

# THIRTEENTH CONFERENCE

## Foreign Missions Boards

United States and Canada

1906

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# UNITED PRAYER FOR MISSIONS ABROAD

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## Praise

For the unspeakable gift of God's love; for the share He gives us in His work; for those He has delivered from the power of darkness and translated into the Kingdom of His dear Son.

## Prayer for the World

For an outpouring of the Holy Spirit.

For a realization of the need of the non-Christian world; its helplessness, its poverty, its materialism, lust and superstition; the inadequacy of its religions; its spiritual hopelessness.

For a truer conception of the mission of the Church; for more consecration and sacrifice; for a full surrender to the leadership of Christ; and that the Lord of the harvest will thrust forth laborers into His harvest.

For the missionaries, that they may be kept in health of body and mind; that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

For the native Church, that it may grow in faith and fruitfulness, in love and service; for more native workers.

For the elevation of woman.

For religious liberty and peace.

For the evangelization of the whole world and the establishment of the Kingdom of Christ.

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*"That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."*



THIRTEENTH CONFERENCE  
OF THE  
**Foreign Missions Boards**

IN THE  
United States and Canada

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February 27 and 28, 1906

First Presbyterian Church, Nashville, Tennessee

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ENTERTAINED BY THE  
EXECUTIVE COMMITTEE PRESBYTERIAN CHURCH, SOUTH,  
AND  
BOARD OF MISSIONS OF THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

Foreign Missions Library  
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## FOURTEENTH CONFERENCE.

January 9-10, 1907.

### COMMITTEES.

#### *Arrangements for 1907.*

REV. CHARLES R. WATSON, D.D., Chairman.  
REV. R. J. WILLINGHAM, D.D.      MR. ROBERT E. SPEER.  
REV. JAMES L. BARTON, D.D.      REV. ALEXANDER SUTHERLAND, D.D.  
REV. HENRY N. COBB, D.D.      REV. WALTER R. LAMBUTH, M.D., D.D.  
MR. W. HENRY GRANT, Secretary.

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H. K. CARROLL, LL.D.      REV. PAUL DE SCHWEINITZ.

#### *Mission Study in the Sunday-school.*

REV. JOHN F. GOUCHER, D.D., Chairman.  
MR. HARRY WADE HICKS.      F. C. STEPHENSON, M.D.

#### *Anglo-American Communities.*

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MR. W. HENRY GRANT.      REV. JAMES L. BARTON, D.D.

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MR. JOHN R. MOTT.      REV. R. P. MACKAY, D.D.

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REV. WALTER R. LAMBUTH, M.D., D.D.      REV. CORNELIUS H. PATTON, D.D.  
REV. CHARLES R. WATSON, D.D.      REV. FRED. P. HAGGARD.

#### *Missionary Month.*

REV. JOHN W. CONKLIN, Chairman.  
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REV. FRANK D. GAMEWELL.      MR. JOHN W. WOOD.  
REV. CHARLES R. WATSON, D.D.      MR. F. P. TURNER.

#### *Christian Literature for Mission Fields.*

H. K. CARROLL, LL.D., Chairman.  
REV. JAMES S. DENNIS, D.D.      REV. A. MCLEAN.  
REV. JOHN H. KERR, D.D.      REV. HENRY O. DWIGHT, LL.D.  
REV. J. L. BARTON, D.D.



# PROCEEDINGS

OF THE

## THIRTEENTH CONFERENCE OF FOREIGN MISSIONS BOARDS

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### Constitution of Conference.

This Annual Conference being primarily for the consideration of questions of administration pertaining to Foreign Missions, its membership is confined to executive officers and members of Foreign Missions Boards and Societies having separate church constituencies in the United States and Canada, the executive officers of said Boards and Societies, together with two members from each, duly elected for the purpose, being alone entitled to vote. Other members of Foreign Missions Boards represented in the Conference, and officers and members of the executive committees of interdenominational agencies directly interested in Foreign Missionary work, may be elected by the Conference as corresponding members.

In addition the Conference cordially welcomes any foreign missionaries or other interested friends who may be present at its sessions.

### *Committee of Arrangements for 1906.*

REV. W. R. LAMBETH, M.D., D.D., Chairman.

REV. S. H. CHESTER, D.D.                      REV. HARLAN P. BEACH.

MR. HARRY WADE HICKS.

MR. W. HENRY GRANT, Secretary.

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### MINUTES AND RESOLUTIONS.

#### **Nashville, Tennessee, February 27-28, 1906.**

The Conference opened with a Devotional Service, followed by an Address of Welcome.

The Committee of Arrangements presented a printed program, which was adopted.

Mr. W. Henry Grant was elected Secretary, and the following Business Committee appointed: Rev. J. L. Barton, D.D., Rev. S. H. Chester, D.D., Rev. Alex. Sutherland, D.D.

The program as carried out is contained in this Report.

All recommendations embodied in the papers were referred to the Business Committee.

The following resolutions presented by the Business Committee were adopted by the Conference:

That the Secretary of the Conference be ex-officio a member of each Committee.



#### **Minutes and Resolutions.**

That the Committee on Reference and Arbitration be continued, and the documents already gathered be referred back to it with the request that a full report be made next year; that the following Committee be appointed: Arthur J. Brown, Judson Smith, Thomas S. Barbour, Henry N. Cobb, Walter R. Lambuth, H. K. Carroll, Paul de Schweinitz.

That a permanent Committee of five be appointed, with power to fill vacancies ad interim, charged with the duty of finding proper men to serve as pastors of Union Anglo-American churches or congregations in foreign ports, and to devise and execute plans for putting these men into the open and needy places; that this Committee be as follows: Robert E. Speer, S. H. Chester, Alex. Sutherland, W. Henry Grant, James L. Barton.

That a Committee of five be appointed by this Conference to investigate thoroughly the religious conditions, needs and openings for Christian work in Russia, and report to the next Conference of this body, with recommendations as to what can be done by the missionary societies of North America for the evangelization of that Empire; that the Committee be as follows: James S. Dennis, Harlan P. Beach, Thomas S. Barbour, John R. Mott, R. P. Mackay. (Subsequently changed as listed.)

That this Conference appoint a Committee of five, who shall prepare a series of inquiries to be sent out by each board represented in this Conference to all of its missions, for the purpose of securing a complete accurate estimate of the number of new missionaries required each year to cover the field occupied, so that the Gospel of Jesus Christ may, within a reasonable time, be adequately preached to every creature. That these statistics, when secured, shall be tabulated by each board and sent to the said Committee for presentation at the next Conference. That it is the judgment of this Conference that in order to arouse the churches to a sense of their privilege and responsibility, and, in order to meet but inadequately the present needs in the mission fields under boards represented at this Conference, there ought to be at least a thousand volunteers ready to be sent out each year until those fields are occupied in force. That we appeal to the students present in this Quadrennial Student Volunteer Convention, that they, by asking to be sent to these needy waiting fields, a thousand strong each year, challenge the churches where final responsibility must rest, to provide the necessary funds. That the Committee be as follows: A. W. Halsey, W. R. Lambuth, C. H. Patton, C. R. Watson, F. P. Haggard.

That a Committee be appointed to act conjointly with other members to be appointed by the Women's Conference, the Student Volunteer Movement, and the Young People's Missionary Movement, to report as they deem best, upon the subject of an Interdenominational Missionary Month, and that the subject of United Prayer for Missions be referred



### Minutes and Resolutions.

to this Committee, which shall be as follows: John W. Conklin, Henry C. Mabie, Charles C. Creegan, Frank D. Gamewell and John W. Wood.

That the following Committee of Arrangements for 1907 be appointed: Charles R. Watson, R. J. Willingham, Robert E. Speer, James L. Barton, Alexander Sutherland, Henry N. Cobb, Walter R. Lambuth.

That all questions relating to another Ecumenical Conference on Foreign Missions be left to the Committee of Arrangements for correspondence and report.

That the Secretary appoint a Committee on Christian Literature for the mission fields, to report next year.

That the next meeting of this Conference be held at the Bible House in New York City, on January 9-10, 1907.

That this Conference by rising vote desires to express its sincere thanks to the Foreign Missionary Societies with headquarters in this city, our hosts upon this occasion; to the Baptist and Cumberland Presbyterian Boards for the freedom of their Publishing Houses; to the Methodist Episcopal Church, South, and the Presbyterian Church, South, for the lunches provided; to Ward Seminary for the freedom of its parlors and dining hall; to the First Presbyterian and Christ Protestant Episcopal Churches for the use of their edifices; to the pastors and members of all these Churches and organizations, who have with true Southern hospitality opened to us their homes and hearts; and to the Press which has treated the Conference with great liberality and uniform courtesy.

### CHINESE RELATIONS.

Whereas, there have been numerous examples of unjust treatment of Chinese coming to our shores, furnishing in some cases sufficient ground for righteous indignation upon their part, treatment which does not represent the sentiment of the people in America, and

Whereas, on the other hand, we deeply regret the existence of the boycott and the train of evils which may follow in the wake of such a movement,

Resolved, that it is the conviction of this representative body that every proper exertion should be made in the direction of securing a Treaty between America and China which shall conform to the Golden Rule.

Resolved, that a suitable letter be sent, through the missionaries, to the churches in China, setting forth that the American Christians look to Chinese Christians to give their fellow countrymen a correct view of the friendly interest of America in the welfare of China, and to inform them of the tens of thousands of cases where Chinese in America have been aided by American citizens, as opposed to a one-sided view regarding the ill-treatment of Chinese, due to political and economic conditions, and further to express the conviction that as Christians we should all unite, by prayer and by the exercise of the Christian virtue of patience, to bring about peace and good will and the extension of the Kingdom of Christ.



## **Minutes and Resolutions.**

### **CONGO FREE STATE.**

That the following preamble and appeal to Congress on the Congo question be adopted:

"Whereas, an appeal, adopted six months since by a united conference representing the entire force of foreign missionaries in the Congo Free State, has reached this body, declaring that the rule of government has resulted in conditions involving indescribable sufferings and threatening extermination to the native people; and

"Whereas, the United States Government, actuated by high motives, but misled by professions now shown to have been insincere, was influential beyond others in gaining recognition for the Congo State and in securing for it the trust of a vast territorial domain; and

"Whereas, it is inconceivable to us that a great nation thus involved in responsibility for the establishing of the rule of the Congo Government must be silent in the presence of wrongs which cry to heaven for redress,

"This body, representative of all Foreign Missions Boards of America, unanimously and earnestly appeals to the Congress of the United States and to the State Department of the Government, asking that the most careful attention shall be given to the facts adduced in the report of King Leopold's Commission and to the great volume of corroborating testimony as to the gravity of conditions under the policy of monopolization maintained by the King, with a view to determining what form of protest or influence may most fittingly be used for promoting relief of these conditions and with a view to the earliest possible action for securing this end."

### **MISSIONARY LESSONS IN THE SUNDAY-SCHOOL.**

That the Conference adopt the following statement and appeal to the International Sunday-school Association:

The Thirteenth Annual Conference of the Foreign Missions Boards in the United States and Canada assembled at Nashville, Tennessee, February 28, 1906, respectfully submit to the Lesson Committee of the International Sunday-school Association, the following statements and request and urge its favorable consideration:

The awakening of the Church to its fundamental commission as manifested in the great revival of the missionary spirit is registering itself in an unprecedented demand for knowledge concerning the Kingdom and its growth.

This is especially noticeable in the more spiritual areas of the Church and among the young people as shown by the Student Volunteer Movement and the Young People's Missionary Movement.

As our Lord set childhood in the midst of His Church as its care and hope, the Church should provide through the Sunday-school for the training of its scholars in the spirit of Christ which is the spirit of Missions.

This demands systematic instruction as to the opportunities and obli-



## Program.

gations, the developments and operations, of this the Church's most vital function, which is to show Christ to the world.

The valuable and increasing production during recent years of Mission literature specially adapted to the young assures the possibility of providing for this demand.

Therefore, we earnestly request that the International Sunday-school Association prepare annually graded courses of twelve missionary lessons, each illustrating the unfolding of God's purpose in the world, which might be used in the twelve consecutive Sundays of a quarter; or, if that be deemed impracticable, to be used once in each month of the year.

That this statement and appeal be presented to all mission boards for immediate official adoption, and with proper endorsement be sent to the Chairman of the Lesson Committee of the International Sunday-school Association; that printed copies of this resolution be furnished to the boards in this Conference, and to the women's boards in the United States and Canada; that the following Committee have this in charge: John F. Goucher, Harry Wade Hicks, F. C. Stephenson.

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## PROGRAM.

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### Tuesday, February 27.

REV. J. O. REAVIS, D.D., Chairman.

- 9.00 A. M. Devotional Meeting. Rev. Alexander Sutherland, D.D., Methodist Church in Canada.  
Address of Welcome. Rev. W. R. Lambuth, M.D., D.D.
- 10.00 A. M. Shall There Be One Protestant Church in Korea? Rev. S. H. Chester, D.D., Presbyterian Church in the U. S.
- 11.00 A. M. Report of Committee on Anglo-American Communities. Mr. John W. Wood, Protestant Episcopal Church in the U. S. A.
- 12.00 A. M. Spiritual Movements and Needs in Russia. Prof. Henry W. Hulbert, Theological Seminary, Bangor, Maine.  
Letter from Baron P. Nicolay, St. Petersburg, Russia.  
Church Union in Canada. Rev. Alex. Sutherland, D.D., Methodist Church in Canada.
- 1.00 P. M. Recess.

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### Tuesday Afternoon.

REV. R. J. WILLINGHAM, D.D., Chairman.

- 2.30 P. M. What Number of Missionaries Ought We Aim To Send Out? Impending and Necessary Decrease of American Missionaries as the Native Ministers Increase. Mr. J. Campbell White, United Presbyterian Church in N. A.



**Program.**

- 3.30 P. M. Conditions on the Congo. Rev. W. H. Sheppard, D.D., Congo. Rev. T. S. Barbour, D.D., American Baptist Missionary Union. Mr. J. H. Harris, Congo.

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**Tuesday Evening.**

REV. JAMES ATKINS, D.D., Chairman.

- 7.30 P. M. Devotional Service. Rev. F. F. Reese, D.D., Rector, Christ Church, Nashville.
- What Should Characterize the Missionary Periodicals of Our Societies? Rev. George Robson, D.D., Edinburgh, United Free Church of Scotland.
- The Most Fruitful Plans of the Church Missionary Society in Developing Missionary Interest and Cooperation of Its Constituency. Herbert Lankester, M.D., London, Church Missionary Society.
- Greetings from Missionary Societies on the Continent of Europe. Karl Fries, Ph.D., Stockholm, World's Student Federation.
- Benediction. Bishop E. R. Hendricks, of Missouri.

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**Wednesday, February 28.**

REV. B. F. FULLERTON, D.D., Chairman.

- 9.30 A. M. Devotional Meeting. Rev. C. E. Bradt, D.D., Presbyterian Church in the U. S. A.
- 10.00 A. M. An Interdenominational Missionary Month: Is It a Feasible Method of Unitedly Giving an Annual Impulse to the Missionary Cause? Rev. J. W. Conklin, Reformed Church in America.
- 11.00 A. M. The Layman a Latent Factor for the Evangelization of the World. Mr. David McConaughy, Presbyterian Church in the U. S. A.



## MEMBERS PRESENT AT THIRTEENTH CONFERENCE.

- Atkins, Rev. James, D.D., Methodist Episcopal Church, South.  
Barbour, Rev. Thos. S., D.D., American Baptist Missionary Union.  
Barton, Rev. James L., D.D., American Board of Commissioners.  
Bishop, Rev. J. G., D.D., Mission Department of the Christian Church.  
Bradt, Rev. Chas. E., D.D., Presbyterian Church U. S. A.  
Chester, Rev. S. H., D.D., Presbyterian Church in the U. S.  
Conklin, Rev. John W., Reformed Church in America.  
De Schweinitz, Rev. Paul, Moravian Church in America.  
Fullerton, Rev. Baxter P., D.D., Cumberland Presbyterian Church.  
Funk, Rev. A. E., Christian and Missionary Alliance.  
Galloway, Bishop J. C., Methodist Episcopal Church, South.  
Gamewell, Rev. Frank D., D.D., Methodist Episcopal Church.  
Given, Rev. Arthur, D.D., General Conference of Free Baptists.  
Goucher, Rev. John F., D.D., Methodist Episcopal Church.  
Grant, W. Henry; Presbyterian Church U. S. A.  
Haggard, Rev. F. P., American Baptist Missionary Union.  
Hendrix, Bishop E. R., D.D., Methodist Episcopal Church, South.  
Holland, Rev. R. C., D.D., Evangelical Lutheran (United Synod).  
Hough, Rev. S. S., D.D., United Brethren in Christ.  
Kline, Rev. Marion J., D.D., Evangelical Lutheran (General Synod).  
Knipp, Rev. J. Edgar, United Brethren in Christ.  
Lambuth, Rev. W. R., M.D., D.D., Methodist Episcopal Church, South.  
Mackay, Rev. R. P., D.D., Presbyterian Church in Canada.  
McConaughy, David, Presbyterian Church U. S. A.  
Meckel, Rev. T. C., Evangelical Association.  
Myers, Harry S., General Conference of Free Baptists.  
Noss, Prof. Christopher, Reformed Church in the United States.  
Ogburn, Rev. T. J., Methodist Protestant Church.  
Patterson, J. M., Cumberland Presbyterian Church.  
Reavis, Rev. J. O., D.D., Presbyterian Church in the United States.  
Shearer, Rev. G. L., D.D., American Tract Society.  
Speer, Robert E., Presbyterian Church in the U. S. A.  
Spreng, Rev. S. P., Evangelical Association.  
Stephenson, F. C., M.D., Methodist Church, Canada.  
Sutherland, Rev. Alexander, D.D., Methodist Church, Canada.  
Vickrey, C. V., Young People's Missionary Movement.  
Warburton, Rev. Stacy R., American Baptist Missionary Union.  
Ward, Rev. Seth, D.D., Methodist Episcopal Church, South.  
Watson, Rev. C. R., D.D., United Presbyterian Church of N. A.  
White, J. Campbell, United Presbyterian Church of N. A.  
Williams, Rev. H. F., Presbyterian Church in the U. S. (South).  
Willingham, Rev. R. J., D.D., Southern Baptist Convention.  
Witter, Rev. W. E., D.D., American Baptist Missionary Union.  
Wood, John W., Protestant Episcopal Church U. S. A.  
Yoder, C. F., A.B., D.B., Brethren Foreign Missionary Society.



## Directory.

### CORRESPONDING MEMBERS.

- Anderson, Rev. W. M., D.D., First Presbyterian Church, Nashville.  
Barnhart, Paul, Manila, P. I., Methodist Episcopal Church.  
Barrett, Rev. J. Pressley, D.D., Covington, Ohio.  
Burr, Rev. E. D., D.D., Congo Reform Association, Newton Center, Mass.  
Cady, Rev. H. Olin, West China, Methodist Episcopal Church.  
Court, Rev. William, Japan, Methodist Episcopal Church, South.  
Cowan, Rev. J. C., Second Presbyterian Church, Nashville.  
Dowkontt, G. D., M.D., Atlanta, Ga., Medical Missionary Institute.  
Flinn, Richard Orme, Atlanta, Ga., Presbyterian.  
Fraser, Rev. Donald, D.D., Africa, United Free Church of Scotland.  
Fries, Karl, Ph.D., Stockholm, Sweden.  
Greever, Rev. W. H., "Lutheran Church Visitor," Columbia, S. C.  
Harris, Rev. Elmore, D.D., Bible Training School, Toronto.  
Harris, John H., Congo Free State.  
Hulbert, Prof. Henry W., Bangor, Maine.  
Jacobs, Rev. W. S., Pastor Woodland Street Church, Nashville.  
LaFlamme, Rev. H. F., India, Baptist.  
Landrith, Ira, Nashville, Tenn.  
Lankester, Herbert, M.D., London, England, Church Missionary Society.  
Lawrence, W. F., Sarnia, Ontario.  
Lloyd, Rev. W. F., D.D., Bowling Green, Ky.  
Price, Rev. H. B., Kobe, Japan, Presbyterian Church, U. S.  
Reese, Rev. F. F., D.D., Rector Christ Church, Nashville.  
Robson, Rev. George, D.D., Editor "Missionary Record," The United Free Church of Scotland, Edinburgh.  
Sheppard, Rev. W. H., D.D., Congo, Presbyterian Church, U. S.  
Sundquist, Hjalmar, Swedish Evangelical Mission Covenant.  
Swearer, Rev. W. C., Korea, Methodist Episcopal Church, South.  
Vinton, C. C., M. D., Korea, Presbyterian Church, U. S. A.  
Wallace, Edward W., Toronto, Canada.  
Wichér, Rev. E. A., Kobe, Japan.  
Wright, Gen. Luke E., Ambassador-elect to Japan.  
Zwemer, Rev. Samuel, D.D., Arabia, Reformed Church in America.

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## BAPTIST.

### AMERICAN BAPTIST MISSIONARY UNION.

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Harry S. Myers, Young People's Sec'y, Hillsdale, Mich.

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Alva M. Kerr, Treas., 1231 Fifth St. West, Dayton, Ohio.



**Directory.**

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FOREIGN CHRISTIAN MISSIONARY SOCIETY (DISCIPLES).

Rev. A. McLean, President, Box 884, Cincinnati, Ohio.

F. M. Rains, Cor. Sec'y, Box 884, Cincinnati, Ohio.

Stephen J. Corey, Sec'y, Box 884, Cincinnati, Ohio.

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N. W. Hoyles, K.C., Pres., 41 Confederation Life Bldg, Toronto.

Rev. T. R. O'Meara, Sec'y, Confederation Life Bldg, Toronto, Canada.

Thomas Mortimer, Treas., Confederation Life Bldg, Toronto, Canada.

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Rev. Joshua Kimber, Ass't Sec'y, 281 Fourth Avenue, New York.

Mr. John W. Wood, Cor. Sec'y, 281 Fourth Avenue, New York.

Rev. Everett P. Smith, Educational Sec'y, 281 Fourth Avenue, N. Y.

Mr. George C. Thomas, Treas., 281 Fourth Avenue, New York.

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Rev. Chas. F. Hendricks, B.D., Treas., 2630 N. 12th St., Philadelphia.

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**Tuesday, February 27.**

REV. J. O. REAVIS, D.D., Chairman.

**ADDRESS OF WELCOME.**

REV. W. R. LAMBUTH, M.D., D.D., SECRETARY METHODIST EPISCOPAL  
CHURCH, SOUTH.

Words can hardly express, dear brethren, our feelings this morning. You are coming down here into our Southland, traveling great distances, bringing to us a realization of the great brotherhood that we enjoy and that closer fellowship with Jesus Christ which we have experienced and for which we have prayed this morning. We thank you for your coming and we give you a most hearty welcome to our city, rejoicing in the assurance that you bring to us hearts freighted with the richest blessings, that shall be a blessing to our personal lives and to our homes and our community. I had thought of saying something this morning about orange blossoms and mocking birds and magnolias but had about concluded when I got up to say something about the Aurora Borealis. (Laughter.) These snows will soon melt away in the southern heat and warmth, and though it may be cold outside, I am sure you will find a very warm welcome in the homes where you are entertained and from those who greet you on every hand.

Nashville is a great center for the South, and that is perhaps one reason why you have been invited here. I need not remind you perhaps that this is the greatest hard-wood market in the world; it is the fourth shoe market in the United States; it is the greatest poultry and egg center in the South; our mills turn out five hundred barrels of flour each day, and fifteen hundred barrels of meal. Nashville is also a great educational center; nine thousand students enter the gates of this city every year, beside those who are gathered in our great schools and belong of right to the community. These schools include three negroes' schools that are flourishing and are doing a very substantial work.

Even a Southerner may be surprised at the extent of his native land if he has not gone the length and breadth of it. Texas is the youngest child among our Commonwealths. It is said that if you would place Texas on Tennessee, drive a pin right through the center of it and revolve it, the northern extremity would touch Chicago, the southern the city of New Orleans, the eastern Raleigh, N. C., and the western extremity Little Rock, Ark. As to resources alone it has been estimated by statisticians that the State of Texas could support the present population of the United States and then easily take care of the populations of the Philippine Islands, Porto Rico and Cuba. So that with all these marvelous resources it is easy to see that we are going to have an immense population. That population is growing rapidly. We were once a rural people, and perhaps we are much so now in our instincts; we are certainly provincial to a very large extent because we are outside of the great world current; yet while in 1870 we had only sixty-three towns and cities in the South that had a population of three thousand and over, we



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now have two hundred and sixty-three; and while our country population has increased within six decades from ninety to ninety-six per cent., the urban population has increased about two hundred and forty per cent. in that same time. This brings to us great problems of home work and city evangelization as well as work in our rural districts, and it is well at such a time as this that we should get the power of the reflex influence that always comes from such a gathering, and from the discussion of those larger and world-wide problems which incites to a more earnest endeavor at home. And these are no idle words, brethren. Many of the bootblacks on the streets of Nashville now are Greeks, others are from Turkey. We have about seven thousand Italians in one colony in Tampa, Fla., and they have to be supplied with the Gospel. God is bringing these people to our very shores.

