

A
MANUAL
of
MISSIONS
for
LAYMEN
—
GODDARD

MEMORIAL EDITION

A MANUAL of MISSIONS for LAYMEN

O. E. GODDARD

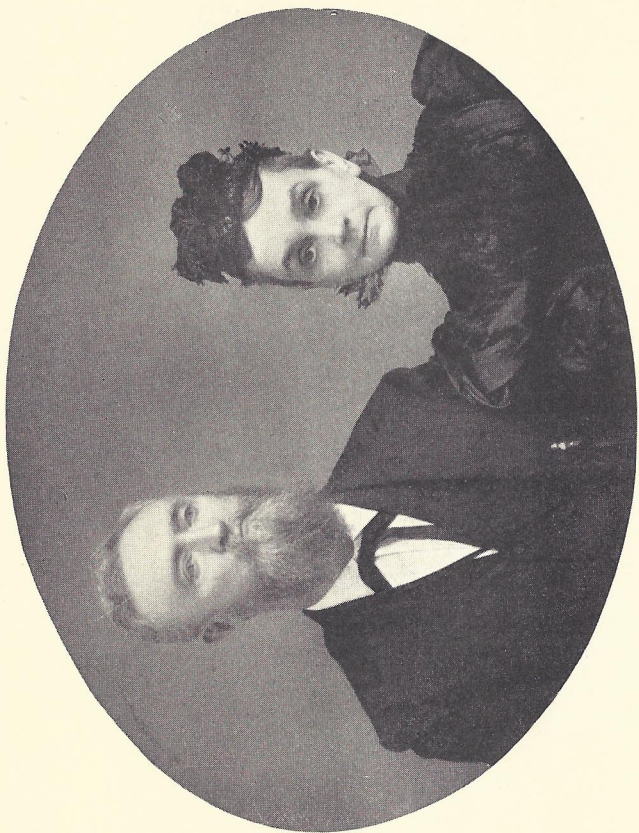


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for Laymen



Colonel and Mrs. R. A. Dowdle.

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By
O. E. GODDARD



NEW YORK CHICAGO TORONTO
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In Memoriam

Sacred to the memory of

MRS. REBECCA AYLLETTE TAYLOR DOWDLE

*whose brilliant mind was often an inspiration to the author while he was her pastor—
an elect woman whose soul yearned for the
salvation of the whole world, and who al-
ways contributed to that end with great joy,
and to Col. R. A. Dowdle, whose liberality
made the publication of this volume possible,
this modest book is dedicated by the author.*

PREFACE

IN an afternoon session of the conference of missionary secretaries in 1907, fifteen minutes were given for each one to mention a missionary book that had been helpful to him. I was sitting near Rev. W. W. Royal of the Virginia conference. He said, "I wish some one would name a little book that our laymen could and would read, a book that would in a concise way open to them the subject of missions and awaken their consciences." No book of that kind was mentioned. I began at once a search for such a book. After searching in vain, and still feeling that there is urgent need of such a book, I decided to try to produce one. This little volume is not intended for those who have read widely on missions. It is for the busy layman whose time for reading is limited.

There is no effort at literary style or rhetorical finish. The critics will say that the author should have revised, pruned, and polished his manuscript. The book was not written for the critics. It was written for the uncritical, and written at such odd moments as could be snatched from the engrossing duties of a large pastorate, coupled

with the multiform duties of conference missionary secretary. It is hoped that it will be helpful to our laymen in spite of its crudities.

While preparing the manuscript, the question of how to finance the book naturally arose. Not being able to pay for the publication and give it gratuitously to our laymen, and being averse to putting a book of my own production on the market, it occurred to me that there ought to be a layman somewhere who would pay for the publication and allow me to give it to our laymen. With this feeling, I wrote to my dear old friend, Col. R. A. Dowdle of Morrilton, Ark., asking him to do this. To my great joy, he consented. All who receive this book, should be grateful to Colonel Dowdle for the gift.

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MRS. REBECCA AYLETTE TAYLOR
DOWDLE

MRS. DOWDLE, daughter of A. B. and R. W. Taylor, was born Sunday morning, May 10, 1840, near Greensburg, Green County, Kentucky. Her ancestors were industrious, thrifty, and highly-respected people. Her infancy and early childhood were spent at the place of her birth. When she was about eight years old, her parents moved to Arkansas, in which state she spent the most of her life. She received the best educational advantages that the times afforded. After getting all the advantages afforded by the common schools, she went away to college, where she spent several years. While she was an apt pupil in all the departments, she excelled in art and music. She was an artist by nature and by education. This æsthetic nature and love for the beautiful exhibited itself in all her subsequent life. In her home, in her personal appearance, in all with which she had to do, one could recognize the critical eye and deft hand of the artist. The magnificent Dowdle home is now ornamented with some beautiful specimens of her

artistic skill, some of which were the work of her own hands during the last years of her life.

The greatest event of her life, according to her own reckoning, was her conversion. This epochal event occurred when she was about sixteen. Up to this time, according to her account of herself, she was unduly ambitious and worldly minded. Her conversion was what the preachers call "a bright conversion." It marked a radical change in her life. Dancing, card-playing, and other worldly amusements lost their charm—a strong evidence this that the work was genuine, deep and lasting. She often referred to her conversion and was fond of telling of the change that it wrought in her life. If there was ever a lapse of faith it is not known to the writer.

Another great event in her life was her marriage, in 1858, to R. A. Dowdle. They were eminently well suited to each other. Colonel Dowdle has been prominent in business and church life for many years. He has long been the chairman of the board of stewards in the Methodist church in Morrilton, Ark. It can be truly said that he was a model husband. He was manly, patient, and kind as husband ever was. Mrs. Dowdle was virtually an invalid for many years, and never was a sick woman cared for more tenderly and affectionately. Let it here be said to the everlasting credit of Colonel

Mrs. Rebecca Aylette Taylor Dowdle 13

Dowdle that he was one of the most thoughtful and affectionate husbands that ever ministered to an afflicted wife.

Their union was blessed with nine children. Six of these are now living. Marion, Taylor, Joe, Kate, Florye, and Rebecca. Taylor married Miss Ora Garland; Kate, Mr. S. P. Davis of Little Rock; Florye, Mr. S. E. Fowler of Waxahachie, Tex.; Rebecca, Mr. Loid Rainwater, of Morrilton, Ark.

Mrs. Dowdle loved her children tenderly, and her children were truly devoted to her. They cherish her memory with a sacredness that is absolutely beautiful. To mention her name, puts a holy hush upon the entire household, and they speak with subdued tones, and step lightly as if in the presence of the unseen. All visitors to the home since her departure, have been impressed with this fact. She will never be forgotten so long as affectionate children and a devoted husband remain in the flesh.

One of Mrs. Dowdle's distinguishing characteristics was her unusual conversational powers. In any company, when she began to talk, all eyes turned towards her. Her style was unique—certainly peculiar to herself. In her younger days, she was witty, optimistic, and vivacious. In middle life, she was refined, dig-

nified, and often brilliant. In old age, she was sympathetic, entertaining, and reminiscent. Her conversational powers were never better displayed than when she was in a reminiscent mood relative to the Civil War. She had some thrilling experiences during this war, and her rare power in reciting them made her recitals splendid colloquial classics. The writer recalls now one day when he and his wife had taken dinner with Colonel and Mrs. Dowdle that she chanced to drift into an account of some war experiences. Of all the war stories the writer ever heard this was surely the most fascinating and thrilling. All her friends far and near delighted to hear her talk when her health permitted her to talk freely.

Another element that differentiated her from the ordinary woman, was her marked individuality. She was no slave to public opinion. She conformed to just as many of the conventionalities as suited her and to no more. Many women crucify their individuality by a slavish conformity to all the demands of society. Small, weak people dare not disregard the imperious demands of society. Great, strong, independent characters exercise common sense. This characteristic was manifested by the manner in which she had the Dowdle home built. She did not have it done according to the architect's rules,

nor did she consult the public as to what the fad in building was. She had her own ideas as to what she wanted and the house was built according to these. Another manifestation of her individuality was seen in her dealings with her white servants. She brought them to church with her and had them occupy the pew with her and Colonel Dowdle. The writer has seen but two or three women who did this. Those who are afraid of what the public would say, will never do it. If all our women would do this, it would be a long step towards establishing more amicable relations between the employers and the employees. This strong individuality was manifested not only in house-building and in dealing with servants, but in all the relationships of life. Why not every woman preserve her individuality? It is the one thing given us by our Creator that no person or power has a right to take from us. There is a sense in which our thoughts are our children—our intellectual offspring. It is our duty to cherish, foster and consecrate them. To stifle or crucify them just to conform to the whims of society is to be guilty of a species of infanticide. I shall ever honour Mrs. Dowdle for preserving so completely and conscientiously her individuality.

Her religious life was of the practical type. She fed the hungry, clothed the naked, cared for

the lowly, and ministered to those of whom the Master said, "Inasmuch as ye have done it to the least of these My brethren ye have done it to Me." As her pastor I have carried her offerings to the poor with instructions to mention this to no one. She followed the Scriptural injunction not to let her left hand know what her right hand did. She took a deep and an abiding interest in missions. The missionary societies could always rely upon her for substantial help. Her name still stands on the roll of these societies and her dues will be paid as long as Colonel Dowdle lives. Her heart went out for the salvation of the whole world. But her deepest concern was naturally for her children. The last revival meeting that she was permitted to attend was conducted by the writer. She attended every service that it was possible for her to attend. It was during this meeting that she told the writer that she had the assurance that her children would be saved. She said that she might not live to see it, but that she confidently expected her children to meet her in heaven. Now that she has gone shall we not expect to see this prayer answered? It is not known whether our departed loved ones take cognizance of us here. If they do nothing else would make her so happy in heaven as to see all her children saved and useful members of the church.

On November 29, 1906, in Morrilton, Ark., she died in great peace, surrounded by her loved ones. Her remains rest in the family burial grounds in Little Rock and her spirit waits the coming of her loved ones on the other shore. Peace and honour to her memory.

*Sacred to the memory of Mrs. R. A. Dowdle
from the Home Mission and the Foreign
Missionary Societies of Morrilton, Arkansas.*

"One day a Lady died; and on her brow
The spirit ere it fled—as loth to flee
What it had loved so well—with gentle touch
Laid peaceful, blessed hands, and, bending low,
Kissed from each cheek each trace of agony.
And there, where tantalizing pain had mocked
Through fevered months, a sweet calm stole instead;
The features, as in slumber sank to rest,
And in their softened lines the world could read
A life of noble aim and holy deed."

WHEN the aged full of years and honour "Embarks on that mysterious sea that never yet has borne on any wave the image of a returning sail" and is called to "That bourne whence no traveller returns" we feel that having run the race, and freed from pain and care, the soul has gone to its reward and forever rests in the sunshine of eternal bliss.

We miss the happy smile and kindly face, but realizing that the "good fight has been made," the joys and sorrows of earth over, the wearied spirit is now at rest, and we try to become reconciled to the loss.

Mrs. Rebecca Taylor Dowdle died at her home

Mrs. Rebecca Aylette Taylor Dowdle 19

in this city at 2:30 o'clock, Thursday afternoon, November 29, 1906, aged sixty-six years, six months and nineteen days. She had been ill many months and suffered much with uncomplaining patience and fortitude, when death intervened and broke the tender ties, made stronger through years of ripened affection, and her spirit passed out, "joining the great majority" where the rainbow never fades, and the stars are spread like the islands that slumber on the sea. "Her sun went down before its setting not darkened, but no longer seen."

What more comforting thought can come to the bereaved husband than that his love, care and devotion brightened the life of his wife and wisely stimulated her laudable ambition to benefit mankind.

To her children she leaves an undying inheritance for their study, emulation, instruction and encouragement to renewed efforts to elevate their generation and to assist the humble to a higher plane of life, and above all, to teach of the life more abundant.

Self-reliant, brave, womanly, true, equipped with a high order of talent, a trained and disciplined intellect, she was essentially a useful woman.

Our friend was a good woman—she was more than that—she was goodness in action—she was

not passive, and her abundant labours of love were directed by unusual intelligence.

Under a positive exterior, beat a heart full of love and kindness ; by nature impervious to guile, malice, or deceit ; her companionship was chaste and genial, her conversation bright and witty ; her manner and conduct full of good cheer, hope and kindness ; her aims and aspirations lofty ; motives pure and convictions true.

She "walked in the highway of her own will and kept company of self-respect, and in her soul lurked not the shadow of an untruth."

Married at the age of eighteen, to the strong man who walked by her side in honour to the end of her life, she assumed the duties of her household with charming grace, and a worthy sense of her responsibility in ordering her home as one in which Christ delighted to dwell.

The Bible used in her daily devotions reveals by the marked passages, the source from which came her strength and made of her a Gibraltar against the evils of her community. It is interesting indeed to note that all the sublimely great passages of her Bible are marked, but those of praise to God, humility of self, and tender consideration of the poor bear special indications of having claimed her attention and provoked her admiration.

In the memory of her children, Psalm twenty-

third, and St. John fourteenth chapter, are cherished as their mother's favourite passages.

This life of larger usefulness verified the promise "There is that scattereth, and yet increaseth," for with lavish hand she gave to every good work, unsolicited, and not grudgingly, yet temporal prosperity was a continuous blessing of her life.

