When the Church is dominated by the Mind of God and becomes permeated with the Spirit of Jesus Christ, then will the unity of the entire world in Christ become a visible actuality.

APPENDIX

At the time of the Missionary Conference in Edinburgh, there was held a special Conference of medical delegates and others interested in the medical aspects of the work, in which questions relating to the medical side of the work were considered.

The following "Findings" and "Report" of that Conference bear directly upon the Home Base, and so belong to this Report. It should be stated that the members of Commission VI. as a whole have had no opportunity to examine this statement, hence it is printed in the Appendix as having had the consideration only of the Chairman of the Commission.

It should also be added that many of the larger Mission Boards, of North America at least, are thoroughly in accord with the statement of need as set forth in this paper, and have long applied these principles to the selection and appointment of candidates and to the care of the health of the missionaries in the field without the organisation of a Home Medical Department or the creation of an Honorary Medical Board.

These Boards will need to consider whether the increased cost of a salaried medical officer and the added machinery of a Medical Board would make their work in this direction more efficient.

These conclusions of medical experts, who are either missionaries or medical friends and supporters of the work, are herewith submitted for the careful consideration of all Missionary Societies.

FINDINGS OF THE MEDICAL CONFERENCE

The 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 "THE HOME BASE OF MISSIONS"

(1) That there should be a definite Medical Department in connection with all foreign Missionary Societies; that this department should deal with all questions relating to the physical fitness and the preservation of the health of missionaries, their wives, and families; that it should be under the supervision of an honorary Medical Board, composed of medical missionaries and other medical practitioners, some of whom, at least, should have had foreign medical experience; and that there should be a medical officer, preferably salaried, who should deal with all such questions, under the general direction of the Medical Board.

It is further suggested that, in the case of the smaller Societies, there might possibly be one Medical Board and Medical Officer representing several Societies.

(2) Also, that there is urgent need for the collection and systematic recording by the Home Medical Base, or their medical representative, of such statistics as relate to the health of foreign missionaries, including causes of death or retirement.

That deductions obtained from these and other data will have an important bearing upon such problems as—

- (1) The frequency and duration of furlough and holidays.
- (2) The necessity for issuing or revising of health regulations from time to time.
- (3) The insurance of lives of missionaries against sickness, breakdown, and death.
- (4) The need for missionaries to receive elementary medical instruction as to preservation of their health abroad.

This latter statement is emphasised by the fact that, as a result of a recent investigation, under the ægis of the Association of Medical Officers of Missionary Societies, of the causes of death in missionaries who have died since 1890, over 60 per cent. were victims to the so-called preventable diseases, against which many safeguards may be taken.

Such information will also bring into prominence the chief diseases in various countries, and risks to health which missionaries have to face, and the best methods of combating such conditions.

The following Report is submitted because of the great importance of the information it contains and its possible value to Missionary Societies :—

A REPORT

On the need for the Home Base (Medical Department) for the Systematical Collection and Record of Statistics, such as relate to the Health of Foreign Missionaries.

By G. BASIL PRICE, M.D., M.R.C.P., D.P.H.,

Hon. Sec. Association of Medical Officers of Missionary Societies ;
Physician to the London Missionary Society.

SYNOPSIS

1. The Need for the Collection and Systematic Recording by the Home Medical Base of such Statistics as relate to the Health of Foreign Missionaries.
 2. The Data of Greatest Value.
 3. The Practical Application of such Information—
 - (a) More Uniform Series of Regulations.
 - (b) Furloughs.
 - (c) Important Information to be brought into Prominence, particularly relating to Safeguards to Health.
 4. Extract from Report on Causes of Death amongst Missionaries.
- Conclusion.

It probably needs no argument to demonstrate the value of statistics in relation to any subject of investigation, and that the Commissions agree on such a statement is shown by the valued contributions on Mission Statistics by Dr. James S. Dennis, of New York, towards the work of Commission I. ; but that statistics as relate to the health of foreign missionaries are urgently needed, has still to be generally acknowledged and systematically collected.

I. THE NEED FOR THE SYSTEMATIC COLLECTION AND RECORDING OF SUCH STATISTICS AS RELATE TO THE HEALTH OF FOREIGN MISSIONARIES

In reviewing the proceedings and work of the Association of Medical Officers of Missionary Societies during the last six years—that is to say, since its foundation—the fact emerges that with regard to many of the problems arising for discussion, problems which intimately concern the physical welfare of foreign missionaries, judgment and decision had often to be suspended owing to the paucity of statistics obtainable, and the insufficiency and inadequacy of those collected.

This lack of material on which to base opinions was not due to want of effort in attempting to collect it, but was due to the fact that, with one exception, none of the large Missionary Societies had sufficiently organised Medical Departments, or had during their long and historic existence deemed the subject of the collection of vital statistics in relation to foreign missionaries of sufficient importance to even merit attention.

Though the broader views now held are gradually producing

a change in regard to this subject, the members of the Association have still a heritage of ignorance to contend with on this subject, which is the foundation basis of the policies of Insurance Societies in relation to ordinary lives, and from which expectations of lives and all other details are deduced.

It is therefore incumbent to emphasise *the urgent need for the systematic collection of all facts and figures as relate to the health of foreign missionaries.*

It is here suggested that this duty is a necessary corollary of the work of the Home Medical Base, and should be initiated and carried out under the supervision of, or in the case of smaller Societies, by the Medical Officers of those Societies.

Individual effort has, at times, been made towards this end, as in the case of Dr. Harry Guinness, whose statistics collected nearly twenty years ago were of considerable service to Insurance Societies, when accepting the insurance proposals of missionaries, but such records have been due to private enterprise, and often remain inaccessible or unknown, and have not been due to a definite and considered policy of a Society's Medical Department.

The only recent attempt at generally collecting such records was made (1909-10) under the authorisation of the Association of Medical Officers already referred to, and certain facts and figures of this Report will be subsequently quoted.

It is true one Society has, concerning its missionaries, collected a great deal of statistical material, but the statistics were not until lately co-ordinated under the ægis of one department, and the facts relating to the past, which are so important for the guidance of its medical advisers, are not easily accessible.

2. THE DATA THAT ARE OF GREATEST VALUE

- (a) To register with regard to every missionary—
- (1) Age at death or retirement.
 - (2) Certified cause of death or retirement.
 - (3) Spheres of work and position held (medical, ordained, lay, pioneer, etc.).
 - (4) In cases of premature breakdown, retirement, or death, to state probable causes, whether preventable, or contracted from the nature of location, work, or intercourse with natives.
 - (5) State the number of effective years of service abroad.
 - (6) Whether elementary medical instruction had been received on health and hygiene matters, and whether systematic measures were carried out for the preservation of health under unhealthy conditions of climate and country.
- (b) By means of *Health Sheets*, to be returned annually or periodically on return home to ascertain—
- (1) Sick leave required year by year.
 - (2) Incidence of disease (especially climatic disease), accident, or record of operation. Cause and character of illness.
 - (3) Annual holiday each year and whether utilised.

(c) To have collated the climatic, sanitary conditions of each mission station, character of water and food supply, and conditions of housing.

3. THE PRACTICAL APPLICATION OF SUCH INFORMATION

It may well be urged that the mere accumulation of such statistics, unless they are of practical utility, would result in merely wasted labour.

It must be remembered that the collection of corresponding data in other realms have formed the basis of enquiry for more than one Governmental Commission ; equally important are such enquiries in relation to medical matters.

It is believed that with gradually accumulating reliable information as suggested, the following beneficial results would be gained:—

(a) The issue of a *more uniform series of regulations from all the Societies*, both as regards the standard of acceptance of missionary candidates, and in dealing with missionaries.

(b) *Furloughs*.—The relation of furloughs to health would be established, and lead to more uniform regulations for various countries ; in some cases, modifications in view of improving health conditions, progress of civilisation and sanitation, quicker and cheaper travelling facilities, would lead to considerable economy on the part of Societies' expenditure.

In other countries shorter but more frequent furloughs might be necessary.

A useful comparison might be established with the furloughs of military and civil servants.

The necessity for an annual holiday and regular furloughs, and their relation to the preservation of good health, would be established.

(c) *The information would bring into prominence—*

(1) The chief diseases in various countries and risks to health which missionaries have to face, and against which they may to a large extent be safeguarded.

(2) The need for educating all missionaries as to the nature, mode of incidence and infection, and best methods of combating such diseases.

(3) The need in some cases and in certain countries for taking advantage of the more modern methods of preventive inoculation as a means of protection.

(4) The necessity for from time to time issuing health regulations as to preventive measures against disease and the best methods for the preservation of health.

It is gratifying to state that as an example of mutual co-operation and common service, a small handbook, *Health Regulations*, for missionaries, has been issued by the Association of Medical Officers of Missionary Societies, and has been adopted with slight modifications by several of the large English Missionary Societies for distribution to each of their missionaries, and is under consideration by others.

(5) A valuable addition to our knowledge as to what period

of service abroad is most pregnant with risks to health, whether in the case of fresh missionaries a shorter first period of service would be advisable or not.

(6) The indirect benefit to both missionaries and their Societies, due to the undoubtedly more favourable terms which Insurance Societies would grant to missionary life proposals, at any rate for many fields of work ; a further development might take place of Societies insuring their own missionaries against ill-health, premature retirement, breakdown, or death.

4. EXTRACT FROM REPORT ON CAUSES OF DEATH AMONGST MISSIONARIES—CONCLUSION

The following result obtained from an enquiry authorised by the Association of Medical Officers, already referred to, is of great value, indicating, as it does, the soundness of the contention of this paper :—

A record of deaths from all causes in missionaries of nearly all the large Societies, and resident in all parts of the world where missionary activities are carried out, has been obtained. The record deals with such cases as have occurred since 1890 to 1908, and are therefore not complicated by circumstances and conditions of life abroad which now no longer exist.

The cause of death in 561 missionaries (men and women) are stated, of these 349 died from diseases, now termed *preventable diseases*—namely those against which many safeguards to health and methods of prevention can be applied, with the saving of life as a result.

Malaria, Enteric (Typhoid), Cholera, Blackwater Fever, Dysentery, Tuberculosis, Typhus Fever, and Smallpox are by far the more important of these diseases in frequency of occurrence.

Of the missionaries who have died during the last eighteen years (1890–1908) over 60 per cent. have died of diseases against which there are many, and oftentimes adequate safeguards to be adopted.

They died, most of them, ignorant of their foe and unenlightened as to how to preserve their own health.

Not only is this a wastage of life which can and surely must be checked, but, on the lowest grounds, is a waste of capital expenditure.

This statement represents but one of many interesting facts to be deduced from a study of such statistics, and it is not too much to hope that this branch of the Home Department will be more emphasised, organised, and studied in the future, so that lines of policy may be established on surer and firmer foundations than in the past.

PRESENTATION
AND
DISCUSSION OF THE REPORT

**At the Meeting of the Conference,
on Thursday, 23rd 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

The Rev. JAMES L. BARTON, D.D., Boston, Mass., Foreign Secretary of the American Board of Commissioners for Foreign Missions and Chairman of the Commission, in presenting the Report said: I wish to bring before this Conference a few points to which the investigations of the Commission have inevitably led us, in order that there may be large and free discussion.

In the Reports which have been hitherto presented, for the most part, expert questions bearing on the foreign field have been considered, and expert men on the mission field abroad and at home have taken part in the discussion. We feel that we have come to a point when it is time for the pastors at home and the laymen in the Churches to take part in discussing these questions which bear upon the points here presented. At the Conference in London in 1888 the discussion centred almost entirely, if not wholly, upon the work abroad. At the Conference in New York in 1900 not a little space was given to the subject of the Home Base, but it has rested with this Conference to have two Commissions reporting upon subjects related to the Home Base, and one whose entire business was to investigate that side of the work.

I wish to say a few words in order that you may understand some of the difficulties that the Commission had to face. You recall that the Home Base as related to the work abroad centres in many different countries, and this Commission has had to do with the situation in Norway, Sweden, Denmark, Finland, France, Switzerland, Germany, Holland, Belgium, England, Scotland, and North America, and you can readily see, as you cast your thought over that list, how many languages had to be considered in the investigation of this subject, even if we consider that the languages spoken in Scotland and England and North America are one, about which there is some question. After the material had been brought together it was necessary to co-ordinate it into a continuous consecutive Report. In one of the earlier Reports presented to this Conference a mass of manuscript was shown indicating the amount of work done, but it would have been almost necessary to make special arrangements with the Steamship Company to bring the mass of material secured by this Commission. Let me give one illustration. Take the subject of missionary education in academic institutions. In America

alone we sent lists of questions to nearly six hundred academic institutions, and replies were received from a little under that number, and in addition letters were written to over a hundred Presidents of American Institutions, and replies were received from nearly every one ; and yet the result of that investigation, demanding that immense amount of correspondence, is gathered up in one column of this Report.

I wish to say in regard to the Report, that you will find many things lacking. We have pursued lines of investigation very extensively, and yet nothing whatever of the result of some of these investigations appears in the Report, as, for instance, we began a line of investigation to reveal the practice of the Missionary Societies regarding the control and direction they exercise over the work abroad and their organisation at home ; and we came to the conclusion that it would be impossible for us to consider these questions owing to the amount of space put at our disposal. Think for a moment what it would mean if we were able to give only a hundred words to each Society—we would have taken up nearly one-half of our Report in producing a mere compendium of Missionary Societies, so we were compelled to omit it altogether.

We have endeavoured in our investigation to consider the great fundamental questions that underlie mission work and which are before the Missionary Societies to-day. Let me add, as revealing something of the difficulties confronting this Commission, that the one chapter on the Laymen's Missionary Movement in America that was originally written eight months ago has been very thoroughly revised since, but now has come to be so out of date, because of the great progress of the movement in America, that we shall be compelled to insert another chapter in place of the one printed in the Report in order to bring that chapter up-to-date.

In every point of our investigation the Commission has been confronted by the one stupendous fact, that there is not a Missionary Society in any one of the countries named that is properly supported to-day for the conduct of its work. All of the Societies are organised for a far larger work than they are able to conduct because of the lack of support, and we have come to the conclusion, summing it up in almost a word, that the task of this Commission was to discover how to develop and employ the entire resources of the Church, and that is the question that is before us this morning.

In the consideration of the resources we have recognised that there are two—the spiritual resources and the physical. Those of you who read the Report will understand the mind of the Commission in regard to the importance and emphasis to be placed upon the spiritual resources of the Church of Jesus Christ. From every source our correspondents have constantly referred to the fact, that, if the Church were spiritually alive and alert, there would be no lack of men and reinforcements, and no lack of

money and support, and we are well aware that it is not by reinforcement, and not by money, that the Spirit of the living God is to establish the Kingdom of Christ in all the earth. And yet we cannot ignore the physical resources.

One of the first things that I would mention of the undeveloped or undiscovered resources of the Church is the fact, that there are a great number of congregations that are not contributing to the work of missions in any way whatsoever. That is more true in America than it is on the Continent or in Great Britain. We have in that non-contributing section of the Church a great possibility if we could only develop it. It has been estimated that in America about one-tenth of the communicants furnished nine-tenths of the money given for missionary work, and it has been estimated carefully in twenty of the leading Communions of North America, that while they give upon the average £2, 6s. or 11 dollars 40 cents per capita for their own work at home, those same Communions gave last year for missions upon the average 2s. 6d. per capita. Surely it cannot be said that those Churches are impoverishing themselves for the work of missions.

I wish I had time to say a word in regard to the magnificent work the women are doing for missions. We find that it is the women of the Churches who are keeping the spirit alive in many places. It seemed to the Commission that we were driven back to the good old poem :

" In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife."

I can assure you he is well represented, but the Church cannot afford to rest on that representation alone.

One thing upon which our investigation centred, and to which all conclusions seem to lead, was that the trouble with the members of the Church is that they do not know the work, and until they know it they cannot work or pray intelligently. Whether we are speaking of laymen or pastors, or whether we speak of the young people in offering themselves for the missionary service, we find we are confronted with this lack of knowledge. Information must be given, through every possible channel, in order that the people may *know*, and that information must lead to the second stage, namely, education. Information is not education, but information may be the foundation of education, and information persisted in and systematically arranged will lead necessarily to the education of the Church, and the education of the Church will lead to the third stage, an inclination on the part of the Church to do this missionary work, and information, and education, and inclination will necessarily lead to consecration of the Church in its individual membership. I find that there is danger in

this Conference that the different Commissions get into altercation among themselves as to which Commission is the most important. It is a fact that there is not a Commission which has reported in this Conference or is reporting to-day that does not believe that its Commission is the most important Commission of the whole eight. Why is it? It is because each Commission knows more about the subject it has investigated than about the other subjects. If you make the Church know, its members will consecrate themselves and give.

The curriculum in our universities and colleges must be changed that the young men, and young women also, who study in them may have an opportunity of studying the power of Christian civilisation as it comes in contact with the civilisation of the East. That is not a study of denominationalisation, it is not a study of Christianity; it is a study of the most profound and difficult problem that is moving over the face of the earth. Courses in missions are being introduced into many of the universities and colleges. They must come into them all. The introduction of a larger missionary course in our theological colleges is imperative. I hope some one will speak plainly upon that point. We complain, and many of our correspondents complain, that the clergy are not interested. It is because we have not taught them the themes of the Kingdom, because the parish surrounds their responsibility, and their vision is bounded by the boundary of the parish. We must teach them to go out with a vision as broad as the love of God, a vision that shall comprehend the whole world.

There are many other things that might be said, and that will be said on this subject, but I wish to add just this in closing, we have come to this conclusion in our investigations that the Church of Christ here at home is dependent for its continuance upon the part it has in missionary work. We can never understand our own Holy Scriptures until they are interpreted to us through the language of every nation under heaven. We can never know our Lord Jesus Christ in fulness and in the length and breadth of His love until He is revealed to the world in the redeemed life and character of men out of every race for which He died.

This is the last Commission reporting, and this is the conclusion of the whole matter. It makes little difference as to the opportunities that are opening to us, and it makes little difference as to how our hearts have warmed to one another while being here together, but it does make a profound difference as to the spirit which we carry back to our homes. If we go back with the spirit that led the apostles down from the mount of privilege where they met their Lord and saw Him carried away from them upon the clouds of heaven, if we go down with the spirit with which they went down, ready to follow in His steps through Gethsemane even to Calvary, and if we go down like them ready to die, if need be, in order that the Church may live, then our

Conference need not be in vain. The whole success of this Conference depends upon our consecration for service, and upon our resolve not to cease in our service but to struggle until the whole Church of Christ has risen to the momentous character of its privilege, and its duty, and has taken up this work with vision and power.

HOW TO PRESENT THE WORLD-WIDE PROBLEM THAT CONFRONTS CHRISTIANITY TO THE IMAGINATION OF THE CHURCH SO THAT IT SHALL BECOME AN IMPELLING AND DOMINATING MOTIVE IN ALL ITS LIFE

The Rev. Canon L. NORMAN TUCKER (Toronto, Canada) : I have seen in the Dominion of Canada, from one end of it to the other, especially in connection with the Laymen's Missionary Movement, assemblies, in some cases composed entirely of men, thrilled and moved to their deepest depths by the missionary cause. When all the great appeals are brought into one from the different mission fields they constitute what you, Mr. Chairman, have so well called a synchronisation of opportunities and crises, and this has appealed to the imagination of men irresistibly, and placed a burden on the soul and conscience of men which they are unable to cast off. Now side by side with that aspect of the question is its counterpart, the Church of the living God arising among all the nations of the earth and arising as a great missionary society. This idea, the Church itself a missionary society,—not Missionary Societies within the Church,—I take for granted. Now see how that idea will pervade all the life and operations of the Church. The Church a missionary society, all members of the Church called to be missionaries and to help in missionary work, and if all members, then first and foremost the clergy. It becomes their duty to preach missionary sermons, give missionary information to their people, not as something extra and optional, but as part and parcel of their daily administration. The time is past when clergymen may write to the secretaries of their Societies and say, "Send me your deputation to make an appeal for *your* Society to *my* people, and I will give *you* the collection," as though the people and the money belonged to the clergymen and the need and the appeal belonged to the Society. Then, as the clergyman is and must ever be the centre of the position, and congregations will never rise much above the spiritual level of their pastor, we recognise the need of missionary information and training in our theological colleges, of professors of missions, or at any rate missionary lecturers, so that the rising generation of the clergy may go forth filled with that idea to fill their congregation with missionary information and missionary enthusiasm. If the clergy lead, then the laymen will follow. Men will learn to pray and deny themselves, and so giving will become part of

their very lives. So a new life will come into the Church, and the Church will arise confronting this great opportunity as the army of God, living, united, militant, under the great Captain of our Salvation, to enter that open door, and advance to the spiritual conquest of the world.

The Rev. C. R. WATSON, D.D. (Philadelphia, Secretary of the Foreign Mission Board of the United Presbyterian Church): I suppose our answer to the question how to present the world-wide problem that confronts Christianity to the Church so as to appeal to its imagination will be the answer to the question how do we feel the world-wide problem, and one cannot go very far in considering this question without discovering that there are in the missionary camp two divergent schools. There are those who are anchored in history, who are temperamentally and because of circumstance inclined to view all things from the historic point of view, as so many spiritual forces, as great ideas unfolding themselves in the world. These think naturally of the problem in terms of forces and problems that have to be overcome, and of meeting those problems by also having contrary forces and contrary movements and contrary ideas and influences, and this school will perhaps pride itself on its thoroughness and its genuineness, and the depth of its insight. But there is another school, and that is the school that looks at things somewhat in terms of numbers. It speaks of the great areas, the thousands of millions, and because it measures the problem in terms of numbers, it is also inclined to give the answer to the question somewhat in terms of numbers, and this school perhaps prides itself on its aggressiveness. I have come into touch with both schools. Naturally the extreme on either hand is unfortunate, but what I wish to do this morning is to try and emphasise the necessity of reconciling these two divergent schools of thought. Perhaps it is on the Continent that the first school of thought has been developed the most. Perhaps it is in connection with the Laymen's Missionary Movement in America that the last school of thought has had its greatest emphasis, but it seems to me to-day that we need to bring the two together. Alone we cannot answer the question, alone we cannot meet the need. Now because the dynamic way of viewing the missionary problem is the oldest way and is established, I wish to say a thing or two about this other way that has received increasing emphasis in later years, that it may be justified, not in the things that cannot be justified in it, but in that content which is at the heart, and which perhaps may avail in the present situation. First of all let us recognise that it is not an unspiritual movement, that it fully recognises that God is all in all, and that these agencies and these men and millions are of no avail whatever unless the power of God move mightily through them. And let us recognise in the second place that

this is not a promulgation of what you have occasionally heard—a theory of one missionary to every twenty-five thousand people. It is true that in one field that statement has received the approval of some missionary bodies, as an average general statement, but there is no one who imagines for a moment that it is applicable everywhere. It is only a general statement. It is absolutely untrue of many fields. It may be only true of one single place at one single time. And let us recognise in the third place that this is not a view of a definite missionary policy that should be pursued ; it is rather simply a method of making more definite and clear to the Church the vastness of the problem, of bringing it into terms that will be comprehended by some men who cannot comprehend other terms, who will understand this way of putting it, and will thus be able to link their lives to this problem. The man on the street wants to know in a definite way something of the measure of this work. Lastly, may I say this, that that which leads us to regard with sympathy this method of stating the problem is the fact that we come to you, as the former speaker has said, out of the experience in America where we have seen men's faces lit with the glory of God as somehow, by means of this method of the presentation of the problem, their imaginations have caught the vision, and they have said, "This is a new phase of the Christian life, and to this phase of the Christian life I must address myself, and I will give myself, my life, and my money."

The Rev. CYRIL BARDSLEY (Church Missionary Society): I speak as a parochial clergyman this morning. I am not here as the secretary of the Church Missionary Society. How can we impress the imagination of the Church as a whole? The rank and file of the Christian Church will never grasp the truth that the evangelisation of the world is the primary task, or, as the Archbishop told us, the central duty of the Church, until a more definite lead in a more definite manner is given by those in a position of leadership in the Church. How can they give that lead? First, they must be possessed of the truth themselves; they must be obviously full of it. They must be absolutely enthusiastic and in deadly earnest themselves. Secondly, they must afford opportunities to their people for intercession and praise for foreign missions. How much regular intercession and praise for foreign missions is there in the regular worship of our Churches? Thirdly, it surely should, if it is the greatest task, dominate the assemblies and gatherings of the leaders of the Church whenever they come together to consider the things of the Kingdom of God. There are other matters of importance, but not so important. First things first, when we are gathered together.

Again, there should be positive discouragement of extravagance or united luxury in our congregations. Just as much as it is wrong for a consecrated man to be extravagant, so it is equally

wrong and inconsistent for a consecrated Church to be extravagant. Because a congregation has a certain amount of money that is no justification for that congregation spending that money to meet its own needs and to satisfy its own desires. Then there must be a readiness for co-operation within the Churches. Surely it is wrong that there should be such a competition for congregations as is going on in many of our great cities and towns to-day. Can we say that it is right in view of the world's needs? But if there is co-operation within the Churches, if congregations are to combine, organisations to gather together, in order that there may be an economy in men and money, to send more to the front, it will mean a most practical self-denial. Has not the time come for a call for corporate sacrifice? What does this mean? It means the members of the congregations meeting together and saying: What does the present position demand of us unitedly as a congregation? I have been asked just to say a word about a certain act of corporate sacrifice. The members of a Bible class which had been administered for many years by a clergyman towards whose stipend they gave £35 got some vision of the world's need. They met, they prayed and they thought it out and they counted the cost. They did not do it in a hurry. They passed a resolution that they would do without a chaplain, and that he should be at the front. Secondly, instead of giving £35 a year towards his stipend they made themselves responsible for £80, and resolved that they would do more work themselves so that the work should not suffer. What has happened is that they have procured a missionary at the front and that they have not their own chaplain now. Instead of giving £35 towards his stipend they are giving over £135. The work has not suffered, it has actually gone forward, and God has blessed those men in their act of corporate sacrifice. They have sent a man to the front instead of having a man to themselves. This is the divine law—life unto death. So long as the Churches at home are self-absorbed and occupied with their own interests, they cannot save the world. It is the Church that saveth its life that shall lose it, but it is the Church in a very real sense that loseth its life that shall save it.

Miss E. HARRIET STANWOOD (Secretary of Congregational Women's Board of Missions, Boston): In connection with the Missionary Conference held in New York in 1900 there were several important meetings of women carefully planned beforehand with subjects for consideration. One practical outcome was the appointment of a central committee. This committee at once set itself planning for a course of study of foreign missions and the preparation of text-books. In 1901 the first text-book was issued, a preliminary one, under the auspices of this committee, and every year since then a text-book has been issued. The subjects taken up have been the work of foreign missions in various lands. The

Macmillan Company hesitated the first year to publish an issue of 1000 copies, but now they do not hesitate to undertake an order for an edition of 50,000 copies. In America there has been a circulation of more than 500,000 copies of these books. One result of this has been the initiation of summer schools seven years ago. The first were held in Northfield, Massachusetts. Since then they have increased, and now in the months of June and July several summer schools for Women's Foreign Missionary Societies are held in the United States, from the Atlantic to the Pacific coasts. Is not this one way of presenting the work of foreign missions with its world-wide problems to the imagination of the Church, so that it should become an impelling and dominating motive ?

Sir ROBERT LAIDLAW: A careful examination of the Report shows that no notice has been taken by the Commission of that part of the Christian Church which projects itself into nearly all the mission fields and ought to be regarded as part of the home base. I refer to the communities of mixed blood which are to be found in these fields and which are all at least nominally Christian. This secondary base, as it may be called, may not be broad, it may not be deep, but it is far from unimportant, because it is the only part of the base with which the vast majority of the natives will ever come into immediate contact.

In India where we have such a large European and Eurasian community, it is important that we should consider the character as well as the utility of this base. We cannot afford to allow the community which represents the Christian nations to sink to a low level intellectually, morally, or spiritually, for it is to this community that the enquiring Hindu and Mohammedan looks to see the precepts of his Christian teachers in practice. It is by the character of this community that the value of the Christian faith is estimated.

It may be an open question whether the Missionary Societies would be justified in concerning themselves with the education of Europeans and Eurasians in India in the hope of capturing recruits for service in mission work. But would it not be well for the various Boards to co-operate in establishing and maintaining amongst this class, strong training colleges for Christian teachers, and also medical schools, and thus provide a nearer and a less costly source of supply of workers for the increasing demands in all our missions ?

The language difficulty so fully discussed yesterday would be no serious problem in this case. The success of nearly all great industrial undertakings depends upon an abundant and cheap labour supply. Where are your teachers to come from when the masses which are shaking to-day really begin to move ? The new impulse which this Conference has given, and which the Continua-

tion Committee will give to the Church, all over the home base, coupled with the work of the Student Volunteer Movement and the Laymen's Movement, will doubtless enable us to put into the field in the next ten years double the number of missionaries sent out during the last ten years. That will mean hundreds of new workers, but thousands will be required ; and I venture to suggest that this secondary source of supply is worthy of the consideration of all who desire to hasten the time when the knowledge of the Lord shall cover the earth as the waters cover the sea. That this is not an impracticable proposition is proved by the fact that a considerable number of Zenana, medical and other workers, now giving efficient service in India, have been drawn from this class.