We have been hearing of these immense resources and we hope that this great population of ours shall be mightily stirred with Divine conviction that it should bring its quota toward the evangelization of the world and lay it at its Master's feet.

There are four mission boards with headquarters in the South: The Cumberland Presbyterian, at St. Louis, Mo.; the Southern Baptist Convention, at Richmond, Va.; and the Presbyterian and the Methodist Boards, here in Nashville, Tenn. We have besides in this city the Publishing Houses of the Baptist and the Cumberland Presbyterian Churches.

We are very glad indeed to have you make yourselves at home in these four places and anywhere else in this great city during your sojourn here. In behalf of the Committee of Arrangements, the secretaries of the boards and others who have planned for your comfort and your reception, again I give you a hearty welcome into our midst, and if possible would emphasize the prayer that already has been offered, that there should be kindled in our hearts a passion for souls, a fire that shall never be extinguished until it shall blaze into a conflagration not only in this Southland but throughout the wide world; that this Conference shall be girdled with light and that new power shall come upon us and upon those for whom we have so earnestly prayed this morning, some of whom are in great danger in our foreign fields.

### **CHURCH UNION IN KOREA.**

REV. S. H. CHESTER, D.D., SECRETARY, PRESBYTERIAN CHURCH IN THE  
UNITED STATES.

There can be no question that the multiplicity of denominational divisions in our Protestant Christendom involves a great waste of the energies and resources of the Church. It makes it impossible also that the Church as an army should be handled with the kind of strategy necessary to its greatest efficiency. From this point of view, denominational divisions must be confessed to be an evil. Up to a certain point, however, they are also a necessary evil, which could not be removed without serious danger of introducing a greater evil in its place. So great is the "Mystery



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of Godliness" that no one human mind, even under the fullness of the revelation of it given in the Gospel, can comprehend it in all its parts. Because we can only know this mystery in part, and because different men, looking at it from different points of view, have different parts of it presented to them as being of most vital importance, wherever our Protestant freedom of thought exists men will entertain more or less variant views on important questions of Christian doctrine, and will express those views as they have been expressed in the different creeds and polities of the Protestant Church. By suppressing free thought and appointing a body of officials to do the thinking of the people, the Romish Church was able to achieve a partial outward unity. Inside of the one external organization which it built up, confusion and strife have everywhere and always been found. Better the most extreme development of Protestant sectarianism than any external unity accomplished by the methods of the Church of Rome. Nevertheless, every movement that looks to the doing away with those divisions that are not necessary to give proper scope to the unfettered exercise of free thought and free conscience, is one to be welcomed and encouraged.

In the past half century the attitude of the different Protestant denominations towards each other has changed from one of hostility, and, in many cases, of active belligerency, to one of friendship and co-operation. This happy change is probably due in a large degree to the reflex influence on the home churches of their foreign work. As the representatives of the various denominations have come face to face with each other and with the problems that have confronted them in Asia and Africa and the Islands of the Sea, they have discovered that the difference between preaching in the simplest or in the most elaborate ecclesiastical vestments, or the difference between calling those who rule in the Church bishops, or presbyters, or stewards, or superintendents, or differences in the view taken by their home churches and expressed in the creeds of these churches, even of important questions of doctrine, are as nothing compared with the differences between Christianity and heathenism.

And so we see that when representatives of the different branches of any one denomination meet on the foreign field, they do not, as a rule, perpetuate the minor sub-denominational divisions which exist at home, but organize the results of their work into one Church. It would seem that this much of church unity should be the minimum of achievement at which we should aim in our foreign work.

There are certain branches of work carried on in connection with foreign missions as conducted by all the different denominations which do not involve, to any considerable extent, questions of difference in creed or polity. In these branches of the work a way ought to be found, and in many places is being found, for co-operative effort on the part of different denominations operating in the same field. When we consider how tremendous is the undertaking to evangelize countries like China and



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India, and even like Japan and Korea, and how comparatively small are the resources which our Protestant mission boards are able to command for the carrying out of this undertaking, it would seem that any waste of these resources in the unnecessary duplication of medical work and educational work and printing work is something for which the mission boards and the denominations which they represent can give no good excuse to the Master whose one work they are all trying to do. All co-operative movements along these lines, therefore, springing up in any of our mission fields should meet only with welcome and encouragement from the home boards and the home churches. How much farther it may be found practicable to realize the idea of unity in our foreign work without sacrificing something that is more valuable than any outward unity, is a question which can not at this time be answered with any degree of assurance. It is a question, however, which has been brought before us for consideration in the development of our mission work in Korea.

On the 26th of June, 1905, a meeting of the Methodist and Presbyterian missionaries in Seoul, with representatives of both denominations from other parts of the peninsula, was held for the purpose of discussing the feasibility of closer cooperation in their work. The Conference discovered that the difficulties in the way of practical cooperation in several lines of work were nothing like so great as they had previously been thought to be. Without dwelling upon the details of the discussions as reported, we have as the result of the Conference the following practical achievements in the line of cooperation in missionary effort: (I quote from a letter just received from Rev. William B. Reynolds, of the Southern Presbyterian Mission.)

I. The union for this year, as an experiment, of the two boys' schools of the M. E. Mission and of the Northern Presbyterian Mission in Seoul.

II. The union of the two Korean church papers, Methodist and Presbyterian, into one.

III. A union hymn book.

IV. The union of two English missionary periodicals, Methodist and Presbyterian, in the one paper entitled, "The Korean Mission Field."

V. The combination of the two native Sabbath-school lesson quarterlies.

VI. A union prayer calendar, published by a joint Committee of all the Protestant missions, with the names of missionaries in alphabetical order without respect to denominational connection.

VII. Union classes for Bible study have been inaugurated and union revival services were planned, and have probably been held during the month of February.

A plan was adopted for the uniting of two medical institutions, Methodist and Presbyterian, but owing to the opposition of some who were not on the field at the time, and have since returned, this plan is held temporarily in abeyance.



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Mr. Reynolds also writes that before the meeting held in Seoul, the Methodist and Presbyterian Missions in Northern Korea had agreed upon a division of territory which resulted in the amicable transfer of several groups of Christians from the care of one Mission to that of the other.

The Conference at Seoul also appointed an Executive Committee and a Board of Directors for a proposed Union Publishing House, and Dr. C. C. Vinton, of the Northern Presbyterian Mission, was sent to the United States (and will be present at this Conference), charged with the pleasing task of raising \$40,000 to put this publication work on a solid financial basis. So much for the real unity and co-operation that has been attained between Methodists and Presbyterians in Korea. I can not conceive that anyone could hear the recital of these things with any other feeling than that of rejoicing and gratitude to God.

But the Korean brethren were not satisfied with these merely co-operative arrangements. The reports brought up to the people meeting in Seoul of the remarkable awakening of the Korean people and the spirit of revival in many places generated an enthusiasm which carried the brethren further than they had any idea of going when they assembled. At the conclusion of the Conference a resolution was unanimously adopted that "The time is ripe for the establishment of one Korean Protestant Church, to be called 'The Church of Christ in Korea.'" Events, however, proved that this resolution was a little ahead of time. There are some grave and difficult problems that will have to be worked out before the resolution can be put into effect. The question of a creed for the one Korean Church, formulated and agreed upon by the representatives of two Churches whose own creeds express widely different views on important points of doctrine, is one that will have to be squarely faced and solved, if solved at all, as only honest and conscientious men, loyal to the convictions and traditions of their respective Churches, can solve it. The attempt should not be made to solve it with any inconsiderate haste.

It so happens that the representatives of the M. E. Church can not take part in effecting this proposed union until they have received authority for so doing from their General Conference which meets in 1908. Meanwhile the Council of Presbyterian Missions at its meeting in September adopted a resolution to the effect that, until the General Council of all the Missions is ready to form one evangelical Church in Korea, the Presbyterian Council, while seeking in every way to encourage and facilitate this union, would proceed with the organization of the Independent Presbyterian Church in Korea, in accordance with the plans and principles previously established and agreed upon. When this Independent Presbyterian Church is established, if it should grow as rapidly as now seems probable, by the year 1908, the native ministers and elders will be largely in the majority in its Presbyteries. According to the plan



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of its organization, it will be an independent and autonomous Church. It will have the right to initiate and consummate any movements towards union with other churches which it deems to be right and for the good of the cause. If the Church growing out of the work of the Methodist Missions in Korea shall also come to be an independent and autonomous Church, and if then it shall be found that these two Churches desire union, there will be no Church in any foreign land that will have the authority or the power to stop any proceedings they may have looking to that end.

In conclusion, we would not throw any cold water on the zeal of our Korean brethren for church union. Perhaps the pentecostal atmosphere in which they have been living naturally causes them to look at things rather from the standpoint of the ideal than of the practicable. They will come nearer to the ideal, however, in their attainment by aiming at it than by aiming at any lower standard. If this movement be of God it will prosper. It is certainly to be desired and sought that the East should receive Christianity in a less divided form than that which prevails among us. It would seem hardly necessary to utter the word of caution that church union in Korea, or anywhere, attained by ignoring and obscuring in a creedal statement vital points of doctrine, such as the authority of Scripture or the Atonement of Christ, will be attained at too great a cost and be of only temporary duration.

### **Discussion.**

REV. GEO. L. SHEARER, D.D. (Secretary, American Tract Society) : The American Tract Society and the Religious Tract Society of London are the great sources of supply for what we call interdenominational evangelical literature for the missions in the wide world, and this work in Korea has been nurtured by us from the beginning and has been a call to a very important work. The Korean Tract Society is a union publishing company, and the American Tract Society is helping it forward. This is but one of the movements which the Tract Society is helping over the wide world, and we hail with great joy this movement on the part of the evangelical churches toward cooperation and economic efficiency in providing literature for those thirteen millions of people in Korea who are far beyond the adequate supply of living missionaries to do their great work. Hence the people are dependent very much on Christian vernacular literature.

REV. W. R. LAMBETH, M.D., D.D. (Secretary, Methodist Episcopal Church, South) : I have followed Dr. Chester with a great deal of interest in his very sane and well-advised paper. He has visited Korea and understands it needs and its problems. In running over the history of the work there it seems to me that we have been very naturally led up to a discussion of this subject. First of all, the hearty spirit of cooperation among the missionaries in Korea representing the various boards led to a practical federation on the field; perhaps the very first move which was



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made there was a clear and definite understanding as to division of the field, so that there was little or no overlapping in the territory which was worked by the representatives of the various boards. Then there followed the evangelistic effort upon the part of missionaries, without respect to denominations, who took long tours together. I remember upon one occasion two missionaries, representing the Presbyterian Board and the Board of the Methodist Church, South, took a walking tour of something like four hundred miles into the interior. They held services together in village after village and in the larger towns, and they came back mutually helped and rejoicing in the field white to the harvest. A little later on there were evangelistic services held in Northern Korea. These were conducted not by Presbyterians alone, but by representatives of other churches, and a great revival broke out and swept from Pyeng-Yang through the peninsula along its eastern coast to the city of Fu-San and to the South. These widespread evangelistic services resulted in combined missionary effort on the part of men who had the love of God filling their souls, and without regard to denominations they moved steadily on to the interior and undertook work in villages and towns. They found that they needed trained help, so the representatives of the two boards soon found it necessary to engage in training classes for native helpers. All felt the need for stronger and deeper educational work which could be done only in schools, these training classes being held annually at different points. Therefore, we have had educational work in Pyeng-Yang, and educational work in the city of Seoul. And the most natural outcome of these schools and the division of territory for evangelistic effort and the training classes that were set up—the most natural thing was to say, Why should we not engage in educational work in common where it would be an economy of men and money? One board says “we have the plant here in Seoul, why can you not furnish one man, why not another board furnish a second, and in this way we will have a stronger faculty, our respective boards can divide the expense in their annual appropriations, and we will present here a solid front to heathenism and will do far better work than we could in the separate schools.” I repeat, it is the most natural thing in the world that we should now discuss the question as to whether we should have one church for Korea.

With the reader of the paper, I do not think that the time has come, certainly not for some of us, to seriously consider organic union, but if we can proceed on these practical lines of cooperation and federation to the point of uniting in educational work, and if necessary in the medical and hospital work at the great centers, then we would be prepared a little later on as the Spirit of God shall open the way for this other movement. Certainly it would be our pleasure to follow the leading of the Spirit in looking to the organic union of the various evangelical bodies that are represented in Korea.

I will add one other fact, and that is, that the juxtaposition of Korea



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to Japan will very powerfully affect the former. Some missionaries returning to Korea a few weeks ago landed at Yokohama and proceeded along the railroad to Shimonoseki, where they were taken aboard a steam ferry boat, built recently by the Japanese Government, and were carried almost over the spot where Admiral Togo sunk the Russian fleet, landing next morning at Fu-San and finding themselves a few hours later in the city of Seoul, making the entire journey in three days, whereas three or four years ago it took two weeks to go from Yokohama to Seoul.

This spirit of union is abroad in our mission fields; I thank God that I am able to say this morning that it is in China, in Brazil and other countries, as well as in Japan, as has been mentioned. Surely we stand united as never before as we face the great heathen world and plan for larger conquests for our Master.

PROF. CHRISTOPHER NOSS (Reformed Church in the United States) : For eight years I was a missionary of the Reformed Church in Japan, and there gained two convictions in regard to the matter to which I would like to give expression. The one is that it is unwise to tamper with creeds in the hope of achieving unity thereby; I heartily approve of the lines marked out by the missionaries in Korea.\* They are saying nothing about creeds, if I understand the paper, but are planning united work. Union has value only with reference to greater efficiency in work, and the right way to attain true unity is to find out those lines of activity along which we can work together and so proceed. Henry B. Smith once said that the union of the Church is the consummation, not the means to the consummation. In a word, we ought to lose no opportunity of working together.

The second conviction is that missionaries ought to hasten, for the simple reason that as the native leaders become prominent in the work their personal antagonisms will be the chief hindrances in the way. I hope I do not wrong Mr. Neesima, of Japan, but it is my impression that if he had taken a different attitude toward the union proposed many years ago between the Congregationalists and the Presbyterians, that union would have been achieved. He was afraid for his Doshisha in Kioto and did not want it to be overruled by a synod of any sort. There were obstacles, to be sure, and so today I believe the native leaders in the churches of Japan would perhaps be the final hindrances in the way of complete unity of the churches. It is impossible to achieve any real unity among Protestant Japanese without taking the personal prestige of the leaders into account. We ought to hasten to get the native Christians together in practical work before these separate followings and these antipathies develop.

REV. JOHN F. GOUCHER, D.D. (Methodist Episcopal Church) : As the Methodist Episcopal Church is somewhat interested in this problem, I should like to say a word, although I can not speak as one having authority as secretary. It seems that there is no mission field where the



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conditions have been more favorable for a movement of this kind. There has always been the spirit of federation manifested in many ways. At one time, a large number of Methodist and Presbyterian native Christians were taken from Korea to the Sandwich Islands, where they found the Methodist Church at work. Instead of attempting to organize a special work, our Presbyterian friends gave letters to their members going to the Sandwich Islands and they found fellowship at once with the Methodists; there seeming to be no very great difficulty in the fellowship as far as creedal differences were concerned. So in every movement in Korea there has been a manifest drawing together. I was particularly struck with the sanity of the paper of Dr. Chester and accepted it. But if they become independent churches, who shall say no? It is progressive, and it is very manifest from the indications that this is the objective, though it is not to be hastened by legislation. The Methodist Church, I think you will find, thoroughly welcomes union in Korea. The magnificent illustration which we are having of the possibility of overcoming what seemed to be almost insurmountable difficulties on the part of our friends in Canada, gives us hope that such an arrangement could be made in Korea. The development of the independent churches, independent of foreign control, is the ideal towards which these nations are hastening; the whole tendency is towards unity. Therefore, whether it will be in the very near future or a little later on, I doubt not that the unity will be realized to the glory of God.

REV. J. W. CONKLIN (Secretary, Reformed Church in America) : I represent a small denomination, but we have four mission fields and about 20,000 Christians in Asia, and there is not a church in Asia planted by our missionaries that owes any allegiance, sentimental or otherwise, to our Church organization in this country; not one. They are all organically united to other churches. I enjoyed, as the rest did, the paper that Dr. Chester brought before us, but there was one remark which I would perhaps question: that the atmosphere in Korea had been so pentecostal that the churches might be led to movements not practicable. I raise the question whether the atmosphere with us is not so unpentecostal that our movements are too extremely practical. The pentecostal spirit is the spirit to trust in. The Holy Spirit movement is the one that we can trust for guidance; and as I look at the creed that has been adopted by the Presbyterian churches of India and look at the creed that has just been proposed by the Congregationalists, Methodist Protestants and Disciples in this country, and see how the non-essentials are buried out of sight, I believe we ought not to hold back these native Christians as they want to get together. It is an instinct in the face of heathenism. They want to act solidly together, and we ought to say to them, "God speed you." I was reading yesterday of a little town in New York State, with four hundred and sixty families, I think, in the whole community. There are three churches,—Methodist, Lutheran and Reformed. The three



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pastors of these churches began in November to go in a bunch and call on every family—Roman Catholic and Protestant—in that whole community, and the three together prayed with every family. Then they had union services, and hundreds have been brought to Christ. Our own church just a week or so ago received sixty new members. And that is not the greatest thing; that village church, that perhaps gave one hundred dollars a year for foreign missions before, is now supporting a missionary as the result of this union movement and this pentecostal spirit.

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## **REPORT OF THE COMMITTEE ON NEEDS OF ANGLO-AMERICAN COMMUNITIES IN MISSION FIELDS.**

JOHN W. WOOD, CHAIRMAN.

Your Committee appointed at the Session of the Conference in 1904 to investigate the need for religious ministrations in Anglo-American Communities in Foreign Mission fields, respectfully reports as follows:

During the past year, the Committee has had under consideration the facts previously gathered, upon which its report to the Conference of 1905 was based. It has supplemented these facts as occasion has offered by interviews and correspondence with returned missionaries, business men from the Far East and others temporarily in this country. This additional information strengthens the conviction expressed in the report of January, 1905, that the need for work in these Anglo-American communities abroad is pressing. None of the ports mentioned in our last report as specially needing religious ministrations has been provided with a resident union pastor. The two largest ports in Japan,—Yokohama and Kobe,—are still without pastors for their union congregations. Yokohama is endeavoring to erect a suitable church building, and one layman in this country has promised a thousand dollars towards its building fund. It is probable that in the near future both Yokohama and Kobe would welcome assistance from this country in selecting and maintaining a union pastor to give his whole time to the foreign community.

Your Committee recommends that if this Conference decides to establish a permanent Committee on Reference and Arbitration, this whole subject should be referred to that Committee, with the suggestion that the members communicate with the larger centers of Anglo-American population in foreign mission fields for the purpose of advising the religious leaders in such foreign communities of the Committee's willingness to serve them in the selection of resident pastors. If the Conference decides not to appoint a Committee on Reference and Arbitration, then we would respectfully suggest that a special Committee on the Needs of Anglo-American Communities be continued, with instructions to render such service to these communities along the lines indicated as may be found practicable.



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In any event, your Committee would urge that the members of this Conference keep themselves informed through the missionaries of their several boards, concerning the religious condition of the English-speaking communities with which such missionaries are in contact, and should endeavor to ascertain the needs of those communities, especially,—

- a. With regard to the need for buildings to be used as union churches.
- b. With regard to men as pastors for such union churches.

(Signed) JOHN W. WOOD, ROBERT E. SPEER, JOHN R. MOTT.

### **Discussion.**

REV. S. H. CHESTER, D.D. (Secretary, Presbyterian Church U. S., South): I think the time has come to try to do something with this matter. We have been talking about it for several years, but I think the time has come when it will be altogether practicable and easy to do something. I read a paper on this subject before the Western section of the Pan-Presbyterian Alliance which met in New York last autumn; rather to my surprise it awakened a great deal of interest, and the whole matter was discussed in a very lively way, all the members present expressing their desire to see the needs of this work looked after and were ready to help raise the necessary funds in their own churches. One member, who was pastor of a church that represents a great many millions of dollars, expressed himself as ready to get right to work to help raise the money for this work.

I think if we can put the matter in shape and appoint somebody whose duty it will be to look after the raising of the money and the selection of the place where we shall make our first effort, we can immediately do something to provide for this great want which touches vitally the interest of our foreign work. No one thing perhaps is a greater hindrance to our work than the people in those foreign ports who are there for other than Christian purposes and who are not in sympathy with our work but are hostile to it. I want to make a motion that this matter be presented to all the different boards represented in this Conference and that they be asked either to make appropriations out of their treasury of the amount necessary to accomplish certain results, or to undertake to raise these sums through private sources. Let us get to work and let us have churches at least at Yokohama and Kobe, and pastors with proper guaranteed support.

THE SECRETARY: As a matter of history, there was a society years ago, which is still in existence I believe, called the Foreign Christian Missionary Society—not the Disciples—but a union society which was started for the purpose of working in Roman Catholic countries. When the denominational boards took up the work they gradually relieved this Society of its work and it simmered down to the support of the American Chapel in Paris; their funds were low, and Dr. Chamberlain, formerly of Brooklyn, raised a good deal of the money that was secured for the sup-



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port of the work, and I think has helped in the church in Berlin. It is certain that work of this kind requires someone to give personal attention to it.

REV. GEO. L. SHEARER, D.D. (Secretary, American Tract Society) : I would like to say in regard to this that the American and Foreign Christian Union, to which Mr. Grant refers, did do a great work. But there is a great work to be done in many other cities besides the two mentioned in Japan. It is within my knowledge that a great many of the English-speaking young men, Americans and English, that are finding commercial employment in Shanghai, Canton and other Chinese ports, and especially at Manila, are exposed to dreadful perils and temptations. Not only must we rescue these young men for their own sake, but for the sake of the influence of their lives upon the heathen. This is of the most importance in connection with our missionary work. I hope that the Committee will be a strong one, and that it shall be supported by all the churches.

REV. HENRY B. PRICE, Japan (Presbyterian Church, North) : During the years I was a resident of the city of Kobe, I became very deeply impressed with the fact that the home churches had neglected and forgotten most of their children who had gone abroad into these heathen communities. To my mind, in those Eastern ports home mission work and foreign mission work are united. Many of those people were brought up in your own churches; they were your Sunday-school teachers, your deacons, elders and stewards. But once they get out there into the atmosphere of those Eastern communities they are lost to your home churches, and when they come back are a detriment to the churches. They have lost all ideas of truth and morality and godliness and religion. We could have raised the funds for a pastor comparatively easily, but the greatest difficulty of all came in getting someone in this country or Great Britain who was willing to go out and take up the work. Month after month and year after year passed, and it seemed almost impossible to do anything. It is almost impossible for a Union Church in an Eastern port to get into touch with the right kind of a man in Great Britain or America who is willing to go. Finally we got a young man from Canada who came and stayed a short time and then retired from the work. I want to impress on the Secretaries this: if you nourish these union churches and other churches in the open ports, the money will come back by the hundred-fold in a comparatively short time. If you reach the Christian merchants and the young men who come there, it will not be long before merchant and shipping clerk and all will be contributing to the treasury. I have heard the story of a young Scotchman in India who was taken up by one of the Methodist churches there and helped along and who later gave tens of thousands of dollars. In Egypt there is the magnificent building of the United Presbyterian Church, built almost entirely by tourists attending the English services. The money



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expended has come back a hundred-fold in the great building that holds a residence, book rooms and everything under one great roof.

Another thought in reference to these young men coming back; the only way to do is to save them while they are there on the foreign field. I beseech you to make some plans whereby the money and men may be provided to take up that work and carry it on to the glory of God.

F. C. STEPHENSON, M.D. (Secretary, Methodist Church in Canada) : May I ask through you if the practical question is not a matter of making the people work together in these ports. Do not American and British subjects fail to cooperate in union churches? I have learned from missionaries who have tried to work in those cities, that it is very difficult to keep harmony and to establish anything like permanent work where the British and the Americans have personal difficulties. Their loyalty seems to be stronger than their religion. A Canadian has had some success in balancing things; that is the reason why they sent to Canada for a man. We are somewhat American in our spirit and way of thinking, yet we are British enough to suit the British. Now, isn't that the practical question in the work, rather than the finance?