Through the channels of the Women's Missionary Societies of the Methodist Church, of which she was a loyal member from girlhood, she found avenues for sending forth comfort and cheer, both in the home field and also to those who sit in darkness and despair across the sea. To her belongs the original thought of membership in these organizations, even after death—at her request her name stands unerased from the rolls of these societies.

Mrs. Dowdle gave with becoming modesty, and with no apparent desire for praise, and this church and these mission societies will miss her wise and hopeful counsels and her liberal support for many years.

She carried her freshness and buoyancy of spirit to the end. It was only her body—the house in which she dwelt, that showed the wear of time and the inroads of disease. Her spirit was clothed in immortal youth, although weakened by disease and frequently confined to her

bed, during recent years, she never lost interest nor failed to do her part in the work of the home, the church and the community.

But when the summons came she was ready and in the presence of death she was apparently as tranquil, and as fearless as in life's morning.

One sentiment pervades and depresses us all—that of sincere sorrow at the death of this splendid woman; yet she is not dead but forever lives in our affectionate remembrance and esteem, our bereavement is not shut up in the tomb.

"Death is another life; we bow our heads
At going out, we think and enter straight
Another golden chamber of the King's
Larger than this we leave and lovelier."

Our deepest sympathies are extended to the bereaved, who are sorrowing, and we mingle our tears with theirs, as we feel a personal loss in this departed friend.

We trust as a light of a quenched star comes down to us for many years after it is extinguished, so may the memory of her noble life linger in sweetness in our hearts.

Let us have faith to believe that she is not swallowed up in death, but now dwells beneath the loving smiles of divine Providence; that "There was no moaning of the bar, when she set out to sea," and that her dying eyes read the

mystic meaning which only the rapt and parting soul may know.

Let us believe that in the silence of the receding world she felt the great waves breaking on the further shore, and felt already on her wasted brow the breath of the eternal morning and beheld the turrets and pinnacles of the beautiful city. She is not dead, but only parted. "She has left us but for a little while to go into her garden and to gather spice; to feed in her garden and gather lilies."

"No death is death, for God is life,
And He is everywhere,
Though death seems master in the strife,
Death is not death, for God is life,
And we His life do share.
We go through ways all sorrow-rife
Where dawns of deeper life are fair
And find no death, for God is life,
And He is everywhere."

I

SOME LESSONS FROM A CENTURY OF MISSIONARY EFFORT

THIS does not mean that exactly one hundred years ago, the church began its missionary labours. In a feeble way Protestant churches began some work more than a century ago, but for the sake of round numbers, we shall speak of the modern Protestant missionary period as one hundred years. In this time, having invested much money and many men, we naturally ask "What have we learned during this century of effort?" In the first place, we have learned something of the missionary, who he is, what motives actuate him, and how to class him among other men. In former times there were two extreme and erroneous views of the missionary. One class covered him with a halo, regarded him as a prodigy of consecration, and hence removed him from the realm of every-day humanity. Others thought of him as a fool or a fanatic. Since the number of missionaries is so great and he has become so familiar among us, we have learned that he is a mortal like the rest of the race. We find

him to be a practical, sane, useful, consecrated man. There is nothing about him to differentiate him from other consecrated workers. The church has acquired some knowledge as to whom should be sent to the foreign field. She has learned that only the physically well should be accepted as missionaries. In all the heathen countries the sanitary conditions are trying on foreigners. If they have any physical disability, unfavourable environment will most likely magnify it. In sending one to the foreign field, the church makes an investment. The greatest care is therefore exercised to select those who will most likely be able to endure the unfavourable climatic conditions which will surely have to be encountered in a missionary's career. The church has also learned not to send out a sectarian bigot. If he has any place in the world now, it certainly is not on the foreign mission field. She has learned not to send out a man, only partially consecrated. Some might have imagined that to cross the sea as a missionary would remove one from temptation, but experience has disillusioned the church in this regard. One does not leave the tempter behind, nor does being on the field exempt one from the common temptations to which frail man is subject. Only men and women, sound in body, pure in heart, and pre-eminently sane should go out as missionaries.

All this and much more the church has learned by experience. She has also learned that when a man spends ten or more years in a foreign country, especially in an oriental country, that it is difficult for him to adjust himself to the home work. The church has vested interests in a man whom she has sent out and qualified for this work. When once the oriental method of thought becomes a habit, it is practically impossible to become occidental again. Hence the wisdom of the church in selecting only men and women who will give their entire lives to this kind of work.

We have learned from mission work the folly of sectarian strife. One of the inevitable results of the Reformation was a multiplicity of religious denominations. One of the lamentable results of a multiplicity of denominations has been an unholy warfare. On the mission field, we can discriminate between the essentials and the non-essentials. The missionary, looking back from the heathen land with a missionary's perspective, sees that the most of our denominational strife is a contention over non-essentials. He can see that in the great fundamentals, we are substantially agreed. The missionary has helped to inculcate that doctrine, "unity in essentials, liberality in non-essentials, and in all things, charity." The wholesome effect of this

on the home church is quite perceptible. The union of the Methodists in Japan is an illustration.

We are beginning to learn the place that the work of missions should occupy in the economy of the church. More than one hundred years ago the work of missions scarcely entered the program of the church at all. When it did get a place in the plan of the church, it was recognized as one of the benevolences of the church. As our conception of the church's mission enlarged, we gave missionary work a larger and larger place. To-day we know that to save the world is the one work of the church. Christ left us only one work to do. The only justification for the existence of the church is that Christ has committed to it a work. Failing in this, it forfeits its right to exist. Hence, we have learned that mission work is not one of the benevolences of the church, but that it is the whole work of the church. This work is principal and all other work subservient. Every time we build a church, every time we lead a soul to Christ, we are but adding another factor for the evangelization of the world. Every wheel in Methodist machinery turns towards the carrying out of our Lord's commission.

We have learned that the gospel is exactly suited to the needs of all the peoples of this

world. It has been carried to the benighted savage, the most degraded cannibals, and they have been lifted from barbarism to civilization. It has been carried to the polite and cultured polytheist and it has brought to him life, and light, and joy and salvation. Immediately after the Parliament of Religions at the World's Fair in Chicago, there went out a sentiment that, after all, perhaps the different religions of the world might be adapted to the different needs of the nations: that Confucianism might be the best for China, Buddhism the best for India and Shintoism for Japan, etc. The Parliament of Religions was a revelation to our people, for prior to that time but few had ever thought of there being anything good at all in heathen religions. When some good things were found, some persons were ready to think that such religions might be best adapted to certain stages of civilization. While in each there may be and undoubtedly are some beautiful principles of ethics and philosophy, yet they all fail in the chief function of a religion, that is, to give salvation to a lost world. The human soul in bondage is crying out for deliverance. Alienated and orphaned humanity is yearning for reconciliation with God. Jesus is the Mediator between God and man. "There is none other name under heaven, given among men whereby we must be saved." "Our God

shall supply all their need according to His riches in glory by Christ Jesus." This Gospel is the panacea for all human ills. We can go to any people, any tribe, with the full assurance that we have exactly what they need. This is not a theory. It has been demonstrated in thousands of cases.

We have learned that missions properly presented is the most interesting and fascinating of subjects. Many years ago it was supposed to be a dry and prosy theme. The great missionary meetings during the last decade have demonstrated the fact that there is no other subject, political, financial or social, that has the power to draw such multitudes together. In the great Ecumenical conference in New York, ex-president Harrison, looking at the great throngs that filled Carnegie Hall to overflowing and then filled all the contiguous buildings said he had never seen the great city of New York so stirred in any political campaign as she was stirred by that missionary conference. He had seen some white heat political campaigns but they did not get hold of the people as this meeting did. There is now no other class of gatherings in the Christian world that brings together such vast throngs, that engenders such enthusiasm, and that has such a grip upon the masses as the missionary meetings. It may now be truthfully af-

firmed that missions is the most popular subject discussed in the modern pulpit. This is a situation for which God's people should be devoutly thankful.

We have learned that sending out men and money to the foreign field does not deplete our ranks nor impoverish our treasury. On a cold mathematical proposition, it would seem that if we had but a given amount of men and money to invest in the salvation of men, if we send out a proportionate part, that we would only have left the remaining proportion. But that is not true. In missions we do not calculate by terrestrial arithmetic, but by celestial arithmetic. In celestial arithmetic, we add by subtracting and multiply by dividing. The formula for celestial arithmetic is found in the Book. "There is that scattereth and yet increaseth, there is that withholdeth more than is mete but it tendeth to poverty." All church history is an illustration of this principle. Churches have prospered or declined accordingly as they were missionary or anti-missionary. Two of the historic Bible churches aptly illustrate this. The church at Antioch was a missionary church, one that gave out, one that scattered yet increased. The old mother church in Jerusalem was never a truly missionary church. It had Pentecost and all the prestige that came to it by reason of being the religious centre of

the world. It kept all the best trained apostles there. Speaking after the manner of men, there was no probability of any other church ever rivaling Jerusalem. The little church organized by a few refugee saints at Antioch, perhaps the most wicked city of that day, was not thought of as the coming religious centre of the world. But such it proved to be. While this church was yet young and Paul and Barnabas were serving it as co-pastors, the Holy Ghost astonished the church by asking for Paul and Barnabas to go out as foreign missionaries. These were the most popular and efficient pastors of that day. Not one church in a thousand to-day would consent to part with such pastors and let them go as foreign missionaries. But this church fasted and prayed, laid their hands on them and sent them out. The church did not decline after the departure of these pastors. It grew continuously, counting its members by the hundreds, then by thousands, then by tens of thousands. Before Paul's death it was the leading church of the world. While they were growing, the old mother church in Jerusalem was struggling along at a poor dying rate. Paul had to take up a collection among his new churches to feed the poor starving saints (?) in Jerusalem. The one was the most successful of all the Bible churches and it was a missionary church. It worked on the rules of celestial math-

ematics, it added by subtracting and multiplied by dividing. The other went by the rules of terrestrial mathematics and tried to grow by keeping all and giving out none, and it suffered and died of its own mistaken policy. Notwithstanding these monumental examples, many churches subsequent to that time have failed to get the lesson which these examples teach. The anti-missionary Baptist is a striking illustration of this same principle. They have slowly and surely declined while the Missionary Baptist Church has grown magnificently. A thousand examples could be given showing in every case that the church that had the missionary spirit prospered and the church that was self-centred and not enlisted in mission work did not prosper. God has not only taught us in His Word to send the gospel to the heathen, but He has given us a thousand illustrations of the fact that He blesses only those churches that fall in line with His plan to save the world. Our very spiritual life depends upon our attitude towards missions. It is not only "Go or Send," it is also, "Go or Die." This lesson alone if we can but get it wrought into the hearts of all our Sunday-school officers and church stewards, is worth all that we have expended for the conversion of the world. All church history teaches that the self-centred church cannot prosper. It also teaches that every church that un-

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dertakes seriously to save the world is abundantly blessed.

We enter upon the second century of missions better prepared by a thousandfold to do missionary work than we were one hundred years ago. With our accumulated experience, with our increased wealth, with our enlarged faith and zeal, we can do a million times more in this century, than we did in the past century.

II

MOTIVES FOR MISSIONS

MOTIVES determine the moral qualities of all our actions. In common parlance we speak of certain actions as good and others as bad. Accurately speaking, actions, in themselves, are neither good nor bad. Their moral complexion is determined by the motive which lies behind the action. A deed commonly denominated good may be performed with a sinister motive, in which case it loses all its moral goodness. An act performed with good intent may prove hurtful to the recipient of the deed. In this case the subjective effect of the act is good and the objective result bad. Now the most beautiful moral action is one that is good for both the recipient and the performer. It, as Shakespeare said of mercy, "is twice blessed, blessing him that gives and him that receives." The work of missions most happily illustrates this. The work of saving the world is good—the most altruistic of which man is capable—and if done with the right motive may be the highest demonstration of moral beauty. Or it may be done in such manner as to destroy all its moral worth. Hence, before determining

whether mission effort is truly good, we must first analyze the impelling motives. Why do we pay to missions? One man pays because he is practically coerced by the preacher. He of course gets no blessing out of his gift. Another pays because he cannot maintain a reputation of being a leading, liberal member without paying, and he pays, not for the conversion of the world, but for the maintenance of his reputation. Verily, he has his reward, but his is not the reward that comes down from heaven's high throne upon the faithful. Others pay to meet in full the assessment on their charge. There has been an interesting evolution of conscience on this matter of paying assessments. It was first seen in the individual in paying his personal assessment. Then in the pastoral charge, then in the district, then in the whole conference. All this is gratifying and commendable. Yet this is not the highest and best motive.

Why should I pay to missions? Why should I burden myself, deprive myself of luxuries that the gospel may be preached to those in remote parts of the world? Why should I spend days of agony and sleepless nights in my concern for a lost world? Can we define our motives? If our motives be clearly defined and strong, our efforts will be heroic and persistent. If our motives be vague and indefinite, our efforts will be languid

and intermittent. If therefore in this lesson we can get our motives more clearly defined and articulated, it will be a stimulus to us in all our subsequent missionary endeavours. Let us consider some of the motives, any one of which should enlist us in world-wide evangelization, and all of which combined should make our efforts absolutely sublime.