Dr. T. H. P. SAILER (Presbyterian Church, U.S.A.) : I wish to speak on the subject of the Mission Study Class which is known more commonly in Great Britain as the Mission Study Circle. First, there is no lesson that is more striking in modern naval warfare than the fact that it does not matter how many ships you have and how good is the quality of your ammunition and how great is the rapidity of your fire, if you do not know how to shoot straight—if you do not know how to plant your shells somewhere in the anatomy of your enemy's ships. We recognise the work that is being done by missionary education. We most deeply deplore the bad quality of our marksmanship. Missionary meetings and missionary organisations are doing much, and yet those who are most interested in them must confess that in many cases the result achieved is nothing in comparison with the amount of force which is generated. It is not very difficult from the pedagogical standpoint to understand why this is so. All these things appeal to the assimilative instincts of mankind generally. They call for no active force. If you want impression, you must get expression. You must draw out of those with whom you deal activity that impresses their own personality. Now the Missionary Study Class is sacrificing a number of other advantages in order to get this one thing—efficiency. I do claim that its record of marksmanship is higher than in any of these other agencies. In the first place, it calls together small groups, preferably not more than six to ten. In the second place, it has weekly sessions, preferably of an hour and a half in length, so that one impression may be made before the other is conveyed from the mind. In the third place, it discusses difficult problems which are agreed upon in advance and are prepared for with the help of a text-book. In the fourth place, it stands for discussion, and the activity of members. It stands, in the fifth place, for conviction. I believe it will stand a stricter test than any other method. This is an intensive, and not an extensive method. It will always need to be supplemented by the other methods. It occupies an important

strategical place as a dynamo. It is not an instrument for trying to distribute information to very large numbers ; it seeks to take a small number and qualify them to be intelligent leaders. The children's work will soon languish unless we have persons in the Church constantly recharging themselves with enthusiasm, constantly studying these world problems. I believe that the Layman's Movement, with its missionary enthusiasm, will falter and hesitate after awhile, unless the men get some way of studying intelligently these problems so that they can grasp the true inwardness of them. In the third place, I believe that the Christian leadership of the Church surely rests with the clergy, but I believe in relation to this subject of missionary education we must have a new kind of clergy. We read that God has set in the Church, first apostles, secondly prophets, third teachers. Where are the teachers ? The prophet is absorbed with the development of his message. The teacher is absorbed with the development of his hearers, and sometimes the two are at cross-purposes. I believe that we must set aside our choicest men and women and train them to be teachers.

Mr. T. R. W. LUNT (Church Missionary Society) : There is one remark which occurs more than once in the Report of the Commission, which I would like to dissent from and to challenge, and it is this. I believe it is a common and easy platitude in our Missionary Societies that children's work is the hope of the future. Now, sir, it may be, but it does not follow that because the Societies have a big organisation for work among children, because they have organised some thousands of meetings, or because they have sent out vanloads of children's literature, it does not follow that that work is the hope of the future. It is quite possible for us to be doing a vast amount of children's work which I believe is the despair of the future. It seems to me we have to reckon with a new element which has entered into the life of our generation and which challenges us to review our methods of work amongst children. I mean the rise of the science of education. The modern teacher has studied the child, has learned how to relate his teaching to the interests and the instincts and activities that are most keen and alive at each successive stage of a child's growth. He has captured the child's imagination. He thinks it is a crime to teach any lesson in a dull way. If you want to realise what is done by studying a child, think of the kindergarten and the boy scouts. What hope for the future is there in our children's work if we are going to be behind the secular educationalists in this matter, if we are going to do our missionary work in the new generation in a haphazard and unscientific way ? On the other hand, it seems to me we have to-day a chance that the Church has never had before, with the wealth and knowledge of what scientists and psychologists have done for us in the last forty

years to guide us in our policy. As we face this baffling problem of to-day, how the Church may be adequate for her great task, I would submit that here we have the answer—God's answer. It is the first time that it has ever been possible for a new generation of the Church to be trained from infancy for the Church's great task along the lines of an assured science—the science that is revealed to us, how God works in a child. If we want to take advantage of this I submit that we must do three things. We must have for children's work men who have time to study and to take advantage of this science,—specialists, not men on whom other work makes a first charge on their time, their interests, and their labour. We must not be content to have secured that *rarissima avis*, a man with a genius for children's work. He is unable to impart his genius unless he knows the science. Secondly, we must combine our knowledge and experience as others have had to do before they could advance. And thirdly, we must make for efficiency and sound work and not for praise. I would like to hear that the Societies had made an unalterable vow that they would not develop this work faster than they can conduct it scientifically and well.

Mr. W. T. ELLIS (Presbyterian Church, U.S.A.): I desire to speak to that point of the Report which deals with the promotion of missions through the press. We have here considered all the world except that large world of everyday men and women with whom we rub elbows every day.

The secondary—and almost of equal importance to the primary—task of this Conference is that of enlisting the interest, the sympathy and support of the great body of people whom we carelessly label as Christendom, who know not that there sits to-day in Edinburgh an epochal Conference, who little know and little care of the momentous issues that are being considered here. We cannot go ahead in the Church without the supporting constituency of the great body of public opinion, and the one way of reaching all the public is not by the creation of new and expensive agencies, but through the existing newspaper press. Unless we are wise enough, broad enough, and brave enough to confront the fact that to-day the non-Churchgoing public and a large share of the Churchgoing public are indifferent to missions and ignorant concerning missions—indifferent because ignorant—we cannot attempt to realise the ideals held out in our meetings here. There is not a member of this Conference who has the remotest idea of what is appearing in the American press to-day concerning this convention. There is not an officer of the Conference who knows the most important man here practically considered. It is not our bishops and distinguished men of State. It is a man sitting in the front of the press seat who is recording these proceedings for the allied press in Great Britain and America. With such

existing agencies to our hand it is of importance that we should put forward an effort such as we have never dreamt of putting forward to circulate missionary messages through the press. We have to do this thing in big style. We have to run, when we get that Continuation Committee on its feet, a national and an international press bureau for missions, not for propaganda, but for facts. We want a press bureau that will say, for example, that there is a man in this house entitled to wear decorations from four emperors. A pressman must be permitted to tell the truth,—permitted by mission Boards,—when he finds missionaries lazy or unfit or a mission Board not rising to its duty, he must be permitted to say it.

The Rev. Professor D. S. CAIRNS, D.D. (United Free Church of Scotland): Mr. Chairman and fellow-members of the Conference, there are two tasks obviously awaiting us when we go away from this Conference. The first, and by far the most important is the spiritual task, the second is the task of instructing the Christian public as to what we have learned in this Conference, the task of visualising the whole situation for them in order that they may understand it. I wish to say a word about two parts of that task. I wish as having had to do with Commission IV. to bring before this Conference and through them before the Continuation Committee, the desirability of printing in full or approximately in full the evidence which Commission IV. received from the foreign field. There is an immense amount of material which has not been used which is of the utmost importance for all who are concerned with the training of students, for all who are scientifically interested in missions, and for a very wide public of experts.

No doubt, to do this, it will require financial support of some kind or other, and I would simply say that if science can find financial support with its great enterprises—if matters of State find liberal support from Government and the public, the Christian public ought to be large-minded and liberal enough to support an enterprise of this kind. It is because I feel so strongly that it is a matter which may be slipped past in the pressure of more immediate and popular interests that I venture to give expression to this conviction here and now, and I trust that later on the Continuation Committee will consider it in detail.

There is just one thing that I should like to say as regards a very different public—the public about which Dr. Sailer and Mr. Lunt have been speaking—the public appealed to by Mission Study Circles. I should simply like to reinforce with all my force what they have said as to the value of this method and the hopefulness of it. I can see, as I look forward, no better way of bringing that great untouched public in our Churches, to which reference was made by Dr. Barton this morning, that great untouched, unmoved, uninstructed public in our Churches, of bringing them into devoted

interest in the missionary enterprise, than by work along the lines which they have been advocating to us this morning.

Dr. H. M. HAMILL (Special Commissioner, World's Sunday School Association): I think the crux of the home base for the future at least, if not for the present, is in the Sunday school. Humboldt said that if you would infuse ideas into a nation, put them first into the schools. Let me say what every student of Church history must admit that no great movement beginning in one life can go forward unless it is reproduced in young life that shall succeed it. I am looking to the future hopefully because of the work that is being wrought among the children to-day. Ten years ago, as Chairman of the Committee of the International Association on Theological Seminaries of America, I addressed letters to one hundred and fifty institutions asking, Have you any means of teaching and training your teachers with reference to the Sunday school and its problems? The answer came back, There is nothing. If you go to America to-day, you will find that an institution calling itself a Theological Seminary that is not training its teachers to take care of its children is the exception and not the rule. Let me offer this suggestion. Whenever you put a premium upon mission study and the training of the young life of the Church in missions by giving it the recognition of the seminaries, you find some progress being made. Why not have a degree M.B., Bachelor of Missions, or Doctor of Missions? I think it might well be put into the list of all great seminaries.

Now I give you two illustrative incidents. Coming up the hill one morning a little fellow, playing the part of an amateur guide, pointed out the Black Watch Monument, and I said to him, "What is the Black Watch?" and with a flash in his eye he made the quick Scotch answer, "They are the men who died for the King," showing the lad's latent heroism. I came across another in Japan a year ago. I asked how he came to be a Christian, and he said he had found a little picture of Christ and found that he could only learn its meaning in the Japanese Sunday school, and so he came to be a Christian. Between the educational power as represented in the last incident and the heroism of the boy of Scotland, you will find a solution of all missionary problems for the future.

THE VITAL SECRET OF AN ADEQUATE OFFERING OF LIVES FOR FOREIGN MISSIONARY SERVICE

The Rev. R. P. WILDER (Secretary of the British Student Christian Movement): To secure recruits for any service, there are three things required—first to convince them of the need, secondly, of their own ability to meet the need, and thirdly, to deepen their loyalty to the cause or to the leader of the cause, and so

to secure an adequate supply for missionary service. When one speaks of convincing men of the need, it is not merely the numerical need but the soul need of the people throughout the Christian world. I believe that this should also be brought before the boys and girls of our Churches and schools. Boys and girls are at that optimistic period of life when they believe that the whole world can be reformed, and it is at that time that we should plant the seed of missionary information in their hearts. Hence the importance of missionary study among the young men and women and boys and girls in our Churches. Secondly, their ability to meet the need. Those in Europe and America who think they are too good to be missionaries are, I am glad to say, gradually disappearing, but there are a number who believe they are not good enough to be missionaries, and these are some of the best men in our colleges. We must bring before them the fact that we need all types of missionaries, medical, industrial, educational, as well as evangelistic workers for this campaign. Thirdly, and most important of all, to deepen the loyalty to Jesus Christ. The fact of the matter is that where missionary study is most effective the volunteers for missionary service are fewest, because the loyalty is not so deep as it ought to be, and there is a vital connection between the offers for missionary service and the spiritual life of those who offer. It has been our experience that when at our conferences college men and college women are raised to a high point spiritually, it is then they get the vision of the world's need and are willing to respond to that call. We find that the colleges where Bible study is strongest and where the spirit of prayer is deepest are those where we can expect the largest number of recruits for this work of missions. If the Church at home is raised to a higher spiritual level we will have a large number of volunteers, an adequate number of volunteers from the point of view of quantity, and what is far more important from the point of view of quality.

Bishop LA TROBE (Moravian Missionary Society): I desire to emphasise the word "adequate." On Christmas Eve 1732 two missionaries landed on the island of St. Thomas, pioneers of an untried enterprise. The Old Testament text for that Christmas Day 1732, was Isaiah 13th chapter 4th verse, "The Lord of Hosts mustereth the hosts for the battle." We never know what vast purposes and issues may arise from the small beginnings. Fired with missionary zeal Count Zinzendorf and his fellows at Herrnhut sent forth these two, only two, but they have been followed from that Church and from that centre by two thousand. To-day Herrnhut, as the headquarters of the Moravian Church, looks down by God's grace upon a membership of missionary congregations three times that of the home Church—the home Churches in Germany, in the United States, and in Great Britain,

I am not speaking to-day to magnify any Church or instrumentality, but to magnify the grace of God in what He can do and will do to those who give themselves to His service. I say that by the grace of God and by the help of many friends who rallied generously around our Church that proportion has been possible and is possible, but why should not such a proportion between the home Churches and the mission fields be far more widely possible? Brethren, we have been up to the Mountain of the Lord at this time, and I have felt that He is massing the hosts for the battle. We are going down into the valley—we are going down into the battle, and it will be a hard battle to win and there must be many to win it. We want new zeal and new life, and we want what these old missionary pioneers had not, experience. The Lord of Hosts is massing His hosts for the battle. Now let us have the constraining love of Christ which is the vital secret of adequate plans for the field. Let there be an offering of lives to be used just as He shall choose to use them, and then the need will be met.

The Rev. TISSINGTON TATLOW (Secretary, Student Christian Movement of Great Britain and Ireland): The question is sometimes asked why the Student Volunteer Movement does not produce more missionaries. There are many answers to that question, but two are outstanding. The first answer is that the power of the Christian Church is against us. It is very difficult for a man to decide to break home ties and to go to the mission field. Those of us who spend a great part of our lives talking with men who are facing a missionary vocation realise the agony of spirit through which the greater number of those who decide to be missionaries pass before their decision is reached. That decision is greatly complicated for them by the fact that the pressure of their own home and the pressure of their own friends is in the majority of cases brought to bear against their deciding to go abroad. I am sorry if that remark is painful to some people here, but I believe that from a somewhat wide experience of the colleges in this country it can be justified. Cannot you help us, and cannot you help us by beginning reformation here in this audience? I say that for this reason, that I know that Mission Board members and ministers are often themselves offenders in their own families. The second reason is, the amount of difficulty in matters of Christian belief. The body of students in our British student field to whom belief comes easily is a decreasing body. I do not say that there are fewer students committed to the Christian position—there is a larger number—but I do say that the majority of those come with great difficulty to an assurance of belief, and one result of that is that at the time when men might and perhaps ought to be facing a missionary vocation, they are not ready to do so. They are not sure enough of their position, viewed especially on the intellectual side, and when they reach a position of

assurance it is then too late for them to offer. Another point I must put it very briefly. It is a very serious thing for any Missionary Society to show any signs of retrenchment. If a Society begins to show signs of retrenchment we find that that is reflected in the college and that fewer men offer for service. There are two Mission Boards in this country at the present moment that are peculiarly hard up for missionaries. The reason is that some years ago when each Society had an adequate stream coming in, in view of the work abroad they decided that they must retrench. They did retrench ; they refused some suitable offers, and they have never yet been able to get that stream of offers to flow again. We must have more co-operation between the Student Volunteer Movement and the Societies, and we have recently decided to appoint a special secretary to co-operate between the Missionary Societies and ourselves in order that we may try to do something more to pick men for this work from the colleges.

The Rev. S. M. ZWEMER, D.D. (Student Volunteer Movement) : The fundamental missionary question is not a question of tactics or of strategy or of commissariat or of allied forces or even of unity, but the fundamental question is one of recruits. It is very pathetic for some of us who are going back to, and for some of us who have come from, the undermanned mission fields of the world to hear this great convention sing, "Like a mighty army moves the Church of God." It does in the hymn-book, but it does not in Western Asia, nor in Central Africa, nor in Northern China. In the adequate offering of lives for the foreign missionary service we must emphasise the matter of quality as of quantity. Even in the most primitive mission fields we need the very highest type of man and woman that the Church can give. We also need this type of man and woman in ever-increasing numbers. We have only touched the fringe of the needs of these fields that are at all occupied. We have not met the needs of the fields that are inadequately occupied. We have not considered anything of the needs of the great unoccupied fields of the world. There are only three secrets as regards securing these men and women. The first secret is an open secret, because our Master Himself revealed it to us when He said, "The harvest truly is great and the labourers are few : pray ye therefore." The really vital secret of an increased stream of missionaries is consecration and prayer in the Christian home. The second secret is the secret of personal effort. I know that missionaries cannot be manufactured, that they must be God-given, but Jesus Christ in obedience to His own precept came down from the mountain and selected His twelve apostles, and we must go away from this convention with this purpose that God must use us to enlist lives for the Kingdom of God. I believe the missionary campaign demands the same sort of a watchword

as a highway robber uses, "Your money or your life." It is a case of surrendering all we have to carry out this campaign throughout the whole world with our money or our lives. The third secret is the secret of highest motive. We must not appeal on low grounds, we must eliminate commercialism, and we must eliminate the ground of mere humanitarianism. We need to lift the campaign to that high plane which Jesus Christ put it upon. The only motives are motives of compassion, obedience, love, and loyalty. The condition of the non-Christian world to-day has not changed since Keith Falconer spoke in this city and said that hundreds and millions were suffering the horrors of heathenism and Islamism. The second appeal is that of obedience, "Theirs not to make reply, theirs but to do and die,"—the old plea of simple Christian duty. The third appeal is that of love. When Jesus Christ called forth the great energies of His apostles, He did not show them His face or His programme—He did not show them victory, but only showed them His hands. If we could see these pierced hands in this convention pointing to the non-Christian world, that would produce an adequate number of lives.

Miss SAUNDERS (Student Volunteer Movement): To make an adequate appeal for the men and women whom we want, means first of all an evidence of the conviction on our part that God ministers through us, through every one who has wrestled with Him about that call and who if possible has gone abroad. We should make a great use of personal interviews. God speaks constantly to individuals rather than to masses through us. In these interviews we need to have a depth of sympathy with the very real difficulties in the ways of men and women. The next point I would take is this—the actual vital secret is the secret of complete surrender spiritually to our Lord Jesus Christ. The man or woman who bows in adoration before our Lord is not the man who asks whether he has a message to the non-Christian world. Nor is he a man who will look only at home. We must learn from God how we may deepen the spiritual life of men and women at home. When we have by God's grace helped men to that more complete surrender which will lead to a decision for missionary work, we must lay upon their shoulders the need for other men and women. We need to claim from God His absolute sufficiency.

Mr. HARRY WADE HICKS (Young People's Missionary Movement of the United States): I wish to refer to the thought that in the life of the Churches there is a great reservoir upon which we may draw. If we are to reach the young men and young women who are in college we must see to it that the thought of missions has been impressed upon them while they are still young. I would call your attention to the fact that in the history of missions there

has been a close conjunction of impression leading to conversion, and impression leading to the dedication of life to foreign missions, and if we postpone the training of those who might become missionaries until they have passed beyond the adolescent stage, and have had fixed upon them impressions of business and professional life we shall have lost our opportunity. If we are to make the Church of the future equal to the task of evangelising the world, we must see to it that the system of missionary instruction among the young, who are in the Churches before they enter college, is something more than superficial. We cannot say to-day that in every department of the local Church missionary instruction has become indigenous. We talk about an indigenous Christian Church in the mission field. We need to make the missionary idea indigenous in the home Church. I am impressed with the fact that young people, prior to the college age, are most receptive to religious truth, and they are most receptive to missionary truth. I am impressed also that they are most susceptible to teaching regarding the dedication of life and the dedication of their wealth. I am moved with the fact that at the time of conversion, which is at sixteen in the majority of cases, they are most impressionable to this appeal which is made to-day for an adequate gift of lives. I pray that the men and women in this Conference who are secretaries of Missionary Societies, and also that great body of laymen and women who constitute the thinking missionary public in the Churches, may see to it that there are Missionary Societies' agents who are making a study of this great problem of young life, to the end that there may be an adequate gift of lives, and that when these young people come to years of prosperity their wealth may be dedicated to Christ Jesus.

THE REAL CRUX OF THE PROBLEM OF INFLUENCING THE CLERGY TO
DEVOTE THEMSELVES WITH CONVICTION AND SELF-DENIAL TO
PROMOTING THE MISSIONARY PLANS OF THE CHURCH

The Rev. S. J. PORTER, D.D. (Foreign Mission Board, Southern Baptist Convention, Richmond, Va.): Our present foreign mission programme has not been strengthened intensively in proportion as it has been lengthened extensively. Hence the halting of progress in the coming of the Kingdom. The weakest point in the enterprise is the insufficient interest among the Churches in the home lands. Here is the greatest missionary problem, and its solution is with the pastors and offers their paramount opportunity. Qualities of leadership in the pastor make one of the most valuable missionary assets of the present hour. A church is more than a field to be cultivated or a flock to be protected; it is a force to be led and directed and wielded in the campaign of the King. The pastor must be the general of this force. His obligation does not cease with caring for the souls of his people; he must also draw

out their energies and direct their activities in the large affairs of the Kingdom.

Alexander, the greatest warrior of ancient times, used to carry with him in his campaign a copy of Homer's Iliad, which he called "a portable treasury of military knowledge." This book he read on his marches, memorising much of it while in camp, and slept with it under his pillow with his sword. Thus he imbibed the spirit of Homer's daring hero warriors. He made real the poetic ideals of war found in the Iliad, and so took the world by surprise and became its conqueror. When our pastors incarnate in their ministry the missionary ideals of the Old and New Testament, we may confidently look for the speedy evangelisation of the world.

The Rev. S. A. DONALDSON (Master of Magdalene College, Cambridge): I wish to say a few humdrum commonplaces, but I hope practical words, about one particular section of this Report, that has to do with fostering the missionary vocation in the boys of our Public Schools, and at our Universities. I think I may claim to speak with some little authority on this subject as having been myself for a quarter of a century on the staff at Eton, and for the last six years holding an official position in the University of Cambridge, where I am brought into daily contact with the undergraduate life. As a matter of policy I would like the Commission in their final issue of this Report to make more clear a rather different attitude of policy. I think that too much stress is laid upon trying to reach the boys. What you want to do in the Public Schools is to reach the masters, and I would like that point brought out. If we could only get on the staff of every Public School in this country—I suppose it is true also of America—one man thoroughly keen about mission work, it would make the whole difference to the younger generation. That is the practical suggestion that I wish to make. On the other hand, of course, it is of great value that missionary work should be brought before the boys, but don't overdo it. The British boy, and I suppose the American boy too, is rather kittle cattle to drive, and you require to handle him tenderly. Another point I would like to emphasise in dealing with boys is the all importance of having a personal interest in somebody on the mission field. Let every school, if possible, try to get some old member who is engaged at work on the mission field, and let the school be brought to take an interest in him and in his work. The interest will spread, and you may be sure that that is the best way of fostering missionary enthusiasm among the boys at the school. Turning now to undergraduates, it is very remarkable what a wave of enthusiasm there is—I can only speak for Oxford and Cambridge—at the present time, and I think that that is due under God to you, sir, more than to anybody else. I believe that at the Universities missionary enthusiasm is alive. It needs direction, but here I would say we

must look not to the Dons but to the young men themselves, and there we have to help us this great Student Volunteer Missionary Movement, which is doing such yeoman service amongst the undergraduates.

Rev. J. HENZEL (Utrecht Missionary Society): The problem of influencing the clergy is really what it has been called in the Daily Paper, a "crux." I am sure a great deal of the ministers are not unwilling to do something for missionary work, if they only knew how to do it without losing too much time. We in our country will for the first time in the autumn of this year have a special missionary conference for ministers, and so many have already expressed their wish to come and attend this conference, that we shall be obliged to have two conferences or to refuse a good number of the ministers. But we cannot and may not expect that all ministers will study missionary work, and, as a rule, I dare say that most of the ministers have no time for studying the history and problems of missionary work. There is so much that asks the attention of the minister at home, so much that is nearer to him. If he is to become interested, the missionary cause must be brought nearer to him.

What have we to do? It seems to me that there is one way in which we can have influence on the ministers and through them on the whole congregation without asking too much time from them. And though I am very grateful for having this Report, I am sorry to say that this point is not given so much attention to as it ought to receive. Every minister and through him every Christian has to look at the Bible as a missionary book.

We too often forget that the Bible is a real, a great missionary book. We too seldom show that we are convinced of this very simple truth, and yet the acknowledgment of this fact seems to me to be of the greatest importance for the missionary cause. As soon as we become convinced that the Bible is a missionary book we will see that every text is a missionary text, and we will be surprised at the richness of the Bible in this respect.

In the Report we find it stated: "Many pastors preach regular missionary sermons, and a still greater number preach missionary sermons on special occasions." I am afraid that their missionary sermons on special occasions are doing as much damage as they have good results. We make the impression by them that missionary work is something for special occasions, not a living part of our everyday Christianity. We want missionary sermons every Sunday. What is a missionary sermon? Not only a sermon in which is given an account of missionary work, but also, and perhaps even more, a sermon in which is dealt with the universal love of God. One example,—How many missionaries sermons are preached on Christmas? I am afraid not too many. And yet I know no better occasion for a missionary sermon. An advantage of this

way of instructing the people is this, that the minister reaches the whole congregation, as far as it goes to church, and that we in our missionary meetings only reach a part of the congregation.

Where the minister is always pointing out the missionary character of Christianity, then shall the congregation begin to feel that they were wrong in thinking missionary work something peculiar. And where people become convinced of this great truth they will open their purses—what is of much more importance—they will open their hearts for the cause of missions.

The Rev. JUDSON SWIFT, D.D. (American Tract Society): After a journey along the extraordinary ways, the marvellous ways of this Conference, for ten days, we have reached a recruiting station. Is not that the most important of all? The question really is, What are you going to do about it? A lady from London said the day before yesterday, "I hope it won't all end in talk." We are sure it is not all going to end in talk. We have had a good deal of talk. It has been necessary to have a good deal of talking, but now it is a question of men and the front undoubtedly. At the back of that it is a question of loyalty and patriotism, loyalty to Jesus Christ the King of kings, patriotism in extending His Kingdom everywhere among men.

WHAT CAN OUR THEOLOGICAL AND OTHER CHRISTIAN COLLEGES DO TO STIMULATE THE PASSION FOR WORLD CONQUEST AND TO PROVIDE THE EQUIPMENT FOR LEADERSHIP IN THE FOREIGN MISSIONARY ACTIVITIES OF THE HOME CHURCH?

Rev. G. REYNOLDS TURNER, M.B. (London Mission, Amoy, South China): The first meeting of our Conference began by affirming the central place of missions in the life of the Church, and yet those of us who have had the opportunity of getting into touch with some of our Churches are brought to the sad conclusion that the attitude of a large section of our ministers shows a pitiable failure to grasp this vital fact. There therefore seems to me to be a tremendous need for missionary training of students preparing for the Christian ministry. If you will look under that head in the Report, you will see a great many things said there that are well worth studying, and I would emphasise the first suggestion under the general suggestions of this Commission, that there be a regular course of mission study included in the curricula of all our theological colleges, not for missionaries only or chiefly, but for our ordinary ministers. It seems to me that in these Reports we have a unique set of inspired books, and I use that word "inspired" quite reverently. It seems to me that in these books we have perhaps the basis for a course in foreign missions in our theological colleges, and I want to throw that out as a suggestion to the members of the Conference. It seems to me too that if

students could get a course of that sort they will go out from the colleges more whole-hearted ministers for our blessed Lord and Master, and that they will be more perfect men in Christ Jesus.

Rev. Professor O. E. BROWN, D.D. (Methodist Episcopal Church, Professor in Vanderbilt University): I desire to speak to the place of missions in the teaching of our theological seminaries. Those who have not been upon the staff of a theological seminary will not appreciate possibly how complex is the task of preparing men for the modern ministry. The new science of sociology has its bearing upon the ministry, our labour conditions have their bearing, and this great question of missions will have its bearing, and you will see that it is very difficult to put the study of all these things into three years' study. There are a great number, as well, of incidental or indirect missionary activities. There is voluntary missionary study. We owe a vast deal in the seminaries to the Student Volunteer Movement. The missionary interest of students is sometimes quite in advance of the missionary interest of the teachers. I remember when I took my course in New Testament interpretation, that the question of missions was quite in the background, but there is scarcely an interpreter of the New Testament who can handle the problem of New Testament interpretation without becoming a great advocate of missions. You will find that those who are teaching to-day in apologetics and theology are teaching in many instances those larger lines of comparative religion, of comparative theology, of comparative ethics, so that the whole atmosphere has taken up a missionary tone—it is charged with the missionary idea. What is shown in the curricula in our seminaries does not indicate all that we are doing for missionary work. We have also been giving a course of lectures on missions in many seminaries. Yet I am not satisfied that any theological seminary can deal with such a great question as missions simply in the elective field, and I am waiting for the time when there should be required a course of study in missionary questions. The science of missions has come, and no man should go into our ministry of to-day without being versed in that science. This Conference is going to make it vastly easier for finding a discipline in missions that will take rank with any other study that our seminaries can offer. There are three things going on through our seminaries that I think you will appreciate as of first value for missions. We are bringing men to missionary decision. May I say it, I believe it is a crime against any young man of to-day to leave him to place his life without having had the full light of missionary knowledge and opportunity and vision turned in upon him, and we are seeking that in our seminaries. In the second place, we are filling our seminaries full of the idea of missionary leadership, men who will not localise their Churches, but will lead them into universal relationship with the wide, wide world. In the third place,

we are training up a body of men to contribute missionary literature. May I say that one of our finest graduates this year prepared a graduating theme on the points of progress in Japan, and I am sure that that man will never cease to be a student of missions and a contributor to missionary literature.