MR. PRICE: Take the case at Kobe. There is a community of 1,200 Europeans and Americans. They have a High Church there, to which the English go, because wherever the Englishman goes he naturally attends the church that represents Great Britain. I will say in passing, that the English missionary and the English Church have been faithful in providing services all through the East in the English language. Now, when English people come out there, they find what is called the American Church from the fact that they are usually served by American missionaries; so you have the American Church, and the English Church, and then the Union Church, named the "Missionary Church" because the speakers are all missionaries. Although I have great respect for the missionaries, I must say that many people in the East do not have much respect for them; so when a church is named the "Missionary Church" it knocks off fifty per cent. of its possible patronage and interest and support. It is not necessary to go into that question; you are all aware of the fact. In the Union Church you have all classes and kinds and denominations and nationalities represented; for a long time it was a little band struggling for existence; the drift had set so strongly in favor of the English Church that it could not be turned for two or three years. The population shifts, some come and stay, others go back home; of course, a man can not expect to build up a congregation that will remain a whole lifetime. It is a difficult position; the man who undertakes it has a big task. Wherever the need is, there ought to be a man greater than the need. It is not every man, not every Englishman or every German, who will go to the Established Church. Does that answer your question?

DR. STEPHENSON: Partly so. The reason I asked the question was that when we go to our different ministers and ask them to undertake



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this work, we have trouble in getting a man of the right calibre to leave his church here and go out there. None of us want to give our missionaries to this work. I do not know how to proceed to find the man who will fit and who has such power as will enable him to make the different nationalities work together in harmony.

REV. ALEX. SUTHERLAND, D.D. (Secretary, Methodist Church in Canada) : We have had a little experience in the matter for some seven or eight years at Yokohama; we supplied the man, and the congregation there supplied the money. It was not a very large salary,—a thousand dollars, I think. They seemed to raise it without particular difficulty. I doubt whether we must find both the man and the money to supply congregations, made up to some extent at least of Christians from the home churches, as we have learned this morning, not a few of them church officers, Sunday-school superintendents, etc. We must bear this in mind. These people are bright, and are quick to size up the situation. It gives them the impression that our missionary societies have machinery in operation to send out missionaries to Christianize foreign Christians. The very first thing to do in a foreign port like that, is to gather a few men to form a nucleus of a little church, no matter how small it may be, and maintain it themselves so far as they can. Another thing; for such a work as that it is the merest folly to send out some youthful, inexperienced man, who knows little of human nature. If we are going to take this thing up, we shall have to look around for the men who can not be spared from the work, who are too valuable here. That is the very kind to go, if we are going to do anything worth while with these foreign congregations in cities like Kobe, Yokohama and others. I think it can be done. I think it will be very proper for the boards to supply ministers for these union congregations, and let them understand that the first duty of supporting the minister lies with the congregation; that we only come in and supplement what they are unable, owing to local circumstances, to do.

Reference has been made to the difficulty arising from the variety of nationalities and the competition of rivals in business, but there is a point of still greater importance. As a matter of fact, between these foreigners in the cities of the Orient and the missionary work, there has come to be a very wide and great gulf fixed. Among the foreigners in those cities you find the very minimum of sympathy with mission work if you find any at all, and not only that, but you find many cases of antagonism. It arises from two sources; those who have not made themselves at all familiar with the work, and have entirely erroneous ideas concerning it; they are like the proverbial globe-trotter who gets a little bit of information and then comes back and tells that missions are a failure. This is one of the causes of antagonism and the other cause is that many people go off to those sea-port cities and get into the prevalent currents of immorality and business dishonesty and are carried away by them; then they make their antagonism to missions the best excuse they



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can have for the evil course they have fallen into. These are only some aspects of the case. If we can do anything practicable, and I believe we can, by all means let us undertake to do it. We can find the right men; men who will be a power in these communities; men whose personality will impress itself upon the foreign population.

MR. PRICE: I want to say just a word on the question of finances in those eastern ports. The foreigners are very liberal. If a stranded foreigner appeals they are very generous in their response. In the case of the young man from Canada who came out to Kobe Union Church, he had perhaps a membership of twenty-five. We raised the first year about eighteen hundred dollars in gold in that community. A few Christian young men went deep into their pockets; one young man and his wife gave two hundred dollars in gold; another single man gave one hundred and fifty dollars in gold; in that way the money was raised. Put the right man into a place like Kobe with the understanding that you will supplement what they are unable to raise of his support; if you send the wrong man, in one or two years it will be difficult to get anything at all. The amount of money needed in Japan at least would be a minimum supplementary amount. Still there might be some difficulty; the Japanese might suspect that the foreigners were not doing the best work if they had to Christianize their own people. Better run that risk than to have the other danger.

MR. PAUL BARNHART (Philippine Islands, Methodist Episcopal Church): I have spent two years in Manila in the home of Dr. Stuntz, the superintendent of our mission. I know this discussion would cheer him if he were present, because he said to me one day, "Isn't it poor strategy for the mission boards to send out money to convert the heathen and forget that every white man in the Orient is looked up to by the brown or yellow brother and he is, therefore, a missionary for either good or bad?" Now, in Manila the Methodist Church supported the Central Church pastor for a little over a year; by that time the pastor had been able to rally around him some of the big men of the community and put in the leaven, which grew so that now the work is not only self-supporting, but it is branching out and helping in the missionary work. I cannot tell you how far it has gone, but I know the League supports a translator for the vernacular literature of the mission as well as helping in other ways. These things come home to us as Americans. Other ports are different from Manila, but the principle is the same. There are seven thousand American young men in Manila today and I don't believe that more than four hundred of them are touched by church services. The members of our United States Civil Commission pay practically no attention to church services. If we cannot get the Americans in the Philippines permeated by the spirit of Jesus Christ they will be a great curse to us, but if by giving a little we can set the churches on their feet they will be self-supporting and will bless the Philippines and bless ourselves.



## SPIRITUAL MOVEMENTS AND NEEDS IN RUSSIA.

**THE SECRETARY.** The suggestion that the spiritual movements and needs in Russia should be brought before this Conference was first made by Dr. James L. Barton, of the American Board. There are also others here who may have special information regarding the opportunities for missionary work in Russia at the present time. Some of the missionaries in the Far East have come in touch with Russians there. Some time ago I wrote to the Secretary of the British and Foreign Bible Society, who replied, saying that his Society had special privileges in Russia, although I believe there is no organized missionary work other than Scripture distribution allowed in any part of the Empire.

**REV. JAMES L. BARTON, D.D.** (Secretary American Board of Commissioners): I had no thought of saying anything here. Russia has come to the front remarkably in the last few years. It may be a retrograde movement, but nevertheless it is coming to the front as a country in which Christian work can be carried on. In 1878, Russia took a large section of the Turkish Empire, and in taking that section took a large piece of work out of the hands of the American Board. For fifteen years none of our missionaries have been permitted to visit that work. A missionary can go into Russia if he will sign a contract that he will do no missionary work. Our work in Bohemia through colonization of the Bohemians has started two churches in Russia.

I am led to wonder if the time is not approaching when it will be possible for the Christian Missionary Societies of America and England to begin systematic work in Russia. If that time comes, in God's own good time, this work ought to be begun systematically and in order. We know that there is a large non-conformist church in Russia, I have been told that there are thousands of Christians who are not members of the Russian Church, not recognized by the Russian Government as Christians, because that Government recognizes only the members of the Orthodox Church. It seems to me that something ought to be done by this Conference in preparing the way so that if the barrier is broken down and Russia opened to aggressive Christian work, we can enter upon it with plans thoroughly and fully prepared. It was my thought in writing to Mr. Grant on this subject that the matter should be brought before the Conference and preparation begun now, possibly in the way of securing information. I am surprised to find how little is known regarding Russian people; the people with whom I have talked expressed the same lack of knowledge of the religious condition of Russia and the possibilities of aggressive Christian work. I have also had my attention called to this fact by Professor Hulburt, who has been made a corresponding member of this body, and I would like very much to hear from him this morning, and I believe we shall be very much helped through what he shall say.

**PROF. HENRY W. HULBURT, D.D.** (Bangor Theological Seminary): We have been discussing great and vital themes connected with the



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Kingdom of God, here this morning; and the great question of working together as common followers of Jesus Christ in that nation of from twelve to fifteen million Koreans and all the important problems which are involved, in order to try to readjust ourselves to the present conditions of the oncoming of the Kingdom of our blessed Lord and Master. We have discussed another question that has to do with the uniting of missionary and religious interest in the great ports of the Orient. But now we come to a vaster problem in a way, as far as multitudes of peoples directly to be touched are concerned—that great Empire of all the Russias, not a nation but a congeries of nations, not an Empire with one religion, but an Empire running the whole gamut of religions; pagans, barbarians, Mohammedans of various stripes; the old Greek Church with its Missions in Japan and Northern Siberia; the Lutherans especially in Finland and the Baltic Provinces. Then there are a large number of other sects, some of whom have emigrated to Canada. There are those millions of Jews in Southern Russia touching with pathetic power the whole world as they have suffered so terribly, especially in the last few years.

All this great Empire is in the ferment of revolution—or may we hope rather evolution—coming out into the larger life, the political life, the religious life of the world. The Douma, the legislative assembly of Russia, is to be called in May; this is preliminary to the call of the Czar for a council of the Greek Church—the national church of Russia; which is quite as likely to be truly progressive because not so radical. I have before me a statement concerning the work of a society sending forth accredited men for the evangelization of Russia, which for twenty years has been at work in Russia, though not publicly. Now, it is true that the door has not been opened wide yet, but it has been opened enough to make us sure that it is open. We are thus having presented before us a field for our prayer, whatever else we do. We are commissioned by our Lord Christ to carry His Gospel into all the world,—that means to take the evangelical truth about Jesus Christ,—and we are bound to consider Russia in our prayers if we do not send missionaries there.

In the light of the discussion of the Korean problems, I put it before you this morning, brethren: would it not be a crime for us as representatives of the Evangelical Christian bodies of America and Europe, to enter Russia with that old competitive scheme, which may have served very great temporary purposes, yet its evils and dangers have been made evident to us? Is it not the leading of God here this day in all our hearts, that, whatever these great American bodies shall do for Russia (anticipated so closely by our honored President in bringing peace upon all those sections of the world almost singlehanded), may be done in the modern, and may I not say the apostolic spirit of fraternal Christian fellowship and union, so that there can not be such a thing as our societies entering Russia to make Presbyterians, Congregationalists, Baptists,



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and Methodists as such, but, rather children of God who act together in love for the one Christ who died for all.

If you are to take any action here, it is to mark out the way in a very vital form. Perhaps you are not in a condition to discuss it properly at this time; certainly these important problems will be before us in the not distant future. Should we not think of it as work we must enter, however it is done? And ought we not to be at work carefully preparing, and waiting upon God to see how He shall open that great country, and find out all the facts? Should there not be a careful study of the problem by some wise, thoughtful Christian statesman from vantage points in Russia and in the neighboring countries about Russia, in order to size up the whole situation? We should find that the Russian Church itself already has entered to some extent on missionary work, especially in Japan, where the people, though Japanese in blood, belong to the Orthodox Church; it has done some work among the barbarian tribes of North Siberia; in a way it has been doing its duty among those strange people of the Northland. What is the Russian Church doing along foreign missions lines? What can we do in spite of its fallacies along doctrinal or other lines, to stimulate its missionary ardor and to put into it the spirit of the Gospel? Behind the fallacy and the mummery is this missionary force; the problem is to try to do something to stimulate it to get into touch with the great modern methods of carrying on missionary work. We know so little about it all. What our Protestant friends in Finland are doing; what the Roman Catholic missionaries in Poland would be likely to do, and so on. We need to send to Russia a committee, or commission, to make careful, brotherly studies of this whole problem and bring us a report. We want to know what to do, and how to do it in cooperation with our friends on the other side of the water. If such a commission is sent to Russia, it ought to go with the expectation of finding that God has already anticipated us and is opening up ways and means from the heart of the Russian Church itself, and from the non-conformist bodies in Russia; we are quite likely to find that God has been working there. Let us expect that God will raise up out of that very people the forces which shall do the work. They need stimulating and bringing together; they need helping along in certain lines, not so much financial and creedal it may be as in the matter of personal contact and organization and plan of campaign for the Kingdom of God in Russia. I have in my hand some letters; few men who have put special study on the question can speak with better authority than George Frederick Wright. He has visited a great deal of Russia, and returned last month from his most searching studies there. He says that the Russians are adopting foreign methods. I have a letter from Dr. Steiner, whose articles on Count Tolstoi have shown his careful studies of the problem; he says, "I am very much interested in your letter, and I sympathize with the spirit in which it is written. Do not



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let this escape you: Russia is full of Protestant sects; I have heard of a Congregationalist Russian Church organized at Moscow with over five hundred members, and I thoroughly believe Christendom should move unasked; should study the field, and that immediately." I have letters from others on the subject, but I must not take your time. It is a theme which ought to awaken our deepest sense of prayer and of earnest petition that God would lead as never before. Never before did such a problem come before us. Never before has such a vast field of the North come for discussion in just this form. Never before has the whole northern half of a continent—for that is what Siberia is—come up for us to think out its problems. We must bring our culture and our experience and our discipline and our spirit of enterprise to bear on this and work as we have never worked before in the consecrated spirit of Christian Evangelism. We must get together in unity in those great Russian fields and in the fields round about; unity in China, unity in Persia, until there shall be a mighty influence felt from the Ural Mountains to the Pacific, and take possession of Siberia, so that that strange march of the Cossack taking possession of Siberia in the name of all the Russias, shall be counted one of the strategic things in the oncoming of the Kingdom of God, though long centuries were to pass before the final result came clearly to view.

I thank you for this opportunity. I feel that I have only touched the border of the subject, but I hope and trust that this matter shall be so fought out here and so discussed that something may be done that shall make this day historic in the Kingdom of God and in the opening of new ways of doing as God shall lead us, that shall hasten the coming of His blessed Kingdom.

THE CHAIRMAN: I am sure we are grateful to Dr. Hulburt for the refreshing and helpful remarks he has given and for the light he has thrown upon this great subject in this address. We still have time to hear from others who would like to speak on this subject.

REV. T. S. BARBOUR, D.D. (Secretary, American Baptist Missionary Union): The Missionary Union has long had work in Russia. There are upwards of thirty thousand people connected with the Baptist churches in Russia. The Missionary Union is in cooperation with these churches. There is no tie that holds these churches to churches in this country, except that of Christian fellowship, and this is true of all churches connected with the missionary work of the Union, in all countries; they are absolutely independent, the only tie being one of fraternity. These churches are made up of members who are not native Russians. They are almost wholly Germans, Esthonians, Lettish, and other foreign peoples, largely in the Baltic Provinces, who, like the Jews, have been scattered in many sections of the earth, and have affected very greatly the peoples about them. These churches were, until somewhat recently, connected organically with the German Baptist Union, but the Russian law forbade this and it was dissolved.



### **Spiritual Movements and Needs in Russia.**

I want, lest I should forget, to speak of an exceedingly interesting movement in the south of Russia. There are a great body of Christians of great purity of belief and great simplicity and purity of life dwelling in the south of Russia just above the Black Sea region. \* They were invited to this region, as doubtless many of you know, because these lands were unsettled. They were excused from military service because they were conscientiously opposed to it. They are not organized definitely as Christian bodies. Our Missionary Union is cooperating with them in missionary work. They are a most worthy body of people, and are silently affecting very powerfully the religious life of Russia.

They extend to the distant parts of the country, and up into the far Asiatic regions. I had the pleasure of hearing from a native Russian this summer in London, who will shortly be in this country, one who is a noble specimen of manhood, Baron Uxküll, who will speak on the status of Russia quite widely. I trust there will be a most hearty response, as there must be if we wish to see a strong growth of genuine Christian faith and Christian living among the peoples of Russia. There is a great body, termed Stundists, practically identical in their life and conviction to the body of churches with whom we are directly connected. For organized work there are serious restrictions. But these people are certain to come to the light in the new condition before us. I sympathize most profoundly with what has been said. God is doing for us many things on a vast scale in this present day, and one opportunity that is inspiring indeed is the opening up of that great Empire under the new era, that whether the rulers will or not must certainly be at hand. I believe profoundly that we ought not to go as sects into that territory. I believe that we ought not to carry one selected denomination, but a great open creed. We ought to let the life develop there as in all lands, and the problem of doing this wisely should demand our earnest attention. I am exceedingly glad that this subject has come before us, and I trust that all Christian bodies will not fail to recognize the big responsibility that is upon us and meet it with all wisdom.

**THE SECRETARY:** In anticipation of this meeting, I wrote to Baron Nicolay, St. Petersburg, from whom I received a very cordial and full letter, which I would like to present.

"St. Petersburg, 30 Moika.—February 2, 1906. Mr. W. Henry Grant, Conference of Foreign Mission Boards. Dear Sir:—The reception of your kind lines of January 19th gives me much joy and awakens a hope that maybe God is intending to use His servants in America for the advancing of His Kingdom in this great country, with its 130 million people (or more),—hitherto closed for mission work, but now closed no more.

"The spiritual needs in Russia are truly appalling. Take the educated Russians, and you find them mostly agnostics, because the formal



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religion they know could not satisfy them. Think of the uneducated—mostly void of all knowledge of the Gospel, yet very religiously inclined. Where they have a chance to hear the living Gospel—how they flock to it, provided it is not presented to them in a polemical way, attacking their church, and so on. Think of the aboriginal tribes in northeastern Russia, Mordva, Tsheremiss, Zyrian, etc.—mostly nominally Christian, but not all. It was striking to read a few days ago in the papers that a certain number of Tsheremiss with their schoolmaster has, now that religious liberty is granted, applied for permission to return to paganism. Think of the numerous tribes of Siberia: the Ostiaks, Yakuts, Tunguses, are many of them nominally Christian, and therefore more accessible, but all the Christianity of the first consists in adding the icon of St. Nicholas to their own pagan images. The Buriat people are Buddhists, the Kalmouks are Mohammedans, but not at all fanatical ones like the Kirghizh and Kazan Tartars; these latter ones have a great contempt for Christianity, because they with good reason consider the Christians they have seen to be idolaters. On the upper Yenissei I have met an aboriginal tribe of Mongols, nomadic people, very kind, goodnatured and nominally Christian, yet all the activity of the Greek Orthodox missionaries who visit them consists in fleecing them to collect their fees. The Russian clergy in Siberia is generally addicted to drink, and the whole of Siberia is hardly above the level of a pagan country.

“You ask about the opportunities for work in Russia. Full religious liberty has been granted; but the laws,—the alteration of the former laws, the wording of the new ones, and the way of proceeding,—are not yet worked out, and therefore petty annoyances, etc., may still take place. In a couple of months the situation will probably be clearer. Would not one of your gentlemen revisit Russia now, and take a new survey of the situation? Things have considerably altered since 1891.

“Concerning the spiritual movements—evangelicals—now at work, I might mention the Baptist Union—rather narrow—extending their influence over southeastern Russia. They have about seventeen itinerating preachers and a considerable number of small congregations in villages and larger ones in towns. They are in touch with the Stundists—center of South Russia—and Pashkovites, who only differ somewhat from them on the point of baptism. The latter are active in the provinces of Petersburg, Novgorod, Tver and others, and all these movements are gaining ground; but yet they are but a drop in the bucket. The Y. M. C. A. among the Lutheran Germans has spread to quite a number of places now; but the work, being in German, does not touch the Russians. There are also five or six Y. W. C. A.'s of the same stamp. Mr. Stokes has very liberally aided the formation of a Russian Y. M. C. A. here in St. Petersburg, and has a very able American at the head of it—the Rev. Mr. Gaylord. The material side of the undertaking has been accomplished very successfully, the Association having a nice house of



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its own, 35 Nadejdinskaia, and now Mr. Gaylord is doing what he can to promote the religious side of the undertaking. We have also a small beginning of Christian work among the students. In Moscow the Russian Evangelicals have also got a center of Gospel work, and so have they at Samara, Sevastopol, Odessa and Kieff. In Poland the Baptists are active, and so are they also in Courland, Livonia and Esthonia on the coast of the Baltic. Several Christian Endeavor Societies have been formed there of late. All the north of Russia—north of the railway line, Petersburg, Moscow, Nijny, and the center round about Moscow—seems to be as yet untouched, and even in the more favored parts the Gospel work has only touched the fringe of the people. The dearth of moral forces in this country, owing to the absence of vital true religion, is so terrible that it is not possible to foretell what will be the outcome of the present upheavals. What we want above all, are true, spiritually-minded Christian workers, who know the power of the Holy Spirit experimentally, and are willing to do God's work in God's way.

"May God bless your Conference to yourselves and thereby to many others. With kindest regards, believe me, dear sir, yours faithfully, (signed) Baron P. Nicolay."

**MR. GRANT:** I may say that in 1891 I visited in Moscow, and after some experiences in finding the place, located a little group of Christians. I am quite sure that they were not familiar with some of these movements, and probably most of these movements were ignorant of them. I think the agencies, or the way in which the seed is dropped into the soil in different parts, has resulted in their being separated so widely from Christians in other parts of Russia that the Evangelicals have no solidarity. We had eight present in this meeting. Mr. Luther D. Wishard was with me at the time. We stated what we had seen in our travels concerning the Gospel throughout the world, especially the formation of young people's movements and the large conventions in America. The very thought of large numbers of Christians, entertaining the same convictions, reading the Bible in the same way as they did, brought tears to their eyes. Their prayers were translated to us and our prayers were translated to them.

It is a very remarkable fact that the Russians themselves, even those who were fighting at Port Arthur, officers and men, seem to think that the fall of Port Arthur was to be in a sense the salvation of the Russian people. They used such expressions as this, "If God will be so good to us as to allow us to be defeated, we shall see great changes and great times in Russia." While the situation there is alarming at present, I think we may all agree that the Russian people is a rising people, not a declining people.

**DR. LAMBETH:** I want to ask a question. Isn't it a fact that the publications of the British and Foreign Bible Society are circulated in Russia under the imprint of the Holy Synod?



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MR. GRANT: Yes, sir.

DR. LAMBUTH: I have so heard. The additional statement has been made that the right of way is given to colporteurs—those working under the direction of the Holy Synod—for the distribution of the Word of God, the translation having been made under the auspices of the British and Foreign Bible Society. I am not sure, sir, of the truth of this.

The subject was at this point referred to the Business Committee to bring in a recommendation.

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## CHURCH UNION IN CANADA.

THE SECRETARY: We are delighted to have with us Dr. Sutherland, of the Canadian Methodist Church. We should like to hear from him on the subject of Church Union in Canada.