1. The heathen needs something which we have and which we, under God, are able to carry to him. He needs the gospel of Jesus Christ. He needs it for its effects upon civilization. Carlisle was correct when he said that religion is the chief fact in the life of an individual or a nation. The civilizations of all nations, ancient or modern, are largely determined by their religion. China, India, England, and the United States are fitting illustrations of this truth. Heathen nations need the gospel for its sanitary effects. Only Christian and Jewish nations have any adequate conception of sanitation. The appalling physical wretchedness of heathen nations is beyond description. The dirt, filth, squalor, and physical degradation are nauseating. Christianity brings certain great truths that have a marvellous effect upon sanitary conditions. Such truths as that the body is the temple of the Holy Ghost, that these bodies notwithstanding the fact that they die and return to the dreamless and speechless realms of the dead,

will in the resurrection morning come forth to live again, and soul and body reunited will be with God forever. Such truths always enhance the value of human life and increase the longevity of the races. All mankind are entitled to sanitary conditions. All children are entitled to a sanitary birth and environment. Only the gospel will produce this. Hence all mankind are entitled to the gospel. In the name of our common humanity, it is the duty of those who have the gospel to carry it to those who have it not.

Much as he may need sanitation and civilization, yet the supremest need of immortal man is salvation. Christ is indispensable to every soul. "There is none other name under heaven given among men whereby we must be saved." "Who-soever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" And it might be further asked, who will send them except those who have the gospel? Serious, mysterious and awful as the thought may seem, it is nevertheless the fact that the salvation of the heathen world depends upon how faithful we are with this sacred trust, the gospel. We pay, pray, and make sacrifices because the salva-

tion of millions of souls is at stake. Surely this is sufficient motive to stir us to heroic endeavour.

2. Gratitude to God for what He has done for us, is another motive. Gratitude enlarges and deepens character. Ingratitude contracts and belittles humanity. Gratitude feeds and fosters all the noblest and most generous impulses of the soul. Ingratitude dries up the fountains of liberality and exterminates the finest feelings of which man is capable. Some parents have learned by sad experience "how sharper than a serpent's tooth it is to have a thankless child." In consideration of God's manifold blessings to us, our souls should go out to Him in profoundest gratitude. Like His servant of old we should be continually saying "Bless the Lord, O my soul, and all that is within me, bless His holy name." "What shall I render to the Lord for all His benefits to me?" How can he who appreciates civil and religious liberty, Christian civilization, happy homes, and an abiding Christian experience, fail to be grateful to God for these? Where is the woman in all this Christian land, who, realizing that Christianity has lifted her sex from slavery to queenship in the home, can be so ungrateful as to be indifferent about her sisters yet enslaved? A woman opposed to missions is a travesty on Christian civilization, a monumental specimen of ingratitude, and an insult to God. Now if we really appre-

ciate what the gospel has done for us, our gratitude should express itself in heroic efforts to give this blessing to others. Gratitude alone should inspire us to go to our limit in saving the world.

3. The third motive is that we must carry the gospel to every creature or refuse to obey Jesus Christ. It is unquestionably a fact that Jesus Christ as Sovereign of the Universe has the right—the divine prerogative—to define the duty of every man and outline the policy of His church. When He speaks there is no room for argument and no ground for appeal. When He outlines the policy for the church, there are but two courses possible: Obey Jesus and adopt His policy, or disobey Him and ignore His plan. Christ has spoken unequivocally. “Go ye into all the world and preach the gospel to every creature.” The policy for His church is focalized in that one short word, “go.” Christ has left us the one work, and only one. Having received orders, “it is not ours to reason why but ours to do and die,” and into the uttermost parts of the world we go in obedience to Divine authority. The man or the church, not adopting this policy, is insubordinate, rebellious, and dares to trample under foot the divine command. The whole program of the church must look to this end. Every house we build, every sermon we preach, every soul we lead to Christ must be made a factor in

this great work. Dare any church refuse and yet expect God to bless them in their rebellion? Only these churches which are carrying out the Commission are entitled to call Jesus, Lord. Would a church refuse to obey Jesus and yet call Him Lord? Jesus said to some in His day, “Why call ye Me Lord and do not the things that I say?” The church which dares to call Jesus, Lord, must allow Him to exercise lordship over it.

4. We must engage in missionary work in response to the demands of our own moral natures. The gospel produces such moral excellence in us that we cannot be indifferent to our brother's need. The moral excellence of Christ's character is such that He could not remain complacent in heaven while man on earth was writhing under the curse of heaven's immutable law. Such was the moral excellence of the character of God the Father, that He could not remain unmoved until He had exhausted the resources of heaven to reconcile man to Himself. Amateur theologians are wont to say that when man by a willful transgression sinned, he forfeited all his claim on God, and God could have retired from the scene and let man suffer the consequences of his sins, that Christ could have remained in the bosom of the Father, enjoying the bliss that He had with the Father before the foundation of the

world. Only a very young preacher should be excused for preaching such doctrine. The moral excellence of God's character is such that He could not retire from the scene, leaving man helpless and hopeless without doing violence to his moral character. It would have required Him to stifle His strongest impulses and deepest sentiments. The moral excellence of Christ's character is such that He could not withhold Himself, without doing violence to His moral character. The moral character of God the Father and God the Son is such as to lay on the Trinity a moral compulsion to do all possible to reconcile alienated humanity. It is quite true that man had no claims on God, but it costs something to be good. God must act in harmony with the demands of His character. God implants in the regenerated soul some of this moral excellence. When man becomes God-like there is a moral excellence in him that lays upon him a moral compulsion to act in harmony with the demands of his moral nature. This is what Paul felt when he said, "I am debtor to the Greeks and to the barbarians, to the wise and to the unwise." It was not a commercial debt. It was not in consideration of what they had done for him. It was by virtue of what Paul was. It was a price that he must pay for being good. The moral excellence of Laura Haygood's character was

such that she could not remain at home, enjoying a Christian civilization, while her sisters across the sea were in heathen darkness. So with all the heroes and heroines who under a moral compulsion have left their native land and gone to the regions beyond to carry the glad tidings of salvation to those in darkness. One can test his moral worth by the concern that he feels for lost humanity. Indifference is a sign of moral obtuseness and selfishness. Let each one apply the test and determine his own moral worth. If he has moral excellence let him act as it directs.

5. Another motive is constraining love. Paul often had to explain his conduct. People of the world could not understand him. His unselfishness, his sublime self-sacrifice, his boundless enthusiasm were incomprehensible to his contemporaries. The altruistic realm in which he lived was too high for their terrestrial conceptions. Hence, we find him trying to explain. "Whether we be beside ourselves it is to God; whether we be sober, it is for your cause." He was called a crank, a fanatic, a fool, yet he was never ashamed of the Gospel of Christ. He was beaten with stripes, imprisoned, mobbed, but his ardour was never dampened, and his enthusiasm never cooled. Why? Because the love of Christ constrained him. He was swept along by it like a floating body on the bosom of a great stream.

He was the medium through which Christ was loving a lost world. Constraining love. Something that the average Christian knows nothing of. There are some select and elect souls that know. They are in the vanguard of missionary movements. They are propelled, impelled, and compelled by constraining love. Such was the experience of Morrison, John G. Paton, Mary Reed, Judson, and hundreds of others living and dead, who were possessed by a consuming zeal for the salvation of the world.

6. We should be stimulated to our highest and holiest endeavours to save the world because it is the most munificent, the most magnificent, the most magnanimous, and the most altruistic work that mortal man has ever essayed. It is the sublimest and most difficult undertaking that man and God ever undertook. We are naturally disposed to put forth efforts great or small accordingly as we conceive the thing undertaken to be great or small. Hence, missionary work calls out the best in human character. Men and women are made great not altogether by great natural ability, nor by the goodness and purity of their lives, but by being allied with a great cause. A small cause never made a great hero. Great men do not make great movements, but great movements make great men. Martin

Luther did not make the Reformation, but the Reformation made Martin Luther. He allied himself with the movement and the cause was so great that it appealed to the heroic in him, and he immortalized himself and rendered incalculable service to humanity. George Washington did not make the American Revolution, but the Revolution had much to do with making Washington. Commonplace, ordinary movements do not tax men to their utmost and, hence, men who spend their lives in such movements never bring out all the latent possibilities of their lives. Men with great gifts in all ages have lived and died "unwept, unhonoured and unsung," because they were never allied with a great movement. Other men of only mediocre talent, becoming identified with a great movement, have reached eminent usefulness. Fortunate is he who commits himself to a movement that demands and commands all his powers. Now the evangelization of the world is the greatest, divinest, and most stupendous undertaking of all the ages. A work that meets with the most stubborn and diabolical opposition. When Napoleon faced his enemy at Waterloo, he faced no fiercer foe than confronts the army of our Lord daily. The men who started to rescue the Holy Sepulchre had not such a sublime purpose as those who

enlist in the army to rescue a lost world. When Japan went to war with China—and with Russia as well—men who had money, poured it lavishly into the treasury. Fathers and mothers who had sons considered themselves fortunate to be able to furnish so many men for the army. For what? The glory of Japan. We are asked to give our money and our children for the glory of Christ. Some decline, some do it reluctantly. Neither our property nor our children should be too precious to go into world-wide evangelization. No warrior, no statesman, no inventor, no discoverer, no other man in this world ever had a more powerful motive than the men and women have who, under God, are trying to convert the world. If the appalling need of the heathen appeals to us, we should act. If we have any sense of gratitude to God for His favours to us, we should show it by carrying this same blessing to others. If we would obey Jesus Christ, we must go to the extent of our ability to preach the gospel to every creature. If we would not do violence to our highest impulses, we must go to the rescue of our brethren in need. If the Christ love possesses us, we must let Him manifest that love in heroic efforts for the salvation of the lost. If all these motives concenter in us, we, enlisted under the banner of Prince Immanuel, and armed with

the artillery of the skies, will storm the fortress of heathenism and take this world for Christ. What motives have you for your missionary endeavours?

III

LAYMEN AND MISSIONS

In a speech before the conference of missionary secretaries, held in Nashville, Tenn., 1907, Dr. Lambuth referred to the laymen as the "unused quantity in Methodist missionary operations." The women are enlisted as indicated by the excellent work being done by their missionary societies. Thousands of children are being educated in missions in the Sunday-school. The preachers, for the most part, are enthusiastic for missions. In the ranks of the laity, the number really enlisted is painfully small. Some churches have not more than one man truly committed to world-wide missions. Others have two or more. Some have not a single man whose heart is really in the work of saving the entire world. Any church with a half dozen thus enlisted will soon be heard of throughout the entire connection. To say that not more than one out of a hundred of our laymen is definitely enlisted in this work is not understating the facts. There are more than that contributing to missions, but some men who are only partially committed are contributing, and others are contributing under

pressure. The layman, who, out of definite convictions, is trying to save the whole world, does not wait for the preacher to call for the missionary assessment. He would pay if there were no assessment. He does not rejoice at the decrease of the assessment, nor complain when it is increased. How many of our laymen can stand this test? How many of our laymen are so distressed about the lost and ruined condition of the heathen that they lose sleep over it, and out of love for Christ and compassion for the heathen, make such large contributions to missions as to require them to deprive themselves of the common luxuries of life? Those who are truly enlisted in this work are doing this, but, alas, the number is so small. To be really enlisted in the work of saving the world means something. It would materially change the manner of life of ninety-nine per cent. of our church members. There would be such an excision of luxuries and such an increase of contributions for missions as would amaze the preacher beyond measure. They would live the "simple life" in expenditures and "the strenuous life" in service. But the most of our laymen are living luxurious lives in their expenditures for themselves and their families and very economical lives in expenditures on missions. Without multiplying words, the author knows that only a very small per

cent. of our laymen are enlisted in saving the world.

Here is another fact equally patent. This world will never be saved until the laymen are enlisted and enthused in this work. The preachers, the women, and the children cannot accomplish this stupendous task. By reason of the limitations upon us in the ordinary affairs of life, we are in the habit of thinking in small numbers. The great masculine brain that launches vast financial schemes, that manipulates gigantic political problems is indispensable in this huge undertaking of converting the world. The writer was once ascending the Rockies on a train that wound its way up the great mountain-side, crossing its track and making the loop two or three times during the ascent. What a bold venturesome spirit and what an outlay of millions were required to accomplish this! Much of the best brain of the world to-day is in commercial life. The business man is the most potential character of this age. He is the real ruling spirit in business, in politics, and in the affairs of the church. To try to do a thing so great as converting the millions without giving the layman a conspicuous place, is to show a lack of business sense. We need his business judgment, his conservativeness where there is danger, and his sublime venturesomeness where there are great possi-

bilities. The day for small things has passed in our missionary endeavours and we must now work on a large and heroic plane. Men of large capacity for organization are in demand. Perhaps some one is ready to quote "God has chosen the weak things of this world to confound the mighty." That quotation has been used for all it is worth and more too. It is contrary to all laws of physics, to all laws of dynamics, physical or moral, to argue that any power, human or Divine, can do more effective service with a weak and feeble instrument, than with a strong one. God's power is limited in a sense by the susceptibility, the capacity, and the power of responsiveness of the instruments with which He works. Men of large mold, with their great brains consecrated to God, and all their powers sanctified to His service, are the desiderata of the hour.