The Rt. Rev. Bishop HASSÉ (Moravian Church) : There is one aspect of this Report, especially in its bearing on the clergy in our colleges, which I think has not been very much touched upon, and I want to emphasise that. The Report says rightly that there is great need for the promotion of missionary intelligence and missionary knowledge, and it speaks of this in regard to the open doors of the present and the imperative call of to-day. But there is another kind of knowledge that is needed, and that is the knowledge not of what man has done for God, but what God has done through man, through consecrated men. Brethren, it is good for us to know what God can do through a Church that is truly and really entirely consecrated to missionary service. We had an idea brought before us this morning, by Canon Bardsley, of the Church as a whole being a Missionary Society, and may I remind the Conference that there is a Church that has no Missionary Society because the entire Church is a Society, and it has been that since its beginning. I say it is to the glory of God, and I say it because I believe that if our clergy should give our theological colleges the knowledge of what true consecration leads to, there would be that great stimulus that is needed for devotion to this work. In the Moravian Church there could not be a congregation without its collections for missions ; the thing would be an absolute impossibility. We are born and bred with the idea that to be a Christian and to carry on missionary work are the same thing. And what is the result ? Of our communicant membership one in sixty is a missionary. And this is not artificially kept up, but is the natural outflow of the Church's love in that direction. I believe the proportion in the other Churches is one in five thousand. Here is a Church that feels that it is its divine calling to be evangelists to the world. As you heard this morning from Bishop La Trobe there is this very small home base, and there is this very large circumference abroad. Would it were so that it was the same proportion in all our Churches as in the Moravian Church, and then the evangelisation of the world would not be far off. That is one example. I do not speak of money, because where the life of the Church is consecrated to God and His mission work, there the money comes because the silver and the gold are His. There is another example I want to speak about. No mention in all these Reports has been made of what is a real missionary auxiliary — I mean the Christian Endeavour Society. It has its place in this work. It has been a training ground for our missionaries, and it has sent many enthusiastic men into our colleges, and it has effected this through them,

that where one such mission enthusiast has entered a college he has fired others with the same devotion. I knew one such Christian Endeavour Society which never numbered more than forty members, and yet from that Society of forty no less than six went out for the foreign field.

HOW CAN LAYMEN OF STRENGTH AND INFLUENCE BE LED TO CON-
SECRATE THEIR TIME AND EFFORTS TO A SYSTEMATIC MISSIONARY
PROPAGANDA ?

Mr. J. CAMPBELL WHITE (General Secretary of the Laymen's Missionary Movement, North America): The greatest problem is the problem at the home base, the problem of arousing the ignorant and indifferent Church, and seven years at the home base, trying to enlarge the output of the Churches as a whole, has persuaded me of at least five great principles which are capable of universal application, I believe, in the solution of this problem. The first of them is that we begin by defining our task. It was a great day in the history of missions in the United States when four years ago the Mission Boards deliberately decided to ask their missionaries all over the world, what force of workers was really needed in order to meet the opportunity that confronted them in the mission fields. It is a singular thing that we had to carry on mission work a hundred years before asking that question. As the result of that question there have come back from all parts of the earth definite detailed estimates of what is needed in the way of funds and reinforcements, so that in Canada and in the United States two great national missionary campaigns have been conducted during the last two years, and we have been able to go to our constituency and say that we are only doing about one-fourth of the work that we ought to be doing, and that the contributions ought to be quadrupled if we are going to enter into our work with any missionary enthusiasm. Hence a Conference, meeting at Toronto a year ago, definitely undertook to quadruple its workers and funds, and that policy has been officially adopted by every Church at work in Canada. A similar meeting in Chicago was held only a month ago with over four thousand men present, and they accepted on behalf of their Churches a similar responsibility for increasing the workers and the funds. Last night the missionaries, two hundred of them, gathered for an hour at 9.30, going on for more than an hour, discussing the question as to whether we could not more definitely define to our home constituency what is generally needed in the way of advance. If we are going to make this problem intelligible to the people who constitute the rank and file of our constituency there is something of that kind needed. It was decided to ask the Continuation Committee to attempt to discover from the missionaries all over the world what definite advance is really needed if we are going to meet the great opportunity of our

day. Australia has come here with a large delegation, and these have expressed their willingness to give anywhere from five to ten times as much as they have ever done if we tell them how much is really needed. We certainly have reached the time when we can give to a great constituency like that something like a definite idea of their share of their responsibility in the evangelisation of the world.

The second thing is to undertake the whole task. I would be unwilling to go before any audience of business men and ask them to undertake one-half of the task. I am afraid I would be kicked out. If we are not going to undertake the whole responsibility of the Church we cannot get ordinary business men to undertake any part of it. It is only when we put the challenge before them of preaching the Gospel to every non-Christian that we can get men to line up with us. Men are willing to have the whole burden laid upon them of the Church's duty to evangelise the whole world. Upon the wall of the Toronto Missionary Conference there was this, "This is the only generation we can reach," and men are coming to feel that unless we discharge our missionary obligation when we are here to do it we will never be able to do it at all. Men are willing to try to plant Christian institutions in every community in the world if we will tell them what is involved in that undertaking. We hold up our sleeve a great deal of our information. We think men will only stand about so much. We ask them to raise so much this year and then come back next year. They want to know what the problem is, and what is involved in the solution of the problem as a whole. The more we can put the real good of the world into the foreground, the more are we going to get the hearty and permanent support of our constituency.

The third thing is to find out from all the Churches of a city what they are giving to their own support, what they are giving to work in their own country, and what they are giving to the spread of the Gospel in the rest of the world. I have before me a tabulated statement of seventy-five cities in America giving these statistics for all the Churches. That was a mirror in which these Churches saw themselves as they never saw before. They were ready to line up as a single missionary unit. Never before did these cities rise up as when their whole responsibility was laid upon the whole community in all its ramified Church life.

The fourth thing is that we shall have a Committee that will sit from year's end to year's end to get the whole constituency enlisted, and which will make up a contributor's list. The fifth thing as a principle is that we shall lay upon laymen their full share of responsibility, not only to give money but give time and to give leadership. We never get the best out of a man when we ask him merely for money; we must ask for the man, for his personality, and let him put all his capacity for leadership and generalship and advocacy into the problem of enlisting the whole

Church. We have men in this Conference who are giving one-half or the whole of their time in the service of the Church, laymen who are directly engaged in a business life. If we will challenge the strong men of our Churches to put themselves into this enterprise we will find hundreds of them—I believe thousands of them—who will give whole months in every year to the direct propagation of the missionary idea. £120,000 were added to the aggregate two years ago and last year £250,000 had been added to the aggregate, and we look forward with all confidence to the time when the whole present output will be doubled and then doubled again. We believe that will be done within the next ten or twelve years, and we would like to see the Christian men of all nations enlisted to help to federate until all Christianity is enlisted in the solution of this problem.

Sir ANDREW FRASER: I only wish to speak very briefly about an experience that I had in Canada. I went to Canada over a year ago to see something of the Laymen's Movement there. There had been a great campaign conducted all over Canada, the principal places of Canada having been visited by deputations. The Chairman of the Campaign Committee was our friend, Mr. Rowell, and he was the Chairman of the great Conference in which that campaign culminated. At that Conference there were four thousand laymen gathered together from all parts of Canada, from the most distant, as well as from the nearest parts of Toronto. They met together for nothing except to consider the affairs of the Lord Jesus Christ and His Kingdom, and I never saw in all my life such enthusiasm, and never felt in my own heart such contact with Christ and with His work. They found out what figure was required to carry the Gospel all over Canada, and then they said to themselves, meeting as business men, What sum is required for us to meet the obligation that rests upon us in regard to that portion of the heathen world that lies to our hand? They fixed that sum also. They added up the two sums, and it came to £900,000 a year, and they said, That sum must be raised. They set before them, as business men, that goal, and you have heard what has occurred since, how they are striving towards that goal, and how, with the help of God, they are going to reach it. The great points that seem to me of immense importance are these: the consecration to the Lord Jesus Christ of the business capacity of the great business community; secondly, the distribution of responsibility, every Christian man realising his responsibility for this work that has got to be done; third, the systematic giving, no temporary enthusiasm, no mere sporadic effort, but a steady business determination, week by week, to give what can be given of money and energy and labour to the cause of our Lord Jesus Christ at home and abroad for the evangelisation of the world, and the winning of His world for Him.

Mr. SAMUEL B. CAPEN (Boston, President of the Laymen's Missionary Movement): The reason why there is a Laymen's Missionary Movement was told us practically by the Chairman of the Commission this morning. There is but one man out of five in our Churches who is practically interested in this work, and it is certainly the part of the men who are interested in it to get hold of their fellows. How are we going to do it? Men are not interested in missions, not because they mean to be uninterested, but because they are ignorant. It is not more exhortation they need, but more information, and we have tried to give them that information. Mr. White has told us how we have done it through the conventions by putting before them the statistics of their own neighbourhood. We also go further and show how little they are giving abroad as compared with what they are giving at home. Our parishes at home are 50 millions, and we are giving 275 millions for them; our parishes abroad are 600 millions, and we are only giving 11 millions for them—in other words our parishes abroad are twelve times as large and we are only giving one twenty-fifth part of what we should be giving. The United States, with a population of 20 millions of Protestant members, could furnish all these missionaries, and then it would not take 1 out of 1000. It is not too much to ask that we should ask one man out of 1000, and it is not too big a proposition to ask the other 999 men to furnish that man with the necessary money. During the last year we have sold 1600 books, we have sold 3500 charts, we have sold 360,000 pamphlets, and 500,000 addresses delivered by Mr. Mott and others, and there has been a call for half a million leaflets besides. Information is the first word round which we gather. And the second is organisation. The women are gloriously organised in our country, and the men are gloriously disorganised. We have agreed to form a Committee, secondly to have a missionary plan—that every Church should take up its own objective and see what its duty is. We have also agreed that we shall have a missionary pledge; and fourthly, a personal canvass for weekly offerings, men going two by two and asking every man in the population what he is proposing to do about it. And fifthly, we give a large place to prayer in the Church. It is a man's job, and it cannot be financed by mite boxes and pennies. We have found out in the United States and Canada how to forget our denominations. I am glad to say that there are sixty-two out of sixty-five Bishops in the Episcopal Church in that movement, and the Bishop of Washington, after he had raised the sum needed in his Church, went out to the Wesleyans to help them. What are the results? Thirteen Canadian cities which two years ago gave £421,000 are giving £708,000, and twenty-one South American cities which gave £201,000 have pledged themselves to give £433,000. It is easier to finance them, and Churches are doing more at home than ever before in the atmosphere which has been

created. Further, we are making Christian men who have been neglecting their work come back, and have laid hold of their souls. Finally, we have been winning men who have been away from the Church. When the need of the Church across the mission field has been presented to them, and when they have seen their duty to that Church, they have seen their own duty to God and have come to Him.

Capt. ALFRED BERTRAND (Geneva) : When exploring geographically in Central Africa I came into touch with pioneer missionary work. There I met in the Upper Zambesi the Rev. M. Coillard, of the Paris Evangelical Mission, who had been following Livingstone's steps in that part of Africa. I must say I was struck by the Christian work accomplished at the cost of much suffering. When I came home I felt I could not keep to myself what I had seen. Since that time I have been trying as an independent gentleman to awaken missionary interest by giving my Christian testimony, and to provoke a missionary movement by lecturing from the north to the south of Europe in different countries and in different circles, not forgetting Geographical Societies. Nowadays the opposer of missions is not so much the heathen as the white man. It is not so much the black man who opposes temperance as the white man who too often imposes bad spirits at a bargain. Briefly, the missionaries in Africa and other countries too have to-day a great battle to fight, not only against heathenism, but against the vices of our civilisation. It is a pity that in our civilised country so many people, especially young men, do not take the trouble to study missionary work as it is, and too often oppose it through ignorance. In European countries, too, laymen have to come to the front and help missionary work. May I ask as one of the practical results of this Conference and as a practical help to missions that a scheme of co-operation of the various national Laymen's Movements in Europe might be studied, that this movement might become a European one too.

Mr. R. MORNAY WILLIAMS (American Baptist Foreign Missionary Society and Vice-Chairman of the Laymen's Missionary Movement) : I am very happy to be here to-day to say a word that I think needs to be said in continuation rather of the thought of the last two speakers. Much has been said in this Conference to-day as to the unhappy divisions of the Christian Church, much has been said as to the necessity for unity ; but I think we ought to recollect that the real divisions are not between different bodies of Christians calling themselves by different names, but between active and inactive members of the Church of God. That is the division

that our Lord Himself set forth: "If any man serve Me let him follow Me." Now the largest hindrance, at the home base at least, to the advancing of the Kingdom of God is the fact that large bodies of men and women—but far more of men than of women—are nominal members of the Church of God and are not active, and that to large bodies of men the message of the Christian Church means a life of responsibility with no contributions. The things for which we have to apologise in our life at home, the child's labour that some of us are doing much to oppose, the difficulties with the slum population, the difficulties between capital and labour, are the difficulties that are met abroad. The Laymen's Movement, if it means anything, means a new interpretation of the problem of life for the Christian. Brethren, if there is any one thing that is laid on me here it is not merely this campaign for money. That is something, and the Laymen's Movement has done much, but it has been misinterpreted when it has been spoken about as merely a campaign for money. The problem in my heart which returns there not answered yet is how to get the men of the Churches, including myself, to see what the vision of God is for each one of us, to see what it means to be a Christian.

¹²⁷ Mrs. THOMAS S. GLADDING (Chairwoman, Foreign Department of the Young Women's Christian Association, U.S.A.): I address myself to the Women's Boards of the United States and Canada, and if the words should be fitting, to the Women's Boards of other lands. Among the one hundred and three thousand young women in the Young Women's Christian Associations there is a membership of the Women's Student Associations of fifty thousand, and nearly forty-eight thousand of those women are Church members. No wonder then that the Women's Boards look to the Young Women's Christian Associations in our colleges and schools for the young women to serve our Missionary Boards. Let me say to you out of my knowledge of the women students in the United States and Canada during the past fifteen years, that if we are to have more of them in our mission fields and societies we must, as a sort of united federation of Women's Boards, take an advanced step. Many a young woman will come into the missionary enterprise in her own Church and in her own denomination if she sees there is that solidarity about this enterprise which is recognised by all the women of all the Women's Boards. If Women's Boards could more and more unite in various ways so that there shall be this solidarity and statesmanlike way of action we shall have a host of women who are trained, who will come into our Missionary Societies and shall give their hearts and souls to this work.

HOW TO INCREASE THE MISSIONARY GIFTS OF INDIVIDUAL CHRISTIANS WHO ARE ABLE TO DO MUCH MORE FINANCIALLY THAN THEY ARE NOW DOING, IN ORDER THAT THEIR GIFTS MAY BE FAR MORE NEARLY COMMENSURATE WITH THEIR INCREASED FINANCIAL ABILITY AND WITH THE PRESENT NEED

The Rev. CORNELIUS H. PATTON, D.D. (Home Secretary of the American Board of Commissioners for Foreign Missions): Under this part of the topic I wish to comment on that plan of benevolence for the increase of gifts which has come to prevail in at least four of the great denominations of the United States, and which is referred to in the Commission's Report as the apportionment plan. I believe in this plan because it is the whole Church recognising its missionary responsibility and proceeding in a thoroughgoing business-like way to meet that responsibility. It is nothing less than an immense movement in the Church at home seeking to project itself in this great work of world evangelisation. Now the plan has been criticised by some who have not understood it as substituting machinery for motive. It involves, I think you understand, the acceptance of a definite responsibility called a missionary budget. That budget is apportioned out to the different Churches, and each Church is asked to bear a certain share in this great missionary enterprise. I like to think of it as holding on to all the old glorious missionary motives—love and gratitude and stewardship—and then adding to that motive the splendid new motive of partnership with Jesus Christ. Let the budget be made up not on what the denomination has been doing in the past, but on the basis of what God is calling them to do in the future. There are two obvious advantages in this plan to the Boards. The first is that it gives them a reliable income and an increasing income. It does more to eliminate the danger of debt than any other plan I know of. The other advantage is that it reduces their home expenses. It gives its ecclesiastical bodies something to do, and it releases a whole army of voluntary workers, who relieve the Board of a certain amount of expense. It gives to the local Church something to work for. They know what is their proper share, and they know what their share amounts to. The plan should be carefully guarded, the heroic element should be made prominent, and the appeal should be carried to the individual in what Mr. Campbell White has called the "every member canvass." The plan should not include the large special gifts from wealthy individuals, which we must have if we are to equip our colleges and hospitals, and endow these institutions. The plan does not do everything, but it does much.

Dr. J. W. BALLANTYNE (President of the Edinburgh Medical Missionary Society): As I was going home from our Board

meeting about this time last year with my heart very sad because of five candidates who applied to us for admission, because of five vacancies which these candidates could admirably fill, and because our Board had not the means to put the candidates in the vacant places, I had a vision. I saw myself in a great hall something like this, only very much larger and filled with many more people, and they were singing "How lovely are the messengers that bring us the Gospel of peace." In that hall I saw many pillars, and when I looked closely at the pillars I saw that they were missionaries, and I saw there among these living missionaries, Paul, the first great missionary to the Gentiles, and there was another pillar beside him, and the two pillars supported the roof. The other pillar was Luke, his medical colleague, and there were many other pillars, living missionaries. I heard a confused multitude saying, Where are the men, why do not we get the money and the men? And it seemed to me a still small voice said, Because of your unbelief. And I heard the voice again, Howbeit this kind cannot go forth except by prayer and fasting. I said surely we can put more prayer in it, and even the word fasting came to me, and I asked, What is the meaning of that? And I remembered that people nowadays were fasting for various things, and I thought could we not by fasting for something or another secure the vacancies for all these five candidates. There was one thing I was fond of, and that was my library, and I decided to cut down my supply of books. This I did, and I managed to get 33 per cent. of the necessary amount for one student. Then I said, Another thing which I am very fond of is a little praise, and a little drink from the cup of man's praise, and I said, Let me go to the man who defeated me lately in the candidature for an important position, and I rang him up on the telephone, and he said, Delighted—I will give you the other percentage. So that student was supplied, and this evidently was going on all over, because within a very few weeks, before our Board met again, the whole money was subscribed, and all five of them are now taking out their medical classes in this city.

Mr. CHARLES A. ROWLAND (Chairman of the Laymen's Movement of the Presbyterian Church in the U.S.): In order to be concrete I will ask that you permit me to speak on the work of that denomination with which I am affiliated. I represent the Southern Presbyterian Church in the United States, whose contributions to foreign missions in the past eight years have increased from \$162,000 to \$420,000. During the first four or five years this increase was due directly to an aggressive effort by our Executive Committee of Foreign Missions in the interest of "special objects," namely, securing the support of missionaries and other definite needs from individuals, and congregations. The

last two or three years this work has been augmented by the Laymen's Missionary Movement.

As an officer of the Laymen's Movement of our denomination and as an active business man rubbing shoulders constantly with other business men, let me say out of my experience that there are these facts that must be reckoned with:

1. The reason business men are not interested in missions is because they are so driven in business. They are practically absorbed by business.

2. The facts of missions as they are now being presented are, however, producing signal transformations among men.

3. Our God, who is at work in such mighty power in non-Christian lands, is likewise moving with irresistible force upon the hearts of men in the home land. Keeping these facts before us, the Laymen's Movement within our denomination has steadily worked during the past three years. Our literature has given men the facts. We are not alone at work upon the mass but upon individuals. We have a special blank prepared to get inside information about men, so that we can definitely cultivate them.

Let me give a single concrete example that will illustrate and emphasise how laymen may be enlisted to co-operate in a most substantial manner. Our Korean Mission sent over an estimate of the men and equipment that they would need to properly occupy and evangelise our Church's assigned territory in that land. Our Laymen's Movement said to our Executive Committee of Foreign Missions, if this estimate meets with your approval and you are ready to back up the Korean Mission with the men, we are willing to go squarely at our men for the funds for equipment, so that our Korean Mission can demonstrate what can be done when a mission is supplied with men and means sufficient to meet the need. It was agreed. After eliminating some items already provided for, we found a budget of \$75,000. We got up a Korean prospectus, just as a manufacturing or mining company would do. We even went so far as to put it in the usual form in use in the business world for such a document. We took up the work quietly, seeking out individuals. The results were most gratifying. We secured three \$10,000 contributions, and within a few months had so near the requisite amount, and from less than twenty contributors, that our Executive Committee appropriated the balance, so that the full amount could be assured. We succeeded because we had a definite proposition; because we put it up to men in a business dress and terms; because the mission was clear cut and unequivocal as to its needs; because our Executive Committee thoroughly and cordially endorsed the movement; and, lastly, because God's Spirit had prepared the men even in advance of our faith. Does it not show that there is an ever-increasing body of men, when properly approached, who are ready, yes more than

ready, as anxious as we are that this work shall be done **and done** at once ?

The Rev. A. E. ARMSTRONG (Foreign Mission Committee, Presbyterian Church in Canada) : It has been said in this Conference several times to-day that what we need in all our Churches is more information and education. We need also alongside information and education better methods by which we can give the people the opportunity of expressing the information and the education they are receiving. There is no method of giving people an opportunity to support the missionary enterprise that can be compared with the weekly envelope system of giving. In the Church, to which I belong in Canada, we have at the present time some three hundred of our congregations giving in this way, whereas four years ago we had not ten. We have discovered that those congregations that have introduced the weekly system of giving are the congregations that are not only giving more to foreign missions but are also giving more to home missions, and are contributing far more to the ordinary revenue. We have yet to find that congregation that says that the increased giving through the weekly system to foreign missions is in any sense injuring the giving to ordinary purposes. In the second place, the weekly system of giving places the missionary enterprise where it ought to be, that is on a level with the ordinary work of the congregation. In the third place, the weekly system of giving secures more money from those who are already giving. Even the wealthy man can give far more than if he gives once a year, once a quarter, or once a month, and the poor man is certainly able to give more by some system that enables him to give every week in the year. It enables everybody to give. A poor woman was asked to give weekly. She was giving a dollar a year, and she was asked if she could give five cents weekly, and she said yes, she could give ten cents. We notice also that this system is educational. It is the best kind of education, not simply to give a man education in the form of education and literature but to get him to do what is required. Again, it is a form of worship. In the last place, this is the scriptural system and the only scriptural system as far as I can find, the system of giving upon the first day of the week, weekly as the Lord has prospered us.

Mr. A. E. MARLING (Presbyterian Church of U.S.A.) : Thanks be that in the last day and in the last hour the voice of the layman is heard in the land. Are we letting down the tone of this Conference at this last meeting because we are speaking of money ? Not a bit. Last night we were led up on to the mount of privilege and told that God was sufficient for us. We subscribe to that to-day. What bothers me to-day is whether we are going to

disappoint God, not whether He is going to disappoint us. We think that this question of money is a sordid, lustful thing, but it is not. It can be transmuted and made just as sacred as any other part of our duty, and I do not know any one who would say to me as a business man that necessarily because I am after the money that the money is my master. I admit that in the past it was, but I am now trying to become master of my money. Take my money and my wealth; it is just part of me. When I am giving my money I am just giving so much of myself. It is what we do with our money that translates our attitude towards the money, and our attitude towards Jesus Christ, and so I say we have not come down from last night. I want this question of money to be just as real and just as helpful a thing in our life as any other point. I am indebted to my good friend Mr. Mott for a good many things, but when I heard him say that this matter of money-raising was just as much a matter of Christianity as prayer or reading the Bible, I got some conception of what our duty was. It is an insult to God to pray and not to work. Our tendency is to pray and leave it to God only. I say that is not fair. God will support us, but we have got to work. There is no other way to do it. If I want a sum of money for some particular thing I have got a perfect right to pray to God for it, but on that I have got to go out and try to get that money.

The Rev. J. P. MAUD (Bristol) in closing the discussion said: I suppose that most of us are feeling as we come to the end of this Conference that we are really only, as has been said, at the very beginning of the enterprise. We at any rate who have worked together on the home base have felt as we have listened to everything that has been said throughout these days that the burden was coming more and more upon the home base, and it seems to me something in the nature of a providence that this subject which we at any rate who sat upon this Commission did not expect would come upon the last day should be the one with which we close. If I may try to sum up something of what the impression has been I would say that everything we have listened to to-day of these valuable contributions that have been made to us has shown us that everything really is dependent upon the spirit of which we in the Church are. What it seems to me we have got to set ourselves now to do is to bring a new spirit unto the same old things of which we have had knowledge—a new spirit. We must be men of a new spirit, and here may I say, speaking for those perhaps whom I have some right to speak for, the clergy and pastors, may we not begin with ourselves? We, brothers, must be men of a new spirit. We have had it brought home to us in very faithful terms that the real burden is being laid upon us in these matters of leadership. Let us lay it to our hearts and consciences, and see that we clergy and pastors, at any rate for the future, will

be men of a new spirit. And now without looking round for anything special, may we not sum up what we have had brought home to us actually in the Conference in the thought that we may go back into our ordinary lives and begin anew. First of all in regard to prayer. The burden is laid upon us from to-day of habitual and continuous intercession. There is not a brother or sister in this hall to-day who has not felt, as we have joined day by day in our meetings, that by far the most powerful part of our work has been that time when we have been together in prayer with God. Now what is going to happen about this matter of prayer? We have had perhaps the busiest week that many of us have known, and yet we have found time for half an hour's silence and prayer. It has been snatched out of the busiest times. There shall be no pastor or clergyman, there shall be no layman, there shall be no woman who shall say, I am too busy, too occupied, to engage in habitual prayer to God. We have incurred a very heavy responsibility in this matter of prayer. Let us go back and make it habitual, not only habitual but definite because instructed. It has been very generously assumed by every one who has introduced a Commission that the delegates had mastered and read and digested the Report. It was more generous, I believe, than it was true. In these Reports—I am now speaking to you as fellow-delegates—have we not got a mine of information which will enable us to make prayer henceforward intelligent in a sense which it has not been to many of us? We will go with these Reports, please God, and it will take us a long time to study them fully and in particular, and we will take them into prayer. Then as regards work. Thank God for that word that has just been said previous to my rising. It is a very insult to pray to God unless we set in and work. What are we going to do? We over here have been amazed to hear of these great conventions of men, business men, gathered together for three days, and I expect, speaking for those at home here, the thought that occurred to us was, How did they get the men there? They got them there, so I understand, by the only method by which they can be got, by personal touch. It is the personality of the man full of the Spirit of God, the man who has prayed and is prepared to go and to put the case before his brother man and to make an appeal to him such as he cannot resist. We go back, fellow-delegates, pledged to work. Then I venture to think that whilst perhaps it may have been depressing to many of us to face the greatness of our failures, we are surely not going out from this Conference without a great inspiration of hope. Hope will be the last word with which I will close, because have we not a glorious ground for hope in this fact that we of the home base have met you who have come from the front? The great fact of this Conference is that men and women have met, and we have come together in a way that has bound us together in Christian fellowship and comradeship which can never really be

severed. I venture to say none of us will go out of this Conference the same as we came into it. We are bound together in comradeship, and we have felt the power of our union in a way which we find it difficult perhaps to express. In that I see the ground of our hope. And why has it been? Do we not know that the Lord Himself has been standing in our midst, that as He has shown to us His hands which bore that great burden of the world's sorrow, He has allowed us to join hands with Him in His never-ceasing work of prayer, and He has bound the hands of all of us together as together we have prayed. The vision of the Lord Himself standing in the midst is the inspiration of our hope, and He has shown us that that burden which as we have faced it has seemed to us such an impossible burden for us to bear, is His burden, and because it is His burden He lays it upon us. And He claims of us in our insufficiency that we should so unite ourselves to Him as fellow-workers and to go with Him where we know He is leading us that that great thing in His own time and in His way shall be accomplished, and we shall share with Him the joy to which He would lead us. May we not as we contemplate the wondrous scope of His love, which is calling us to begin anew the old work, which we have so shamefully perhaps failed to do, say with the apostle of old, "Blessed be the God and Father of our Lord Jesus Christ who, according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation ready to be revealed, . . . that the proof of your faith . . . might be found unto praise and glory and honour at the revelation of Jesus Christ: whom, not having seen, we love, on whom though now we see Him not, yet believing, we rejoice greatly with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of souls."

After the benediction had been pronounced the Conference stood in silent prayer.

BIBLIOGRAPHY :
MISSIONARY PUBLICATIONS

BIBLIOGRAPHY: MISSIONARY PUBLICATIONS



Compiled for the Sixth Commission from lists prepared by the following specialists:—

<i>Great Britain</i>	Rev. G. T. MANLEY.
<i>United States and Canada</i>	MR. DELAVAN L. PIERSON.
<i>Denmark</i>	Rev. HENRY USSING.
<i>France and Switzerland</i>	Rev. ARTHUR GRANDJEAN.
<i>Germany</i>	Rev. E. STRUMPFEL.
<i>Norway</i>	Mr. O. F. OLDEN.
<i>Sweden</i>	Dr. KARL FRIES.

INTRODUCTORY NOTE

To be at all exhaustive this Bibliography would require to be multiplied manifold. The aim has been to include only books which are of permanent value for missionary intelligence or which throw light on present-day missionary conditions. Many volumes in the list are of ephemeral value and will be out of date ten years or even five years hence. In a few cases books have been included which are out of print, but which are of much value and are available in many Public Libraries. Doubtless, on the other hand, some books of real merit have inadvertently been omitted. As the Bibliography has been prepared for a Protestant Missionary Conference Report, naturally very little material is included which bears directly on Roman Catholic Missions. Unfortunately, the list of French books arrived too late for classification. It will be found as a Supplementary List at the end of the Bibliography.

While any classification is arbitrary, the one followed here has seemed the clearest and most usable :—

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|----------------------------------|-----------------------------|
| I. General. | VI. Biography. |
| II. Departments of Work. | VII. Tours and Visitations. |
| III. History and Reports. | VIII. Mission Lands. |
| IV. Conferences and Conventions. | IX. Missionary Narratives. |
| V. Non-Christian Religions. | |

It will be recognised that many volumes would be equally appropriate in other sections than those in which they are found. There has been very little duplication in the entries, as space had to be conserved even at the expense of some utility.