DR. SUTHERLAND: Mr. Chairman, this is a large subject with a very few minutes in which to refer to it. Let me first mention one or two facts in history that have become now almost ancient history. Away back in the early sixties two branches of the Presbyterian Church formed a union in Canada. About the same time in the years that followed there was what we, in that country, called a deadlock in politics. Two provinces of Lower Canada united, and neither of the two political parties could carry on the government alone, because when the Cabinet does not command a majority of the votes in Congress it has to resign and then usually the leader of the other party is sent for to form a new Cabinet. That brought up the larger question as to the possibility of forming a federation of all the provinces on that side of the St. Lawrence and above the forty-ninth parallel. I need not take up your time in going into the details of this, for ultimately such a federation was formed and all the provinces were united under the name of the Dominion of Canada. Then a few years later, in the early '70s, there was a discussion with regard to the possibility of uniting the different branches of the Methodist family in the Dominion. Committees were appointed and they held several meetings; after some discussion three or four bodies withdrew from the negotiations which resulted, in 1874, in a union of what was known as the Wesleyan Methodist Church in Canada, taking in the Conferences in Nova Scotia and New Brunswick. I refer to these matters because at that time the union idea was in the air everywhere and was felt in religious as well as political circles. The result of the Methodist union of 1874 was so satisfactory that in a very few years the question arose again, would it not be possible to bring all branches of the Methodist family into one body. That was discussed earnestly for a time, and in 1883 the union was consummated. Immediately afterward a larger union in the Presbyterian bodies was brought about. And now for more than twenty years there has been but one Presbyterian and but one Methodist Church in the Dominion. Then again, the results following these larger unions were so eminently satisfactory, the growth



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of these bodies so rapid, and extension of their work so hopeful, both at home and abroad, that questions were raised as to whether it was not practicable to accomplish a yet larger union, and people began to talk and ask questions in reference to the possibility of uniting the Presbyterian and Methodist bodies of that country in one organic church. Then some people began to ask what good reason is there for uniting; others asked what good reason is there why we should not unite. When that question was asked, most people found themselves right up against it. They could not find an answer to that argument. The result was a somewhat definite proposition emanating from the Conference of the Methodist Church in the direction of union. It grew out of practical consideration. We found ourselves face to face with the same problems that the churches of the United States had to face a good many years ago, when immigration from abroad was pouring hundreds of thousands into the country every year, and into those expanding settlements all through the great States and Territories of the West and Northwest. The churches found themselves unable to keep pace with the incoming tide of population. So we were being confronted in our northwest country with the same conditions that pressed upon many the question, Is there not some way by which we can economize and provide the men and the money for the West? The pressure came upon us with a special force from the ministers and membership of the churches in those great Northwest provinces, and that led to some practical action, and committees were appointed by these different bodies. In the meantime it became apparent that the Congregational churches had some desire to be participants in this proposition. So committees were appointed from these three denominations, and they held their first meeting a year ago last December. At that first meeting we talked in a general way on general principles, without any distinct or definite proposition; we talked over matters of doctrine, matters of polity, and matters of administration. When we began to talk about the matter of doctrine, we found there were some things that had to be faced, and there were certain brethren in those committees who expressed themselves very frankly and strongly. One, I remember, was a minister of the Methodist denomination, and he stated at once that in his judgment the thing was utterly impracticable; it never could be possible that we could harmonize Calvinism and Arminianism, and so no bodies could unite which had been working under those two different systems. Well, he was followed in his observations by a Presbyterian minister, Dr. Duvall. I rather think Dr. Duvall must have studied for the medical profession. I inferred that from his observations. He quoted by way of illustration an incident in his own experience. He said two medical men, friends of his, were in attendance upon a member of his church. They had exhausted their resources and could do nothing more for him; he did not seem to get better, and they did not know what to do. Dr. Duvall, in conversation



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with one of them one day, made the suggestion that perhaps they might try as a last resort a certain remedy, to which he referred. He mentioned two particular drugs, and suggested the use of this combination. The doctor at once replied and said it was utterly out of the question, the drugs are of such a nature that they will not coalesce; it would be a dangerous experiment to make. "Well," Dr. Duvall said, "it may be the case that they won't coalesce outside, but perhaps if we could get them into the Lord's laboratory inside maybe they would work." They tried it as a last resort, and it turned out just as Dr. Duvall suggested. They found, when they got them into the Lord's laboratory inside, they worked beautifully, and the man got well. "I don't suppose any man can harmonize Calvinism and Arminianism," Dr. Duvall said; "no man has done it, and I don't know as we are called upon to make the experiment; but it may be if we get them into the Lord's laboratory inside they will work all right." That suggested very naturally certain phases of the case. Here we were face to face with this thought, that in the course of the generations and the years the Gospel of Jesus Christ preached from the Calvinistic point of view had raised up a mighty army of godly men and women; and it was equally undeniable that the same Gospel preached from the point of view of Arminianism had lifted millions out of misery. So here we have the same practical result of the Gospel from two points of view, and the thought came that if we were to find a third point of view and keep on preaching as before the same results might be expected. We talked over general principles at the first meeting. Then we adjourned to meet again at the call of those who presided at the sessions. When nearly a year was up, after some consultation among the leaders, it was decided to call another meeting. That commission on union met in Toronto last December, and in the meantime the gentlemen on the committee had been divided into sub-committees to consider five particular questions: Doctrine, Polity, Ministry, Administration and Law. Some of these committees were prepared in part to report. Everybody felt there was no use of getting up reports until the Committee on Doctrine had spoken. Not a few felt that that was the critical point. Some far-seeing men, men especially representative, such as Dr. Caven, the late Dr. Warden—these men, I think, saw a long way into the future. I once heard Dr. Caven express the opinion that he did not anticipate very serious difficulty in reaching a basis of doctrine. "I do not believe in a church without a creed, that is a jelly-fish concern without strength," he said. "I think we ought to speak out plainly and distinctly on the great fundamental doctrines of the Christian religion, but I do not consider it necessary for a man to put into his creed everything he believes. If you were to do that, the creed would not be contained in all the books that have been written. The thing would not work."

We met. That Committee on Doctrine brought in a report consisting



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of nineteen articles. These were then immediately referred to the denominational committees, meeting separately. They were considered in all these committees, and they seemed to come to a unanimous conclusion. They came back into the general committee and submitted a practically unanimous vote as to the statement of doctrine in which these three bodies were to unite. We could not have had a more convincing evidence of how the Gospel of Jesus Christ has leavened all the churches and is making them one in Christ Jesus, even before they are ready to become one in organic union itself.

Now then, what has been done will be repeated this summer to the chief courts of the negotiating churches. That they will approve it on the whole I have no doubt, and they will reappoint their union committees and the matter will be sent down to the lower courts of the churches and brought before the congregations, for the unanimous feeling is this, it is not a thing to be rushed or to be hasty about, and we must give time for all the people to become perfectly familiar with all that it means and involves. If there is to be union at all, it means that we must take in all the churches, and not have a form of union and leave out two or three of the smaller denominations. This is a very brief outline as to how the matter stands today. I think that most of us have the same feeling as was expressed by that minister of the Presbyterian body in the last meeting of the joint committee, when he said that everything seems to indicate that a Divine Spirit is leading, a Divine hand is beckoning, and our duty is to find, if we can, the answer to this one question, What is God's will in this matter? and then be prepared to follow wherever He leads. If we do that, I do not think we shall be led into any serious trouble or any grievous loss befall one of these uniting bodies. We all know the strength of old sentiments and associations, but we feel that there are crises in the history of the Church of Christ and the extension of the Kingdom, when we must hold ourselves ready to sacrifice a little, if need be, for the sake of greater good, and to withhold some of our preferences and even prejudices, if by so doing we may more swiftly expand the Kingdom of God in the world.



## Tuesday Afternoon.

REV. R. J. WILLINGHAM, D.D., CHAIRMAN.

### WHAT NUMBER OF MISSIONARIES OUGHT WE AIM TO SEND OUT?

MR. J. CAMPBELL WHITE, UNITED PRESBYTERIAN CHURCH IN N. A.

In an ordinary war, the first question to be considered and decided is how many soldiers to send to the front. Is it not a very singular thing that this question has not been far more prominent in our discussions of the spiritual conquest of the world?

In the business world men do not expect large returns without a corresponding amount of foresight, enterprise and energy. Is the greatest business in the world less worthy of a thorough, comprehensive, statesmanlike plan of operations?

Fundamental to this whole discussion is the question, What did Christ mean when He said, "Preach the gospel to every creature"? Some of us are simple enough to believe that He meant what He said, and that He wanted His followers of every age to obey Him. There is no other reasonable interpretation of the Great Commission. The only attitude of intelligent obedience to that Commission on the part of any Christian is the purpose to do his utmost, with prayer, possessions and life, to reach every living creature with the Gospel message. And the very first condition of complete success is an adequate plan.

(1) This is essential to the best work of every missionary. If a leader has his eye steadily on the goal to be reached,—the complete evangelization of the world,—he works with double the effectiveness he can command were he merely holding a position and performing an assigned task. The difficulties are great, the attacking force so inadequate, that it is an almost foregone conclusion that missionaries will become absorbed with their immediate surroundings and give up hope of carrying out literally the command of Christ, unless they are stimulated to a broader outlook and policy, either by some gifted spiritual leader among their own number, or else by those who officially represent the Church on her foreign missionary boards and who are in a position to study the problem in its entirety. It may not be inopportune to ask in this presence, What has been done by the foreign mission boards here represented to lead their workers at the front to study and report on the conditions under which we may reasonably hope to carry out the Saviour's instructions? During my ten years residence in Calcutta as a missionary, I failed to hear of any request of this character from secretaries of mission boards. On the contrary, rightly or wrongly, the average missionary has an impression that this is not the kind of information wanted by mission boards, and that any adequate statement of the conditions under which the people in these fields can be evangelized



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would be regarded at home as absurd and impossible.

In not a few cases appeals from missionaries for reinforcements,—appeals into which they have put their deepest heart throbs,—have been put into pigeon-holes and never given any favorable consideration whatever. With this kind of feeling prevailing in Christian lands, is it any wonder if many missionaries fail to live and work under the mighty inspiration of seriously attempting the complete evangelization of their fields?

(2) An adequate and definite plan of operations is also essential, if the home churches are to be enlisted, and led to provide the prayer, workers and funds required. Nothing can be more short-sighted than a policy of keeping the Church ignorant about the magnitude of the missionary enterprise. No educational policy can be adopted so well calculated to arouse and enlist the Church's interest and co-operation as a policy of literal obedience to Jesus Christ. This appeals to the common sense as well as the spiritual sense of the ordinary Christian. And the policy of getting the whole case before a man, in its ultimate demands upon him, is far more Christian and far more effective than trying by very gradual growth to lead him to accomplish the result without having known how large a task he was undertaking. If it had not been for the sake of His Church, we can easily believe that Christ would long ago have taken some other means for enlightening the non-Christian world about "the way, the truth and the life." But the only way the Church can ever get the blessing out of adequate co-operation in this work is by its enlistment through fearless education on the real conditions of complete triumph.

But how is an adequate plan to be arrived at? Who are in a position to know how large a force of missionaries are really needed, if we propose to preach the Gospel to every creature?

There can be only one answer to this question. The missionaries alone can give us this information. Board secretaries know more about many things than the missionaries do, but nothing except mature missionary experience entitles anyone to speak with much authority on this question.

What, therefore, is the conviction of missionaries in this matter? It is strange that even at this point, no clear, comprehensive reply can be given. In all fairness it must be said that the chief reason for this absence of a united voice from the whole missionary force as to the real needs of their fields, is the discouragement they have received from home, from stating frankly and fully the needs as they see them. In one year from now, we could have a complete statement from all American missionaries in all lands on this point, if the boards here represented think it worth while to know so important and vital a fact as this. Doubtless from different fields, different answers would come, and even in the same fields there would naturally be minor differences of judgment; but that an invaluable consensus of judgment can be secured which would be



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infinitely better as a working basis than anything the Church now possesses, is beyond all possible question or doubt.

Even now, however, we are not without some very impressive testimony on this question of how many missionaries are really needed. The most thoroughly organized Missionary Conference in the world is the Decennial Conference of missionaries held in India. The last one was held in Madras in December, 1902. This question was discussed very thoroughly, first in the Evangelistic Committee, consisting of about seventy-five missionaries, and later in the Conference itself. The final action taken was in the following language:

"In all parts of the country nearly 3,000 missionaries of the Gospel, including ministers, lay men and women, are preaching the Gospel, while some 25,000 native Christian preachers, zenana workers and school teachers are helping to extend the Kingdom of Christ. Although modern missionaries have been at work in India for more than a century, the fact remains that the number of foreign missionaries at present engaged in the work in these lands is not only wholly inadequate to enable them to avail themselves of the opportunities that press upon them, but also far below what the resources of the Christian Church can well afford to maintain. Even if the clear and intelligent statement of the Gospel message to each inhabitant were all that we aimed at, yet the body of foreign missionaries and native preachers at present at work would be deplorably inadequate, as it will suffice for the regular visitation of only a small proportion of the inhabitants, and the vast majority of villages are not regularly visited at all.

"We fully recognize that the greatest part of this work of district evangelization must be done, not by foreigners, but by the members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will for many years to come be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country, if we ask that there be one male and one female missionary for every 50,000 of the population, and this would mean the quadrupling of our present numbers. Here the representatives of 3,000 missionaries appeal for an increase of 9,000 in their numbers in order to have one man and one woman to superintend the work and train the native workers, among every 50,000 of the population."

I submit this as the most mature, intelligent, comprehensive and authoritative deliverance ever given on this question. With the single exception of Japan,—which after all only contains five per cent. of the non-Christian world,—all other great mission fields are at least as needy as India. It has a Protestant Christian community of about one million people. The educational system of the country, requiring as it does that all who take a college course pursue it in the English language, is an unusually powerful factor in breaking down the barriers to the progress



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of Christianity. Work has gone on in India for more than a century, and as much attention has been paid to developing a trained force of native workers there as in any other field. The empire is under British rule, and contains about a quarter of a million English and Eurasian residents, and many of these are doing valuable service. Yet the calm, deliberate judgment of the missionaries is that merely to make the Gospel intelligible to each inhabitant of India, the force of foreign missionaries should be at least quadrupled. If India needs at least one missionary to every twenty-five thousand of her inhabitants, does the non-Christian world as a whole need less? On the contrary, it is more likely that as we get more deeply involved in this enterprise, we shall find that more are needed rather than less.

I speak with the deeper conviction perhaps on this whole subject, because I belong to a Church that enjoys the great advantage of having a definite foreign missionary policy. In October, 1902, six weeks before the above action was taken by the Madras Decennial Conference, our United Presbyterian Missionary Association in the Punjab, India, had taken similar action. After several days of prayerful conference, though the Association had only about forty voting members on the field, an appeal was sent to the home churches for 180 new workers. Though the action was so unprecedented and so startling, it was generally conceded that the whole 180 were being asked for with more faith than the Mission generally was conscious of when it asked for only five or ten!

Four months later the missionaries representing our United Presbyterian Church in Egypt took similar action, appealing for 280 new workers. Our work in the Egyptian Soudan at that time was not well enough organized to justify a formal appeal, but it was generally conceded that the proportion needed there would not be less than in Egypt or India, or about 100 workers for the two millions of people.

Of course, these appeals came with somewhat of a shock to the Church in America. But the more they were studied, the more reasonable and unanswerable they appeared, and three months later, when the General Assembly, the highest court of the Church, met in this country, it was voted unanimously to approve the appeals as voicing to our Church the call of God to a great advance, and to accept them as the basis on which the advance should be undertaken. The next step was to appeal to our churches and colleges for the workers needed. In response to this appeal, already more than one hundred men and women have volunteered to go, and the presidents of all our colleges have put themselves on record as believing that all the workers called for will be available.

The last problem with most mission boards is the financial question, and we do not for a moment minimize the seriousness of this part of the program. But of two or three things we are sure (1) Although our Church gives more per member to foreign missions than any other in America at the present time, we know that we are well able to do far



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more. (2) Although we have had over one hundred per cent. increase of contributions to foreign missions during the past ten years, we believe we ought to increase one hundred per cent. more within the next five years, and another one hundred per cent. during the following five years. This would make about eight dollars a member per year to foreign missions, or fifteen cents per week. We would despair of ever getting this amount in an annual collection, but we believe it can be done by a weekly offering, and we are glad to report that under persistent education, the weekly missionary offering is being very generally adopted by our congregations. (3) The most hopeful single sign of all, however, is that the men of our Church are awakening to their unused powers and are arousing themselves to take the part of men in promoting the Kingdom of Christ. On February 13-15 we had a Business Men's Conference in Pittsburg, representing our entire denomination. More than eleven hundred delegates were appointed, and about one thousand attended. It was by far the most significant meeting ever held in our denomination; being more than three times the size of our General Assembly and containing the picked lay leaders of the whole Church. Already the Men's Movement has been organized with an Executive Council of twenty-one members and two Secretaries to give their whole time to the work. A Men's League is to be organized in every congregation, the purpose of which is stated as follows: "The object of the Men's League shall be (1) to enlist every male member of the Church in some form of active Christian service, and to so supervise the work in all its departments as to enable each member to render his largest and best service to the Kingdom of Christ. (2) To promote an intelligent grasp of the conditions under which America and the world can be evangelized, and to assist the officers of the congregation in securing adequate financial support for the entire educational and missionary work of the Church, at home and abroad, every congregation paying as a minimum the full amount asked of it by the General Assembly."

It ought to be stated that this whole Men's Movement has grown out of the new missionary impulse which our Church has received. It begins to look now as if the transformation of the home Church itself is going to be brought about in connection with the policy of attempting to evangelize the world. It would only be a fresh illustration of the normal working of spiritual law, if this proves to be the case. You will understand, I am sure, that it is in no sectarian spirit that such detailed reference is made to any one church. Most of the active Christian life of the writer has been spent in interdenominational work, and in foreign missionary service, and nothing is more abhorrent to him in the name of religion than sectarian narrowness and exclusiveness. I venture therefore to ask, with this concrete illustration before us, whether every one of our churches would not greatly strengthen its missionary appeal



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by securing from its representatives abroad, a deliberate, comprehensive statement of the conditions under which the Church may hope to evangelize the world? If this Conference were to agree to send a request for this information to all their fields, we could have complete replies at our next Annual Conference of Board Secretaries. In the meantime, is it not possible for us here and now, facing an opportunity such as comes only once in four years to speak to the Christian students of America, to present a united appeal for an unprecedented offering of trained men and women for foreign missionary service?

If the missionaries who have spoken can be trusted in their judgment of the force of foreign workers needed, then fully twenty-five thousand more should be sent to the front, in order to place one worker among every twenty-five thousand people in the non-Christian world. Great as have been the achievements of the Student Volunteer Movement, we must have an offering of student life far greater than anything yet witnessed, before the world can be evangelized. It would be an easy thing for America alone to furnish at least one thousand students a year for this service, until the whole force has been sent forth on their errand of flooding the world with the knowledge of salvation through Jesus Christ. Shall we not set before the Christian students of America some such inspiring ideal?

REV. H. F. LA FLAMME (India, Canadian Baptist): I am very glad that this matter has been brought up. Some sixteen years ago, when our two Canadian Baptist missions laboring in the northern part of India, gathered for their annual conference,—a deliberative and devotional assembly,—they were extremely cast down by the discouraging prospect of the work. At the conclusion of one of the services, after hearing a sermon upon the Holy Spirit, one of the men cried out, "Those of you who desire enduement for service, stay and plead with God until He answers our prayer." The men came together with bowed heads and the women with tears flowing down their faces; they pleaded with God in such prayer that night that they forgot the passage of time; they forgot their circumstances and where they were; their whole souls were laid out before God in such contrition and in such humble and persistent petition that God heard and answered them, and I believe that night they received the enduement of the Holy Ghost. Subsequently, in meetings of that Conference, whole nights were spent by some in prayer for power. We faced this problem of evangelization and asked ourselves the practical question, "How many men and women are needed for this work?"

As the outcome of that discussion an appeal was sent to the Canadian Baptist churches asking them to send one missionary family and a commensurate number of single women to each fifty thousand of the people in our section of the field. That appeal came as a shock and a surprise to a great many in the homeland. Some said it was the outburst of a



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lot of youthful enthusiasm; others said this was something utterly impossible; but the majority of the men in the home churches considered this a very serious call of God to a higher form of service for the evangelization of His peoples. Amongst them were members of our own board, and they appointed a committee to draw up a response to this appeal. This committee said in their response to the appeal: "Our conviction is that the needs of the case as to men have not been overstated. The appeal is for men, not money."

The board faced the conviction that if the right men are only forthcoming, the necessary funds will be supplied. They would suggest as a practicable possibility that individual churches, and families, and individuals, be urged to support individual missionaries under the guidance of the General Board. The opinion was freely expressed in the board that the time had come when we must appeal not only to the Christian young men of the colleges, but also to the churches for men filled with the Holy Ghost and with experience in dealing with men, and with power to study and teach and lead men. This appeal on behalf of the board accompanied that of the missionaries to the home churches, and it created such a profound impression that, for example, the heads of our two institutions of learning in Quebec at once volunteered for service on the field. They said, "If this means that we are to give the Gospel to these people in this generation, some of us must go forth, a large number of us must go forth." These men were not sent, but this appeal created a profound impression on the home churches.

In a review of the progress of our mission at the end of the twenty-fifth year of our missionary history abroad, I noticed that twelve years had elapsed from the time of this appeal up to the time of our semi-jubilee celebration. In that twelve years our missionaries had doubled in number, our students had doubled, as the result of these efforts, the church members had doubled, the number of native agents had doubled, the number of pastors had doubled, the number of Sunday-schools had doubled, and the contributions had doubled. Everything in that whole Mission's history had been doubled within twelve years. Our board did not measure up to that appeal, and when I came home last spring it was so profoundly impressed upon me that we had been faithless to the high calling of God in this respect that I brought it to the attention of our people again. I have, all through my deputation work amongst Canadian Baptist churches, been calling their attention to that old appeal.

In order to provide one man and one single lady for each fifty thousand people, the increase needed in our present staff of missionaries is sixty missionaries and an equal number of women, making one hundred and twenty in all, together with such funds as are necessary for the support and effective propagation of this work. To comply with this requires the sending of one man and woman out of every one thousand members. The additional expenditure involved requires an offering of



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four dollars where now one is given. If the Moravians can send one foreign missionary out of each seventy of their membership and one minister out of every fifteen, we can send one out of each thousand of our membership. If they can give fifteen dollars a year per member for the support of foreign missions, surely we can give four dollars where we are now giving one. This does not seem impossible or absurd. The effect this has had upon the missionaries abroad has been very quickening. It is something definite and specific, something feasible, and something that it seems we must do if this work is going to be done at all. It is quickening our whole spiritual activity as regards the evangelization of the people. It strengthens every effort on the foreign field. It has had the same effect at home in the support of the work. In addressing one of the churches, the question was asked, "Well, if it can be done, why don't we do it?" I said, "Why *don't* you do it? I believe that the Lord Jesus Christ gave the command and that He meant that command to be obeyed."

There is just one thing I wish to say in addition to this, and that is that we need men in the field now as we never needed them before, because as far as India is concerned, I believe we are on the eve of one of the most magnificent revivals that ever shook the Church of God, and that we are going to have swept into the churches a great mass of utterly ignorant and unprepared people, and just as surely as we do not salt that mass with men who are thoroughly grounded in the truths of the Bible, in the great fundamental truths of Christianity, men organized to direct and develop this new life, we will have the great apostasy of papal Europe repeated in the modern Christian Church. We will have great companies of people slightly Christian but largely pagan in their conception, coming into the Church of the Lord Jesus Christ to destroy and betray it. We need the men right now. I do not know whether it would be my place to do it, or whether it would be properly in order, but I should like to submit a resolution which is along the lines of the brother's address.

*Resolved*, That we recommend to all Boards here represented that they secure from all their missionaries, or missionary associations on the foreign fields, during the coming year a careful estimate of the number of foreign missionaries likely to be required, in order to carry out the commission of Christ and preach the gospel to every creature.

*Resolved*, That we express our united conviction in view of the needs of the non-Christian world as a whole, that the Church of Christ should earnestly attempt to send out at least one supervising male missionary and one unmarried female missionary to every fifty thousand of the non-Christian population of the world, and that the church at home should be educated to the necessity and reasonableness of providing such a force of trained leaders for the complete evangelization of the world.

*Resolved*, That we call upon the students of America, represented in



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the convention of the Student Volunteer Movement, to offer themselves in far larger numbers for missionary service in order that at least one thousand new American workers may be available to be sent out each year until the fields are adequately occupied.

I should interpret the word "American" in the widest possible manner, including the whole of the North American continent.

**THE CHAIRMAN:** You have heard these resolutions, is there a second? Let us have further discussion on this if the brethren are willing, before we refer it to the Business Committee.

**HERBERT LANKESTER, M.D. (London, Church Missionary Society):** Just one word in connection with this subject. In 1853 the Church Missionary Society passed a resolution, that they would send out any number of missionaries, trusting to the Lord of the harvest, whose is the silver and gold, to supply the treasury with the funds for this blessed undertaking. Years went by and the resolution was forgotten; then when we were in difficulties in 1885, we brought the whole subject before God as to what we were to do; money was not coming in, and candidates were falling off. Then God led us to again pass a resolution in almost identically the same words, though no one in the country apparently remembered the resolution of 1853, a resolution to which we have adhered ever since then. I want you to bear in mind that since He led us to take this action in 1853 and again in 1877, though again and again we have had large deficits and again and again members of our committees have said, "We cannot go on like this any longer," yet we have gone on. At our financial meeting last March, when we had a deficit of three thousand dollars, one and another said, "We cannot do it, we must stop." But we did not, and God sent us more missionaries and better missionaries in the next three months, than for years. We had eighteen university men from Oxford and Cambridge when the average had been only four and one-half. So I do hope that there may be very earnest prayer among you as to whether God is not calling some American societies and societies in Great Britain to adopt the same plan, saying that when these men and women come and offer to go out we will send you out, trusting God to find the money.

Just one other word; two years ago we had a large deficit again and our general committee appointed a special committee to go into the whole financial position of the society. It was known that this committee was preparing plans for retrenchment in case at the end of the financial year the committee thought it necessary. We were forty thousand pounds to the bad that year and if we should have the same income during the next year we should be eighty thousand pounds to the bad. The committee had everything ready, in case the money did not come in, to stop the work here and there. This leaked out. The result was that although we did not stop any of our work, as a matter of fact it had a reflex influence in the country and our roll was two missionaries smaller. The



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money came in so we only had a deficit of about five thousand pounds, and although this year we had this big debt, there are thirty-seven more on the roll than for the previous year. I will just leave it with you; we should make great calls on the young men and women to go out and serve God. It is a question for leaders at home as to whether or not you adopt this or some other plan, saying that with the help of God, you will send out every suitable man and woman, trusting Him to supply the means.