Let this book be a call to the laymen to enlist in this great work. The preachers do not want a monopoly of this movement. In their conferences they talk, pray and plan as to how they may get your hearty coöperation. Let no layman think that this is not his work. It is not sufficient that a man pay his assessment and permit his wife to pay her dues in the missionary society. Some are suggesting the organization of men's missionary societies. This is not advocated in this volume. The church itself is a great mis-

sionary society and every faithful member of it should feel that he is a member of an organization whose purpose is the conversion of the world.

There are signs of a general missionary awakening among the Christian men of the United States. The conference of laymen held in New York in 1906 was perhaps the most significant missionary meeting ever held on this continent. Business men met to pray and plan for the conversion of the world. They made an estimate of the amount of work to be done, and then raised the question what are our resources? They divided up the work among the Christian denominations, according to the estimated ability of each. To the Methodist Episcopal Church, South, they assigned fifty millions of heathen. They asked each church to undertake to accomplish this work in twenty-five years. In order that they may know more accurately the needs and all the problems incident to this immense work, they have arranged for fifty or more laymen to visit all the mission fields and carefully inspect the work and return and make a report of their findings. When this was first announced to the public and it was stated that these men would be expected to go at their own expense, many men said that business men could not be found who would leave their business for eight months or more and spend more than a thou-

sand dollars in a work of this kind. Plenty of them are volunteering to go, and some are already on the foreign field now making this investigation. Others are preparing to go. Nothing like this ever happened before in the history of the world. This begins to show what business sense, consecrated to God, can do. One man connected with the movement has agreed to give the net earnings of a certain part of his business to this cause. This department of his business has been netting him more than one hundred thousand dollars annually. The time is drawing near when men will give more largely to missions than to anything else. Men have been giving millions for education, why not multiplied millions for missions? When once this matter gets on the hearts of our men even as well as has the cause of education, their contributions for missions will far exceed their contributions to education. Missions will make larger and more urgent demands upon them than the cause of education. Education, in its broadest and best sense, is but a department of mission work. Colleges are great factors in the evangelization of the world.

What attitude will the men of the Southern Methodist church assume towards "the laymen's movement" for world-wide missions? Will our laymen seriously undertake to do our part of

this work within the next quarter century? One of our laymen is among the number of those on the foreign field studying missions. Will our laymen enlist in this, the greatest movement in history? Could we do our part if all would do their best? Let us look at some of our resources. There are more than twenty-five hundred men in our church, each of whom could easily support an individual missionary. We have ten thousand men each of whom could pay one fourth the salary of a missionary. There are fifty thousand men in our church, each of whom could pay a special one hundred dollars more than they are now paying. The total of this would give us seven thousand and five hundred more missionaries than we are now supporting. We are abundantly able to do this.

We also have the men and women who would go. Hundreds of our best equipped young men and women are now desiring to go. If these young people do not get an opportunity to go, the responsibility for their not going will rest with the men who have the money but will not consecrate it to this work. Whether we reach our fifty million in the given time depends upon our laymen. Shall our great church fail because our laymen will not furnish the money? Even a tithe of the income of our members (and we should give more than this in this Chris-

tian dispensation), would give the church more than forty millions annually. The urgent need of the hour is more money. It is easier to get people to cry for the heathen than it is to get them to pay the expense of getting the heathen converted. It is easier to get the lachrymal glands to secrete briny fluid than it is to get greasy purses to disgorge their horded treasures. It is high time for the preachers to quit boring for water and go to digging for gold. It is time for the laymen to dry their flowing tears and consecrate their wealth.

If we fail to do our part and others do for us, and our Lord should come in our day, what account can we render of our stewardship? Could He say to us, "Well done good and faithful servant"? Our fathers never lived in such times as these. They never had such splendid opportunities and such grave responsibilities. Are we reading the signs of the times? Are we so morally obtuse and so spiritually blind that we are not thrilled by the momentous movements of our day? Let us enlist in this great campaign to abolish heathenism and usher in the coming of our Lord. Even so come, Lord Jesus.

IV

OBJECTIONS TO MISSIONS ANSWERED

It may seem late in the history of missions to be still answering stale objections. Some of these objections have been on duty so long that they are entitled to superannuation by common consent. There is no disposition on the part of the author to manufacture objections for the pleasure of demolishing them. He once witnessed the Chinese soldiers drilling for battle. They stood up a line of dummies, and, galloping down the trenches, fired on the dummies, demolished all of them, and rode away in triumph. The process did not look heroic. This had been their custom from time immemorial. When these soldiers met the real live Japanese soldiers in real battle, they found the stubborn realities of war were quite different from destroying straw men. So if the author thought that this chapter would impress the reader that he was only making a mock war on straw men, he would desist from writing it. But the practical worker in missions knows, strange as it may sound, that there are still objectors.

The objectors might be divided into two classes: There are those who have determined

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never to do anything for the cause of missions. In order to justify their refusing to contribute, they offer any excuse that they can get that looks the least plausible. This is a mere subterfuge to avoid making a contribution. There is no message in this chapter for that class. If you "convince them against their will, they will be of the same opinion still." There are, however, Christians who have actual difficulties. These are worthy of all respect, and are entitled to careful, patient instruction. If the reader belongs to that class, he will find a kind word, and a faithful effort in this chapter to help him out of his difficulty.

"I have just read in my paper," said one, "that the work of the missionary is a failure." In former years this was a source of great trouble to the credulous reader who accepted whatever he read as a fact. It was once the habit of the secular press to ridicule foreign missions. Since the great ecumenical conference in New York in 1900, the attitude of the secular daily has been decidedly more sympathetic. That conference was a revelation to the newspaper world. There they saw men of such erudition, such international prestige, such an array of the best brain power and best heart power of Christendom. They had never dreamed that such talent was engaged in mission work. They had thought of mis-

missionaries as well-meaning, enthusiastic, but misguided men and women. The papers were clamorous to report the proceedings in detail. The reporters saw a president of the United States, a vice-president, an ex-president, and other eminent personages there, showing the profoundest respect for these holy men and women. The attitude of the great metropolitan dailies has from that day been decidedly more respectful. About the only papers that sneer at missions to-day are some little belated sheets, piping, in asthmatic tones against missions. In former times when so many adverse reports appeared in the papers, the situation was about this: Globe-trotting reporters, who had no sympathy with mission work, would come to some heathen country, put up at some fashionable, ungodly hotel, run by grafters from a Christian country, and there indulge in nameless dissipations. Perhaps while there, something would be said about missions, and the thoughtless, ungodly company would make some flippant remark about the folly of missionaries trying to convert the natives, and the reporters would proceed at once to enlighten the American readers, with the vast erudition which he had acquired at first hand. Once upon a time exactly such a case came under the observation of our venerable and distinguished Young J. Allen. This reporter made a statement that mission work was a failure

in Shanghai. The paper containing this statement chanced to come back to Dr. Allen. He laid it up for future use. In the course of time this same learned (?) reporter came again. Dr. Allen got hold of him, took him to see our churches, our schools, our hospitals and the splendid work being done by the lady missionaries, and the reporter acknowledged that he had been too hasty, and he published a commendatory report of the work. Our reading people are learning to be skeptical about the ability of a globe-trotting reporter to sit in judgment on the work of the holy men and women who are giving their lives to establishing the Kingdom in the regions beyond. Furthermore the good and great work of the missionaries is now so well known that to try to discredit it, is to advertise oneself as an ignoramus or a fraud. Missionaries have done more for history than historians, more for geography than travellers and explorers, more for civilization than commerce and politics, more for charity than philanthropists and humanitarians, and yet these are but some of the incidental results of the one great work for which they went out. Hence no man need ever be troubled again about any report that he may read saying that missions have failed. No one need lose faith in missions or have his zeal cooled because some mendacious reporter or an untrustworthy sheet announces

that we are wasting men and money in the foreign fields.

Another difficulty, is the cry, "Let us save the heathen at home first." Or, "I believe in home missions, but I don't believe in foreign missions." No sane man would advocate trying to save those on foreign shores to the neglect of those within our own borders. He who really has zeal for work in our own country, now has a splendid opportunity for the exercise of zeal and liberality in caring for the hordes of foreigners, landing on our shores. More than a million come now annually. Some of these are nominally Christian, many are raw heathen. How to assimilate this vast horde and Christianize it is a question that will tax the state and the church to their utmost. Never before in the history were there such urgent and appalling needs in the home land. He who has been harping on his zeal for home missions now has an opportunity to show his faith by his works. If any man thinks he can lessen his contribution to foreign missions by claiming to be a home mission man, he is entrapped. Our demands just now for home mission work are more urgent than that of the foreign, and millions can and should be spent, at once to Christianize these multitudes before they heathenize us. When men find out that we are making larger demands for the home

work than we are making for the foreign, there will appear a class of men saying, "I'm a foreign missionary man. I don't believe in home missions, I believe in foreign missions." They will be committed to the phase of the work that makes the least demands on the pocket-book. Verily stinginess is resourceful in inventing excuses. The truth is, that the missionary spirit gives a man a profound concern about the salvation of his next door neighbour, about the remotest man on the globe from him, and for all between them. In the mind of the man with the Christ spirit there are no home missions versus foreign missions or vice versa. A man must use his best judgment as to where he shall put the emphasis of his work. Some men for certain reasons may prefer to put the emphasis on the home work, while another for good and sufficient reasons may prefer to put the emphasis on foreign work. But there will be mutual interest and mutual sympathy between the workers. Each is working, in his providential place, to establish the kingdom of God. Each is carrying out the great commission. Let us dismiss from our minds forever that there are any antagonisms or incompatibilities between home missions and foreign missions. The best workers in both are in loving sympathy with each other. He who

really desires to save the heathen at home, wants to save the heathen everywhere.

"It costs too much," was once urged as an objection to foreign missions. It costs less to save a soul in a heathen land than it does in a Christian land. What shall we say of a man who can be so cold-blooded as to say how much an immortal soul is worth? How much would a man pay to rescue his own soul? How much would a man pay to rescue the soul of his child? Every lost soul is some one's child. Missionary work has cost much and the end is not yet. There must yet be a vast outlay of men and money before redemption's work shall have been completed. Jesus Christ made a great investment of Himself when He left the shining courts of glory and came to this world. He did not count His own blood too precious to be spilt for a lost race. He left the bosom of the Father, came in the form of a servant, suffered all manner of persecution, had the finger of scorn pointed at Him, and at Him the lip of derision curled. He gave His life a ransom for many. The disciple should not consider himself above his Master. Shall we count our money more precious than the blood of Christ? Shall we dare to think we have spent too much for foreign missions when we are not spending as much as we are spending for tobacco? While

we are investing more for chewing gum than we are for the salvation of the heathen? Let us not complain of paying too much. It could be shown that we have gotten back to ourselves tenfold, for all that we have invested in missions. From the standpoint of commerce, it has been a good investment. The vast good in the reflex influence is incommensurable. It has illustrated what Paul said that Jesus said: "It is more blessed to give than to receive." The enrichment of our Christian experiences by reason of our investment in missions is worth millions more than we have invested. The men and women who have gone out as foreign missionaries do not consider that it is costing too much. The men and women who have made the largest investments in money for the salvation of the world do not think we have paid too much. This objection emanates from the man whose "heart would break" if he had to part with some of his filthy lucre. Only he who regards money as worth more than an immortal soul should urge this objection. If by investing ourselves, our money, and our children, we can rescue a lost world, we shall be getting infinite gains for finite investments. Who would not gladly make such an investment? Many are making it with exceeding great joy.

"The heathen do not properly appreciate

what we are doing for them," said another. This is often true. But our marching orders do not say go ye into all the world that want you to come and will appreciate your sacrifices in their behalf. Paul was not always appreciated, but he did not desist from his labours. The pioneer missionaries nearly always met with an inhospitable reception. Many were cruelly treated, mutilated, murdered. It has never been the policy of Christ's church to call off because somebody had to suffer martyrdom. Had this been the policy of the church, her plans would have miscarried from the inception of church history. The first apostles were imprisoned, beaten with stripes, and killed. Many of their successors have fared no better. "The blood of the martyr has been the seed of the church." "God has buried His workmen but carried on His work." Some missionaries seem to have accomplished more by martyrdom than by preaching. Captain Gardiner in Terra del Fuego will illustrate. It will be remembered that he made several abortive efforts to establish himself among the degraded and bloodthirsty cannibals. He and his fellow workers, being cut off from home supplies, were driven from cave to cave, and after suffering hardships and privations untold, died of starvation. When the rescuing party found their unburied bodies and

read in Captain Gardiner's journal an account of their heroic sufferings, they were melted to tears. When the story was published in England, plenty of men and money were forthcoming for the evangelization of Terra del Fuego. Within a few short years, they were transformed from the lowest state of barbarism to a civilized Christian state. It was here that Mr. Darwin was expecting to find his "connecting link." In his absence, the successors to Captain Gardiner came, and these people were converted to Christianity. When Mr. Darwin came again, he found a beautiful incipient civilization. It is said that subsequent to this time, Mr. Darwin was a regular contributor to missions simply for their civilizing effects. This is but one of the many cases that could be culled from missionary biography, showing that although the missionary may be killed, his work is not in vain.

Some people, weak in the faith and ignorant of church history, thought that we should withdraw from China because of the Boxer uprising. To have done so would have been untrue to the history of the church, and unfaithful to a sacred trust. We are not working for the heathen to get his thanks. We are not waiting for an invitation from him "to come over and help us." We shall not give up the work if he kills our messengers.