For the convenience of purchasers, the number of pages, place and date of publication, publisher, and price are given wherever possible. Usually a short note explanatory of the book has been added; unfortunately, in the limited time that could be devoted to the preparation of the Bibliography, it was not possible to do so for every volume. In some cases the date of publication given may be that of an earlier edition than now exists.

The amount of valuable missionary material in pamphlet form is so enormous that it would be practically impossible to include it in a Bibliography such as this. This class of literature has, therefore, been excluded, save in the case of some of the continental languages.

The following abbreviations for the names of certain cities has been employed :—

Boston B.	Nashville . . . Nash.
Berlin Ber.	New York . . . N.Y.
Chicago Chic.	Paris Par.
Cincinnati . . . Cin.	Philadelphia . . Phil.
Edinburgh . . . E.	Richmond, Va. . Rich.
Gütersloh . . . Güt.	Stuttgart . . . Stut.
London L.	Stockholm . . . Stock.
Leipzig Lpz.	Syracuse, N.Y. . Syra.

Abbreviations of names of firms have also been freely used in order to economise space in the body of the Bibliography. In the following list of publishers the letters in **bold-faced type** indicate the corresponding abbreviations which have been employed in the Bibliography.

NAMES AND ADDRESSES OF PUBLISHING FIRMS *REFERRED TO IN BIBLIOGRAPHY*

NEW ABBREVIATIONS USED IN WORLD MISSIONARY CONFERENCE BIBLIOGRAPHY

<p>B.—Boston. Chic.—Chicago, Ill. E.—Edinburgh, Scotland. Güt.—Gütersloh, Germany. L.—London, Eng. Lpz.—Leipzig, Germany.</p>		<p>N.Y.—New York. Par.—Paris, France. Phil.—Philadelphia. Stut.—Stuttgart, Germany. Stock.—Stockholm, Sweden. Syra.—Syracuse, N.Y.</p>
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- Alexander & Shephard**, Rolls Buildings, Fetter Lane, London, E.C.
Allen, G. & Sons, 44 & 45 Rathbone Place, Oxford Street, London, W.
Allenson, H. R., Racquet Court, Fleet Street, London, E.C.
American Baptist Foreign Missionary Society, Ford Building, Boston, Mass.
American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa.
American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass.
American Book Co., New York City.
American Sunday School Union, 1122 Chestnut Street, Philadelphia, Pa.
American Tract Society, 150 Nassau Street, New York City.
Appleton, D. & Co., 72 Fifth Avenue, New York City.
Armstrong, A. C. & Son, 51 East 10th Street, New York City.
Arnold, E., 41 & 43 Maddox Street, Bond Street, London, W.
Aschehand, H. & Co., Christiania.
Aylott, L., London.

- Baker & Taylor**, 33 East 17th Street, New York City.
- Baptist Missionary Society**, 19 Furnival Street, Holborn, London, E.C.
- Barbee & Smith**, Nashville, Tenn.
- Barns**, C. R. Pub. Co., 1823 Washington Avenue, St. Louis, Mo.
- Bell**, G. & Sons, York Street, Covent Gardens, London, and 66 Fifth Avenue, New York City.
- Bemrose**. *See* G. Allen.
- Berger-Levrault**, Rue des Beaux Arts 5, Paris.
- Bernsten**, L. M., Christiania.
- Bertellsman**, C., Gütersloh, Germany.
- Bethesdas**, Copenhagen.
- Better Way Pub. Co.**, Grinnell, Ia.
- Black**, A. & C., 4 Soho Square, London, W.
- Blackie & Son**, 50 Old Bailey, London, E.C.
- Blackwood**, Wm. & Sons, 45 George Street, Edinburgh.
- Bobbs-Merrill Co.**, 34 Union Square, New York City.
- Board of Foreign Missions of the Methodist Episcopal Church**, 150 Fifth Avenue, New York City.
- Board of Foreign Missions of the Presbyterian Church**, 156 Fifth Avenue, New York City.
- Board of Foreign Missions of the Reformed Church in U.S.** (Phila.), 15th and Race Streets, Philadelphia.
- Board of Foreign Missions of the United Presbyterian Church of North America**, 200 North 15th Street, Philadelphia.
- Board of Publication of the Reformed Church in America**, 25 East 22nd Street, New York City.
- British Young People's Missionary Movement**, 78 Fleet Street, London, E.C.
- Cambridge University Press**, Fetter Lane, London, E.C.
- Carter**, Robert & Bros., 530 Broadway, New York City.
- Cassell & Co.**, Ludgate Hill, London, E.C., and 7 West 18th Street, New York City.
- Century**, The, Publishing Co., 33 East 17th Street, New York City.
- Chapman & Hall**, 11 Henrietta Street, Covent Garden, London, W.C.
- China Inland Mission**, 1329 Walnut Street, Philadelphia, Pa.
- Christian Culture Press**, 324 Dearborn Street, Chicago, Ill.
- Christian Literature Society**, Madras, India.
- Christian Publishing Co.**, St. Louis, Mo.
- Church of England Zenana Missionary Society**, 27 Chancery Lane, London, W.C.
- Church Missionary Society**, Salisbury Square, London, E.C.
- Clarendon Press**. *See* Oxford University Press.

- Clark, T. & T.**, 38 George Street, Edinburgh.
Clarke, Jas. & Co., 13 Fleet Street, London, E.C.
Congregational Sunday School and Publishing Society, 14 Beacon Street, Boston, Mass.
Constable, A. & Co., 10 Orange Street, Leicester Square, London, W.C.
Corthell, W. G., 76 Tremont Street, Boston, Mass.
Crowell, T. Y. & Co., 46 East 14th Street, New York City.
Cumberland Presbyterian Publishing House, Nashville, Tenn.
- Dalton, London.
Deichert, Erlangen and Leipzig, Germany.
Deighton, Bell Co., 13 Trinity Street, Cambridge.
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Doubleday, Page & Co., 133 East 16th Street, New York City.
Douglas, David, 10 Castle Street, Edinburgh.
Dutton, E. P. & Co., 31 West 23rd Street, New York City.
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Elliot, Andrew, 17 Princes Street, Edinburgh.
Estes, Dana, Co., 208 Summer Street, Boston, Mass.
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 Evangeliska Fosterlands—Stiftelsen, Upsala.
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 Finnish Missionary Society, Helsingfors, Finland.
Foreign Mission Committee, Church of Scotland, 22 Queen Street, Edinburgh.
Foreign Mission Board, Southern Baptist Convention, Richmond, Va.
 Foreign Missions Library, 156 Fifth Avenue, New York City.
Friendenwald Co., Baltimore, Md.
Frowde, H., 91 Fifth Avenue, New York City.
Funk & Wagnalls, 30 Lafayette Place, New York City.
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Gilbert & Rivington, London.
Ginn & Co., Union Square, New York City.
Gospel Publishing House, 54 West 22nd Street, New York City.
Gospel Union Publishing Co., New York City.
Gron Dahl & Son, Christiania.

Hamilton, Edinburgh.

Harper & Bros., Franklin Square, New York City.
Hatchards, 187 Piccadilly, London, W.
Headley Bros., 14 Bishopsgate Street Without, London, E.C.
Heidingsfeld, J., New Brunswick, N.J.
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Jacobs, Geo. W. & Co., 1216 Walnut Street, Philadelphia, Pa.
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Lindblad, J. A., Stockholm.
Lippincott, J. B. Co., 5 Henrietta Street, Covent Garden, London, W.C.
Little, Brown & Co., 156 Fifth Avenue, New York City, and 34 Beacon
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London Missionary Society, 16 New Bridge Street, London, E.C.
London Society for Promoting Christianity among the Jews, 16 Lincoln's
 Inn Fields, London, W.C.
Longmans, Green & Co., 39 Paternoster Row, London, E.C. ; 91 Fifth
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Morgan & Scott, 12 Paternoster Buildings, London, E.C.
Mowbray, 34 Great Castle Street, London, W.
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- Shaw, John F. & Co.**, 3 Pilgrim Street, Ludgate Hill, London, E.C.
- Sheldon & Co.**, 724 Broadway, New York City.
- Silver, Burdett Co.**, 231 West 39th Street, New York City.
- Simpkin, Marshall, Hamilton, Kent & Co.**, 4 Stationer's Hall Court, London, E.C.
- Smith, Elder & Co.**, 15 Waterloo Place, London, S.W.
- Smith & Lamar**, 340 Court Square, Nashville, Tenn.
- Snow, John & Co.**, 2 Ivy Lane, Paternoster Row, London.
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Student Volunteer Missionary Union, 93 Chancery Lane, London, W.C.
Student Volunteer Movement for Foreign Missions, 125 East 27th Street, New York City.
Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C.
Sunday School Board of the **Southern Baptist Convention**, Nashville, Tenn.
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United Free Church Foreign Mission Committee, 1 Castle Terrace, Edinburgh.
United Society of Christian Endeavour, Boston, Mass.
Universalist Publishing House, 30 West Street, Boston, Mass.
University of Chicago Press, Chicago, Ill.
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Wertheim, M., Berlin, Germany.
Wesleyan Conference Office, London.
Wesleyan Methodist Book Room, 25-35 City Road, London, E. C.
Western Methodist Book Concern, Chicago and Cincinnati.
Westminster Press, Philadelphia, Pa.
Whittaker, Thomas, 3 Bible House, New York City.
Willett Press, 5 West 20th Street, New York City.
Williams & Norgate, 14 Henrietta Street, Covent Garden, London, W. C.
Winston, J. C. Co., 1006 Arch Street, Philadelphia, Pa.
Woman's Board of Foreign Missions of the Reformed Church, 25 East 22nd Street, New York.
Woodward, Baltimore, Md.
Woolmer, T., 16 Paternoster Row, London.
World's Student Christian Federation, 124 East 28th Street, New York.
Young Christian's Missionary Union, London. *See* British Young People's Missionary Movement.
Young, E. & J. B. Co., 7 West 18th Street, New York City.
Young People's Missionary Movement, 156 Fifth Avenue, New York City.

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"Afrikan ja Ambomaan Kartta." Pp. 21. '79. F.M.S., Fmk. 40.

Map of Africa and Amboland.

American Board of Commissioners for Foreign Missions B. A.B.C.F.M., 10 cents.

Maps of its missions.

Beach, H. P., "A Geography and Atlas of Protestant Missions." Vol. i. pp. 571; vol. ii. pp. 54, 18 double maps. N.Y. '01. S.V.M., \$4.00.

Best general account of the environment, forces, distribution, methods, problems, results and prospects of Protestant missions at the beginning of the twentieth century; coloured maps, statistics, and station index with forces at each, are distinctive features of great value.

Carpenter, F. G.—

"Asia." Pp. 307. N.Y. '97. Am. Bk. Co.

"North America." Pp. 355. N.Y. '98. Am. Bk. Co.

"South America." Pp. 352. N.Y. '99. Am. Bk. Co.

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Each 60 cents.

Chisholm, G. G., ed., "Longman's Gazetteer of the World." L. '95. Long., 42s.

"Church Missionary Atlas." L. '96. C.M.S., 7s. 6d.

Deals specially with work done by Church Missionary Society.

"Churchman's Missionary Atlas." L. '07. S.P.G., 1s. 6d., 4s.

Maps of all Anglican missions under dioceses with information and statistics.

Grundemann, R., "Neuer Missions Atlas aller evangelischen Missionsgebiete mit besonderer Berücksichtigung der deutschen Missionen." Calw & Stut. '03. Vereinsbuchh., 8 M.

Thirty-six maps giving a complete view of evangelical missions at the close of the nineteenth century.

- Johnston, K., "Physical, Historical, Political, and Descriptive Geography." Rev. by A. H. Keane. L. '96. Stan., 12s.
- Map of China with all mission stations underlined. L. '99. C.I.M., 12s.
- Mill, H. R., and Sixty-nine others, "International Geography." N.Y. '00. Ap., \$3.50.
- "Mission Atlas der Brüdergemeine." Herrnhut, '08. Missionsbuchhandlung., 3 M.
The introductory notes give a complete view of the total Moravian mission work.
- "Missionary Atlas." N.Y. '09. Bd.F.M.M.E.Ch.
A clear, satisfactory set of maps of American Methodist foreign mission fields.
- "Missionary Map of the World." F.M.L., \$3.50.
Shows the mission stations of the Board of Foreign Missions of the Presbyterian Church in U.S.A.
- "Missionary Map of the World." N.Y. Y.P.M.M., \$5.00.
Shows in colours the prevailing religions of the world, and gives much helpful information.
- Olden, O. F., "Atlas over norske missioner." Pp. 32. Kristiania, '10. Luthers., Kr. 1.50.
Atlas of Norwegian missions, maps, station index with statistics and list of missionaries, with biographies.
- "Prevailing Religions of the World." N.Y. Bak., 50 cents.
(Map taken from "New Acts of the Apostles," by A. T. Pierson.)
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Runth, M., "Lähetys ja sivistys." Pp. 24. '99. F.M.S., Fmk. 25.

Schmidt, C., "Social Results of Early Christianity." Pp. 480. L. '09. Pit., 7s. 6d.

A study of the influence of Christianity in bringing about

reforms in the political and social life of the Roman Empire ; traces in considerable detail the results of the beneficent impact of Christianity on the vices and wrongs of heathen society.

Slater, T. E., "Missions and Sociology." L. '08. Stock, 1s.

A valuable monograph on the social bearings and contributions of Christian missions, especially in India ; written by a well-known missionary of the London Missionary Society.

Spencer, M., "Chats with the Critic of Foreign Missions." L. '06. Y.C.M.U.

Tenny, E. P., "Contrasts in Social Progress." Pp. 421. B. '10.

A study in comparative religions from the standpoint of their social fruits ; Hinduism, Buddhism, Confucianism, Mohammedanism, Judaism, and Christianity are considered, and the points of contrast include the home, education, literature, moral thought, etc.

Warneck, G., "Missionsföredrag." Tr. from German. '81. E.F.S., 1.00.

A general appeal for missions.

Welsh, R. E., "The Challenge to Christian Missions." Pp. 188. L. '02. Allens., 6d. and 2s. 6d.

Pointed and, for the most part, convincing replies to critics of foreign missions, answering the challenge that the work is politically objectionable, superfluous religiously, and, in its outcome, morally and socially unsatisfactory.

6. ADDRESSES, SERMONS, AND ESSAYS

Arthur, W., "Pingstdagens eldstungor." Tr. Nya Bokförlaget, 1.00.

Missionary addresses.

Carey, W., "Reprint of the Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen." L. '92. Bap. Miss. Soc., 8d.

"Centenary Missionary Addresses." Pp. 228. Phil. '07. Am. Bap. Pub. Soc., \$1.00.

Christlieb, "Aftensamtaler om Hedningemission." Tr. Copenhagen, '83. Kr. 0.50.

Vesper talks on missions.

Cust, R. N., "Essays on the Prevailing Methods of the Evangelisation of the non-Christian World." L. '94. Luz., 5s.

Forsyth, P. T., "Missions in State and Church." Pp. 344. N.Y. '08. Arms., \$1.75.

Ten addresses and sermons by one of the clearest thinkers on missionary questions in Great Britain ; very stimulating.

- Forsberg, A., "Segrande och för att segra." Pp. 40. '05. F.M.S., Fmk. 35.
Conquering and to conquer.
- Fowler, C. H., "Missionary Addresses." N.Y. Eat., \$1.00.
"Gaan ut i hela världen." Pp. 47. '03. F.M.S., Fmk. 70.
A discussion of the great commission.
- Gummerus, J., "Mitä lähetys on tehnyt naisen ascman hyväkso." Pp. 24. '05. F.M.S., Fmk. 20.
What have foreign missions done for women?
- Hammarsten, F., "Lähetysken pyhu taisteln." Pp. 24. '06. F.M.S., Fmk. 15.
The holy battle of missions.
- Hammarsten, F., "Missionens heliga strid." Pp. 16. '99. E.F.S., o.25.
The holy fight of missions; a missionary sermon.
- Harms, L., "In Saarnoja." Tr. 5 vols. '72. F.M.S., i. and ii. pp. 24, Fmk. 15; iv. pp. 12, Fmk. 10; v. pp. 35, Fmk. 20.
Sermons by L. Harms.
- Havergal, F., "Marschorder." Tr. Pp. 23. '92. E.F.S., o.20.
Exhortation to work on the mission field.
- Hesse, F., "Die Mission auf der Kanzel." Pp. 446. '97. Calw Vereinsbuchh., 3 M.
Approved manual for preachers; homiletic hints, three hundred sketches of sermons on missions; illustrations.
- Hurst, J. F., "Evangelii kämpande och segrande makt." Tr. Pp. 24. '85. Nya Bokförlaget, o.15.
Translation of an English missionary sermon.
- "Kaksi lähetys-esittelmaa." Tr. Pp. 23. '02. F.M.S., Fmk. 15.
Two lectures on missions.
- Kolmodin, A., "Kina och Västerlandet." Pp. 40. '92. E.F.S., o.40.
Two mission addresses on China and the Occident.
- Kolmodin, A., "Naagra ord om evangelii predikan för hedningar." Pp. 21. '02. E.F.S., o.20.
Thoughts on the preaching of the Gospel to heathens; a missionary sermon.
- "Kristityn velvollisuus pakanoita kohtaan." Pp. 47. '76. F.M.S., Fmk. 20.
An essay on the Christian's duty with respect to the heathen.
- "Kristuksen tutkimattomat rikkaudet." Pp. 16. '85. F.M.S., Fmk. 10.
The unfathomable riches of Christ for the heathen.
- "Lähetys-saarna." '81. F.M.S.
Sermon on missions.
- Müller, F. M., "On Missions: A Lecture." N.Y. '74. Scr., \$1.00.

- Müller, F. M., "Three Lectures on the Vedanta Philosophy." N.Y. Long., \$1.75.
Delivered at the Royal Institution in March 1894.
- "Nutida missionsuppgifter." Pp. 121. '06. Upsala Kristl. Studentförbund, 1.00.
Modern missionary tasks; six lectures on missions by different authors, given at the University of Upsala.
- Pierce, W., "The Dominion of Christ." L. '95. Allens., 3s. 6d.
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A collection of eight notable missionary sermons, including William Carey's "Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen."
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A missionary sermon.
- Somerville, A., "Lectures on Missions and Evangelism." E. '74. Hamilton, 6s.
- Storrs, R. S., "Addresses on Foreign Missions." Pp. 187. B.A.B.C.F.M.
- Thoburn, J. M., "Missionary Addresses." N.Y. Y.P.M.M., 60 cents.
- "Två minnesdagar." Pp. 54. '04. Stud. Miss'y. Assn., 0.75.
Four addresses at the twentieth anniversary of the Student Missionary Association of Upsala.
- Victor, E. R., "Hednamissionen." Tr. from German. Pp. 32. '70. E.F.S., 0.10.
Mission sermon.
- Walsh, W. P., "Christian Missions." L. '62. Hat., 6s.
- Warneck, G., "Kristi kärlek." Tr. from German. Pp. 16. '91. E.F.S., 0.15.
The love of Christ.
- Warneck, G., "Lähetystyö, kärsivällisyyden työ." Tr. from German. Pp. 22. '77. F.M.S., Fmk. 15.
Patience in mission work.
- Warneck, G., "Missionstunden. I. Die Mission im Lichte der Bibel." Pp. 353. Güt. '07. Bertel., 5.20 M.
- Warneck, G., "Missionen i Guds ords lys." Tr. from German. Pp. 220. Kristiania, '87. Steenske, Kr. 2.
Fundamental scriptural thoughts on missions.

- Wikander, Ingeborg, och Jonsson, Siri, "Indien och Kristus." Pp. 59. '09. Stud. Miss'y. Assn., o.50.
Two addresses about India.

7. THE BIBLE AND MISSIONS

- Bashford, J. W., "God's Missionary Plan for the World." Pp. 178. N.Y. '07. Eat., 75 cents.
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- Beach, H. P., "New Testament Studies in Missions." Pp. 40. N.Y. '07. I.Y.M.C.A., 15 cents.
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- Budlong, M. S., "Bright Bits for Reading in Missionary Societies." Rockford, Ill. '99. Depôts of Supplies, 40 cents.
- Carver, W. O., "Missions in the Plan of the Ages." Pp. 289. N.Y. '09. Rev., \$1.25. L. '09. Rev., 3s. 6d.
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- Fiske, M. T., "The Word and the World." Pp. 68. N.Y. '07. S.V.M., 25 cents, 40 cents.
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- "Holy Scriptures." Part I., English; Part II., Polyglots and Languages other than English. L. F.B.S., £3, 3s. od.
- Horton, R. F., "The Bible a Missionary Book." Pp. 192. '05. Pilgrim Press, \$1.00. L. '04. Oliph., 2s. 6d. and 1s.
A study of the missionary teaching of the Scriptures, chiefly of the Old Testament, from the "modern" viewpoint.
- "Lord's Prayer in Five Hundred Languages." L. '05. Gil. & Riv., 10s. 6d.
- M'Lean, A., "Where the Book Speaks." Pp. 241. N.Y. '08. Rev., \$1.25. L. '07. Rev., 3s. 6d.
An interesting volume on the Bible as a missionary book; written by a keen student and observer of missions.
- Manley, G. T., "The Gospel in the Psalms." L. '08. C.M.S., 1s.
A scheme of missionary study of the Psalms.
- Morgan, J. C., "The Missionary Manifesto." Pp. 157. N.Y. '09. Rev., 75 cents. L. '09. Hod., 2s.
A study of the Great Commission, discussing the authority of the missionary enterprise, the message, and the commissioners.

- Pierson, A. T., "Divine Enterprise of Missions." N.Y. '91. Bak., \$1.25.
Lectures on the Biblical basis of foreign missions; especially helpful to clergymen.
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Interesting chapters on characteristics and customs of non-Christian subjects of Great Britain.
- Tait, A. J., "Christ and the Nations." L. '10. Hod.
A study of the gradual unfolding of the Divine plan of the evangelisation of the world as successively revealed in the Old and New Testaments.
- Warman, F. S. G., "Missions and the Minor Prophets." L. '09. C.M.S., 1s.
A scheme for missionary Bible Study on the missionary teaching of six of the minor prophets.
- Wilson, A. Carus, "Missionary Clues to the New Testament." L. '08. Hod., 3s. 6d.
A scheme of study for the missionary teaching of the Gospels, St. Paul's life and writings, and the teaching of St. Peter and St. John.

8. BIBLIOGRAPHIES

- Day, G. E., "Catalogue of the Foreign Mission Library of the Divinity School of Yale University." 5 parts. New Haven, '92-'99. Tuttle, Morehouse, & Taylor.
- Selected List of Best Missionary Books. L. '06. S.V.M.U.
- Strümpfel, E., "Neuer Wegweiser durch die deutsche Missionsliteratur. Zur Auftrage der deutschen Missionskonferenzen." Pp. 113. Ber. '08. Warn., 0.60 M.
Selected bibliography—
(a) Theoretical. (b) Historical. (c) Home Base of Missions. (d) General. (e) Journals.
Reviews and criticisms added by twenty-three contributors of intimate knowledge.

9. GENERAL—MISCELLANEOUS

- "Adveniat regnum tuum." i., ii., iii., iv., v. Pp. 50-84 each. Kristiania, '01-'04. Luthers, Kr. 0.50 each.
A series of volumes from A.F.M.F., edited by the S.V.M.U., with different contents.
- "Chambers's Encyclopædia." 10 vols. E. Cham., 10s. each. Phil. '88-'93. Lip., \$3.00 each.
The new edition of geographical articles are especially good.

- Dennis, J. S., "Social Evils in the Non-Christian World." Pp. 172. N.Y. S.V.M., 40 cents.
 Reprinted from vol. i. of "Christian Missions and Social Progress"; excellent exposition in concise form of social conditions in mission lands; shows utter inadequacy of non-Christian religions to meet or to solve these problems.
- Dennis, J. S., "Centennial Survey of Foreign Missions." Pp. 401. N.Y. '02. Rev., \$4.00.
 By far the most elaborate and valuable series of missionary statistics ever published; gives the status at the close of the twentieth century; supplement to "Christian Missions and Social Progress."
- "Directory of Protestant Missionaries in China, Japan, and Korea." Shanghai, '04. Pres. Miss. Pr., 60 cents.
- Dwight, H. O., ed., "The Blue Book of Missions." Pp. 248. N.Y. '07. Funk, \$1.00. L. '07. Funk, 4s.
 A compact, interdenominational reference year-book on foreign missions; contains statistics, addresses of missionary societies, etc.
- Dwight, H. O., Tupper, H. A., and Bliss, E. M., ed., "Encyclopædia of Missions." Pp. 851. N.Y. '04. Funk, \$6.00.
 A useful volume covering almost every phase of missions, being descriptive, historical, biographical, and statistical; best volume of the sort in the English language.
- "Encyclopædia Britannica." Ed. 9. 24 vols. L. '75-'88. Black, 30s. each. N.Y. '77-'89. Scr., \$5.00 each.
 The articles on religions are especially good.
- Flood, J., "Læ-sning i kvindeforeninger for hedninge-og jødemission. Kristiania, '81. Grøn., Kr. 1.80.
 Short articles telling of striking events in different mission fields.
- Fox, H., "Missionary Directory for Nurses." L. '09. Lexton, 1s. 6d.
- Funcke, O., "En kröbling." Tr. from German. Pp. 56. Kristiania, '82. Luthers, Kr. 0.20.
 Discussion of various aspects of mission work.
- Gordon, A. J., "The Holy Spirit in Missions." Pp. 241. N.Y. '93. Rev., 50 cents, \$1.25.
 The best volume on the place of the Spirit in the programme, preparation, administration, and fruitage of missionary effort; Bible prophecies concerning missions and the Spirit's present help.
- Grant, W. D., ed., "Christendom Anno Domini MDCCCXI." Pp. 582; 471. 2 vols. in one. N.Y. '02. Eat., \$1.50.
 Presentation of Christian work and conditions at the beginning of this century by more than sixty contributors. Vol. i. has to do with the various countries of the world. Vol. ii. with Christian thought and movements.

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- Keane, A. H., "Ethnology." L. '95. Camb. Univ. Pr., 10s. 6d.
- Keltie, J. S., ed., "The Statesman's Year-Book." Pp. 1404. N.Y. '09. Macm., \$3.00.
Contains information which bears on missionary activities from a thousand angles; contents, including statistics, regarded everywhere as authoritative.
- Kolmodin, A., "Reformation och mission." Pp. 48. '88. E.F.S., 0.50.
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- "Kutka ovat totisia lähetyksystäviä?" Pp. 12. '94-'95. F.M.S., Fmk. 10.
Who are the true friends of missions?
- Lang, J. M., "Expansion of the Christian Life." E. '97. Blackw., 5s.
- Lohman, P. E., "Det nuvarande världsläget i dess betydelse för missionen. Tr. from German. Pp. 38. '09. L. Norblad, 0.50.
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A day of labour on the mission field.
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- Montgomery, "Foreign Missions in all Countries." L. '02. Long., 2s. 6d.
A short survey of missions in various countries.
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The need of the heathen.
- "Pakanain hatahunto kristikunnalle." Pp. 23. '79. F.M.S., Fmk. 15.
The heathens' call to the Christians for help.
- Pakanalähetys sunri valta orjan muodossa." Pp. 56. '89-'90. Fmk. 35.
- Ratzel, F., "The History of Mankind." 3 vols. Pp. 486, 562, 599. N.Y. '98. Macm., \$4.00 each.
States the principles of ethnography and then gives a detailed, but often confusing, account of the various race groups with their culture history. Its multitudinous and excellent illustrations, some in colour, and its full index, make the volumes invaluable for reference.
- Réclus, J. J. E., "Earth and its Inhabitants." 19 vols. N.Y. '95. Ap., \$5.00 each.
- Schreiner, K., "Mørke og lys i hedningeverdenen." Pp. 24. Stavanger, '07. Nor. Miss., Kr. 0.10.
Darkness and light in the heathen world, examples, different fields.

- Simpson, A. B., "Öfverraskande verkligheter och siffror rörande missionen. Pp. 16. '00. J. Lindblad., o.15.
Facts and figures regarding missions.
- Sörensen, V., "Vor Tids Missionsforventninger og Missionsresultater." Pp. 110. Köbenhavn, '95. Kr. 1.75.
Missionary expectations and results.
- Stock, E., "Short Handbook of Foreign Missions." L. '04. Long., 1s. and 1s. 6d.
A very useful handbook dealing with missions and their growth all over the world.
- Strümpfel, E., "Was Jedermann Heute von der Mission wissen muss." Pp. 191. Ber. '02. Warn., \$1.50.
Excellent summary of the ground, the fields, methods, results, and obligations of missions; valuable for German-speaking study classes.
- Strümpfel, E., "Evankelinen lähetys." Tr. from German. Pp. 147. '03. F.M.S., Fmk. 2.
- Telford, J., "Women in the Mission Field." L. '95. Kel., 2s.
- Tylor, E. B., "Anthropology." Pp. 448. N.Y. '81. Ap., \$2.00.
Comprehensive presentation of the races, languages, writing, arts, sciences, religions, mythologies, and society of various parts of the world; written by one of the foremost English authorities.
- Tylor, E. B., "Primitive Culture." 2 vols. L. '91. Murr., 21s.
- Warneck, G., "Hvarför är det nittonde aarhundradet ett missionsaarhundrade?" Tr. from German. Pp. 44. '81. E.F.S., o.25.
Why is the nineteenth century one of missions.?

