

FOURTEENTH CONFERENCE

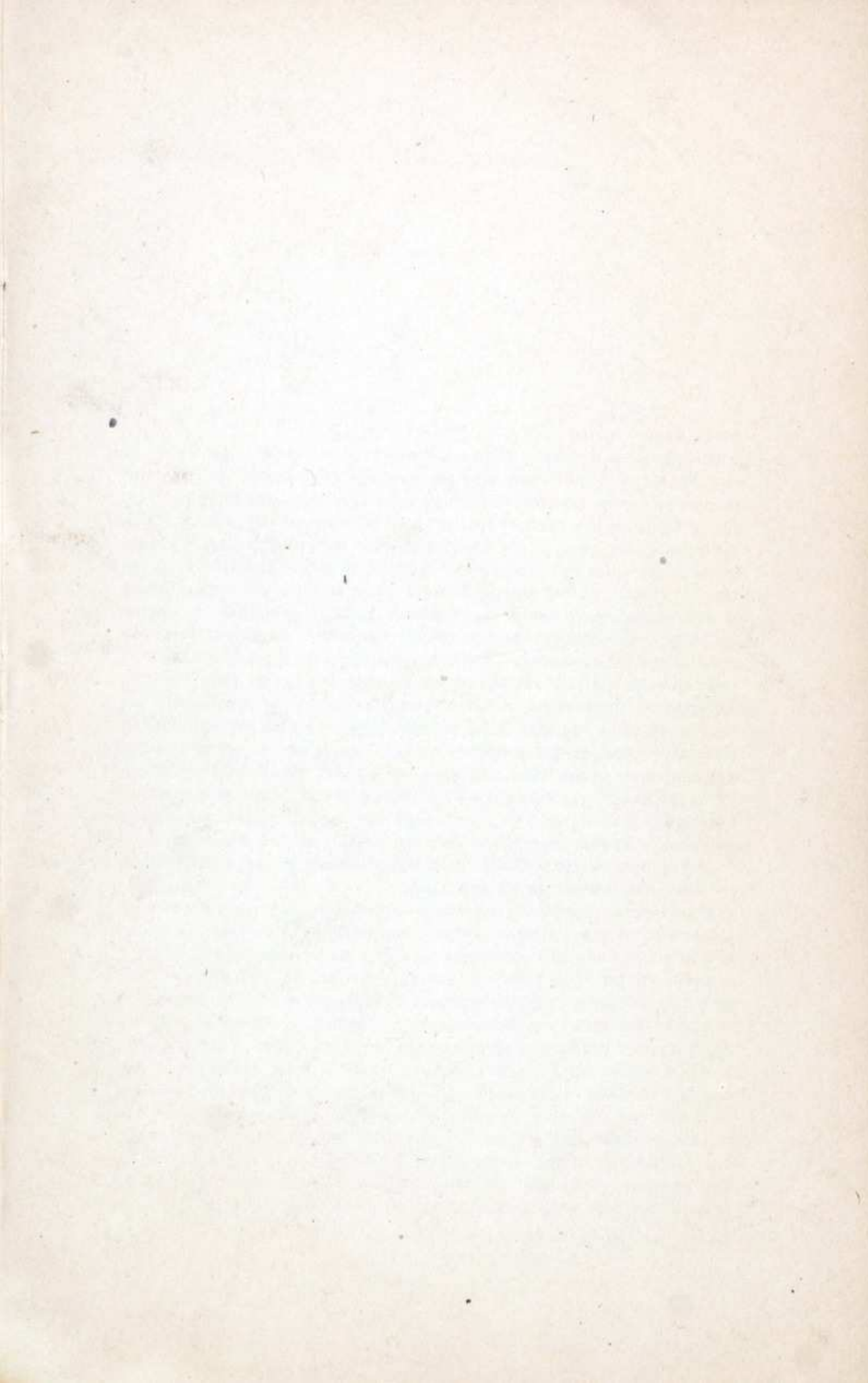
Foreign Missions Boards

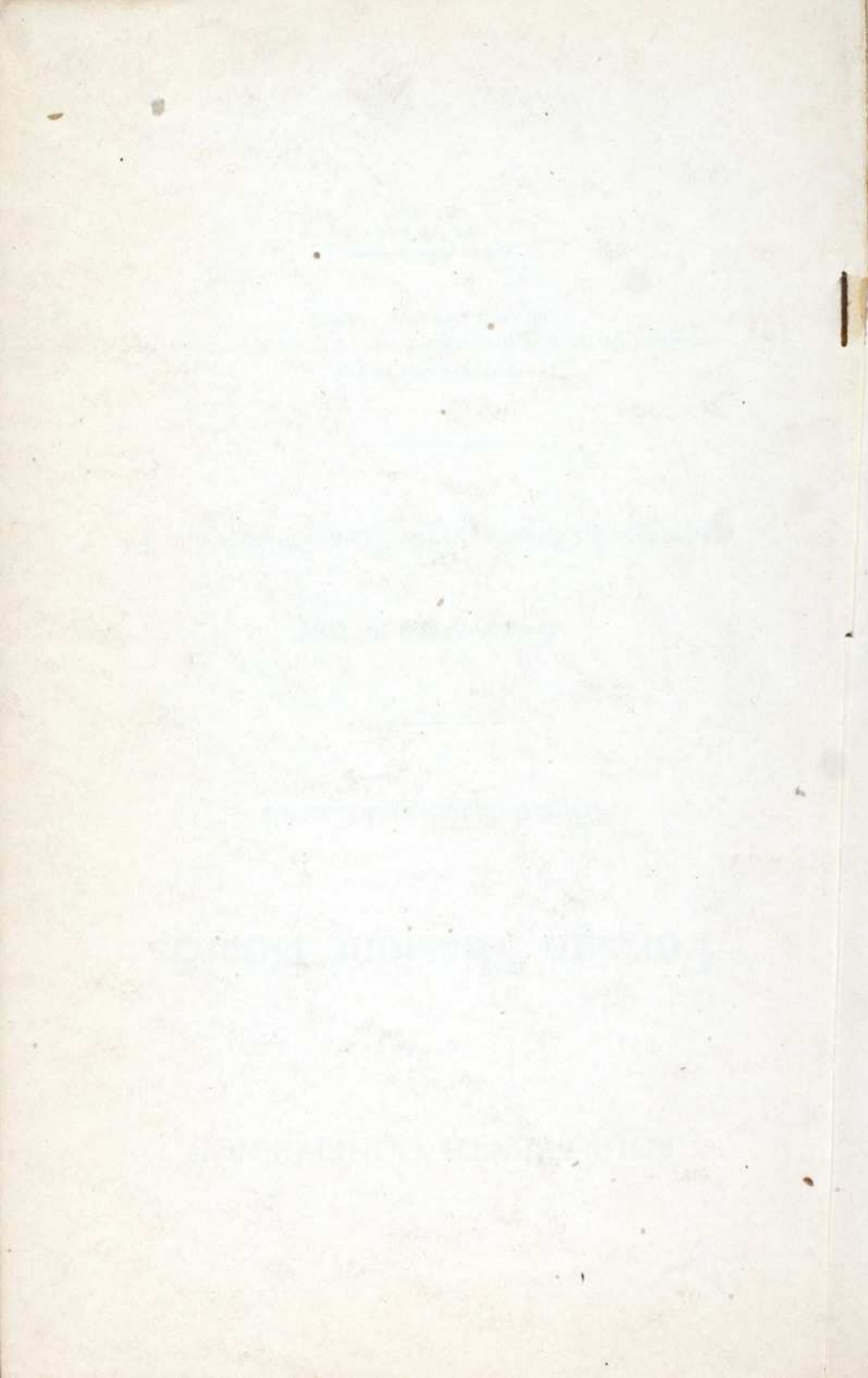
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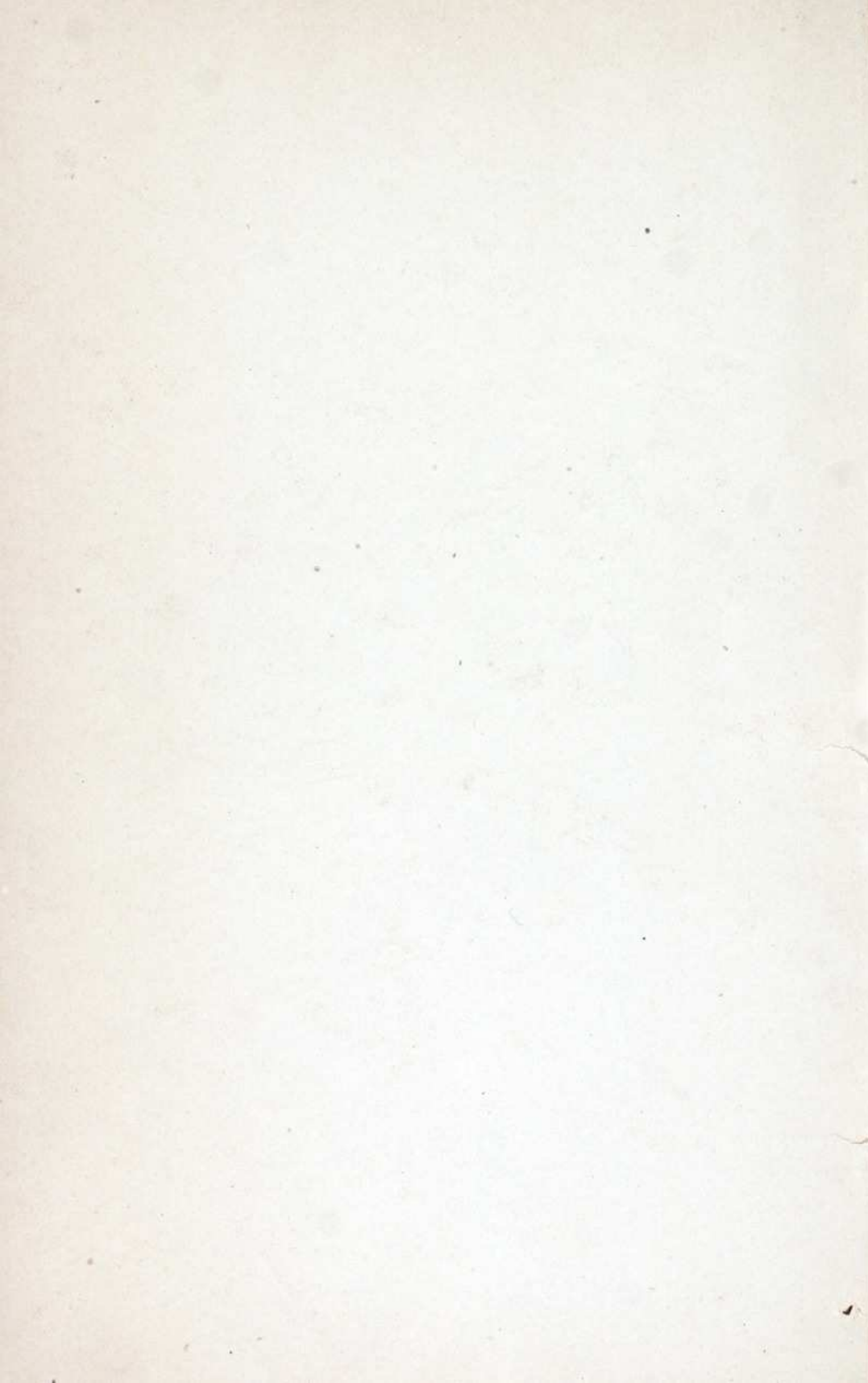
1907

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FOURTEENTH CONFERENCE

OF THE

Foreign Missions Boards

IN THE

United States and Canada

January 9 and 10, 1907

Young Men's Christian Association, Philadelphia, Pa.

ENTERTAINED BY THE
BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN
CHURCH OF NORTH AMERICA,

Foreign Missions Library
156 Fifth Avenue
New York

Foreign Missions Boards

FIFTEENTH CONFERENCE.
New York, January 8-9, 1908.

COMMITTEES.

Arrangements for 1908.

MR. F. P. TURNER, Chairman.

REV. HENRY N. COBB, D.D. REV. S. S. HOUGH, D.D.
MR. JOHN W. WOOD. REV. W. R. LAMBUTH, M.D., D.D.
DR. F. C. STEPHENSON. W. HENRY GRANT.

Reference and Counsel.

REV. ARTHUR J. BROWN, D.D., Chairman.

1907-1908.

REV. J. L. BARTON, D.D. H. K. CARROLL, LL.D.
REV. ALEX. SUTHERLAND, D.D. REV. A. S. LLOYD, D.D.

1907-1909.

REV. ARTHUR J. BROWN, D.D. REV. T. S. BARBOUR, D.D.
REV. HENRY N. COBB, D.D. WALTER R. LAMBUTH, M.D., D.D.

MR. PAUL DE SCHWEINITZ.

Anglo-American Communities.

MR. ROBERT E. SPEER, Chairman.

REV. HENRY N. COBB, D.D. MR. H. W. HICKS.
REV. T. E. EGERTON SHORE. MR. WM. JAY SCHIEFFELIN.
REV. S. H. CHESTER, D.D. MR. ALFRED E. MARLING.

Russia.

REV. J. L. BARTON, D.D., Chairman.

REV. T. S. BARBOUR, D.D. MR. JOHN R. MOTT.
REV. M. J. KLINE, D.D. REV. JAMES I. GOOD, D.D.
H. K. CARROLL, LL.D. REV. A. J. BROWN, D.D.

BISHOP DUBS.

Moslems.

REV. C. R. WATSON, D.D., Chairman.

REV. S. M. ZWEMER, D.D. MR. F. M. RAINS.
REV. R. J. WILLINGHAM, D.D. REV. ARTHUR GIVEN, D.D.
REV. HENRY N. COBB, D.D.

Force Needed.

REV. A. WOODRUFF HALSEY, D.D., Chairman.

REV. WALTER R. LAMBUTH, M.D., D.D. REV. C. H. PATTON, D.D.
REV. CHAS. R. WATSON, D.D. REV. F. P. HAGGARD.

Congo.

REV. T. S. BARBOUR, D.D., Chairman.

REV. W. R. LAMBUTH, M.D., D.D. REV. M. J. KLINE, D.D.
MR. JAMES WOOD. REV. W. W. KEEN, D.D.
REV. S. H. CHESTER, D.D. MR. JOHN H. CONVERSE.

FORGETTING THE OUBLIANCE

Foreign Missions Boards

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Foreign Missions Boards

PROCEEDINGS

OF THE

FOURTEENTH CONFERENCE OF FOREIGN MISSIONS BOARDS

Constitution of Conference.

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

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

Arrangements for 1907.

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

MINUTES AND RESOLUTIONS.

Philadelphia, January 9-10, 1907.

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

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

Mr. W. Henry Grant was elected Secretary, and the following Business Committee appointed: Rev. Alexander Sutherland, D.D., Chairman, Rev. Walter R. Lambuth, M.D., D.D., Rev. F. P. Haggard, Mr. Robert E. Speer, W. Henry Grant, ex-officio.

The program as carried out is contained in this Report.

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

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

Minutes and Resolutions.

Report of Business Committee.

LAYMEN'S MISSIONARY MOVEMENT.

The Business Committee, to which was referred the paper read by the Hon. S. B. Capen, of Boston, on the Laymen's Missionary Movement, after a prayerful consideration of the paper, begs leave to report as follows:

In behalf of the representatives of the Foreign Missions Boards of the United States and Canada, in conference assembled, in the city of Philadelphia, January 9, 1907, we earnestly express our appreciation of the Laymen's Missionary Movement as outlined by Mr. Samuel B. Capen, who represents in his communication a large number of Christian business men who are profoundly interested in and committed to the enterprise of the evangelization of the world in this generation.

We recognize this movement as providential, having been born of prayer and of the Spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His great purpose for the redemption of mankind.

The purpose of the Laymen's Missionary Movement as expressed in the action of the laymen who were called together in New York City on November 15, 1906, for prayer and conference, in commemoration of the centennial of the Haystack Prayer Meeting, is outlined as follows:

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

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

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

We, your Committee, in view of the tremendous demands of a world field white for the harvest, recognize the imperative necessity for this new movement, which requires that the churches of Christendom should lay plans and put forth effort adequate to meet the demands that are upon us.

In reviewing the paper read by Mr. Capen, we feel that the laymen whom he represents have acted with eminent wisdom in defining what this movement is not, in the following language:

- "1. It is not a new Missionary Board to collect funds or to administer them; it is not to raise up or send out missionaries; it is not to seek to use its influence among young people, students or women, but its work is to be chiefly among the mature men of the church."

- "2. It is not an interdenominational movement which proposes to do its work outside of regular denominational lines, or to make a new missionary brotherhood independent of those already established."

Minutes and Resolutions.

On the contrary, they made it very clear that it is a missionary movement of laymen organized into a promoting agency to facilitate work already under way and we believe in its spirit of broad Christian statesmanship. It constitutes a challenge to our Boards and Missionary Societies to larger and higher endeavor, while at the same time it pledges hearty cooperation with these Boards, and does not contemplate organizations which shall have separate and distinct existence, but prefers to work through these great administrative organizations which already exist.

In view of the foregoing, your Committee would recommend that this Conference of Boards should give its hearty endorsement to the resolutions of the Executive Committee of the Laymen's Missionary Movement which have been submitted to the body in the paper now under consideration, and which read as follows:

Resolved, That we earnestly recommend to the Foreign Missions Boards of all denominations that they secure groups of laymen to promote campaigns of intelligent and generous interest in foreign missions, with special reference to the men of the church, the expense of these movements to be borne whenever possible by such groups of men, so that the funds of the Boards shall not be drawn upon.

Resolved, That we request the Boards to ascertain from their missions what they will need in men and money in order to evangelize in this generation the peoples for whose evangelization they are responsible; that we further request each Board to consider the desirability of adopting as a part of its policy, the provision of the men and money needed for this purpose; and we further request each Board to bring before its church or churches, the question of the authorization of this policy and the adoption of such plans as will make possible its accomplishment.

Resolved, That we pledge the support of this movement to the Boards in the accomplishment of this policy and objective.

Resolved, That we urge an energetic agitation of the whole matter with a view to immediate aggressive action.

Your Committee would further recommend that the Boards and Missionary Societies of the United States and Canada, be requested to cooperate with the Executive Committee of the Movement, in the appointment of the commission requested by the laymen in their paper; and in conclusion,

That the communication to this Conference presented by Mr. Samuel B. Capen, in behalf of the Laymen's Missionary Movement, on account of its preeminent importance, be given the widest circulation through the church press, and in pamphlet form, in addition to its publication in the proceedings of this body.

ANNUAL CONFERENCE.

Resolved, That in view of the full discussion in the Conference of 1905 and the emphatic decision of the Conference in favor of annual meetings of the Conference, and in view of the desirability and necessity of at

Minutes and Resolutions.

least an annual opportunity for the common consideration of the missionary enterprise at this important stage in its prosecution, it is undesirable to contemplate at present any departure from the ordinary rule of an annual meeting.

MISSIONARY FORCES NEEDED.

Resolved, That the Committee on Force Needed for the Evangelization of the World be continued, to report at the Conference next year, and that the Committee be instructed in its correspondence with the Boards to bring to their attention the resolutions on this subject presented by the Laymen's Missionary Movement and endorsed by this Conference.

MOHAMMEDAN PROBLEM.

WHEREAS, The report and appeal of the World's Conference held in Cairo, Egypt, on behalf of the Moslem world, have come before our various Boards for consideration, and

WHEREAS, In the providence of God the way has been opened for the evangelization of the vast majority of the Moslems of the world, and most encouraging results have already followed the efforts put forth,

Resolved, That in the judgment of this Conference the time has come for a larger work on behalf of the Moslems:

1. By setting apart more special laborers and by giving them a special training for this work.
2. By occupying new countries and regions still unoccupied by missions of any kind in the Moslem world.
3. By hastening the work of missions among pagan tribes, especially in West Africa and Sumatra, which are now being slowly absorbed by Moslem aggressiveness.

Resolved, That this Conference of Board Secretaries appoint a committee to take into consideration this whole problem and report at our next annual meeting, and that this committee consist of Charles R. Watson, R. J. Willingham, S. M. Zwemer, F. M. Rains, Arthur Given, Henry N. Cobb.

GENERAL RESOLUTIONS.

Resolved, That the recommendation of the Committee on Reference and Arbitration be adopted and that the new Committee on Reference and Counsel be constituted as follows: Those to serve for one year, 1907-1908, J. L. Barton, H. K. Carroll, Alexander Sutherland, Arthur S. Lloyd; those to serve for two years, 1907-1909, Arthur J. Brown, Thomas S. Barbour, Henry N. Cobb, Walter R. Lambuth and Paul de Schweinitz. And that the committee appoint its own chairman.

The committee organized by appointing Rev. Arthur J. Brown, D.D., chairman, and Dr. H. K. Carroll, secretary.

Resolved, That the invitation of the Executive Committee of the Student Volunteer Movement to hold the next meeting of the Conference in New York as the guest of the Committee be cordially accepted.

Minutes and Resolutions.

Resolved, That the following constitute the Committee of Arrangements for the next Conference: F. P. Turner, Chairman, Henry N. Cobb, S. S. Hough, John W. Wood, W. R. Lambuth, F. C. Stephenson, W. Henry Grant.

Resolved, That the Committee on Anglo-American Communities, with additions, be continued as a permanent committee as follows: Robert E. Speer, S. H. Chester, D.D., Henry N. Cobb, D.D., H. W. Hicks, T. E. Egerton Shore, Wm. Jay Schieffelin, Alfred E. Marling. And that the Committee have power to fill vacancies *ad interim*.

Resolved, That the Committee of Arrangements for the next Conference provide in its program for a paper and discussion on "The Place of the Native Church in the Evangelization of the World."

Resolved, That the Conference transmit to the Boards working in Korea the suggestion of the General Council of Evangelical Missions in Korea with reference to annual visits of men of spiritual helpfulness from America to the meetings of the Council.

Resolved, That the Secretary arrange as usual for the publication of the report of the Conference as promptly as possible after the adjournment of the Conference.

Resolved, That the following committee be appointed to visit the Secretary of State in Washington to present the resolutions adopted by this Conference on the Congo situation: Thomas S. Barbour, S. H. Chester, W. R. Lambuth, M. J. Kline, James Wood, Dr. W. W. Keen, John H. Converse.

Resolved, That this Conference has heard with great satisfaction of the missionary character and purpose of the coming Sunday-school Convention in Rome; that we believe that the time is ripe for a great advance in missionary education and giving through the Sunday-school, and that the Committee on Reference and Counsel be instructed to cooperate with the Committee on the Convention in Rome in making the proposed meetings as useful as possible to the cause of the world's evangelization.

Resolved, That the Committee on an Interdenominational Missionary Month and on United Prayer for Missions be discontinued. Also the Committee on Mission Study in the Sunday-school.

Resolved, That the proposition of the International Missionary Union that the various conferences of the Missionary Boards with their newly appointed missionaries be held at Clifton Springs in connection with the annual meeting of the Union be referred to the Boards which hold such conferences.

Resolved, That in view of the absence from the country of so many members of the Committee on Russia, the committee be reconstructed as follows, to continue the investigation and report next year: James L. Barton, Chairman, T. S. Barbour, John R. Mott, M. J. Kline, James I. Good, H. K. Carroll, A. J. Brown, Bishop Dubs.

Resolved, That this Conference express to the Rev. F. F. Ellinwood, D.D., LL.D., its high regard for his long service to the mission cause, its

Minutes and Resolutions.

deep admiration of his character and its affectionate desire that the evening days of his life may be days of peace and joy in the gospel which he has done so much to bring to the hearts of other men.

MINUTE ON THE DEATH OF JUDSON SMITH.

Resolved, That the Fourteenth Joint Conference of the Foreign Missions Boards of the United States and Canada hereby records its deep sense of loss in the death of the Rev. Judson Smith, D.D., one of the secretaries of the American Board of Commissioners for Foreign Missions. Dr. Smith was a regular attendant upon the meetings of the Conference from its first meeting of 1893, and he entered into all its work in a spirit of high devotion and enthusiasm. In addition to his fidelity and intelligence in the ordinary work of the Conference, he rendered conspicuously successful service as chairman of the General Committee of Arrangements for the great Ecumenical Conference of 1900. He brought to the consideration of missionary problems remarkable breadth of view, profound knowledge of the history and principles of missions and a mighty but serene faith in the ultimate triumph of the cause under the immediate and all pervasive direction of the Spirit of God. To this knowledge and power he united personal qualities that endeared him to us all. He had to a remarkable degree the respect and affection of all the members of the Conference. One of the delightful features of these annual meetings is the personal fellowship for which they afford opportunity and which they powerfully promote. No other member of the Conference helped more in creating this spirit of fellowship than Dr. Smith, and we sorely miss his genial presence and his wise counsel. We extend our deep sympathy to the family and to the American Board in their heavy bereavement, and we pray that a double measure of the spirit of this devoted and beloved servant of God may come upon us who remain "till we meet again."

Respectfully submitted,

ARTHUR J. BROWN,
SAMUEL B. CAPEN,
W. HENRY GRANT.

WORK IN RUSSIA.

That we emphasize anew our sense of the largeness of the opportunity offered for evangelical Christian work in the new conditions of Russia, and our recognition of the claim of this work upon Christian interest.

That we express our earnest sympathy with the work conducted for a number of years past in friendly relations with the State Church in Russia by the British and Foreign Bible Societies and the Y. M. C. A. of Russia, and that we learn with interest of the proposed appointment of an American Secretary for extension of work of more definitely evangelistic character among student classes, under support of the World's Christian Student Federation or the Foreign Department of the Young Men's Christian Association.

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That we commend to the several Missionary Societies providentially placed in relation to the body of evangelical churches in Russia, or to openings for work in one or more sections of the country, earnest recognition of the importance of this work.

That as regards more general cooperation in Christian work in Russia, in view of the doubt indicated as to the forms such cooperation may most helpfully assume, we defer action recommitting the case to the committee.

That the Conference express its hearty appreciation of the helpful service of Professor Henry W. Hulbert in investigating with such care and in reporting so fully the present conditions and needs.

Resolved, That the additional resolutions on this subject, presented through Dr. Cobb, be referred without action to the Committee on Russia, and that the various Boards be invited to inform their constituencies through their missionary periodicals of the new conditions.

Resolved, That the resolution with reference to the Czar's decree of religious liberty be also referred to the Committee on Russia for such action as it may deem wise.

APPEAL ON BEHALF OF THE CONGO PEOPLE.

To the President and the Senate of the United States, and to His Majesty King Edward the Seventh:

The Joint Conference of the Cooperating Mission Boards of the United States and Canada would most respectfully and earnestly bring to you an appeal on behalf of the stricken people of the Congo State. We are not forgetful that recognition has been given by both governments to international duty in relation to this unhappy people. It is a source of keen satisfaction to us that our governments are united in leadership in a work so closely affecting international honor, but we are reminded by recurrence of our annual meeting that weeks and months are passing by while the heavy burden of wrong continues to rest with crushing weight upon the Congo people, and we recognize with profound regret that the first definite step toward just international action has not yet been taken. We speak with deep conviction concerning this issue, because we are intimately associated with many residents of the Congo State by whom the conditions of which we speak have been disclosed. We are constrained to accept their testimony. We know that the earth does not hold men of more sensitive honor or more self-sacrificing devotion, but you will not need to be reminded that other testimony than ours has been given to the character and trustworthiness of these witnesses. A commission selected by King Leopold himself has said of them and their fellow missionaries that "they constitute for the native the sole representative of equity and justice." Of their testimony, dreadful as it has been, the commission has declared that they found it to be "supported by a multitude of witnesses," and "established by a mass of evidence and official reports." The request which we, together with a great multitude of our fellow citizens under both governments, are urging, obviously is fair to all interests

Minutes and Resolutions.

since it asks only for such impartial action as shall give authoritative revelation of actual facts and insure just conditions for the future. We submit that the simple issue thus presented involves a primary test of national and international honor, and that longer delay in extending relief to these suffering wards of the nations would leave upon all the Powers responsible for it lasting reproach. We would earnestly urge that no device of the King, whether of wholesale aspersion of motive, or of evasion of accountability, through promotion of transfer of territory to a government of which he is himself the head shall be allowed to cloud the issue of international responsibility for immediate ascertainment of conditions and correction of wrongs.

The issue, as you are well aware, is not of motive but of fact, and the duty of guardianship binding the Powers to protection of the people of the territory of the Congo Basin, is independent of political relations. Moreover we would respectfully urge our conviction that if the king is a trustee he cannot transfer his trust except by international sanction. If the convening of an international conference was important, at the time of the opening of the Congo territory it would seem that a conference for review of the issue in all its phases is indispensable for just dealing now.

In the name of humanity, of international justice, of regard for the primal rights of man, we would ask that you will use the full power reposed in governments by the Supreme Ruler, in the interest of an immediate discharge by the nations of their responsibility of guardianship over the remnant of the humble people who, a generation ago, without choice of their own, were brought out of their isolation into relations with the world of men and States.

THIRD ECUMENICAL CONFERENCE.

The following resolution in relation to the Third Ecumenical Conference was presented, to take the place of the resolution adopted earlier in the afternoon.

Resolved, That this Conference looks with favor upon the proposal to have the third Ecumenical Conference meet in 1910 in Scotland, but having heard from Rev. Paul de Schweinitz that the German missionary societies were expecting to lay a similar proposal for a conference in the year 1910 before this meeting, and no such communication having been received, it is requested that the Scottish Committee confer with the German Committee looking toward agreement, and that this Conference agree to accept whatever invitation may thus ultimately be extended.

That a Committee be appointed on Third Ecumenical Conference to cooperate in arranging for the proposed conference in Scotland or in Germany, or, in the event of such a conference not being decided upon, to consider the question anew and submit some further report.

That the Committee on Reference and Counsel be this committee.

WHEREAS, The Fourteenth Conference of Foreign Missions Boards in the United States and Canada has been royally entertained for two days in the city of Philadelphia,

Minutes and Resolutions.

Resolved, First, That we do hereby express our sincere and heartfelt appreciation of the hospitality so generously extended us through their secretaries by our host, the Board of Foreign Missions of the United Presbyterian Church of North America.

Resolved, Second, That we record with deep sense of gratitude our indebtedness to the secretaries of the Central Y. M. C. A., in whose handsome building we have held our sessions, and at whose hands we have received every courtesy and consideration.

SHANGHAI CONFERENCE.

WHEREAS, The year 1907 is to be signaled by the holding of a great missionary conference in Shanghai, China, during the month of April, which will commemorate the Centenary of Protestant missions in the Chinese Empire, and

WHEREAS, We are profoundly convinced the holding of such a conference at this particular time is fraught with momentous issues both as its discussions and conclusions may relate to the work in China proper and to all Asia,

Resolved, That we, the members of this body do hereby pledge ourselves to earnest intercession in behalf of the conference so soon to assemble, praying especially for the power and leadership of the Holy Spirit.

Resolved, That we instruct our Secretary, Mr. W. Henry Grant, to convey to the conference the greetings and brotherly love of the secretaries and representatives of this the Fourteenth Conference of Foreign Missions Boards in the United States and Canada in such way as shall express our abiding interest in the great work which is in progress, and our faith in the possibility of the early and complete evangelization of the Chinese Empire, believing that China for Christ means Asia for Christ.

PROGRAM.

Wednesday Morning, January 9, 1907.

REV. M. G. KYLE, D.D., Chairman.