Once the writer asked an aged, well-to-do member of his church, one who had joined the church when he was more than seventy years old, for a contribution for missions. Seeing that he was reluctant, the strongest arguments were presented, hoping for a favourable verdict. When the argument was finished the old gentleman said: "Of course it is right to pay to missions, but I'm not going to give anything, because I don't believe in the 'modus operandi.'" This was too ridiculous to be treated seriously. An ignorant old man who did not read a missionary paper, who did not have a book on missions in his home, who had no practical knowledge of the methods of mission workers, presuming to know more about methods than trained missionaries. I conceded to him that missionaries were but human and that they like the rest of frail humanity might make mistakes. His attention was called to the fact that these men and women were availing themselves of the accumulated experiences of those who had gone before. It was shown that it was presumptuous in him to assume that he knew more about how this work should be done than those knew who had devoted a lifetime to it. I left him embarrassed and speechless, but he did not make the contribution.

In a quarterly meeting some years ago, a pastor reported that there were no objections to mis-

sions in the charge. The presiding elder congratulated him on having such a congregation. A doctor of large practice and careful in observation, said, "Our pastor is mistaken. There is opposition to missions in this congregation, but they don't dare let the pastor know it for they know he is loaded on that subject." It is fortunate if the pastor is so well "loaded" that the regular professional objector dare not flaunt his objection in the face of the pastor, knowing that the pastor would vanquish him speedily, and that without mercy. The best way to dispense with objections to missions is for the pastor so to preach missions as to render objections impossible. To state the case so plainly, so cogently, and so fortified with the word of God that no reasonable objection can be found, is the duty and privilege of every pastor who makes a careful study of missions.

There are but two requisites to making any man missionary in spirit. He must be truly and soundly converted. Secondly, he must be reasonably informed as to the work of modern missions. A man may have religion and not be enthusiastic for missions because he is ignorant of the needs of the heathen and ignorant of the glorious achievements of modern missions. Or a man may have some information as to the world in general, but no knowledge of the power of God

in his own life. His knowledge not being sanctified by divine grace, he may not believe in missions. But, given a heart full of the love of God, and a head full of missionary information, and it will as surely produce the missionary spirit as any other cause will invariably produce a certain effect. Hence it is better to get a man truly converted and enlightened than it is to answer his objections. A soul truly consecrated to God does not furnish the proper soil for the growth of objections to missions. A worldly-minded heart, centred on this world, is soil in which these objections will grow profusely.

There is no objection that will bear the light of common sense. Is there one that will bear the scrutinizing gaze of Jehovah, and absolve us at the judgment bar of God? If we cannot excuse ourselves before men for not sending the gospel to the heathen, surely in the presence of Him who commanded us to go, we would stand speechless. It is our plain duty to preach the gospel to the heathen world, and if we refuse to do it there is no power on earth or in heaven that will absolve us. There is no excuse that will excuse. We must do it or we shall stand condemned and speechless before the Judge of earth and heaven.

V

PRAYER AND MISSIONS

“THE harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest,” Matt. 9: 37, 38. Some men can give largely to missions, others by reason of financial inability are deprived of this privilege. Some men have the gift of speech and can, by their eloquence, enthuse thousands of people in mission work. Some are gifted for large service. There is a diversity of gifts, but the same spirit. But there is one particular in which all may work, be they rich or poor, learned or ignorant, known or unknown. All may pray. Prayer, rightly used, is more effective than anything else we can do for the salvation of the world. Money, eloquence, capacity for service—none of these things are so effective as the effectual fervent prayer of the righteous. Indeed all these things without prayer are useless. The soul that is really “on praying grounds and pleading terms with God,” can do more for the salvation of the world than the millionaire who is not on “praying grounds,” yet who is willing to give some of

his money for missions. There are no financial, social nor intellectual difficulties to effective praying. The rich cannot say to the poor I have the advantage of you, nor the learned to the ignorant, I have the advantage of you. A throne of grace is open to all who come in the proper spirit. One poor, ignorant soul can spend a half hour in earnest prayer for China and be, as Mr. Gordon in his excellent little book on "Quiet Talks on Prayer," shows, potentially in China for that time. He is bringing to bear a power that will help some struggling soul to break away from heathenism and come to Christ; help some verse of Scripture being read by an inquirer to be the power of God unto salvation to that soul. Help some Bible woman to lead a soul to the Lord. Thus people who really pray may spend some time daily in Japan, in Korea, in Brazil, in Mexico, in Cuba. A soul thus burdened for the salvation of the lost may get so identified with these poor people as to feel like the woman of old felt, and cry, "Lord, have mercy on me." Such are the souls through whom the Kingdom of God is coming. Oh, for a million souls that can effectually pray that God's Kingdom may come and His "will be done on earth as it is done in heaven!"

Not all our people are prepared to pray this prayer. There are hindrances that render some

prayers null and void. The Word of God says "If I regard iniquity in my heart the Lord will not hear me." No man can pray who is consciously holding on to sin. Any sin unrepented of and unatoned for to the best of the transgressor's ability, will break the telegraphic connection and cut us off from the dynamic power of heaven. There are many people in our churches who have not prayed in years. They may have said prayers, but the connection has been broken all the while. The sin may be an unforgiving spirit. It may be an old grudge that has been cherished for a decade. It may be insubordination to the will of God. It is the very height of presumption to ask God to help us to do our will, when we are not willing to do His will. We are thereby daring to make ourselves the sovereign and God the subject. Does it not look ridiculous for weak, puny man to say to God, "Lord, help me in my little plans, they are so important, but I cannot help Thee in Thy plans." We are a part of God's great plan that runs through the ages. Our little plans are evanescent, ephemeral. Some of you are calling on God to help you in your family, in your business, in your profession, but you are declining to help God in His, the greatest of all plans, the saving of the whole world.

Some people cannot pray effectively, because

they are too selfish. "They ask and receive not because they ask amiss, that ye may consume it on their lusts."

The man who prays for the conversion of his children simply that he may have a happier home is not praying. The woman who prays for the conversion of her husband in order that they may all be happy Christians together is not praying. The man who prays for success in his business that he may have luxuries to lavish upon himself is asking amiss that he may consume it on his own lusts. What do we propose to do with the proceeds of our prayers? If we expect to appropriate them to gratifying our own unsanctified ambitions, we are not praying. Only he who sincerely repents of all his sins, who desires blessings that he may use them for the glory of God, and who has submitted his life to God can pray the "effectual, fervent prayer of the righteous that availeth much." But such an one can pray a prayer that will move the omnific arm of God and bring the blessing down.

Who then can pray—pray effectively for the salvation of the heathen? Shall we say the man who desires to see them saved? We must go far beyond that. I cannot pray for the conversion of the heathen unless I am willing to go to the extent of my ability to answer that prayer. The author never could pray satisfactorily to himself

for the heathen until he offered his services to the church for foreign missionary work. Then he had "liberty in prayer." They need preachers, teachers, doctors, and business men on the mission fields. Let each man ask himself the question, "Am I willing to give myself to this work if it should be the will of God?" If we are to get desperately in earnest about this matter, we must come to this. Not every one interested in foreign missions will have to go abroad. God needs more of us at home than on foreign fields just now, but we must be willing to go anywhere, and do anything that God wants us to do, before we can pray successfully for a lost world. I cannot really ask God to save a world if I would not go to save it myself. Having made this committal of ourselves it will be found that but few of us are qualified to go. It would be poor business sense for the church to send us. Not being permitted to go, what can we do to further the work? Our hearts being right we can pray, provided we have the right conception of our relationship to our property. A man cannot pray effectively for the salvation of the heathen when he is not giving to the extent of his ability for that cause. There are many church members, who, by reason of their undue attachment to their worldly goods, cannot pray effectively. The sin of covetousness is a very subtle one.

Many are victims who are utterly unaware of it. Many do not have liberty and power in prayer and they are wondering what the trouble is. If they would recognize their stewardship in the use of money and begin contributing about ten times as much as they have been contributing they would have a richer Christian experience, a brighter vision of God, and power in prayer. God knows whether we are really sincere in our requests to Him to have the truth of Jesus sent to all the world. It may be put down as a fundamental principle that no man really wants a thing if he is not willing to do his best to obtain it. No man really wants the heathen saved unless he is giving all he can, praying all he can, and in every other way doing all he possibly can for the salvation of the world. The man who is giving all he can and doing all he can, can pray with great power for the heathen. He can pray money out of other men's pocketbooks for missions. He can pray up volunteers for the foreign field. He can pray with effect for the Lord of the harvest to send forth labourers into His harvest. All this and more he can do by prayer, if he can meet one other condition. The one yet to be mentioned is the hardest of all. Reader, if you think the conditions already mentioned are too hard, you may desist from reading further. Some of you can do all that has been

suggested, but you will have a struggle to meet the severest requirement, that is, are you willing to dedicate your own children to this work? Or, are you willing if God should call them that they should go as foreign missionaries? In the old farm home, around the old family altar (thank God for family altars) the author often heard his father pray for the heathen, that missionaries might be sent out, and all the world be brought to Christ. This was the earnest wish and fervent prayer of both his parents. Little did they think that one of the little boys that knelt there would some day offer himself to help to answer that prayer. When he did, it was a severe test of their loyalty to the Master. They had been thinking all the while of some other father's son as the one to go. The fathers and mothers who are to pray effectively for the conversion of the world, must be willing to dedicate their children to this work. There are some fathers and mothers who can do this. When they come to pray they can say, "Lord, here is my own life consecrated to Thee for service anywhere, and here is my property. I want to keep just so much as I will faithfully administer on for Thee, and here are my children. I love them, but they are Thine and if they are needed in the foreign field I dare not withhold them." Parents who pray that way, will get a hearing at a throne

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of grace. There is no reason why such persons should not pray up millions of dollars and thousands of missionaries. Such persons are channels through which omnipotent power flows. Our greatest need to-day is men and women who can pray that way. They are receptacles in which divine power is lodged. O for more of them. O for thousands of such lives. Reader, can you pray this prayer? If not, why not? Will you here and now make the consecration that will enable you to pray the effectual fervent prayer of the righteous that availeth much? If so your prayers may influence a million lives. Let us pray.

VI

HOME MISSION PROBLEMS

THE home mission problems of our day have assumed immense proportions. All who believe in home missions have a splendid opportunity to display their zeal and liberality. It is no longer a simple matter of looking after some sparsely settled communities in the mountain districts and caring for some small, neglected places in the city. It is the complex and perplex question as to what to do for and with the multiplied millions of foreigners in our country. Some one said that it seemed that God had grown impatient at our languid efforts to send the gospel across the sea to save the heathen and He was now leading them on our own shores, thereby reducing travelling expenses and bringing them into closer proximity to Christian civilization. It is now a well-known fact that we are receiving as our annual increment of foreigners more than a million. But few of these are evangelical in faith. To say the least of it, they reach us in an unsaved condition. In many cases with an aversion to the church, as they understand the church to be. Nearly two hundred thousand of these foreigners are Italians.

About one hundred and fifty thousand are Hebrews, mostly from Russia. About one hundred thousand are Germans, nearly as many Irish and Scandinavians, and thousands of other peoples from all quarters of the globe. If all these immigrants were landed in Arkansas and Oklahoma, for one year only, we would have for the cities more people than we now have in Little Rock, Oklahoma City, Muskogee, Fort Smith, Shawnee, Hot Springs, Pine Bluff, McAlester, Texarkana, Tulsa, Helena, and Guthrie and still have more than half this vast horde for the rural districts. If they landed in equal numbers daily throughout the year, it would be more than thirty thousand each day. This constitutes the gravest problem that confronts the state and the church to-day. How the state is to assimilate and Americanize these incoming millions, and how the church is to Christianize and save them are the most serious questions that confront the American people to-day. That this is at once a problem and a peril will not be questioned even by the casual observer. That it will tax the brain power, the heart power, and the money power of our country to solve the problem and avert the dangers involved, is the deliberate conviction of those who have given the subject serious study.

Some who are willing to contribute to foreign missions seem indifferent about these aliens that

have drifted to our country. Some who are willing to go as foreign missionaries are not zealous about going into the slums where these peoples are congested, to try to reach and save them. The same spirit that sent the heroes across the seas to save the benighted millions in heathen darkness is needed now to save the multiplied millions in our own bounds. The church should put the same commendation on the home missionary that it does upon the foreign missionary. This work must be emphasized and dignified so that the church can bring into requisition her best powers for the solution of the problem.