II. DEPARTMENTS OF WORK

- Barnes, I. H., "Between Life and Death." L. '01. Marshall, 2s.
"Mellem Liv og Död." Tr. Pp. 120. Köbenhavn, '04. Missionstry., Kr. 1.25.
Account of the need, methods, incidents, and opportunities of woman's medical work, especially in India and China.
- Bird, I., "Bible Work in Bible Lands." Phil. '72. Pres. Bd., 75 cents.
Events in the history of the Syrian missions.
- Christlieb, T., "Lægmissionen." Tr. from German. Kristiania, '95. Steenske, Kr. 1.40.
- Dowkontt, G. D., "Murdered Millions." N.Y. '94. Medical Mission Record, 25 cents.
A powerful appeal for medical missions.
- Edwards, M. R., "The Work of the Medical Missionary." Pp. 65. N.Y. '09. S.V.M., 20 cents.
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- Kammerer, "Bilder aus dem Missions-hospital." Pp. 64. Stut. '09. Verlag des Vereins für des Mission., 0.20 M.
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- Kerr, J. G., "Medical Missions." Phil. '95. Pres. Bd., 25 cents.
- "Läkaremissionen af En svensk läkare." (Anon.) Pp. 38. '04. E.F.S., 0.35.
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- Lewis, R., "Educational Conquest of the Far East." L. '03. Rev., 3s. 6d.
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- Lowe, J. F., "Medical Missions: Their Place and Power." L. '87. Unwin, 5s. N.Y. '91. Rev., \$1.50.
A strong argument on the need and value of medical missions.
- Nilssen, J. E., "Om Læ-gemissionen og dens berettigelse, med en oversigt over den norske Læ-gemissions virksomhed." Pp. 31. Kristiania, '94. Luthers, Kr. 0.25.
Medical missions, especially those of the Norwegian medical mission in Madagascar.
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A valuable discussion of the relation between the evangelistic and the purely medical features of the medical missionary's work.
- Penrose, V. F., "Opportunities in the Path of the Great Physician." Pp. 277. Phil. '02. Pres. Bd., \$1.00.
An outline of the medical mission work being done in various countries, with descriptions and illustrations to show the opportunities which await the Christian physician in mission lands,

- Thierry, A., "Lidt on læ-gemissionen." Pp. 102. Odense, '06
Milo'ske boghandel, Kr. 1.00.
Medical missions.
- Thomson, W. B., "Reminiscences of Medical Missionary Work."
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- Wanless, W. J., "The Medical Mission." Pp. 96. N.Y. '98.
S.V.M., 10 cents.
Valuable summary of many phases of the subject, written
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- White, W. C., "Without the Gate." Lila Watt, 81 Confedera-
tion Life Building, Toronto, Canada, 50 cents.
A small book on missions to lepers.
- Williamson, J. R., "The Healing of the Nations." Pp. 95.
N.Y. '99. S.V.M., 25 cents, 40 cents.
A simple text-book for mission study classes on the need
and the nature of medical missions; contains striking in-
formation, especially regarding heathen malpractice.

III. HISTORY AND REPORTS

I. GENERAL

- "Apostolinen ja undemman ajan lahetys." Pp. 72. '81-'82.
F.M.S., Fmk. 40.
The apostolic and the modern missions.
- Barclay, P. "Survey of Foreign Missions." E. '97. Blackw.,
3s. 6d.
- Barnes, L. C., "Two Thousand Years of Missions Before Carey."
Pp. 504. '00. Ch. Cul. Pr., \$1.50.
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missions from apostolic times to Carey; a book of reference
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- Bliss, E. M., "The Missionary Enterprise." Pp. 406. N.Y. '08.
Rev., \$1.25. L. '09. 3s. 6d.
A condensed and well-arranged history of missions; valu-
able for general information.
- "Century of Missions in China." Pp. 692. N.Y. '07. A.T.S.,
\$4.00.
Succinct account of all missionary operations in China.
- Christlieb, T., "Den evangeliske hedningemission i Nutiden." Tr.
Pp. 178. Kristiania, '81. Steenske, Kr. 1.
A review of modern evangelical missions.
- Dahle, L., "Nu og for 100 aar siden." Pp. 38. Stavanger, '02.
Nor. Miss., Kr. 0.25.
A comparison of missions in 1800 and in 1900.

- “Den evangeliska missionen.” Pp. 34. '71. F.M.S., Fmk. 12.
The evangelical mission.
- Dennis, J. S., “Foreign Missions after a Century.” N.Y. '94
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- D'Orsey, A. J. D., “Portuguese Discoveries, Annexations, and
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- Ekman, E. J., “Illustrerad Missionshistoria.” 2 vols. Pp. 562,
630. '90-'91. A. B. Ekman's Förlags-Expedition, 10.00.
General history of the missions—especially the Swedish
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- Ellis, H. W., “Denmark and Her Missions.” L. '63. Seel., 3s. 6d.
- Ellison, J., and Walpole, G. H. S., ed., “Church and Empire.”
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A unique and trustworthy survey of Protestant missions.
- Gundert, H., “Den evangeliske mission.” Tr. from German.
Pp. 344. Bergen, '83. F. Beyer, Kr. 3.
The evangelical missions, countries, peoples, and mission
work.
- Harnack, A., “Mission and Expansion of Christianity in the
First Three Centuries.” 2 vols. L. '06. Williams, 25s.
- Hattins, “Hannoversche Missions-geschichte.” 2 vols. Her-
mannsburg, '09. Miss-Buchh., 3.60 and 4.50 M.
Vol i., Von der Pflanzung der Christlichen Kirche in Fries-

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- Williamstown, "Report of the First World's Student Christian Federation Conference, 1897." N.Y. W.S.C.F., 10 cents.
- Zeist, "Report of the World's Student Christian Federation Conference, 1905." English and German editions. N.Y. W.S.C.F., 25 cents, 1 M.

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- Hosmer, J. K., "The Story of the Jews." N.Y. Put., \$1.50, \$1.75.
"Israeliten." Pp. 22. '73. F.M.S., Fmk. 15.
The Israelite.
- Kalkar, C. H., "Israel og Kirken." Kjöbenhavn, '81. G.B.N.F., Kr. 5.50.
A general history of missions to the Jews.
- Kohler, K., "Guide for Instruction in Judaism." Pp. 138. Phil. '00. Cowen.
Authoritative statement of Reform Judaism because the author is president of its school, the Hebrew Union College in Cincinnati.
- Koplowitz, I., "The Mosheeach or Messiah." Pp. 89. N.Y. Bloch Pub. Co.
Contradiction of Christianity in moderate language (*i.e.* for a Jew).
- Leeser, I., "A Religious Manual for Jewish Children." Pp. 184. N.Y. Bloch Pub. Co.
Strictly orthodox Jewish Catechism of wide circulation in the United States.
- Leroy, B. A., "Israel Among the Nations." N.Y. '95. Put., \$1.75.
- Lindhagen, T., "Nutidsströmningar." Pp. 15. '09. Israels Missionen, o.15.
National and religious tendencies among the Jews.
- Mendes, H. P., "The Jewish Religion Ethically Presented." Pp. 188. N.Y. '04. Mendes.
The orthodox Jewish faith; contains a chapter on the attitude of Judaism to Christianity, which is an attack on Christianity; therefore very useful for the missionary.
- Milman, Dean, "History of the Jews." 3 vols. N.Y. Dutton, 4s. each. L., John Murray.
- Moses, E., "Grounds on which Jews will Accept Christianity." Pp. 65. Gilchrist, Mich. '07. New Tho. Pub. Co.
Many of the doctrines propounded are not orthodox from the generally accepted Christian standpoint.

- "Muntamia Sanoja Juutalaisten Kääntymisestä." Tr. '64. F.M.S.
A few words on the conversion of the Jews.
- Mustakallio, J., "Israelin tulevaisuus." Pp. 16. '04. F.M.S., Fmk. 10.
The future of the people of Israel.
- Mustakallio, J., "Israels framtid." Pp. 16. '04. F.M.S., Fmk. 10.
The future of the people of Israel.
- Nevill, M., "Extracts of Remarkable Testimonies from Rabbinical Writers." Pp. 16. N.Y. A.T.S.
Very useful to the missionary.
- "Nya Testamentsrörelsen." Tr. (Anon.) Pp. 64. '96. K.M.A., 0.25.
Missions among the Jews.
- Pettingill, W. L., "Israel—Jehovah's Covenant People." Pp. 70. Harrisburg, '05. Kel.
Concise arrangement of the testimony of the Scriptures as to past history, present position, and future destiny of the Jewish people.
- Rosenau, W., "Jewish Ceremonials and Customs." Pp. 193. Balt. '03. Fried.
Good description from the standpoint of a Reform Jew.
- Rudin, D., "Folket i förskingringen." Pp. 135. '06. Israels Missionen, 1.00.
History of the Jewish nation after Christ, and a short sketch of missions to the Jews.
- Schomer, A. S., "How we can Help Ourselves." Pp. 16. N.Y. '07.
Attempt at solution of the Jewish question by an orthodox Jew, recommending an International Congress of all Israel.
- "Sovinto-päivä." Pp. 16. '08. F.M.S., Fmk. 15.
The day of atonement; narrative about the mission to the Jews.
- Strach, H. L., "Year-Book of the Evangelical Missions Among the Jews." '06. Hein. Buchh., 65 cents.
Historical sketch of the International Missionary Conference, with papers in English and German read at the meeting in Amsterdam; appended is a statistical review of Jewish missions by Rev. Louis Meyer.
- Thompson, A. E., "A Century of Jewish Missions." Pp. 286. N.Y. '02. Rev., \$1.00. L. '02. Rev., 3s. 6d.
Though marred by many misstatements, this is the most readable and generally satisfactory brief volume on the subject.
- Weiss, L., "More Light." Pp. 43. Columbus, '00.
Rationalistic discussion of the subjects of salvation, original

- sin, Jesus of Nazareth, the devil and hell, and the Messiah, by a Reform Jewish rabbi.
- Wilkinson, S., "Evangelisation of the Jews in Russia." Glasgow, '99. Allen.
- Wilkinson, S. H., "In the Land of the North." Pp. 105. L. '05. Mar.
Description of conditions and work among the Jews of Russia, from scriptural, political, and missionary standpoints; much valuable information; by an authority on Jewish missions.
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Fifth edition of a work by the veteran British worker among the Jews; largely an exposition of Scriptures bearing on the Jews, with some account of the difficulties and prospects of the work among them.
- Williams, A. L., "Missions to Jews," L. '97. S.P.C.K., 6d.
A very short historical retrospect of literary work for the Jews.

BIOGRAPHY

- Carlyle, G., "Dr. Adolf Saphir." Tr. Pp. 133. '03. Israels Missionen, 1.00.
- Carlyle, G., "Rev. Wm. Wingate."
"Den judekristna rörelsen i södra Ryssland." Pp. 63. '91. Israels Missionen, 0.50.
Joseph Rabinowitz and his work in Kischinew.
- "Katharina Edward." Tr. Kristiania, '94. Luthers, Kr. 1.50.
Life of Catherine Edward, missionary to the Jews in Roumania, Galizien, and Schlesien.
- "En jödemissionärs op-levelser." Pp. 31. Köbenhavn, '05. Schon. forlag., Kr. 0.50.
Life of a Jewish missionary told by himself; the author is anonymous, but is known to be a Scandinavian.
- "I tvåa världar; Lefnadsteckning öfver R. H. Gurland." Tr. Pp. 118, 179. '07, '08. Israels Missionen, Part I., 3.00; Part II., 4.00.
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Biography of the first Swedish missionary of the nineteenth century.
- Stern, Isaacs A., "Biography of Rev. Henry Aaron." L., '86, Nis., 9s.

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Life of a celebrated missionary to the Jews and founder of the Mildmay Mission; written by his son.
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- Wolff, P., "Saligheten är af judarna." Pp. 64. '91. Israels Missionem, 0.50.
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7. MOHAMMEDANISM

- Arnold, J. M., "Islam: Its History, Character, and Relation to Christianity." L. '74. Long., 4s.
- Arnold, T. W., "Preaching of Islam." Westminster, '96. Const., 12s.
- Atterbury, A. P., "Islam in Africa." N.Y. '99. Put., \$1.25.
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A well-written text-book on the Moslem world, its present opportunities and its challenge to the Christian Church; prepared by one of the leading missionaries in the intellectual capital of Islam, Cairo. For the use of Study Circles.
- Haines, C. R., "Islam as a Missionary Religion." L. '89. S.P.C.K., 2s.
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- Hughes, T. P., "Notes on Mohammedanism." L. '77. Allen.
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- Jessup, H. H., "Mohammedan Missionary Problem." Phil. '79, Pres. Bd., 75 cents.

Johnstone, P. and L., "Mohammed and His Power." L. '01.
Clark, 3s.

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Jones, Roger, "Den Muhammedanska faran." Tr. Pp. 27. '07.
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About the spread of Mohammedanism in our days.

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Kalkar, "Kirkens Virksomhed blandt Muhammedanerne." København, '84. Kr. 2.50.

A general history of the work of the Church amongst Mohammedans from the earliest until recent times.

Klein, F. A., "Religion of Islam." L. '06. Paul, 7s. 6d.
An exhaustive account of the sources, doctrines, and practice of Islam.

Koelle, S. W., "Mohammed and Mohammedanism Critically Considered." L. '89. Riv.

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Palmer, E. H., "The Qur'ân." Tr. (Sacred Books of the East.) Vols. vi., ix. L. Clar. Pr., 21s. N.Y. Frow., \$5.25.

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Better than the translation of Sale; has the advantage of a chronological arrangement of the Surahs.
- Sale, George, "The Koran." Pp. 651. L. Warne.
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A very scholarly and timely treatise on the struggle between Islam and Christianity for the conquest of animistic heathendom; discusses the co-operative factors and religious motives that lead pagans to become Moslems, the social and religious conditions after they become Mohammedan, and the conversion of these Moslems to Christianity.
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- Framjee, Mitchell, Darmesteter, "Parsis and Their Religion." L. & Madras, '00. Ch. Lit. Soc., India, 3d.
- Jackson, "Zoroaster, The Prophet of Ancient Iran." '99. Macmillan.
- Kapadia, S. A., "The Teachings of Zoroaster and the Philosophy of the Parsi Religion." 60 cents.
- Nauroji, D., "From Zoroaster to Christ." Pp. 93. L. '09. Oliph., 2s.
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In the environment of general Church history, the author depicts with great ability the powerful witness of Christ, one of the fathers of missions in Germany, a man of prayer, original, independent.

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- Marsh, J. W., "Narrative of the Origin and Progress of the South American Mission." L. '83. South American Missionary Society.
- Marwick, W. F., and Smith, W. A., "South American Republics." Pp. 348. N.Y. '01. Sil., 60 cents.
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Though written by a Bible Society representative, the scope of the book is far wider, including the story of extensive journeys in the various states of Brazil, and giving glimpses of social and religious life and of mission work.
- Veness, W. T., "Ten Years of Missionary Life in British Guiana." L. '75. S.P.C.K., 1s.
- Vincent, "In and Out of Central America." N.Y. Ap.
- Winter, N. O., "Guatemala and Her People of To-Day." Pp. 307. B. '09. Page, \$3.00.
An account of the land, its history, development, people, etc.
- Young, R., "From Cape Horn to Panama." Pp. 202. L. '00. South American Missionary Society, 2s. 6d.
Narrative of missionary enterprises among the neglected races of South America. While in the interests of a single society, it is the best picture of work among the Indians of the Southern Hemisphere.

BIOGRAPHY

- Josa, F. P. L., "Apostle of the Indians of Guiana." L. '87.
Gar., 6s.
Life of the Rev. W. H. Brett.
- Page, J., "Captain Allen Gardiner." L. '97. Part., 1s. 6d.

IX. MISSIONARY NARRATIVES

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- Atterbury, A. P., "Islam in Africa." N.Y. '99. Put., \$1.25.
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medanism upon the people of the country.
- Carnegie, D., "Among the Matabele." L. '94. R.T.S., 1s. 6d.
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- Casalis, E., "Mine Erindringer fra Afrika." Tr. Köbenhavn,
'98. Kr. 0.75.
My recollections of Africa.
- Churchill, Winston, "My African Journey."
A statesman's interesting observations on his travels
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- Cust, R. N., "Africa rediviva." L. '91. Stock, 3s.
- Drummond, H., "Tropical Africa." Pp. 228. N.Y. '96. Scr.,
\$1.00.
Drummond's charming style and vivid word pictures
make this one of the most fascinating books of travel and
observation in the Lake Nyasa region; only indirectly
missionary.
- "Ett Ovambobarn." Pp. 16. '80. F.M.S., Fmk. 15.
An Ovambo child.
- "Evankelinen lähetys Afrikassa." Pp. 12. '77. F.M.S., Fmk. 10.
The evangelical missions in Africa.
- Hannula, F., "Ondongan Malakias." Pp. 8. '98. F.M.S.,
Fmk. 10.
Life of an Ondonga man.
- Johnston, H. H., "A History of the Colonisation of Africa by Alien
Races." Pp. 349. N.Y. '05. Univ. Pr.
Sir Harry Johnston writes from a long experience in Africa,
as well as from much study of the subject; not missionary
in character, but very important.
- Kirkland, C., "Some African Highways." B. '08. Estes, \$1.50.

- Kratzenstein, D., "Kurze Geschichte der Berliner Mission in Süd und Ostafrika." Pp. 451. Ber. '93. Missionshaüs, 3.60 M.
Trustworthy chronicle concerning all stations of the Berlin Society, continued up to the year 1902 in Gensichen's "Bilder von unserem Missionsfeld."
- Kurvinen, P., "Floja sekä suruja Afrikassa." 4 vols. Pp. 40, 56, 77, 56. '78. F.M.S., Fmk. 40.
Joys and sorrows in Africa.
- Latimer, E. W., "Europe in Africa in the Nineteenth Century." Chic. '95. M'Cl., \$2.50.
- Macdonald, J., "Light in Africa." '90. Hod., 6s.
- Mustakallio, J., "Mitt besök, hos konung Kambonde." Pp. 22. '00. F.M.S., Fmk. 20.
My visit to King Kambonde.
- Naylor, W. S., "Daybreak in the Dark Continent." Pp. 315. N.Y. '05. Y.P.M.M., 35 cents, 50 cents.
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- "Neckeri kuningas Zamba." Pp. 31. '61. F.M.S., Fmk. .05.
The negro King Zamba.
- Noble, F. P., "The Redemption of Africa." 2 vols. Pp. 865. N.Y. Rev., \$4.00.
Though published over a decade ago, by far the best general work on Africa viewed from the missionary standpoint; scholarly, of high literary merit, and intensely interesting as well as encyclopædic.
- Nordenskiöld, E., "Etnografiska bidrag af svenska missionärer i Afrika." Pp. 182. Stock. '07. Palmquist, Kr. 5.00.
Description of ethnographic objects contributed by Swedish missionaries in Africa to an exhibition in Stockholm, 1907.
- Parsons, E. C., "Christus Liberator." L. '05. Macm., 2s. and 1s. 3d.
A good text-book for women's study classes.
- Pruen, S. T., "Arab and the African." L. '91. Seel., 6s.
- Ridsdale, B., "Scenes and Adventures in Great Namaqualand." L. '83. Woolmer.
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- Rowley, H., "Religion of the Africans." L. Gardner. Out of print.
On the primitive faiths of the African which, the writer holds, are based on the distorted survival of a true knowledge of God.
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- Savola, A., "De första kristna furstarna i Ondonga." Pp. 8.
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Taylor.

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- Aubin, E., "Morocco of To-Day." N.Y. '06. Dutton, \$2.00.
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- Wyeth, W. N., "Ann Hasseltine Judson." N.Y. '92. Ward, 75 cents.
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12. JAPAN

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- Batchelor, J., "Sea Girt Yezo." Pp. 12. L. '02. C.M.S., 2s.
Vivid descriptions and circumstantial accounts of missionary work and life among the Ainu.
- Bergmann, L., "Missionen i Japan." Pp. 68. Köbenhavn, '06. Kirkelig., Kr. 0.50.
Missions in Japan.
- Bickersteth, Mrs. E., "Japan." L. '05. Mow., 2s.
An account in very readable form of the work and position of the Anglican Church in Japan.
- Bickersteth, M., "Japan as We Saw It." L. '93. Low, 21s.
- Bishop, I. L., "Unbeaten Tracks in Japan." N.Y. '81. Put., \$2.50.
- Bollard, S., "Fairy Tales from Japan." Tr. Pp. 128. N.Y. '99. Rev., 75 cents.
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- Browne, G. W., "Japan: The Place and the People." Pp. 438. B. '04. D. E. & Co., \$3.00.
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- Chamberlain, B. H., " Things Japanese." '02. Murr., \$4.00.
 Professor Chamberlain is the foremost English authority on Japan. The book is arranged in alphabetical order, with full Index of less important items.
- " Christian Movement in Japan, The; A Year-Book." Pp. 614. Tokyo, '09. Meth. Pub. Ho.
 A carefully prepared volume of quite recent information regarding the missionary movement in Japan, with a sketch of present conditions in that country; valuable statistics.
- Clement, E. W., " Christianity in Modern Japan." Pp. 205. '05. Am. Bapt. Pub. Soc., \$1.00.
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- Ritter, H., "History of Protestant Missions in Japan." Tokyo, '98. Meth. Pub.
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History of the religious experiences of a Japanese Christian leader.

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13. KOREA

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- Wintle, W. J., "Armenia and Its Sorrows." L. '96. Mel., 1s.

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Life and conversion of a Mollah, a descendant of Mohammed, now a missionary of the German Orient Mission.

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Persian women.
- Bishop, I. L., "Journeys in Persia and Kurdistan." N.Y. '92. Put., \$6.50. L. Murr., 24s.
- Browne, E. G., "Year Among the Persians." L. '93. Black, 21s.
- Bryce, J., "Transcaucasia and Ararat." L. '96. Macm., 8s. 6d. N.Y. '96. Macm., \$3.00.

- Davis, F. H., "The Persian Mystics : Jalal ud-din Rumi." N.Y. Dut., 60 cents.
- De Lorey, E., and Sladen, D., "Queer Things About Persia." Pp. 381. '07. Lip., \$3.50.
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- Malcolm, N. "Five Years in a Persian Town." Pp. 272. '05. Dut., \$3.00. L. '05. Murr., 5s.
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- Wilson, S. G., "Persian Life and Customs." Pp. 333. N.Y. '95. Rev., \$1.25.
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- Wishard, J. G., "Twenty Years in Persia." Pp. 349. N.Y. '08. Rev., \$1.50. L. '09. Rev., 5s.
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A book of travels in the Malay Peninsula.
- Campbell, J. G. D., "Siam in the Twentieth Century." N.Y. Long., \$5.00.
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- Carter, C., "The Kingdom of Siam." Pp. 280. N.Y. '04. Put., \$2.00.
- Colquhoun, A. R., "Among the Shans." L. '85. Field, 21s.

- Cook, J. A. B., "Sunny Singapore." L. '07. Ell., 5s.
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- Cort, M. L., "Siam ; or the Heart of Farther India." N.Y. '86. Ran., \$2.00.
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Classified collection of tales, fables, riddles, parables, and proverbs rendered into English by a sympathetic missionary as an interpretation of the Laos.
- Sconowens, A. H., "Siam and the Siamese." Phil. '97. Coates, \$1.50.
- "Siam and Laos as seen by our American Missionaries." Pp. 552. Phil. '84. Pres. Bd. Pub., \$1.50.
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- Young, E., "The Kingdom of the Yellow Robe." Pp. 400. N.Y. '01. New Am. Bk. Co., \$2.25.

17. ISLANDS

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A popular account of the people of New Guinea and their ways, with a description of the work of the L.M.S. among them.
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Mission sketches from New Zealand.

- Butler, A. R., "Glimpses of Maori Land." L. R.T.S., 5s. N.Y. '86. A.T.S., \$1.00.
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- Chalmers, J., and Gill, W. W. "Work and Adventure in New Guinea, 1877-'85." L. '85. R.T.S., 6s.
- Fliert, "Gedenkblatt der Neuendettelsauer Heidenmission in Queensland und New Guinea." Pp. 103. Neuendettelsau, '09. Evangel. Buchh., 1 M.
Simple facts, but most interesting because of the great spiritual movement in New Guinea since 1900.
- Kurze, G., "Ett skönt dagsverke i ett taararnas och traangmalens land." Tr. Pp. 128. '99. E.F.S., Kr. 0.75.
Mission work on the island of Dampier, New Guinea.
- Lumholtz, C., "Among Cannibals." Pp. 395. N.Y. '89. Scr., \$2.50.
Record of four years' travel and research by a Norwegian specialist in Australia, especially among the Queensland aborigines, most of whom still belong to the Stone Age.
- McFarlane, S., "Bland människoätarne paa Nya Guinea." Tr. Pp. 208. '00. E.F.S., Kr. 1.25.
Among cannibals of New Guinea.
- McDougall, D., "Conversion of the Maoris." Phil. '99. Pres. Bd., \$1.25.
A readable account of the remarkable work of Marsden and others among the natives of New Zealand.
- Martin, "The New Guinea Mission."
- Page, J., "Among the Maoris." Pp. 160. L. '94. Part, 1s. 6d. Rev., 75 cents.
- Pratt, A. E., "Two Years Among New Guinea Cannibals." Phil. Lip., \$4.00.
- Shortland, E., "Maori Religion and Mythology." L. '82. Long., 3s.
- Spencer, B., and Gillen, F. J., "The Native Tribes of Central Australia." Pp. 671. N.Y. '04. Macm.
- Wallace, A. R., "Australia and New Zealand." Phil. Lip., \$5.50.
- Ward, A., "Miracle of Mapoon." L. '08. Part., 2s. 6d.
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- Knapp, A., "The Story of the Philippines." N.Y. '09. Sil., 60 cents.
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- Morga, A. de, "History of the Philippine Islands." 2 vols. Cleveland, O., '07. A. H. Clark Co., \$7.50.
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- "Report of Philippines Commission." 2 vols., and atlas. Pp. 443. Washington, D.C. '00. Government Office.
- Russell, F. K., "A Woman's Journey through the Philippines." B. Page, \$2.50.
- Skinner, C. M., "Myths and Legends of Our New Possessions." Phil. '99. Lip., \$1.50, \$3.00.
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- Worcester, D. C., "Philippine Islands and Their People." N.Y. '98. Macm., \$4.00.
- Wright, H. M., "Handbook of the Philippines." Pp. 429. '09. M'Cl.
Account of the Philippines as they are to-day; a mass of information on political and industrial matters, with a chapter on missionary work; good maps and illustrations; written by an extensive traveller and careful observer.

OCEANIA PROPER

(HAWAII, MELANESIA, MICRONESIA, POLYNESIA, HEW HEBRIDES, ETC.)

- Adams, E. H., "Tonga Islands and Other Groups." Pp. 160. Mt. View, Cal. Pacific Press. Pub. Assn., 50 cents.
An interesting story of people who once were cannibals.
- Adams, E. H., "Two Cannibal Archipelagoes." Pp. 160. Mt. View, Cal. Pacific Press Pub. Assn., 50 cents.
A description of the New Hebrides and Solomon Islands.

Describes the manners and customs of the people and the efforts to civilise and Christianise them.

- Armstrong, E. S., "The History of the Melanesian Mission." Pp. 372. N.Y. '00. Dut., \$2.50. L. Isbister, 10s. 6d.
- Awdry, F., "In the Isles of the Sea." L. '02. Bem., 5s.
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- Coan, T., "Life in Hawaii." N.Y. '82. Ran., \$1.50.
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- Grove-Rasmussen, A. C. L., "Viti før og nu." Pp. 152. København, '91. G.E.C.Gad, Kr. 1.
The transformation wrought by Christianity among the Fiji cannibals.
- "Hawaiian Almanac and Annual for 1898." Pp. 199. N.Y. Bak.
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- Humphrey, S. J., "Eschol." N.Y. '93. Rev., 75 cents.
The marvellous story of missionary work on Hawaii.
- Inglis, J., "Bible Illustrations from the New Hebrides." L. '90. Nel., 5s.
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- King, J., "Christianity in Polynesia." L. '99. L.M.S., 1s.
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The Samoa Islands.
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- Thrum, T. G., "Hawaiian Folk Tales." Pp. 274. Chic. '07. M'Cl., \$1.90.
- Twombly, A. S., "Hawaii and Its People." Pp. 384. N.Y. '99. Sil., 68 cents.
- Young, Miss, "Story of Pitcairn Island." Pp. 266. Mt. View, Cal. Pacific Press Pub. Assn., \$1.00.
The wonderful history of the settlement of Pitcairn Island told by a native daughter.

MISCELLANEOUS

- Alexander, J. M., "The Islands of the Pacific." Pp. 515. N.Y. '09. A.T.S., \$2.00.
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- Bancroft, H. H., "New Pacific." N.Y. '00. Banc., \$4.50.
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- Crosby, E. T., "With South Sea Folk." B. '99. Pil. Pr., \$1.00. Out of print.
- Dimmitt, D., "A Story of Madeira." Cin. Jen., 60 cents.
- Gill, W. W., "Jottings from the Pacific." L. '85. R.T.S., 5s. N.Y. '86. A.T.S., \$1.00.
- Gill, W. W., "Life in the Southern Isles." L. '87. R.T.S., 5s. 6d. N.Y. Nel., \$2.75.
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 The story of a tour in Hawaii, with descriptions of the past and present condition of the inhabitants and the work of Christianity among them.
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- Guillemard, F. H. N., "Malaysia and the Pacific Archipelagoes." Phil. Lip., \$5.50.