REV. W. C. SWEARER (Korea, Methodist Episcopal Church, North). The work in Korea was begun twenty years ago by Presbyterian and Methodist missionaries, and there has been such a phenomenal growth that we have at least seventy thousand converts. In our own Methodist work we have in the last twelve years added fifteen thousand converts and we have not more than ten evangelistic missionaries at work. Just to give my own experience: I have worked eight years in Korea; I began work six years ago in a certain section near Seoul and during this period I enrolled about five thousand converts and had to take almost entire charge of them myself.

The problem in taking a new work like that is to get from the mission the material to make helpers, and there is danger of training helpers so rapidly as to injure the work. The result is that one man laboring among five thousand converts must do such rapid work as to make it almost an impossible task and there is a great deal of failure.

When it comes to such rapid growth as in Korea it is necessary to have the force increased. Last year we asked for twenty new missionaries in addition to the seventeen we have; the committee found it impossible to give us a single man and we go back without any increase in our force of workers, expecting that three or four thousand additional converts will come to us during the year. I want to say from my own experience that one man to every fifty thousand is not at all too large an estimate. One man to take care of fifty thousand converts—think of it! Presiding elders in this country have thirty or forty churches to look after and they find it difficult to get around to all of them and look after them adequately. What will the condition be if you give to one man fifty thousand converts with perhaps three or four hundred churches to look after, besides the fact that this one man is without a well trained force of natives to look after those fifty thousand, but an ill trained, ill prepared body of native workers. This estimate is not too large; I want to give it my hearty vote.

THE SECRETARY. We have three resolutions before us; the first is to send out an inquiry to find out how many missionaries are necessary. The second is a conclusion that at least one missionary to every fifty thousand people is necessary. The third is to call on the Student Volunteer Convention for a thousand American workers every year. Is it wise for us as boards to call on this Convention for a thousand workers a



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year? I wish our faith might rise to that point, but on the question of how many are necessary I would rather await the conclusion of the inquiry. I believe that we are only expressing one-half of the necessity; I think at least one missionary in every twenty-five thousand is necessary. That is an individual opinion and I suppose it will offset another individual opinion. I understand that the India Conference has expressed itself as believing that at least one missionary to every fifty thousand is necessary, and as this is now a matter of discussion I wish we might have some expression from this conference before the matter goes to the Business Committee.

MR. J. CAMPBELL WHITE (United Presbyterian Church in N. A.). Mr. Chairman, I think there is no discrepancy at all. The India Conference put the thing a little differently; it asked for one male missionary and one woman for each fifty thousand. That really means one missionary to each twenty-five thousand. This resolution is in exactly the same terms.

REV. SAMUEL ZWEMER, D.D. (Arabia, Reformed Church in America). It is with some hesitation that I rise to speak on this resolution, because in regard to this battle cry "the evangelization of the world in this generation," I have come to think that the parts are larger than the whole, and that even one part often seems larger than the whole. The evangelization of the Mohammedan world or of Arabia in this generation seems a very large task. And just because I feel that the part seems so tremendously large I still desire to speak in hearty favor of at least the first part of this resolution. I believe that we shall go in the way of God's commandments when He shall have enlarged our hearts. I believe that the greatest curse, the greatest obstacle to foreign missions at home—and I speak from some experience in traveling through the churches—is that we have limited "the Holy One of Israel" not only by our policies, but limited Him by our deliberate plans for enlarging His Kingdom. Instead of making our converts and our efforts commensurate with our opportunities, the churches as well as the boards have compelled missionaries to limit their converts according to the willingness of the churches. I think that the only way to meet this great missionary problem is to right about face and present to the Church the actual needs of the whole problem in every field. Then, if the Church feels its absolute inability it will call upon Almighty God to enable it to do this very work.

Now, the brother from Korea spoke of his experience and of the multitude of converts; we are in a field where one counts the converts on the fingers of one's hand after years of toil, but we still believe in the evangelization of Arabia and of the world in this generation. I believe that not as a mere sentiment. I have been fifteen years at work and I know what it costs in a measure—but this is a mighty problem of practical policies even in the Mohammedan world. Take Arabia,



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with a population of about eighteen million; that would mean four million for the Dutch Reformed Church and four million for the Scotch Church. If we were to distribute those millions among the "tribes of Israel" it would not be difficult to provide one missionary for every twenty-five thousand people in this generation. I believe it is a question of practical policies. Even in our own church we have men enough and money enough to do that for Arabia and certainly all of us together have men and money enough to provide for those in China and Japan and the other fields. It is only a question of rising up in our faith to look at these things as I believe Christ looked at them. And speaking as a missionary who travels among the churches, I think our hand would be mightily strengthened, if instead of going to the Church and begging for the salary of one man the home board would authorize the sending out of fifty men and lay the responsibility not on the boards, or on the missionaries, but on the churches, the right place—and if they fail to respond and come "to the help of the Lord against the mighty," we can wash our hands of the whole thing and so can the boards. But until we tell the Church we cannot.

REV. T. S. BARBOUR, D.D. (American Baptist Missionary Union). I want to express my personal indebtedness to the reader of the paper for what he said and for the proposition that he made to us. I found myself at the outset mildly resenting some things that he was saying. I had tried, and I knew my associates have tried to present the needs of the fields, but I confess that the the paper got hold of me anew and made me feel how little I had done as compared with what I ought to do in view of the world's need and of our resources in Christ's grace, and in Christ's power and in Christ Himself.

I feel particularly grateful for the suggestion of definiteness in this thing, to definitely learn exactly what is needed in the judgment of those who are nearest at hand, and to definitely state to the churches exactly what this involves for them. I never could understand how any man could resist the force of that appeal "the world for Christ in this generation," because this generation is the only generation with which this generation has to do. Either we consent to leave the world, and that means individual men, ignorant of the gospel, or else we must try to save them. The absolute unutterable meanness of being willing that any group of men or individual men should remain without the gospel so far as we have any part in Christ's work in the world, is the question that faces us. Perhaps some of you have seen Dr. Ashmore's illustration; he compares the man who is opposed to foreign missions to one at the Lord's Supper, who when the elements are passed, receives them himself but refuses to pass them on to his neighbor. I do not know but what we are so dull of feeling that only gross things move us. I think the duty that rests upon us as Christians is a profoundly serious one; I know it ought to weigh on my heart vastly more than it does, and I would like



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very much to see a most earnest taking up of just this proposition in order that we shall know exactly how many missionaries are needed and then let the estimate be made of what that means for each individual church, and do our utmost to make each individual in the church know just what that means for him, and keep that definite ideal before our churches and our fellow Christians as something that ought to be done; which it will appear that we are refusing to do; as something that we shall need a very good excuse for not doing when we stand before Him who gave all in order that men might receive the gospel. I cannot but believe that something will come from this. I cannot but feel that it is our solemn duty to make this trial.

REV. W. H. SHEPPARD, D.D., Congo. I am indeed grateful that you have asked me to say just a word of our work in Central Africa, or rather in the darkest spot of Africa, perhaps, the Congo Free State. We started up the Congo eight hundred miles, to Stanley Pool; all along those banks thousands of natives watched the boat. Not a church spire was to be seen, never was a hymn wafted to the boat until we landed at Luebo, where we met a native chief who could speak a little English as well as the tongue of the people in that region. With this interpreter we went across to the natives and as they came up he stood between us and called to them in their tongue, "These people will do you no harm." Through him we had an opportunity to speak to these people and make friends with them, thus starting the work at Luebo. To skip over a good deal, the Master has given us great success at Luebo and four thousand have been truly converted to God. They have prayer meetings, family prayers morning and evening, observe the Sabbath Day faithfully and are about to send out seventy-five native evangelists to preach the Word in the country round about and to the people who come from the various towns; when we send them out they are glad to go and are supported by the people among whom they work. On that journey up to Luebo there is not a church building in the whole eight hundred miles; there is not a missionary in any direction, so there is great need. Then just above there are some three hundred thousand in one tribe and they are cannibals. The word "Christ" has never yet been mentioned among them. Day after day they are going into the presence of the Master and when he asks them, "Why didn't you accept my love," they look up and say, "Master, had we known, we would have been singing to you." These words I repeat from a woman convert, one of the most savage we had. One day she called out, "If we had known God loved us we would have been singing to Him. Master, had we known you loved us we would have sung to you."

THE CHAIRMAN: The motion is before us to refer these resolutions to the Committee. Before we close this matter, I believe we ought to have special prayer; God is calling men from our churches; will you excuse me just a moment for giving an experience? Just two years ago the



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work of our Board was developing, the money was coming in, the secretaries were going before colleges and churches and the candidates were coming to us, but they would go back home and some excuse would be given why they would not go. We could not understand it. We met in our annual convention. There are a few in this room this afternoon who were in that meeting when the great convention got down before God and talked to Him. I have never seen anything like it anywhere on earth; old men who had been serving God fifty years said they had never seen anything like it. We wrestled with God and the power of God came down and so many volunteered to go—pastors of churches, young men, fathers and mothers, we sent out over fifty missionaries that year. We talk about how we are going to get them. Under God, I believe the way of all ways is to talk to the King about it. Let our churches so get it on their hearts that our mothers with their little babes on their knees will hear about a lost world and God's Kingdom, until the little child will catch the inspiration. Mirabeau when asked how to teach a nation liberty said, "Start with the little boy on his mother's breast and let that be the first word he is taught to lisp." Washington said, "When you train such boys, you will have a nation all the powers on earth cannot conquer." Brethren, let us have this thing so on our hearts and in our churches and in our prayers that the little child on the mother's breast will catch it, "Christ for a lost world, and a lost world for Christ." May God in His power raise up hundreds and thousands to go out and bring this old, lost world to His feet.

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### **CONDITIONS ON THE CONGO.**

REV. T. S. BARBOUR, D.D., AMERICAN BAPTIST MISSIONARY UNION.

You are aware that a movement was inaugurated two years ago by representatives of this conference and the three missionary societies engaged in work in the Congo, in order to secure some action by our government which should look toward relief from the conditions under which the Congo people are suffering. This movement resulted in the organization of a body more widely representative, under the name of the Congo Reform Association, in sympathy with the Congo Reform Association movement in England. The interest has spread, as must be the case when information is spread. Some fifty cities of the country have had the opportunity of hearing from one who a few months since was in the heart of these horrors, and was present in Africa when the King's Commission, which has recently rendered a report, was there and held its hearing. Out of these meetings they come to you here. I am sure you will be very glad to hear from Dr. Burr as to the conditions as he found them. He will be followed by Mr. Harris.

REV. EVERETT D. BURR, D.D. (Congo Reform Association). I have spoken in many cities and before varied assemblies in the last six weeks



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upon this matter of the administration of the independent state of the Congo, and it surprises me that the subject yields itself to so many different aspects. I think none of them, however, is so extremely important as its relation to the great missionary enterprise. I hold in my hand a campaign document which I have received since I came to Nashville, which I regard as most important for our propaganda. The apologists for King Leopold and his administration have tried to make out that the testimony has been given by a half dozen missionaries who had abused the hospitality of the Free State and were meddlesome to the degree of impertinence. This insolent detraction we have met not infrequently; but I have here a memorial over the signatures of fifty-two of the missionaries on the Congo, representing, as the opening paragraph, which I will read to you indicates, many different nationalities: "We, the undersigned, evangelical missionaries of Great Britain, United States, Canada, Germany, Sweden, Norway and Denmark, working on the Congo, many of whom have been in the country over twenty years—" Assembled in their general conference in December, they endorsed everything which has been given out by Mr. Harris and his colleagues. It confirms everything which we have derived from the memoranda of many of the missionaries and corroborates the testimony which has already been acknowledged to be transparently true. Therefore, the extent, the severity, and the horror of this tragedy in the administration of the Congo Free State is no longer a question of inquiry and investigation; it is a question of fact, and it becomes on that account a question of duty. What can we, what may we, what shall we do? It is no longer under dispute; it is not a presumption. With the permission of the Committee on Foreign Relations of the Senate, we have been traveling from city to city to awaken sentiment by spreading the information. I have been going as the attorney of the case, stating the situation and calling upon Mr. Harris for personal testimony, and then have, in a way, made my address and appeal to the jury. You have noticed, doubtless, in the newspapers of yesterday that Secretary Root in communication with Mr. Danby of Michigan, intimated it is not an official declaration that the United States will take no action.

I wish to state very briefly what in our judgment is the historical relation of the United States to this question. We were present in the conference of Berlin, at which the Independent State of the Congo found its birth; we were present when Mr. Casson insisted on the philanthropic and benevolent purposes of this enterprise in the Congo; we were also present in the conference of Brussels and under cable advice from Washington, declared an emphatic interest in the enterprise and its humanitarian and benevolent features. As a matter of fact, we were the first to recognize the flag of the "International African Association," which became the "Congo Free State." Here is a great international trust which was constituted by fourteen powers represented in the conference



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of Berlin and the conference at Brussels. That international trust was given for its administration into the hands of one individual, Leopold II, King of the Belgians. Upon the manifest nature of the case, there is only one tribunal which can bring Leopold to court, and that is the inter-parliamentary conference which constituted the trust and handed its administration into his hands. We feel, therefore, that it is perfectly legitimate in the light of the historical relations in this issue, that we should call on the Congress of the United States to take steps leading toward a reassignment of those powers, for no tribunal, no inter-parliamentary tribunal can say to this steward, "Thou shalt be no longer steward." Fundamental to the whole proposition are the findings of the conference of Berlin, viz., the fortieth and forty-fifth paragraphs, and especially two general heads:

"There shall be maintained for all time freedom of trade for all nations without prejudice or preference, and there shall be secured all of the rights of property, the ancestral rights, social rights and individual rights of that great native population."

Here you see, is a very sacred, solemn responsibility. Here are compacts made in the name of Almighty God, pledges and promises given and received by the powers, given by Leopold that he would be faithful to these high compacts. Now, when in the conference of Berlin he succeeded in securing from the powers the right to raise an armed force in the Congo, ostensibly to put down slavery on the part of the Arabs, it was then that the silence of the sphinx was broken; it was then that his hypocrisy was revealed. From that hour this state of extortion and monopoly and coercion has extended with ever deepening severity, ever more horrible tragedy, ever widening area.

Do you not see that when the State declares by its decree that all vacant lands are the property of the State, though it looks innocent enough, it means in that crude civilization where the native population has no limitation and territory, no registration of its unoccupied lands, that the State takes all the land except the little bits upon which the thatched houses of the natives are placed. Forthwith, by that stroke of the pen the natives are deprived of their rights to the soil, to the animals, to the forests, to the waters and to the fish. I ask you in the name of common sense, did fourteen powers representing the great nations of the world, did those fourteen powers through their representatives, create the independent State of the Congo with the deliberate intention of handing over an immense and almost immeasurable monopoly into the hands of one monarch, who should use it for the purposes of exploitation in order that he might become inordinately rich?

We make two counts in our indictment; first, that there is no trade whatever on the great Upper Congo above Stanley Pool in all that wide territory, except the rubber and ivory business carried on by Leopold for his own enrichment. The claim is made that these people do not



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own the ivory and the rubber, but you might as well say that they do not own their own labor. We are told by the apologists of the King that that force, which Leopold promised should be used only to put down the slave trade, is a sort of constabulary to maintain peace and that it is necessary to overcome the indolence and reluctance of the natives to engage in labor. Now, England has not found any such reluctance in any of her administration. Do you not see that every motive for self-interest has been taken away from the natives? Nothing is left for him except whipping, imprisonment and cruelty. There is no incentive to labor. Now, it is against this system of exploitation and monopoly that we bring our severe invective. This is the system promised; which fourteen powers pledged to each other should be maintained—freedom of trade. And today there is no trade on all the upper Congo except in that million square miles exploited and robbed by Leopold. In the last four years, according to the best financial reports we are able to get, the records of the consular agents, exports from that territory have amounted to the value of over nine million pounds and the imports into that same territory have amounted to but little over a million pounds. So that in the last four years in the Congo Valley there has been treasure to the amount of nearly eight million pounds taken from that region by the King and his speculators. It would seem that if for no other than purely financial reasons and the relations of equity among the powers, that these prodigies of unspeakable wrong should be righted. I want you to see something more than this, I want you to see the operation of this system and see the results of this coercion. I want Mr. Harris to show you just how the thing works.

MR. JOHN H. HARRIS, Congo Free State. Dr. Burr has referred to some of the conditions on the Congo, and Dr. Sheppard, who spoke to you just now, has himself walked through the shambles after the white men and has counted as many as eighty-one human hands; and not only this, but these people have been ruthlessly murdered during the last few years in order to extort rubber and ivory from them. We have not time for details here. That Commission of Inquiry which Lord Lansdowne forced King Leopold to send out was in my district for seven days. The President of the Commission said, "Mr. Harris, how many more atrocities can you bring forward?" I said, "I have only given you two hundred atrocities drawn from four villages. We have scores of villages, every one of which has exactly the same story to tell." Finally as a way out of the dilemma the Commission agreed to accept a general statement from me, and the statement I gave them was accepted publicly by them, viz., that hundreds of people, including men, women and little children, had been done to death for rubber and that I could prove these facts by a multitude of witnesses. That general statement was accepted by the Commission and it was given a tally of the natives murdered in the different villages. The tallies are kept by bundles of twigs. When a native was killed a twig was added to the bundle; we had several baskets of twigs



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there and when the Commission had gone I asked the natives to give me some of these bundles of twigs in order that I might take them to the white man's land. I have three of them here this afternoon, the others are elsewhere. One bundle represents fifty-four men, women and little children murdered in one village. That village contained not more than eight hundred people; another bundle from another village represents ninety-nine murders; another, a hundred and eighty-five men and women and eighty-eight little children done to death. In other villages the number runs as high as one hundred. Since that Commission was there, in one village alone the white man has killed twenty people, including men, women and children.

**THE SECRETARY:** Dr. Barbour has a resolution to bring before us, but first I want to read a communication we have received which is signed by more than fifty missionaries:

Kinchassa, Stanley Pool, Congo Independent State, January 11, 1906.

We, the undersigned evangelical missionaries from Great Britain, the United States of America, Canada, Germany, Sweden, Norway and Denmark, working on the Congo, many of whom have been in the country for over twenty years, being assembled at our Third General Conference at Kinchassa, Stanley Pool, desire to place on record our views as to the present state of affairs in this country. We had hoped, when we last met two years ago, that some amelioration of the unhappy condition of things existing would be effected, but we profoundly regret to state that in many parts of the land this condition is still unaltered.

We are greatly disappointed that the Memorial presented to the sovereign of the State through the Governor General, on the first of March, 1904, has elicited no reply.

We regret that the Report of the Commission of Inquiry as published, does not convey to the general public an adequate impression of what has occurred, since so much evidence presented has been omitted, or only referred to in very modified terms.

Although we recognize the courtesy of the Commissioners and their impartiality in hearing evidence, and feel gratified that their findings have entirely justified the attitude taken by missionaries and others in exposing the terrible state of affairs, we still feel that the reforms suggested are merely palliative, leaving untouched the main root of the evil, which we all recognize to be the system in force. On the one hand this system, wherever applied, robs the native of his right to the free use of the land and its products, and on the other compels him to labor as a serf under the name of taxation, while for the most part practically nothing is being done for the good of the native thus taxed.

We are convinced that the atrocities, which have been abundantly proved, and which still continue to be perpetuated, no less than the general oppression resulting from this so-called taxation, are the natural outcome of the system adopted, of the radical alteration of which we see no sign.



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Several missionaries present have testified that the acts of oppression complained of are still practiced, and, despite the recommendation of the Commission, practically no attempts have been made to change the old regime. We earnestly protest against this continued disregard of all the appeals and evidence laid before the authorities.

We also emphatically protest against the repeated refusal to sell sites for mission stations to our societies, contrary to the provisions of the General Act of the Conference of Berlin. We have never been other than loyal to the State, and have borne this and other grievances which we would have more strongly protested against but that we hoped they were only a passing phase of affairs.

We have no object in view but that of the interests of humanity and the desire that the natives shall not be caused to disappear from off the face of the earth. And so we would utter our solemn protest against the terrible state of affairs still existing in the Congo State, and we appeal in the name of justice, liberty and humanity to those who value these blessings to help in every lawful way to secure them for all the Congo peoples.

Trusting in Almighty God, we send forth this, our protest and appeal.

(Signed) Alexander L. Bain, Hilda Bain, Peter Frederickson, Joseph Clark, Mathilde R. Frederickson, J. A. Gotass, W. A. Hall, Charles H. Harvey, Thomas Hill, Clara E. Hill, W. H. Leslie, M.D., Clara H. Leslie, Catharine L. R. Mabie, M.D., Paul C. Metzger, Thomas Moody, Seymour E. Moon, H. Richards, American Baptist Missionary Union.

George R. B. Cameron, Josephine M. Cameron, Lawson Forfeitt, Mary Forfeitt, James A. Clark, R. H. C. Graham, George Grenfell, John Howell, Emeline Howell, R. Lanyon Jennings, Hilda H. Jennings, Thomas Lewis, Gwen E. Lewis, A. E. Schrivener, J. R. M. Stevens, Alfred B. Stonelake, Ellen S. Stonelake, Baptist Missionary Society.

Frederick Beale, Ernest Cartwright, Horace S. Gammon, Viola C. Gammon, George S. Jeffrey, Rose Jeffrey, T. Hope Morgan, E. Louise Morgan, H. Wallbaum, Margaret Wallbaum, Congo Balolo Mission.

Emil Cederblom, K. E. Laman, C. N. Nykvist, Ernst Storm, Esther Storm, Martin Westling, Swedish Missionary Society.

H. P. Hawkins, American Presbyterian Congo Mission.

A. F. Hensey, Foreign Christian Missionary Society.

REV. H. S. CHESTER, D.D. (Presbyterian Church in the U. S.). The best part of that document, so far as the purposes of this meeting are concerned, my clerk failed to copy; the most important part of it perhaps. That was the testimony of Mr. Grenfell, of the English Baptist Mission, who at one time was regarded as a friend of the State, and who has been widely quoted the world over as an apologist of King Leopold and his African regime, and who at one time received a declaration from King Leopold, which has also been made much of by those who wish to make the impression that not all



### **Conditions on the Congo.**

the missionaries join in condemning him. Mr. Grenfell told about his early life in Africa when he longed for the coming of the white man to end the slave trade. He did welcome the coming of King Leopold with his great flourish of trumpets as to philanthropic intentions, and he did glory in the declaration which he received from the king, but now he has at last had to say that worse than the Arab slave trade, worse than all the other influences ever brought into that country was the coming of King Leopold. He has repudiated the declaration and denounces the government in the Congo.

**DR. BARBOUR:** I think we ought to pass these resolutions, if only to stand by our missionaries. You have heard Brother Sheppard and I wish to refer to Brother Morrison, of our Southern Presbyterian Mission. I have seen that man, when my blood fairly boiled, in the presence of the supporters of the king, who treated me with courtesy because I chanced to be an official, and who poured out their venom upon him, because as a missionary he dared to lift his voice and risk his life in protest against the conditions on the Congo. I understand he is purposing to go back, a thousand miles perhaps up the river. Mr. Harris barely came out with his life, but for the coming of a missionary from the lower river his life would have been sacrificed. I dislike to think that on little technicalities any representative of our government is opposing action in behalf of humanity. Since I had the honor of standing before this body a year ago and speaking of this thing, by a moderate estimate one million of poor, innocent people have fallen, and that will go on until the king is forced to renounce that policy of controlling the soil and products when forcing the natives to collect these products.

The resolutions read and referred to the Business Committee. (See Resolutions.)



Tuesday Evening.

REV. JAMES ATKINS, D.D., CHAIRMAN.

WHAT SHOULD CHARACTERIZE THE MISSIONARY PERIODICALS OF OUR SOCIETIES?

REV. GEORGE ROBSON, D.D., EDITOR OF THE MISSIONARY RECORD OF THE FREE CHURCH OF SCOTLAND.

[*Stenographic Report.*]

When I was asked to prepare a paper on this theme I was promised a consignment of the principal missionary periodicals of America, with a view, I suppose, of enabling me to understand how difficult it would be to steer a safe course through the midst of so much competent and diversified journalism. To my great relief, the consignment never arrived. I am in receipt of a large number of missionary periodicals, which I greatly value, but my perusal of them has been animated more by the desire for information than by the spirit of criticism. So I approach my task tonight without intending any allusion to any particular periodicals, but simply with the design of offering some suggestions toward the ideal which has shaped itself before my view, as the result of fifteen years of editorial experience. I understand that magazines of a general character which are designed to deal with missionary questions and present missionary information on a platform appealing to all audiences, are not concerned tonight. Our concern is with the organs of particular societies and denominations.

Of these there are two classes; first, the magazine which is exclusively devoted to the interests of foreign missions, as is the case generally with the organs of the missionary societies; and secondly, the magazine which, while caring for the interests of foreign missions, has regard also for the other departments of Church work. The greater number of official church monthlies are intended to place the various lines of church work more or less systematically before the people in order to interest their prayers and support.