- 9.30. Devotional Meeting, Rev. C. A. R. Janvier.
- 10.00. Haystack Committee of Business Men, S. B. Capen, LL.D.
- 11.00. Force Needed for World's Evangelization, Rev. A. W. Halsey, D.D., Chairman.
- 1.00. Lunch, Y. M. C. A. Building.

Wednesday Afternoon.

REV. ALLEN R. BARTHOLOMEW, D.D., Chairman.

- 2.30. Reports: Committee on Anglo-American Communities, Mr. Robert E. Speer, Chairman. Committees on Missionary Month, Week of Prayer, Christian Literature for Mission Fields.
- 3.30. Committee on Russia, Rev. T. S. Barbour, D.D., Vice-Chairman.

Thursday Morning, January 10, 1907.

REV. M. H. HUTTON, D.D., Chairman.

- 9.30. Devotional Meeting, Rev. M. T. Morrill, A.M.
- 10.00. Reference and Arbitration, Rev. A. J. Brown, D.D., Chairman.
- 11.30. Independence of Native Church, Rev. Henry N. Cobb, D.D.
- 1.00. Lunch, Y. M. C. A. Building.

Thursday Afternoon.

REV. H. E. JACOBS, D.D., Chairman.

- 2.30. Next Ecumenical Conference, Rev. Chas. R. Watson, D.D.
- 4.00. Press and Missionary Intelligence, Rev. John B. Devins, D.D.

MEMBERS PRESENT AT FOURTEENTH CONFERENCE.

Alexander, Rev. Geo., D.D., Presbyterian Church U. S. A.
Allen, Rev. James, M.A., Methodist Church, Canada.
Andersen, H. P., International Committee Y. M. C. A.
Anderson, Wm. M., United Presbyterian Church of N. A.
Andrews, F. H., American Tract Society.
Armstrong, Rev. A. E., Presbyterian Church in Canada.
Ayer, Franklin D., American Board of Commissioners.
Barbour, Rev. T. S., D.D., American Baptist Missionary Union.
Bartholomew, Rev. A. R., D.D., Reformed Church in the U. S.
Bell, Rev. Enoch F., American Board of Commissioners.
Bielinski, Rev. R., Evangelical Lutheran (General Council).
Bowman, Rev. I. D., Brethren Church.
Brown, Rev. Arthur J., D.D., Presbyterian Church U. S. A.
Brown, Rev. J. G., Baptist Foreign Mission Board, Canada.
Capen, Samuel B., LL.D., American Board of Commissioners.
Carroll, Rev. H. K., LL.D., Methodist Episcopal Church.
Cassel, Rev. J. C., Brethren Church.
Chester, Rev. S. H., D.D., Presbyterian Church in the U. S.
Cleland, Rev. C. S., United Presbyterian Church of N. A.
Cobb, Rev. E. B., D.D., Presbyterian Church U. S. A.
Cobb, Rev. H. N., D.D., Reformed Church in America.
Cook, Edward F., Methodist Episcopal Church, South.
Davis, Rev. A. H., American Advent Missionary Society.
De Schweinitz, Rev. Paul, Moravian Church in America.
Devins, Rev. John B., D.D., Presbyterian Church U. S. A.
Diffendorfer, R. E., Young People's Missionary Movement.
Dobbins, Rev. Frank S., American Baptist Missionary Union.
Drach, Rev. George, Evangelical Lutheran (General Council).
Dubs, Rev. R., D.D., LL.D., United Evangelical Church.
Ehnes, Morris W., Young People's Missionary Movement.
Elder, Rev. J. F., American Baptist Missionary Union.
Fahs, Chas. H., Methodist Episcopal Church.
Francis, Rev. Lewis, D.D., Reformed Church in America.
Frost, Henry W., China Inland Mission.
Fry, Chas. L., Lutheran Church Extension Board.
Given, Rev. Arthur, D.D., General Conference of Free Baptists.
Good, Rev. James I., Reformed Church in the U. S.
Grant, W. Henry, Presbyterian Church U. S. A.
Haggard, Rev. F. P., American Baptist Missionary Union.
Halsey, Rev. A. W., D.D., Presbyterian Church, U. S. A.
Haven, Rev. Wm. I., D.D., American Bible Society.
Hicks, H. W., American Board of Commissioners.
Hough, Rev. S. S., D.D., United Brethren in Christ.
Hulbert, Rev. Henry W., D.D., American Board of Commissioners.
Hutton, Rev. M. H., D.D., Reformed Church in America.

Directory.

- Jacobs, Rev. Henry E., D.D., Evangelical Lutheran (General Council).
Keeler, C. M., Young People's Missionary Movement.
Klein, Fred C., Methodist Protestant Church.
Kline, Rev. M. J., D.D., Evangelical Lutheran (General Synod).
Kuhlman, Rev. Luther, D.D., Evangelical Lutheran (General Synod).
Kyle, Rev. M. G., D.D., United Presbyterian Church of N. A.
Lambuth, Rev. W. R., D.D., M.D., Methodist Episcopal Church, South.
Lemberger, J. L., Ph.M., Reformed Church in the United States.
McConaughy, David, Presbyterian Church U. S. A.
Michener, C. C., Young People's Missionary Movement.
Moore, John M., American Baptist Missionary Union.
Morrill, Rev. M. T., A. M., Mission Board Christian Church.
Murray, J. Lovell, Student Volunteer Movement.
Myers, Harry S., General Conference of Free Baptists.
Neale, F. H., China Inland Mission.
Nelson, Rev. J. R., Methodist Episcopal Church, South.
Noss, Rev. Christopher, Reformed Church in the U. S.
Patterson, J. M., Cumberland Presbyterian.
Ray, T. B., Southern Baptist Convention.
Rowell, N. W., Methodist Church, Canada.
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Wednesday, January 9.

REV. M. G. KYLE, D.D., Chairman.

DEVOTIONAL MEETING.

REV. C. A. B. JANVIER, PHILADELPHIA, FORMERLY ALLAHABAD, INDIA.

"And ye also shall bear witness, because ye have been with me from the beginning." John 15:27.

The thought for our meditation and prayer centers in the Holy Spirit and perhaps a little more definitely in the thought of the partnership with the Holy Spirit; and to give special words upon which our thought may rest I give you the words in the fifteenth chapter of the Gospel of John, just these two words, the twenty-seventh verse, "Ye also."

The first time that the suggestiveness of the words in the connection in which they are uttered came to me it was almost like a revelation as to God's purpose and God's readiness to bless, and I believe that they are words that give us a thought that we may profitably rest our souls upon and found our work upon, "Ye also shall bear witness." And I believe those words suggest to us in the first place that we are in such partnership with the Holy Spirit—I say it reverently—that we are as responsible as He for the conversion of the world. "When He is come He will bear witness of me and ye also shall bear witness of me because ye have been with me from the beginning."

It seems to me to suggest in the second place that the power that we are to have for this work is wholly the power of the Holy Spirit. It is a blessed partnership in which we are co-partners with Him and yet we are the junior partners. "He shall bear witness and ye also." And the power is His power, and our dependence is absolutely, utterly to be on Him.

The third thought that comes to me is this, that the condition of power in the work of testimony is acquaintance, personal acquaintance, with the Lord Jesus Christ. "Ye also shall bear witness because ye have been with me."

I am not meaning at all to draw a too sharp line of distinction between the work of the Holy Spirit and the work of Jesus our Saviour, the Son of God. It is through the Holy Spirit that we know Him, it is through the Holy Spirit that we have fellowship with Him, but after all if the Holy Spirit takes of the things of Jesus and reveals them unto us, we are conscious not so much of the presence of the Holy Spirit as of His revealing of Christ the Son of God. But whatever the order, this is true, that we are in partnership with God, and that, reverently though we say it, our share is urgent, is comparable in its urgency to Godship, God and we. It seems good to the Holy Ghost and to us. Then in the second place that the power for our service is the power of the Holy Spirit. And

Address of Welcome.

in the third place, brethren, to me it comes back in very large and urgent measure to that; you and I are to be effective witnesses for Jesus just in proportion as you and I come into vital personal heart contact with Jesus.

May God give to us more and more every day that fellowship with His Son through the Spirit; and may He today fill and endue us with that power which shall make us witnesses for our Master, make us wise in the directing of the witness of others, wise in the testimony that we bear ourselves.

Brethren, it does seem to me that in a very peculiar sense such a gathering as this is comparable to those whom Jesus had gathered about Him, the directors of the great missionary movement for the world's evangelization. The message has not changed, and God has not changed, Christ has not changed. "Ye shall receive power" after the Holy Spirit has come upon you. "Ye also," "Ye also."

ADDRESS OF WELCOME.

REV. M. G. KYLE, D.D., PRESIDENT OF BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH IN NORTH AMERICA.

Brethren of the Foreign Missions Boards and friends of missions in all the world, on behalf of the Board of Foreign Missions of the United Presbyterian Church of North America, I bid you welcome. Welcome to this city and to this place and to our hospitality. We shall do all in our power to make your stay among us pleasant and comfortable.

We are here this morning for serious business. The feeling of solemnity and the impressiveness of last night's meeting certainly rests upon all of us this morning. While Mr. Janvier who led our devotional services a moment ago was calling our attention concerning the enduement of the Holy Spirit, that we should be the witnesses of these things—"Ye also," I observed the great care the stenographer was taking to keep up; he even had the page ready to turn at the last word and watched with the utmost care to keep every word and not lose a single one, for if he did not keep up something would be lost to the world. Why, brethren, we are the Holy Spirit's stenographers to the world, and we have not been keeping up, and hence the world has lost in these twenty centuries much that the Holy Spirit brought into it; and we have come here this morning in the spirit of those who are determined to keep up from this day on.

I think that as officers of the Foreign Missions Boards we have all often felt that we approached a crisis; indeed I think the secretaries of the Foreign Boards are sometimes thought to have the crises habit. Brethren, is it not true that this morning we do not feel that we are so much approaching a crisis of foreign missions, but that we approach the culmination of foreign missions? As each generation brings in a whole new world to be saved, so it is an axiom that if ever the world is to be evangelized as a whole it must be done in one generation,

Address of Welcome.

and continued in generation after generation until the Saviour comes. Are we not able to do it now? Is it not a fact that this generation of Christian nations is going to civilize the whole world in a generation from this time and commercialize the whole world in a generation? Is it not a fair prophecy that in twenty-five years there will not be a corner of this world or a tribe untouched by the commerce of the Christian nations of this world? If the Christian nations have come to that period in their history where they are able in a single generation to civilize and commercialize the whole world, they have come to that time when they are able to evangelize the whole world, if only the same men will take hold and finance the project. And we have here this morning the representatives of those same men who propose to take hold and finance the project. And that is why I say we stand this morning not at a crisis in foreign missions, but we approach the culmination of foreign missions.

And there is to be presented to us at this moment the first item of the program today, the report of the Haystack Committee of Business Men which is to be presented to you by one of these men who represent the business men of the Christian nations of the world, Mr. S. B. Capen, LL.D., of Boston, who will now address you.

HON. S. B. CAPEN: The first word that should be spoken in behalf of our Committee of the Laymen's Missionary Movement should be of thanks to the Committee of Arrangements for giving us this place on the program after it had been nearly made up, and we certainly appreciate the courtesy which you have shown us in this way.

May I say also that I come here today representing these gentlemen with a very full heart, for I have never before been in a movement which seemed to me to be so manifestly born of God, coming out of one of the most remarkable prayer meetings that I ever attended, and which from that hour to this seems to have been specially under the divine guidance. We all of us feel, I am sure, the power of what has been said by the presiding officer so forcefully, that we have come to a critical hour in our history, and we do believe that with the consecration of the wealth of this world to Jesus Christ the end will come, that we are now approaching, if we have not already entered a new era. There are some signs that the current is at work upon the consciences of those who have the wealth of this world so largely in their hands. And we do believe, all of us, in the tender words of Mr. Speer last night in the visions of those who have gone before, that that which these men saw afar off may come in our generation.

I will say that this paper which I am to read has had the unanimous approval of the Young People's Missionary Movement in their session yesterday. Mr. Hicks and others are here who may speak later if they choose. It also has the endorsement of sixteen of the laymen of our own Committee who were here last night and who approved this in its present form after our dinner.

Laymen's Missionary Movement.

LAYMEN'S MISSIONARY MOVEMENT.

HON. SAMUEL B. CAPEN, LL.D., CHAIRMAN EXECUTIVE COMMITTEE LAYMEN'S MISSIONARY MOVEMENT.

On November 13th and 14th, 1906, there was held in the Fifth Avenue Presbyterian Church in New York, an interdenominational meeting in commemoration of the centennial of the Haystack Prayer Meeting. On the afternoon and evening following, November 15th, there met in the chapel of the same church, a company of laymen. The invitation to this meeting was in the form of "a call to prayer," and was issued by a committee of laymen, of which Mr. Mornay Williams was chairman. In this "call" it was stated that the need of the hour was for the consecration of laymen to the work of missions and those invited were asked to join with other laymen of various denominations in this great work. Those present will never forget the spiritual uplift they received from these two sessions. The time in the afternoon was spent almost wholly in prayer, as was also a part of the evening. As a result, the following preamble and resolutions were adopted and a committee appointed:

WHEREAS, In the marvelous Providence of God the one hundredth anniversary of the beginnings of the American Foreign Missionary Movement finds the doors of every nation open to the gospel message, and

WHEREAS, The machinery of the Missionary Boards, Women's Boards, Student and Young People's Missionary Movements is highly and efficiently organized, and

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

WHEREAS, In the management of large business and political responsibilities such men have been greatly used and honored, and

WHEREAS, In but few of the denominations have aggressive movements to interest men in missions been undertaken. Therefore be it

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

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

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

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

The names of the full committee as at present organized, I submit as an appendix to this paper. A meeting of the whole committee was held in New York December 13th, and they appointed an Executive Committee of nine, consisting of the following men: Samuel B. Capen, chairman; Mornay Williams, vice-chairman; John B. Sleman, Jr., secretary, and Messrs. Wm. Jay Schieffelin, S. W. Woodward, John R. Mott, J. Campbell White, Robert E. Speer and Eben E. Olcott.

WHY?

In considering this new movement, the first inquiry is *why* it should be organized. With the present multiplicity of societies and organizations there ought to be no great necessity to warrant the establishment of another. Any man today has a right to challenge any new organization which presents itself. My first answer, therefore, to the *why* is:

First, because of the *inadequacy of the present plans and methods of missionary work*. In making this statement I am not failing to recognize the great work that has already been accomplished. The success of modern missions has been one of the great triumphs of the centuries. We have planted Christian churches and schools and colleges and hospitals and printing plants and have transformed nations. The success of this work challenges the admiration of all familiar with it. Nevertheless it must be acknowledged that this represents the work of only a small minority of our church members. It is believed that not more than one-fourth of the Christians in this country make an offering to foreign missions worthy of the name. I am not claiming that a larger proportion than this do not give a nickel or a dime or some insignificant trifle, but I believe that no larger proportion than I have stated, give for foreign missions at all in proportion to their ability. That this is true is evident when we note the small average of the gift per member in any of our denominations. One of our Boards has reached an average of \$2 per member, one or two others about \$1 per member, but with others the average is less than one-half of this smaller amount. Is it not pitiable, nineteen centuries after the cross of Christ, for us to be obliged to acknowledge that we are giving on an average less than half a cent a day to evangelize the world?

What makes it especially reprehensible is the fact that we have grown so enormously rich. It is not necessary for me here to repeat figures that have been given again and again, and which show that we have an amount of wealth in our possession which a generation or two ago would have been considered fabulous. We cannot have any patience with a man who argues that we cannot afford to do many times what we are doing now. We have the money in our pockets. There is a perfect mine

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of wealth in the possession of the rich and of those of moderate means alike, which is as yet untouched. It is not a question of *can or cannot*, it is a question of *will or will not*. Am I not right in saying, therefore, that we need to supplement our present methods with something else in order that we may more speedily evangelize the nations? This is the primary purpose of the new movement.

Second. The second reason for this new movement is the *indifference to all foreign missionary work* of very many in pews and pulpits alike. There are too many who care nothing whatever for missions anywhere. Some of these can be appealed to through patriotic motives for work in our home land and through self-interest for city missionary work. But for work for people thousands of miles away, people whom they have never seen and never expect to see, for this they have not the slightest interest. The missionary message so far has not touched multitudes of men in our churches, the very ones this movement is designed to reach.

Third. We need something radically different from our present plans and methods because many people do not consider proper *proportion* in their various gifts. We rejoice in the great benefactions for secular education and philanthropy here at home, but the foreign missionary appeal is too often forgotten. There are resources enough for all. The time was, fifty years ago, when the missionary appeal was dominant everywhere. This is no longer true. Thousands of men are making their personal appeal for various enterprises, many of them good in themselves, but in no sense comparable in importance with the missionary appeal. I was present, a little time ago, in a great metropolitan church, where I saw in the book-rack a pledge card with a list of the benevolent offerings in that church; and there were twenty-one objects included upon that card. Furthermore, there was nothing to emphasize the six missionary societies of that denomination or to distinguish them in any way from the other fifteen. In other words, the regular missionary work of the Congregational churches had to compete in the house of God with fifteen other causes. Another church near my home has about twenty-five in its list. Certainly the time has fully come to adopt some new plans which shall give proper place and emphasis to the regular missionary work of our churches. In our new movement we want to make it clear to all that missions are the supreme work of the church, and that money given for work abroad inevitably tends to help and not hinder generous gifts at home.

Fourth. We should recognize as never before the *world-wide opportunity*. The doors are open all over the world and the commercial traveler is entering everywhere. Is it to be an open door for all kinds of business and a closed door for the Gospel of Christ? And that too, merely for lack of means to enter in. This element of time in all this work is vital. In non-Christian countries, which have come into touch with the western world and its civilization, the people are giving up their old forms of religion. Unless we give them something better they

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will drift inevitably, as hundreds of thousands of them are doing, into agnosticism. Again we have in Africa also the Mohammedan peril. Many of the tribes are giving up their old heathen customs and are being captured by the Moslem faith. If they adopt this, it will be harder for us then to reach them with Christianity than when they were in heathen darkness. One object of the commission is so to present the opportunity to the churches that no more time may be lost. The rapid changes in the Far East the last few years present not only many opportunities but also wonderful possibilities. Our business men must have that broader vision that takes in the whole world.

Fifth. Our own *spiritual safety* requires a more vigorous missionary campaign. It must be most displeasing to Christ when he has done so much for us, to see us so selfish and unwilling to give as freely as we have received. In our great material prosperity the only thing that will save our nation from the sins of luxury and vice, which always accompany such conditions, is to use our wealth and opportunities for the saving of others. "The heathen are saving the church," is the most significant title of a recent address by Bishop Lawrence. We might go even farther and say that the heathen must save the *nation*. America must save the world if she would save herself, and our laymen have it in their power now to turn the current of thought in the churches to these higher things. We want also to save *men*, and then we shall have their gifts.

Sixth. A proper recognition and appreciation of the brave men who represent us at the front demand that we do far more than we are doing now to support them. We are practically starving them out and crippling them for the want of supplies and proper reinforcements. Only in missions is there failure to press with energy and enterprise every advantage.

Seventh. At the Thirteenth Annual Conference of the Foreign Missionary Boards of the United States and Canada held just previous to the Student Volunteer Convention, at Nashville, Tennessee, February 28 to March 4, 1906, the following resolutions were adopted, calling for one thousand volunteers per year until the fields are occupied:

"That it is the judgment of this Conference that in order to arouse the Churches to a sense of their privilege and responsibility, and in order to meet but inadequately the present needs in the mission fields under the Boards represented by this Conference, there ought to be at least one thousand volunteers ready to be sent each year until those fields are occupied in force."

"That we appeal to the students represented in this quadrennial students' convention that they by asking to be sent to these needy waiting fields a thousand strong each year, challenge the Churches, where final responsibility must rest, to provide the necessary funds."

With the enthusiasm at present evident among the young people of our country it is easily possible to have in a short time a thousand volun-

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teers each year ready for the field. If this is true, certainly we must be up and doing to have the means ready to finance the work of this increasing number of men and women eager to go to the front.

Eighth. We need a great addition to the *Christian educational institutions abroad*, in order to train more rapidly native teachers and preachers. We need more hospitals and more printing and industrial plants. As we have been going on the last few years, no one of our Missionary Boards out of its regular income can supply these needs. We want what President King, of Oberlin, has called "capitalistic statesmen."

WHAT IT IS NOT.

1. It is not a new Missionary Board to collect funds or to administer them; it is not to raise up or send out missionaries; it is not to seek to use its influence among young people, students or women; but its work is to be chiefly among the mature men of the Church.

2. It is not an interdenominational movement which proposes to do its work *outside* of regular denominational lines or to make a new Missionary Brotherhood independent of those already established.

WHAT IT IS.

In the spirit of the declaration of principles already given, it is *first*, a "movement." I have always liked that word. It expresses life, energy, progress. It represents something not necessarily bound of old traditions and certainly something that does not run in ruts. It is a *dynamo* giving added force and power to existing machinery. It is a *promoting agency* to facilitate work already under way. We want to create, if possible, a tremendous energy which shall be felt through all our churches.

Second. It is a "missionary movement." It has a great ideal, namely, to reach the whole world in this generation. It recognizes the fact that the church has been in the "retail business" long enough. It is a challenge for something larger and more far-reaching. Its broad statesmanship will appeal to men. Its purpose is to do the largest thing of which anyone has any conception,—"to devise a comprehensive plan (in conjunction with said Board secretaries) looking toward the evangelization of the world in this generation." It is to ask the men of this generation not to pass their own work on to future generations, but to do it themselves, now.

Third. It is a "laymen's missionary movement." It is intended for the mature men of this generation who are in the thick of the fight. It is not an appeal to students or to women and young people; the special work for these classes belongs to other organizations; it is an appeal to the mature *men* of today, who now have in hand the money which they can give if they will, and who can moreover give their time and thought and prayer to the work.

Fourth. It is an effort to get the denominations at home to work more closely together than ever before. It is well understood that there

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is a closer harmony of work on the field than here in the home land. This plan will appeal to the business men of today. It is in harmony with modern methods in the business world. We want to utilize the principles of legitimate promoting. *Together* is the twentieth century watchword.

HOW?

First. As already seen, we have a large *central committee* in which we expect to have all the large denominations represented and in which we have included representatives of kindred movements. It is, in a sense, an interdenominational federation, through this committee, of foreign missionary work. We hope in time to have a body of at least a hundred men who shall meet perhaps once or twice a year for consultation and action. It is proposed to select these men with great care, every one, to quote from Mr. Mott, being "a live wire."

Second. It is our purpose to devise *some plan* for bringing men through pledges, or otherwise, under such positive and definite obligations for missionary support as shall match the present day opportunities and be worthy of themselves, and worthy of Christ.

Third. It is our thought to work wherever possible *through existing organizations*. We have men's clubs and various organizations which may be utilized in cooperation with the Young People's Missionary Movement. In this we shall simply be following the plan of the Student Volunteers, who, in our colleges, have used wherever possible the existing organizations. In some of the churches one Board has charge of the work of both home and foreign missions. Such Boards may consider it expedient to have the movement embrace the whole work carried on by the Board. This is a matter the committee leaves to the judgment of each Board so constituted, trusting the Board to keep in view the central object of the movement—the evangelization of the world.

Fourth. We would respectfully ask this Conference of Secretaries to comply with the resolutions of the executive committee of the movement, which read as follows:

Resolved, That we earnestly recommend to the Foreign Missions Boards of all denominations that they secure groups of laymen to promote campaigns of intelligent and generous interest in foreign missions, with special reference to the men of the church, the expense of these movements to be borne whenever possible by such groups of men, so that the funds of the Boards shall not be drawn upon.

Resolved, That we request the Boards to ascertain from their missions what they will need in men and money in order to evangelize in this generation the people for whose evangelization they are responsible; that we further request each Board to consider the desirability of adopting as a part of its policy the provision of the men and money needed for this purpose; and we further request each Board to bring before its church or churches the question of the authorization of this policy and the adoption of such plans as will make possible its accomplishment.

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Resolved, That we pledge the support of this movement to the Boards in the accomplishment of this policy and objective.

Resolved, That we urge an energetic agitation of the whole matter with a view to immediate and aggressive action.

Fifth. We believe it is possible to reach the mature men of our churches through parlor conferences and dining-room conferences, where we can get into close touch with them. We believe that such a policy will be far more successful than the old formal public meeting where it is most difficult to get a grip on individuals. We believe in this way we can have more of what Mr. Wishard called "organized pressure."

Sixth. We believe that it is possible by dividing up the missionary work to have the local churches through their laymen practically underwrite the budget, leaving the receipts from the Sunday-schools, etc., for advance work.

Seventh. We hope it will be possible to come to some agreement among our laymen whereby a certain hour in the day, say 12 o'clock, may be used for a few moments of *silent prayer* for missions. This is already the plan of the Brotherhood of St. Andrew in the Episcopal Church. It would be the recognition anew of prayer as today the mightiest force in the world.

Eighth. Recognizing the need of more intelligence upon missionary subjects among our laymen, we hope there may be prepared by the Boards leaflets which shall give in a pithy way, the facts relative to the foreign missionary work. The need of more of such literature in attractive form, must be apparent to any one who has given it thought or who has tried to find material to use for the business man who does not believe in foreign missions. The shrinkage of the world through the discovery of steam and the cable has largely abolished the so-called age of the heroic in missions. Young men and women do not sail out now into the unknown. We must substitute for this an appeal that rests upon a principle founded in turn upon knowledge and education.

Ninth. We believe that great good can be accomplished through a commission of laymen, which, in conference with the Missionary Boards we hope to be able to send abroad at an early date. We all know how much skepticism and unbelief there is with regard to our whole missionary work. If a commission of men well known in the business world should make a critical examination of our missions, and report what they see, we believe the result would be of inestimable value in putting the truth before the men at home. It is the method now being used in educational circles and its value would be as great in this department. Furthermore, such a commission would be of the greatest possible value to the Orient. The merchants of the East have seen the business of our country represented by men who are too often utterly unworthy and who bring shame and reproach upon our Christian civilization. Let them see the Christian men of America at their best and we shall do much to remove this reproach. We hope, therefore, that the Board Secretaries will rec-

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commend the adoption of the resolutions from the Executive Committee of the Laymen's Missionary Movement:

Resolved, That we solicit the cooperation of the Boards in making up at as early a date as possible, the full membership of the commission.

That we recommend that the commission so appointed plan to present its final report to the church at home as early as practicable in 1908.

Tenth. By following the above plans we believe that ultimately the men of the churches of all denominations working together can be formed into what may be called a great *missionary party* with leaders from all the denominations.

Finally, let it be said that it seems to us that in the Providence of God this movement is just what is needed to furnish the money and thus hasten the final triumph. We must recognize the evolution and progress in missionary plans which have been going on during the past twenty-five years. The idea of evangelizing the world in this generation was criticised, not to say ridiculed, when it was first spoken of a few years ago. Now it is unanimously adopted at a meeting of laymen composed of some of the most alert and practical men in business life today. We have had Christian Endeavor Societies and Epworth Leagues and other kindred organizations among the young people, which have been turning the thoughts of the youth of our country to the supreme importance of missionary work. We have had the Interdenominational Y. M. C. A. Movement helping to federate the students of the world. Twenty years ago there was organized the Student Volunteer Movement which has already become such a gigantic force and which has for its field the 200,000 students in the United States and Canada. Five years ago came the Young People's Missionary Movement which is in a sense the "home base" of the Student Volunteer Movement and which has for its field chiefly the 20,000,000 of young people. It will be noted that these Movements are especially working upon the men of tomorrow and they certainly are training a generation which we hope will accomplish ten-fold more than the present one. This new Movement deals not with these classes but with men who are today doing the work of the world, who are bearing its burdens and who have in their possession the money needed to complete the task. In other words, the Student Volunteer Movement has to do with providing the *missionaries*. The Young People's Missionary Movement has to do with *the missionary education and training of the men and women of tomorrow*. The Missionary Boards are admirably equipped for the *work of administration*. The purpose of this new Movement is to furnish more rapidly the *money* and to help push the work all along the line.

For many years I have sat upon the Prudential Committee of the American Board and listened to the pleas of the men at the front who are breaking under the loads they are carrying. They see the awful need all about them, they hear the cry of the people for help, they know there is money enough at home to do all that is needed, they are pouring out

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their own life blood day by day, and we have been too often refusing their calls. I cannot bear it any longer, unless I join with you in this new movement to arouse the men of our churches to the glorious opportunities and to the realization of the fact that we are in honor bound to do more than we are now doing. I do not want to make my report in the great assize beyond without doing what I may in this new effort. In Christ's name I believe we shall win the day. Brother-men, we can do it and we will.

The first missionary movement was born in a prayer meeting, covering the ten days preceding the day of Pentecost, and all the great missionary movements in the centuries since have commenced in prayer. The movement of modern American missions began a hundred years ago in a prayer meeting under the shelter of the Haystack at Williamstown. The Student Volunteer Movement and the Young People's Missionary Movement began in a similar way. This new Movement started right. In its turn it began in a prayer meeting composed of business men and held in the very heart of the city of New York, the commercial metropolis of our country. Having been begun in prayer, may the Lord give such divine guidance and such increased and increasing gifts that the triumph of the Cross may not be far away.

I know, Mr. Chairman, that I am reading this paper to Board Secretaries whose hearts, like my own, have been almost broken at these appeals. They are heart-rending, you know. And in a word, you know this new Men's Movement comes, we believe, under the guidance of the Holy Spirit, led by Him. We come to offer you re-enforcements that the triumph of the cross may be His.

See Minutes—Report of Business Committee.

Discussion.

MR. HARRY W. HICKS (American Board): I have the honor to be Chairman of the Board of Managers of the Executive Committee of the Young People's Missionary Movement. This organization for two years has been planning definitely to enter this field which has been described so ably in this paper. This fact was called to the attention of the Executive Committee of this new organization. By mutual conferences during the last few weeks and notably during the last two days, an entire agreement as to cooperation has been reached, and at the annual meeting of the Board of Managers of the Young People's Missionary Movement representing the Young People's Departments of Mission Boards in Canada and the United States, held yesterday in New York City, these resolutions were unanimously endorsed and a paper was drawn up entering into detail as to cooperation between these two organizations. I am glad to speak in support of these resolutions as indicating a spirit of hearty cooperation of the young people, and also to express, as a secretary of the Mission Board, our keen interest in this proposal which seems to be

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so full of promise in reference to the solution of the financial problem of Foreign Missions today.

J. CAMPBELL WHITE (United Presbyterian Church): The particular point to which I presume Dr. Capen refers is the action taken by the committee of this Laymen's Missionary Movement inviting the cooperation of the Christian men of Great Britain in a movement of this character. Negotiations have already been opened and a cablegram has been received indicating a desire to confer and cooperate. So that this movement seems to be international, not only in the sense of Canada and the United States, but there is hope of immediate conference through a deputation that may go from this movement to London to confer with representatives from all over Great Britain—there is hope of immediate cooperation on a large scale between the Christian laymen of these two great English speaking countries. And when we stop to remember that of the twenty-one millions of dollars given to the foreign missionary enterprise in all the world last year, eighteen millions of it were given by Great Britain and the United States, almost exactly the same amount being given by each country, we see how tremendously important cooperation in a similar objective may be between the Christian laymen of these great Anglo-Saxon countries.