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- Williams, J., "Missionary Enterprises in the South Sea Islands." Pp. 416. Phil. '07. Pres. Bd., \$1.25.
Narrative of the missionary labours of a great apostle of the South Sea Islands, John Williams, the martyr of Erromanga.

ISLANDS—BIOGRAPHY

- Banks, M. B., "Heroes of the South Seas." Pp. 220. N.Y. '96. A.T.S., \$1.25.
- Barrett, A., "John Hewgill Bumby." L. '53. Mason, 3s.
- Besser, W., "John Williams, Sydhavsaaernas missionar." Tr. Pp. 220. Kristiania, '83. Luthers, Kr. 1.
- Besser, W., "John Villiams, etelämeren saarien apostoli." Pp. 166. '60-'61. F.M.S., Fmk. 0.60.
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 Mainly from the diaries of Rev. W. Gill, a missionary to the South Seas from 1838-1853.
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 A very interesting personal biography; treats only incidentally of the Melanesian Mission.
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 Standard life of one of the most famous and fearless of missionaries to South Sea cannibals, by whom he was murdered in 1901.
- McDougall, J., "Life of George McDougall." Toronto Meth. Bk. and Pub. House, 75 cents.

- Marsden, J. B., "Samuel Marsden." L. '58. R.T.S., 3s.
- Page, J., "Bishop Patteson." Pp. 160. N.Y. Rev., 75 cents.
L. Part., 1s. 6d.
The story of one of the most cultured British missionaries who gave his life, and finally his blood, to the ministry of the Melanesians.
- Paton, F. H. L., "Lomai of Lenakel." (Under title "Triumphs of the Gospel in the New Hebrides.") L. '03. Hod., 3s. 6d.
The story of a native convert in the New Hebrides.
- Paton, J., "Ihnissyojain keskella." Tr. Pp. 285. '06. F.M.S., Fmk. 2.50.
The biography of John Paton.
- Paton, J., ed., "Life of John G. Paton." Pp. 854. N.Y. '07. Rev., \$1.50.
One of the greatest volumes of missionary biography; life of the famous missionary to the New Hebrides, written by his brother.
- Paton, J. G., "Letters and Sketches from the New Hebrides." Pp. 382. N.Y. '05. Arms., \$1.75.
A supplementary volume to the life of her husband, John G. Paton; letters and sketches descriptive of missionary experiences in the South Seas; written in a charming style.
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- Rowe, G. S., "James Calvert of Fiji." L. '93. Kel., 3s. 6d.
- Rowe, G. S., "John Hunt: A Missionary among Cannibals in Fiji." L. '60. N.Y. '37. Eat.
- Rowe, G. S., "John Thomas." L. '85. Woolmer.
- Synge, S., "Albert Maclaren." L. '08. S.P.G., 2s.
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- Vernon, R., "James Calvert." L. '90. Part., 1s. 6d; N.Y. Rev., 75 cents.
- Yonge, C. M., "Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands." 2 vols. Pp. 370, 411. N.Y. '94. Macm., \$3.00.
Standard life of one of Britain's finest spirits; exhibits his humility, versatility, attractiveness, scholarship, and spirituality.

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- Barnes, A. M., "Totong: The Little Slave." Pp. 252. Rich. '99. Pres. Com. of Pub., \$1.25.
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- “ Missions et Consécration.” Par A. Boegner. Pp. 6c. '03.
F. 0.25.
Sermon.
- “ Œuvre commencée.” Par A. Boegner. Pp. 60. '05. F. 0.25
Sermon.
- “ Saint Paul Missionnaire. Une Consécration aux Temps apostoliques.” Par A. Boegner. Pp. 38. '89. F. 0.50.
Deux sermons de consécration.
- “ Missions coloniales et Missions non coloniales.” Par R. Hollard.
Pp. 16. 1900. F. 0.25.
Utilité des Missions non coloniales.

- " La Régularisation de l'Effort missionnaire." Par P. Martin.
Pp. 20. '02. F. 0.25.
Rapport sur le moyen de régulariser les recettes de la Société des Missions.
- " Nous maintiendrons." Par J. Bianquis. Pp. 60. '06. F. 0.50.
Rapport sur l'organisation méthodique de l'effort missionnaire en France.
- " La Tâche lointaine." Par J. Bianquis. Pp. 19. '07. F. 0.25.
Sermon.
- " Nos Champs de Mission." Pp. 144. '09.
Monographie des champs de la Société de Paris.

LESSOUTO

- " Voyage d'Exploration au N.E. de la colonie du Cap." Par Arbousset. '42. Pp. 620. F. 5.
Relation du voyage des missionnaires Arbousset et Daumas.
- " Les Bassoutos : 23 ans au Sud de l'Afrique." Par E. Casalis.
'59. Pp. 370. F. 10.
Voyages d'exploration, travaux missionnaires, coutumes et mœurs des Bassoutos.
- " La Mission française évangélique au Sud de l'Afrique." Par Th. Jousse. 2 vols. '89. Pp. 800. F. 15.
Origines et développement de la Mission jusqu'en 1890.
- " Souvenir de l'Afrique méridionale." Par Schrupf. '60. Pp. 140. Épuisé.
Travaux d'un missionnaire et voyages.
- " Au Sud de l'Afrique." Par F. Christol. '97. Pp. 310. F. 3.50.
Anecdotes et récits sur la vie des Bassoutos.
- " Les Bassoutos." Par F. Puaux. '84. Pp. 39. F. 1.
Notice ethnographique sur les Bassoutos.
- " Jubilé cinquantenaire de la Mission parmi les Bassoutos." '82. Pp. 40. Épuisé.
Compte rendu des 50 premières années de la Mission.
- " En Souvenir du Jubilé de 1883." Épuisé.
- " Autobiographie de Mme Rosette Schrupf." Par Schrupf.
Pp. 100. '63. Épuisé.
Vie d'une femme missionnaire parmi les Bassoutos.
- " Mes Souvenirs." Par E. Casalis. '84. F. 3.50.
Souvenir d'un des fondateurs de la Mission.
- " Adolphe Mabile." Par Dieterlen. '98. Pp. 318. F. 3.50.
Biographie d'un des fondateurs de la Mission du Lessouto.
- " Everitt Lechesa." '09. Pp. 48. F. 0.50.
Vie et lettres d'un pasteur mossouto.

- “ Études sur la Langue sechuana.” Par E. Casalis. Pp. 103.
Épuisé.
Grammaire et syntaxe sechuana, poésies des Bassoutos.
- “ Contes populaires des Bassoutos.” Réunis par E. Jacottet.
Pp. 290. F. 5.

ZAMBÈZE

- “ La Mission du Zambèze.” Rapport par Appia et Coillard. '81.
Pp. 36. F. 0.50.
Voyage d'enquête au Zambèze.
- “ La Mission au Zambèze.” Par Th. Jousse. Pp. 181. '90.
F. 3.50.
Origines et fondation de la Mission au Zambèze.
- “ Sur le Haut Zambèze.” Par F. Coillard. Pp. 694. '89. F. 8.
Fondation et développement de la Mission de 1877 à 1896.
- “ Au Zambèze sur les Pas de nos Missionnaires.” Par Thouvenot. 1 vol. Pp. 235. '96. F. 2.
Histoire de la Mission au Zambèze jusqu'en 1895.
- “ En Pays lointain.” Par A. Massé, récit pour la jeunesse. '98.
- “ Les Ma Rotse.” Par E. Béguin. Pp. 155. '03. F. 2.
Étude géographique et ethnographique.
- “ Au Pays des Ba-Rotsis.” Par A. Bertrand. Pp. 335. '99.
F. 20.
Voyage d'exploration au Zambèze.
- “ En Afrique avec le Missionnaire Coillard.” Par A. Bertrand.
1900. F. 4.
Voyage au Zambèze en compagnie du missionnaire Coillard.
- “ Notre Voyage au Zambèze.” Par J. Lienard. Pp. 223. 1900.
F. 6.
Voyage au Zambèze d'un jeune missionnaire.
- “ Dans les Solitudes de l'Afrique.” Trad. d'“ Alone in Africa.” '01.
Vie d'un missionnaire au Zambèze.
- “ Pionniers parmi les Ma Rotse.” Par Ad Jalla. Pp. 355. '03.
F. 3.50.
Récits et travaux d'un missionnaire au Zambèze.
- “ Au Pays de Lewanika.” Album par Burnier. Pp. 28. 1900.
F. 0.75.
Photographies avec notices explicatives.
- “ François Coillard, enfance et jeunesse.” Par Ed. Favre.
Pp. 352. '08. F. 7.50.
Enfance et jeunesse du fondateur de la Mission du Zambèze.
- “ Une Femme missionnaire. Mme Coillard.” Par Mme Rey.
Pp. 120. F. 1.
Biographie d'une femme missionnaire au Zambèze.

- “ Lettres et Fragments.” Par J. Liénard. Pp. 300. '02. F. 2.50.
Récits et correspondance d'un jeune missionnaire.
- “ Madame Louis Jalla.” '99. Pp. 21. F. 0.50.
Biographie.
- “ Madame de Prosch.” '01.
Biographie.
- “ Madame Juste Bouchet.” '99.
Biographie.
- “ Lewanika, Autrefois et Aujourd'hui.” Pp. 20. 1900. F. 0.60.
Transformations accomplies chez le roi des Ba-Rotsi.
- “ Contes et Traditions du Haut Zambèze.” 1 vol. Pp. 45. F. 150.
- “ Études sur les Langues du Haut Zambèze. Par Jacottet. 2 vols.
1 partie. Grammaire Soubiya et Louyi. Pp. 132.
2 „ Textes Soubiya, contes légendes, etc. Pp. 181.
3 „ Textes Louyi, contes légendes. Pp. 238.

MADAGASCAR

- “ Neuf mois à Madagascar.” Par B. Escande. Pp. 312. '98.
F. 2.50.
Lettres d'un missionnaire au commencement de l'occupation française.
- “ De la Patrie terrestre à la Patrie céleste.” Par P. Minault. '97.
Lettres d'un missionnaire assassiné à Madagascar.
- “ Madagascar et les Protestants français.” '87. Pp. 46. F. 1.
Discours de MM. Hollard de Pressensé, Puaux.
- “ Madagascar, Hier et Aujourd'hui.” Par Mme B. Escande.
Pp. 210. '90. F. 3.
Histoire de la Mission à Madagascar.
- “ Rapport sur la Délégation à Madagascar.” Par Boegner. Pp.
277. F. 4.
Coup d'œil sur la Mission française à Madagascar.
- “ La Mission protestante française à Madagascar.” Par J.
Bianquis. Pp. 35. 1900. F. 0.25.
- “ Le District de Mahérezza.” Par Rusillon. Pp. 40. '01. F. 0.50.
Écoles et habitants du district de Mahérezza.
- “ La Liberté religieuse à Madagascar.” '97. Pp. 36. F. 0.75.
Plaidoyer pour la liberté de conscience.
- “ Appel pressant pour Madagascar.” Par J. Bianquis. '05.
Pp. 16. F. 0.25.
- “ Ce que les Missions protestantes ont fait pour l'Instruction
publique à Madagascar.” Par G. Mondain. Pp. 30. '04.
F. 0.40.
Exposé de l'œuvre scolaire des missions.

- “ Consciences Malgaches.” Par Mondain. Pp. 47. '06. F. 0.50.
Épuisé.
Transformations accomplies par l'Évangile.
- “ Des Idées religieuses des Hovas avant l'Introduction du
Christianisme.” Par G. Mondain. Pp. 175. F. 3.50.
Superstitions et croyances des Malgaches païens.
- “ L'Épreuve actuelle des Églises de Madagascar.” Par L. Monod.
Pp. 21. '07. F. 0.40.
- “ L'Œuvre des Missions protestantes à Madagascar.” Par J.
Bianquis. Pp. 260. '07. Épuisé.
- “ La Liberté de Conscience à Madagascar.” Par Raoul Allier.
Pp. 33. '07. F. 0.50.
Quatre articles en faveur de la liberté de conscience.
- “ La Question scolaire et religieuse à Madagascar.” '07. Épuisé.
- “ Un Fleau.” Par H. Rusillon. Pp. 26. '06. F. 0.25.
Ravages accompli par l'alcoolisme.
- “ Rôle religieux de la Femme malgache.” Par G. Mondain. Pp.
48. '08. F. 0.50.
Influence de la femme sur le développement de la piété.
- “ Un Sanatorium pour la Mission de Madagascar.” Pp. 32. '07.
F. 0.60.
Nécessité d'un sanatorium à Madagascar.
- “ A Tananarive : le Musée de Rovala.” Par H. Rusillon. Pp.
39. '03. F. 0.25.
Description et explication des objets du Musée de Rovala.
- “ L'École Paul Minault à Tananarive.” Par Chazel. Pp. 30.
'03. F. 0.50.
Résultats acquis et perspectives.
- “ Une Œuvre d'Éducation féminine à Madagascar.” Par J.
Bianquis. Pp. 16. '04. Épuisé.
Création d'un cours normal d'institutrices à Tananarive.
- “ Dans la Forêt malgache.” Par Noyer. Pp. 110. '09. F. 2.
Récit d'une tournée missionnaire.

SÉNÉGAL

- “ Voyage d'Enquête dans la Guinée française.” Par O. Moreau.
Pp. 53. '01. F. 0.75.
Rapport sur un voyage en Guinée.
- “ Souvenirs intimes.” Par Benj. Escande. Pp. 285. '98.
F. 5.
Lettres et récits.

TAHITI

- "Tahiti et les îles adjacentes." Par Arbousset. '67.
 "Voyages aux îles australes et à Rapa." Par Brunnel. Pp. 31.
 '06. F. 0.50. Épuisé.
 Voyages missionnaires en Océanie.

NOUVELLE CALÉDONIE

- "Mon Voyage d'Enquête en Nouvelle Calédonie." Par Delord.
 Pp. 240. '01. F. 3.50.
 Voyage missionnaire.
 "La Grande Terre." Par M. Leenhardt. Pp. 82. '09. F. 1.50.
 Descriptions géographiques, ethnographiques et mission-
 naire de la Nouvelle Calédonie.
 "Chez les Canaques." Par Delord. Pp. 16. 1900. F. 0.50.
 Épuisé.
 "Sur les Plages lointaines." Par Delord. Pp. 18. 1900.
 F. 0.50. Épuisé.

CONGO FRANÇAIS

- "La France au Congo français et Savorgnan de Brazza." Par
 Ch. Vernes. '87. F. 1. Épuisé.
 "A Lambarene: lettres et souvenirs de Ch. Bonzon." Par
 A. Bonzon. '97. F. 4.
 Vie et activité d'un jeune missionnaire.
 "L'Islamisme en Afrique." Par Allégret. '01. Épuisé.
 "Sur les Rives de l'Ogowe. '07. F. 1.
 Album de la Mission au Congo.
 "Madame Lantz." Pp. 115. '06.
 Biographie d'une femme missionnaire.
 "Samuel Junod." Par Ern. Favre. Pp. 28. '06.
 Biographie d'un artisan missionnaire.
 "Ce qu'il leur faut: l'Évangile du Travail." Par F. Faure.
 Pp. 48. '08.
 Développement des hommes par le travail même.
 "La Gabonie et le Congo français." Par H. Kruger. Pp. 26.
 '90. Épuisé.
 "Le Bas Ogowe." Par E. Haug. Pp. 13. '03. F. 1.
 Notice géographique et ethnographique.

MISSION DE BÂLE

SUJETS GÉNÉRAUX

- “ Les Petits Commencements, ou la Fondation de la Société des Missions de Bâle.” Par Ostertag. Trad. par E. Barde. Pp. 263. Lausanne, '68.
- “ Le Champ c'est le Monde.” Par Ch. Piton. Ill. Pp. 32. Neuchâtel, '93.
Esquisse de l'œuvre des Missions de Bâle.
- “ La Mission de Bâle.” Par Tissot, past. Bâle. Courte esquisse.
- “ Pourquoi est-il si difficile de convertir les Païens? ” Par H. Narbel. Pp. 27. Bâle, '83.
- “ Nunnia, l'Esclave chrétienne.” F. o.15. Épuisé.
- “ Le bon Docteur Noir.” Par L. Nagel. o.20 c. Épuisé.
- “ Un Glorieux Triomphe, ou la Conversion d'un Brahmine.” Par L. Nagel. o.15. Épuisé.
- “ Le Petit Pelican, ou ce que l'Évangile peut faire d'un Indien.” Par L. Nagel. o.20 c. Épuisé.
- “ Oougomi, scènes de la vie missionnaire à la Côte des Esclaves.” Par L. Nagel. o.15. Épuisé.
- “ Akatanghi, le Petit Sonneur.” Par L. Nagel. o.30. Épuisé.
- “ Carte des Missions.” Avec texte explicatif. Pp. 16. Bâle, '81. o.30 c.
- “ Carte des Missions.” 2ème édition. Sans texte explicatif. Bâle, o.20.
- “ Théodora, Récit missionnaire.” Par E. Barde. '84.
- “ Le Service qui coûte.” Récit miss. Par E. Krieg, past. Ill.

CÔTE D'OR

- “ Quatre Ans chez les Achantis.” Par Ramseyer. Pp. 514. '76.
- “ Quatre Ans chez les Achantis.” Par Ramseyer et Kühne.
- “ Jours d'Angoisse à Coumassie.” Journal du missionnaire F. Ramseyer, rédigé par H. Perregaux, past. Pp. 225. Neuchâtel, '06. F. 2.
- “ La Côte d'Or d'Afrique. Album de la Mission de Bâle.” Pp. 80, vues. Par Ramseyer. '95. F. 2.
- “ Chez les Achantis.” Par Ed. Perregaux. Pp. 314. Neuchâtel, '06. F.

- " Une Visite aux Négrillons de la Côte d'Or." Par Ed. Perregaux et E. Vaucher, past. Ill.
- " Ed. Perregaux, d'après sa correspondance." Par H. Perregaux. Pp. 282. F. 3.50.
- " Histoire d'une Cloche." Par Ed. Perregaux. Pp. 32.

CAMÉROUN

- " Chez les Bali." Par Autenrieth. Trad. par E. Krieg, past. Pp. 32. 0.25. Genève et Bâle.
- " Le Noël de Bell." Par E. Vaucher.
Épisode des troubles du Caméroun en 1903.

INDE

- " Le Radjputana." Par Glardon. 1 vol. Pp. 160. '64.
- " Voyage du Missionnaire Lacroix." Par W. Pétavel. '50.
Temple de Jagernauth.
- " Mon Voyage aux Indes orientales." Par Glardon. '69.
- " Samuel Ambattu." Par G. Secretan. Pp. 16. '08. 0.10.
Comment un pauvre Hindou est devenu pasteur.
- " Rouge ou Blanc." Par Jaus. Trad. par Mme Metz-Bauer. Pp. 32. '10. 0.25.
Tableau de la misère des femmes indoues.
- " Vie du Missionnaire Balois Hebich." Par E. Barde.

CHINE

- " La Chine, sa religion, ses mœurs, sa mission." Par Ch. Piton. Pp. 145. Lausanne, '02. F. 3.
- " Confucius, sa vie, son œuvres, son enseignement." Par Ch. Piton. Pp. 79. Neuchâtel, '01. 0.80.
- " Le Monothéisme en Chine." Par Ch. Piton. Pp. 16.
- " L'Infanticide en Chine." Par Ch. Piton. '87.
- " Un État théocratique au sein du Paganisme." Par Ch. Piton. '87.
- " Au Pays des Célestes." Par E. Krieg, past. 0.20.
- " La Femme en Chine." Par Mme H. Giess. '07. Pp. 60. 0.30.

MISSION ROMANDE

- " Le Projet de Mission vaudoise." Par M. le comte Agénor de Gasparin. Pp. 38. '70.

- " Notice sur la Mission vaudoise chez les Magwambas." Par J. Favre. Pp. 16. Avec carte. '83.
- " Les Nègres Gwambas, ou les vingt premières années de la Mission Romande." Par P. Berthoud. Pp. 222. '96. F. 2.
- " Lettres missionnaires de M. et Mme P. Berthoud." Publiées par G. de la Rive, avec introduction et notes de A. Grandjean. 1900. Pp. 527. F. 5 réd. F. 3.
- " Du Transvaal à Lourenço Marques: lettres de Mme Ruth Berthoud-Junod." Publiées par Gaston de la Rive et A. Grandjean. Pp. 308. '04. F. 3.
- " Album de la Mission Romande." '89. 45 vues. Pp. 308. Avec explications. Épuisé.
- " Labours Semailles et Moissons, dans le Champ de la Mission Romande." Par A. Grandjean. Pp. 32. 20 c.
- " Les Baronga." Par H. A. Junod. Pp. 500. '98. F. 5.
- " Grammaire Ronga, suivie d'un manuel de conversation et d'un vocabulaire." Par H. Junod. '96. Pp. 218 et 90. F. 4.
- " Les Chants et les Contes des Baronga." Par H. A. Junod. '97. Ill. Pp. 327. F. 3.50.
- " Un Hôpital sud africain." Par Dr. G. Liengme. Pp. 92. Épuisé.

MISSION MORAVE

- " Les Missions moraves." '66.
Leur origine, organisation et développement.
- " Les Missions moraves actuellement existantes chez les peuples païens." Par A. Senft. '90.
Leur origine et développement.
- " A travers les Champs de la Mission morave." Par E. A. Senft. '98.
- " La Mission chez les Arawakas." Par Ledderhose. Brochure.
- " Mission morave, chez les Indiens." Par E. A. Senft.

BIOGRAPHIES ET LETTRES

- " Samuel Gobat." Par Rollier. '85.
- " Hannington." Par A. Glardon. '88.
- " Autobiographie de Hudson Tayler."
- " John Hunt, apôtre des Cannibales." Par M. Lelièvre. '66.
- " A. Lacroix, vie et lettres."

- “ Les Grands Missionnaires. Eliot, Brainerd, David, J. Smith, van der Kemp, Kissling, Williams, Hunt, Riedeck, Morrison, Judson, Schwarz, Martyn, Lacroix, Stoddard.” ’75.
- “ Vie de Henry Martyn.” 2 vols. ’46.
- “ Nos Missionnaires, biographie des missionnaires du Jura-Bernois. Par E. Krieg. 1899-1905. Pp. 660.
- “ Vingt-trois Ans de Séjour en Afrique.” Par R. Moffat.
- “ Robert Moffat, apôtre des Bechuanas.” Par A. Glardon. ’88.
- “ Paton, le grand apôtre des Cannibales. ’98.
- “ Patteson.” Par Boegner. ’80.
- “ Ramakey, missionnaire morave à la côte des Mosquitoes.” Par Jurgensen. ’05.
- “ Rodolphe Roy et ses amis, missionnaire morave à Surinam.” Par Schneider. ’06.
- “ Vie de John Williams.” Trad. de l’allemand. ’48.
- “ Mémoires de Richard Williams.” Trad. de l’anglais par J. Hamilton. ’57.
- “ Vie de Mme Winslow.” ’41.
- “ Alexandre Mackay et l’Ouganda.” Par A. Glardon.
- “ Charles Rhenius et la Mission du Tinnevely.” Par A. Glardon.
- “ Mary Lyon, histoire d’une maîtresse d’école.” Par A. Glardon.
- “ Souvenirs d’un Missionnaire morave à la Côte des Mosquitoes.” Par J. Jurgensen.
- “ Travaux de Fidelia Fiske en Perse.” Par A. Glardon.
- “ William Burns, sa vie et ses travaux en Europe, en Amérique, et en Chine.” Par A. Glardon.

DIVERS

- “ La Crise des Missions.” Par Pierson. Trad. de l’anglais. Pp. 206. ’91.
- “ Les Nouveaux Actes des Apôtres.” Par Pierson. Trad. de l’anglais. Pp. 509. ’96.
- “ La Mission chrétienne africaine.” Par L. Perrin, past. Pp. 128. ’95.
- “ Essai d’Apologie de la Mission évangélique en Pays païen.” Thèse par E. Grosclaude. ’02. Pp. 83.
- “ Que retirer de l’Étude des Missions pour notre Vie religieuse ? ” Par Raoul Allier. Pp. 32. ’07. F. 0.40.
Utilité des Missions pour développer la vie religieuse.

- "Le Protestantisme au Japon." Par Raoul Allier. Pp. 250.
'08. F. 3.50.
Histoire du développement de la Mission au Japon.
- "Les Troubles de Chine et les Missions chrétiennes." Par Raoul Allier. Pp. 284. '01. F. 1.
Les Missions et la révolte des Boxers.
- "Souvenirs des Martyrs de Chine." Par G. Appia. Pp. 126.
'01. F. 0.50.
Récit des persécutions des Boxers contre les chrétiens.
- "L'Œuvre des Missions évangéliques au Point de Vue de la Divinité du Christianisme. Par N. Poulain. '67.
- "L'Avenir de l'Afrique." Par R. W. Monsell. '60.
- "Au Pays des Ténèbres." Par Mme R. Saillens. Paris, '89.
Histoire de la première Mission au Congo.
- "L'Union chrétienne et la Mission." Par A. Grandjean. Pp. 16.
'98.
- "Le Vieil Évangile a-t-il fait son temps ?" Par A. Grandjean.
Pp. 32. '07.
La puissance de l'Évangile prouvée par la Mission.

MISSIONARY PERIODICALS

INTRODUCTORY NOTE

The following is a partial list of missionary periodicals published at the home base. It does not include any published on mission fields, although some of these, such as "The Indian Witness," "The Indian Interpreter," "The Bombay Guardian," "The Harvest Field," "The Japan Evangelist" and "The Chinese Recorder," are publications of very great merit. Though sometimes classed as periodicals, year-books and annual reports of Societies are also omitted. Periodicals that are intended for any special class of readers—children, women, etc., are so indicated.

[The societies are arranged—as far as possible—according to the order given in the Atlas of Commission No. I.]

I. GREAT BRITAIN AND IRELAND

ALL NATIONS MISSIONARY UNION

"All Nations." Quarterly. London.

BAPTIST MISSIONARY SOCIETY

"Baptist Missionary Herald." Monthly. London.

MEDICAL MISSIONARY AUXILIARY OF THE BAPTIST
MISSIONARY SOCIETY

"Medical Missionary." Monthly. 19 Furnival Street, London,
E.C.

BAPTIST MISSIONARY SOCIETY

"Wonderland" (Children). Monthly.

BAPTIST ZENANA MISSION

"Baptist Zenana Mission Magazine." Monthly. Ellerdale,
Hampstead, London, N.W.

STRICT BAPTIST MISSION

"Strict Baptist Mission Herald." Monthly. 35 Farnham Road,
Guildford, Surrey.

CHRISTIAN MISSIONS IN MANY LANDS

"Echoes of Service." Fortnightly. London.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS

"The Mission Field." Monthly. 15 Tufton Street, Westminster,
London, S.W.

"The East and the West." Monthly. 15 Tufton Street, West-
minster, London, S.W.

"King's Messengers." Monthly. 15 Tufton Street, West-
minster, London, S.W.

"Church Abroad." Monthly. 15 Tufton Street, Westminster,
London, S.W.

"Home Workers' Gazette." Monthly. 15 Tufton Street, West-
minster, London, S.W.

ASSOCIATION IN AID OF THE DIOCESE OF CAPE
TOWN

"The Cape Church Monthly." Monthly. Caterham Valley,
Surrey.

ST. JOHN (KAFFRARIA) MISSIONARY ASSOCIATION

"Kaffrarian Diocesan Quarterly." Bracondale, Popeswood,
Bracknell.

CAMBRIDGE MISSION TO DELHI

"Delhi Mission News." Monthly. Church House, Westminster,
London, N.W.

JAPAN GUILD OF ST. PAUL

"Guild of St. Paul." Monthly. Church House, Dean's Yard,
Westminster, London, S.W.

KOREA MISSION ASSOCIATION

"Morning Calm." Quarterly. New Street, London.

RANGOON DIOCESAN MISSION ASSOCIATION

"Rangoon Quarterly." 66 Mount Pleasant Lane, Clapton,
London, N.E.

LEBOMBO MISSION ASSOCIATION

"Lebombo Leaves." Monthly. 2 St. George's Road, St. Margaret's-on-Thames.

SOUTH AFRICAN CHURCH RAILWAY MISSION

"Quarterly Paper." 88 St. George's Square, London, S.W.

NEW GUINEA MISSION ASSOCIATION

"Quarterly Letter." Church House, Westminster, London, S.W.

BORNEO MISSION ASSOCIATION

"The Chronicle of the Borneo Association." Monthly. Stainforth House, Upper Clapton.

MADAGASCAR CHURCH MISSION ASSOCIATION

A quarterly paper is issued. St. George's, Guernsey.

MASHONALAND MISSIONARY ASSOCIATION

"Mashonaland." Quarterly. London.

UNION OF THE BISHOP OF NORTH QUEENSLAND'S
AUXILIARY IN ENGLAND

"North Queensland Notes." Monthly. Cranham Rectory, Upminster, Essex.

ZULULAND MISSIONARY ASSOCIATION

"The Net." Monthly. Church House, Westminster, S.W.

CHURCH MISSIONARY SOCIETY FOR AFRICA AND
THE EAST

"Church Missionary Review." Monthly. London.

"Church Missionary Gleaner." Monthly. London.

"The Round World." Monthly. London.

"Church Missionary Gazette." Monthly. London.