With regard to these denominational monthlies I have no hesitation in saying that foreign missions ought to have the foremost place in their pages. There are, as I know, exceptional times, when by reason of some church crisis or important ecclesiastical event, the magazine must be largely occupied with other matters which are for the moment of absorbing consideration; but in ordinary circumstances the claims of foreign missions should be the dominating topic and inspiration of the denominational monthly. This is justified by three considerations; first, that foreign missions mark the main purpose for which the Church of Christ is maintained on earth; second, that foreign missions furnishes the largest supply of fresh stimulating material; third, that foreign missions develop in the Church a spirit which is directly helpful, and



### **Missionary Periodicals of Our Societies.**

further, without this part of the Church's work all ecclesiastical effort lacks its most vital incentive.

Including then the periodicals of our societies and the denominational monthlies which have regard for foreign missions, I may ask and suggest what should characterize them. I exclude from consideration subordinate periodicals which may be published to interest a special class or to render some distinctive service, and confine myself to the official missionary organ of the society or church. That the ideal I am about to propose may not seem too high, let us first of all consider the immense importance of the place which these periodicals occupy in relation to the missionary life of the church. It is analogous to that of the pulpit in promoting the spiritual life of the congregation. There are members who wait on the ministrations of the pulpit eagerly and prayerfully, others who are critical and indifferent, and yet others who while professedly members of congregations treat these ministrations with conspicuous neglect; but the attitude of these does not alter the fact that it is the foremost instrument for educating, nourishing and guiding into fruitful outcome the spiritual life of the congregation. Its weekly messages are the principal force in the making of the character of the congregation.

Now the missionary periodical is the pulpit of the missionary editor. His audience is larger, it includes many congregations, which ought to reach practically through a whole denomination. His opportunity comes seldom, but it is more prolonged; he talks with each individual apart in quiet. And the editor holds this office and is entrusted with this opportunity and wields this influence for the express purpose of making the Church more missionary than before, more intellectual, more prayerful, more efficiently missionary. It is a high task this, neither to be lightly assigned nor lightly borne. Obviously the editor should not only be in complete sympathy with the missionary enterprise, but an earnest student of it, not only recording the events that occur in the missionary world, but endeavoring with sobriety of judgment, yet with the eye of faith, to discern the working of the Divine hand in all that is happening and the commands that are moving into realization, with an eye for the problems and the perils and the possibilities of the path which his own society or church is called to take in the great enterprise.

From all this it is evident that the editor should be a man who seeks to live in communion with Christ, for only there can he find a point of view which allows of accurate perception and true judgment. At the same time he should be a man who strives to keep his eye as keen as any watchman in seeking for those symptoms of drift or decline; revival and aspiration; forward endeavor and success; all those symptoms which indicate the particular message needed for each hour of service. I venture to include the ideal of the missionary editor, which the long discipline of personal failures has sharpened to some distinctness before my view, for the purpose in the first instance of indicating of what critical moment for the forwarding of the missionary enterprise the missionary periodical is.



### Missionary Periodicals of Our Societies.

I will now take up more explicitly the question, "What Should Characterize Our Societies' Monthlies and Periodicals?"

First. Information concerning the Mission Work of the Society commands a primary and most obvious part of the missionary periodical. Reports from the field are the staple article, whether communicated directly to the editor or through the secretaries. The misfortune here is that some of the best workers have no faculty for telling of their work. Some of the most devoted workers will not write of what they are themselves doing, while others are inclined to irregular and speculative discussion instead of stating facts. It is often in letters written with personal directness that missionary success is the most impressive and it is well when the editor knows how to tap such sources. Then the scope of appropriate information; descriptive articles which give fresh views of the field; the qualities of the people; the personal and social conditions attached to the work; incidents; characteristic successes and disappointments; the requirements of the work itself—but not all of these are of equal importance, and the utmost care must be observed in order to preserve balance and relevancy and point. Very frequently it is of importance that the information be not only supplied but interpreted. There are items the significance of which will not be generally understood without an explanation. Incidents which appear commonplace may be very striking with some other incident; movements which appear trivial until one remembers the old customs which they traversed; utterances which seem to carry little light until one is aware out of what deep darkness they emerge; new departures which seem only mere details until pointed out—these take on new possibility and power. In a word, it is desirable that information be so communicated that the missionary value of it may attract the ordinary reader. At this point perhaps I may say that personally I prefer properly explained maps rather than a quantity of pictures in the periodical.

Second. Education in missionary principles and methods. An intelligent appreciation of these is of obvious value not only for local leaders, ministers and missionary officials, but also for the constituency at large. The efficient carrying forward of the missionary enterprise is greatly hindered by the ignorance of the general results of missionary experience, and this ignorance also makes the constituency liable to be preyed upon by individual originators of new schemes, whose enthusiasm sometimes draws support from fruitful missions to amateurish enterprises. This ignorance of which I speak may be removed by brief histories of particular missions along popular lines; by reciting the failures of a mission and the reasons therefor; by illustrating the value and results of particular methods in the light of accumulated facts, and by discussing the opinions of rational judges on the development of the missions. Then without a formal educational program, simply by keeping always in view the popular need of better appreciation of the importance of the mission-



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ary campaign, the periodical may be made an effective instrument for familiarizing the mind of the Church with the points and lines of the science of missions, and have a stimulating effect to study, without which a real enlightening missionary interest is impossible.

Third. Guidance in the organization of home effort for foreign missions. There may be no lack of knowledge or sympathy for missions but a lack of effective organization. It is not my province to indicate what home organization of the local society is necessary; it is enough to say that guidance in this matter is a vocation of the missionary periodical. For this end, information may be given concerning new methods which have been effective under certain circumstances; or statements showing the advantages reaped from more careful organization; or brief and clear presentations of the spiritual aspects of the various forms of service included in the home organization. Only let it not be supposed that in using the word "organization" I have in view the question of organization for the collection of subscriptions and contributions. It is indeed a misfortune when that is the only kind of organization. There ought to be organization also for diffusing information; for promoting the study of missions and for enlisting more prayer for missions; the missionary periodical should have all these purposes in view.

Fourth. Inspiration to missionary life. To be always receiving fresh news of missionary work and to be always seeing more deeply into the true ways of the missionary enterprise is itself an inspiration, but it is an inspiration only to the life that is rooted in Christ and in sympathy with His purposes of redemption. No article or creed that brings the soul face to face with Christ's claims on its devotion is out of place in a missionary periodical; and no missionary periodical is properly fulfilling its function which is not habitually directing the thought of its readers to the Lord of missions, and enforcing in their minds the manifold considerations which make obedience to His command at once our duty and privilege. To deepen the secret springs of missionary life in the heart of the Church is a work of supreme importance for the furtherance of the missionary enterprise.

But these four features I think may be recognized more or less distinctly in all the best missionary periodicals. But they should also be characterized by yet another feature, which is more seldom apparent, and sometimes is conspicuously absent. I mean an outlook that passes beyond the work of the particular society or church, and takes at least some cognizance of the general movement of missions. This, it seems to me, is most necessary in order to evoke and strengthen in the heart of the particular church or society, the larger sympathy which looks not only on one's own things, but also on the things of others which equally belong to the progress of the Kingdom of Christ. Every church and society claims to be animated by this sympathy, but some of our periodicals do not include it. I do not plead for any obscuring of the denominational



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character of the periodical. I do not suggest any surrender of denominational service. I plead rather for increased denominational usefulness.

The question is what sort of a missionary church neighbor do you wish to have. Is it one who knows nothing of any missions but its own, who has only a vague understanding that there are a number of missionary churches working over the world, but is without any idea where they are working and how they are faring? If it be said that it is the function of the more general magazine to furnish such information and outlook, my reply is that the most of our Church members received no missionary periodical but that of their own church or society, and further that it should be the aim, as it is the function of the periodical, to create a missionary interest of the highest and best order. What care I for the missions of my own church except as organized forms of effort through which I am called, in the providence and grace of Christ, to do my part in His campaign for the redemption of the world. The Church is more than the denomination; the Kingdom of Christ is more than the Christianizing of a particular field. I certainly miss the highest and most inspiring view of the mission work of my own denomination if I am not looking beyond it, to see it and speak of it and pray for it as part of the great campaign of the Church of Christ all over the world for the gathering of mankind into fellowship with our one Lord. What I ask then is this, it should be the part of the denominational periodical to arouse in its constituency catholic missionary enthusiasm, and for this end it should have an outlook on other fields and other workers, and should keep its readers informed as to movements which have an interest for the whole missionary army of Christ on earth.

In answering the question, what should characterize our missionary periodicals, I have looked simply at the things which should determine their contents. Much, of course, might be added regarding the desirability of literary excellence and popular style, of attractive appearance, but these are only auxiliary to the main function of the magazine. The chief point is that the magazine should, in the matter of its contents, be an enlightening, educative and inspiring missionary force. How to select and how to adjust the contents from month to month within the little limited vessel of a few pages, from which they are to be poured out into the Church at large, is a perpetual problem for whose solution no formula can be given. A gentleman talking with a great artist said, "Pray, sir, what do you mix your colors with?" "With brains, sir," was the reply. Only the exercise of sound judgment can adapt the shifting materials to the desired end, but if the end be faithfully pursued, then even although the imperfections of individual issues may be apparent, the affect of the publication in its continuous monthly ministry may be wholly helpful and stimulating.



**"THE MOST FRUITFUL PLANS OF THE CHURCH MISSIONARY SOCIETY IN DEVELOPING MISSIONARY INTEREST AND COOPERATION OF ITS CONSTITUENCY."**

HERBERT LANKESTER, M.D., SECRETARY CHURCH MISSIONARY SOCIETY,  
LONDON.

*(Stenographic Report.)*

My friends, I should like to say first of all how very glad I am to be in this country and to hear something of what is being done here with regard to missionary work. It has been my privilege during the last two or three weeks to meet with the secretaries of a good many different missionary societies. I have learned a great deal from them as to the different ways in which they do things. Sometimes I think the English way is best. Sometimes it is quite clear that the American way is best.

This subject which has been assigned me is not my choice, so I am not bound to stick to it. I have been asked to sketch the home organization of the Church Missionary Society, which I suppose is still the biggest missionary society in the world. You people in America are very fond of having the biggest things I find, you may catch up in the course of time, but still the Church Missionary Society, both as regards the number of missionaries and also as regards its income, is the biggest society in the world.

There are some very important differences between the Church Missionary Society and the societies you have here. All your societies in this country, I understand, are definitely connected with the Church and your conference or governing body appoints the board of missions. We take charge in England as a whole. We have certain bodies called Boards of Missions appointed by a bishop, but these do not collect any money and do not send out any missionaries, although they do further the interests of missions. For instance, the bishop may send out a circular asking the clergy what they are doing for missions, and one says he is doing something through some society, but if another says, "While there is really so much to do at home we are not sending out anything for missions," some of the bishops would call his attention to the fact that it is part of the clergyman's duty to do something for the evangelization of the heathen. So our boards are in a way official, yet they do not do the same kind of work that your official societies do here.

Then there is another important difference which has great bearing upon our home organization: in each of your churches in America you have one board of foreign missions while in the Church of England we have a number of different societies. The Society for the Propagation of the Gospel, the Society for the Promotion of Christian Knowledge, the Church Missionary Society, the Church of England Zenana Missionary Society, the Universities Mission to Central Africa, the South



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American Missionary Society, the Melanesian Mission, and a great many others, all working within the same church, to a certain extent trying to get men, women and money from the same congregations. Let us take a look at the organization of the Church Missionary Society.

I am bound to confess that I am very much surprised at your organization, because I have always looked upon the American nation as being a very hard-headed business nation and I quite expected to find you would have a tremendous home missionary organization. I hope I shall not be misunderstood, I know you have home missions in a way we have not; I am speaking of home work in behalf of foreign missions. I quite expected while at headquarters in New York, to find that you have a regular net work of field secretaries throughout the States and a much larger staff at headquarters. We have at the headquarters of the Church Missionary Society at the present time, no less than ten secretaries. Our Honorary Secretary, Rev. Prebendary Henry Elliott, acts in behalf of all the secretaries and is the one who presides at our meetings every Thursday.

Then we have the Lay Secretary; with you he would be called Treasurer. The three Foreign Secretaries divide the work among them, one takes Palestine and Africa; another, Japan and China; another, India and Persia; and the two Home Secretaries, Bishop Ingham and myself, are in charge of the home organization on behalf of missions. This is not a matter only of getting money, it is a matter of putting before the people the needs of the heathen and the claims of Christ that His people shall be evangelized. We have an Editorial Secretary, who gives his whole time, together with one or two assistants, to the editing of our magazines. Another gives his whole time to the candidates who offer. Then we have Mr. Stock, who was an editorial secretary, now he is a very useful individual without any very definite duties. If we get any awkward jobs we ask him to take them.

Now, in regard to our field secretaries, we have not less than twenty-two clergymen working. The whole country is divided into districts including one or more dioceses or parts of a diocese. One for instance takes the diocese of Newcastle, another the diocese of Carlyle—that is Cumberland, Westmoreland and the upper part of Lancashire. Another takes the diocese of Liverpool and part of Cheshire and another takes Manchester. We have just started a new district around Birmingham where there is an immense population, and we have given one man the oversight of our work there. I find that secretary after secretary in the different societies here says to me, "Do you really spend all that money in sending these men throughout the country?"

Why do business men advertise? If you find it pays you to put an advertisement in the paper, you do it. If you find it pays you to send a traveler around, you do it. After all, this great business of our Lord and Master is not a question of getting more men and money, it is simply



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and solely a matter of getting the people to understand the facts. They do not understand the terrible facts of heathenism and Mohammedanism, and all these men are doing is to go through their districts day after day, preaching on Sunday, speaking night after night, in every way trying to urge forward the work so that the people of our Society may do more in this great cause. I find that every man we have put on that list in the last three or four years has paid us over and over again, by sending to us men and women, better equipped for the work they have to do. That is one of the ways in which our British Missionary Societies are ahead of some of those in this country. Then they work generally under the direction of Bishop Ingham and myself.

In regard to our staff at headquarters, we are organized much more than you are. For instance, we have a larger body of officials under our direction in our offices in London. We have one man who gives the whole of his time to work amongst the young, and he probably has one or two missionaries or clergymen under him. For instance, we have sermons in all the big schools such as Eton sometimes once a term, and in some of the big centers, large schools, such as Margate, we send these men to speak for half an hour or to talk to the boys in their play time. One of these men asked us the other day whether he might have an allowance for sweets to give these boys in order to come closely in touch with them. We did not grant the request, it did not seem quite the right thing to do. One of the keys to this problem before us today is to get at our constituency while they are real young.

Our medical missionary band was started in 1886. The first year we got fifty pounds for one man; shortly after that the whole thing came to an end; a new work was started and we have an income now of several thousand pounds a year; last year we had twenty-seven thousand pounds given over and above our ordinary funds, for medical missions alone. I believe if some of the societies here who have definite medical mission work were to have a medical fund they would get a large amount of extra money without injuring denominational needs in any way. Take my own congregation, when I went there some years ago they were giving about three hundred dollars a year for ordinary work, and, of course, nothing whatever for medical missions. Then we started the medical work and they not only increased their general fund but gave five hundred dollars for medical work. They are a small congregation, but are giving some thirteen or fourteen hundred dollars altogether. I am sure a special fund of that kind very often gathers money from people who do not believe in the ordinary work and there are a great many people who will give to the general fund and will also give a little to the special.

Then we have work amongst men. We have small meetings in the evening and are also trying to start some study classes; we get three or four men who are really interested in missions to bring three or four of their friends who are lukewarm on the subject. I know of more than one



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cases where the lukewarm ones were made really strong friends of foreign missions through a course of eight or ten lessons. Since I arrived in America, only last week or the week before I had a telegram to say that our committee in London had definitely confirmed the appointment of a man who will be here tomorrow, a Senior Wrangler, who gives his whole time to the subject of the study of missions.

Then we come to the study of the question of Women's Work, and here there is a very marked difference. In some cases your women's boards seem to be separate from the general work of the society. As far as I have been able to gather, the children up to ten years of age are taught about the women's boards and work, and there is great danger that they will not hear about the society as a whole. We do not adopt that plan. We find that the people who are gathering the money, organizing study bands and arranging meetings, are the women and they are doing it to put forward one society. We have nothing which corresponds to your women's boards, and the women have practically no voice in the actual management of the work of the board.

There is one other section of our home organization, which we call our Loan Department for lantern slides, for lectures with a good supply of curios and books. A short time ago by the kindness of a friend I was able to send out a man to India who obtained a series of living pictures which have done a great deal to show the people at home what is really going on in those lands. The ordinary lantern slide is not effective at all in showing the pilgrim who travels by measuring his length on the ground. When you see it in the moving pictures, see the man lie down, pick himself up and then prostrate himself again, it brings it home vividly and shows what heathenism really is. In many instances interest has been aroused for the first time; people will come to see the pictures and stay to hear about the missions, and go away with some scene impressed upon them which gives them a different idea of heathenism.

I should like also to point out that our churches have nothing in the shape of official pressure from headquarters where the church in its corporate capacity puts forward the subject of missions—I imagine in your churches here that you could not find a separate church not doing something toward missionary work—that is not so with us, we have a considerable number of churches that are doing absolutely nothing; also, some of our bishops; though the situation is wonderfully changed since the last meeting of the bishops of the Anglican Communion in London in 1898, largely due to the influence of Archbishop Temple. The Bishop of Chester in the early days of our work, 1813, simply wrote to his clergy not to receive those itinerating clergymen who are trying to drain all the money they could for their societies contrary to the interests of true piety.

While certain sections of the Church of England support the Church Missionary Society, in other sections it is divided between two societies.



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That makes it necessary for us to spend rather more money on our home organization. While we have not a large home missions problem, there is a great deal of real poverty. Our taxes are higher than yours are; we have not anything like the number of large givers that you have. I have been quite struck over here with the fact that if some of your societies want anything special, you just go to so and so and he gives you from ten to fifty thousand dollars as if it were an every day thing. I am sorry we are unable to manage that kind of thing.

In 1904 our Church had about two million two hundred thousand communicants, whose voluntary offerings amounted to about forty million dollars. Of the four million dollars given for foreign missions, two million went through the Church Missionary Society; so as far as money is concerned, it is doing practically as much as all the other societies put together. The Society was established in 1799, and for a long time could not get any missionaries to go out at all. The Bishops would not ordain any. Finally some Lutheran laymen were ordained in Germany and we sent them out. For a long time, only ordained men were sent out. In fact these two men who first went out to West Africa did not know very much about how to begin work and they only stayed a short time, until one of the chiefs brought two or three little girls for them to look after and wanted them to adopt them. These two men did not know what to do with them. They finally came to the conclusion that the only way out of the difficulty was that one of them must marry a certain white woman in the colony, so one of them married Miss Elizabeth Richards, and she was our first woman missionary, and she did very useful work.

After about fourteen years the income of the society was only about fifteen thousand dollars; then Mr. Pratt, the second secretary of the Society started what we call our associations, that is to say, deputations were sent around the country and separate little societies were organized within the big one; at once the work began to go ahead and the income went up to sixty-six thousand dollars the very next year. In 1840 it was half a million, in 1874 a million, in 1897 a million and a half, in 1904 two millions. I hope this year it will be more than that.

In fifty years (1837-1887) we added seven hundred missionaries; in the following eleven years, nine hundred seventy-five; now we have about fourteen hundred missionaries, so you see there has been real, steady progress all the time. I think the cause of it all has been really the formation of the strong district auxiliaries. We have for instance, the President, Vice-President and probably two secretaries—one clergyman and one layman—then a committee of three to act with these. These auxiliaries try to advance the work through the literature and the lantern lectures; start study bands in the different parishes and churches; aid in the medical work; look after the anniversary meetings, and in every way try to push the work forward. The Gleaners Union was organized in



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1877 by Mr. Stock who was for years editor of our paper "The Gleaner"; he got a certain number of readers linked together and today we have on our roll over eighty thousand of these Gleaners, four out of five of whom are women, who are doing a large amount of work in almost every town and village throughout the country. We are able to put our hands on certain members of the Gleaners Union and know that they will answer any call we may make upon them.

We have one important principle, which I find is known throughout the world as the policy of faith, though I do not exactly like the term. In 1887 we were in great difficulties, and our Finance Committee pointed out to the General Committee that we were sending out more missionaries than we had the money for; the whole thing was thoroughly considered, and the General Committee came to the conclusion that the right thing to do was to send out every man or woman who really seemed fitted for the work; that it was their duty to send them out. Some years later, when Mr. Stock was writing the history of the Church Missionary Society, he discovered greatly to his surprise that in 1853, thirty-four years before, the committee had passed almost this identical resolution. Now there are societies over here and in England who have said to candidates, "Yes, we need men, and we think you are quite fit for the work, but we are very sorry we have not got the money to send you out. You must either find the money or else wait until we have got it."

Now, I am very thankful to say that we have taken a different position. Last March we found our balance was on the wrong side to the extent of no less than three hundred thousand dollars; a great many of the more influential men in our Committee said, "We cannot go on with this policy of faith, we must stop." I am very thankful to say they were overruled; I am absolutely certain they were wrong. If we were to stop today, we should have a falling off in all directions; instead of conditions getting better they would not be nearly so good. The result was that God at once seemed to bless our determination. During the next two or three months we had more missionaries than during the corresponding months for years past. In the previous year, when there was some doubt, our candidates fell off; this year we had thirty-seven more on our roll than a year ago. I do feel that this is the right policy to follow and if the societies would follow these lines I am quite sure the money would come in and everything would go along all right.

The Gleaner has a circulation of over eighty thousand copies a month, practically all of which are paid for, and we have been making considerable profit from it. There are five or six other monthly magazines, one for children, and altogether they have a very large circulation. If this work at home is to be done we must pay very special attention to the work amongst the young. I express pleasure to see what is being done in this country and I shall be very glad if anything I have said tonight may stimulate you in any direction in your work.



## GREETINGS FROM MISSIONARY SOCIETIES ON THE CONTINENT OF EUROPE.

KARL FRIES, PH.D., STOCKHOLM, PRESIDENT OF THE WORLD'S STUDENT  
FEDERATION.

Though I am not entrusted with any official message to you from the missionary societies of the European continent, I feel as if I had some right to speak in their behalf, since I was one of the founders of the Student's Missionary Association at Upsala, Sweden, and for twenty-two years I have been in close touch with several of these societies and have followed their development with keen interest.

The history of missionary societies is largely the history of spiritual revivals. At any rate in Sweden I have plainly seen how every fresh wave of spiritual life that has swept over the country has left its mark in the missionary activities of the churches, while on the other hand missionary impulses from outside, however strong, received little response as long as the religious life was at a low ebb. Thus the real beginning of missionary activity in Sweden is intimately connected with that great revival, which in the middle of the last century, deeply affected that country as well as many other countries on both sides of the Atlantic. Our oldest independent missionary society, "Evangeliska Fosterlands Stiftelsen" (Evangelical Society of the Fatherland), founded as an agency for home missions in 1856, was in 1861 broadened into a society for foreign missions. It has with admirable faithfulness adhered to its original purpose of reaching the Galla people south of Abyssinia; in spite of innumerable disappointments it did not give up its attempts to reach that nation and last year it succeeded in getting a firm footing there. For its work in East Africa and in the Central Provinces of India the Society receives annual contributions from all parts of Sweden to the amount of \$100,000.

Sweden is probably the only country where a State Church as such carries on foreign mission work. Stirred by the example of the "Evangeliska Fosterlands Stiftelsen," the State Church Congress of 1873 resolved to open foreign mission work, which has been carried on since 1878 in Natal, and lately also in Matabeleland. In 1901 the board supervising this work took over from the Leipsic Missionary Society the southern part of the Madura district in Madras Presidency. The income of the Church mission averages \$50,000.

Since the revival in the middle of the last century there has been only one great revival in Sweden. It took place in the latter part of the '70's and left as one of its results the "Svenska Missionsförbundets" (Swedish Missionary Union), which practically is a Congregational organization comprising about 1000 churches. It was formed in 1878 and in 1881 took up a mission in the Congo District which it carried on for five years in connection with the Congo-Balolo Mission, and afterwards as an



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independent work which has yielded most encouraging results but also claimed very great sacrifice. Out of 96 missionaries sent to the field, 38 have died on account of the climate. It also carries on missions in the Caucasus, Persia, Turkestan and China. Annual income \$75,000.