REV. WALTER R. LAMBUTH, M.D., D.D. (Secretary Methodist Episcopal Church, South): I believe that this movement must have the hearty endorsement of every society represented. It is in the order of the providence of God, the fields are thrown wide open and are white for the harvest. Now this movement looks to the financing of this great enterprise, the evangelization of the world. I believe that it is a movement in which the Holy Spirit Himself is leading. In our own church in the Southern States we have had no less than two distinct, if I may so term them, sporadic or voluntary movements, in the last twelve months on the part of laymen in a limited way in certain sections of the South within the bounds of our own church, in which they have distinctly placed themselves at the disposal of the Board of Missions for work, saying, we are ready to furnish the funds; give us directions as to how those funds shall be applied and how best we may cooperate with you.

REV. H. N. COBB, D.D. (Secretary Reformed Church of America): I heartily agree with what Dr. Lambuth has said. I have often, during the twenty-five years of my service, stood in awe of reform movements. I do not know that I ever had that feeling more distinctly than I have now in reference to this Movement which is presented to us this morning. It is a problem with which the Reformed Church of America, with which I am connected, has attempted alone to wrestle at least twice, with almost no success.

I did not catch distinctly whether the Movement is simply to get money from the wealthy laymen or also to get the knowledge of this work into the minds and hearts of the Christian laymen in order to know what

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they are giving to. I should be glad to hope that there will be a distinct movement to circulate widely the facts of the mission work among the laymen of all our churches continuously. And I think that the history of the Missions Boards in connection with all our churches shows how valuable such a movement as that would be. The apostle says that if any woman would know anything let her ask her husband at home. I should like to be present at a seance between some of those devoted natives who are interested in our Foreign Missions work and see their husbands attempt to elicit from them the missionary information which they have. Now if this Missionary Movement is going to furnish those Christian laymen with the information which their wives can give, we shall get it all the more quickly.

REV. S. H. CHESTER, D.D., (Secretary Presbyterian Church in the United States): I mention as a matter of interest to the conference that a movement has very recently struck us in the church which I represent, coming from the outside, on the part of the physicians of our church, that as this matter especially concerns their profession they undertake to finance the medical missionary work of our church as well as support it by their prayers and their contributions.

REV. ALEXANDER SUTHERLAND, D.D. (Secretary Methodist Church in Canada): In regard to this matter, which is now immediately before us, it impresses me that it is as important as any of the movements that have hitherto occurred in connection with the missionary enterprises. And it appears to me to be just the one thing that was lacking, the only thing that remained to be supplied, to perfect our missionary organization and to make this a world-wide forward movement. I have been deeply impressed by the report that was read by Dr. Capen. It seems to me that it is applying the principles of sanctified common sense to the great religious principles of today. And I anticipate from this organization benefits to the Missionary Movement beyond anything we have had in the past. I feel confident that so far as the churches on the Canadian side of the line are concerned this will meet with a hearty response, and I hope that steps will be taken to circulate what has already been stated here in a report which shall be distributed in sufficient quantities to reach all the laymen of the churches. In Canada there are certain indications among many of our business men that they are ripe for a movement of this sort and that they only need someone to present the layout of the movement before them, and I am sure they will heartily respond.

REV. F. P. HAGGARD (American Baptist Missionary Union): I have just a few words and I speak them in full knowledge of the fact that I am addressing those who are for the most part ministers. And I say what I have to say because of that fact. I was talking last night with the representative of a Mission Board who made this remark, "From the very nature of our church organization ministers have had a very large part in our work, and when we wish to inaugurate a movement

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which necessarily requires the services of laymen, we find that they have not been trained to take the part which they ought to be taking; and we find great embarrassment. And now that we are interested in this Laymen's Movement, we find ourselves confronted by the fact that the laymen have got to be gotten in, in a way which we shall find it difficult to get them in." My plea is this, when we come to face this question in our denominations, let the ministers bring in facts and then stand aside a little. We are considering in the Baptist denomination the question of a general convention. I think it is agreed by the missionary societies that it will be fatal to the future growth of that organization for it not to have laymen enter into its constitution, and feel that they were there and made it or helped to make it. But unless we are careful we will do as we have done in the past, the ministers will make all the motions and do all the talking and then afterwards ask the laymen to come in and help. That is not the right way to do it. I trust that we shall recognize the laymen in it.

REV. S. S. HOUGH, D.D. (United Brethren in Christ): For a number of years I was pastor in a church in which I sought to get the laymen interested in this missionary enterprise, and I am thoroughly convinced that while we need the money very much just now, I fear that we are in danger of putting more emphasis on that than we should in this Movement. What we really need is the men themselves, and not only a few of the men, but we need all the laymen. That is the problem before us to get men who will feel that it is not only their business to give the money, but also to stand for the information that is necessary to awaken all the men of the church, and stand for that sort of an objective for each local church which will give the atmosphere there that we have here. This problem will never be solved by a few men putting their money into it. We should have the atmosphere of the church which the apostles had. I am satisfied that the very nature of this Movement will bring into the life of the laymen such practical methods of enlightenment that it will satisfy their desire for fellowship. Men are not satisfied unless they are doing something adequate for the cause which they represent, and they are not doing that now. I think we should make it broad enough to reach every layman, business man or what not, but to reach every layman. I think we should have this paper, which President Capen read, put in print, so that we can give it to all our people in the papers. I move that this matter be put in print immediately so that we may have it available in our first reports, Mr. Chairman.

MR. DAVID MCCONAUGHY (Presbyterian Church, U. S. A.): I am glad that the word has been said which has just been spoken. But I should like to go a step further. I think that what we are aiming at is not merely to enlist the laymen always but to enlist the Church as a whole. I think the time has come for us to call the men to come to their own, in the place of leadership of the Church. The arrangement has

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been so one-sided in the past that the men have forfeited their privilege and their heritage in the missionary purpose of the Church. It is not the question any longer whether there is going to be a men's movement, there is a men's movement. The question that is before this Conference today is simply whether this Conference will take its place in directing and cooperating with this Movement. The Movement is already here; the Movement did not begin even in the prayer meeting in New York a few weeks ago. Some of us have seen the deep undercurrent of this Movement for several years past. Our men are moving already. It is not their money only that we are after. If we go for that we are going to miss the whole thing. I was glad of the remark just made; let us call for these men to give themselves in prayer as well as in gifts and an intelligent interest in all this work.

I think it was in the battle of Lookout Mountain that one of those Tennessee regiments was ordered to move up to the face of the mountain; they did not stop there, and Sheridan turned to Grant and said, "Why, General, the men are doing it themselves." The one question today, I think, for this Conference is are we awake to the fact that the Spirit of God is moving among the men, and are we going to move together, in this whole work, so that instead of being a mere Laymen's Movement it will be a movement of the whole Church? We do not want to go to work and organize the men in sections to do the missionary work of the Church or to organize the Church in sections to do this work. We want to realize that we have already got the organization in the Church itself to do this work and that all we want now is to call the men up and to have their leadership in getting the Church as a whole to go forward and do it.

MR. T. B. REA (Southern Baptist Convention): I think that the motion ought to be amended so as to read that the agreement between this Movement and the Young People's Missionary Movement should be printed along with this paper. That agreement should have been read here this morning, I think. It is a very important document giving certain very important definitions which, if not put out at first along with the others, might be confused. So I move to amend, that along with this paper be printed the agreement between the Young People's Missionary Movement and the Laymen's Committee.

THE SECRETARY: I move the reference of that subject to the Business Committee. (Motion seconded and carried).

MR. S. W. WOODWARD (of Washington): The Centennial Committee of this Movement seeks to be composed of laymen of all denominations who may be visiting the Orient in the early part of the coming year. We request that the various secretaries of the Mission Boards present will hand to myself or Mr. White the names of the laymen in their denominations of whom they have knowledge of making such a visit in the com-

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ing spring, so that we may add them to our committee, and supply them with our letter of information.

THE SECRETARY: I was not able to listen closely to this report and therefore I do not know whether or not I am repeating what the report says. No doubt many of you have read Minister Denby's book on China, and other articles have come out recently showing how few travelers, visiting the Orient, actually give any time to the inspection of missions. I have traveled on steamers, seventy-six thousand miles by sea and I have yet to meet a man who made any definite criticisms of missions who had investigated them at first hand. Mr. Denby said that at the time he was Minister to China, only one per cent. of European travelers ever went into the interior and only three per cent. ever came to Peking. I hope that this Laymen's Movement will prepare a very careful outline of the kind of inspection they want made by those who go out for the purpose. Was that in the report?

DR. CAPEN: No, but it has been done very much in detail by the committee of which Mr. Campbell White is the Chairman.

MR. LEMBERGER: I was greatly impressed, Mr. Chairman, with the value of all that took place last night, after we had partaken of the banquet, in the greater banquet that followed in the addresses, from the Chairman's address to the benediction. And I am earnestly in favor of this lay work in missions. I represent, however, a very conservative denomination, as the politician would say, a very conservative constituency. And I presume all denominations have a conservative element among them that needs every possible influence in the way of education that we can muster. Now it has struck me that a primary factor for the education of the rank and file of the Christian Church in the United States would be the dissemination very largely and very freely of the addresses, that they may get into the spirit of last night's meeting. I have gotten up to move, if there is no further action anticipating this same thought, that the addresses of last night's meeting, in fact the report of last night's meeting be published by the Business Committee in the way of a pamphlet or booklet to be paid for as is this Conference report paid for.

MR. MCCONAUGHY: As chairman of the committee for last evening's meeting the stenographic report was taken with the expectation of publishing the proceedings, and I think it is quite immaterial whether it is done by the laymen's body or by this Conference. It was intended that it should be published.

THE CHAIRMAN: So you second the motion?

MR. MCCONAUGHY: Yes, and we might publish the matter jointly.

MR. STEWART: The world wide circulation has been mentioned here. I think it would be wiser to define the number of copies, some would say five thousand, some fifty thousand, some a hundred thousand. I think it should be hundreds of thousands if not millions of copies of those proceedings, and in that way take the first pronounced step towards educat-

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ing the laymen of the church in the direction which we are aiming at in this meeting. I have felt for many a day that we neglected the great step that we are taking now, and if we had begun this work years ago and let the laymen know what we are doing and what we required we would not be so far behind as we seem to be today. As a man moving among business men, and being interested in mission work, I have frequently said to business men,—“What about the foreign mission business, are you interested in it, do you subscribe anything for it? Are you doing anything in it at all, have you given it up?” And the reply is, “I have not heard anything about it from our pastor, our pastor talks about a great many things, mostly about the scriptures, and we seldom hear about foreign missions.” Now that is no exaggeration of what meets me as a business man among business men.

I come in contact with clergymen a good deal and I know their troubles and difficulties. But the church in itself has not risen to the point of educating and making business men feel that they are part of God's people to carry on this great work. And so, as has been suggested, instead of its being an indefinite number it seems to me there ought to be a vast number, millions, sent out in order to bring this great work before the business men. I will give you an illustration. I am on a finance committee, and the question arose how to raise some money. I said, “Why, we will raise it, that is all.” Well, how will you raise it? “Why,” said I, “let the people know that we want it. How many of you have sat down and told some friend, we want thirty thousand dollars for this work. How many of you have done it? Not one. How could you expect a man to come to you and say, don't you want twenty-five hundred dollars? Let me help you collect it. Let us send and tell hundreds of men, thousands of men for that matter, that we want this money, and that is the way we will get it. We will print thirty thousand statements.” One of them said to me, “Oh, that will cost eight hundred and fifty dollars.” “Print the thirty thousand copies and send them out; it will cost us eight hundred dollars, as you say, and we will get in thousands of dollars instead of eight hundred dollars.” We printed the thirty thousand copies and we printed them the second year and we printed them the third year, and we got all the money we asked for..

Now another case to encourage us in this matter. I belong to a hospital that wanted eight thousand dollars. There were only four of us on the committee. And the very same process was gone through. Some of them objected to the expense of advertising in the newspapers. I said, “Spend the money my friends and we will get the money.” In six weeks we had eighty-five hundred dollars in and the debt was wiped out. Let us go at this thing with a will. There are hundreds of thousands of men throughout this United States who if they are educated will send in their money for the Church of Christ to rise up and educate the men in what it is our duty to teach them. So that if this proceeding is print-

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ed in pamphlet form and distributed to every layman, my friends, we will get all the money that we want. It is our fault that we have not got all the money we require. Talk about a million or two million or three million, and here we think nothing any more of a company spending eighty millions. If we only rise and ask God's blessing and go forth with that power which he gives us and with faith in Him to open up the way, I tell you, my brethren, we can do all that Christ has handed us to do.

MR. J. CAMPBELL WHITE: In behalf of the Laymen's Missionary Movement I want to make a very brief statement about the help which the secretaries here gathered can render their own cause and the cause of the Laymen's Movement by joining with us in very carefully selecting the members of this commission that is to go abroad this year. These men will be the men who will cooperate with you in interesting the laymen of all our churches on their return. You can understand how exceedingly important it is that these men be selected with the greatest care. You are in a position to help us select these men and secure their consent to going. And while we are willing to go to any amount of trouble in trying to interest them from the standpoint of the Laymen's Movement, it will be impossible for us to get the strongest commission unless we have the very hearty cooperation of the members of this body. There is no necessity for the commission being limited to fifty, there is no reason why it should not go to a hundred or even beyond that, inasmuch as we are desirous of having the men go to different fields. Some of the men will go in small parties or even quite alone. If these men that go to the Sunday-school convention in Rome would be willing to extend their trip somewhat, a number of those might very well be members of this commission. I want to ask you to give very careful consideration to the men whom you would like to have representing your churches. Some of the denominations already are planning a denominational commission in connection with this larger commission. They may make a special report to the denomination as well as join in the larger report of the whole commission. May I ask that any suggestions you may have with reference to suitable men to be appointed on this commission may be sent to me, as I am secretary of the Special Committee on this commission. We also suggest an advisory membership of those who have gone abroad and visited one or more mission fields.

DR. LAMBUTH: I would like to ask Mr. White if we should indicate to our laymen whether there is any definite limit as to time.

MR. WHITE: It has been decided that there shall be a complete report early in 1908.

DR. LAMBUTH: Is there any limitation as to the country or section of the globe which they shall visit?

MR. WHITE: No limitation except that we wish to send some group into every part of the world. Any help you can give us in getting men to go to those parts of the field that would not naturally be looked after will be particularly appreciated.

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MR. MCCONAUGHY: I offer as an amendment that the Laymen's Movement be requested to publish the proceedings of last evening in full and to put it on sale for the benefit of the Boards. And I am in a position to say that that will be done if that is the wish of the Conference.

(Motion seconded and carried).

THE FORCES NEEDED TO COMPASS THE WORK OF THE WORLD'S EVANGELIZATION.

REV. A. W. HALSEY, D.D.

Your Committee appointed to consider this question would beg leave to submit the following report:

Through the courtesy of the Board of Foreign Missions of the Presbyterian Church, U. S. A., we were able to secure early in July typewritten copies of a pamphlet prepared by that Board and sent to all its mission stations, with a view to obtaining the opinion of each mission regarding the whole subject, entitled "The Distinct Missionary Responsibility of the Presbyterian Church." Copies of this pamphlet were sent to each member of your Committee, and discriminating and suggestive criticisms were received in reply.

This paper seems to meet the requirements of the resolution whereby your committee was appointed. The terms of the resolution are: "That this Conference appoint a committee of five who shall prepare a series of inquiries to be sent out by each Board represented in this Conference to all its missions for the purpose of securing a complete and accurate estimate of the number of new missionaries required each year to cover the field occupied, so that the Gospel of Jesus Christ may within a reasonable time be adequately preached to every creature."

Your Committee early found that it would not be possible to obtain from the field the information necessary to present a report to this Conference which would be at all commensurate with the subject under discussion. We, therefore, determined to send a few sample questions to each one of the Boards, to tabulate the answers received, and to recommend to the Conference that either this Committee should be continued, or a new Committee appointed for the ensuing year when the whole subject could be more fully and adequately considered after full information had been received from the various mission fields.

The following is the substance of the letter sent to the various Boards:

"1. Will you indicate in the various fields occupied by your Board what you consider to be your distinct missionary responsibility.

2. How large a missionary force do you consider necessary to adequately man the various fields in your charge?

3. How many new missionaries could you use this year if a sufficient number of candidates offered themselves to you?

4. What would be the additional funds necessary to raise annually in order to adequately man the fields now under your immediate supervision?

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We do not expect that you can give categorical answers to these questions, or anything more than an approximate estimate of what would be required, but if you could give us a general idea on this matter we could embody the information thus given in a paper which would furnish material for discussion as indicated above."

We sent to 46 Boards and have received responses from 30. We wish to thank the representatives of the Boards for the promptness of the replies, and considering the difficulties of the subject, the very full information given. It is evident from the replies received that very few of the Boards have taken any action on this subject or have grappled with the question of the distinct missionary responsibility of the churches which they represent.

It should be remembered also that in no single case has any Board obtained the necessary data from its missions, and that the answers given are largely the individual opinions of the officers of the Board and not the action of the Board itself. We quote a number of instances:

United Presbyterian.—The secretary states distinctly in answer to the question "Will you indicate in the various fields occupied by your Board what you consider to be your distinct missionary responsibility?" that their distinct missionary responsibility is India, Egypt and the Soudan. That in India they are responsible for 5,000,000 people, in Egypt 8,000,000, in the Soudan 1,000,000 people. To evangelize this section of the field they would need 490 additional missionaries, which answers fully the second question. In their judgment these should be sent in the next ten years, or forty-nine each year. This would require an additional offering of a million dollars per annum, their present contribution being \$260,000. The answer from this Board is clear, direct, distinct.

The secretary in transmitting these figures says: "The field in the Soudan has been less accurately defined than in India and Egypt. In popular statements our responsibility in the Soudan has been placed at 2,000,000 and doubtless in a few years this will be the extent of our responsibility if we occupy the area assigned to us, for the population is rapidly increasing. Strictly speaking our church's foreign mission responsibility then extends to the evangelization at the present time of 14,000,000 souls. . . . It is the judgment of our Missionary Association that there should be at least one man and one woman to every 50,000. It is understood, of course, that the said missionaries would be reinforced by native workers, and further that in this count no regard is had for such missionaries as would be employed in educational work and work other than direct evangelistic work. It is difficult to say how fast the missions could assimilate new workers. Personally, I do not see why they could not assimilate a large number at once. . . . There might be local reasons making it inadvisable to suddenly thrust into a field a large number of workers at one time. In some Mohammedan countries excitement might prevail, and opposition might be aroused. It does seem, however, that the matter might be adjusted, and the difficulties along

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this line are so trivial that we would scarcely need to hesitate if the men and their support were available."

Presbyterian Church in the U. S. A. (North) also sends a clear outline of missionary policy on this subject. The report in particular is as follows:

"If we take the various fields where our church is working, and accept as our responsibility that proportion of the entire population which our number of foreign missionaries sustain to the total number of foreign missionaries in the field, we shall find that our Church is responsible for the evangelization of 60,000,000 of people. Two considerations, however, modify the statement. First, in some countries like Japan, China and India, the native church should now be held responsible for the evangelization of a large part of the population, and this will become true of others. Second. But on the other hand there are countries like India and China and Colombia, and others, where because of the actual distribution of the mission force, and our sole or principal occupation of large sections, the proportion of population for which we are responsible should be increased. . . . It would seem accordingly a fair estimate to state that our fields embrace 100,000,000 people as follows:

India	18,000,000	Mexico	2,500,000
Central America	500,000	Persia	5,000,000
South America	10,000,000	Turkey	2,000,000
Japan	4,000,000	Africa	5,000,000
Korea	6,000,000	Philippines	2,000,000
China	40,000,000		100,000,000
Siam, Laos, etc.....	5,000,000		

Foreign Missionary Society of the United Brethren in Christ reports missions in Sierra Leone, West Africa, Japan, China, the Philippines and Porto Rico, but they do not state how large a population they consider themselves responsible for. To properly evangelize their fields, 125 new missionaries are needed for the present year. This would require an additional expenditure of \$150,000 annually.

China Inland Mission is very distinct in its statement of missionary responsibility, namely: "The Interior Province of China, and ultimately the Northwest Dependencies and Thibet." "We have at present," the report continues, "in China proper about 853 missionaries who are working in fifteen of the eighteen provinces, who are resident in about 205 stations, and who are superintending the work of the native church in about 632 stations. This force is fairly sufficient for existing work, though it does not allow of expansion."

The report fails to state how large a proportion of the population they consider their distinct missionary responsibility. It gives a very indistinct idea of the mission responsibility especially in a country like China. The China Inland Mission could use one hundred new missionaries, fifty men and fifty women. "We should have places for these at once, as soon

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as they are trained, for work in the interior, and their presence would allow the older and more experienced workers to advance into new districts. This one hundred additional missionaries would require an annual additional income of about \$65,000. Our present organized need is for the reorganization and development of our existing work, rather than for its expansion."

Such statements clearly indicate how difficult it is to arrive at any full and satisfactory conclusion regarding this whole subject.

Association of Free Baptists.—"We have assumed responsibility for 3,000,500 people in the Orissa and Bengal districts of India. We have started a little work in Africa on the edge of Liberia. We need 40 more missionaries and their wives in India, and if we send out the requisite number of missionaries, from \$40,000 to \$50,000 annually would be required."

Christian Church.—"We have three fields of importance in Japan, two in Porto Rico. In at least two of our Japan fields and one of our Porto Rican fields, we are almost entirely alone, and responsible for the evangelistic and educational work." The total new missionaries needed at once are 24, seven of whom could be sent out this year if they had the additional \$17,000 required.

United Evangelical Church reports work in Hunan, China, and their distinct responsibility is "to properly supply our part of the field with an adequate missionary force and equipment, so that we shall as nearly as possible do our share as a part of the Church of Christ in evangelizing the heathen world. The present force is altogether too small, and we should be able to double it immediately." The additional funds necessary would be from \$4,000 to \$6,000.

American Friends Board of Missions reports missions in Mexico, Cuba, Guatemala, Jamaica, Alaska, Syria, China, Japan, India and Africa. They consider their responsibility in these various places something less than a million and a half of souls. They have 80 missionaries and would need 120 more to develop their present work.

Evangelical Lutheran Church in the U. S. A. (General Synod) holds itself responsible for the evangelization of 2,000,000 Telegu, and 250,000 Africans. They need 100 new missionaries and this would mean an annual increased expenditure of from \$50,000 to \$75,000.

Evangelical Lutheran in North America (General Council) has its missions in India where they consider their distinct missionary responsibility to be the conversion of souls, the establishment of the Church of Christ and the Christianization of the people "in all their walks and ways of life." To properly man their fields they would need 45 new missionaries, and could easily use \$25,000 additional per annum.

Methodist Episcopal Church finds it very difficult to answer the first question relating to their distinct missionary responsibility in their various fields, because they occupy these jointly with other Societies. They would need, to adequately man their fields, to double their present force.

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They now have 500 men and women independent of their Women's Foreign Missionary Society, which has an additional 249. They hope to commission the present year from 75 to 80 new men, and to properly occupy the fields in which they work, they would need an additional \$500,000 per year.

Methodist Episcopal Church, South, reports in the six mission fields occupied, namely, China, Korea, Japan, Brazil, Mexico and Cuba, they are distinctly responsible for about 30,000,000 people. They would require 500 missionaries to adequately man the various fields. An additional ten missionaries could be used if a sufficient number of candidates offered, while no less than \$600,000 annually would be required to man the fields.

Moravian Church.—The report is very full in respect to the territorial responsibilities. They require 76 additional married missionaries, and could send out this year 19 married, two single men, two single women. "Owing to the international character of our work, the mastering of German and English being a prerequisite in so many of our fields, it is difficult to promise to use any one who might volunteer, and otherwise be generally fitted, but lacking the bi-lingual gift. The sending out of new missionaries would also be conditioned by seeing our way clear as to the means of support, since at present we work with a deficit in our finances. Had we the means we would like to send in the next twelve months as reinforcements, and as additional missionaries, nineteen couples, two single men and two unmarried women." In regard to the financial needs, the report says: "The sum of \$100,000 a year is probably too low, rather than too high and would not include the purchase of land and the founding of new stations. Moreover, the whole pre-view in certain fields is based on the assumption that native workers will be needed in ever increasing numbers. The cost of this force, however, it is impossible to arrive at in advance. Finally, in German East Africa the entire outlook may be completely changed if our aggressive foes, Rome and Islam, succeed in perverting the native tribes before the Gospel can be brought to them. The missionary progress will in that case be very slow among these Bantu tribes. Here, as elsewhere, the King's business requires haste."

American Baptist Missionary Union recognizes its responsibility for not less than 80,000,000 people. India with three centers—Burma, Assam and South India; China with four centers—S. China, E. China, C. China and W. China; Japan, Africa and the Philippines. If they were to meet their responsibility in these fields, they would need at least 1000 men. If the funds were available nineteen would be sent this year. If the full number could be sent, not less than \$1,000,000 additional per annum would be needed.

American Board of Commissioners for Foreign Missions.—"For years we have considered our distinct responsibility to be for 75,000,000 souls and we have a separate estimate for each. The foreign missionary en-

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terprise it seems to me is essentially such a *vital* one, at every stage, that we need to be very cautious in our statistical statements. I confess I shrink more and more from using figures in my addresses, and I never, no never hang up one of these charts representing the non-Christian world by a mass of black squares with one poor little white square for Christianity. I like to put to the front the leaven idea and leaven is the last thing which can be estimated. Our Lord came very near in that parable to telling us to have nothing to do with statistics. It is especially hard to figure the thing out, because of the supreme emphasis we place upon the native workers. We have increased our missionary force very little in the last fifty years—it standing from 500 to 580. But in the same time we have increased our native workers from about 500 to 4000. Now our present force of missionaries could train and direct many more natives than they do, and if a great spiritual impulse should fill up our theological seminaries, our evangelizing power would be vastly increased with practically no increase in missionaries. For such reasons we may find it hardly more than guessing to state the number of missionaries needed to reach our 75,000,000. . . . Take Chihli and Shantung in China: what is Presbyterian field and London Missionary Society field, and American Methodist field, and American Board field? The only way in which I can make a guess in such matters is to divide the population by the number of larger missionary societies working in each, and assume that the American Board has one fraction as "its distinct missionary responsibility. . . . As to the forces necessary to adequately man the field, the answer must depend upon the time which is given to man it. I have set down a total under this second inquiry of 153, but it would not do for the American Board to send out 153 missionaries next year, even if we had the men and the money. The work could not be adjusted on the field so quickly."

Executive Committee of Foreign Missions, Presbyterian Church, U. S.—“The North Kiangsu Mission considers itself responsible for the whole of Kiangsu Province, north of the river. They are practically alone in that region. They answer that forty-two new missionaries would about enable them to occupy that field effectively. . . . The Cuban Mission is responsible for practically the whole of Santa Clara Province. The Baptists have some work in that Province, but our work is by far the most extensive. We are also responsible for a small portion of the Province of Matanzas. Twelve additions to the present force would about supply the need. . . . I can only give you my general impression in regard to our other missions. In Africa and in Brazil our territory is not delimited in such a way as would enable us to make any definite statement in regard to it. In my humble judgment ten more foreign missionaries would be as many as we could profitably employ at the present time in Africa. About the same number would enable us to occupy the open posts contiguous to our present work in Brazil. . . . Our Mid-China Mission is responsible for Chekiang Province to the extent, I sup-

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pose, of about one-fourth, the other three-fourths being divided among the missions of other denominations and churches. Their territory also embraces a part of Kiangsu Province that is South of the River. About thirty additional missionaries would probably supply the needs of that mission for the effective occupation of its field. . . . And ten more missionaries in Mexico would be as many as it would probably be wise for us to send to do the work required of foreigners in our part of that field. I suppose we would be considered responsible for about one-half of two states of Tamaulipas and Nuevo Leon. . . . In Korea our missions are considered responsible for the Provinces of Chungcheng and Chulla. This mission is only asking for twelve more foreign missionaries. They tell us that with that many more they are willing to undertake the evangelization of their territory, with such native help as they can enlist. . . . In Japan we are responsible for parts of the Islands of Shiskoku and Kiushiu, and also for some portions of what may be called the main land. In my judgment, ten picked men are as many foreign additions as it would be wise for us to make with the expectation of using them in the territory at present covered by our Japan mission. About fifteen lady missionaries ought to go along with these ten. . . . In round numbers this calls for about 130 additional missionaries to occupy the fields which we are now occupying effectively. Of course, if we had twice that many more there are other parts of the world where we are not working at all where we might open new work. . . . The present average cost of our work is about \$1200 per missionary. We should, therefore, have to receive \$156,000 annual addition to our present income to support these one hundred and thirty and their work. The time is rapidly coming in all mission fields when a smaller number of foreigners—men with very special gifts and qualifications for the work—relative to the number of natives engaged in the work of evangelization will be the policy that will secure the largest results, and the speediest accomplishment of the end in view."

Reformed Church in America recognizes a distinct missionary responsibility in Arabia for 1,500,000 people, in the Province of Fokien, China (Amoy mission), 3,000,000 people for whose evangelization they alone are responsible; in the Arcot District, in India, where also they work alone, a population of 3,800,000. In Japan where they are at work with other denominations, they cannot accurately estimate the distinct missionary responsibility except it is their duty to give the Gospel to as many as they can reach. They are seeking to send out eleven or twelve new missionaries within the year, and if secured the most pressing needs of their mission will be substantially met. To properly equip the additional missionaries and maintain them, would require from \$25,000 to \$30,000 increase annually.

Reformed Church, U. S., also recognizes a distinct missionary responsibility in Japan for 5,000,000 souls—in Hunan they feel responsible for

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at least 100,000 souls. Their present force of missionaries is 46. To adequately man their fields this number should be doubled, and during the current year they could use to good advantage 14 additional workers, while the sum of \$100,000 would be needed.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in U. S. A.—"In answering these questions I am giving largely my personal opinion." The Protestant Episcopal Church recognizes a distinct missionary responsibility in all the fields which it occupies, namely, in Central China, Central Japan, W. Africa, Cuba, Haiti, Mexico and Southern Brazil. They need 161 ordained men, 10 physicians, 155 women and 10 lay workers to adequately man their fields. This year they hope to send out 13 new workers, the money being already appropriated. Their appropriations now amount to \$500,000 annually, and to adequately carry on the work in the fields manned they would require \$1,500,000.

Your committee does not consider it necessary to go into further details with the answers received. Certain conclusions can be drawn from this imperfect summary of the replies received from the various Boards.

First. We have not yet sufficient data to draw any satisfactory conclusions regarding this subject. A secretary writes: "It would be impossible to say how large a missionary force would adequately man the various fields in which we are working. As you know, the ultimate results in the mission fields must be brought about by natives, and I hope within a few years we may see thousands of natives who have been converted, preaching the Gospel to their own people. Then the Mission Boards will have to give largely for the support of native workers."

Second. It will be a great gain if an approximate statement could be obtained of the distinct responsibility of each Board's work in the various fields. Even in a case like Japan where missions overlap, or in cases such as suggested by the Methodist Board, North, where their missionaries are at work with missionaries of many other Boards, it would clarify the atmosphere and help to avoid competition if each Board could mark out with some degree of definiteness its own missionary responsibility. This certainly would lead to a cultivation of an increased Christian comity, while it would deepen and intensify and enlarge missionary responsibility.

Third. If a clear statement regarding the aims of the various Boards could be formulated, this would be helpful. In the document sent out by the Presbyterian Board to its missions, the aim is stated as follows:

"1. Our first aim is to win from these people men and women who will accept Christ and follow Him.