MISSIONARY LEAVES ASSOCIATION

"Missionary Leaves." Monthly. Overton-on-Dec, Ellesmere.

MEDICAL MISSIONARY AUXILIARY OF THE CHURCH
MISSIONARY SOCIETY FOR AFRICA AND THE EAST

"Mercy and Truth." Monthly. London.

SOUTH AMERICAN MISSIONARY SOCIETY

"South American Missionary Magazine." Monthly. 20 John Street, Bedford Row, London, W.C.

UNIVERSITIES MISSION TO CENTRAL AFRICA

"Central Africa." Monthly. London.

PALESTINE AND LEBANON NURSES' MISSION

"Open Doors." Monthly. 22 Albert Square, Clapham Road, London, S.W.

OXFORD MISSION TO CALCUTTA

"The Quarterly Paper." The Vineyard, Peterborough.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY
 "India's Women and China's Daughters." Monthly. London.
 "Daybreak." Monthly. London.

JERUSALEM AND THE EAST MISSION
 "Bible Lands." Quarterly. London.

SIERRA LEONE MISSION
 "Missionary News Sheet." Monthly. Ashbourne, Derbyshire.

FRIENDS' FOREIGN MISSION ASSOCIATION
 "Our Missions." Quarterly. London.

WESLEYAN METHODIST MISSIONARY SOCIETY
 "At Home and Abroad" (Children). Monthly. London.
 "The Foreign Field." Monthly. London.

PRIMITIVE METHODIST MISSIONARY SOCIETY
 "The Herald." Monthly. London.

METHODIST NEW CONNEXION MISSIONARY
 SOCIETY
 "Gleanings in the Harvest Field." Quarterly. London.

UNITED METHODIST CHURCH MISSIONARY SOCIETY
 "Missionary Echo." Monthly. London.

LADIES' MISSIONARY AUXILIARIES OF THE UNITED
 METHODIST CHURCH
 "The Messenger." Monthly. St. Elmo, Risca Road, Newport.

LONDON ASSOCIATION IN AID OF THE MORAVIAN
 MISSIONS
 "Periodical Accounts Relating to Moravian Missions." Monthly.

SOCIETY OF THE BRITISH MORAVIAN CHURCH
 "Moravian Missions." Monthly. London.

FOREIGN MISSIONS COMMITTEE OF THE PRESBY-
 TERIAN CHURCH OF ENGLAND
 "Monthly Messenger." Monthly. 7 East India Avenue, London,
 E.C.

WOMEN'S MISSIONARY ASSOCIATION OF THE PRESBY-
 TERIAN CHURCH OF ENGLAND
 "Our Sisters in Other Lands." Monthly. 275 Camden Road,
 London, N.

LONDON MISSIONARY SOCIETY
 "Chronicle of the London Missionary Society." Monthly.
 London.

BRITISH AND FOREIGN BIBLE SOCIETY
 "Bible Society Gleanings." Monthly. London.
 "The Bible in the World." Monthly. London.

ZENANA BIBLE AND MEDICAL MISSION

"The Zenana." Monthly. London.

BRITISH SYRIAN MISSION

"Daughters of Syria." Quarterly. London.

CHINA INLAND MISSION

"China's Millions." Monthly. London.

SALVATION ARMY

"The War Cry." Monthly. 101 Queen Victoria Street, London, E.C.

LUDHIANA ZENANA AND MEDICAL MISSION

"News from Ludhiana." Monthly. Nether Street, Finchley, London, N.

CHRISTIAN LITERATURE SOCIETY FOR CHINA

"China." Quarterly. London.

SOUTH AFRICA GENERAL MISSION

"South African Pioneer." Monthly. London.

FOREIGN DEPARTMENT OF THE ENGLISH NATIONAL
COUNCIL OF YOUNG MEN'S CHRISTIAN ASSOCIA-
TIONS

"The British and Colonial Y.M.C.A. Review and Foreign Letter." Monthly. 13 Russell Square, London, W.C.

KURKU AND CENTRAL INDIAN HILL MISSION

"Circular Leaflet." Monthly. Beechwood, Highgate, London, N.

CEYLON AND INDIAN GENERAL MISSION

"Darkness and Light." Monthly. London.

ZAMBESI INDUSTRIAL MISSION

"Zambesi Industrial Mission." Monthly. London.

NYASSA INDUSTRIAL MISSION

"Tidings of the Nyassa Industrial Mission." Monthly. Sandrock House, Sevenoaks, Kent.

EGYPT GENERAL MISSION

"Egypt General Mission News." Monthly. 10 Drayton Park, Highbury, London, N.

THE SOUTH AMERICAN EVANGELICAL MISSION

"South American Messenger." Monthly. Liverpool.

LONDON COMMITTEE OF THE BAROTSI MISSION OF THE
PARIS EVANGELICAL MISSIONARY SOCIETY

"News from Barotsi-land." Monthly. 5 Adamson Road, S. Hampstead, London, N.W.

REGIONS BEYOND MISSIONARY UNION

"Regions Beyond." Monthly. London.

SUDAN UNITED MISSION

"Light Bearer." Monthly. London.

LAKHER PIONEER MISSION

"Notes from Lakherland." Monthly. Cefn Bryn, Swanage, Dorset.

COLONIAL AND CONTINENTAL CHURCH SOCIETY

"Greater Britain Messenger." Monthly.

MARITZBURG MISSION ASSOCIATION

"Church News from Natal." Monthly. Church House, Dean's Yard, Westminster.

GRAHAMSTOWN ASSOCIATION

"Grahamstown Occasional Paper." Axminster, Devon.

COLONIAL MISSIONARY SOCIETY

"The Evangelical British Missionary." Monthly. 22 Memorial Hall, Farringdon Street, London, E.C.

BRITISH AND FOREIGN SAILORS' SOCIETY

"Chart and Compass." Monthly. 68o Commercial Road, London, E.

EVANGELICAL ALLIANCE

"The Evangelical Alliance Quarterly." 7 Adam Street, Strand, London, W.C.

BIBLE LANDS MISSION'S AID SOCIETY

"Star in the East." Bi-Monthly. London.

MISSIONS TO SEAMEN

"The Word on the Waters." Monthly. 11 Buckingham Street, Strand, London, W.C.

SOCIETY FOR THE SUPPRESSION OF THE OPIUM
TRADE

"Friend of China." Monthly. 181 Queen Victoria Street, London, E.C.

LONDON MEDICAL MISSIONARY ASSOCIATION

"Medical Missions at Home and Abroad." Monthly. London.

SCRIPTURE GIFT MISSION

"The Word of Life." Monthly. 15 Strand, London, W.C.

STUDENT VOLUNTEER MISSIONARY UNION

"The Student Movement." Monthly. London.

MISSIONARIES' LITERATURE ASSOCIATION

"The Missionary Quarterly." 7 Albany Court Yard, Piccadilly, London, W.

WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION
 "The World's Young Women's Christian Association Quarterly."
 26 George Street, Hanover Square, London, W.

INDUSTRIAL MISSIONS AID SOCIETY

"Industrial Missions." Monthly. London.

ASSYRIAN MISSION

"Assyrian Mission." Quarterly. London.

BOLIVIAN INDIAN MISSION

"The Bolivian Mission." Monthly. London.

CENTRAL ASIAN MISSION

"Dawn in Central Asia." Monthly. London.

CHURCH MISSIONARY SOCIETY CENTRAL CHINA
 MISSION

"News Letter." Quarterly.

MELANESIAN MISSION

"Melanesian Mission." Monthly. London.

MILDMAY MISSIONS

"Service of the King." Monthly. London.

NEW HEBRIDES MISSION

"New Hebrides." Quarterly. Southend, Eng.

PRAYER UNION FOR ISRAEL

"Friend of Israel." Quarterly. London.

SOCIETY OF THE MISSION TO LEPERS IN INDIA AND
 THE EAST

"Without the Camp." Monthly. London.

SOCIETY OF THE NORTH AFRICA MISSION

"North Africa." Monthly. London.

SOUTHERN MOROCCO MISSIONS

"The Reaper." Monthly. London.

YOUNG PEOPLE'S SOCIETY OF THE LONDON
 MISSIONARY SOCIETY

"News from Afar." Monthly. London.

ZENANA MEDICAL QUARTERLY

"White Fields." Quarterly. London.

GENERAL

- "Friend of Armenia." Monthly. London.
 "Friend of China." Monthly. London.
 "Illustrated Missionary News." Monthly. London.
 "Niger and Yoruba Notes." Monthly. London.

DUBLIN UNIVERSITY MISSION TO CHOTA NAGPUR

- "Dublin University Missionary Magazine." Monthly. 32 Kenilworth Square, Dublin.

FOREIGN MISSION OF THE PRESBYTERIAN CHURCH
IN IRELAND

- "Missionary Herald." Monthly. Belfast, Ireland.

REFORMED PRESBYTERIAN SYNOD OF IRELAND
FOREIGN MISSION

- "The Covenanter." Monthly. Bailiesmills Manse, Lisburn.

QUA IBOE MISSION

- "Qua Iboe Mission Quarterly." Quarterly. Belfast, Ireland.

WOMEN'S ASSOCIATION FOR FOREIGN MISSIONS

- "Women's Work." Monthly. The Manse, Whitehouse, Belfast.

BAPTIST INDUSTRIAL MISSION OF SCOTLAND

- "The Baptist Industrial Missionary." Monthly. 21 Bothwell Street, Glasgow.

REPRESENTATIVE COUNCIL OF THE EPISCOPAL CHURCH
IN SCOTLAND

- "Foreign Missions Chronicle." Quarterly. Edinburgh, Scot.

CHURCH OF SCOTLAND FOREIGN MISSION
COMMITTEE

- "Life and Work." Monthly. 22 Queen Street, Edinburgh.
 "Morning Rays" (Children). Monthly. 22 Queen Street, Edinburgh.

CHURCH OF SCOTLAND WOMEN'S ASSOCIATION FOR
FOREIGN MISSIONS

- "The News of Female Missions." Monthly. 22 Queen Street, Edinburgh, Scotland.

JOHN G. PATON MISSION FUND

- "Quarterly Jottings." Monthly. Westcliffe, Southend-on-Sea, England.

FOREIGN MISSION COMMITTEE OF THE REFORMED
PRESBYTERIAN CHURCH OF SCOTLAND

- "The Reformed Presbyterian Witness." Monthly. Reformed Presbyterian Manse, Wishaw.

UNITED FREE CHURCH OF SCOTLAND'S FOREIGN
MISSION COMMITTEE

"Missionary Record." Monthly. Edinburgh, Scotland.

LIVINGSTONIA MISSION

"Livingstonia News." Monthly. 232 Vincent Street, Glasgow,
Scotland.

UNITED FREE CHURCH OF SCOTLAND WOMEN'S
FOREIGN MISSION

"Women's Missionary Magazine." Monthly. Edinburgh, Scot.

FREE CHURCH OF SCOTLAND FOREIGN MISSION

Reports through the "Free Church of Scotland Record." Monthly.
2 Argyle Place, Edinburgh.

SCOTTISH COMMITTEE OF THE BAROTSI MISSION OF
THE PARIS EVANGELICAL MISSIONARY SOCIETY

"News from Barotsi-land." Monthly. 57 Queen Street, Glasgow.

EDINBURGH MEDICAL MISSIONARY SOCIETY

"Quarterly paper of the Edinburgh Medical Missionary Society." 56
George Square, Edinburgh.

NATIONAL BIBLE SOCIETY OF SCOTLAND

"Quarterly Record." 5 St. Andrew Square, Edinburgh.

INLAND SOUTH AMERICA MISSIONARY UNION

"South America's Indians." Monthly. 62 Gilmore Place,
Edinburgh.

STIRLING TRACT ENTERPRISE

"The British Messenger." Monthly. Drummond's Tract
Depot, Stirling, Scotland.

SOUL-WINNING AND PRAYER UNION

"The Soul-Winner." Monthly. 7 Tay Terrace, Newport-on-Tay.

FAITH MISSION

"Bright Words." Monthly. 16 Tower Street, Rothesay.

TIBET PRAYER UNION

"At the Threshold." Monthly. Missionaries' Rest, Largs,
Ayrshire.

II. THE UNITED STATES OF AMERICA

SEVENTH-DAY ADVENTIST MISSION BOARD

"Advent Review." Takoma Park Station, Washington, D.C.

"Sabbath Herald." Takoma Park Station, Washington, D.C.

AMERICAN ADVENT MISSIONARY SOCIETY

- "Prophetic and Mission Record." Monthly. Boston, Mass. \$0.35.
 "All Nations." Monthly. Boston, Mass. \$0.25.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY AND
AMERICAN BAPTIST PUBLICATION SOCIETY

- "Missions." Monthly. 118 East Twenty-eighth Street, New York City. \$0.75, single; \$0.50, in clubs.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY
(EAST).

- "Foreign Mission Journal." Monthly. Richmond, Va. \$0.35.
 "Helping Hand" (Women). Monthly. Boston, Mass. \$0.25.
 "Missions." * Monthly. New York, N.Y. \$0.75.
 "Mission Herald" (Negroes). Monthly. Louisville, Ky. \$0.35.
 "Our Mission Fields" (Women). Quarterly. Baltimore, Md. \$0.20.
 "World Wide" (Children). Monthly. Philadelphia, Pa. \$0.25.
 "Everyland" * (Children). Quarterly. West Medford, Mass. \$0.50.
 "Foreign Missionary Journal" (Women). Monthly. Boston, Mass. \$0.25.

- * These two publications are Home and Foreign Mission publications united.

WOMAN'S BAPTIST MISSIONARY SOCIETY (WEST)

- "Helping Hand" (Women). Monthly. Ford Building, Boston, Mass. \$0.25.
 "Bulletin" (Women). Quarterly. 450 East Thirtieth Street, Chicago, Ills. \$0.15.
 "Missions" (Monthly). Ford Building, Boston, Mass. \$0.75.

AMERICAN BAPTIST HOME MISSION SOCIETY

- "Missions" and "Home Mission Schools." Monthly. 312 Fourth Avenue, New York City.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

- "Tidings." Monthly. 2969 Vernon Avenue, Chicago, Ill.

GENERAL CONFERENCE OF FREE BAPTISTS

- "The Morning Star." Hillsdale, Mich.

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

- "The Missionary Helper."

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

- "Sabbath Recorder." Ashaway, R.I.
 "Seventh-Day Baptist Pulpit." Ashaway, R.I.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST
CONVENTION

- "Foreign Mission Journal" (All Classes). Monthly. Richmond, Va. \$0.35.

WOMAN'S MISSIONARY UNION

"Our Mission Fields." 15 W. Franklin Street, Baltimore, Md.

HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

"Our Home Field." Monthly. Anstell Building, Atlanta, Ga.

FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION

"Mission Herald." Monthly. 726 W. Walnut, Louisville, Ky.
\$0.35.

WOMAN'S HOME AND FOREIGN MISSION BOARD

"Mission Field." Louisville, Ky.

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN (German Baptists).

"Missionary Visitor." Monthly. Elgin, Ill. \$0.50.

MISSION BOARD OF THE CHRISTIAN CHURCH

"The Christian Missionary." Monthly. Dayton, O. \$0.50.

WOMAN'S BOARD FOR FOREIGN MISSIONS OF THE CHRISTIAN CHURCH

"The Christian Missionary." Monthly. Saco, Maine.

WOMAN'S GENERAL MISSIONARY SOCIETY OF THE CHURCHES OF GOD

"The Church Advocate." Weekly. Harrisburg, Pa.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS OF THE CONGREGATIONAL CHURCH OF THE UNITED STATES

"Missionary Herald" (Adults). Monthly. 14 Beacon Street, Boston, Mass. \$0.75; \$0.50 in clubs of 10.

"Life and Light" (Women). Monthly. 14 Beacon Street, Boston, Mass. \$0.60.

"Mission Studies" (Women). Monthly. Chicago, Ill. \$0.50.

"Mission Dayspring" (Children). Monthly. 14 Beacon Street, Boston, Mass. \$0.20.

"Envelope Series" (Adults). Quarterly, 14 Beacon Street, Boston, Mass. \$0.10.

BOARD OF HAWAIIAN EVANGELICAL ASSOCIATION

"The Friend." Monthly. Honolulu, Hawaiian Islands.

FOREIGN CHRISTIAN MISSIONARY SOCIETY

"Missionary Intelligencer." Monthly. Box 884. Cincinnati, Ohio. \$0.50.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

"Missionary Tidings." Monthly. Indianapolis, Ind.

MISSIONARY SOCIETY OF THE EVANGELICAL
ASSOCIATION

- "Missionary Messenger." Monthly. 1903 Woodland Avenue,
Cleveland, Ohio. \$0.25.
"Missionsbote." Monthly. 1903 Woodland Avenue, Cleveland,
Ohio. \$0.25.

HOME AND FOREIGN MISSIONARY SOCIETY OF THE
UNITED EVANGELICAL CHURCH

- "The Evangelical." Weekly. Harrisburg, Pa. \$2.00.
"Die Evangelische Zeitschrift." General Weekly. Harrisburg,
Pa. \$2.00.
"K.C.C.E. Journal" (Young People). Monthly. Harrisburg,
Pa. \$0.50.
"Missionary Tidings" (Women). Monthly. York, Pa. \$0.25.
"Missionary Gem" (Children). Monthly. Harrisburg, Pa.
\$0.10.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY
OF THE UNITED EVANGELICAL CHURCH

- "Missionary Tidings." Monthly. 228 Hobb's Avenue, Joliet,
Ill.

PENIEL MISSIONARY SOCIETY

- "Peniel Herald." Monthly. Los Angeles, Cal. \$0.25.

HEPZIBAH FAITH MISSIONARY ASSOCIATION

- "Sent of God." Semi-monthly. Tabor, Iowa. \$0.50.
"John-Three-Sixteen" (Young People). Weekly. Tabor, Iowa.

PENTECOST BANDS

- "Herald of Light." Weekly. Indianapolis, Ind. \$1.00.

PENTECOSTAL MISSIONARY UNION IN THE UNITED
STATES OF AMERICA

- "The New Acts." Monthly. Lincoln Place, Pa.

AMERICAN FRIENDS' BOARD OF FOREIGN MISSIONS

- "Friends' Missionary Advocate." Monthly. Plainfield, Ind.
\$0.50.
"Africa Record." Quarterly. Plainfield, Ind. \$0.50.

FOREIGN MISSION BOARD OF THE GERMAN EVAN-
GELICAL SYNOD OF NORTH AMERICA

- "Der Friedensbote." Weekly. 1716 Chouteau Avenue, St.
Louis, Mo. \$1.00.
"Fliegende Missions-Blatter." Quarterly. 1716 Chouteau
Avenue, St. Louis, Mo. 5 cents.
"Unser Missionssonntag" (Children). Weekly. 1920 "G"
Street, N.W. Washington, D.C. 4 cents.
"Our Mission Sunday" (Children). Weekly. 1920 "G" Street,
N.W. Washington, D.C. 4 cents.

BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD
OF THE EVANGELICAL LUTHERAN CHURCH IN THE
UNITED STATES OF AMERICA

- "Lutheran Church Work." Monthly. 1424 Arch Street, Philadelphia, Pa. \$0.50.
 "Lutheran Woman's Work" (Women). Monthly. 1424 Arch Street, Philadelphia, Pa. \$0.50.
 "The King's Message" (Children). Monthly. 622 N. Carrollton Avenue, Baltimore, Md. \$0.20 (10 or more copies to one address, 10 cents each).

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY
OF THE GENERAL SYNOD OF THE EVANGELICAL
LUTHERAN CHURCH IN THE UNITED STATES

- "Lutheran Woman's Work." Monthly. Lutherville, Md.

BOARD OF FOREIGN MISSIONS OF THE GENERAL
COUNCIL OF THE EVANGELICAL LUTHERAN
CHURCH IN NORTH AMERICA

- "The Foreign Missionary." Monthly. 1522 Arch Street, Philadelphia, Pa. \$0.25.
 "Der Missionsbote." Monthly. 1522 Arch Street, Philadelphia, Pa. \$0.25.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY
OF THE EVANGELICAL LUTHERAN MINISTERIUM
OF PENNSYLVANIA

- "Lutheran Mission Worker." Monthly. 218 West Broad Street, Bethlehem, Pa.

SWEDISH EVANGELICAL MISSION COVENANT OF
AMERICA

- "Missionaren." Monthly. 81 South Clark Street, Chicago, Ill.

UNITED NORWEGIAN LUTHERAN CHURCH OF
AMERICA

- "Lutheraneren." Weekly. Minneapolis, Minn. \$1.25.
 "United Lutheran" (Young People). Weekly. Minneapolis, Minn. \$1.00.
 "Luthersk Borneblad" (Children). Weekly. Minneapolis, Minn. \$0.35.
 "Children's Companion" (Children). Weekly. Minneapolis, Minn. \$0.35.

BOARD OF FOREIGN MISSIONS OF THE UNITED SYNOD
OF THE EVANGELICAL LUTHERAN CHURCH IN
THE SOUTH

- "Lutheran Church Visitor." Monthly. Charlotte, N.C.

LUTHERAN BOARD OF MISSIONS

- "Gasseren." Monthly. Augsburg Seminary, Minneapolis, Minn.

UNITED SYNOD LUTHERAN CHURCH IN THE
SOUTH

- "Lutheran Church Visitor." Weekly. Columbia, S.C. \$1.50.
"Tidings." Monthly. \$0.30.

BOARD OF FOREIGN MISSIONS OF THE GENERAL
CONFERENCE OF THE MENNONITES OF NORTH
AMERICA

- "Der Bundersbote" (German). Weekly. Berne, Indiana. \$1.50.
"The Mennonite" (English). Weekly. Berne, Indiana. \$1.50.

MENNONITE BOARD OF MISSIONS AND CHARITIES
"Christian Monitor." Monthly. Freeport, Ill.

BOARD OF FOREIGN MISSIONS OF THE METHODIST
EPISCOPAL CHURCH

- "World Wide Missions." Monthly. 150 Fifth Avenue, New
York City. \$0.25.
"Woman's Missionary Friend" (Women). Monthly. 36 Brom-
field Street, Boston, Mass. \$0.50.
"Junior Missionary Friend" (Children). Monthly. 36 Brom-
field Street, Boston, Mass. \$0.20.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH

- "Woman's Missionary Friend" (Women). Monthly. 36 Brom-
field Street, Boston, Mass. \$0.50.
"Der Frauen Missions-Freund" (German). Monthly. 36 Brom-
field Street, Boston, Mass. \$0.25.
"Junior Missionary Friend" (Children). Monthly. 36 Brom-
field Street, Boston, Mass. \$0.20.
"The Study" (Women). Monthly. 36 Bromfield Street, Boston,
Mass. \$0.10, single; 12 copies one address, \$0.30.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE METHODIST EPISCOPAL CHURCH

- "The Christian Republic." Monthly. 1026 Arch Street, Phila-
delphia, Pa.

WOMAN'S HOME MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH

- "Woman's Home Missions." Monthly. Delaware, Ohio.

PARENT HOME AND FOREIGN MISSIONARY SOCIETY
OF THE AFRICAN METHODIST EPISCOPAL CHURCH

- "Voice of Missions." Monthly. \$0.75.

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL
CHURCH, SOUTH

- "Go Forward." Monthly. Nashville, Tenn. 810 Broadway.
\$0.25.
"Woman's Missionary Advocate" (Women). Monthly. 810
Broadway, Nashville, Tenn. \$0.50.

"The Young Christian Worker" (Young People and Children). Monthly. 810 Broadway, Nashville, Tenn. \$0.25.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH, SOUTH

"Woman's Missionary Advocate" (Women). Monthly. Nashville, Tenn. \$0.50.

"Young Christian Worker" (Children). Monthly. Nashville, Tenn. \$0.25.

WOMAN'S HOME MISSION SOCIETY OF THE METHODIST
EPISCOPAL CHURCH, SOUTH

"Our Homes." Monthly. Nashville, Tenn.

WELSH CALVINISTIC METHODIST FOREIGN MISSIONS

"Cyfaill." Monthly. Utica, N.Y. \$1.00.

GENERAL MISSION BOARD OF THE FREE METHODIST
CHURCH OF NORTH AMERICA

"Missionary Tidings" (Women). Monthly. 1132 Washington Boulevard, Chicago, Ill.

"In Mission Lands" (Children). Quarterly. \$0.10 single subscription. 1132 Washington Boulevard, Chicago, Ill.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF FREE
METHODIST CHURCH

"Missionary Tidings." Monthly. Missionary Training School, Indianapolis, Ind. \$0.50.

"King's Builders" (Women and Children). Monthly. Missionary Training School, Indianapolis, Ind. \$0.25.

BOARD OF FOREIGN MISSIONS OF THE METHODIST
PROTESTANT CHURCH

"Methodist Recorder." Monthly. 316 N. Charles Street, Baltimore, Md.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
METHODIST PROTESTANT CHURCH

"Woman's Missionary Record" (Women). Monthly. Greensboro', N.C. \$0.50.

MISSIONARY SOCIETY OF THE WESLEYAN METHODIST
CONNEXION OF AMERICA

"Wesleyan Methodist." Weekly. Syracuse, N.Y. \$1.00.

MISSIONARY SOCIETY OF THE AFRICAN METHODIST
EPISCOPAL ZION CHURCH

"The Missionary Seer." Monthly. 420 South 11th Street, Philadelphia, Pa.

SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING
THE GOSPEL AMONG THE HEATHEN
(MORAVIAN)

"The Moravian." Weekly. Bethlehem, Pa. \$2.50.

"Der Bruder Botschafter." Weekly. Watertown, Wis. \$1.50.

"The Little Missionary" (Young People and Children). Monthly. Bethlehem, Pa. \$0.35 per single copy per annum.

"Der Missions Freund" (Young People and Children). Monthly. Watertown, Wis.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

"Assembly Herald." Monthly. 156 Fifth Avenue, New York City.

BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

"Assembly Herald." Monthly. 1328 Chestnut Street, Philadelphia, Pa. \$0.50 single sub. Clubs of 10 or more, \$0.25.

"Woman's Work" (Women). Monthly. 156 Fifth Avenue, New York. \$0.50.

"Over Sea and Land (Children). Monthly. 156 Fifth Avenue, New York City. \$0.25.

"All the World." Quarterly. 156 Fifth Avenue, New York City. \$0.15.

EXECUTIVE COMMITTEE OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

"The Missionary." Monthly. Nashville, Tenn. \$0.75.

EXECUTIVE COMMITTEE OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

"Home Mission Herald." Monthly. Atlanta, Ga.

BOARD OF FOREIGN MISSIONS OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA (COVENANTER)

"Olive Trees." Monthly. 325 West 56th Street, New York. \$1.00.

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA

"The Reformed Presbyterian Witness." Monthly. Cedarville, Ohio. \$1.00.

ASSOCIATE REFORMED PRESBYTERIAN SYNOD, SOUTH

"Monthly Bulletin" (Women). Monthly. Louisville, Ga. \$0.25.

WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

"Women's Missionary Magazine." Monthly. 123 Roup Street, Pittsburg, Pa.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH OF AMERICA

"Spirit of Missions." Monthly. 281 Fourth Avenue, New York City. \$1.00.

- "Young Christian Soldier" (Children). Weekly. 281 Fourth Avenue, New York City. \$0.80.
 "Mission Study Leaflets." Monthly. Hartford, Conn.
 "The Round Robin" (Children). Quarterly. Hartford, Conn.
 "Soldier and Servant Series." Quarterly. Hartford, Conn.

BOARD OF FOREIGN MISSIONS OF THE REFORMED
 CHURCH IN AMERICA (DUTCH)

- "The Mission Field." Monthly. 215 East 22nd Street, New York, N.Y. \$0.50.
 "The Mission Gleaner" (Women). Monthly. 215 East 22nd Street, New York, N.Y. \$0.25.
 "The Day Star" (Children). Monthly. 215 East 22nd Street, New York, N.Y. \$0.25.
 "Neglected Arabia." Quarterly. 215 East 22nd Street, New York, N.Y. Free to contributors to the Arabian Mission.

WOMAN'S BOARD OF FOREIGN MISSIONS OF THE
 REFORMED CHURCH IN AMERICA

- "Mission Gleaner." Monthly. 25 E. 22nd Street, New York City.

BOARD OF FOREIGN MISSIONS OF THE REFORMED
 CHURCH IN THE UNITED STATES (GERMAN)

- "The Outlook of Missions." Monthly. 15th and Race Streets, Philadelphia, Pa. \$0.50.
 "Our Mission Helper" (Children). Monthly. 30 N. 6th Street, Reading, Pa. \$0.25.
 "Der Missionsbote." Monthly. 2969 W. 25th Street, Cleveland, Ohio. \$0.25.
 "Reformed Church Messenger."

BOARD OF FOREIGN MISSIONS OF THE REFORMED
 EPISCOPAL CHURCH

- "Episcopal Recorder." Monthly. 2067 E. Cumberland Street, Philadelphia, Pa.

FOREIGN MISSIONARY SOCIETY OF THE UNITED
 BRETHERN IN CHRIST

- "Missionary Advance." Monthly. 1003 United Brethren Building, Dayton, Ohio.

WOMAN'S MISSIONARY ASSOCIATION OF THE UNITED
 BRETHERN IN CHRIST

- "Woman's Evangel" (Somewhat general, but chiefly intended for women). Monthly. 1103 U.B. Building, Dayton, Ohio.

DOMESTIC, FRONTIER, AND FOREIGN MISSIONARY
 SOCIETY, UNITED BRETHERN IN CHRIST

- "Missionary Monthly." Monthly. Huntington, Ind.