We all know how the prayers of the late missionary hero, J. Hudson Taylor, stirred up missionary zeal in many countries about the middle of the '80's. Sweden was also affected by this mysterious influence. Three different organizations all working in China, all in more or less close contact with the China Inland Mission, are since that time supporting 90 workers, not only in China, but also in South Africa and North India. Many of the missionaries sent to China by these organizations were killed during the Boxer riots. Altogether Sweden now has 229 missionaries (138 men, 91 women, not counting wives of missionaries). Whereas the missionary contributions in 1856 amounted to \$5000, and in 1886 to \$68,000, they now average \$250,000.

This result, however gratifying, is excelled by our Norwegian brethren, who raise nearly the same sum though the population of that country is only half that of Sweden, and though their national wealth is far smaller. The missionary zeal dates back to the time of the great revival in the middle of the last century and has, under wise organization and careful leadership, developed wonderfully. Their efforts are chiefly directed to Madagascar where they have more than 60,000 church members, and to the Zulus of whom some 2000 are baptized. Since the latter part of the '80's several new organizations for work in China have sprung up. Part of the missionary interest is turned to the Santal Mission in India, one of the founders of which is a Norwegian (Skrefsrud).

Denmark, though it is the land from which the first attempts at modern mission work were officially directed, does not show a strong development of foreign mission activity. Its most important Missionary Society, "Danske Missionssekskab" (Danish Missionary Society) dates back from 1821; but the enterprise begun in connection with the Basel Mission Society on the Gold Coast was not followed up and the work in Madras Presidency taken over in 1862 from the Leipsic Lutheran Missionary Society has not been marked by great vigor. Of late years the Society has begun a work in China which seems to promise well, and a number of individuals have started independent missions which in most cases, however, have little success. Altogether the annual contributions from Denmark to foreign missions do not average one-fourth of those from Norway, though the populations of the two countries are about equal.

The Finnish Missionary Society was founded in 1859, and began work in 1870 in connection with the Rhenish Society in Southwest Africa. In spite of faithful work it has had comparatively little success (about 1000 baptized). Its income is \$40,000, which does not include the support given to two more organizations formed in 1890 for work in Japan and India.



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In speaking of the continent of Europe the attention naturally turns to Germany as a leading country in missions, where we find an influence affecting the development of late years besides those spoken of before, viz., the colonial policy inaugurated some twenty years ago. I take for granted that my honored audience is acquainted with the earlier development of German Missions which in the middle of the '80's led to the formation of eleven societies representing many different standpoints of doctrine and church organization, from the stiffly Lutheran Leipsic Society to the liberal "Allgemeiner Evangelisch-Protestantischer Missionsverein" on the one hand and the "Neukirchener Missionary Society" akin to the "faith missions" on the Alliance basis on the other. These had 520 missionaries (not counting unmarried ladies), in 28 fields of which the following were the most important:

Basuto in southeast Africa (Berlin I. and Hermansburg); Herero in southwest Africa (Rhenish M. S.); Gold Coast and Evhe in West Africa (Basel and Bremen); Sumatra, Java and adjoining isles (Rhenish M. S.); Madras Presidency (Leipsic M. S.); The Kols in Central Provinces of India (Berlin II) and China (Basel), and Labrador and Australia (Moravian Brethren). Altogether 200,000 native Christians were under their care.

The colonial policy has affected the development in more ways than one; it has led the old societies to take up new fields and caused new societies to be formed. In this way ten new fields have been taken up. The number of missionaries has increased to 1010, not counting 117 unmarried ladies, and the income has risen from \$62,500 to \$1,437,000. However satisfactory this increase may seem, it is not sufficient to fill the growing needs, and considerable deficits threaten to become a chronic feature in several societies. In a very interesting article on this problem, Professor Warneck mentions some things which shed light on the situation in Germany generally, and especially on the way in which colonial policy has affected missions.

In the colonial circles not a few seem to be bitter enemies of any mission work. This is what their leading paper says: "Missions are as great a hindrance to the colonial development as malaria, black-water fever, and grasshoppers, and like these they seem to be ineradicable. We must, however, not cease to look for a serum that will kill them. We believe that we are on the right track when we try to stop the sources from which they draw their income and to which ignorant people in Germany year by year continue to give their contributions." At the same time these people lay the blame for the rising among the Hereros on the Mission, and do their best to make the cause unpopular on this account.

Another party will warn the missionaries against committing the same error as those did who introduced Christianity into Germany, by, as they say, "destroying the highest ideas of our forefathers and giving



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them entirely new ideas, the value of which we have not until this day been able to discover." Another party who does not deny the value of missions but is entirely absorbed by patriotic feelings, will urge the missionary societies to withdraw from any field that is not on German territory, and threatens those that do not obey this order with being boycotted—starved to death. Prof. Warneck points out that this would mean leaving about 475,000 native Christians either to take care of themselves, for which they are not ripe, or to non-German missions.

Again, there are difficult complications arising from the action of the Roman Catholics who form about one-third of the population of Germany. One of their leading papers says: "We must center our energy on the German colonies in order to gain as much ground there as possible. We cannot be indifferent as to whether these colonies will be chiefly Catholic or Protestant. We know what it means to be in the political minority. Then let us work so that our conquests in the colonies may swell our ranks in the home land."

It is interesting to notice in the light of these ideas that the Roman Catholics have in the German colonies 654 missionaries of different kinds, as compared to 323 Protestant missionaries of all kinds in the same fields. It is not only by overwhelming numbers that they try to out-do the Protestants. Without the slightest regard to what is called "missionary comity" they direct their efforts deliberately to breaking up the Protestant churches and use their great political influence to cause hindrances to the work of the Protestants.

If we add to these tendencies adverse to missions, the influence of the following watch-word given to the dominant theological school by its leader, Professor A. Harnack: "The idea of missions did not enter into the horizon of Jesus," we can imagine the difficulties which the advocates of missions have to overcome in Germany, and we can better appreciate the progress made during the last twenty years, not only in German colonial territory but in new fields like China, the Levant, Sudan, etc., which have been taken up by a number of new agencies, some of which are in more or less close relation to the China Inland Mission.

Turning to Holland we find a country where colonial possessions should have engendered a strong feeling of responsibility and a powerful missionary activity; yet I think it must be admitted that, with the exception of a few individual cases the history of Dutch missions gives an impression of inefficiency, which may partly be explained by the tendency toward splitting up in small organizations with infinitesimal distinctions in doctrine and church policy, but a deeper reason seems to be the rationalistic tendency which is so strong in this country and which everywhere and always will prove a poison to missionary zeal. However, if I am not mistaken, there are signs of a deep and wide-spread revival. Altogether Holland has eight societies with 65 missionaries taking care



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of 25,000 native Christians, all in Dutch India. Annual contributions, \$150,000.

In France, as in Germany, the colonial policy of late years has affected the missionary life, though in a different way. In this case it is the intolerance of the government in not allowing missionaries of other nations—at least not of English nationality—to carry on missions in French colonies, which has forced upon the Protestant Christians of France the duty of taking over missions begun by others. As they were not willing to give up the promising fields in Southern Central Africa—among the Basutos—which they had cultivated since the beginning of the Société des Missions Evangéliques in 1824—and at the upper Zambesi since the late Fr. Coillard opened up that country in 1885, the added responsibility of new fields has seemed almost too much for the 650,000 Protestants in France, and yet the needed strength has been supplied and missions are now carried on, not only in the fields already mentioned, but also in Madagascar, Gaboon, Congo, and the Society Islands. Altogether there are 120 French missionaries on the field having charge of 134,000 native Christians. The contributions average \$200,000. French Switzerland is closely allied to France in foreign missions. Their mission, known as "Mission Romande," has its field in North Transvaal. They support 21 missionaries and raise for that purpose \$42,000, which is a very handsome sum from a church membership of only 8000.

These brief notices will give you some idea about the mission work carried on from different centers on the continent of Europe. Adding up the statistical figures, mentioned above, it turns out that the continent of Europe is supporting 2038 missionaries, having charge of 757,000 native Christians, and their entire income amounts to \$2,419,000, figures which show off rather well, but, looking out over the world, we must admit that truly the harvest is great but the laborers as compared with it few indeed. We must also remember that in speaking of the Continent of Europe as a center for evangelical missions, we are speaking only of a fraction of that Continent. In reality a large part of that Continent must be looked upon, from the evangelical point of view, as a mission field itself, and it is the cause for great satisfaction that of late years growing movements towards evangelical Christian life are appearing in some of the countries which have as yet been most inaccessibly Roman Catholic. If only the true Church of Christ in Continental Europe remains faithful to the life-giving gospel, the outlook is decidedly encouraging, and the noble example set by the American and British churches is a great inspiration to us on the Continent to labor and not to faint; to be faithful to the Master, who promised to establish His Kingdom on earth.



## Wednesday Morning.

REV. B. F. FULLERTON, D.D., CHAIRMAN.

### AN INTERDENOMINATIONAL MISSIONARY MONTH. IS IT A FEASIBLE METHOD OF UNITEDLY GIVING AN ANNUAL IMPULSE TO THE MISSIONARY CAUSE.

REV. JOHN W. CONKLIN, FIELD SECRETARY, REFORMED CHURCH IN AMERICA.

In preparing this paper I have sought the experience and judgment of some forty men, officers of boards and pastors, as most competent to shed light on the problem. The gist of my letter was as follows:

"It must be admitted that the missionary project has far too little recognition in the scheduled seasons and services of the Church at large. It has been long in securing scant recognition in the lists of Sunday-school lessons, prayer-meeting topics and church celebrations. The Week of Prayer in January was instituted in behalf of this cause but has sadly slipped its moorings. Attempts have been made to link Passion Week with missions, but the result has been wholly inadequate. Is it not time to ask something far larger, more equal to the just claims of this commanding and pressing movement? Will not the bold demand for a separate month each year, for special prayer to God and pleading with men in behalf of the Christianization of the non-Christian world strike a chord to which multitudes of Christians will give enthusiastic response?

Such a period, if it is to be a pronounced aid to the cause, should be determined upon and observed with a large degree of unanimity by the Protestant churches of this continent. Cooperation among churches of the same and different denominations will be an essential feature.

Will you be pleased to give me your opinion upon the following questions: 1. Is such a period disassociated from all other special religious seasons, desirable? 2. Is the time ripe for an attempt at its establishment? 3. What month do you consider most favorable? 4. Would you prefer a longer or shorter period?"

Replies have been received from twenty-five; fifteen from officers of boards and ten from pastors. Thirteen consider an interdenominational missionary month desirable; eleven do not, and one is undecided. The officers stand nine to six for, the pastors, five to four against it. Of course only these thirteen in the affirmative answer the other questions. Of them, twelve deem the time ripe; one is not sure. As to which month is preferable, first and second choices are combined in the summary. January and November, each four; October, three; February, May and Easter, each two; April and December, each one. As to the length of the month, if you will pardon the bull, eight favor a calendar month; three a fortnight, and two a week.

Notwithstanding the great distance from unanimity shown in these replies, I believe in the project, and believe that this Conference should



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take steps to initiate it. The negative replies to the first and main question are due, I think, mainly to two misunderstandings. First, in my letter of inquiry I omitted to outline the practicable methods of making such a month widely advantageous. One of my correspondents, Dr. Watson, has given me just what I should have written: "I would suggest the entire month to be marked out as a missionary month; although the entire time will not probably be used by any one pastor. If a shorter period were indicated, some conflict with local arrangements might arise and being unable to present missions at the stated time, a pastor would forego the presentation altogether. With a whole month assigned, every pastor can surely find one or two Sabbaths during the month into which he can place a presentation of missions without serious conflict with other plans.

The other misunderstanding was that the respondents failed to consider the average church and pastor or the churches below the average, in strength and missionary advance. Board officers naturally consider chiefly leading churches, and I wrote only to prominent pastors. I did not get the voice of the masses—Harlan P. Beach touched that nerve as he wrote, "While in general I think that the best plan for a church is to have missions pervade all its work, and hence make unnecessary special periods of agitation, yet looked at from the standpoint of the average pastor, I think that such a scheme as your paper proposes is a very desirable one." The country and village pastor, far away from headquarters should get the largest advantage from such a period.

Next, as to the observance of such a month. It would be

1. *Atmospheric.* Missions would be specially in the air. Just as the heart of the Church is turned especially to the Incarnation at the Christmas season, which lasts a month, and to the Passion and Resurrection during the forty days of Lent and Easter, so might that heart specially turn to the Great Commission for the Christianization of the world, during the month agreed upon by the predominant Christian forces represented in this Conference. Mr. W. Henry Grant expresses something of my meaning when he writes, "When a Baptist layman meets a Methodist or a Presbyterian on the car or in society, the minds of both would be turned in the same direction and they would be apt to discuss the program of the period."

2. This observance would be *Intercessory*. The Church seems to long to get together and pray for missions. She has not longed earnestly and continuously enough to hold the January week of prayer to its foundation or to turn with much unanimity Passion Week into a missionary prayer channel, but given a period free from other pressing causes, I believe there would be such a concert of prayer as we have never seen.

3. The observance would be *Institutional*. Churches of the same denomination will have a set time to exchange pastors for a Sunday, to rally in union meetings; Women's, Men's and Young People's Societies



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will have a time for special visitation and conference. These same movements may be made interdenominational, neighboring churches and societies forgetting that they have any lines of cleavage. Then the Student Volunteers and Christian Associations and Young People's Movements may hold themselves in special readiness to co-operate with the churches. Many things which pastors and people want to do and are ever expecting to do but somehow mostly fail to do may be crystalized from desire into action if such a period is mutually devoted to the purpose.

There should be no thought of interference with denominational ecclesiastical assemblies or with stated times for offerings. Having thus briefly and very inadequately outlined the feasible observances of such a month, let me state three reasons for the attempt to establish it—reasons which appeal to me most strongly.

1. The boldness of the proposition will give the people a much needed shock. The shock will come from taking the leaders of the Church at their word. One hardly dares to make a missionary address today without saying that the project of "making disciples of all nations" is the primary object and duty of the Church. The tide of sentiment is rising, but that sentiment materializes slowly. Missionary preaching, studying, praying and giving, at all corresponding to that sentiment, are not in evidence. One millionaire gives more money annually for libraries and retired professors than the twenty-two million church members in Canada and the United States give for foreign missions. We want to bring the Church up to the flag. Let us say to her, "Give to this banner cause as long a special period as you give to any other; let it stand out by itself, not tangled with any other—not to crowd out your daily or weekly or monthly or quarterly missionary exercises, but to be the feeder and climax of them all. A missionary month in which all churches shall, as the football men say, 'get together, get in the game and keep their eye on the ball.'"

2. This plan will tend to develop local experts in the presentation of the cause of missions. Secretaries and missionaries will be very busy during that month but they cannot begin to touch all centers; pastors and laymen and women must prepare to lead and be spellbinders. In the home work of the London Missionary Society there are fifty of the younger pastors who volunteer to give at least two weeks a year to mission campaigning; they are especially trained for the work. We want more unofficial leaders for the people who cannot plead their own cause. Would not such a month tend to press them into service?

3. The Missionary Month would tend to bring into combination all the Christian forces of a community or a section, in obedience to the most unselfish call in all the world. Here comes in no question of ceremonial or dogma. Here no rivalry for predominance in the community breaks in. Presenting missions one Sunday in a church of my own denomination I was surprised to see the Methodist pastor and congregation of the village at both services. They had closed their own church. When



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I spoke to the pastor in appreciation of his courtesy he replied: "Conference is coming; I must take there my missionary money. This will help me get it." You heard yesterday from Dr. Sutherland that the Presbyterians and Methodists in Canada are being pressed together by the missionary need in the great northwest. Remember the words of the late Dr. Behrends at the Ecumenical Conference of 1900. "Christ is not our Master as he has the right to be and ought to be, but missions will cause us to revise our theologies and forget our divisions and march shoulder to shoulder under one flaming banner of the cross." There are other reasons which might be given, but these seem to me sufficient. Let us have the Interdenominational Missionary Month.

What month is most desirable? In my inquiry I found that January and November were equally favored above the other months. It seems to me that November is preferable for these reasons:

1. Because vacation season is over.
2. Because the Church is fresh and not jaded as in the spring.
3. Because the farmers who are very important factors are in most sections past their busiest season.
4. Because no other cause has pre-empted that month. Thanksgiving Day is certainly not out of harmony with our purpose.

In order to launch the project most effectively there must be large concert of action. It would not be wise in my judgment to lay it at once before the higher ecclesiastical bodies of the various denominations, but we now have here in Nashville three great international bodies represented besides our own. The Conference of Women's Boards, Student Volunteer Movement and the Young People's Missionary Movement. If these four adopt the project heartily, it will go. I therefore recommend that this Conference appoint a committee of three to consider the advisability of seeking the establishment of a special interdenominational month for missions. (2) That this Conference request the Conference of Women's Boards of Foreign Missions, The Student Volunteer Movement for Foreign Missions, and the Young People's Missionary Movement, to appoint similar committees for joint consideration of this subject.

REV. C. R. WATSON, D.D. (Secretary United Presbyterian Church).  
The best school is the school of experience. In view of this missionary month my mind has reverted to an experience along this line which we had in our own denomination. A year ago we were celebrating the fiftieth anniversary of the founding of our missionary work in our two oldest missions in Japan and India, and we adopted as part of the celebration the plan of having a missionary month; our endeavor during that missionary month was to arrange deputational work so that every part of the church would feel the impress of the celebration; we succeeded to this extent; that missionary addresses were given in two-thirds of our congregations and the reports that came in indicated that about three-fourths of the membership had been touched by that deputational work.



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It was done without a cent of expense and the influence that was felt and the interest and education given to the church were quite satisfactory.

I do not think this missionary month contemplates such a plan as that perhaps, but I see no reason why such a plan might not be carried out by the different boards, and force given to the missionary month by arranging for such deputational work. The testimony of those who took part was that we ought to have a missionary month every year. One-tenth of our ministry was enlisted in the deputational work and if we accomplish nothing more, we accomplish this; that these men had to prepare missionary addresses and their own hearts were set on fire with missionary interest. If that had been kept up year after year we might have been able to get the remaining nine-tenths educated. I am glad for this missionary month; I hope it will be carried out and that we shall have a missionary month that will not be for only one denomination, but for all denominations.

MR. W. HENRY GRANT (Conference Secretary). I think it depends on how much force we have behind a movement of this kind as to how far it will go and how much energy will be put into it during the coming year. It was contemplated by the Committee that this subject would be considered by correspondence with the Boards and fully discussed in the Conference. Mr. Conklin has done what he could to secure their opinion, but I think, as he stated in his paper, the methods by which the missionary month might be carried out were not altogether understood. One thing I think would be practicable if we put our hands to the wheel. At the close of the Ecumenical Conference there was very great interest throughout this whole country, and with four or five speakers it would have been easy to have gone from Maine to California, stopping at all the great cities on the way, and holding stimulating conferences or conventions for two or three days, then each of these cities and the State or States that looked to it for their general inspiration in such matters, would have been baptized with missionary fire.

It seemed a pity that we were not ready to do this through our organization at the time and thus, through these multiplied conferences, have brought the discussion of the missionary problems nearer to the churches.

The primary idea of having a missionary month is not simply to get the pastors during that month to preach missionary sermons. That will take care of itself, and will probably result from the united stimulus given to the church. It is practically impossible to divert the church from the things its mind is already on during January and Holy Week, to a consideration of the great world field. This cause ought to have the right of way, so to speak, at a more suitable time. There ought to be a bringing together of all the elements of force and action to really arouse the Church and make it go. A splendid illustration of the value of concerted action was given by Dr. Chapman in the Church Federation Conference, in New York City. He described the results of trying to produce a revival in a certain town, when the Presbyterians were trying



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to get up a revival and the Baptists were getting up a church entertainment and the Methodists had something else on hand and the Y. M. C. A. had an entertainment coming along. It is impossible to have a revival in any place unless the churches are united. This is true in a larger measure when you wish to secure the right of way for a great cause like Foreign Missions. See what happened when the Ecumenical gathering in New York had the right of way. New York is a vast city to move, and yet rich ladies came and sat on the steps of Caruegie Hall for hours, waiting for the doors to open.

REV. JOHN W. CONKLIN: As I stated in my paper, I was left somewhat in the woods by the answers to my inquiries, but I think that was due to a lack of time to understand just what was needed on the part of some of the correspondents. There is no use in trying to get this interdenominational month unless there is a large majority in favor of it, and unless there is unanimity in trying to establish it.

F. C. STEPHENSON, M.D. (Secretary, Methodist Church, Canada). I think that the hesitation on the part of those here to take part in this discussion is caused by the fact that they see the minister at home standing right there, and he has the say. As we think of the different anniversaries and the number of things that are crowding in for attention, it looks a pretty hard job to get this month. We have tried this past year to make it as far as possible a temptation to the preacher to put it in. If he will apply to the mission rooms for material which we give him for nothing, he can have that to advertise his meetings. Make it a temptation to him and then you will get as we found, more than half the preachers to send in. In fact they applied for so much of the literature that we are going to ask our board for more money to pay for it. Now while they would not all take them in any one month, yet if there is a month then they will plan to use it. There are two things that we have to get—money and men. We will not get our men without a month's tuition. Nearly all our societies have so much work to do that an anniversary is not sufficient for presenting the work. We cannot get over the field at any anniversary. We need our Sunday-school, our Epworth League, our Young People's Society, our prayer meeting, and our Sunday work. We need to classify the work and present it at all these meetings in such a way as to give the whole congregation, the whole family, such a conception of the work that they can take it up at church and family prayers. This can be done, and it would help very much if it became an interdenominational movement and if we would cooperate in a central bureau of statistics, where statistics and fact would be put in such concise form perhaps as would go on a post card; taking advantage of the picture post card craze. Each denomination could furnish its own peculiar literature and put it in such shape that it would be so attractive that the minister who did not use it would be called to task by his Young People's Society and his other organizations. I believe we must do this if we mean business. We can depend upon God, and upon the people, if we will give them the information.



## THE LAYMAN A LATENT FORCE FOR THE EVANGELIZATION OF THE WORLD.

MR. DAVID McCONAUGHY, SECRETARY OF THE FORWARD MOVEMENT  
PRESBYTERIAN CHURCH, U. S. A.

Mr. Chairman, in approaching a subject so large and so vitally important and one which I think has never before claimed the consideration of this Conference, it is not expected that the treatment of the subject will be exhaustive. If it proves to be suggestive, I hope that in the discussion which may follow we may confine ourselves to the practical and experimental point of view and that we may hear from those who have actually had experience in laying hold of the lay forces in connection with their work. So far as concerns the evangelization of the world, the layman has already too long been looked upon as the lame man laid by the beautiful gate of God's house, quite outside of the missionary activity. Is it not high time now in this hour of the moving of the waters, for the Peters and Johns, who have learned to use their own legs in obeying the Master's command, "Go ye into all the world," should get around that way, prepared to say to these same lame men with the irresistible accent of conviction and the authority of personal example, "Look on us" and "in the name of Jesus Christ of Nazareth walk!" When once these lame men begin to use their feet, walking the way their Master went, it will not be long before we shall hear their voices, likewise, "praising God." But, meanwhile, if this latent force is to be developed, it is well first to fairly face the facts of the case, then seek to ascertain the causes accounting therefor and, finally, get at the cure which will bring about an altogether different condition.

### I. *To what extent is the layman "a latent force"?*

The actual state of the case is simply this: that so far as concerns the missionary enterprise, *the layman has not been in it*. Is it altogether a libel to describe the average layman's relation to the missionary enterprise by this parody on the "Psalm of Life":

"In the world's broad field of action,  
In the bivouac of life,  
You will find the Christian soldier  
Represented by his wife."

This is indicated not merely by the fact that Men's Missionary Societies are so exceedingly rare in the Church today, for this is not in itself by any means a matter of regret, for certainly there is something far better to be desired. Experience on every hand goes to show that the men as a class have been quite content to hold their missionary interest—as they would scorn to hold their property—in their wives' names. The fact that of 579 delegates attending the Young People's Missionary Conference at Silver Bay last year there were only 175 men of whom but seventy-three were laymen, indicates the very insignificant place the men have as yet taken in the missionary movement. If there is any quarter



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in which one might reasonably look for a larger proportion of male representatives, surely it would be in such a conference as this which is appealing so largely to the Young People's Societies, which include both men and women.

It seems unnecessary to collate evidence of the conspicuous absence of men in the missionary movement as a whole, for this is such a palpable fact that there is no possibility of its being gainsaid. When recently a leading religious periodical pointed out editorially that the Great Commission did not originally read "Go ye women," and urged the need of a concerted effort to recall the Church to the principle that missions constitute its *raison d'être*, a woman replied that the attitude of the men did not indicate indifference; "true," she went on, "men launched the missionary enterprise and it is now well organized and well managed. Now they feel satisfied to leave it in the hands of those whose special business it is to manage the missionary work of the church. I think our men feel the need of this work being done, but they are too much absorbed in business to concern themselves with the manner of its doing; but that does not imply indifference." Now all this is but a weak defense, and is it not far better to frankly admit the actual state of the case and set about reversing the situation. Shall we not, therefore, proceed at once to consider

### II. *What are the causes that account for the laymen being a latent force.*

Undoubtedly among the causes are some that strike their roots deep down into the materialism of our time, which like a Dead Sea wave has swept over and well-nigh submerged the men of our time, within the Church as well as without. But the situation which we now confront is not to be accounted for wholly on this ground. It is altogether too pessimistic a view to take, that men are hopelessly materialized and "the day has passed when men, even inside the Church, care for anything beyond making money."