"2. To gather these believers into Christian churches and to develop these churches to the point of self-propagation, self-support and self-government.

"3. To cooperate with these churches in the evangelization of the one hundred millions of people constituting our field.

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"4. In any full statement attention would need be given also to those consequences of missions which are rather indirect results than direct aims, like popular education, sanitary reform, industrial improvement, philanthropy, etc., but which do have a place in the missionary purpose and must be allowed for in any study of mission policy."

A secretary of another leading Board criticized this statement as follows: "These three sections—one, two and three, seem to me to minimize somewhat the duties of the foreign churches in evangelizing their mission fields, and seem to me to give over emphasis to the subordinate place which the foreign church would have toward the evangelization of the field relegating this work largely to the native church. Now, I believe that the three sections indicate the method which ought to obtain in the establishment of Christianity in a given country, but if through the failure of the native church to live up to its privilege and opportunity, the general evangelization of a foreign country is not assumed by a said native church, it seems to me that it would still remain the duty of the American Church to evangelize said field. The Christian public are prone to accept quite readily sections 1 and 2 and shirk the responsibility referred to in section 3."

A member of the Committee suggests that paragraph 4 of this statement should read as follows: "To establish such institutions under Christian auspices as shall best express our philanthropic aim, and conduce to the higher mental, moral and physical development of the people, with special emphasis on the development of strong native leaders for the Christian Church."

All of which shows the necessity of a thorough discussion of this whole subject.

Fourth. We recommend that the Secretary of the Conference be requested to call particular attention of the various Boards to the subject of the distinct missionary responsibility of their church and to request that each Board would send to its mission fields, such questions as in their judgment seem wise, either these suggested in this paper, or any others which may seem more suitable, and to report the answers received to a Committee to be appointed by this Conference, who shall in turn report to the Fifteenth Conference of Foreign Missions Boards of the United States and Canada, with such recommendations as may seem best.

It would simplify and make estimates clearer and more accurate as to forces needed, if we would require each Board to state the name of country, and province, and the number of people for which they felt responsible. This scheme would give us closer cooperation with the missionaries on the field, who do not think for whole countries like India or China, but for the provinces or states wherein they are working. It is clear that if the combined societies claim too many or too few millions of people that it would be apparent that some adjustment was needed, or that there was a distinct unoccupied field. The suggestion was made

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along this line as helpful to comity by T. W. Pierce at the Ecumenical Conference. If necessary, the Committee might have a list printed of countries and divisions thereof, upon which they wished information.

DR. HALSEY. Mr. Chairman, we think that either this Committee should be continued after the discussion, we have no desire in this matter, sir, or that a new Committee shall be appointed who can at once take the subject up with the various Boards, that they may send to their missions for data which shall furnish an adequate basis for some action upon which we can all agree. The subject is a very difficult one. I have only taken a few of the replies to indicate how very varied the replies are and from what different angles and points of view the various Boards have looked at this question. We need to get more information before we can state accurately just what the work needs for any particular year.

THE CHAIRMAN. What shall be done, if anything, with this paper? You have heard the request of the Committee regarding the work of a future Committee, either this one or a new one.

(It was moved and seconded that the same Committee be continued for another year. Motion carried.)

Discussion.

REV. WILLIAM I. HAVEN, D.D., Secretary American Bible Society. I am very glad to have this Committee continued, but I hope in sending out these circulars requesting information we won't be too strenuous, and I hope in looking forward to next year we won't expect too much, for it seems to me that there are certain elements of this report which might lead not to harmony but to confusion, and that if you press certain of these questions too rigidly you would lead into a condition of things where we would not perhaps be as well off as we are now. There are a number of bodies, which, by the very spirit that is within them, which they believe is the Divine Spirit, believe that they have a divine right to the territory where they are working, even where there are other bodies working. Now if you were to ask the Methodist Episcopal or the Baptist or the Presbyterian, or in fact any of these groups, how many millions they are responsible for in China, and if they were to answer honestly, some of them would say that they were responsible for every soul in China.

(A voice) : The Presbyterian would not.

DR. HAVEN. I say some of them would. Therefore I hope that this Conference will not lay upon this Committee a burden which instead of leading to comity might lead to division and discord. I represent a body that by general recognition has a right to go all over the world, so that I am out of it, so to speak. But I want to put that word in, that if we send out these questions and look for these reports we must not ask too much of these secretaries, too much of the missionaries on the field or too much of the Boards, for I do not believe that we will get a very much clearer statement a year from now than we have now.

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REV. ARTHUR J. BROWN, D.D. While I am in sympathy very much with what Dr. Haven has said, yet I think that if there is any secretary here who feels that he has a distinct call of God to go to a field that is being adequately worked by some other agency, he ought to consider whether it is God's voice that he has heard or some other voice. And it might be well if he considered more the influences of the Spirit of God.

I have listened to this paper with gratification not unmingled with anxiety. I am sure that we all listened with appreciation to the labors of the Committee and know the value of the report that has been presented. I think it is rather startling that so many of the Boards represented in this Conference have been unable or at any rate have failed to express in any adequate way a conception of their distinct missionary responsibility, and that the paper indicates that there ought to be very careful consideration of that question. And then in particular, Mr. Chairman, I wish that the Committee on Program would arrange at the next Conference for a paper on the functions of the native church in the world's evangelization. The report indicates that some of the Boards recognize that function; it also indicates that a good many Boards do not, and many of the speeches and appeals that appear in print for the development or for the sending out of a very great missionary force, apparently and more or less consciously, rest upon the assumption that it is the duty of the Christian churches of America and Europe to send out missionaries to preach the gospel to all the heathen of the foreign fields. I think more and more distinctly in those fields the Boards should limit the new missionaries they send out. Some of the very best missionary work that I saw anywhere during my long tour of Asia was in Bombay, by the American Missionary Board, with only two missionaries in charge of it, but with a splendid native force. I do not mean to state that our Board does not need a large force. I have a painful sense of the need of a larger missionary force, and I know how some of our missionaries are staggering along under almost crushing burdens, and yet I do think that there is a limit to the number of new missionaries that can be wisely sent to the foreign fields. This paper does indicate, I fear, that many do not attach sufficient importance to the place of the native church in the world's evangelization.

REV. S. S. HOUGH, D.D., United Brethren in Christ. I received a report about a week ago which would change a little the report which I submitted. I think it is an excellent thing for us to put this squarely before the men on the field who have the management of this thing in hand. I think it is wise to continue it and to press it for next year, giving us nine months' time to get the facts from the missionaries that we want, and then tabulate them and send them to the Committee. I think Dr. Brown has hit the nail on the head, when he says, that we should call out the work of the native church.

THE SECRETARY. I think there is one point in the paper that is worth

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emphasizing, and that is the effort to get this information down to provinces rather than to try to get out of any missionary, to whom you write, an answer about the whole field. I remember a few years ago in sending out our blanks one man said his parish was the whole world, and another man said China and told you there were four hundred and thirty millions of people in China. Now when the individual missionary is located in one province in China, that is generally as far as his mind goes with reference to how many missionaries are needed; and when you get him down to his province he is fifty times as liable to give you definite information and to tell you how many are needed and how many are at work in that province.

There is also another division of the subject which is valuable. In some provinces in China there is no work of a certain kind and in another there may be much, and if you get at the man who has that form of work in hand you will get from him with respect to that kind of work very definite and full information, whereas if you depend upon a station secretary to give you information about work that he is not employed in, it just simply holds up his reporting anything for months or years, or else he gives you no answer at all to those questions. Generally it holds up his report. So that I think the more that we can get at the man who actually has a definite form of work in hand to state the case from his standpoint and get him to fill in the answers to these general questions too, the better. We practically ought to address nearly every missionary on the field rather than to depend upon a station secretary or a mission secretary. You have to work this thing, I think, several ways and then put the replies all together in order to get adequate reports.

MR. J. CAMPBELL WHITE. I am persuaded that not even from individual missionaries will we get authoritative statements on this point, but that the most effective way to do it is to have groups of missionaries representing the whole province or district come into the discussion of the problem of evangelizing that district. I went through two conferences, one in India and one in Egypt, with the missionaries representing in one case five millions of people and in the other eight millions, where they spent days together in prayerful conference about the problem of evangelizing their fields. The fact was that never before had more than a very small proportion of those missionaries studied that problem in its entirety. If most of them had been asked to give their impressions about it at the beginning of the conference most of them would have asked for a very much smaller number than they would have asked for at the close. Because after they had taken up one section after another and asked for the various forces that would be required in the various subdistricts, it grew upon them how large was the subject. So that after the close of a week of conference about the matter they were prepared to ask for a very much larger force than they would have dreamed of asking for at the beginning. And having gone through two conferences of that kind I am

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the more persuaded that we need to ask for action by missions rather than the impressions of individuals, for I am persuaded that the ordinary missionary has not given serious study to this particular phase of the problem.

I am persuaded that the greatest possible help will come to our missionaries from the study of that question. I am persuaded that the leaders of our missionary forces will agree that the greatest possible inspiration has come to the missionaries themselves from getting before them the objective of trying to reach the whole of those districts in this generation. I believe all of them are doing more effective work because of the wider vision that came to them through that study.

REV. S. H. CHESTER, D. D., Secretary Presbyterian Church, U. S. I read one of the letters which Dr. Halsey had, which he did not think worth reading, and I agree with him. We publish a little leaflet in which we make an opening statement that the fields occupied by our missions are supposed to contain about twenty-two millions of people. That does not convey any special idea to my mind, and I do not believe that it conveys any special idea to anybody else's mind; it is simply a starting point from which a man can make a speech on the subject of foreign missions, that is all. I wanted to say that I felt under some embarrassment in connection with this matter for this reason: the very last thing that I want or that our Mission Board wants or that our Church wants is that we should seem to be lacking in the fullest sympathy with any kind of a forward movement in the foreign missionary work.

At the same time, when it comes to the question as to what we can do to promote the cause of foreign missions represented in our Church most effectively, if we emphasize the side of the increase of foreign missionaries needed we get into trouble. I think our church has sent out more foreign missionaries in proportion to its missionary fund than it has been wise for us to send out. We have not been able to furnish missionaries that we have sent out with such equipment as fits them for doing the most effective work. Now the easiest thing for us to do is to get money to send out more missionaries. The individual support of missionaries by individuals, churches and societies is the commonest form that the work takes. We get voluntary contributions from churches and individuals of funds to pay the salaries of the missionaries. But when he gets to the field he has to have a house, and that calls for twenty-five hundred dollars, and the very hardest thing in the world is to get the money to build that house. He ought to have all kinds of facilities and helps that cost money, and that is the hard money that we have to raise. And in presenting this matter to our people and the church I hope that it will finally be presented in some form that will help us to raise that part of the fund that goes to the equipment and that looks to the development of the native church and the native side of the work.

On motion the Chairman of the Committee was asked to edit the report before placing it into the hands of the Secretary. Motion carried.

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DR. HENRY N. COBB. By request of Dr. Zwemer and Dr. Barbour I present on their behalf the following preamble and resolutions:

WHEREAS, The report and appeal of the World's Conference held in Cairo, Egypt, on behalf of the Moslem World, have come before our various Boards for consideration, and

WHEREAS, In the providence of God the way has been opened for the evangelization of the vast majority of the Moslems of the world, and most encouraging results have already followed the efforts put forth,

Resolved, That, in the judgment of this Conference, the time has come for a larger work on behalf of the Moslems

I. By setting apart more special laborers and by giving them a special training for this work.

II. By occupying new countries and regions still unoccupied by missions of any kind in the Moslem World.

III. By hastening the work of missions among pagan tribes, especially in West Africa and Sumatra, which are now being slowly absorbed by Moslem aggressiveness.

Resolved, That this Conference of Board Secretaries appoint a committee to take into consideration this whole problem and report at our next annual meeting.

I have also in my hand a couple of copies of the appeal issued by the Cairo Conference, one by the conference itself and one by the women represented in the conference. And I would like to move, sir, that these preambles and resolutions be referred to the Business Committee to report on. And before the motion is put I would like to ask that the conference hear Dr. Jordan for a few moments on this subject.

REV. S. M. JORDAN. As one of the representatives of Persia I would like to urge upon this Conference of the Boards the great importance of this work. I think as we gathered there, as never before, we came to realize the strategic importance of the work. Islam considers itself to be the only rival of Christianity in the world. They expect to conquer, they expect to see the day when the crescent shall have triumphed over the cross. We have been praying for open doors for years in Persia, and we have ten times as much liberty at present in Persia as we are using. It has been easier to convert ten heathen than one Mohammedan. They are strong in their religion and they are naturally religious. We should train them for Christ, we should train them into missionaries for Jesus Christ and the world will be won for Christ.

REV. CHARLES R. WATSON, D. D., Secretary United Presbyterian Board. I feel as though a word ought to be said from the point of view of our Church and our Board with regard to our interest in these resolutions. Our missions are particularly missions to Mohammedan centres. Rather than take any moment of time I would introduce my venerable father, the Rev. Andrew Watson, D. D., for 45 years a missionary to Egypt.

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DR. ANDREW WATSON. Mr. Chairman and friends, I happened also to be present at that Convention in Cairo which dealt with missionary questions pertaining to Islam, and it was one of the finest conventions I have ever attended. And I may say now in regard to the resolutions presented to you for adoption that I am heartily in favor of them. In regard to our own work in the Valley of the Nile we adopted the principle in the beginning of entering open doors. Wherever the doors were open we entered. We did not inquire what particular religion men belonged to, and it so happened that our work for a long period was restricted for the most part to work among the corrupt churches of the East. It seems to me, however, now, that we have been taking the easy parts of the country, like an army going to take some large country and going and taking the easy places and leaving the fortified strategic positions untouched. I believe the time has come when we must attack Islam as we have not attacked Islam before. And in order to do so it is certainly absolutely necessary that special missionaries be set aside to study this question, to study the history of Islam, to study the doctrines of Islam, to learn the Arabic language, the language of Islam, to learn it perfectly so as to be able to use it freely and fluently and correctly. We may, in doing work among the Nominal Christians in Egypt, get a smattering of the Arabic language and be able to do our work pretty well, but when it comes to speaking to Moslem audiences the speaker must be able to speak without making the slightest mistake in the pronunciation of a consonant or a vowel.

There was an interesting meeting in Cairo at which our native pastor was invited to speak on the subject of the Scriptures of the Old and New Testament. And in proving some of his points he quoted passages from the Koran. As soon as he quoted those passages, having made a mistake in the pronunciation, the whole audience of Moslems hissed him and the whole congregation dispersed. To quote a passage from the Koran and make the slightest mistake is, in the estimation of the Moslems, worse than stealing, worse than breaking the Seventh Commandment. It is then absolutely necessary that special missionaries be set aside for this purpose. As has been said in regard to Persia, it can be said also in regard to Egypt, the doors are wide open. We can say just what we like in our own places of worship and in the schoolhouses, but we cannot preach the Gospel in the streets; but there is no restriction whatever in our churches or our schoolhouses. Many books have been published and are being circulated on the questions pertaining to Islam, and the time has certainly come for fitting up this branch of the mission's work in Egypt in a manner that has not been attempted in the past. Of course, at my age it would not be expected that I could enter this field, but there are young men coming forward who could be easily qualified for this work. We have at present in Cairo a man who was educated in a large theological institute of Islam containing ten thousand pupils. He was converted and he is delivering lectures twice every week, once in one part

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of the city and at another time in another part of the city. Last year and the year before, he had large audiences. At the present time the audiences are greatly reduced. But we hope that the time has come when the Lord will make breaches, large breaches in the adamantine walls of Islam. Pray for us, brethren, and let this resolution pass to help us all.

HON. S. B. CAPEN, LL.D.: Our dear Father in heaven, we thank Thee for the hours that we have spent here together this morning and for the mighty uplift we have all received. We pray Thee for the very benediction of heaven to rest upon us and upon our work. May we plan wisely, may we do the things that will be for the honor of Jesus Christ, we ask it in His name. Amen.

Wednesday Afternoon.

REV. ALLEN R. BARTHOLOMEW, D.D., Chairman.

REPORT OF COMMITTEE ON ANGLO-AMERICAN COMMUNITIES.

ROBERT E. SPEER, Chairman.

At the annual meeting of the Conference of Mission Boards in Nashville last winter the following action was taken:

"That a committee of five be appointed, with power to fill vacancies ad interim, which shall be regarded as a permanent committee and shall be charged with the duty of finding men to serve as pastors of union Anglo-Saxon churches or congregations in foreign ports and to devise and execute plans for putting these men into the open and needy places."

The undersigned were appointed to serve as the Committee called for by this action. Letters that have reached the Committee from the home lands and from various foreign fields convince us that the last Conference was justified in the action which it took and that there is a real need of the existence of such a Committee.

Five propositions for assistance have been before the Committee.

1. For assistance by means of a loan without interest to the Board of Trustees of the Yokohama Union Church to enable that church to carry through its building project.

2. For assistance to the extent of \$1000 a year for five years to the Yokohama Union Church for the support of a pastor, the expectation being that at the end of that time the church would be self-supporting.

3. The nomination of a suitable man and the proper underwriting of his support for the Union church in Kobe, Japan.

4. Cooperation with the English-speaking community in Peking, China, in the provision of a man and building for a Union church and school.

5. For help to the extent of 9000 pesos, or \$2700 gold, for the Union Church in Santiago, Chili, to enable it to care for the religious and moral needs of young English-speaking men in Santiago.

These and other needs which have come before the Committee firmly convince us that not only is there a great general need for more care for the religious interest of English-speaking people resident on mission fields, but that there are specific opportunities for practical cooperation and helpfulness. In Yokohama there is an English-speaking community of two thousand served only by the Anglican and Union Church. We are unaware of any special need on the part of the Anglican Church which is well housed, but the Union Church, some of whose members generously cooperated in providing the Anglican Church with its building, needs one now of its own. The Church is a vigorous, capable body, ready to do its full part, but it needs help

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to finance its building project, and while engaged in this project it needs assistance temporarily toward pastoral support. The conditions in Kobe are somewhat different and there is no building project on foot there at present. The community is not as large nor is the Christian element as capable at present of large effort as in Yokohama, but Dr. Wainwright and others who know the situation are of the opinion that if a strong and suitable man could be suggested to the Church with a guarantee of such assistance in his support as the Church might need for some time, it would be possible for the Church to work its way to entire self-support again.

It is unnecessary to dwell upon the necessities for such work for the English-speaking communities both for their own sake and for the sake of their influence upon the native people. It is imperatively necessary that the representatives of Christian lands living on the mission field should be held true to the Christian faith and life. There are many strong and devoted Christian men in these communities who are earnestly doing what they can and who have a right to expect the sympathy and practical help of Christian bodies at home, and there are many young men who have gone out from Christian homes who have lost entirely their Christian anchorage and need to be reclaimed. The appeal which Dr. Lester, of the Union Church in Santiago, makes might be duplicated from other cities:

"Perhaps the greatest reason for making this appeal for our Church lies in the facilities it would afford us for reaching young men. The number of unmarried men, American as well as English and Scotch, is increasing. Without home influences, and surrounded by peculiar temptations, so many of them go to the bad. The saddest feature in my ministerial experience is the shipwreck of so many fine young fellows. As we are actually situated, it is impossible to come into touch with many of them. From five to twenty-five come to my house every Friday night—this is known as 'young men's night.' But this does not solve the question. Those who most need our help do not turn up. There is not a *single* place for young men after office hours except the saloon and bawdy house. Let me give you a typical case. Last week a miserable looking American came to my house, diseased, filthy, half drunk, and this was his story: He drifted into Santiago about eight years ago, got work in a Chilian firm, went to a Chilian boarding house, began drinking Chilian table wine, and now a wreck. There are scores like him, who disappear in this large city, and if we do discover their whereabouts, what can we do, how can we reach them? The head of W. R. Grace & Co. sent me a check for 500 pesos. I quote from his letter: 'Please accept the enclosed as my donation to your Young Men's Club. I am a Catholic and the firm a Catholic firm. This money is therefore to be used only for the above mentioned object. Possibly if your club had been formed, poor ———— *wouldn't have gone to the devil.*' So many times I have been asked this question, what can we do after office hours? Where can we go? What

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can we read? I do not know of a city anywhere so needy. At home there are social ties, amusements, pure and helpful. Here there is nothing. The 4000 pesos asked for, in addition to the 5000 for needed repairs on the building is to provide at least two large, pleasant rooms for young men, a place where they can meet, a center of operations for me and my scouts."

The work that needs to be done in these cities could not be as well done by any other organization as by the Church with its ministry to family life. The heartiest sympathy with agencies designed to reach particular classes of the population is entirely consistent with a strong conviction as to the necessity of maintaining in all these centers strong union churches.

Our experience of the year shows three lines of effort in which such a committee as was appointed last year ought to be helpful.

1. It can cooperate with the churches or committees on the field in the selection of suitable men.

2. It ought to be in a position to underwrite the salaries of these men and to provide such portion as the churches themselves cannot provide.

3. It ought to have available a fund out of which to make loans or grants to union churches toward the provision of suitable buildings.

If this work is to be efficiently done, we are agreed that a Committee of somewhat different constitution ought to be appointed. In the present Committee the members are widely scattered. Only two reside in New York, the others living in Boston, Nashville and Toronto. It has been impossible to hold a meeting during the year. A working majority of the Committee ought to reside in New York. We recommend, therefore, either (1) that the present Committee be discharged and that the whole matter be placed in the hands of the Committee on Arbitration and Reference and that Committee be made responsible for the work; or (2) that the present Committee be continued with the addition of the Rev. Henry N. Cobb, D.D., H. K. Carroll, LL.D., Mr. William Jay Schieffelin and Mr. Alfred E. Marling.

THE SECRETARY: Mr. Chairman, there are three Committees named by the Conference of last year which will have no reports to make this year. The first is on Mission Study in the Sunday-school, for which very definite action was taken last year, not requiring any new action on our part, especially without any report. Dr. Goucher, the chairman, is abroad, and therefore has no word for us today; but I have received the report of the conference which was held at Silver Bay in connection with the Young People's Movement, which brought together a few persons interested in this subject and the missionary secretaries and Sunday-school leaders responsible for Sunday-school lesson leaflets and papers, showing that considerable progress has been made during the year.

The chairman of the Committee on Missionary Month resigned in the month of November owing to ill health and inability to go forward with the work. The other members of the Committees were widely scattered

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and it was impossible to hold any meeting at that critical period of the year. On this subject I think that we ought to reappoint a committee on Missionary Month and United Prayer for Missions abroad.

Under the head of Christian Literature for Mission Fields, Dr. Carroll also stated his reasons for being unable to do any work. On October 30th he wrote to me that he was going to be away from the office for some time, that Dr. Leonard was going abroad for eight months, that they were reconstructing their Board by a division within the Board, by which special labor fell upon him, and he is at present in the south; so that it was impossible to get that Committee together.

THE SECRETARY: Mr. Speer has a letter from the missionaries in Korea requesting that a special delegation of evangelists be sent to the country once a year, someone like Howard Agnew Johnson. They have just had a visit from him.

MR. SPEER: I think the communication itself should be read if it could be found, but it was in substance what Mr. Grant has stated. The annual gathering of missionaries of all denominations in Korea was attended this year by Dr. Howard Agnew Johnson, and his services there in connection with their devotional meetings and spiritual conferences which they held were found to be so helpful that they passed a resolution addressed to this annual gathering of Mission Boards, requesting the Boards to attempt to arrange annually for some such visit to this annual conference of Korean missionaries as Dr. Johnson had made. They believed it would be worth while to have such a man come out for the help he would be to them. The missionary situation is changing so fast there that they believe it would be desirable to have an annual report to the churches at home such as would be brought by any one going there and sitting with them in the sessions of their annual conference, and their request was that this Conference would consider the matter and do whatever could be done to accomplish such an annual visitation. This is not the first request of this sort that has come from the mission fields, nor is the visit of Dr. Johnson the first visit of the kind that has been made.

RUSSIA.

DR. BARBOUR: Dr. Barton as chairman of the Committee on Work in Russia left a report which came to my hands a few days ago. Dr. Barton from the outset was deeply interested in this movement. He suggested that it would be well that missionary bodies should encourage the visit of intelligent men to Russia and then report to this Committee. Fortunately one gentleman is present here today who has been in Russia for a number of weeks and months in the summer and in the fall and will be able to speak to you personally.

Baron Uxkull, of Russia, was in this country in the Spring and met with members of the Committee and a number of the Boards. We had hoped that we would have direct word from him, later word than he gave in the Spring of last year. Baron Uxkull will reach New York in two

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days from now. He is seeking most earnestly to promote interest in this work, and unfortunately no communication has preceded him. But in deference to Baron Uxkull's wish representatives of the Missionary Union, who it was expected would visit Russia during the year, delayed the visit as the Baron believed that conditions were so troubled that an American visitor could not most wisely give advice. Dr. Barton has gathered up the results of the correspondence. He has heard from several brethren in Russia. He has had correspondence with Baron Nicolay, Rev. Dr. Ritchie, Mr. W. R. Gardener, an intelligent devoted business man who has been living in St. Petersburg for fifteen years, from Baron Uxkull and from members of our Committee. Prof. E. A. Steiner, of Iowa College at Grinnell, Iowa, has also visited Russia but does not make any extended report.

REPORT OF THE COMMITTEE ON THE RELIGIOUS CONDITION OF RUSSIA.

READ BY DR. BARBOUR.

Your committee prepared a statement setting forth different points which it wished to learn, for the purpose of this report, regarding the religious condition in the Russian Empire as well as other conditions which bore either directly or indirectly upon the religious life in that country, and sent the same to various parties within and without Russia. Some of the parties receiving this statement have visited that country during the year and made personal investigation upon the ground; others, living within Russia, have written replies bearing upon the subject, the substance of which is embodied in this report. Professor E. A. Steiner, of Iowa College, and Professor Henry W. Hulbert, D.D., of Bangor Theological Seminary, have both made extensive and intensive tours in Russia during the summer and early autumn. It is hoped that both of these men will be at the Conference and will supplement this report by further statements of their own observations in that country. With this explanation your committee would make the following preliminary statement:

RUSSIA AS A COUNTRY.

The Statesman's Year Book gives the population of Russia, in round numbers, as 143,000,000, increasing at the rate of about 14,000,000 every seven years. Of this population about 87,000,000 belong to the Orthodox Greek Church; 11,500,000 are Roman Catholics; 3,500,000 Lutherans; 2,200,000 are classed as Dissenters; 1,200,000 Armenians; with nearly 200,000 classed as Reformed, Baptists and Mennonites; 5,200,000 Jews; and nearly 14,000,000 Mohammedans; nearly half a million Buddhists; and 285,000 other non-Christian races.

In the entire Empire there are only nineteen cities with a population exceeding 100,000. The great mass of Russian population dwell in small towns and villages. 70,000,000 of the Russians are called "Mujiks,"

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constituting the peasant classes. Dr. George Washburn, President of Robert College, states that less than 10,000,000—probably less than 7,000,000—of Russia's entire population constitute what we know as "enlightened Russia."

MISSIONS IN RUSSIA.

There has been a law until recent times in Russia which forbids any man changing his religion except to join the Orthodox Church. At the same time there has been a certain amount of genuine missionary effort on the part of the Russian Church to bring into that Church converts from the heathen tribes. There has been little, if any, effort made to convert the Mohammedans to the Orthodox faith. This law has practically shut out all missionary Boards and prevented any effort for bringing the Gospel of Christ to the attention of the people of Russia.

THE BIBLE IN RUSSIA.

Whatever may be said of the formality of the religion of the Russian people they are strong believers in the Bible. The Russian Government and the Russian Church favor its circulation and give free pass over its railroads to agents of the Bible Society. The liturgy of the Greek Church takes its origin from St. Chrysostom and is full of tenderness and Christian feeling. The music of the Church is profoundly religious and artistic. There is a thoroughly democratic spirit in the worship. There is a general feeling of hostility to the Roman Catholic Church. It has been stated that Russia fears nothing more than that Roman Catholicism should gain headway in the Empire. The Bible is generally accepted as the Word of God, so that any missionary work begun there will have the advantage of this fact.

SOME OF THE DIFFERENT MISSIONARY BODIES NOW WORKING IN RUSSIA.

Bible Societies.

The first Russian Bible Society was formed in 1813 and was instrumental in printing and circulating the Bible, not only in Russian, but in some of the other languages spoken by the people of Russia. The Emperor himself communicated to the Holy Synod, in 1818, his desire that a translation of the Bible into Russian should be prepared. In 1826, by ukase of Emperor Nicholas First, the charter of the Russian Bible Society was suspended, after it had issued 861,000 copies of the Scriptures, in about thirty languages. Subsequent to this action the Holy Synod of Russia and the British and Foreign Bible Society co-operated, and in 1875 the first edition of the whole Bible in Russian was printed and was presented by the Bible Society to Alexander the Second. The Holy Synod, which has the monopoly of the Slavonic and Russian Scriptures for circulation in Russia, is active in the circulation of the Bible through its agents and colporteurs. They also circulate many religious books. The new Russian Bible Society adopts colportage as its method of work

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over the whole country with Russian and Slavonic Scriptures. The Evangelical Bible Society and the Finnish Bible Society make it their special object to provide the Scriptures for the Lutheran and Reformed Churches in several languages, working largely through the pastors of the various churches. The British and Foreign Bible Society employs some ninety colporteurs, scattered over the Russian Empire. Its aim is to give every man in Russia the Scriptures in his own language, in which he was born. It circulates in the Russian dominions more than half a million copies of the Bible each year. The greater portion of this circulation is in the Russian and Slavonic languages. In many of the common schools of Russia the Gospels with the Russian and Slavonic languages in parallel columns are used as a text book.

An interesting feature of this work is the fact that through the railway department the privilege of the free carriage of Bibles on all the railways of the Empire, both state and private, is granted to the Bible Society. Ten free tickets from the state railways for the use of the colporteurs, valid anywhere, and always, upon their particular line, is granted each year. All Bibles imported into Russia by the British and Foreign Bible Society are admitted free of duty. The depots and the employees of the Bible Society are exempt from trade and industrial taxes. This will give a fair idea of the attitude assumed by the Russian Government toward the Bible and its circulation in that country. It should be stated that last year 644,381 copies of the Scriptures were circulated in Russia by the British and Foreign Bible Society alone, a number exceeded only once in any previous year.

Young Men's Christian Association.

The relation of the Young Men's Christian Association with the Orthodox Russian Church is most cordial. The large majority of the young men who hold membership in the Association are members of that church. No religious teachers anywhere in the world have given the Association a warmer welcome than have the Orthodox priests of the Russian Church. The Government has shown an increasing interest in the society from its organization, and two members of the Imperial Senate have been members of the council and one of these has been president of the Society. The headquarters of the society in St. Petersburg is a substantial building costing \$150,000. The society is organized under a somewhat different basis than the same organizations in this country, but it accomplishes something of the same purpose in holding young men together from all classes and walks of life and in interesting them in things that are highest and best. The St. Petersburg Association has over two thousand men enrolled as members, which is the limit of the capacity of the building to accommodate. Great numbers are seeking membership who cannot be accepted because of the lack of proper equipment.

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The Work of the Baptists.

About fifty years ago there was a revival in southern Russia through the efforts of some German preachers among the colonists of their own people. This revival spread among the Orthodox Russians, leading to the conversion of many. These converts received the name "Stundists," and the movement became powerful. For some time these converts retained their connection with the Orthodox Church, but afterward, because of their fixed purpose to take the Bible as their only guide and because they rejected some of the forms and ceremonies of the Church, they were persecuted and finally compelled to form an independent movement. They have not, however, been formally dismissed from the Greek Church. They practice immersion and are essentially Baptists.