UNIVERSALIST GENERAL CONVENTION

- "Universalist Leader." Monthly. Rochester, N.Y.

AMERICAN MISSIONARY ASSOCIATION

"The American Missionary." Monthly. 287 Fourth Avenue, New York City.

AMERICAN BIBLE SOCIETY

"Bible Society Record" and "The Bible in Every Land." Monthly. 31 Bible House, New York City.

WOMAN'S UNION MISSIONARY SOCIETY FOR
HEATHEN LANDS

"The Missionary Link" (Women and Children). Monthly. 67 Bible House, New York, N.Y. \$0.50.

CHINA INLAND MISSION, COUNCIL FOR NORTH
AMERICA

"China's Millions." Monthly. 235 School Lane, Philadelphia, Pa.

HAUGES CHINA MISSION

"Budboreren." Weekly. Red Wing, Minn. \$1.00.

INDUSTRIAL AND EVANGELISTIC MISSION OF INDIA,
COMMITTEE FOR THE UNITED STATES

"Christian Witness and Advocate of Bible Holiness." Monthly. 151 Washington Street, Chicago, Ill.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION

"Union Signal" and "Crusader Monthly." Monthly. Evanston, Ill.

FOREIGN DEPARTMENT OF THE INTERNATIONAL
COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA

"Foreign Mail." Monthly. 124 E. 28th Street, New York City.

CENTRAL AMERICAN MISSIONS

"Central American Bulletin." Quarterly. Paris, Texas. \$0.20.

GOSPEL MISSIONARY UNION

"The Gospel Message." Monthly. Euclid and 7th Streets, Kansas City, Mo.

SCANDINAVIAN ALLIANCE MISSION OF NORTH
AMERICA

"Trosvitnet." Monthly. 2814 M'Lean Avenue, Chicago, Ill.

AMERICAN COUNCIL OF THE AFRICA INLAND MISSION

"Hearing and Doing" (Men and Women). Quarterly. 1701 N. 55th Street, Philadelphia, Pa. Free.

SUDAN UNITED MISSION

"Sudan United Mission News." Irregularly. Y.M.C.A. Building, Germantown, Philadelphia, Pa. Free.

VANGUARD MISSIONARY ASSOCIATION

"The Vanguard." Monthly. Welston Station, St. Louis, Mo.

CHRISTIAN AND MISSIONARY ALLIANCE

"Christian and Missionary Alliance." Weekly. 692 Eighth Avenue, New York, N. Y. \$2.00.

FOREIGN DEPARTMENT OF THE NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF THE UNITED STATES OF AMERICA

"The Association Monthly." Monthly. 125 E. 27th Street, New York City.

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

"Service." Monthly. 168 Wabash Avenue, Chicago, Ill.

EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

"Kirchenzeitung" and "Lutheran Standard." Monthly. Oshkosh, Wis.

LUTHER LEAGUE OF AMERICA

"Luther League Review." Monthly. 2433 Franklin Street, Omaha, Neb.

NEW YORK CITY CHURCH EXTENSION AND MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH

"The Christian City." Monthly. 150 Fifth Avenue, New York City.

EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH

"The Epworth Herald." Monthly. 57 Washington Street, Chicago, Ill.

EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

"The Epworth Era." Monthly. Nashville, Tenn.

BROTHERHOOD OF ST. ANDREW

"St. Andrew's Cross." Monthly. Broad Exchange Building, 83 Broad Street, Boston, Mass.

ORDER OF THE DAUGHTERS OF THE KING

"The Royal Cross." Monthly. 281 Fourth Avenue, New York City.

AMERICAN TRACT SOCIETY

"The American Messenger." Monthly. 150 Nassau Street, New York City.

UNITED SOCIETY OF CHRISTIAN ENDEAVOUR

"Christian Endeavour World." Monthly. Tremont Temple, Boston, Mass.

INTERNATIONAL ORDER OF THE KING'S DAUGHTERS
AND SONS

"The Silver Cross." Monthly. 156 Fifth Avenue, New York City.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN
MISSIONS

"The Intercollegian." Nine issues yearly. 125 E. 27th Street, New York City. \$0.50.

BROTHERHOOD OF ANDREW AND PHILIP

"The Brotherhood Star." Monthly. 15th and Race Streets, Philadelphia, Pa.

NATIONAL ARMENIA AND INDIA RELIEF ASSOCIA-
TION FOR INDUSTRIAL ORPHAN HOMES

"The Helping Hand Series." Monthly. 24 Oread Street, Worcester, Mass.

WORLD'S STUDENT CHRISTIAN FEDERATION

"Student World." Quarterly. 124 E. 28th Street, New York City. \$0.25.

AMERICAN RAMABAI ASSOCIATION, IN AID OF THE
MUKTI MISSION

"Mukti Prayer Bell." Monthly. Newton Center, Mass.

WORLD'S FAITH MISSIONARY ASSOCIATION

"Missionary World." Monthly. 307 Farnham Avenue, Shenandoah, Ia.

LAYMEN'S MISSIONARY MOVEMENT

"Men and Missions." Monthly. 1 Madison Avenue, New York City. \$0.50.

WORLD'S SUNDAY SCHOOL ASSOCIATION

"Sunday School Times." Monthly. Philadelphia, Pa.

CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN
NORTH AMERICA

"China's Young Men." Monthly. Yale Station, New Haven, Ct.

GENERAL

(Not publications of any Society)

"Missionary Review of the World." Monthly. Funk & Wagnalls, N. Y. \$2.50.

"Everyland" (Children). Quarterly. Everyland Publishing Co., West Bedford, Mass. \$0.50.

III. CANADA

BAPTIST FOREIGN MISSION BOARD OF THE MARITIME PROVINCES OF CANADA

"Canadian Missionary Link." Monthly. Wolfville, Nova Scotia.

UNITED BAPTIST WOMEN'S MISSIONARY UNION OF THE MARITIME PROVINCES

"Tidings" (Women). Monthly. Amherst, Nova Scotia. \$0.25.

"Canadian Missionary Link." Wolfville, Nova Scotia.

HOME AND FOREIGN MISSION BOARD OF THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC

"The Bulletin." Quarterly. Toronto, Canada.

BAPTIST CONVENTION OF WESTERN CANADA

"The Western Outlook." 317 Portage Avenue, Winnipeg, Manitoba.

MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

"New Era." Monthly. 627 Confederation Life Building, Toronto, Canada. \$0.50.

"Canadian Church Juvenile" (Children). Monthly. 627 Confederation Life Building, Toronto, Canada. \$0.08.

"Letter Leaflet" (Women). Monthly. 627 Confederation Life Building, Toronto, Canada. \$0.20.

"Ontario Churchman." Monthly. Kingston, Ont. \$0.40.

"Church Life." Weekly. Kingston, Ont. \$1.00 Canada. \$1.50 U.S.

"Church Work." Monthly. Halifax, N.S. \$0.50.

METHODIST CHURCH IN CANADA

"Missionary Outlook." Monthly. 33 Richmond Street West, Toronto, Canada. \$0.50 per year for single copies. \$0.40 per year when ordered in clubs of six copies.

"Missionary Bulletin." Quarterly. 33 Richmond Street West, Toronto, Canada. \$1.00.

WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH, CANADA

"The Missionary Outlook." Monthly. 167 College Street, Toronto, Canada.

FOREIGN MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA (WESTERN)

"The Presbyterian." Weekly. Confederation Life Building, Toronto, Canada. \$1.50.

- "The Presbyterian Record." Monthly. Y.M.C.A. Building, Montreal, Canada.
- "Sunday School Publications" (Children). Weekly. 60 Bond Street, Toronto, Canada.
- "The Dominion Presbyterian." Weekly. Kingston, Ontario.
- "The West Land." Semi-monthly. Edmonton, Alta.

WOMAN'S FOREIGN MISSIONARY SOCIETY OF
THE PRESBYTERIAN CHURCH IN CANADA

- "Foreign Missionary Tidings." 169 Dowling Avenue, Toronto, Canada.

FOREIGN MISSION COMMITTEE OF THE PRESBY-
TERIAN CHURCH IN CANADA (EASTERN)

- "Presbyterian Record." Monthly. Montreal, Canada. \$0.75.
- "The Message" (Women). Monthly. Halifax, Canada. \$0.15.

CHINA INLAND MISSION, COUNCIL FOR NORTH
AMERICA

- "China's Millions." Monthly. 507 Church Street, Toronto, Canada. \$0.50.

ROWLAND V. BINGHAM, EDITOR AND PUBLISHER

- "The Missionary Witness." Monthly. 262 Delaware Avenue, Toronto, Canada. \$0.65.

NORTH AMERICAN AUXILIARY OF THE REGIONS
BEYOND MISSIONARY UNION

- "The Neglected Continent." Quarterly. 210 Seaton Street, Toronto, Canada. \$0.25.

CANADA CONGREGATIONAL FOREIGN MISSIONARY
SOCIETY

- "Canadian Congregationalist." 146 Suffolk Avenue, Guelph, Ontario.

CANADA CONGREGATIONAL WOMAN'S BOARD OF
MISSIONS

- "Monthly Leaflet." 4 Sussex Avenue, Toronto, Canada.

SOCIETIES OTHER THAN DENOMINATIONAL
CANADIAN COLLEGES' MISSION

- "Canadian College Missionary." 190 Spadina Avenue, Toronto, Canada.

DOMINION COUNCIL OF THE YOUNG WOMEN'S
CHRISTIAN ASSOCIATIONS OF CANADA

- "The Young Women of Canada." 480 Spadina Avenue, Toronto, Canada.

IV. DENMARK

DANSKE MISSIONSSELSKAB (DANISH MISSIONARY SOCIETY)

"Dansk Missions-blad." Weekly. Copenhagen. Kr. 2.40.

DANSK KIRKE-MISSION I ARABIEN (DANISH CHURCH MISSION IN ARABIA)

"Fra Arabien." Monthly. Copenhagen. Kr. 1.

LARSEN'S MISSION IN MADRAS

"Meddelelser om L. P. Larsen's mission blandt indiske studenter." Copenhagen.

OSTERLANDS MISSIONEN (MISSIONARY SOCIETY FOR THE EAST)

"Meddelelse fro osterlands-missionen." Monthly. Copenhagen. Kr. 2.

DANSKE KOMMITTEE FOR INDISK HJEMMISSION BLANDT SANTHALERNE (DANISH COMMITTEE OF THE INDIAN HOME MISSION TO THE SANTHALS)

"Santhal-posten" (Dahkwala). Monthly. Copenhagen. Kr. 1.00.

DR. MARIE HOLST'S TENT MISSION

"Fra Telt missionen ; meddelelser fra Fok. Dr. med. Marie Holst." Copenhagen. Kr. 1.

KVINDELIGE MISSIONS-ARBEJDERE (FEMALE MISSION WORKERS)

"Bring lys" (Women). Copenhagen. Kr. 1.

GENERAL

"Nordisk Missionstidsskrift." Six issues yearly. Copenhagen. Kr. 1.

"Det lille Missionsbud" (Children). Copenhagen. Kr. 1.

"Fred paa jorden" (Children). Monthly. Copenhagen. Kr. 1.

V. THE NETHERLANDS

NETHERLANDS MISSIONARY SOCIETY

"Nederlandsche Zendingsbode." Weekly. The Hague.

"Maandberichten." Monthly. Rotterdam.

"Mededeelingen." Quarterly. Rotterdam. F. 2.40.

RHEINISCHE MISSIONSGESELLSCHAFT (RHENISH MISSIONARY SOCIETY)

"De Rynsche Zending." Monthly. Schoten by Haarlem.

NIJVERDALSCH E ZENDINGSVEREENIGING (NIJVERDAL MISSION UNION)

"Het Nyverdalsche Zendingsblad." Every two months. Zendingsvereeniging, Nyverdald.

DOOPSGEZINDE VEREENIGING TOT BEVORDERING DER EVANGELIEVERBREIDING IN DE NEDERLANDSCH-OVERZEESCHE BEZITTINGEN (MISSION UNION FOR THE PROPAGATION OF THE GOSPEL IN THE ULTRAMARINE POSSESSIONS OF THE NETHERLANDS)

"De Kleine Medearbeider." Monthly. Amsterdam.

COMITÉ TOT ONDERSTEUNING VAN DE ZENDELINGEN DER SALATIGA-ZENDING OP JAVA GEVESTIGD TE UTRECHT (COMMITTEE FOR THE SUPPORT OF THE MISSIONARIES OF THE SALATIGA MISSION)

"Orgaan Der Salatiga-Zending." Monthly. Janskerkhof 18, Utrecht.

JAVA COMITÉ TE AMSTERDAM (JAVA COMMITTEE AT AMSTERDAM)

"Het Geillustreerd Zendingsblad."

"De Java-Cent."

"Mededeelingen Van Het Zendingsveld." Prinzengracht 303, Amsterdam.

NEDERLANDSCHE ZENDINGSVEREENIGING (NETHERLANDS MISSIONARY UNION)

"Orgaan der Nederlendsche Zendingsvereeniging." Monthly.

"Het Zendingsblaadje." Every six weeks.

"De Zendingsblaadjes voor de Jeugd" (Children). Mission house, Westzeeuyke 345, Rotterdam.

GEREFORMEERDE ZENDINGS VEREENIGING

"De Heidenbode." Rotterdam.

UTRECHTSCH E ZENDINGSVEREENIGING (UTRECHT MISSION UNION)

"Berichten van de Utrechtsche Zendingsvereeniging." Monthly.

"Het Penningske." Monthly.

ZENDING VAN DE GEREFORMEERDE KERKEN IN NEDERLAND, ONDER DE HEIDENEN EN MOHAMMEDANEN (MISSION OF THE REFORMED CHURCHES IN THE NETHERLANDS TO THE PAGANS AND MOHAMMEDANS)

"De Getuige."

"Het Zendingsblad der Gereformeerde Kerken." Monthly. F. 40.

"De Macedonier." Monthly. Smilde. F. 3.

SANGIREN TALAUT COMITÉ

"Mededeelingen vanwege het Sangiren Talaut Comité." Rechter
Rotterkade 63, Rotterdam.

GENOOTSCHAP VOOR IN- EN UITWENDIGE ZENDING

"Een Vaste Burg is Onze God." Every two weeks.
"De Wartburg." Weekly. 418 Prinsengracht, Amsterdam.

REFORMED MISSION UNION

"Alle Den Volcke." Monthly. Rev. G. H. Beekenkamp, Delft.

NEDERLANDSCH BIJBELGENOOTSCHAP (NETHERLAND
BIBLE SOCIETY)

"Zaaling En Ogst." Biblehouse, Heerengracht 366, Amsterdam.

COMMITTEE FOR THE MISSION OF THE NETHERLAND
Y. M. ASSOCIATION

"Handboek voor de beoefening der Zendingsgeschiedenis."
2 vols. F. 35 per vol. G. Ten Broek, Rechter Rottekade 63,
Rotterdam.

ZENDINGGENOOTSCHAP DER BROEDERGEMEENTE TE
ZEIST (AUXILIARY MISSION SOCIETY OF THE
MORAVIAN CHURCH AT ZEIST)

"Berichten uit de Heiden-Wereld." Zeist.

GENERAL

"Lichtstralen Op Den Akker Der Wereld." Every two months.
Oostmolenstraat 1, Rotterdam. F. 80.

"Ow Koninkryk Kome." Monthly. Rev. H. Jansen, Leiden.
F. 50.

"Nederlandsche Zendingkade."

VI. FINLAND

FINSKA MISSIONSSÄLLSKAPET (FINNISH MISSIONARY
SOCIETY)

"Missions tidning för Finland."

"Kotilähetys."

"Suomen Lähetysseuranomat."

"Barmens Missionstidning."

"Lasten Lähetyslehti."

All published in Helsingfors.

LUTHERSKA EVANGELIFORENINGEN I FINLAND
(LUTHERAN EVANGELICAL SOCIETY)

"Hedningarnas trost." Helsingfors.

FRJA MISSIONEN I FINLAND (FREE MISSIONS
OF FINLAND)

"Suomen Wickkolehtis."

"Missionsbladet" (Swedish edition of above). Sentula, Dick-
ursky.

VII. FRANCE AND SWITZERLAND

PARIS EVANGELICAL MISSIONARY SOCIETY

- "Journal des Missions évangéliques." Monthly. Fr. 6.
 "L'Ami des Missions." Monthly. Fr. 1.50.
 "Le petit Messager" (Children). Monthly. Fr. 2.25.
 All published at Maison des Missions évangéliques, 102
 Boulevard Arago, Paris.

UPPER ZAMBEZI MISSION (BAROTSILAND)

- "Nouvelles du Zambèze." Quarterly. 12 Rue des Granges,
 Geneva. Fr. 1.
 "Bulletin du Sou du Zambèze." Quarterly. M. Veonet-Wao-
 nevy, Morges, Switzerland. Free to subscribers.

MISSIONS LUTHÉRIENNES A MADAGASCAR
(AUXILIARY SOCIETY)

- "Bulletin du Comité auxiliaire de Paris." Quarterly. Pasteur
 Buchsensschutz, Rue Blomet, Paris. Fr. 1.

MISSION DES EGLISES LIBRES DE LA SUISSE ROMANDE
(MISSION BOARD OF THE FREE CHURCHES OF
FRENCH SWITZERLAND)

- "Bulletin de la Mission Romande." Monthly. Chemin des
 Cèdres, Lausanne. Free to subscribers.
 "Almanach français des Missions évangéliques." Publié par la
 Société des Amis des Missions de Montauban (Étudiants)
 l'organe special de la Mission de Paris et fait une place à la
 Mission Romande. Fr. 0.30.

MISSION MORAVE

- "Journal de l'Unité des Frères." Monthly. M. A. Brindeau,
 pasteur, Neuchâtel, Suisse. Pour le public de langue Française.

SOCIÉTÉ NEUCHÂTELOISE DES MISSIONS (AUXILIARY
COMMITTEE TO DIFFERENT MISSIONARY SOCIETIES)

- "Nouvelles de nos Missionaries." Six times in the year. Fon-
 taines, près Neuchâtel, Suisse. Fr. 1.

EVANGELISCHE MISSIONGESELLSCHAFT ZU BASEL
(BASEL EVANGELICAL MISSIONARY SOCIETY)

- "Almanach des Missions évangéliques." Missionshaus, Basel,
 Switzerland. Fr. 0.30.
 "Le Missionnaire." Monthly. G. Secretan, Morges, Suisse.
 Fr. 2.
 "La Messagère du Monde païen" (Children). Monthly. G.
 Secretan, Morges, Suisse. Fr. 1.50.
 "Le sou Missionnaire." Every two months.

VIII. GERMANY

MISSION DER BRÜDERGEMEINE (MORAVIAN MISSIONS)

“Missionsblatt der Brüdergemeine.”

BERLINER MISSIONSGESELLSCHAFT (BERLIN MISSIONARY SOCIETY)

“Berliner Missionsberichte.”

“Der Missionsfreund.”

EVANGELISCH-LUTHERISCHE MISSION ZU LEIPZIG
(LEIPZIG EVANGELICAL LUTHERAN MISSION)

“Evangelisch-Lutherisches Missionsblatt.”

“Lydia.”

GOSSNERSCHE MISSIONSGESELLSCHAFT (GOSSNER MISSION SOCIETY)

“Die Biene auf dem Missionsfelde.”

“Die kleine Biene für Jung und Alt.”

“Mitteilungen an den Freundeskreis.”

NORDDEUTSCHE MISSIONSGESELLSCHAFT (NORTH GERMAN MISSIONARY SOCIETY)

“Monatsblatt der Norddeutschen Missionsgesellschaft.”

“Missions-Kinderfreund.”

RHEINISCH-WESTFÄLISCHER DIAKONISSENVEREIN
(RHENISH-WESTPHALIAN DEACONESS SOCIETY)

“Dank und Denk Blätter.”

FRAUENVEREIN FÜR CHRISTLICHE BILDUNG DES WEIBLICHEN GESCHLECHTS IM MORGENLANDE
(WOMAN'S SOCIETY FOR CHRISTIAN FEMALE EDUCATION IN EASTERN COUNTRIES)

“Missionsblatt des Frauenvereins.”

EVANGELISCH-LUTHERISCHE MISSIONSANSTALT ZU HERMANNSTADT
(HERMANNSTADT EVANGELICAL LUTHERAN MISSIONARY SOCIETY)

“Hermannstädter Missionsblatt.”

BERLINER FRAUEN-MISSIONSVEREIN FÜR CHINA
(BERLIN WOMEN'S MISSIONARY SOCIETY FOR CHINA)

“Mitteilungen des Berliner Frauenvereins für China.”

JERUSALEMS VEREIN (JERUSALEM UNION)

“Neueste Nachrichten aus dem Morgenlande.”

VEREIN FÜR DAS SYRISCHE WAISENHAUS IN JERUSALEM
(UNION FOR THE SYRIAN ORPHANAGE IN JERUSALEM)

“Der Bote aus Zion.”

SCHLESWIG-HOLSTEINISCHE EVANGELISCH-LUTHERISCHE GESELLSCHAFT ZU BREKLUM (SCHLESWIG-HOLSTEIN EVANGELICAL LUTHERAN MISSIONARY SOCIETY AT BREKLUM)

“Schleswig-Holsteinisches Missionsblatt.”

“Frauen Missionsblatt.”

“Vort missionsblad.” (In Danish.)

NEUKIRCHENER MISSIONSANSTALT (NEUKIRCHEN MISSION INSTITUTE)

“Der Missions und Heidenbote.”

ALLGEMEINER EVANGELISCH - PROTESTANTISCHER MISSIONSVEREIN (GENERAL UNION FOR EVANGELICAL PROTESTANT MISSIONS OF GERMANY)

“Zeitschrift für Missionskunde und Religionswissenschaft.”

“Missionsblatt des Allgemeinen Evangelisch-Protestantischen Missionsvereins.”

EVANGELISCHE MISSIONSGESELLSCHAFT FÜR DEUTSCH-OSTAFRIKA (EVANGELICAL MISSIONARY SOCIETY FOR GERMAN EAST AFRICA)

“Nachrichten aus der Ostafrikanischen Mission.”

GESELLSCHAFT FÜR INNERE UND ÄUSSERE MISSION IM SINN DER LUTHERISCHEN KIRCHE (SOCIETY FOR HOME AND FOREIGN MISSIONS ACCORDING TO THE PRINCIPLES OF THE LUTHERAN CHURCH)

“Kirchliche Mitteilungen aus und über Nordamerika, Australien und New-Guinea.”

HILDESHEIMER VEREIN FÜR DIE DEUTSCHE BLINDENMISSION IN CHINA (HILDESHEIM MISSIONARY SOCIETY FOR BLIND GIRLS IN CHINA)

“Tsau-Kwong.”

MISSIONSGESELLSCHAFT DER DEUTSCHEN BAPTISTEN (MISSIONARY SOCIETY OF THE GERMAN BAPTISTS)

“Unsere Heidenmission.”

MISSION DER HANNOVERSCHEN EVANGELISCH-LUTHERISCHEN FREIKIRCHE (HANNOVER FREE EVANGELICAL LUTHERAN CHURCH MISSIONARY SOCIETY)

“Missionsblatt der Hannoverschen Evangelisch-Lutherischen Freikirche.”

DEUTSCHE ORIENT MISSION (GERMAN ORIENT MISSION)

“Der Christliche Orient.”

KIELER CHINA MISSION (KIEL CHINA MISSION)

"Er kommt."

SUDAN PIONIER MISSION (SUDAN PIONEER MISSION)

"Der Sudan-Pionier."

EVANGELISCHER AFRICA VEREIN (EVANGELICAL
AFRICAN UNION)

"Africa."

RHEINISCHE MISSIONSGESELLSCHAFT

"Berichte der Rheinischen Missionsgesellschaft."

"Missionsblatt." Barmen.

LIEBENZELLER MISSION (CHINA INLAND MISSION)

"Chinas Millionen." Monthly. Liebenzell, Württemberg.

EVANGELISCHE MISSIONSGESELLSCHAFT ZU BASEL

"Evangelisches Missionsmagazin." Monthly. (Each quarter accompanied by "Bibelblätter.")

"Der Heidenbote."

Both published at Basel, Switzerland.

GENERAL

"Allgemeine Missions-Zeitschrift." Monthly. (Prof. D. Warneck, Ed.) W. Linkstr. 42, Berlin.

"Die Evangelischen Missionen." (Dr. D. Julius Richter, Ed.) Monthly. (Supplement "Saat und Ernte auf dem Missionsfelde," for children.) C. Bertelsmann, Gütersloh.

"Calwer Missionsblatt." Württemberg.

"Monatsblätter für 'häusliche Missionsstunden.'" Monthly. Vereinsbuchhändlung, Calw, Württemberg.

"Geschichten und Bilder aus der Mission."

IX. NORWAY

DEN NORSKE LAEGE MISSION (NORWEGIAN MEDICAL
MISSION)

"Lægemissionären" (The Medical Missionary). Monthly. Christiania. Kr. 1.

KVINDELIGE MISSIONS-ARBEIDERE (SOCIETY FOR
FEMALE MISSION WORKERS)

"K.M.A. Kvartalshilsen" (Women). Quarterly. Christiania.

NORSKE MISSIONSSELSKAB (NORWEGIAN MISSIONARY SOCIETY)

- "Norsk Missionstidende." Semi-monthly. Stavanger. Kr. 1.60.
 "Missionslæsning for kvinder." (Companion paper to Norsk Missionstidende; not to be had separately.) Both papers together, Kr. 2.
 "Kamp og seier paa missionsmarken" (Young People). Monthly Stavanger. Kr. 1.
 "Missionselskabets barneblad" (Children). Weekly. Stavanger. Kr. 1.

NORSKE KIRKES MISSION VED SCHREUDER (NORWEGIAN CHURCH MISSION ORGANISED BY BISHOP SCHREUDER)

- "Zuluvennen" (The Zulu Friend.) Monthly. Christiania. Kr. 1.10.

NORSKE KOMITTEER FOR INDISK HJEMMISSION BLANDT SANTHALERNE (NOR. COMMITTEES FOR INDIAN HOME MISSION TO THE SANTHALS)

- "Santhalen." Monthly. Christiania. Kr. 1.

TSJILIMMISSIONEN (CHI-LI MISSION)

- "Missionsvennen." Quarterly. Stabæk. Kr. 1.

LAERERINDERNES MISSIONSFORBUND (FEMALE TEACHERS' MISSIONARY UNION)

- "Missionshilsen" (Women). 6 Nos. per year. Christiania. Kr. 0.50.

NORSK LUTERSKE KINAMMISSIONSFORBUND (NORWEGIAN LUTHERAN CHINA MISSION ASSN.)

- "Kineseren." Semi-monthly. Nordheimsund. Kr. 1.50.

NORSKE FRIE OSTAFRIKANKSKE MISSION. (NORWEGIAN FREE EAST AFRICAN MISSION)

- News from the field is often found in "Missionaeren." Christiania.

NORGES KRISTELIGE UNGDOMS-FORBUNDS MISSIONSKOMITE. (MISSIONARY COMMITTEE OF NORWAY'S YOUNG PEOPLE'S CHRISTIAN FEDERATION)

- "Den unges ven." Christiania.

AKADEMISKE FRIVILLIGER MISSIONSFORBUND I De NORDISKE LANDES NORSKE LAKALAFDELING. (NORWEGIAN BRANCH OF THE STUDENT VOLUNTEER MOVEMENT IN SCANDINAVIAN COUNTRIES)

- "Excelsior." Christiania.

- "Missionsefterretninger (Missionary News)." Monthly. Kr. 1.
 "Missionaeren." Weekly. Kr. 1.50.

X. SWEDEN

NATIONAL MISSIONARY SOCIETY

"Missionstidning." Bi-weekly. Kr. 1.25.

"Varde Gus." Christmas Publication. Kr. 1.25.

SVENSKA KYRKANS MISSION (SWEDISH CHURCH MISSION)

"Missionstidning." Bi-weekly. Upsala. Kr. 1.00.

"Tillkomme ditt rike." Christmas Publication. Upsala. Kr. 1.25.

"Stjärnan från Bethlehem" (Children). Christmas Publication. Upsala. Kr. 0.15.

SVENSKA MISSIONSFÖRBUNDETS (SWEDISH MISSION UNION)

"Missionsförbundet." Bi-weekly. Stockholm. Kr. 1.50.

SVENSKA MISSIONEN I KINA (SWEDISH MISSION IN CHINA)

"Sinims land." Bi-weekly. Stockholm. Kr. 1.35

"Hans stjärna i østern." Christmas Publication. Kr. 1.00.

HELGELSE-FÖRBUNDET I NERIKE (HOLINESS UNION OF NERIKE)

"Trons segrar." (Victories of Faith). Bi-weekly. Nerike. Kr. 1.20.

"Stjärnglimtar." Christmas Publication. Nerike. Kr. 1.50.

SKANDINAVISKA ALLIANSMISSIONENS - SVENSKA AFDELNING (SCANDINAVIA ALLIANCE MISSION SWEDISH SECTION)

"Trosvittnet." Bi-weekly. Jönköping. Kr. 1.20.

KVINNliga MISSIONS-ARBETARE (FEMALE MISSIONARY WORKERS)

"När och fjärran." 10 copies per year. Stockholm. Kr. 1.00.

"När och fjärran." Christmas Publication. Kr. 0.50.

SWEDISH MISSIONARY SOCIETY

"Ansgarius." Christmas Publication. Kr. 1.50.

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