Let no man say that inasmuch as most of this immigration settles in the north and east that this does not concern the south. The stream has already turned southward. Colonies of foreigners are now being located in various places in the southwest. As our cities grow larger, a larger part of the population will be foreign. In some coal-mining regions in Arkansas and Oklahoma, the problem of what to do for the foreigners is now upon us. Some have already despaired and concluded that we cannot do anything with these foreigners. If the comparatively few that we now have discourage us, what shall we do with the millions that will come our way in the next few decades? Their coming will be a menace to church and state. We shall have to Christianize them or

they will heathenize us. We shall have to Americanize them or they will render us un-American. This is no theory. It is a stubborn fact. One says that the government should restrict immigration. It is doing that. There are twelve classes prohibited now. Idiots, paupers, criminals, those with contagious diseases, those who are imported by some bureau of employment, and many other undesirable classes are turned back from our shores every year. The government is also considering the advisability of distributing those who come over the whole country and not allowing them to get congested as they are in New York, Boston, Chicago and other centres. It has also under consideration some measure to prevent landlords from crowding them together in such unsanitary masses in the tenements. In short, the government is awaking to a realization of the fact that we are in a perilous situation and something must be done to avert the impending calamity. The greatest statesmen in our country are studying the problem. The church, no less, yea, more, than the state is concerned about this matter. Thirty-six of the Protestant denominations now have some arrangements for meeting and looking after the newcomers as they arrive at Ellis Island. The arrangements are not adequate. The saloon gets more of them while they are in that susceptible state peculiar to the

newcomer than the churches. As Christians, we must not think or speak with contempt of the foreigners. We should avoid the use of such contemptible epithets as "dago," "sheeny" and any other term that seems to carry any odium with it. These are immortal souls for whom Jesus died. We must have a sympathy for them and a deep concern for their eternal interests.

The sooner we of the south get ready to deal with this problem the easier will be its solution. It will inevitably come upon us as it has already come upon the northeast. The gospel of Jesus preached and illustrated by holy men is adequate to the solution of this problem. In every foreign settlement among us now, we should organize a Sunday-school. Many of these foreigners who care nothing about coming to hear us preach are glad to have us teach their children in the Sunday-school. The Sunday-school boards and the mission boards should see to it that such schools are organized in every community of foreigners. It is a far-reaching work that will count for much in coming years. Let no one lose hope of the foreigners because they drink and carouse on the holy Sabbath, and seem so utterly indifferent about their souls. Not all are of that kind, and the gospel has marvellous power in transforming sin-cursed lives.

In the Methodist Episcopal Church, South, the

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Woman's Home Mission Society is doing some good work for these people. This is but the beginning of greater work that we must do, or be untrue to a sacred trust, and blind to our own highest interests. We would not cry "America for Americans," but we would cry "Christ for America," and "America for Christ."

VII

THE SUNDAY-SCHOOL AND MISSIONS

THE evolution of the Sunday-school has been most interesting. In its inception, it was not thought of as a place for respectable children, but a place to herd street waifs that were a nuisance on the streets. The wholesome effect of the Sunday-school on these little urchins suggested the thought of trying it on the more refined and better civilized. It was found to be helpful to these classes also. Nothing more than secular learning was thought of at first. It finally occurred to those in charge that some Bible lessons might also be taught. In the course of time secular learning was displaced altogether. Improvement followed improvement. After many other improvements, the international lesson system was finally introduced. By this time men and women had begun to study seriously the Sunday-school problem. Experts and specialists were produced. In recent times our conception of the Sunday-school has greatly broadened. We no longer call it "the nursery of the church." It is more than the nursery. It is a place for the large trees as well. The modern definition of a Sunday-school is "the church engaged in study-

ing and teaching the word of God." All who need to study the Bible, or to be taught the Bible have a place in the Sunday-school. This includes all classes and all ages. The Sunday-school has not yet reached its zenith. These improvements will doubtless continue indefinitely. Our successors will look back at our present systems as crude and antiquated. No one can yet predict what efficiency the Sunday-school of the future may reach. This much we know, the work is yet in an elementary stage.

Our old disciplines read, "wherever practicable let our Sunday-schools be organized into missionary societies." Superintendents and pastors whose hearts were not on fire with missionary zeal, usually decided that it was not practicable to organize their school. Those enlisted generally found it practicable. Where one was missionary and the other not, there was sometimes a division of opinion between the pastor and the superintendent. There were some cases where the pastor wanted the organization and the superintendent did not think it "practicable" to organize. Hence the general conference in its wisdom cut out the "when practicable" clause, and now positively requires that all our schools be organized into missionary societies auxiliary to the Parent Board. So now a school is not a full fledged Methodist school until it is organized

into a missionary society. A superintendent who refuses to organize his school, is insubordinate to the law of his church. Every law-abiding superintendent must organize his school into a missionary society.

But apart from the legal requirements, it is expected of every superintendent, every teacher, and every officer in a Methodist Sunday-school that he or she be deeply interested in world-wide evangelization. No man or woman is prepared to render the highest possible service to his church until his heart is fired with missionary zeal. It is hoped that the time is not far distant when every officer and teacher in our Sunday-schools will be a missionary enthusiast.

The Sunday-school, if properly managed, can be made a source of considerable revenue. If all the Sunday-school scholars in the United States could be induced to pay on an average eight cents per month for missions, it would aggregate more than all the churches in our country are now paying. If the children in our own church could be induced to pay that much, it would be more than our whole church is now paying. It is altogether possible to collect from our Sunday-schools a million dollars annually for missions. If this were all devoted to supporting missionaries, it would support nearly one thousand. The Sunday-schools of the Methodist Episcopal

Church, South, could support one thousand missionaries and not impoverish their treasury for local supplies. Some schools that were giving nothing special for missions a few years ago, are now contributing several hundred dollars and they are better supplied with local helps than they were formerly. Our church has not fully waked up to the possibilities of the Sunday-school as a source of revenue. There are latent millions in this mine if we will but work it.

And yet the revenue is the smallest reason for organizing the Sunday-schools into missionary societies. The chief reason is in the educational value of the organization. Our adult church population was not properly educated. They will never have the conception of missions that they would have had, had their missionary education begun in childhood. They will never think as Christians should think about missions, never pay as Christians should pay to this cause, and never pray as redeemed souls should pray for the salvation of a lost world, because their missionary education is so defective. The curriculum of missions is now quite extensive, and is being extended daily. The accumulated experience is so great and the literature becoming so voluminous that it requires many years' hard study to get a respectable missionary education. Once educated in missions does not mean to be always educated

in missions. The moment one ceases to read and keep up with the world movements, that moment he begins to fall behind the procession. Let no man imagine that he is informed on missions because he has heard some great sermons on the subject, or because he has read a few good books on the subject. There is now a science of missions. Like all other sciences, it requires much time and study to master it. But the greatest opportunity that mortal man ever had for doing good is now in the reach of the modern Sunday-school superintendent. To educate the millions of children now in the Sunday-school in the science of missions is to lay the foundation for the certain evangelization of the world in the next generation. Many of the children now in Sunday-school will be worth millions of dollars in the future. If a boy is trained to give his dime a month for missions in his childhood, there is a probability that when he possesses hundreds of thousands or millions of dollars he will give a proportionate part of that for the salvation of the world. There is no reason why we should not have men in the next generation giving hundreds of thousands, and millions of dollars. If the writer's missionary education had begun earlier, he would have been worth much more to the cause. Any superintendent who educates one boy, or starts one off on this line, will likely mul-

tiplied himself five or tenfold. Many superintendents are multiplying themselves a hundred or a thousandfold. Many of our adult population with their distorted, perverted, and contracted notion of missions will never rise up and do the heroic in world-saving. But we are growing up a generation that will. The time has come—is now upon us, when we must put tremendous emphasis on missionary education in the Sunday-school. Let the superintendent be sure that the children are taught at least one missionary lesson each month. The collection without the lesson is but little better than nothing. Each superintendent can use his own judgment as to what lesson shall be taught, who shall teach it, and how and when it shall be taught. The suggestions that follow in this book are merely hints as to how it could be done. If any superintendent desires to use them bodily, he will find the answers to the most of the questions in different chapters of this book.

GENERAL SUGGESTIONS

Let fifteen minutes, after the opening exercises and before the recitations, be given to the missionary exercises. The superintendent or the pastor or some one appointed by them, two weeks before missionary day, should conduct the lesson. The questions should be given out at least one

week before missionary day. When a question is answered the one in charge of the lesson should see to it that every one in the school hears the answer. It may be necessary for him to repeat the question and the answer and comment a moment. The superintendent should be sure to keep the whole school looking forward to missionary Sunday. A wise superintendent can do this, and no one will complain. One plan that has worked well in some places is to have a missionary name for each class and instead of taking the collection as is done on other days, call the roll, calling each class by its missionary name and the teacher, or some one appointed by him, come forward with the offering for that class. This is impressive but consumes considerable time and seems to have too much "red tape" to suit all schools. On missionary day the songs, prayers and all should be missionary. The superintendents and pastors can make this the brightest and best day of the month. In stations the first Sunday in the month is a good day. On circuits it should be so arranged that the day the pastor comes to that place is the missionary Sunday. By this plan the pastor can nearly always be present at the missionary exercises. Let no effort be spared to make it a great affair. Here as elsewhere it is still true that there is "no excellence without great labour."

Suggestive Lessons for Twelve Missionary Sundays

JANUARY

Sing missionary songs. Offer a fervent prayer for the salvation of the heathen. Five-minute talk by pastor or superintendent on, "Our Opportunity for Missionary Education in the Sunday-school."

Questions

(Let these be handed out to pupils at least one week before missionary day.)

- (1) Why do we observe missionary Sunday?
- (2) Which is better to say, "Let all our Sunday-schools wherever practicable be organized into missionary societies," or, "Let all our Sunday-schools be organized into missionary societies"? Give a reason.
- (3) If all the fourteen million Sunday-school scholars would each give ten cents on every missionary Sunday, how much would that be in one year?
- (4) How much could this school give in one year if each of us would give ten cents on each missionary day?
- (5) How many in this school want to help to save the whole world? (Take a vote.)

MISSIONARY LESSON FOR FEBRUARY

Subject: "China." If possible secure a map of China and hang it on the wall. Mark some of the chief towns where we have mission work.

Let the superintendent copy these questions and hand them out to suitable persons one week before missionary Sunday.

- (1) Tell what you know of the Chinese people. Tell something of their political and religious condition.
- (2) When did our church begin work in China?
- (3) Name our first missionaries in China.
- (4) Tell what you know of the three kinds of work our missionaries do in China.
- (5) What did our missionaries do during and immediately after the Civil War when the church could not support them?
- (6) What can you say of China's ancient civilization?
- (7) What can you say of modern China as the missionaries first found it?
- (8) Tell something of the number of missionaries now at work from our church in China, and something of our investments in schools, and hospitals, and churches.
- (9) Give some strong proofs that the Chinese converts are genuine Christians.

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MISSIONARY LESSON FOR MARCH

Subject: Objections to Missions Answered.

- (1) Into how many classes can you divide the objectors to missions?
- (2) Please answer this objection: "I have just read in my paper that foreign missionary work is a failure."
- (3) Please answer this objection: "Let us save the heathen at home first."
- (4) Can a man truly believe in home missions and not believe in foreign missions?
- (5) How would you answer the objection that foreign missions cost too much?
- (6) How shall we answer the man who says that he believes in foreign missions but he does not like the way the work is carried on and therefore will not contribute to missions?
- (7) Name two requisites that will make any one missionary in spirit.

MISSIONARY LESSON FOR APRIL

Japan

If possible secure a map of Japan and hang it on the wall. Mark the principal towns occupied by our church.

- (1) Tell what you know of the general appearance of Japan.
- (2) Tell what you know of the people of Japan.

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- (3) Tell of the first effort to introduce Christianity into Japan. What caused the destruction of the Christians?
- (4) When did the Methodist Episcopal Church, South, open work in Japan?
- (5) Tell about the organization of the Methodist Church of Japan.
- (6) Does any one in this school know personally a missionary in Japan? If so let him tell of that missionary's life and work.

MISSIONARY LESSON FOR MAY

Mexico

Place on the walls of the church a map of Mexico. Locate and mark the important points of our work.

- (1) What language is spoken in Mexico? What can you say of the Spanish language as a medium for communicating deep spiritual truths?
- (2) What religion have the Mexicans been taught for several hundred years?
- (3) Why should Protestant churches send missionaries to Mexico?
- (4) What great Bishop's name is associated with the planting of our work in Mexico? Tell something of Bishop Keener's concern for Mexico.
- (5) Tell something of the life of Alejo Hernandez.

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(6) Who was our first missionary in Mexico and when did he begin his work?

(7) What is the present outlook for Protestantism in Mexico?

MISSIONARY LESSON FOR JUNE

Let the pastor or superintendent make a short address on "Motives for Missions." Let him give at least four reasons for sending the gospel to the heathen.

(1) The heathen needs it. Without the gospel, life is not worth living.

(2) Our gratitude to God for what the gospel has done for us should move us to send or carry it to all who have it not.

(3) Jesus commands us to preach it to every creature. If we do not obey His commands, we cannot call Him Lord.

(4) The moral excellence created in us by the Gospel demands that we do all within our power to help all who need our help.

MISSIONARY LESSON FOR JULY

The Layman's Duty in Missions.

(1) Are the preachers enlisted in missions? Give proofs.

(2) Are the women interested in missions? Give proofs.

(3) Are the children interested in missions?

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Give proofs. What per cent. of our business and professional men are truly interested in world-wide missions?

(4) If our laymen would pay ten per cent. of their income what would the sum be? Answer. More than thirty million dollars annually.

(5) Show how the laymen of our church could raise seven million dollars more than they are now raising for missions.

MISSIONARY LESSON FOR AUGUST

Subject: Brazil. Use map as directed in the other lessons.

(1) Name three men who were sent to Brazil as missionaries by the undivided Methodist Church.

(2) When did the Methodist Episcopal Church, South, resume this work? Who was our first missionary?