At about this same time a movement sprung up among the German Baptists in Poland and the Baltic Province of Kurland. These people were given special religious liberty, having come largely from Germany. This movement was followed by large revivals. Other revival movements might be noted did space permit. Most of these assumed the Baptist form. Although persecuted, this Baptist movement has continued to gain strength until at the present time reports show that there are nearly 25,000 actual members of the Baptist churches, with the number of worshipers greatly in excess of that number. Baron Uxkull gives the number of Baptists in Russia as about 60,000, with many others who are actually Baptists in their belief but who have not yet formally joined the Russian Baptist Union. There are in Russia over 100 ministers with 139 Baptist congregations, maintaining some 430 stations. Without question, the Baptist movement in Russia is more pronounced and far better established than that of any other denomination outside of the Orthodox Church.

Other Work.

Through various causes, rather than through direct and aggressive missionary effort, other denominations are represented in Russia, like the Methodists, Congregationalists and others. There are Congregational churches in Poland organized through the movement of emigrants from Austria into that country, as well as in the Caucasus region through the Armenians who have been connected with the American Board missions in the eastern part of the Turkish Empire. These movements, however, are so sporadic and scattered that they are hardly worth cataloguing at this time. Neither is there need of speaking at any length of the various religious sects like the Stundists and other similar companies. Professor George Frederick Wright states that in his judgment fully 500,000 of the population of Asiatic Russia belong to the various sects which maintain with great tenacity the general doctrine of Orthodox Christians who are vigorously protesting against the authority of the state church.

RECENT CHANGED CONDITIONS.

On Easter Day, 1905, Czar Nicholas, Emperor of Russia, issued an

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edict of reform which was widely read throughout the world. This edict is too long for incorporation into this report but one of its declarations is in the following terms :

"We ordain that the falling away from the Orthodox faith to any Christian confession or faith shall not give ground for any persecution and shall not work disastrous consequences to the personal or civil rights of such a person."

"That when a parent belonging to one of the Christian confessions leaves it for another that all the children who have not reached their majority must remain in the faith to which the other parent belongs, but when both parents go over then the children under fourteen shall follow the faith of their parents, but those over that age shall remain in their former religion."

Other points of the decree cover details as to how these conditions can be carried out in dealing with the various races and sects in the Empire. Another article in the decree is of great importance, and is as follows :

"We order that wherever instruction is given in the religion of the non-Orthodox Christian confessions the same shall be given in the mother-tongue of the scholars."

This is an important provision, in view of the previous laws, which compelled such instruction to be given in the Russian language, the language of the Orthodox Church.

Subsequent to the decree from which quotation has already been made an Imperial ukase, granting full religious freedom to the old believers, has been issued. According to this law, "any dissident sect numbering fifty persons, whose aims are not immoral, or having tenets like refusal to do military service, can apply for and shall receive permission to organize churches, conduct services, build schools, and elect clergy who shall be exempt from military service and be entitled to wear vestments and perform baptism, marriage and other sacraments." This was issued only in October of last year.

During the next month the educational departments of Russia issued a declaration providing for the abandonment of the old policy which threw hindrances in the way of effort to spread elementary knowledge among the ignorant masses of the Russian peasantry. In order to carry out this declaration the Minister of Public Instruction proposes to enlarge, at the state's expense, the normal schools of the Empire.

It must be understood that these various decrees, to which reference has been made, do not necessarily produce religious liberty for the people of Russia. The Sultan of Turkey has issued decrees of even more clearness and precision, offering absolute religious liberty to all his subjects, but to the present time his subjects still remain without the substance of full liberty of thought and belief. Various people who are familiar with the situation in Russia have been consulted as to their interpretation of these various declarations granting religious liberty. Baron Nico-

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lay of St. Petersburg, a Russian nobleman and an Orthodox Christian, well known to many of this Conference, writes that many under the decree of the Czar have already availed themselves of the right to leave the Greek Orthodox Church. This demonstrates the fact that, in a measure at least, religious liberty is granted. The difficulty comes in holding religious meetings. The police often interfere, insisting that until the new laws on associations and meetings are passed the old ones are still in force. Baron Nicolay says: "There is no possibility of the return to the former condition of affairs, and it is quite certain that we are fast approaching the time when there will be no hindrance whatever to religious work in Russia."

Baron Uxkull, another Russian nobleman, an earnest, devout, Orthodox Christian, who visited this country last year, expressed himself most emphatically that a new day was dawning in Russia and that we might expect a continual advance in religious liberty until there should be the fullest liberty for the holding of public meetings as well as for the Orthodox Russians to leave the old church and join another body.

Professor Henry W. Hulbert was present at a meeting held in St. Petersburg in September of last year to consider questions relating to the evangelization of Russia. There were present at this meeting men who have been in Russia for years, some of them citizens of the Empire, where this question was most widely discussed. It seemed to be the general opinion of all present that the time has come for an advance movement, but just what form that movement should take was not so clearly expressed. There seemed to be a general opinion that help from outside would be necessary in order to make a modern evangelistic effort successful, and also that there should be established in Russia itself a training school for Christian workers, Russian by birth, but that the direction of the same should be in the hands of Americans. The Russians who were present in the conference were strong in their feeling that deeply spiritual workers from America should be sent out for that work. There was some doubt as to whether the time was now ripe for the opening of such a school. There was also an opinion expressed that Russian youth, with the proper spirit and purpose, might well be sent to America and educated in American schools for evangelistic work among their own people. Baron Nicolay, in writing out, after the conference, for Professor Hulbert a summary of his conclusions, expresses himself emphatically as believing that the most important point at present to emphasize is the necessity of having the pure gospel preached, in a clear, strong, undenominational way, to the Russian people. He, as well as Baron Uxkull, believes that the Russians are ready to hear the pure gospel. Baron Nicolay also believes that there is need for a spiritually minded man to promote the Christian Student Association work among the 50,000 men and women students of Russia. He also believes that it will be most beneficial if some suitable young Russians could be sent to America to receive an undenominational Christian training. He believes that it will

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be impossible for Americans to influence directly the Greek Orthodox Church, as such—an effort so to do would not be tolerated—but he also thinks that in publishing good evangelical Christian literature the church might be more or less influenced. He also thinks that in addition to the undenominational work above referred to there is great opportunity in Russia for the various denominations to take up different departments of work. He reports that there is a training school for Russian preachers which has been founded in Berlin, having now about a dozen pupils. This is supported by funds collected by the Evangelical Alliance in London.

Dr. Ritchie, pastor of the British-American Church in St. Petersburg, expresses himself emphatically as believing that the Russian Church will not reform itself. History teaches that a strongly established church seldom reforms except under the pressure from without of a powerful body of dissenters. In Russia the nucleus of such a body of dissenters already exists. He says that "there are a number of earnest, devout Christians, especially in St. Petersburg, whose views of gospel truth are those of Protestants generally, but to leaven the nation they need help. In particular, they are deficient in these three things: money, theological knowledge, and organizing experience and ability. These three things perhaps the Christian friends in America can supply." Dr. Ritchie also says that to ask the government to allow an American mission to try to evangelize Russia is out of the question, and to organize such a mission without the permission of the government would be impossible. In his opinion, the best way to solve the question would be to work through existing organizations in Russia—leading, organizing, directing and inspiring, and thus developing latent forces.

It is hoped that Professor Steiner will also be present at the Conference, to give the valuable information which he possesses, growing out of his previous studies of Russia, as well as his observations in that country during the past summer.

In the judgment of your Committee there is no definite action which this Conference can take at the present time looking toward organized effort for the evangelization of Russia. It might be well for the Conference to appoint a Committee to make further investigation and to report a year later. Important events are taking place in Russia, and the movement is toward larger liberty. The representatives of the Mission Boards of North America should be alert to these things and keep thoroughly informed of the developing opportunities for direct Christian work in that great Empire.

DR. BARBOUR: With your permission I would suggest that Dr. Hulbert should now speak. I think then there should be possibly general resolutions so that some assurance might be given to the Christian brethren in Russia of the profound interest which this Conference feels in the movement.

PROF. HENRY W. HULBERT: Brethren of the Conference, it gives me great pleasure to bring greetings from the Christian brethren of Russia

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with whom I was privileged for a number of weeks to come into very close, loving, brotherly contact, with the brethren in St. Petersburg as well as those in Moscow and Finland. That I might most wisely bring the results of my visit to you I have put down in written form the following statements.

REPORT OF PROF. HENRY W. HULBERT'S TOUR OF INVESTIGATION IN RUSSIA.

Landing in Russia August 15th I visited the following centers: St. Petersburg, Viborg, Moscow, Sergievo (Troitsa-Sergius Monastery), Vladimir, Nizhni Novgorod, Kazan, Samara, Kiev, Warsaw, Vilna, Riga, Novgorod, Helsingfors and Abo.

I was greatly facilitated in all my study by every authority, political or ecclesiastical, with whom I came into contact, as well as by representatives of nearly every religious organization or type in the Empire and also by hundreds of individuals. Not a cold shoulder was turned to me. No one acted suspicious of my purposes or was hesitant as to showing me even the most sacred things. Again and again I was astonished at the freedom given me and the brotherliness shown. I must make mention of a special group of over a dozen men and women at St. Petersburg of warm evangelical spirit, more than half of them Russian subjects and the others British and Americans, upon whose hearts has rested a burden of prayer for the evangelization of Russia, and who have labored with wisdom to accomplish the ends desired, making great personal sacrifices thereunto.

I spent the most of my time in studying the personnel, institutions and worship of the Russian State Church. Here I was given an open door, meeting all the leading men and carried from them letters of introduction everywhere. I was especially indebted to His Excellency Piotr Iswolski, Procurator of the Holy Governing Synod, and to his secretary, Mr. Ternavtsev, as well as to all three Metropolitans (Antonius of St. Petersburg, Vladimir of Moscow, and Flavian of Kiev); to Lieutenant General Kireef, member of a special commission appointed by the Czar to arrange for the forthcoming epoch-making Church Council; to Archbishop Nicolay, a member of the Holy Synod and of the Council of the Empire; to three out of the four Bishop-Rectors of the four Theological Academies (Bishop Evdokim of the Moscow Academy, Bishop Alexius of Kazan, and Bishop Plato of Kiev), and to Archbishops Yuri (Veliki Novgorod), Nicholas (Vladimir), and Demetrius (Kazan). To these should be added the Archimandrites, Proto Priests, Arch-Priests and Inspectors of nine (out of 56) Theological Seminaries (of lower grade than the Academies) which I inspected from garret to cellar. I am especially beholden to Archimandrite Benjamin, of St. Petersburg; to Archimandrite Michael, of Kazan, and to Archimandrite Neophitus, of Samara. I made a careful study of three out of the four greater Monasteries or Lavras, was a guest

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in several Monasteries and was privileged to interview the English-speaking secretary of the Hegumena (Abbess) of the Riga monastery for women. I was a constant attendant on the Orthodox church services. I soon learned to understand much of the ritual, especially as I had the English translation to follow. I came away from Russia with a feeling that I was leaving a host of Christian brethren of many types.

No plan for the evangelization of Russia, however, can be considered statesmanlike, which shall leave out of consideration as a constant factor the historic Russian Church, whose votaries number over eighty millions and whose costly temples (44,000 in number) are scattered all over that vast empire covering one-sixth of the habitable globe, and whose daily worship includes the reciting of the Nicene Creed as its culmination and deepest concern. On the contrary, as the British and Foreign Bible Society and the Young Men's Christian Association development have claimed that ancient church as its ally in pushing forward the Kingdom of God in the Russian Empire, so must any new effort under the favorable modern conditions, seek to do its work in a way that shall win to its aid every evangelical instinct in the Russian Communion. I am persuaded from my investigation that there are many things in the State Church which give promise for a strong future. Its attitude toward the Bible is of special significance as I have explained under the next one. I found many ecclesiastics of warm evangelical feeling. The fifty-six theological seminaries with 20,000 students are the crux of the whole problem and these are more and more feeling the effects of the new liberalism and cannot again become provincial. This will bring out that large body of pupils into the light of modern thought and life. It would be a serious lapse in judgment to undertake a polemical attack upon the Russian Church. On the contrary our plans should be friendly, educative and inspirational. In this thought all St. Petersburg advisers are at one. If American or British Christianity has any mission in Russia it is one of peace, from the Prince of Peace; it is one of brotherliness from our great elder Brother. Again and again all over the Empire I was assured that the Head of the Russian Church was Jesus Christ and Him only. He leads on and His Bride, the Church, must follow! The great positive Biblical truths are to be more and more emphasized. Oriental symbolism must not blind us to the vital things in that important body.

Two thoroughly established lines of work in Russia appealed to me as being of especial significance, the British and Foreign Bible Society under the management of the Rev. W. Kean, D.D., and the newer American enterprise of the *Myak* or Russian Young Men's Christian Association, under the direction of the Rev. Franklin Gaylord. My conclusion as to what ought to be done in Russia was determined largely by what I saw of the working of these imperially-favored institutions. Sir Donald Mackenzie Wallace, the British specialist on Russia, gave me at the British Embassy most valuable help. Of equal importance was the advice of

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the Rev. Alexander Francis, for many years a pastor in the British and American church at St. Petersburg.

Just before taking my final departure from St. Petersburg, Baron Nicolay called together a dozen of the evangelical workers in that city who listened to the report of my investigations and gave individually their opinion as to what was practicable. Since that meeting a number of these statements have been reduced to black and white and are herewith submitted for your consideration.

1. In the single year of 1905 the total circulation of the Scriptures or parts of Scriptures in fifty languages in the Russian Empires amounted to 594,724 (as contrasted with 644,381 in 1904), at a cost of \$50,000 including loss on the copies circulated. Dr. Kean is working in perfect harmony with the Russian Government and the Russian Church. He is keeping busy the presses of the Holy Synod, which has the monopoly of the printing of the Bible in the Empire. Just now, for the first time in the history of Russia an edition of the Scriptures is being printed without the Apocrypha in modern Russian and to be sold for one ruble (50 cents). The work of the British and Foreign Bible Society is under the special protection of the government, which remits all customs duties on imported Bibles, which sends free of freight-charge scores of tons of Bibles over all State railway lines and gives ten passes for the free transportation of the various agents of the society. Other railway lines and steamboat companies follow the same helpful example. From considerations that must approve themselves to all thoughtful men the society confines itself solely to the sale and occasional gift of Bibles or portions of the same. By this far-seeing policy it has come to its present strong position. Its strict business integrity and statesmanlike handling of the delicate situation has given it a place of great influence. Its attitude toward the State Church is friendly, many of its colporteurs being of that faith. Their Bibles are more and more sold in the Orthodox Church buildings and the priests in the rural districts welcome the colporteurs with a warmth that is truly brotherly. This work is slowly permeating the Empire. The late war gave special opportunity to reach the soldiers. Whatever plans we might have in mind should give large place to the work of this Society. I came into effective contact with many of its agents and colporteurs. God is in it most manifestly. As will be evident later, the relation between its work and the practicable lines of American effort must inevitably be intimate and most friendly, yet of such a nature as not to compromise it.

2. Another prime factor in the evangelization of Russia to be emphasized is a vigorous and effective dissent, especially as found in the Molokans, the Stundists and Pashkovites, whose combined adherents number over 500,000 and are scattered throughout the Empire. The first mentioned originated one hundred and fifty years ago and with a following of about 350,000 adherents, is divided into three factions, which have developed decided sectarian divergences, leading

to mutual exclusiveness. The "Old Molokans" have become crystallized into an unprogressive body with rationalistic tendencies, having attempted to spiritualize the Scriptural doctrines until they approach the position of the Hicksite Quakers of America. The "Baptist Molokans" like the "Presbyterian Molokans" have shown earnest, evangelical and progressive tendencies, the first named having been strongly influenced by the Stundist movement. Both sects try to bring back an Apostolic Christianity and give great promise under the new freedom of religious life in Russia. They have not, however, shown a fraternal spirit toward the Stundist Churches, which originated fifty years ago, and whose combined membership is placed at about 100,000. The Pashkovites are a much smaller body and grew out of the labors of Lord Radstock twenty-five years ago, and partake of the Plymouth Brethren type. In all these various dissenting movements we note an earnest spirit, an ethical advance, sterling qualities of manhood, a devotion to the Scriptures as the only spiritual guide, but anything but an irenic spirit. They need to be brought as fast as may be into brotherly cooperation in the growing work providentially entrusted to them. Such forces must come to them from without. Effective organization and a broader intellectual training of leaders might easily in the near future increase their collective numbers to a round million. Instead of injuring the State Church such an evangelical development, growing into an effective Free Church of Russia, would be a pronounced blessing in every way to the Orthodox Communion. Elements of spiritual power are locked up in these native Russian sects sufficient almost in themselves, could they be guided wisely, to evangelize the Empire.

3. A third factor in the evangelization of Russia must be noted in the Lutheran Body in the Empire, three millions of them in Finland and as many more in the five consistories of St. Petersburg, Moscow, Livland, Courland and Esthonia. With these may be joined in our thought the small German Reformed Church. These Protestant Christians form legalized organizations to care for the wide-scattered German and affiliated populations. They do no preaching in the Russian language. Dorpat University is their special seat of learning. They have a taxing work to care for their own and do not seem to plan to broaden out for an aggressive, evangelical movement. I found the Finland Lutherans possessed of a marked warmth of missionary life. I attended at Abo a conference of preachers met to discuss the spiritual equipment needed for a successful pastor. The Moscow Consistory embraces a territory larger than the whole of the United States and the men in that vast "diaspora" are doing heroic service, many of them itinerating over a whole provincial "government." All this wide-spread development should command our prayerful attention and cooperation. Our American Lutheran and Reformed Churches might well claim a share in that important frontier work. I heard of one American Lutheran pastor successfully laboring in that broad field. It calls for the equivalent of a Dorpat University degree in intellectual equipment.

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4. The story of the establishment of the first Young Men's Christian Association in Russia reads like a romance. It was the outcome of the far-sighted generosity of Mr. James Stokes, of New York, and the wise management of Rev. Franklin Gaylord, who has been the secretary from the start, seven years ago. The well-equipped building in St. Petersburg is a busy hive of activities, being crowded with over 1500 young men. Its Russian name is the *Myak* or "Lighthouse." It is under the direction of a body of Russian, British and American residents of St. Petersburg who belong either to the Orthodox Church or to the several foreign Protestant Communion of that city. It has, from the first, had the cordial support of the Imperial government and the State Church. The door is open to it for a development that shall cover the Empire by a slow but natural growth. A gymnasium is building to replace the temporary arrangement and a director has already arrived to take up that branch of the work. Those having the work in hand contemplate sending out a secretary for the distinctively religious work as soon as the way opens. This will mark a decided advance in the development, made possible by the new conditions in the Empire.

5. Allied with this is the effort to reach the educational centers by the Student Federation Body. Baron Nicolay has been giving his special attention to this phase of the work. Out of the Students' Conferences in Finland has come a new warmth of evangelical life to the Lutherans of that Grand-Duchy. The effort will be to start in every student center a nucleus for non-polemical, interdenominational Christian study and work, quite in harmony with the scheme of the *Myak* or Y. M. C. A. Plans are maturing for the broad development of that form of service, and call for our warm sympathies and sustaining cooperation. 50,000 men and women throng these institutions, beside the 20,000 men in the theological seminaries and academies. No work could be more strategic or pervasive. It will largely consist in encouraging Bible study and in emphasizing the primal doctrines accepted by Orthodox and Evangelical in common. The call is for thoroughly equipped Americans, men and women, who shall devote their lives to this great cause, and with tact and persistency win out, in a broad and generous way, for truth and virtue and religion. Indeed, it is from this source that we must expect to find consecrated Russians who shall be fired with a Christian patriotism for Russia, for the *intensive* as well as the *extensive* spread of the Gospel and its saving truth throughout that vast Empire.

6. Still another most important factor in the evangelization of Russia is the literature problem. Here only a beginning has been made. Russia is hungry, I might almost say ravenous, for a nutritious religious literature. This should be developed along the same broad lines followed by the British and Foreign Bible Society, the Y. M. C. A. and the Student Federation Movement. Mr. Prochanoff edits a monthly journal called "The Christian" along this line and at great self-sacrifice. His labor of love should receive strong backing and an impetus be given to a most im-

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portant phase of the work. With the single and glorious exception of the Scriptures there is a deplorable lack of good religious books in the Russian language. The building up of a virile Christian literature will overwhelm the evangelical workers for years to come. Carefully written treatises on the books of the Bible need to be prepared, which shall enable the lonely worker in church or school to understand for himself to a reasonable degree the scriptural meaning. The warring sects in Russia are trading upon the ignorance of a literalistic interpretation of the Bible. There is a crying need for practical books on ethics, which shall find their way where no worker can go. There is an initial call for the requisite capital, which in the end ought to yield a good investment in rubles and kopecks. But most of all inspirational workers of learning and wisdom are needed to take the lead in this matter.

7. This brings us to the factor which seemed to be most urgently called for by the special advisers in St. Petersburg, the *living witness* of the truth of God, the cry of the heart aflame with the message. Preaching would seem a natural adjunct of a church that chanted the magnificent ritual of St. Chrysostom at every great service, but I heard but two sermons in all my attendance in Russian churches in this investigation. There seems to be no place for the orderly public exposition of the Scriptures, or the direct and forceful appeal of the truth to the conscience. Ethics and religion seem strangely divorced. From all I could learn I judged that this absence of preaching would not continue to be so glaring a failure in the State Church for long. The call is for some humble, practical, unobtrusive method by which the saving truths of the Gospel could be driven home to the hearts of men and the personality of our Lord made a reality in the daily life. This should be accomplished in the spirit of the work done by the other efficient agencies already in the field.

It would seem that some other method should be discovered than the usual one of forming of missionary churches for the training of evangelical workers. The suggestion that seems to solve the problem calls for the gradual establishment of centers of influence which would properly be called schools, rather than churches—Bible Institutes, or better, "Bible Social Settlements." Let a man, well trained for his work and wise, rent a home for himself and family in a locality upon which he was to bring a lengthened influence; and in that home or in some adjacent hall begin to teach the Word of God in any way practicable, in classes, clubs, in larger assemblies, in a way which should summon to his aid every earnest worker for God, rich or poor, priest or layman, high or low. Gradually multiply these centers, until by slow degrees the Empire be vitalized by their influences.

8. This leads to the inevitable factor of the proper training for the Russian workers who must man these schools for popular Bible instruction. Many might be drafted from the universities, coming from the student associations there formed. Others would be trained in the developing Y. M. C. A. work. But these would be altogether inadequate. Sooner

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or later in some center, one of the Bible Settlements would grow into a training school for Christian workers, the money for which and its endowment would have to come largely from America and England. It is believed by those who know, that it would not be difficult to get an official permit charter for the establishment of such a system of educational institutions, so drawn up as to give twenty years for its full establishment, and allow it freedom in every corner of the Empire. It should be so conducted as to help every evangelical force in Russia in the Orthodox Church or among the sects.

9. A last suggestion, which my investigation would urge, came to me in England from the secretaries of one of the important Foreign Mission Societies as to the wise method of seeking to interest the British and American public in the work in Russia. These brethren said that they would be glad to open the columns of their regular publication to items of interest as to the work in Russia, publishing occasional longer articles, and to keep a standing notice to the effect that the treasury of the Society would receive and send to the proper place all gifts specially designated for the work in Russia. They said they thought a large number of English and Scotch societies would do the same and possibly some of the continental societies also. This Conference represents about fifty such societies, whose cordial cooperation along the same lines would make certain the success of the whole enterprise. The plan would allow considerable variety, so that societies specially interested in certain phases of the work could so turn their gifts; such as the Baptists for the Stundist development, the Presbyterians for the work with the Presbyterian Molokans, the Methodists for the churches in Finland and other parts of the Empire, the Reformed for the Reformed Germans and the American Lutherans for the "Diaspora" in the vast Moscow Consistory. But whatever we do should be done with that hearty spirit of brotherly cooperation such as we witnessed when this matter first came up at the Nashville Conference a year ago.

In closing let me thank the brethren of the committee for their confidence and aid in the prosecution of this labor of love for so important a matter in the Kingdom of our common Lord.

THE CHAIRMAN: Now we will hear the resolutions.

DR. BARBOUR: It seems to so much of the Committee as is present that it is scarcely possible to add much to what Dr. Brown has indicated in his summing up of the situation. The letters that are in our hands are very diverse in their suggestions as to what is practicable in the way of American cooperation in the work in Russia. Speaking for the organization with which I am connected, the Missionary Union, allusion has been made in Dr. Barton's paper to the work that has been taken up, a work in which the Union has been cooperating for many years past, by the giving of funds to be distributed by a committee of brethren upon the field. These funds have been used almost exclusively for the renting of places of worship, the support of the pastors being mostly by the people.

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It has seemed that there could not be any possibility of neglecting the call for earnest cooperation in this work. The work is rapidly extending. In its revival influence it leads into the Russian church, so that it seems to be offering now unrivaled opportunity for reaching different sections of the country. Our organization is deeply interested in a comprehensive movement on the part of all Christian bodies, and we earnestly hope that there may be a strong contribution by all American organizations for the evangelization of Russia.

In view of the situation and in view of what has been communicated in Dr. Barton's report I would make the following resolutions:

Resolved, That we emphasize anew our sense of the largeness of the opportunity afforded for evangelical Christian work in the new conditions in Russia and our recognition of the claim of this work upon Christian interest. That we express our earnest sympathy with the work conducted for a number of years past in friendly relations with the State Church in Russia by the British and Foreign Bible Societies and the Young Men's Christian Association of Russia, and that we learn with interest of the proposed appointment of an American Secretary for extension of this work in its more evangelistic aspects among student classes, under support of the World's Christian Federation of Students, or the Foreign Department of the Young Men's Christian Association. That we commend to the several missionary societies providentially placed in relation to the body of evangelical churches in Russia, or to openings for work in one or more sections of that territory, earnest consideration of the importance of this work. That as regards more general cooperation in work in Russia, in view of the doubt indicated as to the forms it may most helpfully assume, we defer action, recommitting the case to the Committee on Religious Work in Russia with such reinforcements of that Committee as absence of its members in visits to the East may necessitate.

Discussion.

REV. JAMES I. GOOD, D.D. (President Reformed Church U. S.): I visited Russia about twenty years ago and I feel almost like a Rip Van Winkle in listening to the changes that have taken place. One of my most intimate friends is the pastor of the Reformed Church, now living in Brooklyn. He told me that a young Russian woman attended his service, and she finally committed suicide because she could not leave the Russian church. He gave me a number of similar illustrations of the utter impossibility of getting out of the Russian Church. I am glad Russia is waking up. I would like to correct one statement. The Stundists are not all Baptists. The Stundists are divided into non-Baptists and Baptists. There is work for the Presbyterian and Reformed Churches among the Stundists. I simply want to say that I thoroughly endorse the remarks that have been made in regard to the hope of the Russian Church through the Bible. During the war between

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Turkey and Russia there were thousands and thousands of Bibles distributed, and the result of it was seen in the Christian Stundist Movement, part of which was owing to the great distribution of Bibles which wakened up the people. I think that we have a great problem before us. I do not know of any Presbyterian Board that is looking after the Presbyterians of Russia. It seems to me that the first thing to do is to get our Boards in contact. I know of a very little work that is being done among the Stundists but we have done it under our breath. I think that the Boards should speedily come into contact with these forces in Russia and seek to help and broaden them. Dear friends, Russia has never had the reformation we have had. Perhaps it is coming in the twentieth century. Perhaps we stand face to face not merely with great China, but with great Russia, with the doors opening before us.

DR. BARBOUR: I am exceedingly glad that Dr. Good called attention to this point. I thought it was brought out in Dr. Barton's statement.

BISHOP DUBS: Mr. Chairman, it seems to me it would be very appropriate if in the resolution of Dr. Barbour we would also recognize the liberality of the government in granting this wonderful liberty. I have reason to believe in my work that the government of Russia thinks over these proceedings very carefully and it appreciates such expressions very much. If we would express our appreciation of the liberties granted by the Czar to these evangelists in Russia it would be good. Another suggestion—the Stundists are not included in the late ukase. They have not been granted the same privileges as the men of the old faith, and the German missionary societies in Germany under the leadership of Prof. Streeter and others are endeavoring to persuade the government to extend to the Stundists the same liberty, and it is a fact, I have the ukase at home; if we could express our thanks or appreciation to the Russian government for giving this new liberty and at the same time say that we trust and hope that the Stundists will soon be granted the same privilege, I know the government would appreciate it. Prof. Streeter was in Russia several times; he is in Germany now, and I had a long talk with him, and he said, "You would be surprised how the officers of the government watch these things." If we should express ourselves in that direction I am confident it would make a very good impression and it would be reported to the proper authorities.

DR. SHEARER: The statement of the brother from Russia that evangelical literature was given a free course in Russia is one of great interest. Our Russian Church in New York City comes freely to the American Tract Society and takes our evangelical literature, and we have had appeals from St. Petersburg for issuing literature there, and we have not done it simply because we have not had the means to enter upon the work which these people have asked. Our mode of procedure in such cases is to have a local committee formed which, on the basis that evangelical denominations hold in common, should determine what literature should be used and then the literature is printed by appropriations from

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our New York office. In that way the autonomy of the local churches is respected and we are saved from making mistakes.

The literature that is needed in Russia is the very literature that the American Church needs for the use of the immigrants that are landing in large numbers at Castle Garden or Ellis Island, and we need it today, and if we could make literature there, make plates there and then use them here we would have home missions and foreign missions done at once, and so if there is a measure of relief planned to be commended by this organization, the American Tract Society can do exactly this work with the support and cooperation of this Conference. I will say that a very large part of that immigration is Lithuanian and we have very little literature in that language. The Russians are coming in very large numbers from South Russia, quite away from the St. Petersburg district; we need to make the literature for them and send it there, and we need it here. Let this Russian question be considered in the light of the evangelical literature as much as we can.

BISHOP DUBS: I move that we express our high appreciation of the late ukase of the Czar granting religious liberty to the various dissenters in the Empire, and that we express the urgent hope that he will grant the same privileges to the Stundists.

(Motion seconded and carried.)

THE SECRETARY: We might ask our State Department to forward the resolution to the Minister in Russia.

DR. SHEARER: I move that this resolution be referred to the Business Committee in conference with the Committee that now has the matter in charge, and let them formulate action that will come before us at a later date in this session.

(Motion seconded and carried.)

DR. BARBOUR: I would like to offer a special resolution of appreciation to Prof. Hulbert for the service he has done to the Conference in the report he has made.

(Motion seconded and carried.)

THE SECRETARY: Dr. Barbour wanted me to say a word about Prof. Steiner's visit, of which I have no written report; but those of you who have heard Prof. Steiner know how close he is to the people. He has written a book called "On the Trail of the Immigrants," which it would be well for you to read. I fancy Prof. Steiner did not meet the authorities of the Greek Church, but he met "the man on the street," those who are largely dissatisfied with their present religious condition and who are looking earnestly for something better. He spoke particularly of the new wine working in Russia just as the leaven of the new wine first affected the people of Palestine. He said what to do with it is quite a question. Here is a man in prison, surrounded by those to whom he is able to tell of this wonderful gospel that he has received—it would be almost a pity to take him out of prison because he is in just the place of greatest opportunity, and if you took him out of prison and put him in a theological seminary it would probably kill him. We should get in close contact be-

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fore we decide too much as to how we may assist in a wise and helpful way.