If it be asserted that the absence of men from the missionary enterprise is because of their utter ignorance of what God has done and is doing in the "uttermost parts of the earth," it is necessary to go a step further back and get at the reasons that account for this ignorance. Several causes may be suggested as primarily underlying the existing conditions:

1. The segregation of the women of the church into independent missionary societies. It is a far cry from that primitive church which, under the personal leadership of our Lord Himself, was primarily and essentially a missionary society and of which every member at the beginning was a man, to the modern missionary society of which every member is a woman! The fact of the matter is, that we have wandered so far away from first principles that we seem to have quite lost the trail. While not quite prepared perhaps to admit that "the best men in the Church are the women," yet we do not forget that we have come to the present position because, while the rest of us were for the most part derelict to



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our duty, the women nobly set about doing their part. It is not strange that since they were left so completely to themselves in their missionary activities, there has been a gradual departure from the original purpose, until their work which at first was "women's work for women," has gradually extended to the support of all classes of work, including that of male missionaries. Some of the women's societies have not only their separate treasuries, but they even assume separate administrative functions. It has actually been asserted that the women of the Church are the "preserve" of the women's societies and even the right of the boards of the Church to solicit from the women at all, has in some quarters been stoutly denied. All this serves to show the unfortunate drifting away from the original conception of the Head of the Church. Is it altogether strange, then, that the men, absorbed so largely as they are in materializing business pursuits, have simply accepted the situation, turning over their responsibilities to the women and thus to a considerable extent forfeited their covenant rights in the larger interests of the Kingdom? Is it not high time for a return to more Scriptural ground, recognizing that in carrying out this the great primary commission of the Church there is "neither male nor female"? The high wall of partition which the persistence of heathen custom has perpetuated on some of our mission fields, even in the house of God, between the men and the women of the Church at worship, surely should not be tolerated in the Church here at the home end of this foreign missionary enterprise. That there is a legitimate sphere for the women of the Church in promoting missions and that they may to advantage combine among themselves for the purpose, will not be denied, provided only that this shall not be in a way to weaken the sense of solidarity in the Church, acting as a unit to bear its share in carrying out the Great Commission.

2. Another reason for the men remaining so long a "latent" force, may be found in the method in which this whole matter of missions has been brought to bear upon them. A generalization so broad as to include all sorts of work amongst all sorts and conditions of mankind in all the inhabited earth, is a rather large generalization for the average business man to grasp in these busy days. He is dealing with concrete matters, and until foreign missions is brought down out of the clouds and reduced to the terms and proportions of a concrete proposition, the layman is not very likely to be in it at all. It is no reflection upon either his intelligence or his sympathy, that he is not found ready to grasp "the world," at least to begin with. If so large a demand is made upon him, in nine cases out of ten, he will simply give it up as a vague abstraction, without even attempting to take it in. As a matter of fact, other subjects are not treated in any such way. We begin the study of botany with a specimen, and from that point proceed to the species and thence to the genus. Why should not the layman be allowed in the same way to approach the study of missions, the greatest branch of study in



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the world and including nearly every other? "The specific principle" can be applied on a broad basis, without reducing it to any "microscopic application." Undoubtedly serious disadvantages have been encountered in this connection, but have not most of these been due to failure to distinguish that which is incidental from what is essential? The essence of the plan may be reduced to (a) the point of contact, and (b) the furnishing of information of the right sort at regular intervals, including a "living chain of communication between the home constituency and the work abroad. The assignment of the support of individuals, whether native scholars and workers or missionaries, is responsible for most of the difficulties involved in the working of the "special object" plan. The sooner the assigning of the support of individuals is discontinued and the connection be made only with the work which is the constant quantity, rather than with any individual worker, who is necessarily a variable factor in the equation, the better. The connection with the work should, however, be made through the individual missionary serving as the living link. The point of contact should be not a point of detention, but a point of departure; interest increases in proportion to the intelligence and becomes more extensive in direct ratio as it grows more intensive.

3. Another cause for the force of the laity remaining so long latent may be the congestion of responsibility in the hands of the boards. Adoniram Judson Gordon showed the far foresight of the seer when he said, shortly before his departure, "The greatest problem which confronts us for the opening century, is that of distributing the missionary responsibility which has become congested in official centers." And Francis Wayland, with like prophetic vision, had long before made substantially the same prophecy: "The tendency will be more and more for churches to turn over their missionary obligations to societies, for societies to turn it over to boards, for boards to turn it over to executive committees, and executive committees to secretaries; so that, in the last result, the chief responsibility for the great work will rest on the shoulders of a dozen men." In some boards, attention has been given almost altogether to the administrative and disbursive functions, apparently forgetful of the educative and accumulative function which is equally important. No adequate provision has been made for exploiting the missionary enterprise among the churches, bringing the claim home to the consciousness and conscience of the members individually. What business house could possibly succeed without better facilities for pushing its interests than most of our mission boards now have?

III. *What cure, then, can be found for the causes accounting for the fact that the layman is a latent force?*

1. In order to go forward to accomplish the evangelization of the world, must we not first get back to the great cardinal principles embodied in the Magna Charta of the Church, the Great Commission of our Lord, viz:



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(a) That every creature is to be given the Gospel; surely this must mean every creature in this generation.

(b) That every Christian is to help give the Gospel to every creature. For under the Blood Covenant every member of the Body is bound to carry out the will of the Head—to "go," if not in person, then potentially, by giving and praying.

(c) That every church is essentially and primarily a missionary society consisting of every Christian who will help to give the Gospel to every creature.

Our men must be awakened to realize that when the Master said "go ye" he meant that the men as well as the women should alike have a share in the conquest of the world—in the conflict now, as well as in the glorious outcome hereafter. The Church must be brought to see more clearly the purpose for which she exists—that the whole business of the Church and the business of the whole Church is to give the whole Gospel to the whole world. In order to realize this ideal, the men must be enlisted to, in turn, enlist the entire Church in the missionary enterprise. The session or the board of deacons or whatever body is responsible for the spiritual direction of the church, should appoint a committee representative of all departments of the church—not merely of the appointing body, but of the Sunday-school, the Young People's Society and the women as well—to have charge of both the education and the financial interests of missions in the church. Beyond this, no organization is necessary, the church as a whole thus being brought to unitedly carry out the purpose for which she is organized; but, seeing that "what is everybody's business is nobody's business," responsibility should be located and duties definitely distributed so that each one will know exactly for what he is to be held responsible.

2. For the purpose of bringing foreign missions down out of the clouds and making it more tangible to the average man, no better plan, perhaps, has been suggested than that of the "Parish Abroad," avoiding as it does, on the one hand, the serious disadvantages attendant upon the assigning of the support of individuals, whether native or foreign, and, on the other hand, any subdivision of the work into classes which would tend to narrow interest. The Parish Abroad affords an interest in all the varied aspects of the entire work of a station, either wholly or to whatever extent may be made possible by the individual, systematic and proportionate contributions of the members of a church or Sunday-school for that particular purpose. Communication is established between the constituency at the base of supplies and the Parish Abroad through a living chain in which a missionary serves as the living link at the far end, while the "missionaryite" at the home end, to whom is committed the duty of correspondence as a part of the work of the missionary committee of his church, serves as the living link at the home end. The board of foreign missions constitutes the middle link, serving as a clearing-house



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for the correspondence, seeing to it that letters of the right sort are supplied at regular intervals to those who are thus linked to the work on the far frontier. This plan gives opportunity for a steadily increasing interest financially as well as educationally and in every other way on the part of the supporting constituency, thus affording an appeal to heroic cooperation in pushing on to more speedily evangelize the field. Abundant scope is afforded for the activities of the men of the Church along the several lines of the work undertaken; thus they are made to realize that the evangelization of the world is a very tangible, intelligible proposition; not a mere by-product, but the main issue in the work of the Church. And they come to feel that this great enterprise of the Church is the biggest, the grandest and best paying business in the world, calling for men to regard their own business not as a mere means of making a livelihood but of making a life, and demanding of them to take hold of this, the King's business as though they really meant business. The layman has thus opened to him a splendid opportunity to exercise the executive function for which he, above all other men, is responsible in connection with the affairs of the Kingdom, first in the local church by helping to develop the several sides of the work of the missionary committee; then by finding opportunity for extending his usefulness in the Church at large, when he has become prepared by faithful service locally to influence the men in other churches.

(3) If this latent lay force is to be set free and duly utilized, the boards must bestir themselves as never before to distribute responsibility, to set in motion the ecclesiastical machinery (so long idle or comparatively ineffective so far as concerns the extension of the mission enterprise) and to enlist the laymen on a basis which is tangible enough to be intelligible and such as actually contemplates the evangelization of our world at no very distant day.

Certainly there is no more hopeful sign of the times than the evident awakening of some of the boards to the urgent importance of making more adequate provision for developing the home resources and particularly of setting the laymen to work in this connection. And the laymen are responding right royally wherever the missionary appeal is brought home to them in the right way. That gathering in Pittsburg of a thousand or more men of the United Presbyterian Church is in itself a revelation of possibility along missionary lines. In the Congregational Church, likewise, great gatherings of men are being held with cheering returns of substantial good. In connection with the Forward Movement of the Presbyterian Church in the U. S. A., nearly a thousand men in various cities have already this season gathered around the supper table, each paying for his own plate, devoting the entire evening to considering their relation in a practical way to the evangelization of the world. And similar Presbyterian Men's Supper Conferences were held last winter, with 70 in attendance at Cleveland, 102 at Rochester, 140 at Albany, 250 at Philadelphia, etc.



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Signs such as these of recent awakening of the laymen to their duty and privilege in connection with the evangelization of the world, indicate that it is becoming necessary for the pastors to bestir themselves as they never have done before, if they are to retain their legitimate function of leadership in the missionary enterprise. The right of initiative belongs undeniably to the pastors, if they will rightly exercise it, but if they fail to do so, the laymen may be compelled to add to their responsibility for the executive service that of leadership also. During the battle of Lookout Mountain, when the troops began scaling Missionary Ridge without waiting for orders, Sheridan remarked to Grant, "See, the men are doing it themselves!"

So ere long in the Forward Movements for missions, now gaining momentum in various sections of the Church, it may again be said: "See, the men are doing it themselves!"

**BISHOP E. R. HENDRIX** (Methodist Episcopal Church, South). I am greatly delighted with this admirable and well thought out paper from a layman, as I am with the fact that some of the ablest executive officers connected with our boards are laymen; Robert E. Speer, John R. Mott and the able Secretary of this body. It means much for the future when our young men of highest promise coming out from our institutions of learning, recognize that the Church has work for them outside of the pulpit, to which they do not feel specifically called.

Mr. President, we need a new definition of Church. I do not find in any confession of faith, in any catechism, what I think was my Lord's conception of His Church. We speak of it as being a company of faithful men where God's word is preached and the sacraments duly administered. That is all right as far as it goes, but we ought to add, "and which exists for the conversion of the world." Until we get that thought in our catechisms, or at least in the minds of our youth and laymen, we are defective in our conception of the work of the Church.

**MR. JOHN W. WOOD** (Secretary, Protestant Episcopal Church). Our first move was to start on its way a very simple, informal movement called The Layman's Forward Movement. The idea is simply to interest the men of our church in some definite missionary work. We have not developed such a plan as they have in the Presbyterian Church, but we have gathered the business men together in various centers, with the idea of placing before them some of the facts of the missionary enterprise and what our own particular branch of the Church is trying to do to further it. For instance, last October in Chicago we had a conference of this Laymen's Forward Movement. One night we had a dinner with about four hundred men present of whom perhaps three hundred were laymen. Throughout the next day we had a conference attended by about two hundred business men. When you get Chicago business men to give up a whole day to the discussion of missionary work I think that you have accomplished something which has promised for the future.



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Then our second effort is along the line of a missionary thank offering by the men of the church. When our General Convention meets in Richmond in 1907, that will mark the three hundredth anniversary of the establishment of the church in the United States, and we are asking the laymen to recognize the blessings that have come to us in three hundred years, by an offering. We have organized the men in our different dioceses and have made a roster of every baptized man in every diocese in the country. When all that work is completed we shall probably have three hundred thousand names and addresses of laymen with whom we may communicate about matters of missionary interest at any time. These men are being asked to give a certain amount each year for this missionary offering, then in 1907 the entire amount will be given at a great central service to be held in connection with our General Convention. We propose to use that amount in part for the present regular work of the board, and in part for some definite forward movement, such as the building of churches, establishing educational work and hospitals, and other special objects which will appeal to men. We see evidences in our own denomination that men are awakening to the opportunity which they may have in the missionary enterprise.

HERBERT LANKESTER, M.D. (Secretary, Church Missionary Society, London). Mr. Chairman, I think there is one question that has not been referred to in regard to the work amongst men, and that is the difficulty of finding really good, useful work for laymen to do on the mission fields. We have found over and over again that if a layman goes out, when he comes home, he wants to be ordained. I think there is a great tendency for laymen to take special interest in the work of laymen, and we find that is one of the reasons why it is difficult to interest them.

There is one plan which we have tried which may not obtain over here; every layman who subscribes twenty-five dollars, has a right to be present and vote at our monthly meetings, which practically reviews all the work of the committees for the month. So we say to any layman who takes a substantial interest in our work that he has the right to come and state his opinion on any subject; I think that is one useful point. Then as regards our organization for missions; we have in all the larger towns what we call the Lay Workers' Union. In London there are sixteen or seventeen hundred members. In Liverpool, Manchester, and Bristol about two hundred each. I am sorry to say that these Unions do not reach men of all classes, they are not reaching the professional and monied classes. Now we have just recently formed a new Laymen's Union and are trying to federate the existing Unions and through special efforts to get at those other men not largely reached. We find that the best plan of all is to get the friends of the society to invite other men to come after dinner in the evening for a cup of coffee, and sometimes smoke around the fire, and have one man there just bring up the subject of missions in a more or less informal manner and get these men to talking about it. That was



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also the plan of the study classes; three or four men get together and invite three or four men not interested to come and study foreign missions, and we have found in many cases that these men have become really interested through this study.

And then there is not only the question of money, but there is the question of the fathers of families giving permission to their sons and daughters to go abroad. I suppose here, as well as in my country, from careful consideration of the subject we can find means to get at the men. I think it is important as far as possible to give them some share in the management of the society.

MR. HARRY WADE HICKS (Assistant Secretary, American Board). There are only two or three points that perhaps may be of interest to you all. We are somewhat new to this effort and our experience so far during the last three months has encouraged us greatly to believe that the men will take a very tangible interest in the work of foreign missions operative through the American Board.

In the first place, our corporate body, consisting of five hundred men, really manage the entire business of the American Board. These corporate members are being sub-divided into committees covering the entire country and they are being trained not only to solicit money, but to give money and to volunteer their services in doing public work on behalf of the American Board, and some of them are proving very effective indeed.

Special reference was made to a series of fifty or sixty meetings for men being held at the present time in different parts of the country. One plan is to organize a local committee of men and then have as large a meeting of men as possible in the evening of the day when the other meetings are held. There is an informal conference, prayer and discussion of interesting features concerning the work of the Board. The convention meetings are largely for women and young people, including as many men as can attend. At six o'clock there is an informal reception for men, including the speakers. At six thirty there is a banquet for men which is followed by three or four addresses showing how men may cooperate in this missionary work. While these meetings arouse considerable interest the main feature is educational and we plan to follow them up by some practical method for uniting the men in an advance movement, financial as well as educational, in connection with the work of the American Board.

DR. C. R. WATSON: There are several principles which I would indicate as being fundamental in our policy.

In the first place all our boards unite in the effort to get men into the enterprise. In the next place, we do not want to get a number of men working outside the church, but we want to get the men as a church to operate this work. Consequently we have the men organized, not that they may give through their societies as individuals, but that they may



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assist in getting their congregations to give the amount which they ought to give. Of course, that does not mean that the individual shall not give as much as possible, it means more than that; it means that the men are organized to vitalize the congregation of which they are members, assuming that the church itself is a missionary organization. Our General Assembly every year outlines the work for each board, that is then divided by the membership of the church, and in that way we get what we call our equity, which is the amount each individual ought to contribute. This is multiplied by the number in each congregation and in that way get the congregational equity. We are endeavoring to get the men organized in order to make each congregation give its equity. Then there will be no debt or deficit at the end of the year. We have also a definite policy as to the financial methods in the congregation. We have adopted the plan of the weekly envelope offering, not only for the congregational expenses, but for the missionary enterprise, and the aim of the organization of men into societies is that they may secure this, which we believe is the best method.

I think these general principles will indicate to you what we are doing. We have two secretaries in the field now effecting the organization of the men in the congregations for work along these lines.

**DR. REAVIS:** I think Mr. McConaughy struck the key-note in his paper when he said we must distribute missionary responsibility.

The Presbyterian Church in the United States has been enabled to do this to some extent through our Forward Movement. Our church holds itself responsible—or feels that in the sight of God it is responsible for at least twenty-three millions of those lost in heathen darkness. Other denominations have all they can do. They have practically turned over to us these twenty-three millions and have said to us, "If they are reached in this generation, you must reach them through the men of your church and the converts of your church." We have divided these twenty-three millions up into parishes, twenty-five thousand to a parish. John R. Mott has said, "If we are to evangelize the world in this generation, we must have at least one missionary for every twenty-five thousand heathen people." So the Presbyterian Church in the United States has nine hundred of these parishes, twenty-five thousand heathens to a parish. It has been the policy of the Church to place a parish definitely on an individual or church. For instance, in one of the southern cities a few months ago we met a very wealthy man and we turned over on him twenty-five thousand lost Chinese. We piled them right on top of him, and then placed a missionary on top of that and just left them on him. He said, "You aren't going to leave them, are you? That is a dreadful responsibility." "Yes," I said, "God holds you responsible because He has given you the money and the opportunity of reaching these twenty-five thousand through a missionary." He took them home with him that night and the next day when I saw him he said, "I have seen fifty thou-



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sand hands waiving to me all night. If you will send a missionary out, I will support him." So he supports that missionary, and he has gone now to the field to carry on that work in the parish he is himself responsible for. We have three business men who took eleven of these parishes. We find that men are interested in having a definite number of those who are lost in the heathen world turned over to them. We find, too, that it is a good plan to get a church to take at least twenty-five thousand, because it causes the men in the church to help in the work. In one of the Southern cities God led us to leave twenty-five thousand Koreans on the congregation of one church. We pictured to them those Koreans all around the church and down the street. We said we would that the congregation could go out and see them and ask, "Who are these, Lord," and to have Him say, "These are they in Korea who are lost, and I have turned them over to you." So I left those twenty-five thousand there. I remember two elders came to me after that service and said, "We don't think you ought to treat our church that way." I said, "What way?" He said, "Leaving all those lost Koreans on our hands. We don't want them." I said, "My dear brethren, I can't help it, God has placed them on you." So we left them there and all through the week the men of that congregation felt that there were twenty-five thousand lost Koreans on their hands; at the end of the week they wrote us to send out the missionary "to our parish in Korea, we must discharge our responsibility for the lost." In that way we are placing these nine hundred parishes on individuals and churches, making them definitely responsible for definite work. In addition to that we are getting the laymen in the Forward Movement in each church to stand together responsible to the Committee for the work of foreign missions of that church. It is our policy to get all these local representatives together at a convention this summer. So we are training these laymen to be leaders in their congregations, with definite responsibility for definite work, for a definite number of the lost. This brings many a layman into active service for God.

REV. R. J. WILLINGHAM, D.D. (Secretary, Southern Baptist Convention). Just a few words in regard to this matter of an advance movement on the part of the laymen. Some of you know that the work under our Board has increased from a hundred and twenty thousand dollars to three hundred thousand dollars. For several years after I came into the work I could not get an idea of how to secure an advance. One day I was traveling through East Tennessee and the thought came to me of a definite amount for each individual church or each individual man. I went with that idea to a church that had been giving from fifty to one hundred dollars. I said, "I want five hundred dollars, the salary of a missionary, I want you to have two preachers, one here and one in the foreign field." A number of churches have taken hold of that idea and it has not only been presented to churches but to individual men. A



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live business man wants something definite to take hold of. A real live business man appreciates it if you ask him to do a big thing; he does not want to do a little thing. Don't ask him for ten dollars for foreign missions, but go to him and say, "Look here, brother, I want you to give the salary of a missionary. If you will not do that, I want you to give the salary of a native preacher in China, one hundred dollars." One church that started with that idea was giving six hundred dollars a few years ago, and it now has four missionaries, three men and one woman. Four members this year are giving six hundred dollars a piece, the Women's Society is giving four hundred dollars, and the church gives besides, I don't know just how much. That church gives over three thousand dollars. In a few years it will give five or six thousand dollars.

Take the case of the individual member. I sat in the office of a lawyer, a fine looking, intelligent man, and talked to him about it. "Well," he says, "I believe I ought to be in it. Put me down for the salary of a missionary." Every year his check would come in the first week in January. Sometime ago I met that same man at a hotel one night when I came in late. He came up to me and said that he believed he ought to do more and this year his check came in for five thousand dollars. Individual responsibility—a man feeling that under God he has a work to do. Another man who was giving the salary of a missionary, after I had talked with him a while and told about the need said, "All right, put me down for that chapel you want." The building of the chapel was delayed and I said to him, "I can't build your chapel now, suppose you try giving enough to put up a little seminary in North China." I had asked for three thousand dollars. "Let the church give to something else," he said. "I want to give that chapel and I will give you five thousand dollars." When I spoke to the man that had been giving the salary of a missionary for several years about the seminary he said, "Put me down for ten thousand dollars this year." And he is giving that ten thousand dollars; he is a live business man. I do believe, brethren, that where we can get the individual man or woman to realize that there is definite work, something to which they can lift up their eyes and see under God what they must do, we can achieve a great advance. I could speak of a number of other cases. When I go to some poor church I do not ask for a collection. I simply mention that some men there can give the salary of a native preacher in China, one hundred dollars. In one case a young man came to me and grasped my hand and said, "I want to subscribe one hundred dollars. I am afraid if I go out of the door without doing this that the devil will persuade me out of it and I want to commit myself." I did not ask for a collection, but this year the pastor wrote me that five of the brethren and one of the sisters would each send the salary of a native preacher and the Women's Society would send the salary of another; I don't know how much that church is raising besides this. Last year I do not think that church gave over one hundred and fifty dollars for foreign missions.



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**THE SECRETARY:** Perhaps few of you know that in connection with the boycott in China a number of people in this country have taken a deep interest in making a clear statement of facts against the United States. I hold in my hand a document called "A Statement for non-Exclusion, by Patrick J. Healy and Ng Poon Chew." I think it is comprehensive and probably correct. The unfortunate part of it is that there is some danger of alienation of the Chinese Christians from their best friends. I do not mean any permanent alienation, but a temporary alienation may work a great deal of evil. One of the binding forces between the United States and China is the native Christian, and I think that a body like this ought to do all it can to impress on the Chinese Christians, both to those in this country and to those in China, our sympathy and desire to help them in this whole matter as far as we can. And also in the way of warning, that they may not use only the things they have against us. It may be admitted that so far as the United States Government officially is concerned, it has not done much to put our Chinese friends in a good position to defend us. They are in a bad position to defend us because the facts are against us and as they in a measure stand for ideas foreign to China they have to bear the brunt of the attack. I think we ought to send them a statement of our position, and I would suggest that this matter might be referred to the Business Committee. I thought you ought to know of the existence of the document referred to, and that the Chinese Christians, along with the Chinese in general are decidedly in favor of the boycott. Whatever may be said officially, I think that we may say the Chinese in this country are wholly in favor of the boycott. I should like to move that some communication be sent from this Conference to the missionaries in China to be communicated to the Chinese Christians, expressive of our views, and our desire to help them.

**DR. LAMBUTH:** Let us say both to the missionaries and native Christians that we realize they are in the midst of trying times and that we are keeping them steadily before God in our prayers. I suppose the secretaries here are aware of the fact that communication has reached us recently from the Assistant Secretary of State in regard to our missionaries and their safety in China. Our reply to that communication expressed thanks that the Department had the welfare of our missionary body under its careful consideration, and that we would tell our missionaries to take every precaution that was necessary. They are wise and heroic men and women, and they scarcely need advice from us, but we may remind them that we are constantly keeping them before God in our prayers.











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