(3) Describe the literature found in Brazil. What per cent. of the people can read and write?

(4) Tell something of the converts in Brazil.

(5) What is the present outlook for our church there?

(6) Could Brazil be made a great rich country like the United States? Tell how this could be done.

MISSIONARY LESSON FOR SEPTEMBER

Home Mission Problems.

- (1) Is there still need for workers in the mountains and sparsely-settled communities? Give some examples.
- (2) How many foreigners come to the United States annually?
- (3) Tell something of the religious and political ideas of these peoples.
- (4) If we do not Americanize and Christianize these people what will they do for us?
- (5) What efforts are the Protestant churches making to reach these foreigners just as they land in this country?
- (6) Was there ever a need greater and more urgent than the home mission problem of to-day presents?

MISSIONARY LESSON FOR OCTOBER

Korea

- (1) When did our church begin missionary work in Korea?
- (2) Who was our first missionary in Korea?
- (3) Name several of our missionaries now labouring in Korea.
- (4) Tell about the great revival in Korea in 1906-7.
- (5) If any one in this school knows personally

a missionary in Korea let him tell something of that missionary's life and work.

MISSIONARY EXERCISE FOR NOVEMBER

About three months before this day let the pastor or superintendent write to one of our missionaries, asking him to prepare a letter to read on this day to the Sunday-school. Get a good reader to read it distinctly and impressively. Let special prayer be offered for that missionary and his field of labour.

MISSIONARY LESSON FOR DECEMBER

Subject: Cuba.

- (1) Why should the Protestant churches be especially interested in Cuba?
- (2) Why should the Methodist Episcopal Church, South, take care of the Methodist interests in Cuba?
- (3) Which one of our bishops has been very active in behalf of the Cubans?
- (4) What success is our church having in Cuba? Give proofs.

VIII

PROBLEMS IN ARKANSAS AND OKLAHOMA

ARKANSAS is no longer a state fit only to be laughed at, as some people ignorantly suppose. In the days of our fathers, things were rude and crude. These conditions gave birth to innumerable jokes about Arkansas. These jokes have had wide circulation, and many very ignorant people outside the state think conditions are now as they were at the time of the genesis of these jokes. Of course those who have read or travelled know that there have been vast changes. It is now a rich and progressive state, with a splendid system of schools, with well equipped and up-to-date churches, and a wholesome public sentiment that compares favourably with that of other states. But few states in the Union have such vast latent wealth as has Arkansas. Her vast coal fields, her rich deposits of clay, zinc, marble, and stone are sufficient to enrich any state in this country. Her northern hills are producing millions of dollars' worth of fruit, and her low lands are unsurpassed for cotton. Think of it as we may, Arkansas is now a rich state, and the problem of the church is, "how shall we get

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this wealth consecrated to the service of God?" Some churches and some districts are supporting missionaries. There are many churches that should support a missionary. We have several hundred men and women who are abundantly able to support each an individual missionary. If this volume falls into the hands of any of these, let this be a call for them to act. If one hundred laymen and women would each support a missionary, it would be a revelation to many who ignorantly delight to ridicule this great state. One man known to the writer is doing it now, and is not impoverishing himself. It would be a blessing to ninety-nine more to do the same. Our churches in the formative period of Arkansas, had many problems, and there were heroic, self-sacrificing men and women, who, by Divine help, solved those problems. Now that our colleges are on a safe financial basis, our conference boards well organized and aggressive, and many other problems solved, the one supreme problem now confronting us as a church in this field is how to get the great wealth coming into the hands of our people consecrated. This done, Arkansas Methodism need not be one whit behind any part of our great church. Our people in Arkansas are surely as strong financially as the people of south Georgia, but the Georgians have far outstripped us in the proper

use of money. Let our conference boards of missions make large demands on our people for missions with a prayer to God that there may be a ready response on the part of our people. Pray that Arkansas wealth may be used to send forth labourers into His vineyard.

Methodism has always felt a deep interest in the Indian. The Wesleys, even before their hearts were "strangely warmed" with a new and satisfactory experience of personal salvation, manifested an interest in the Red man. In the glow of a personal knowledge of personal salvation, the followers of Wesley have not allowed that concern for the Indian to grow less. The undivided Methodist church did good work among the natives. In 1844 when the Methodist church by vote of the General Conference was divided, the question was submitted to the Indian Mission Conference as to which branch of the church it would adhere to. It voted to adhere to the Methodist Episcopal Church, South, and the Methodist Episcopal Church withdrew from the Indian Territory. This left the responsibility of looking after the Methodist interests among the Indians entirely to the Methodist Episcopal Church, South. Our board of missions has been as liberal in the expenditure of money for this field as the treasury would permit. Our missionaries here have been

as faithful and heroic as can be found anywhere in the annals of Methodism.

In 1906, the name of the conference was changed from Indian Mission to "The Oklahoma conference." There has been such an influx of people from all the states that the Indian work is now but a small part of the work of the conference. How to care for the incoming multitudes and still not neglect the Indians is a matter of deep concern to those on the field.

The most difficult problem now confronting this conference is how to make it self-sustaining, "how to get off the Parent Board." There is a feeling among many that we should no longer use foreign mission money in this field, and yet those on the ground do not see how we could possibly meet the present urgent demands if the foreign help were withdrawn. That it should be withdrawn as soon as possible, all are agreed. How to most wisely do that is a problem that is taxing the heads and hearts of our best men. We are now much engrossed in building churches and parsonages and paying debts on some already built. In the near future we shall have several churches supporting missionaries and we trust a goodly number of our prosperous laymen will assume the support of individual missionaries. We hope by the help of God to soon be off the "pension roll," and be a great factor in

replenishing the treasury and in supporting special missionaries.

Another serious problem that now confronts us in this new state is adjusting the two Episcopal Methodisms. Since the influx of northern people, the Methodist Episcopal Church has entered this field. In some places the strife is unseemly and the competition unholy. That two great churches, preaching the same doctrine, using the same form of worship, singing from the same hymn book should set up rival altars one against the other cannot be justified in the mind of an observant business man, much less in the sight of God. People who have gone from one branch of the church to the other, see but little difference. Bishops Berry of the Methodist Episcopal Church and Key of the Methodist Episcopal Church, South, in 1906, appointed a commission on federation whose duty it is to try to reduce friction and so adjust the two Methodisms that we may not seem to be carrying on an unholy warfare. At this writing the commission has begun its work. The outlook for harmony is hopeful. The problems are serious and delicate, and it will require years to accomplish all that is desired. The commissioners are sane and brotherly, and it is hoped that the work already begun will culminate in a perfect adjustment of the two great churches.

The Methodist Episcopal Church, South, is the strongest denomination in these two states. If we are true to God and faithful in duty, we can do a work of which coming generations will be proud. So may it be.

IX

MISSIONARY SOCIETIES. THE W. F. M. S. AND THE W. H. M. S.

THE foreign and home mission societies have not only demonstrated their right to live, they have proved themselves absolutely indispensable in the establishment of the kingdom of God. Just prior to 1878 there was a spontaneous movement that brought many little missionary organizations into existence in the churches of our denomination. When the General Conference met, a petition was presented from the women asking to be organized into a foreign missionary society that should be connectional. This request was granted and the Woman's Foreign Missionary Society was organized. Some doubted the wisdom of the movement, fearing the money raised by this organization would be but so much money diverted from the Parent Board. It is now universally conceded that it has never diverted a dollar from the regular channel. All that they are doing is just that much more for missions than would have been done without the organization. It is even better than that. The missionary education that they have been giving the children

and the general missionary information that they have been disseminating in the church have no doubt greatly increased the contributions to the Parent Board. They are now supporting nearly one hundred missionaries, maintaining several hospitals, and have many schools in heathen lands. The success of the women in financing this movement has been at once a surprise and a joy to the whole church. They have shown the finest business sense. The entire church rejoices at their success and is unstinted in its praise of the work of these noble, consecrated women.

The Home Mission Society began as the "Woman's Department of Church Extension," thence to the "Parsonage and Home Mission Society," and finally to its present name. The work and growth of this organization have been phenomenal. No other organization ever grew so rapidly or worked so effectively as The Woman's Home Mission Society. Several thousand preachers are more comfortably housed than they would have been had this organization never existed. The number actually helped is wonderful but the sentiment they have created in favour of having a respectable home for the preacher is more far-reaching than the work actually done. In former times it was often true that the house occupied by the pastor was a standing disgrace to the church. The sentiment of

the church now—thanks to the Home Mission Society—will not tolerate such a condition. They have helped a vast number of preachers on remote and hard circuits with boxes of supplies. The writer as presiding elder chanced to be present once when one of these boxes arrived in a needy preacher's home. Could the good women have seen the joy in the faces of the thinly clad children and the marks of gratitude on the face of the hard-worked wife and mother, they would have felt amply repaid for the sacrifice they had made in sending the box. Hundreds of such families are thus made happy every year by the W. H. M. S.

A volume could be written on the good work they are doing in caring for the foreigner in our country, in opening "doors of hope to their fallen sisters," in visiting the sick and the needy, and in doing many other noble deeds which the Master commended.

Every pastor and every layman in our church should be a sincere friend and an ardent supporter of these organizations, knowing that they are mighty factors in establishing the Kingdom of God.

X

A GENERAL SURVEY OF OUR MISSION FIELDS

THE Methodist Episcopal Church, South, is not a large nor a rich church. Our missionary operations are not so large nor so extensive as one might wish. We have work in China, Japan, Korea, Brazil, Mexico, Cuba, and among the Indians. To give an adequate discussion of our work in these fields would make this chapter longer than the entire volume must be. Hence only a very brief mention of each field can be made.

CHINA

China is our oldest mission field. We entered China in 1848. Revs. Jenkins and Taylor and their wives were our first missionaries. These pioneer missionaries had many more difficulties than the present-day missionaries have. To acquire the language and get a working basis was a tedious and delicate undertaking. In the course of time other missionaries were sent out. The foundations were being laid. The first back set to the mission was the Taiping Rebellion in 1853. The leaders in this insurrection had some

smattering notion of Christianity, and hence, to the native Chinese, all their actions were supposed to be Christian. Shanghai, where our work was planted and where all our missionaries were living, was thrown into perfect ferment by the Rebellion. The mayor of the city was killed. The two contending armies possessed the city. Some of our mission property was destroyed and the missionaries had some narrow escapes. The next serious blow to our work in China was the Civil War at home. With our homes depleted and our whole Southland devastated, we could not support our foreign missionaries. Sickness and other causes had reduced our working force to a small number. These with characteristic faithfulness and resourcefulness supported themselves and did what missionary work they could while the supplies were cut off from the home land. After the war, the South rapidly recovered from her prostrate condition and soon resumed the support of our missionaries and sent out recruits.

China is recognized as the greatest and most difficult mission field in the world. The ancient Chinese were a great people and had splendid civilization. China was contemporaneous with Egypt, Greece, and Rome. On the whole, she was not one whit behind these in her civilization. The disintegrating forces of the centuries wiped these other ancient nations off the face of the

earth, but China with greater longevity, withstood these forces sufficiently to project herself down through times ancient and mediæval, and still exists in modern times. In this particular, China is unique. She is an ancient nation, projected into modern times, and found in an effete and degenerate state. Her people are proud and greatly conceited. They call their country the Central Kingdom and themselves the Central Kingdom men. China and Chinese are names imposed on them by foreigners. The learned men, and those who think they are learned, are Confucianists. The ignorant men and practically all the women are Buddhists. There are some other religions in China but they are so related to the two mentioned that a man may adhere to two or three different religions without being the least inconsistent. In other words the heathen religions as interpreted in China are not mutually exclusive or incompatible. Missionaries have some difficulties here because an old Confucian scholar may want to become a follower of Jesus and still be a Confucianist.

Our work in China might be divided into three classes: educational, medical, and evangelistic. While the Chinese prize education very highly, yet their system of education is so radically and fundamentally erroneous that the churches must do educational work. The unsanitary condition

and the consequent wretched physical condition of the people is such that the church must alleviate their sufferings. They have lived for thousands of years in utter disregard of all sanitary laws. Diseases, all the kinds to which frail man is subject, are prevalent. The blind, the lame, the halt, the sick of all kinds are in evidence everywhere. The churches erect hospitals and send physicians there who minister to the people and educate young Chinese in medicine. The hospital is a great power in breaking down prejudices, and giving us access to these people. The writer stood once at the door of our hospital in Soochow and saw Dr. Park open the door and there was waiting a multitude of afflicted humanity. With the help of his staff of Chinese doctors, he treated these patients and sent them out through the chapel where a Chinese preacher was pointing them to the Great Physician of souls. This was one of the most beautiful and touching scenes the writer witnessed in China. The educational and medical work are good because they are auxiliaries to the preaching of the gospel. Thousands of Chinese are being brought to Christ.

Our church has more than a half million dollars invested in schools, churches, and hospitals in China. We have now forty-one missionaries, male and female, and thirty-eight native preachers.

We have two thousand pupils in our schools, and more than five thousand Sunday-school pupils. We have about fifteen hundred members and the ratio of increase is faster than it is in our home conferences. Shall we not pray daily for the conversion of China? Pray for more teachers, more doctors, and more preachers to be sent out and then do all we can to answer our prayers?