MR. ———: This is the first meeting that I have had the privilege to attend, and I am a novice, but this matter comes very close to me as a Lutheran, and I fear that in very many cases because our Lutheran people speak a tongue that is unfamiliar to some of us we are apt to class them in the general category of heathen, or at least with such people who need to be Christianized or as is often said, evangelized. I do believe that a great many of these people are not among the hundred thousand Baptists and the other thousands of Methodists but are the Christians who have been evangelized in some other denomination. Is that the fact? And if it is the fact is that foreign missionary work and does it come under the category of the Conference of the Foreign Missions Boards in the United States and Canada? As interesting as it may be to hear of these movements in Russia, I am asking for information, Mr. President, and I do not think I can really conscientiously, for my own self—personally, vote for these resolutions. I believe, brethren, that if you will really cooperate, and if you will help the more than six millions of Lutherans in Russia by your cooperation, you will find that you will be doing a much more effective work than by other work that is contemplated or that is in operation at the present time.

REV. A. J. BROWN, D.D.: I am in very strong sympathy with the desire of those who feel that we ought to extend a sympathetic and helpful hand to our brethren in Russia, and I listened with very deep interest to the papers of Dr. Barbour and Prof. Hulbert, but I think the work ought to be done by the Boards having the matter in hand in Russia. I think it would be highly inexpedient for this Conference to give any approval to the idea of constituting any interdenominational commission to take up the work. Dr. Barbour said that the Baptist Church had some affiliations there, and Dr. Carroll's Board also has some interests there. I should be sorry to have the Conference approve the idea today of an international commission. I think the question ought to be gone into very, very carefully.

DR. COBB: If I rightly recall the resolution its terms are somewhat like this—that the Committee on Russia have power to add to its number from the representatives of those Boards which are most closely associated with the work in Russia, and that that committee be authorized and empowered to correspond with the Boards as to the expediency of organizing such a commission. It does not commit the Conference to the organization of such a commission but simply empowers its committee to inquire as to the expediency of organizing such a commission.

DR. BROWN: I agree to that.

DR. SUTHERLAND: We might slightly modify this resolution of the Business Committee.

Resolved, That without taking action for an interdenominational commission we recommend that the resolutions be referred to the Committee on Russia.

Thursday, January 10.

REV. M. H. HUTTON, D.D., Chairman.

DEVOTIONAL MEETING.

REV. M. T. MORRILL, A.M.

"Go thy way, for he is a chosen vessel unto me" (Acts 9:15). "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16).

Paul, a chosen vessel of God. And then suppose that we just simply connect that thought with the names of Paul's Christian friends mentioned in his Epistles.

As Paul was a chosen vessel so were these men and women chosen vessels. Now the method of God in the world is just the same today. And we are realizing today as never was realized before how much depends upon the right choice of those who go to carry on the work in foreign lands.

Our devotion needs to be just as deep and thorough as was the devotion of those early workers.

**REPORT OF THE COMMITTEE ON REFERENCE AND
ARBITRATION.**

REV. ARTHUR J. BROWN, D.D.

To the Joint Conference of 1907:

The Committee on Reference and Arbitration presents this report under a deep sense of its bereavement in the death of Rev. Judson Smith, D.D., its first Chairman. He was deeply interested in the proposal to form a Committee on Reference and Arbitration and he was strongly of the opinion that it could be of great service to the cause of Christ. As another committee is preparing suitable resolutions on behalf of the entire Conference, we need not enlarge here upon the sorrow that we all feel in his death.

As the plan of the committee has not been printed for two years, and as it cannot therefore be fresh in the memories of many who are present now, some recapitulation appears desirable in order that this report may be complete and intelligible.

The committee was appointed by the Conference of 1904, after a paper by the Rev. Paul de Schweinitz, D.D., and it was instructed to correspond with the Boards and Societies represented in the Conference as to the wisdom of appointing a permanent Committee on Reference and Arbitration. In pursuance of this duty, in May of that year, the following questions were sent to about forty Boards, not including the Women's Boards.

"1. What is the judgment of your Board as to the wisdom and practicability of a permanent Committee of the sort proposed?

2. Does your Board feel the need of such a Committee, and would it be ready to co-operate in its organization and maintenance?

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3. Please indicate somewhat explicitly the duties which, in the judgment of your Board, should be assigned to this Committee, and the kind and degree of authority with which it should be invested.

4. What benefits would you expect from this permanent Committee? What inconveniences or haards would need to be guarded against?

5. Could the ends aimed at be substantially secured without such organization?"

Only a little more than one-half of the Boards made a definite reply to these questions. A majority of the respondents favored the plan in some form, but a considerable minority answered only in general terms or were altogether opposed. The responses did not appear to the Committee to afford sufficient warrant for final action. The trouble apparently was that many of the Boards did not have a clear idea of just what the Committee was to do. As it was thought that they might express themselves more freely if a definite plan were drawn up and submitted to them, the following tentative plan was presented to the Conference of 1905:

"The proposed Committee on Reference and Arbitration should be charged with the duty of dealing with at least three distinct subjects: (1) The settlement of questions arising on the mission field between the missions of different Boards. (2) Suggestions in regard to unoccupied fields. (3) Negotiations with the government. In the first two cases, questions will arise where the interests of two or more Societies are concerned, in which it will seem desirable to have the judgment of a Committee of disinterested persons, to hear the case in full and express a judgment and give counsel. In the third case, it sometimes becomes necessary to make representations to our government in regard to matters arising, on the mission field, that affect the interests of one or, at times, of several different Societies; and the attention of the government can be more easily secured, and such representation more effectively made, if entrusted to a committee representing all the Protestant Missionary Societies of the United States and Canada. It is not supposed that these three functions of the Committee include all the subjects which might wisely be entrusted to such a Committee, but they are named as obvious and important matters, and as indicating the appropriate character of the subjects to be considered by this Committee.

The proposed Committee should have no authority to interfere in any way in the internal missionary administration of any Society, or to take the initiative in considering questions which arise within a specific Society, and concerning it alone; neither should it have any authority unsolicited to act as arbiter in any difference which may arise between two Societies.

The institution of this Committee is not intended to exercise any constraint upon any Society; the recognition of the authority of the Committee is and remains a voluntary act. Therefore, the decisions of the Committee cannot be absolutely binding upon the Societies; but they have the effect of advice given or of requests made on the ground of intimate knowledge of the issues involved, and as the result of thorough consideration.

This plan is not submitted as including all the details that are needful, but only enough to give a correct impression as to the character and duties and limitations of this Committee. Other points that would need to be settled, such as the number of members, the mode of election, term of service, the duties of the Committee, would naturally be taken up when the decision has been made to form such a Committee."

After full discussion, the Conference adopted the recommendation of the Committee, and copies of this plan were accordingly sent to forty Boards and Societies, April 24th, 1905. Twenty-seven replied. Of these,

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fifteen expressed approval of the plan, eight expressed disapproval and four were non-committal.

At this point, the health of the Chairman, Dr. Smith, so seriously failed that he was unable to give further attention to the work of the Committee. A report of progress was made to the last Conference (1906), which directed that the Committee be continued, with the change in Chairmanship which Dr. Smith's health necessitated, and that the documents already gathered be referred back to it with instructions to make a full report this year.

The Committee felt that its duty was to attempt to secure a more general expression of opinion from the Boards and Societies represented in the Conference. Accordingly a letter was sent to all those that had not made definite reply. The Committee is now able to report that forty Boards and Societies have answered as follows: favoring, 26; non-committal, but indicating probable cooperation, 5; not yet officially answering, but indicating probable assent, 3; opposing, 4; not yet officially answering, but indicating probable dissent, 2.

It will thus be seen that the plan has been officially approved by a vote of 26 to 4, and that the tenor of other replies justifies the expectation that only two votes will be added to the negative, while eight will probably be added to the affirmative, so that from the viewpoint of moral effect, the vote is 34 to 6. At any rate, out of forty replies, only four are in actual opposition. This is doubtless as near unanimity as could reasonably be expected in support of a plan of such a character among so large a number of different denominational agencies, and it encourages us to believe that this movement toward closer cooperation is in harmony with the leadings of the Spirit of God.

The Committee understands that it was appointed, not to do the work of a Committee on Reference and Arbitration, but simply to ascertain the mind of the Boards as to the expediency of constituting such a Committee. We feel, therefore, that we would not be justified in discussing in this report some of the questions that naturally arise in connection with the subject. But more and more evident is it that there is work for such a Committee. Apart from the questions of comity between particular Boards, some one ought to be considering the question of unoccupied fields, their population, accessibility, missionary opportunity, etc. Dr. Karl Kumm came to America recently to urge the immediate occupation on a large scale of the recently opened Province of Northern Nigeria in Africa, but there was no committee with whom he could confer. Signs multiply that the opportunity that now exists in several lands, notably China, is altogether extraordinary, and that it may not last for many years. Should not some committee be considering whether the field is being adequately covered and what changes or modifications in policy, if any, are required to take effective advantage of the opportunity. Within the last year, two occasions of a different character arose that emphasized the need for such a committee. The Chinese Government sent two Im-

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perial High Commissions to study Christian lands and report what they had to suggest to China. Men in secular callings were quick to see the significance of this step, and bestirred themselves to give the commissions due welcome. It would have been disastrous to have these commissioners entertained only by political and commercial bodies, and be given no opportunity to hear some expressions of the Christian sentiment of America. But there was no committee that could move on behalf of the Boards of the country. Those in New York and Boston moved on their own responsibility, but of course could represent only themselves.

Then at the banquet given by the Missionary Boards having headquarters in New York, February 2d, Viceroy Tuan Fang publicly and formally asked the Boards to "forbid their missionaries to interfere in law courts when their converts are an interested party in the suit." Manifestly that request concerned all the Boards, especially as the secular press gave wide publicity to the request and reopened the old criticism that missionaries create unnecessary irritation. It was an excellent opportunity for getting our policy effectively before the public. But there was no committee that was authorized to act, and an individual had to draw up a reply.

Another occasion developed in connection with the correspondence between the Presbyterian Board and the State Department regarding indemnity for the massacre at Lien-chou, October 28, 1906. The Hon. Robert Bacon, Acting Secretary of State, expressed the opinion that it was "difficult to conceive upon what grounds the Mission Board could have based a claim so as to enable it to receive any benefit from any sums that might be paid on account of the murder of these people." The Board to which the Lien-chou martyrs belonged did not want indemnity for lives, but such an official expression of opinion in a letter, a copy of which Mr. Bacon sent to the Chinese Minister, was calculated seriously to prejudice the right of all Mission Boards in the event of future massacres of missionaries for which they might deem it proper to demand indemnity. In this case also, it would have been of advantage to the Boards if there had been a committee of this Conference that could have dealt with such a matter. But as it was, the matter had to be handled by one Board.

From time to time, it becomes desirable that the Mission Boards should aid in shaping public sentiment and should express their judgment to the American and British Governments regarding some great question that has arisen in mission lands. We might cite such matters as the opium traffic in China and the Philippines, the sale of intoxicants and fire-arms among the Africans and South Sea Islanders, the atrocities on the Congo, the Japanese treatment of the helpless Koreans, the course of the Sultan of Turkey in denying to Protestant missionaries the rights guaranteed by treaty and which he grants to the missionaries of the Roman Catholic and Greek Churches of Europe, etc. Of course it may happen, as in the case of the Congo atrocities, that a conference may have appointed a

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committee charged to deal with that particular question, but too often it happens either that no action at all is taken because there is no committee in existence at the time when the matter arises, or that some outside agency stands forth to represent the Boards, an agency with whose purposes we may be in strong sympathy, but to whose wisdom we may hesitate to commit so delicate a matter as the expression of the mind of the Boards to a national government.

If it be said that some of these questions were handled on individual initiative and that others can be as they arise, we reply that it is most unwise to trust to this individualistic policy. In some important matter "everybody's business" may prove to be "nobody's business" and may go by default. Other high officials of Asiatic nations have come to our country and have been completely ignored by representatives of the mission cause. If, as in some of the cases cited, an individual or a particular Board does feel moved to act, there is no certainty that it will be done in a way that would be generally approved. Is it not clear that there should be a large and representative Committee of this Conference to deal with the questions that are constantly arising?

And then there is the broader and more general question of the desirability of closer cooperation in doing the Lord's work. The development of this desire is one of the most notable features of modern Christian thought. It finds expression in various movements and organizations at home, the great Inter-Church Federation in Carnegie Hall, New York, being the most notable of these expressions. On the foreign field, as we all know, this desire is very strong and it is leading our missionaries to inaugurate movements of various kinds that promise large things for the development of the Kingdom of God. While from the nature of the case union movements must be left to grow of themselves out of the natural affiliations of the particular bodies concerned, there are other movements of a federative character which can be and which ought to be the subject of conference. With our missionaries on the foreign field moving along these lines, surely there ought to be some corresponding movement among the Boards at home. A committee of the kind proposed would be a great help both from the viewpoint of fostering wise movements and of preventing unwise ones, so that whether one favors or opposes these movements towards unity, he should be interested in the formation of a Committee on Reference and Arbitration. It is undeniable that the Spirit of God is working lovingly and powerfully in the hearts of Christian people and that we in this Conference ought not to be quiescent at such a time, ought not to wait for others to lead, but should ourselves take the initiative in a matter which so vitally concerns the work which has been committed to our administrative direction. We already pride ourselves upon the fact that there is less unwise overlapping of agencies on the foreign field than in the United States, but there are still fields where such overlapping does exist, and whenever in the providence of God a new field opens there is danger that it may be repeated. Beyond question, the time

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has come in the development of God's purposes and in the extension of the Christian spirit when all the Mission Boards of the United States and Canada ought to be represented by some committee which can give wise and tactful counsel in these matters, and to which may be referred any questions of rightful occupancy that may call for disinterested opinion. We are under solemn obligations not only to our own consciences, and to our constituencies, but to Christ to do our work in the wisest and best way, avoiding as far as practicable the duplication of agencies and expenditures in a given field. It is true that such a committee might occasionally make a mistake, but we do not believe that any mistakes that so large and strong a committee would make would be anything like as serious as the mistakes of inaction or unwise individual action in some important matters.

The majority in favor of such a committee is now so decided that the Committee believes that the way is now clear for the Conference to proceed to inaugurate the plan. We therefore make the following recommendations:

First—That a committee be now constituted to be known as the Committee on Reference and Counsel.

Second—That it consist of nine members, who shall be chosen by the Conference to serve for two years in two classes of four and five each, respectively, save that the first class as now chosen shall serve for a term of one year, the terms thereafter to be two years for both classes, four to be chosen on the even years and five on the odd years. This will make a strong Committee, the terms of four of whose members will expire each year, thus combining the advantages of experience and stability with opportunity to make any desired changes in the personnel of membership.

Third—That the Boards and Societies represented in the Conference be informed that the Committee has been constituted and is prepared to consider any questions they may wish to refer to it, and that it is understood that the general range of its work shall include such features as (a) suggestions in regard to unoccupied fields; (b) negotiations with governments; (c) consideration of questions arising on the mission field between the missions of different Boards; (d) such other questions as may be from time to time referred to it; (e) original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

Fourth—That any Board or Society desiring the services of the Committee be permitted at its discretion to designate either the whole Committee or any part of it to serve in a particular case.

Fifth—That special emphasis be laid upon the limitations that the Committee shall have no authority to interfere in any way in the internal administration of any Board or Society, or to take the initiative in considering questions which arise within any Board or Society and concern it alone, nor shall it have authority, unsolicited, to act as arbiter in any differences which may arise. It is further distinctly understood that the

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Committee shall not exercise constraint upon any Board or Society and that recognition of the Committee in any given case shall remain a voluntary act. The decision of the Committee cannot be binding upon any organization, but shall have the effect only of advice given or of judgment expressed.

Respectfully submitted,

ARTHUR J. BROWN, Chairman,
HENRY N. COBB,
THOMAS S. BARBOUR,
PAUL DE SCHWEINITZ,
H. K. CARROLL,
W. R. LAMBUTH.

Discussion.

MR. McCONAUGHY: There is one single expression which I think has not been changed since the change of the title. The expression remains in the third paragraph, "to act as arbiter unsolicited."

DR. BROWN: It was the thought of the Committee that in the event of two societies asking the Committee to arbitrate, the Committee would arbitrate, but it was felt that arbitration was only one of a whole lot of duties to be discharged by this Committee.

DR. CARROLL: I am heartily in favor of the report as read by Dr. Brown, and it seems to me that the functions of this Committee are so carefully guarded that it won't be likely to go wrong. I think the Committee ought to be a Committee of nine, and suggest that we elect four to serve one year and five to serve two years. My suggestion is that four be selected for odd years and five for even years. I would like to move so to amend the report of the Committee.

(Motion to amend seconded and carried.)

THE CHAIRMAN: The question now arises on the approval of the report as amended.

MR. ———: I see, since hearing Dr. Brown's report, wherein this Committee is needed and will have a very useful sphere of operation. I thought it might interest the Conference to announce that I have just received a letter from the President of the Anti-Opium League in China announcing what had been accomplished, and telling that he had been very heartily seconded in his effort by our Minister in China and by our State Department and by certain senators, notably the venerable Senator Morgan, of Alabama.

DR. BROWN: Another case just came to my knowledge last night. I understand that Dr. Tewksbury reports that the Emperor and Empress Dowager of China have just issued an edict forbidding the establishment of any more mission schools in China. If that edict is carried out some very serious complications will develop and the rights of all Mission Boards involved in China will be jeopardized, and it will be necessary for the Committee to take up that matter.

(The resolution of the Committee was adopted.)

Independence of Native Church.

REV. JAMES I. GOOD, D.D.: I would like to ask the Secretary whether the question about lawsuits in China has ever been taken up by this Conference. I was personally requested last winter by one of the missionaries of the China Station in regard to that, and he threw out this suggestion, that if the Protestant governments, and especially the government of the United States, could be so influenced that the government of China might be officially informed in regard to the matter it would greatly safeguard the interests of our missions in China. I think that is an exceedingly important matter for either this Committee or this Conference to take up.

THE SECRETARY: We never have had any discussion of that point directly, I think. Incidentally the subject has been mentioned in the Conference but there has never been any open discussion of it.

DR. GOOD: Then, Mr. Chairman, I would move that this subject be referred to the next Conference.

(Motion seconded and carried.)

DR. COBB: Most of us listened with a great deal of interest to the papers presented yesterday afternoon in regard to the evangelization of Russia. Certain resolutions offered by Dr. Barbour in connection with his paper were referred to the Business Committee. I have had placed in my hands some particular resolutions on the subject which I would like to read, with the permission of the Conference, and shall then move that they be referred with the others to the Business Committee to be reported upon later. (Referred.)

It was moved that Dr. Brown and Dr. Capen be requested to draft a resolution commemorative of Dr. Judson Smith.

INDEPENDENCE OF NATIVE CHURCH.

DR. COBB: Mr. Chairman, I do not usually believe in making apologies. I simply wish to say by way of explanation that this topic was originally assigned to three members of the Conference. That was the estimate of its importance as it lay in the minds of the Committee of Arrangements. Not at the eleventh hour but at about half past eleven I was called up on the telephone and told that the three brethren would not be able to present the subject and would I not open the discussion. That is all that I attempt to do here this morning. This will account for the somewhat fragmentary nature of the paper which I have to present and which I present on that account with some solicitude.

THE INDEPENDENCE OF THE NATIVE CHURCH.

REV. HENRY N. COBB, D.D., SECRETARY REFORMED CHURCH IN AMERICA.

It may seem to be stating a truism to say that the establishment in every mission field of a native church, possessing full powers of self-government, maintenance and extension is the ultimate aim of foreign mission effort. This is not to ignore the high aim of the salvation of individual souls through the knowledge of Christ and by the power of

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His Spirit. It is, rather, to seek provision for their salvation in numbers and by influences not possible to efforts or agencies supplied by other and foreign churches and directed from abroad.

Thus Dr. Rufus Anderson, so long Secretary of the American Board, and for his command of missionary principles and policy as well as his masterful administration, styled a "sanctified Napoleon," wrote in 1870, in his history of the Evangelization of the Sandwich (or Hawaiian) Islands:

"A foreign missionary society may be said to have completed its appropriate work among a (non-Christian) people, when a Christian community has resulted from its labors, that is self-governing, self-sustaining and imbued so with spiritual life as to give promise, not only of living after the society has withdrawn from the field, but of being a leaven that may be expected ultimately to leaven the whole lump. In this view it will not always be needful that the people of the entire national territory shall have been first Christianized. Indeed experience has shown that native churches must be aggressive as well as self-sustaining, in order to their full development. They must have the benefit of what will be to them a foreign mission . . . If there be no accessible (field) outside the national territory, then the mission should be withdrawn, if that be practicable, before that territory has all come under the power of the Gospel; while there is yet much land to be possessed; while something like a stern necessity exists for acting on the defensive and pressing the war of conquest."

That such a native church, once established, should be independent of foreign direction and control, seems to follow of necessity. Its claim and right to such independence—to complete autonomy—within its own sphere, cannot be successfully disputed or denied. Probably there is no one conversant with the facts and principles involved, and interested in the life and growth of the church, who would care to dispute the claim. It should be free, under the guidance of the Holy Spirit, to frame its own statements of Christian faith and doctrine, its own principles and rules of church order and government, its own methods and agencies for church extension and gospel propaganda.

Only an independent church, controlled and directed from within and not from without, can properly perform its functions and discharge its obligations to the as yet unevangelized people in the midst of which it lives and grows. Only such a church can fully enlist the zeal and devotion and fire the holy ambition of its ministers and members. Only such a church can find its true and normal development along the lines of national and racial character and circumstance. Interference from without, if that were possible, even to save it from errors and mistakes, would tend not only to retard its growth but also to warp and mar its natural development and to prevent it from making, according to the national or racial spirit and genius, its own peculiar and characteristic contribution to the sum total of the Christian doctrine and life of the whole Church of Christ

Independence of Native Church.

throughout the world. History would rebuke us if we did not recognize the value of such contributions already made by all the churches, true members of the one body of Christ, long existing and flourishing in so-called Christian lands, and faith may well anticipate that similar, perhaps even greater, will be made by those recently established or yet to be planted in lands and among peoples as yet only partially evangelized or not evangelized at all.

In the establishment and independence of every such church we should rejoice that a new vine has been planted in the Lord's world-vineyard, that shall "grow from its own root," stretch forth its branches and bear fruit "after its kind," to the glory of Christ and the salvation of men. We should respect inviolably its autonomy, and so adjust our methods of operation, if we still continue to work within its bounds and in connection with it, as to show that we respect it as completely and heartily as we desire our own to be respected.

If this were all that is involved in the subject assigned me, I might here conclude, and perhaps ought to apologize for presenting it to you at all.

But there is another view of independence—another definition, if you please—entirely apart from autonomy, complete as that may be. A really independent church, so far as government is concerned, may yet, through weakness, lack of means or forces, or by reason of peculiar historic conditions and environment, be still dependent on the help of others, even foreign churches and workers, and on the means they are better able to supply, for the ability to carry on its proper and necessary work.

Instances of such churches abound. It has doubtless been the pleasant experience of most, if not all, of us to come in contact with the able, devoted, eloquent men who have brought to the prosperous churches of this country the appeals of their less fortunate churches and Christian brethren in France and Italy and elsewhere. They have been cordially welcomed to our ecclesiastical bodies. Their cause has been commended to the sympathy and benevolence of the churches and of individuals. Funds have flowed, with greater or less freedom, and are still flowing, to the aid of the churches whose needs and struggles have been thus presented. In all this there has been no thought on either side of trespass on the independence of the church so aided. None of them probably, has felt, or has had reason to feel, that its autonomy was invaded, or that it was subsidized in any way or for any purpose inconsistent therewith. None of the givers, probably, has felt that his gift entitled him to dictate to the church or churches to which his aid was given.

The case is somewhat different, however, and perhaps more complicated, as regards churches established on mission ground. The work these churches are now doing, or undertaking to do, in fact the very churches themselves, owe their existence, under God, to the faith, prayers and means of churches in other lands, and to the labors and sacrifices of men and women sent out by them, to preach Christ where He was not known, to

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bring men to the knowledge of His saving truth and grace, and plant in at first unfriendly soil the seed of His Church with all its enlightening and enlivening institutions.

Slowly the Church takes root. It grows strong and flourishes, becomes vigorous, self-conscious, independent, rightly self-assertive. In other words, it "finds itself." What now is the relation of missions and missionaries still present, to this church which is the goal of their endeavor as its establishment has been the object of their prayers and labors, the purpose of their lives? This is the crux of the situation and, if I am not mistaken, the reason why this subject has been presented for consideration.

If such a church is able, financially and otherwise, to bear its own burdens and discharge its own responsibility for further evangelization, there would seem to be little or no room for question, reluctant as we may be to admit it, that the time has come for the churches abroad to withdraw their missions and missionaries, or transfer them to other fields where their presence is still needed. It has been truly said that it is the peculiar characteristic of the foreign missionary enterprise that it looks to and works for its own effacement.

Where this is not the case, and the time has not come, apparently, for the missions to withdraw, certain practical questions will necessarily arise. Many of these can only be intelligently adjusted by those on the field, with such wisdom, insight, patience and brotherly love as may be given them of God. But there are certain principles, as to which I hope we may be most of us, if not all, agreed, that should govern such adjustment.

1. In the process of evolution of such a church as we are considering, the relation of the Missions and missionaries to it and to the whole work of evangelization, undergoes a gradual and at length a complete change. In the beginning they were *principals*, necessarily so. There was no one to do anything in the line of gospel teaching and effort, if they did not do it. In process of time, and by the blessing of God, men raised up from among the people are brought into their service or associated with them—"helpers"—so styled and such in fact. The direction is with the missions and missionaries. As time passes on, such men may arise in sufficient numbers, with sufficient qualifications of character, ability, training and spiritual life and power, to associate on equal terms with the members of the missions to which they have been drawn; to become the nucleus and in time the leaders, of the church in process of establishment. But when such a stage is reached as the erection of a church, duly organized, with all the attributes of independence, the original relation is precisely reversed. The Church becomes the principal and the missions are the helpers. It may not be easy for human nature to accept the situation and take second place. But such is the fact, and we cannot ignore it without harm and loss to the cause we most desire to advance.

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2. The relation of the missions, and the methods they employ, should be distinctly such as shall minister to the further growth of the Church in strength, to the full measure of a real independence of all foreign aid, and so to advance through it the Kingdom of Christ in the land where it is planted and throughout the world.

3. So far as the general direction of work intended for such advancement of the Church is concerned, affecting its own highest interests and within its own domain or sphere of operation, the right of the Church would seem to be incontestable. Its ministers and members are native to the soil, as we are not. They comprehend the national thought and are imbued with the national spirit. They are likely to have a better apprehension of the work and more intimate knowledge of the conditions under which it is to be done, the relative needs of different portions of the field, the character, motives and qualifications of the agents employed.

This right may be freely yielded by the missions, so far as such yielding is not repugnant to or subversive of their obligations and responsibilities to the churches they represent. Yielding often gains more than an insistence on supposed rights and privileges. The privilege of assisting such a church to do its full and proper work and of contributing our utmost to its complete equipment and triumphant activity, should be enough to satisfy our desire. Even "the Son of man came not to be ministered unto, but to minister."

4. Above all other things, our relation to such a church and the *method* of our service should be such as shall not even seem to substitute a mere money power—a financial control—for the ecclesiastical power which it is impossible for us to exercise, and which would be every way undesirable if it were possible. Of all powers in the Church of Christ, the money power is the most offensive and destructive of all that is best and most desirable. Such a church might well say to us, should we attempt to exercise it, as God forbid we should—"Thy money perish with thee."

Discussion.

DR. COBB: I speak, Mr. Chairman, if I may be allowed to add a word, with some considerable degree of interest on this subject, simply because the Reformed Church in which I am a minister has had experience in the matter. The Reformed Church was established on this continent nearly three centuries ago. Its ministers were sent out from the old country through the agencies at first of the Dutch West India Company. It was at first impossible for a minister to be ordained without going to Amsterdam. And the controversy in regard to the place where authority rested in the Reformed Church in this country, whether over in Holland or here in this country, almost reduced the church to the point of dissolution. And so it came about that while we have been on this continent for nearly three hundred years, only last year was the one hundredth General Synod of the Reformed Church in America held. I would not raise a finger to lay any such burden on a church in another land, but

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on the contrary I would do everything to relieve it from such a burden and to start it upon its career of independence at the earliest moment possible.

PROF. CHRISTOPHER NOSS: I belong to the Reformed Church in the United States. It is also in our blood to sympathize with a church like that in Japan where the problem of the independence of the native Christians has reached an acute stage. I think we all heartily agree with the principle that the native church should be self-governing at the earliest possible moment, but it is as to the when and the how that the difficulties arise. It is difficult for me in a few minutes to speak of all the points that rush into my mind, but I wish to give my emphatic second to the remark of Dr. Cobb at the close of his paper, that the money power is a vicious thing. I think while the missionary has not been quite unequal to his task, far from that, and the Japanese have failed to understand him, yet we ought to be on our guard against undue assertion of the power that goes with the funds contributed by American Christians. A Japanese brother sitting just back of me, if I mistake not, when I once told him out in Japan what sacrifices the Americans were making for the support of Christian work in that land, replied, "Yes, you are giving a part of yourselves to this work; you must not forget that we Japanese Christians associated with your missions are giving ourselves entirely to it. While financially the contribution is very small, yet the personal contribution is comparatively enormous." In my mind the Japanese who are most ready to criticise the missionary are those who stand farthest from him.

There is one more point to which I wish to allude, and that is that it is only at the heart of the missionary activity that the American missionary can be properly appreciated. It is only in the center of operations that his influence can be best felt. There are Japanese saying today that they do not want to have the missionary in the native Japanese church, that he has a weakening influence because of the association of the idea of foreign domination, while they are willing to see the missionary go beyond to the unevangelized parts of the realm. Now, Mr. President, if the missionary has any place in Japan it is not on the frontier but it is at headquarters. On the frontier he is sure to be misunderstood. He may speak Japanese accurately, which is a bare possibility, he may be a grand advertisement for meetings and he may in a quiet way exercise a very great influence Christward, but he does not begin to exercise the influence among comparative strangers that he can exercise upon the more mature Christians in the centers. It really takes several generations to make a Christian comparable in reserve force to those who have enjoyed the tuition of generations in a land like ours. My idea is that the place of a missionary is in the centers, not on the frontier. We should recognize that in missionary operations the church should be foremost, and that in certain more delicate work there should be full co-operation, not a subordinating of the missionary to the native, not a

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subordinating of the native to the missionary, but hearty cooperation between brethren. The brother who sits to my right has been a missionary in Japan for nearly twenty years. I remember when I first met him he said that the way to get authority in this land is by renouncing all authority. The native directors of the North Japan College, in spite of the fact that the constitution forbids that an American be appointed president, changed the constitution and insisted that Dr. Schneder be made president. I hope that we may hear from him. The plea of the Japanese is for more men like Dr. Ladd, like Dr. Hall, like Prof. Wright, like Dr. Brown and others. It seems to me that the policies of the Boards should be more and more to concentrate on the Christian centers men who have ability and sympathy, empowering them to cooperate on equal terms with the native Christians; and that these should be reenforced by some of our most prominent men in America, like men whom I have named. And I cannot refrain from throwing out the suggestion that if President Roosevelt at the close of his term of office could be persuaded to make a tour through the Far East, humanly speaking, he would be a whole army of missionaries in himself. It would be a fitting crown to his busy and blessed life. Such is my opinion of the place of the missionary in Japan. And I think that the work of a missionary would be the crown even to a life like that.

REV. D. B. SCHNEDER, D.D.: Mr. President, I am very thoroughly in accord with the sentiments and principles enunciated in the paper that has been read. It seems to me there can be nothing more sound on the subject of missionary policies so far as regards the relations of the Mission Boards and the missions to the native churches. So thoroughly am I in agreement with the principles that have been given out that I would like to make a suggestion to the Foreign Missions Boards in this country; and that is to this effect, that in some way the outgoing missionaries be informed, be imbued with these ideas concerning their relations to the native church.

I am getting upon somewhat delicate ground when I say that I believe that one of the greatest hindrances to smooth relations between the missions on the field and the native churches has been the lack of information and the improper viewpoint of those who have just arrived upon the field. They have certain preconceptions concerning missionary work and concerning their relation to the native churches and to their native co-workers which seem to them perfectly right and perfectly just, but they are not in accord, to a large extent, with the principles and ideas that have been set forth in Dr. Cobb's statement. It is a fact that we will enlarge in our conceptions in the degree in which we study them. So I believe that it would be a wise policy for the home Boards in some way to get into the minds of the outgoing missionaries precisely the principles that have been set forth in Dr. Cobb's paper. How that may be done of course it would remain for the Boards here to decide, but that it should be done I am very firmly convinced.

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Now there is one more point about which I would like to speak, and that is the point as to when the withdrawal of the missionaries should take place from a foreign missionary field. There are two dangers, one is that the missionaries may remain too long and the other danger is that the missionaries may withdraw too soon. There are missionaries in Japan today who are thinking seriously of withdrawing because of the attitude of some leaders in the native churches; because they are not wanted by some they do not feel like staying; but it is possible, as I think we can realize from the history of missions, it is possible for missionaries to withdraw too soon. Now it is more important than immediately withdrawing from the field, when there is any restiveness on the part of the native churches and the native leaders with reference to the missionaries, for the missionaries to adjust themselves to the situation more perfectly, to identify themselves with the people more entirely, to come into the deepest sympathy possible with the native church and with all its aspirations, and to endeavor to see things from the standpoint of each native church, to become one of the people themselves, and so to study the historical development of the nation for which they are laboring and to foresee its future development that they may become part and parcel of the church and of the nation itself so far as their spirit and sympathies are concerned. This I believe is far more important than the question of the time when the missionary shall withdraw. If this is done, then the remaining of the missionary a few years longer or a generation longer makes very little difference so far as the feelings of the people are concerned. Then does he not become a weakening influence, then does he not discourage the ambitions and aspirations of the native church to do what they can for the complete evangelization of their country?

These two points I would like to make. First, that those who go to the foreign field be more thoroughly instructed as to the attitude which they should take towards the native church and towards the native people; and secondly, that there be as thorough and as complete a self-identification of the missionaries with the people as is in the grace of God possible.

MR. E. F. BELL, of the American Board: These words come to me with a great deal of force because I have seen Dr. Stewart and Mr. Noss in their own field and know what influence they have. Having been a representative of the Congregational Churches in Japan I have had some contact with the Kumi-ai Church. During the past year this whole question of independence has come quite prominently before the American Board. The Kumi-ai Church, as you know, has attained full independence; it is now self-supporting, self-sustaining, self-existing. No church connected with the Board's missions can be called Kumi-ai. Every organized church as it goes over into the fellowship of the Church of Japan becomes a Kumi-ai Church. The Kumi-ai Church has a peculiarity—to speak plainly, it will have nothing to do with the Mission, with the organized body of the representatives of the American Board. It does not

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care to have anything to do with the Mission, but it does want to have the help of the individual missionaries such as Dr. De Forest and those veterans who have identified themselves thoroughly with the work of the Japanese. They have been quite particular in asking for the missionaries to remain, but also as particular in saying that they do not care to have anything to do with the Mission. Now the problem comes up, what shall the missionaries do? Dr. Greene, the father of the American Board of Missions in Japan, is of the opinion that the Mission Board ought to exist as an organized body largely for the sake of the efficiency of the missionaries themselves and also for the effect of the work upon the constituency here at home; but that in relation to the Japanese it should not be a Mission but the missionaries. Dr. Davis, you will remember, during the Doshisha troubles thought it was about time for all the missionaries to go home, at least the Congregational missionaries. But he has now changed his mind entirely, and is of the firm conclusion that the missionaries ought to stay and work in cooperation with the Japanese, not as representatives of these Missions but as missionaries. And he is of the opinion that the missionaries ought to (I do not know about severing their connection with their own churches here at home as members) join the Japanese churches themselves and thus become completely identified with the Japanese Christians. They are to have a moral effect, a moral influence, and nothing more. Each missionary is to stand upon his own foundation. If he is a capable man the Japanese will be the soonest to find it out. They will call upon you as college graduates and as men who have been through the theological seminaries, they will call upon you to do this and to do that. You will have a great opportunity of helping them. That is the suggestion. I notice Dr. De Forest is of the same opinion. I do not suppose that there are today men who have greater influence than those who have done that.

There is one thing that I did not mention, the Kumi-ai Church is becoming very independent. The great pressure will come when the Home Japan Missionary Society is thrust upon its own resources. There is this to be said, you throw a man sometimes into a pond and he will learn to swim. The Japanese have assumed entire independence and it has had a wonderful effect upon them. We are getting news in almost every letter of great spiritual harvests being reaped. A short time ago there was a movement conducted and financed entirely by the Japanese Christians, a great revival as it were, and it had a great effect upon that community. In the district of Joshu, in the center of Japan, there has also been another revival conducted by the Kumi-ai brethren. In Kobe the enthusiasm broke out, the men seemed to sense the situation and to rise to the emergency. They contributed about a thousand yen to keep on this evangelistic movement throughout the country in all the large centers where the Kumi-ai Churches are established. It has also influenced their theology. They are preaching today Jesus Christ as the only Saviour from sin. It has helped me much to come in contact with those Kumi-ai

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leaders. They are men of prayer as well as men of power and natural connections. So I feel myself, and I think that most of the Congregational missionaries feel, a great deal of gratitude that this has come about, and feel that this is just where they have been longing to be for years and almost a generation past.

REV. W. R. LAMBUTH, M.D., D.D., Methodist Episcopal Church South: I was greatly interested in the statement made by Mr. Bell relative to the attitude of Dr. Forrest in regard to the further continuation of the missionary force in Japan, and also the identification of the missionary with the Japanese work. I do not believe that the missionary can continue to be the pastor of the Japanese church, but as an evangelist, as an educator, as an adviser with a large experience behind him, he will be of very great value to the native church in the ongoing of this work. I am very glad to be able to announce this morning a fact of very great significance to some of us, and I am sure it will be heard with great pleasure by this body. Day before yesterday the commissioners who were appointed by the Methodist Episcopal Church, the Methodist Church in Canada and the Methodist Episcopal Church, South, and who were authorized to draft and adopt a basis of union for the three leading Methodist denominations in the Empire of Japan, held their final session in New York City. That commission settled upon a date when a general conference will be held in the city of Tokyo, the fourth Wednesday in May, at which time the United Methodist Church of Japan will be launched. It will have about one hundred missionaries, one hundred and fifty native ministers and about twelve thousand members. We hope that the other workers in Japan will see their way to unite with us in the near future. I wish to add in connection with this statement that the arrangement has been made for the missionaries representing these three denominations not only to affiliate with but to become members of the organized church in Japan, giving them the liberty at the same time of transferring their membership back to their home churches or of retaining their membership in their home churches, if they so desire. But I think it is the preference of the commissioners that these missionaries should retain their membership in the organized church in Japan.

REV. ALEXANDER SUTHERLAND, D.D., Secretary Methodist Church in Canada: We are glad that the commissioners have been able to come to the conclusions that we think will commend themselves to the native workers in Japan as well as to those at home. Among those who are familiar with the work in Japan there will be some question as to whether such a movement will be entirely safe at this juncture, but I think those that know the conditions best will feel that the movement was inevitable if Christianity through these denominations was to hold its own in Japan, much more make decided progress in the future. Now I have found during several visits to that country that those foreign missionaries in Japan who perceive clearly the psychological moment when

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the foreign missionary should cease to be a leader and should be content to be a helper, those missionaries retain the confidence of the people and are counseling almost every movement. But where they have the idea that they must always be the leaders of the church, they are discounted.

There is another thing that is significant with regard to conditions in Japan, and it is this, the marked change of attitude of many people with regard to Christianity. And I found this to be especially true last Spring in what had been regarded as the Buddhist strongholds. Over on the northwest coast where Buddhism was very strong against Christianity I could see, in an interval of four years, a change that was exceedingly marked in the attitude of the people towards it. Let me speak of the City of Kofu as indicating the attitude of the people. While the Conference was in session I had an invitation to give an address at a convention that was in session in the city, in the hall of one of the government buildings, and when I went there I found it was an educational convention where there were over three hundred teachers present, and the governor was in the chair. I will indicate the changed attitude in this way. I was there four years before that and had an opportunity of speaking in a Japanese theatre, but I had to handle many things very carefully and indeed many things it was perhaps the part of prudence not to mention at all. I felt most of the time that I was skating on very thin ice, and I did not know what moment I might go down. When I went to this meeting I was given clearly to understand that I was at liberty to speak on any subject I chose and to say anything I pleased, and with the help of the Lord I took advantage of it. I found out subsequently through one of our brethren out there that he had found amongst those men universal satisfaction with what I had said. And yet I had said many things which four years ago would probably have spoiled the whole business. Educated men in Japan are saying that Japan must have a new religion. Many of them do not want to think that Christianity will be the new religion. But I found also that quite a number of the class to which I now refer were saying, Well, perhaps Christianity is not exactly what we want but it is the best thing in sight. Then I also found that among the Christians of Japan the dream of the Christians is the coming of the day when there will be one Christian church in Japan.

DR. COBB: I remember that we had a somewhat similar experience. When we reached Niigata we were met by the mayor of the city who invited us to a banquet to be given by the government of the province and others. We accepted the invitation and were most royally entertained. We were waited upon by the young ladies from the best families of the town, and many prominent people were there, and it was suggested that the company should hear something from the deputation that were being entertained and it fell to my lot to speak. I gave them a little account of what we had been doing and seeing, how we had gone from the United States to Arabia and thence to India and then to China and now

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found ourselves in Niigata. The object of our visit was to inform ourselves of the progress of Christian work in all these lands. I went on to say, "Perhaps you will wonder why we should take so much trouble and why the Christian people of America should be concerned to send ministers and missionaries to your country and to other countries. The reason is this, that we believe that in our own country the best things we have come to us through Jesus Christ; and our earnest hope is that other people shall come to know the same things that we have come to know." When I sat down I watched with a little trepidation as to what might be the result of my speaking. The Governor immediately arose to his feet and said that he thanked the deputation for the information which they had received, he thanked the deputation for the counsel which they had received and hoped that they might be able to take it. I asked the missionary whom we visited if such a thing as that would have been possible ten years ago. He said it would not have been possible two years ago.

Now I want to say a word about the paper which I had the privilege of reading this morning. I knew that this subject came up in connection with the interest which has been awakened on the subject of the independence of the native church in Japan. But it seemed to me wise that in the presentation of this subject to this Conference it should be without any reference to any particular field, simply to lay down certain general principles which should govern us not only in reference to Japan but in reference to other mission fields. My thought was to direct our thoughts to the general principles which would underlie our process of thinking and action in reference not simply to one field but to all fields. I appreciate the difficulty that attends this question in Japan. There will be difficulties, it is impossible that it should be otherwise. No such change can take place without differences of opinion, without more or less friction.

I remember riding down from my home in East Orange with the venerable Dr. Lowrie. The prospect in general was cloudy at that time, and he expressed very gloomy forebodings in regard to the future of the Church of Jesus Christ in Japan. I said to him, "Doctor, we must allow something to the influence of the Holy Spirit."

Now we ought to rejoice that there is a church in Japan to raise these questions and these difficulties, and we ought to rejoice above all that there is a Holy Spirit given of God to be in His church and to guide the church in Japan and all other churches that are true churches of Christ into the way, the truth and the light. Now I have the hope that I expressed in Japan two years ago. They have already made a valuable contribution to the Christian world in the desire and in the effort and in their attainment of their desire for unity. There has been no such exhibition of Christian unity anywhere else in the world as that which has taken place in Japan.

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(See Minutes on Memorial of Judson Smith.)

REV. PAUL DE SCHWEINITZ: I feel that the resolution on Dr. Judson Smith should not be adopted without anyone saying a word. My personal acquaintance with Dr. Smith began only with the General Committee preparing for the Ecumenical Conference of 1900. But since 1900 and up to the close of his life our relations were peculiarly cordial, and it gives me great pleasure to testify, not only to the truth of every word which the resolution has laid before us, but to my own personal regard for him. To my mind he in a peculiar sense fulfilled that truth which we are apt to embrace in the words "a gentleman of the old school." His courteous manner won the respect of almost everyone with whom he came into contact. And the testimony of his Christian life I am sure has been a benediction to many of us.

MR. SPEER: I think there were several regards in which Dr. Smith stood as an example to those of us who were associated with him in the work of missionary administration, and it would be a great loss if, in passing these resolutions, we let Dr. Smith's influence and the example which he put before us slip away from our memories and from practical influence upon our lives. Mr. de Schweinitz has referred to Dr. Smith's representation always of the fine spirit of the old type of Christian gentleman. He combined that with the modern spirit of quick handling of business, of clear discernment of issues and of quick impatience of wastefulness of intellectual endowments. There is one regard in which we should cherish his memory. Both Dr. Ellinwood and Dr. Smith were scholars. Apart from his acquaintance with missions, Dr. Smith had been a professor in Oberlin Theological Seminary. There is a peril in connection with the work of missionary administration in our own time through the induction into it of many young men. I came into it myself before completing the theological course. And a great many missionary organizations have added young men to their staffs who have not had the opportunity for such study as came to Dr. Ellinwood and Dr. Smith. The younger men should keep in view the example set by these men. It is a very easy thing in the work of missionary administration to be absorbed in its technical details, not to read enough books, to narrow one's outlook upon life. I think we may well recall, in a meeting like this, under the hallowed recollections of this good man, whom we loved and who is now gone, the example which he set and the type of Christian which he embodied; and that we should all of us, who feel the heavy pressure of this work upon us, be sure to find time to develop in ourselves those characteristics which these men possessed and the loss of which to the missionary enterprise will be very great. The pressure that is upon us to do, each of us, what four or five used to do, may make us much narrower men in our outlook.

Most of all we need to remember, I think, the gentleness, the considerateness, the unflinching piety of Dr. Smith's service. He was one of the men who never lost sight, in the midst of business, of those considerations

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of which Dr. Cobb was just speaking. In many different departments of the missionary work Dr. Smith's loss will be felt; not only in these Conferences but in connection with the Clifton Springs Sanitarium, which has always been a great missionary institution, in connection with the Mt. Holyoke College, of whose Board of Trustees he had been for many years the president, in connection with very many other educational and philanthropic enterprises the loss of Dr. Judson Smith will be very keenly felt, and I think that all of us will vote for these resolutions with deep feelings of love for one who ever since these Conferences were established met with us and whose voice was always potent here and whose influence always was the influence of Him whom he loved and so faithfully served.

THE CHAIRMAN: O Lord, our heavenly Father, we give Thee hearty thanks for all those Thy faithful servants who having finished their labors do now rest in joy and in felicity with Thee. And we beseech Thee that we may have our consummation and our end in that same rest when we shall come to see Him the first great foreign missionary who left heaven for earth, and seeing Him shall be ourselves like Him for we shall see Him as He is. O Lord, hearken to this our prayer, and grant that we, encouraged by Thy faithful servants who have gone before us into Thy glory and Thy rest, may go on unwearied until the rest hour come. And this we ask in the name of our Redeemer, and unto Him, with the Father and the Holy Spirit, one God, be all the praise, world without end. Amen.

MR. SPEER: The next International Sunday-school Convention is to be held in the city of Rome. The theme of that conference is to be the Sunday-school and the great commission. The authorities in the Sunday-school movement are coming more and more to recognize their obligations to connect their movement with the work of the world's evangelization. Dr. Bailey is chairman of the committee having that convention in charge. It is his desire that this Conference cooperate in order that it may be made as helpful as possible to this enterprise. I move that Dr. Bailey be heard this morning, as he is with us.

GEORGE W. BAILEY, M.D.: I had no thought of occupying a single moment of your time, but simply to make a proposition to the proper committee. I feel especially honored by having an opportunity of saying a word in favor of this suggestion. You have all perhaps received the call to the convention which will assemble on the 18th of May in the city of Rome. It occurred to me last Monday night that in view of the fact that there will be gathered there representatives from every part of the world and many missionaries whom we are aiding to attend the convention from many parts of the world, that we might in some way have an organized missionary movement in connection with the convention. And so I made the suggestion to Mr. Speer this morning that we would be very happy to have your cooperation with us and to cooperate with you. As Mr. Speer has said, it is to be a missionary Sunday-school convention.

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We sail from Boston on the 27th of April and expect to hold a missionary conference at Algiers and Genoa; then of course the work of the convention will proceed immediately on our arrival in Rome. I believe in the motto "It is the duty of the whole Church and the whole duty of the Church to give the whole Gospel to the whole world as speedily as possible." That is the underlying principle governing the movements of the meeting which has this convention in charge. The London Sunday-school Movement is cooperating with us. Dr. Blackall who is here is preparing an exposition of advanced Sunday-school literature and maps and so on, which is not only to be exhibited but is to be distributed freely to those who are there. This world's convention is to be distinctively a Sunday-school convention. Every member of this Conference is cordially invited. We hope you will accept the invitation and attend. I was deeply interested in the discussion with regard to Japan. On the 20th of last month we sent a commissioner to Japan to study Japan from the Sunday-school standpoint. He will make his report to our convention in Rome.

Thursday Afternoon.

REV. H. E. JACOBS, D.D., Chairman.

REPORT OF COMMITTEE OF ARRANGEMENTS ON ECUMENICAL CONFERENCE III.

REV. CHAS. R. WATSON, D.D.

The question of holding another Ecumenical Conference on Foreign Missions was left with the Committee of Arrangements of 1907 for correspondence and report.

At the request of the Committee the Secretary opened correspondence with the secretaries and a few other friends to learn what general views were held with respect to holding such a conference in America.

The London Association of Missionary Societies' Secretaries having given careful consideration to a letter from the secretary of our Annual Conference, passed a motion to the following effect:—"It is felt that it would not be advisable to attempt to hold a conference in London in 1910; probably 1915 would be convenient for such a gathering, and though no final decision has been arrived at, that year is at present fixed in the minds of the secretaries in London as the year for a world-wide conference."

A letter from our Committee to the secretaries and others began with the statement, "As far as learned by correspondence the British Societies have considered the *possibility* of holding a conference in Great Britain in 1915, and expressed no wish for an earlier one, suggesting that once every fifteen years was perhaps often enough."

The letter then called attention to the different point of view in which such a conference is regarded in Great Britain, from that from which it is considered in this country. This suggestion has been since confirmed by a letter from Mr. Eugene Stock, formerly Editorial Secretary of the Church Missionary Society, who speaks of the Conference of 1900 being a "grand success as a demonstration in behalf of the missionary enterprise, much more so than any one which has been held in England."

Attention was then called to the fact that in 1900 there was no time allowed for a conference of experts apart from the general meetings; that such a meeting would have to be separately arranged for; the letter closing with the following questions:

1. Do you favor holding another Ecumenical Conference in 1910? If so, in what month?
2. Do you favor the extension of the Conference to other large cities?
3. What new features of the program would you suggest?
4. What criticism, favorable or unfavorable, of the Conference of 1900 affecting the organization, arrangements or program would you make that might be considered in connection with a second Ecumenical?
5. If we cannot hold an "International" would you favor holding a distinctly "American" conference? Or,
6. Do you approve simply inviting the Foreign Missions Boards in

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Great Britain and Europe to send representatives to our Annual Conference in January, 1910?

It was assumed in the letter of inquiry that there would be no conference on the other side of the water before 1915, and the question of holding one on this side in 1910 was based on that assumption. A few of the answers apparently only favored a conference if it were held on the other side, though two of them do not state their opinion if none is held on the other side. The opinions expressed may be grouped as follows:

Dr. Lambuth and Mr. Mott and the Prudential Committee of the American Board do not favor an Ecumenical Conference in America in 1910. Mr. Mott writes: "To my mind the missionary enterprise at the present time would be much more helped by a thorough unhurried conference of the leaders of the Boards of North America and Europe than by a great popular convention. I feel strongly upon this point."

A. W. Halsey, H. P. Beach and Dr. Henry O. Dwight apparently do not favor one on this side until another one is held abroad.

Those favoring a second Ecumenical Conference in America are: J. L. Barton, H. W. Hicks, R. J. Willingham, M. T. Morrill, A. McLean, J. W. Wood, A. J. Brown, C. E. Bradt, David McConaughy, S. H. Chester, C. R. Watson, L. S. Bauman, S. S. Hough, Mornay Williams, E. M. Bliss.

Rev. Harlan P. Beach suggested 1911 as a better date for an Ecumenical Conference, so as to make available the statistics for the preceding decade. Mr. John W. Wood suggests 1913 or 1915 rather than 1910, and Dr. Dennis favors 1915, should one be held in America. The probability of a Young People's Forward Movement Conference in 1908, and the recurrence of the Student Volunteer Convention in 1910, March, cause hesitancy or objection on the part of the leaders of these Movements in recommending another Ecumenical gathering.

Those favoring a distinctly American conference are: H. C. Mabie, Arthur Given, J. M. Patterson, A. W. Halsey, Allen R. Bartholomew, B. Winget, R. J. Willingham.

The time of year most popular seems to be the month of November, though there are suggestions ranging all the way from September to May.

Question 2.—The extension of the movement to other large cities is generally favored, though some think that it would detract from a great central meeting. It might be said to be warmly advocated by those who do favor it, and it seems, if properly organized, that it could be carried out without interfering either with a conference of experts, or be conditioned wholly upon an Ecumenical Conference on either side of the water.

Question 3.—What new features of the program would you suggest? A geographical division is favored by Barton, Hicks, Willingham, Lambuth, Grant, Cobb, Hough, Watson, Bliss.

Administrative problems by Morrill. Comity, Forces Needed, Native Church Independence, Education and Training of the Home Church in order to keep pace with the Providential Openings in the Foreign Fields, by Halsey.

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After the issuance by the Committee of the letters of inquiry, answers to which have just been summarized, an important letter was received by Mr. Speer from J. Fairley Daly, Honorable Secretary of the Livingstonia Mission of the United Free Church of Scotland. This letter creates a new situation and suggests a solution of the question under discussion, such as had not been at first thought of, but to which the Committee favorably inclines.

Referring to some previous correspondence upon the subject of an Ecumenical Conference, Mr. Daly writes:

"On receiving this letter I showed it to our Foreign Mission Convener and several other friends, who all spoke warmly of the idea. Accordingly last month I called together in my office the Foreign Mission Conveners in Scotland of the Established Church, United Free Church, Church Missionary Society, London Missionary Society, Baptist Missionary Society, Livingstonia Committee, China Inland Mission, etc. They were all unanimous and cordial in approving of the suggestion that the next Conference in 1910 should be held in Scotland, and I was asked to send out the enclosed notice to the Missionary Societies and Committee in Scotland. This has been done, and I should not have written you till after that meeting, had it not been that the Rev. Dr. George Robson told me on Monday night that he had a letter a few days ago from Mr. Grant saying that you on your side were thinking of holding the conference in 1910 in America. Will you kindly let me know about this in time for our meeting on January 29th? We, here, like the idea of these conferences being decennial, and meeting alternately in Europe and America. I shall therefore take it kind, if you will make some inquiry and let me know what is the feeling among those of you who are interested.

With kind regards.

Yours very truly,

J. FAIRLEY DALY."

The enclosed notice to which Mr. Daly refers is the following:

Third Ecumenical Missionary Conference.

At a meeting of Foreign Mission Conveners and others representing Conveners, held in Glasgow last month, it was unanimously agreed to ask the various Foreign Mission Committees in Scotland to appoint three of their number to attend a joint meeting to be called to consider, whether the Third Ecumenical Missionary Conference, due to meet in 1910, should be held in Scotland, and if so, where and when.

In accordance with the above, will you kindly ask your Committee or Boards to appoint three delegates to attend this meeting, which it is proposed to hold on Tuesday, January 29th, at 2.30 p. m., in the offices of the Church of Scotland, 22 Queen street, Edinburgh. This will oblige

Yours faithfully,

JOHN McMURTRIE, D.D., Chairman,
22 Queen street, Edinburgh.

J. FAIRLEY DALY, Secretary,
232 St. Vincent street, Glasgow.

December 6th, 1906.

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Your Committee feel that there would be many advantages in the selection of Scotland as the place for holding the Third Ecumenical Conference in 1910. Among these advantages may be named, the avoidance of conflict with the Student Volunteer Movement's Convention in the United States in 1910, the removal of whatever doubt is entertained as to the propriety of holding another Ecumenical Conference in America so soon as in 1910, and especially the manifest advantage in alternating between the United States and Great Britain or Europe for the place of meeting.

We, therefore, recommend:

1. That the proposal of Mr. Daly's letter that the Third Ecumenical Conference be held in Scotland in 1910, be heartily approved and endorsed by this Foreign Missions Boards Conference.

2. That, if an invitation be received from Scotland, it be accepted.

3. That a committee be appointed on Third Ecumenical Conference to cooperate in arranging for the proposed conference in Scotland, or, in the event of such a conference not being decided upon, to consider the question anew and submit some further report.

Discussion.

DR. DE SCHWEINITZ: I am in entire sympathy with the report. I would like to call the attention of the Conference to one fact which, however, may not influence your action; but you know there is a missionary committee in Germany, which is a permanent committee, like the one we constituted this morning, and I think it now represents sixteen of the Continental Missionary Societies; and I know that they are considering very seriously the inviting of an Ecumenical Missionary Conference to be held in Germany in 1910. Their idea is that there has been one in England, there has been one in the United States, and it would be a great benefit if a third one could be held in one of the large cities on the Continent of Europe. In fact the last letter I received told me that they were trying to arrange for a meeting of this missionary committee which represents all these societies in time to send me a cablegram to lay before this Conference, and begging that no action be taken until they should be heard from. It has not come, so I cannot say anything more than this. I simply lay the indefinite statement before you that I know this matter is likewise being considered by the Continental Societies. And I must say that if they should offer to hold a conference there I believe it would be of peculiar advantage if we could once meet on the Continent of Europe and in Germany. It would be quite a new departure in international missionary work. But of course if the brethren in Scotland get out their invitation first, as far as I am concerned that settles the matter and I would be very glad to accept their invitation.

REV. M. H. HUTTON, D.D.: May I offer a suggestion which perhaps will cover both these. I gathered from the paper which was read by the committee that we are not invited yet, that the committee to invite us is to meet on the 29th of this month. This resolution proposes to accept

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an invitation before we are invited. Why is there such haste to accept that? Why may we not approve the Scottish proposal and then if the German one comes, next year we can decide which one to accept.

DR. BROWN: Some of us know that it takes about three or four years to get ready for an ecumenical conference, and I suppose that if our Scottish brethren are to have the conference in 1910 they would like to know before 1908 whether they can count on our cooperation or not. There is an immense amount of preparatory work, and those who are responsible ought to know before a year from this time what our attitude is going to be.

DR. HUTTON: It seems to me that that is covered by the suggestion which I made. I do not think we should accept the invitation before it is issued. It seems to me that the ground is covered by the hearty approval of the proposition to have the meeting in Scotland in 1910. Meanwhile, having that action, if the Scottish brethren go ahead and make their arrangements they will know we are coming. If the German invitation comes then we can decide which one will be the best.

DR. WATSON: I might say that the reason for our coming out in plain English and accepting the invitation or committing ourselves to the invitation was that the correspondence somewhat took that form. The Scottish authorities wanted to know whether we would accept. That was the purport of their letter, and I doubt whether it would satisfy the canny Scotchmen if we did not accept their proposition, and it might put a false hope before them if we kept the matter in doubt until next year. I really believe that the letter which they have sent us is almost a definite proposal. They definitely propose to us now, I believe, the question of holding the next Ecumenical Conference in Scotland.

DR. HUTTON: I am willing to withdraw my suggestion. It did not come out in the report that the arrangement was quite as definite as Dr. Watson now states it to be.

THE SECRETARY: The letter says, "I shall therefore take it kind if you will make some inquiry and let us know what is the feeling among those of you who are interested." I think that if they have the feeling that we have some enthusiasm and desire to have the meeting there it will back them up very much.

MR. DE SCHWEINITZ: On hearing the resolutions read once more it seems to me that that last clause would cover what I have in mind. If the Scottish proposition falls through then we might take up the German proposition. I am not in a position to say whether the committee of Germany is in correspondence with the committees of Great Britain, and therefore, I do not know whether they have any intimation of this Scottish movement. Of course if they meet on the 29th of January there would be no way of notifying them except by cable.

MR. ———: I do not see why one should conflict with the other. Why could we not adjourn one council to the other in case they both had to be held in 1910?

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MR. HICKS: I venture to suggest one other point. I think if we were to approve this proposal from Scotland but suggest that they were to confer with the German authorities, with the suggestion that we would approve of any plan they decide on, it would have the approval of this Conference. We look with favor on the suggestion that the Ecumenical Conference of 1910 be held either in Scotland or in Germany. I would like to move that as an amendment to the resolutions.

THE CHAIRMAN: What is the amendment?

MR. HICKS: That we look with favor upon the proposal of the Scottish leaders, but that we request them to confer with the Germans and that we will approve what they agree on among themselves.

THE PRESS AND MISSIONARY INTELLIGENCE.

BY JOHN BANCROFT DEVINS, D.D.

A word of explanation may not be amiss, lest I seem to be a destructive critic.

Following a paper read by the present speaker at a conference on "The Press" at the Students' Convention in Nashville, last Spring, two or three of the editors who spoke were somewhat severe in their criticism of some of the Foreign Mission Secretaries. They went so far indeed as to accuse some of the executive heads of the Mission Boards of North America of a plot to "corner" important missionary news that it might appear first not in the secular, nor even in the religious newspapers, but in the monthly magazines of the respective Boards.

I quote from the published address of Mr. J. A. Macdonald, Editor of "The Toronto Globe," and I may add that the language in the report as printed has been somewhat modified and the tone of voice used in the criticism altogether eliminated. Mr. Macdonald as reported, said:

"I know these Missionary Boards and officials; they are altogether respectable and useful members of the society, but they do regard a reporter of the secular press as a nuisance. Of course, many of them do not; there are a few here. But they usually say, 'No, we have no news today.'

I have been in the office when a representative of a newspaper came in. came in.

'Anything new?'

'No.' And I knew that there was the best sort of a newspaper story right there; but it went into the drawer and stayed there three weeks, until the whole matter was sent down to the monthly paper of the Church and buried. Anything that is of human interest is news. Those things that have human interest the people want and need.