In former years there was some skepticism as to the genuineness of the Chinese converts. They were sometimes called "rice Christians." The Boxer Movement, horrible as it was, did good in one particular. It showed the world that the Chinese Christians were heroes, saints, willing to suffer martyrdom rather than deny their Lord. Many of the native Christians had the alternative of renouncing Christianity and saving their lives, or adhering to it and suffering death. The whole world was astonished at their heroism. No intelligent man now accuses the Chinese of professing Christianity simply to get employment from the foreigner. By the severest tests they have shown that they are as true and heroic as were the early apostles. Paul never exhibited a sublimer courage or a more heroic faith than did the Chinese in the Boxer war. The Chinese Christians will all testify publicly, lead in public prayer, and always bring an offering out of their poverty to the church on Sundays. They are

not perfect. They have their faults but on the whole they are better church members than the average church member in the home land.

MEXICO

Our work in Mexico, in spite of the many difficulties, has prospered and great good has been accomplished. Being contiguous to us, we should feel a deep interest in them. Of the language and religion that we found in Mexico, one well qualified to speak has this to say: "Spain has left us a language of great richness and sonorous melody; wonderfully adapted to all forms of polite compliment, diplomatic indirection and superficial noncommitment, but poor and weak in elevated speech, in spiritual worship and plain words of truth-telling. It is a language in which all holy names and things are dishonoured and dragged down to the low level of things common and profane. All high things are degraded and all pure things are defiled. All moral ideas are confused, all moral values are debased, and all moral standards are overturned. Spain left us a religion in Mexico without morals, a religion of pageant, ceremonial, and procession; of sensuous forms, of tinselled, tawdry images, lying wonders and profane fables; she sealed up the fountain of life and denied the people the word of God. She left a priesthood ignorant, arrogant, and tyrannical

that turned the sacraments into simony, marriage into concubinage."

Bishop Keener's name will always be inseparably linked with our work in Mexico. It was in his great brain and heart that the work was born and took form. His deep interest never abated. He opened the work in Mexico in 1873. He found in Alejo Hernandez a valuable nucleus and helper. Hernandez had been reared by wealthy parents who designed him for the priesthood. But he rebelled at the thought of being a priest and ran away from home, and joined the army. Later in life he was truly converted and was a preacher in our West Texas conference when Bishop Keener was ready to begin work in Mexico. Hernandez was taken from Corpus Christi and placed in the City of Mexico. Here during the short time he lived he was faithful and efficient.

Bishop Keener purchased lots at a strategic point in the City of Mexico and placed Rev. J. T. Daves there as superintendent. The Lord has greatly blessed our work in this country. We have three annual conferences among the Mexicans. It is now quite evident that Mexico will become a Protestant country. The Roman Church has lost its hold on the masses. All the Protestant churches now at work in Mexico are prospering. We predict that our sister republic

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will some day be a great Protestant country and we shall not be ashamed to call them our neighbour. It will be a great source of pleasure and pride to us if we have helped them to throw off the yoke of bondage and let them enjoy the religious liberty which has made us what we are. If any man asks why we are doing missionary work in Mexico, let it be answered that we fear the people will never be saved unless Protestant churches give them the pure gospel.

CUBA

A few years ago, the whole Christian world rejoiced to say "Cuba libre." The United States under divine Providence was the instrumentality by which this was accomplished. There is a sense in which they are our wards. Our relationship to them is unique and places us under special obligation to them. To secure for them civil and religious liberty, representative government, equality before the law, public schools and other advantages and then not follow up this with a pure gospel, would be a blunder. We never faced a greater responsibility and a more urgent situation. But a cause never had a more able and enthusiastic advocate than Cuba has had. Bishop Candler, with his ponderous brain and boundless enthusiasm, has for years been stirring the church in her behalf. He has, through his

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own personal efforts, procured more than one hundred thousand dollars for this work, every dollar of which has been wisely invested for the establishment of the kingdom among the Cubans. He has located schools at the proper places, built churches at strategic points, and the work is now in a most vigorous condition. Bishop Candler has placed in this field a goodly number of well-equipped young men and the outlook is auspicious.

If Cuba is ever to get the true gospel, it must come to her from the Protestant churches in the United States. We cannot expect any other country to feel responsible for Cuba. If the Methodist interests are ever to be established there, it must be done by the Methodist Episcopal Church, South. Their proximity to us intensifies our responsibility. It is a matter of great comfort to us to believe that this is the feeling of our church towards Cuba. Let the church stand by Bishop Candler, and in the near future we shall have something that the entire church will be proud of. In spite of all hindrances, let Cuba be saved.

BRAZIL

The undivided Methodist Episcopal church opened work in Brazil. In 1835, Fountain E. Pitts was sent there to make a study of the field.

Later Rev. Justin Spaulding and Rev. D. E. Kidder were sent out. They encountered opposition from the priests. But they planted seeds that did much towards establishing Protestantism in that country. Owing to the unfortunate condition of the home church, and the division of Episcopal Methodism in 1844, this work was abandoned. The Methodist Episcopal church, South, resumed the work in 1875. Rev. J. E. Newman who was residing at this time in Brazil, was recognized as a missionary of our church, and Rev. J. J. Ransom was sent out. These men planted permanently the Methodist Episcopal church, South, in Brazil.

The two greatest obstacles to Protestant work there, are Romanism, and a literature the vilest and most polluted that ever degraded humanity. It has always been said that the Roman Catholic church is our worst enemy in that country. Of course the priests are utterly intolerant towards Protestantism, and our cause has often been hindered by them. But the whole reading public are debased by the filthy, lecherous literature. Bad as is the vile literature that debases our boys, yet it is immaculate when compared to the dirty literature of Brazil. Only twenty per cent. of the people can read. But the virus of this putrescent literature has spread through the whole nation. The Brazilian Christians are wonderfully gener-

ous. Their offerings for the twentieth century fund astonished the whole church. Their generosity, their loyalty, their changed lives, when they joined Protestant churches, afford abundant proof that their profession is genuine, and justify the Protestant churches in sustaining missions in Brazil.

For many years the additions to our church were distressingly few, but now for several years the increase has been most gratifying. We are receiving more people into the church according to the investment than we are in our own country. This great country with its rich soil and its vast latent wealth would be a mighty factor in the conversion of the world, if it were truly converted. Let much prayer be offered up and large contributions be made that Brazil may be saved.

JAPAN

Japan is unquestionably one of the most interesting countries on earth. The country is beautiful beyond description. The little cone-shaped hills, the beautiful cities and towns nestling down on the bays, with the terraced hills in the rear form scenes that will never fade from the traveler's mind. Nature evidently formed this country for an artistic, æsthetic people, and such are the Japanese. The cozy houses, the beautiful decorations so prevalent, and the suave manners

of the natives remind one that he is among the French of the Orient. There is no satisfactory theory as to the origin of the Japanese. Their scholars have long since abandoned the mythological accounts in their early records. It is the writer's opinion, and in absence of all authentic evidence, we are all entitled to an opinion, that they are a composite race. That they are a mixture of numerous races comports well with their recent type of civilization. Many years ago both the Chinese and the Japanese sent out students to study in the colleges of other countries. When these students returned, the Chinese, with their usual conservatism, put their returned students in subordinate places. The Japanese wisely placed theirs in the most influential positions. Each student gathered up the best lessons he thought the country where he studied had for Japan. In Germany they learned something about educational methods. In England they learned much about commercial affairs. In the United States they learned other valuable lessons. Other lessons were learned in France. Using the eclectic method, they gathered from all the world, and in the formation of the New Japan, they wove in what they regarded as the best from all the nations. The modern Japan is a veritable mosaic. A mixed race is the only kind of race that would likely adopt such a policy. This plan

has been of untold worth to the Japanese. They have incorporated into their government and society what seemed to them the best in all the countries.

The Japanese are intensely patriotic. However heterogeneous the blood may have been in the formation of the nation, it has certainly formed a homogeneous race. Neither life nor property nor children are too precious to be devoted to the betterment and glory of Japan. The present-day Japanese have as sublime devotion to their country as any people that ever lived. They amazed the world in the recent war with Russia. With such boundless and undying devotion to their country, they are as nearly invincible as a country can be.

There were two distinct missionary efforts to introduce Christianity into Japan. First by the Roman Catholic Church through Francis Xavier, in the fifteenth century. These early priests pushed the work with great zeal and Christianity spread rapidly. In the course of time there were more than a million professed Christians. But serious complications arose, and fearful persecutions followed. Thousands of Christians were slain. A decree was issued forbidding a Christian to live in Japan. These persecutions never ceased till all visible Christianity was extermi-

nated. Less than fifty years ago the Protestant churches began missionary work in Japan. There is one marked peculiarity in the introduction of Christianity this last time. The almost invariable rule is that the missionaries have to begin their work among what is called in all countries, the lower classes. The leaven planted there works itself up through the other stratas of society. But in Japan, Christianity appealed at once to some of the best minds of the nation. They were more receptive than the coolies. This accounts in parts for the fact that Christianity effected at once the nation so powerfully. This peculiar condition will likely bring on problems such as the church has not been confronted with in other mission fields. But no man will ever be able to measure the quickening effects of the Christian religion in Japan.

Our church did not enter this till 1886. The Lambuths, having had long experience in China, were wisely chosen to open our work there. The hospital work which all the churches had to do at first is no longer needed except as it is needed in our own country. The Japanese are well up in the science of medicine and have as expert surgeons as our country has. We have some good schools in Japan. Japanese students are not disposed to take anything dogmatically. When a teacher makes a statement, scientific,

historic, religious or otherwise, he may expect a bright student to challenge it. He must have the proof or it is not accepted. Men and women who teach in Japan have to be ready with the proof on all occasions. The Japanese are eager for anything that will help Japan.

The Methodist churches are now being organized into one body, to be called "The Methodist Church of Japan." This movement will be watched with great interest by the whole Christian world, especially by those interested in federation and union of Methodist bodies in Christian countries.

There is not the least danger of the Japanese going back to heathenism, but there is much danger of their getting but a smattering of Christian truth and thinking that they know it all. There is also a danger of their drifting into infidelity. They will need the help of the home church for many years yet. If Japanese were entirely converted they would make splendid missionaries to the contiguous peoples. They could do great work in China, Korea, and Formosa. Shall we not be more and more interested in the most wonderful of all the Oriental peoples? Remember Japan in your prayers.

KOREA

Korea is one of our newest and most success-

ful missions. The church had been considering the matter of opening up work in Korea for some years. The failing health of Dr. C. F. Reid made it imperative for him to leave Shanghai. Bishop Hendrix was in charge of our work in the far East that year. He took under consideration the matter of placing Dr. Reid either in north China or in Korea. The writer was present at an interview between Bishops Hendrix and Walden in the autumn of '94, in Shanghai. The two Episcopal Methodist churches had never encroached on each other in China. Bishop Hendrix enquired of Bishop Walden if there were any place in north China where the south church could open work without infringing on the work of the Methodist Episcopal church. No place could be thought of that would be a suitable place for Dr. Reid, and not encroach on the territory occupied by our sister Methodism. After a personal inspection of the fields, Bishop Hendrix decided to open work in Korea.

Our church was peculiarly drawn to Korea. Many years ago, during one of the many political revolutions in Korea, the Yun family had to flee to China. While refuging in China, General Yun placed his son in our Anglo-Chinese college in Shanghai. Dr. Young J. Allen was then in charge. The boy became much interested and proved to be a very bright pupil. Later he was

sent to the United States and educated in Emory and Vanderbilt. On his return to his native land, he was placed in the King's Cabinet as vice-minister of education. He was there in that position when Dr. Reid entered Korea. Mr. Yun was a great factor in establishing our work in his country. He did all that an officer in his position could do. But the whole church was thrilled last year when it was announced by Bishop Candler that Mr. Yun would resign his place in the King's cabinet and take charge of our school in Songdo. Doubtless Bishop Candler who was Mr. Yun's teacher in this country greatly helped Mr. Yun to reach this decision. This is one of the most significant and wonderful events recorded in the annals of modern missions.

Among our faithful and efficient workers in Korea may be mentioned Rev. C. T. Collyer, Dr. R. A. Hardie, Rev. J. R. Moose, Rev. G. W. Cram, Rev. J. S. Gerdine, Rev. C. G. Hounsel, Dr. J. B. Ross, and Rev. A. W. Wassen. Brother Wassen is from Arkansas and is being supported by the Fayetteville district, Arkansas conference. He and his cultured wife are making a fine record as missionaries. They are modest, consecrated, and eminently fitted to do a great work in the Hermit Nation.

The twelve million people in Korea tried for a long time to live in isolation from the rest of the

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world. Hence the name, "Hermit Nation." They knew nothing but to be a tributary to China. The Chinese classics are the literature for Korea. She got her religion, her customs, and many other things from China. Under Japanese domination the outlook is brighter.

During the past three years Korea has been blessed with a deep and wide-spread revival. The revival is still in progress. We have in the Korean district (not having been organized into a conference it is attached to the China conference), six large circuits and each circuit has several preachers. We have fourteen foreign missionaries and their wives. The Woman's Foreign Missionary Society has eight. There are more than forty native helpers. We have about fifteen hundred members and more than that many probationers waiting to be received. Judging by the figures, we should call this the most successful mission in our church. Great harmony prevails among the missionaries of the various churches at work in Korea.

Let earnest prayer be made that soon the entire nation may be brought to Christ.