I will tell you another thing. Put a secular newspaper man on the Board. Get up a discussion in the meeting. It may not be the best thing, but it will turn that Board meeting into good newspaper stuff. The minutes of the secretary are useless for "copy." A good newspaper man on

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the Board is worth five D.D.'s. There is one thing more. Train these friends of missions; it is your business as religious editors to train them to appreciate even a little of what is done for them by the secular newspapers. Inform them that we are not as bad as they think we are. We want to get a good story of life as they see it."

You can imagine, Mr. Chairman, that addresses like that and some of them a bit more human than that, not reported in the volume of proceedings were received by Mr. Grant and Mr. Wood with something like consternation. One of them said in effect: "You just wait till my big brothers, the Secretaries of forty-seven Boards get together in Philadelphia next January and then you say to their faces what you said today. They would give you the *fortiter in re* as well as the *sauviter in modo*."

And now, Mr. Chairman, I find myself where Mr. Grant was last Spring, practically deserted by those who picked the quarrel but you wait until the editors meet in conference at the next Student Convention and then please attend the conference and Mr. Grant and I will watch a battle royal.

In the meantime, confessing again my sincere gratitude to the Secretaries of the Foreign Boards of many denominations from whom I have sought information, and especially to those of the denomination which I represent, I wish to outline a *modus vivendi* to continue for the next three years. It is based upon the principle that Christian men in and out of the Mission Boards are deeply interested in the extension of the Kingdom of Christ throughout the world.

Mr. Macdonald is entirely right. It is a desire of newspaper men and newspaper women as well to get any important piece of news of any kind first. "The Globe" of Toronto, and "The Westminster" of Philadelphia; "The Congregationalist" of Boston, and "The Public Ledger" of Philadelphia, not to speak of "The New York Observer" and "Woman's Work for Woman," are all eager to be the first to publish any really important missionary information.

But alas, as Mr. Macdonald says, some of the secretaries who are vitally interested in the success of their denominational magazines are afflicted with a similar infirmity; and articles valuable to the secular and religious press when received in Boston or Philadelphia on January 10 are well nigh valueless when published in the February or March issue of the single magazine in which it appears in close proximity to pages of acknowledgment of receipts printed at the expense of the Church for the detection of the delinquent or defaulting local church officials, or for the intellectual delectation of young people. It is said that one cause of the nervous decline noted in many quarters is due to excitement engendered by discovering that a church or a missionary society has given forty-three cents more during the quarter just past than the closest rival.

I am told that people who have found bridge playing not sufficiently exciting are perfectly fascinated when they have once had their attention drawn to the pages devoted to the acknowledgment of receipts in mission-

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ary magazines. It is no wonder, therefore, that editorials and missionary letters and appeals for funds are condensed or excluded if space cannot be found for them and for the columns of receipts. I venture the statement that half of the Secretaries present today would rather have their editorial contributions left out of their own magazines than to have the acknowledgment of the receipts of their Boards for the month omitted. At the same time I do not think that the majority of the people subscribing for the magazine hold the same view. But there is a silver lining to that cloud. The religious editors often get really good articles for which space could not be found in "The Missionary Herald" or "The Woman's Friend."

Repeating a single thought from the paper read at Nashville, the articles which the religious editor desires most should have as a rule these characteristics: brevity, attractiveness, information, truthfulness and present day interest.

An item of a single sentence and occupying two lines may provoke thought and lead to action in the interest of Missions, when an article a column in length, might arouse neither thought nor deed because it would not be read. Almost every paper in the land would be glad to receive interesting news items; the Young Men's Christian Association in New York and the Society of Christian Endeavor in Boston furnish paragraphs of this character every week to nearly all of the religious papers and some of them may be found in nearly every paper that comes to an editor's exchange table. This does not mean that the editor does not desire longer missionary articles; he does, but alas, many that come to him have earmarks indicating that they had been prepared for some one else, and with another thought in the mind of the writer than a newspaper constituency. Not a few of the articles sent in resemble the pages of a country newspaper, printed in a town which you have not visited before; very interesting they are, and full of information about the proverbial barn raising, and chicken supper, but none of your relatives were present when this particular barn went up and you had not been invited to the supper, whose excellencies are so temptingly depicted.

A letter from China or Africa that may call for an hour's discussion at a council meeting or a special meeting of the Board may not, as it is received in the secretaries' rooms, seem very interesting to the average editor or the casual reader if it be printed. Introduced by a paragraph connecting it with some fact, national, or better yet international—given an attractive heading; paragraphs eliminated which describe the writer's personal experiences but have no relation to the subject in hand—and its value as a news feature is doubled; at another time, an entire article devoted to missionary experiences would be of special interest.

From interviews with many missionaries on foreign fields, I learned that there was an unwritten law, if not an explicit statement in the manual that missionaries should send all of their communications, even those which were intended for the press to the office of the Boards. In

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some cases there was a strict prohibition enforced by the Board against any information being sent to the papers, secular or religious. The motives ascribed for this order usually were fear that the missionary, tempted by the love of gold, would spend valuable time in writing articles for the press which ought to be used in evangelizing the heathen or in resting to do better work during the coming season. In other words, though the items were never used, that their literary efforts should be used in letters which would furnish material for brilliant addresses in conventions, conferences and assemblies. Another explanation given was that in response to a letter to a newspaper, special gifts might be sent to the writer for his own field, which ought to go through the general treasury and be divided according to the wisdom of the Board in Boston or Pittsburg. I admit that there is force in this objection.

May I confess in the privacy of this closed conference what an appeal of this character did accomplish for one field? In an interview with a seminary classmate, in a Chinese city—I will not go further toward identifying the missionary—I learned of a great burden resting on his heart for a needy field in his district, which the Board could not meet. At the close of the interview and at my solicitation he gave me in writing a brief statement of the facts which he had mentioned. This I sent over his signature to a paper in which I am interested. Within a month two thousand dollars were received from one man in Indiana. I think it went through the Board, to be used toward building a church for that field. This large gift inspired similar generosity in China on the part of the people immediately interested and soon a church costing \$7000 was built in Southern China, which the missionary says could not have been erected at least for a long time if it had not been for the brief article in question.

I know that the policy of the Boards is to create interest and stimulate gifts in the cause of missions rather than in individual missions or missionaries, and this is well; but until men are more interested in the American Constitution than they are in the man who is at any particular time the President of the United States, and more absorbed in the beautiful principles laid down in the Sermon on the Mount, than they are in the Preacher of that wonderful Discourse, so long should the personal element in missions be recognized and fostered.

Secretaries may condemn, some of them do, the methods of an esteemed religious contemporary in sending to any giver of \$5 the name of an orphan in India towards whose support the money was used, but 5000 men and women and youth in America are personally interested in the physical, intellectual and spiritual condition of five thousand "Christian Herald" famine orphans. It is safe to add that many of those five thousand people in this country know little concerning the splendid work of the Boards—Baptist, Methodist, Presbyterian or Congregational—whose

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missionaries in India have been using "Christian Herald" money in taking care of those frail bodies and dwarfed intellects and precious souls.

The personal relation which many of the missionaries would like to establish with readers of the religious press is not possible at present. How far this relation should be cultivated may be open to argument—that it would increase popular interest in missions—the aim of all the Boards—cannot be denied. One hundred thousand dollars lost to the treasury of a Board in this way, it seems to me would mean two or three times that amount in special gifts contributed to extend the Gospel of the Kingdom in Asia. It might mean inequality—it probably would. The man or the woman who was able to appeal most vividly would be most successful in securing special gifts, but sometimes it is said that the Secretaries of the various Boards of a denomination in their pleas for their respective causes cultivate a vividness of appeal. Let the missionaries make now and then their appeals directly to the home churches through any channel which they choose—magazine, weekly paper, or daily paper; anything which will provoke sympathetic interest and lay upon the lukewarm, the indifferent and the callous, a sense of personal responsibility for reaching the unsaved in Asia during the present generation, it seems to me would be justified. At any rate it might not be an unwise step to take, and if it were found within a year or two that the official receipts were shrinking unduly without a corresponding increase on the fields abroad, mild repression could then be begun or resumed.

May I tell you what I should like to see some foreign Board in addition to what it is now doing, undertake in an effort to disseminate missionary intelligence? This plan is born of a somewhat extended experience of news gathering, for the secular and religious press. The man in charge of the Press Department need not have the title of secretary; he would better not have, I think, for it is my opinion that there are too few hours in a day, and too few Sundays in a year for a secretary worth while, to have a single duty added, or a single caller admitted—especially an editor who takes no note of time—who can be deterred by the ominous placard:

* "THE COUNCIL IS NOW IN SESSION."

The official who is to meet the reporters and editors should know pretty thoroughly the fields covered by his Boards. He should know the conditions of all the fields, which few secretaries are able to grasp because their special thought is given to particular fields. As far as possible he should also know something about the fields of all the Missionary Boards laboring in Europe, Asia, Africa and the Philippines. More than that, he should meet all of the missionaries home on furlough and he should be able when necessary to tell by a card system the birthplace of each missionary and the college and seminary as well as the field of labor of every man and woman on the rolls of the Board. As rapidly as possible, and so far as possible, he should get into touch with the editors of the local

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papers in every city and town and the editors of the magazines printed in colleges and other institutions from which missionaries have gone. He should then lay his wires for disseminating general information everywhere and special information where it would be understood and appreciated.

He should then get into personal touch with the managers of the press associations, local and national, who are as eager to get live news from mission sources as from financial centers, or automobile meets, but they must be convinced that the news is *live* or their electric wires will not carry it. City editors should also be interviewed. They will usually assign a man who will handle this class of matter, but here again the news must be vivid with present day interest, or it will be found not in the overcrowded columns of the newspaper but in the overcrowded waste baskets under the editor's table.

Having secured the avenues for disseminating missionary news much care must then be taken in securing it and preparing it for publication.

First, the correspondence which comes from all parts of the world, addressed to the Boards or the secretaries must be gleaned by this representative for general and special information to the official organ of the Board, to the denominational press, the papers which aim to be ecumenical rather than denominational, to the Associated Press and to local papers. This information should then be prepared for the editors as far as possible. Carbon copies are better than none, but the eighth or tenth copy is often an abomination and a waiting, expectant world never knows what the Board sent to the editor. If the material was not of sufficient value to be properly prepared, it is doubtless of too little value to warrant much time in deciphering it.

In addition to this general information sent through the official channels, the press bureau should get information directly from the fields—through letters and postal cards containing information which the secretaries will see for the first time when they read it in "The Missionary Herald" or "The Assembly Herald," "The Christian Advocate" or "The Lutheran Observer." Few editors are good preachers, few missionaries are good press correspondents. Both classes need special training to fit them to be either entertaining or helpful. The head of the press bureau should receive the power of selection in the matter of correspondence and special men should be designated to keep the Church at home informed of the condition and needs of the Church abroad.

Arthur H. Smith in a city church or at a meeting of the American Board can reach one or two thousand people; through the columns of "The Missionary Herald" he can reach many thousands; through the columns of "The Christian Work and Evangelist" he can reach 36,842 subscribers; this particular paper has a circulation manager who makes affidavits. In an audience of church people all more or less interested in missions, Dr. Smith will edify one or two thousand people; through the

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magazine or the religious weeklies or the secular papers, he can reach hundreds of thousands of people, most of whom are not professedly interested in foreign missions, but the majority of whom know something of the personality of this charming man, and are therefore interested in everything which he writes about the empire which he knows so thoroughly. Dr. Smith was brought home recently at considerable expense to take part in a campaign of education for his Board, but I do not recall the Board's having submitted any of his delightful articles to the Press. Two or three thousand people gathered at Williamstown last October to hear the remarkable addresses delivered at that time, but the "Echoes of the Haystack Centennial" have been heard around the world because the editors were there or had seen the speakers in advance.

Further, the press manager should study the idiosyncrasies of editors, and they are many and varied. I believe, however, that no men as a class are more desirous of advancing the Kingdom of Christ, than those of which they are speaking. Their trouble constantly is what to leave out, rather than what to use. Sixty galleys of overset matter faced me yesterday, all of which, including some excellent foreign missionary material, ought to have been used this week. It will be used soon, but it in turn will push sixty other galleys farther away.

This ideal superintendent will learn by a careful reading of the exchanges to what fads and fancies each editor is addicted. He will learn that one man would not print the story of an uprising in China or the expulsion of the Protestant missionaries from Japan unless it were told in language not used by any other paper. He never prints the Thanksgiving Proclamation of the President, because it is distributed through the Associated Press. To get a missionary item in his paper no other one can have the story expressed in the same way; no need of sending a carbon copy to him.

Still another way in which this Press Bureau, or in his absence the secretaries, can help the editors and perhaps their Boards at the same time is by making suggestions to the editors. American editors like the Athenians of old of whom Luke writes—I assume he refers to members of the Athenian press—spend their time in nothing else, but either to tell or to hear some new thing. They will welcome suggestions and may act upon some of them.

The other day I received real help from an assistant secretary—he has not worn the robes long. The burning desire in his heart is so great that I pass it on to you that you may send it to the other editors. He writes: "My dear Dr. Devins: Doubtless it has occurred to you, as it has occurred to me, with very great pain, that no man of large wealth has yet been found to dedicate himself to the cause of winning the heathen world to Christ, with any such enthusiasm and delight as that with which Andrew Carnegie has dedicated himself to the American Library, D. K. Pearsons to the American Inland College, and Thomas Lipton to the In-

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ternational Yacht Race. Is it not a matter of education? Are not you editors the educators of American business men? May it not be your royal privilege to create an atmosphere through which some multi-millionaire of the Presbyterian Church may behold the glorious vision of the world for Christ, and may throw himself and his millions into it, as a leader of a devout host of his fellow business men, even as John R. Mott has beheld the vision and joyously thrown himself into it as a leader of a rapidly increasing host of his fellow students.

"Fifteen years ago as a student I was thus led to become one of this band of students whose lives are dedicated to the evangelization of the world in this generation. In 1902 when first it was my privilege to hear Dr. Charles E. Bradt, at the International Convention in Toronto, there came to me a thrilling vision of a volunteer movement for foreign missions by business men, among whom and from whom, should spread like a divine fire throughout the business world of America, just such a joyous consecration to the evangelization of the world in this generation as we see among the Student Volunteers. May it not be possible for you to prepare the minds of thoughtful men for this event by a series of very fully illustrated articles showing the foreign mission colleges and hospitals that have been established by the Presbyterian Church in all the heathen countries of earth. Who knows but by this means the needed leader of American business men might be awakened to this opportunity."

I consider that suggestion one of the most valuable that has come to me from any source in a year, and I shall act upon it, and of the proof of the deep interest which it has awakened, I would be glad to correspond with the secretary of any Board of this Conference relative to the publication in *The New York Observer* of such an article as this young friend suggests.

Brethren, I studied for eight years expecting to be a foreign missionary, but I never knew till I had seen missionaries at their work why the Lord directed my life into other channels—but this is not a confessional box. But this I determined to do by voice and pen as the Lord gave me opportunity—to do for those noble men and women, many of whom the world is not worthy, what the Boston crowd which Mr. Moody saw did for the brave fireman who was trying to rescue a woman from the top floor of a burning building. When he had nearly exhausted every effort to reach the floor where she was standing, some one shouted: "Give him a cheer!" The mighty cheer which followed, nerved him to one renewed and determined effort. The coping was cleared, the woman was reached and her life saved. So I wish in reading this paper today to do something to bring the missionaries abroad into living touch with old and new friends at home, whose lives for time and for eternity are bound up in their success or failure. God bless them every one.

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Discussion.

H. K. CARROLL LL.D.: Mr. Chairman, I am inclined to think that the Society that I represent is not guilty of any of the things that Dr. Devins thinks a Society ought not to be guilty of. It seems to me that a secretary or an administrative officer of a Society who does not have any idea of the importance of information going to the church has not the very first qualification that an officer of a Board ought to have. I believe that the Societies that are operating in foreign lands and in home lands can get much more money by giving much more information about what they are doing, and I think that they ought not only to give it through the medium of their own organization but they ought to give it through the medium of the church papers, through the medium of the daily papers, through the medium of the associated press.

The Society to which I belong long ago organized a press department. And we have an editorial department with two or three editors, two stenographers, all the help that is necessary; we publish a paper which is pretty widely circulated. I was talking about it at luncheon this noon; we publish three hundred and ninety thousand copies monthly of our paper, and we have a subscription list just the same as any weekly paper has which is published monthly, and the editor has access to all our missionaries and all our sources of information and makes use of those in getting articles and information for this monthly publication. Not only that, but he solicits photographs from all over the world, and gets them and makes illustrations that go in to illustrate these articles. This paper we do not send out in bundles to be distributed haphazard, it goes out to subscribers and the subscription list is changed annually just the same as the subscription list of any other paper—when any of our missionaries want to make an appeal for the church in some particular part of the field and they do it through "The World Wide Missions," the response comes almost immediately.

Not only that, but when we have important information we give it to the daily papers. And not only that, when we have very important information we give it to the Associated Press. I remember that when an outbreak occurred a year ago in Central China the general agent of the Associated Press called me up on the telephone and wanted to know if we had any man to whom he could cable for information about that outbreak in China. I said, "We have Bishop Bashford in Shanghai and he can give you any information that you desire." He asked me if I would cable and ask him to send a cable of so many words about that outbreak. I did so and got the information that he desired for the public press. Then he sent a messenger to me and said, in the Associated Press we want to keep abreast of the events of the world, and the way for us to do it is to find out what is going on through the Missionary Societies, and I wish therefore you would send me a list of your missionaries in all parts of the world. And I said I was very glad to do that; and he sent a messenger up for the list, which I gave him, and the messenger brought

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along some money and said, the general agent wishes to subscribe for your paper, *World Wide Missions*, he has a complete file of it up to the middle of 1905, and he wants to complete it, and here is the money. I told him we would be very glad to let him have a file of it, we did not want his money. Whenever anything occurs of interest in any quarter of the world it goes to the Associated Press from our department, and not only do we do that, but information as it comes in is furnished to all the "Advocates."

We use our own paper too; we think it is a little more valuable to us than the weeklies are because we have so much larger circulation. I think three hundred and ninety thousand circulation is larger than all of our "Advocates" put together thus far.

Now in regard to special gifts and the appeals of missionaries, I do not know how many secretaries have found it, but we have found it very necessary when offerings are made in that way that they should be sent through our treasurer, for this reason: the pastor of the church to which that donor belongs will want credit for that special gift, and the minister will write to us and say, so and so at a certain time sent certain money to the mission field and we would like a receipt for it. Our answer is, we cannot give you a receipt, the treasurer can only give a receipt for money that passes into and through the treasury. And so much trouble has arisen in that way that we ask all our missionaries to make their appeals for special needs under their care just as strongly as they desire, but to ask that the money be sent to the treasurer of the Society to be forwarded to the treasurer of the Mission to be paid out for the special purpose indicated by the donor. And I suppose that some such plan as that is in use by other societies. It has been in use by our Society and it certainly is commended to us by the experience we had before we adopted it.

I used to be an editor myself and I appreciate very thoroughly many of the points that have been made by Dr. Devins, who has had a long experience in editorial work and in reportorial work, and I know that his heart is in the right place in regard to all missionary movements, and I feel thankful to him for giving us today right straight from his heart the suggestions that he has.

REV. W. R. LAMBETH, D.D.: Dr. Carroll perhaps will pardon me for bringing out one or two other facts which were not mentioned today when he was talking about the methods of his Board bearing upon this question of missionary education. Three hundred and ninety thousand copies is an immense circulation, and it does look as though information would be very widely disseminated through an organ like that. It is difficult to figure what that means. He might have brought out the fact that eighteen tons of paper go into that monthly issue. It takes about eighteen vans to haul it. And when these sheets are laid side by side he calculated it would make a distance of about thirteen and one-third miles. Of course that is just a matter of calculation.

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But this additional fact was brought out by Dr. Carroll in conversation which he did not mention a moment ago, that in the years 1890 and 1891 the specials received by his Board amounted to about twenty-two thousand dollars; this last year it was three hundred and seventy-four thousand dollars. And while he did not ascribe all this increase of specials to the enlarged circulation of this paper, yet he felt that a very large share of the increased interest was due to the increased circulation of this paper and the wider dissemination of information. This is a remarkable fact. This increase or a large part of this increase he ascribed to the large circulation.

There is one other fact, and that is that a supplementary appropriation has to be made because of the very cheapness of the paper. Now whether other Boards are prepared to make so large an appropriation or not I am not sure. I have been debating this matter for some years. I know that my Board is not prepared to make a very large supplementary appropriation. I believe that it pays, even if we have to make a large supplementary appropriation in order to secure such a circulation as this. The American Tobacco Company, one member of that firm told me about a year ago, that they had just spent seven hundred and fifty thousand dollars that year, and he remarked, "We will go to a million and a half of dollars next year for the advertisement of our wares." I was told last week by one of their agents that they had thirty-five hundred men traveling in this country by rail as agents of this one Company. I am not advertising the American Tobacco Company by any means, but I feel sure that a study of the methods of dissemination of information to the point by these commercial houses may be exceedingly helpful to us when we are undertaking to indoctrinate hundreds of millions of people to the facts of foreign missions.

MR. CHARLES H. FAHS, Editor of "World Wide Missions": I think I shall make bold to make a few remarks about this general publicity matter. I came to the Missionary Society of the Methodist Church after some years of connection with the daily papers and some other small experience in editorial work. I have been trying to study the problem of publicity from the point of view of the Missionary Society and also from the point of view of the secular paper. I think we are just beginning to touch it from the point of view of the Society. The church papers used about one hundred and fifty pages last year of the material that we sent out. If you were to multiply that by the number of papers that used it, it gave us a circulation of about five million pages of information that went into the hands of the people of the churches. That is publicity for immediate results. Those pages go into the hands of the people that actually contribute our mission funds. I think we are justified in going to the limit in publicity of that kind.

Just as soon as you get outside of the publications of the church press, then you strike the matter of general publicity. If we should perchance get an article in the New York Times tomorrow morning it would touch

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the people of other denominations as well as our own. It may or may not bring in immediate results, probably it will not bring in immediate results. It simply goes to make an atmosphere, like an Ivory soap advertisement on the front of a magazine. How far it is going to pay us in point of time and point of expense to go into that whole field is a question.

The daily paper is only one part of the general field that is open to us. By mistake I sent an article about two or three cows we were sending out to China to an agricultural paper instead of a daily paper as I intended, and it came back to me. The agricultural paper had given me the front page with an article on the missionary cows. Suppose an alumnus of the University of Michigan does something in Borneo, don't you suppose that the University of Michigan's daily would be glad to know about that? Suppose that paper does print the item and we furnish it to the paper. We help to make the missionary atmosphere on that college campus. Suppose we send the item to the town paper or the county paper where the man came from. We help to make the missionary atmosphere in that town. So that the whole range of secular papers including the dailies, the weeklies, the county weeklies, the college press and in many cases the specialized press, like the agricultural papers and so on, all these are open to us in one way or another for this sort of publicity.

If we were given some money and a college graduate who had had some experience in doing newspaper work I could keep him busy the year around doing nothing whatsoever except working towards this generalized publicity, towards making an atmosphere throughout the country. If a Missionary Society is going to spend what would be necessary for that man's salary, for a stenographer for that man, what would be necessary for an occasional trip here and there, what would be necessary for postage, etc., would it be better to spend three thousand or thirty-five hundred dollars to establish a bureau or would it be better to distribute a leaflet?

I think before very long we are going to get to a place where the larger Boards will keep a man busy throughout the year. He will follow the events of the Board from place to place and will look after the publicity matter in connection with the secular press, in addition to the office work that he can do and being in constant sympathy and in touch with appeals. I think we are just on the edge of the whole problem. We have not even solved the problem of how far to go in the specialized publicity where we are touching our own constituents.

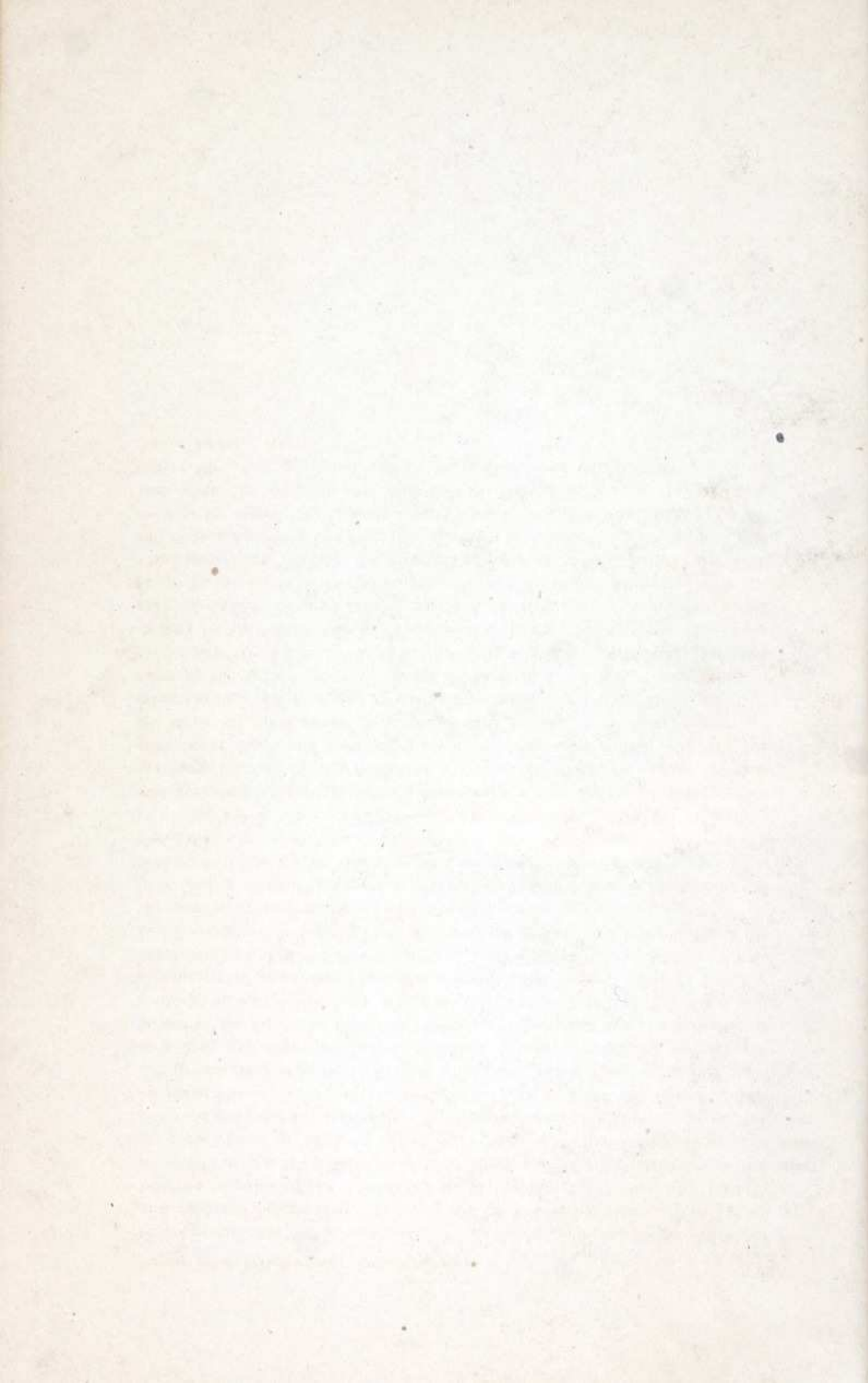
THE SECRETARY: I move that Dr. Barbour's Committee on the Congo in Washington be allowed the privilege of filling vacancies in its own number so as to give it the official character of this Conference.

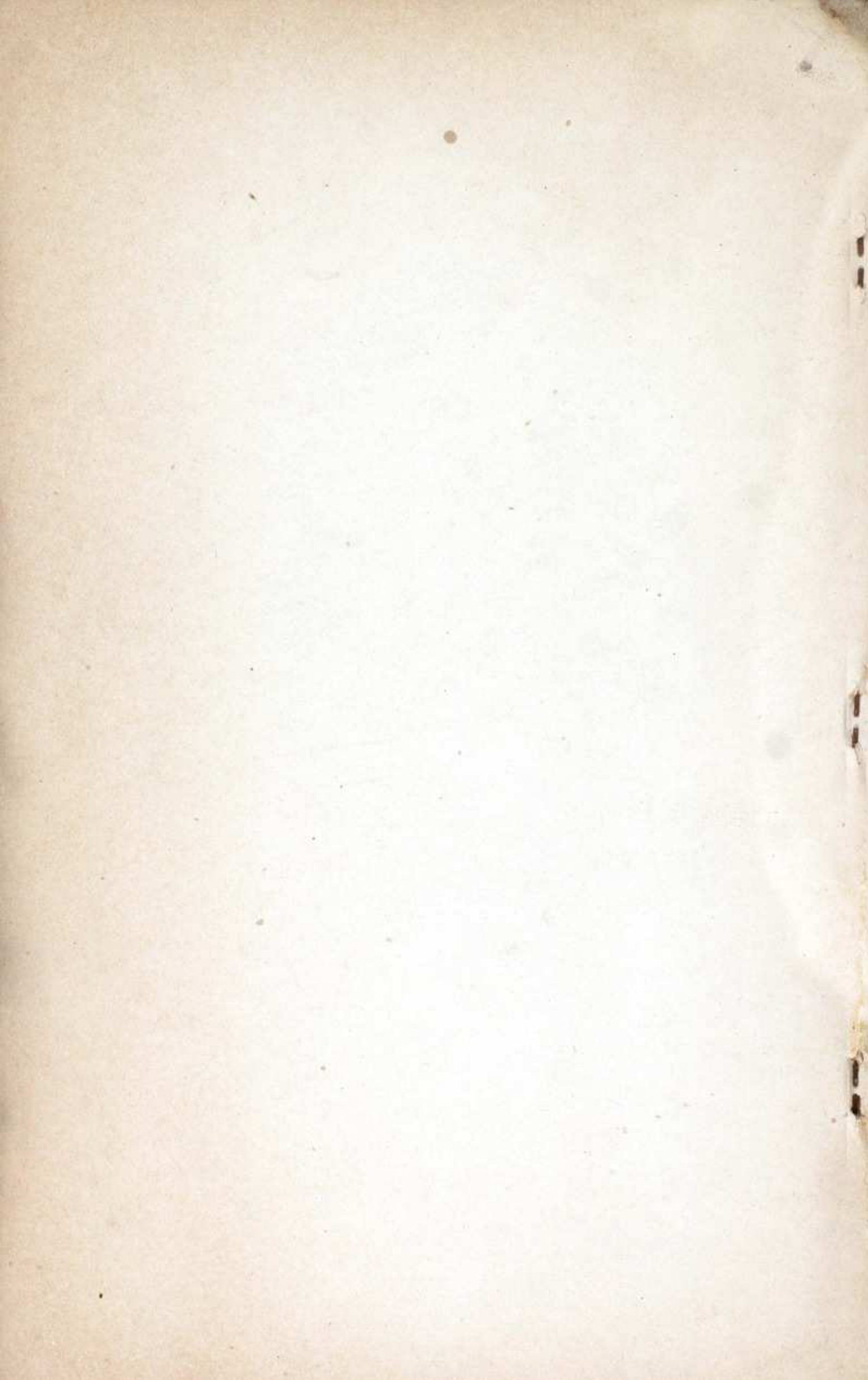
DR. SUTHERLAND: Almighty God, we assembled in Thy name and in Thy name we part. For Thy presence with us we render grateful thanksgiving. For Thy long suffering and tender mercy we bless the name of our covenant-keeping God. When we look at the great work that is to

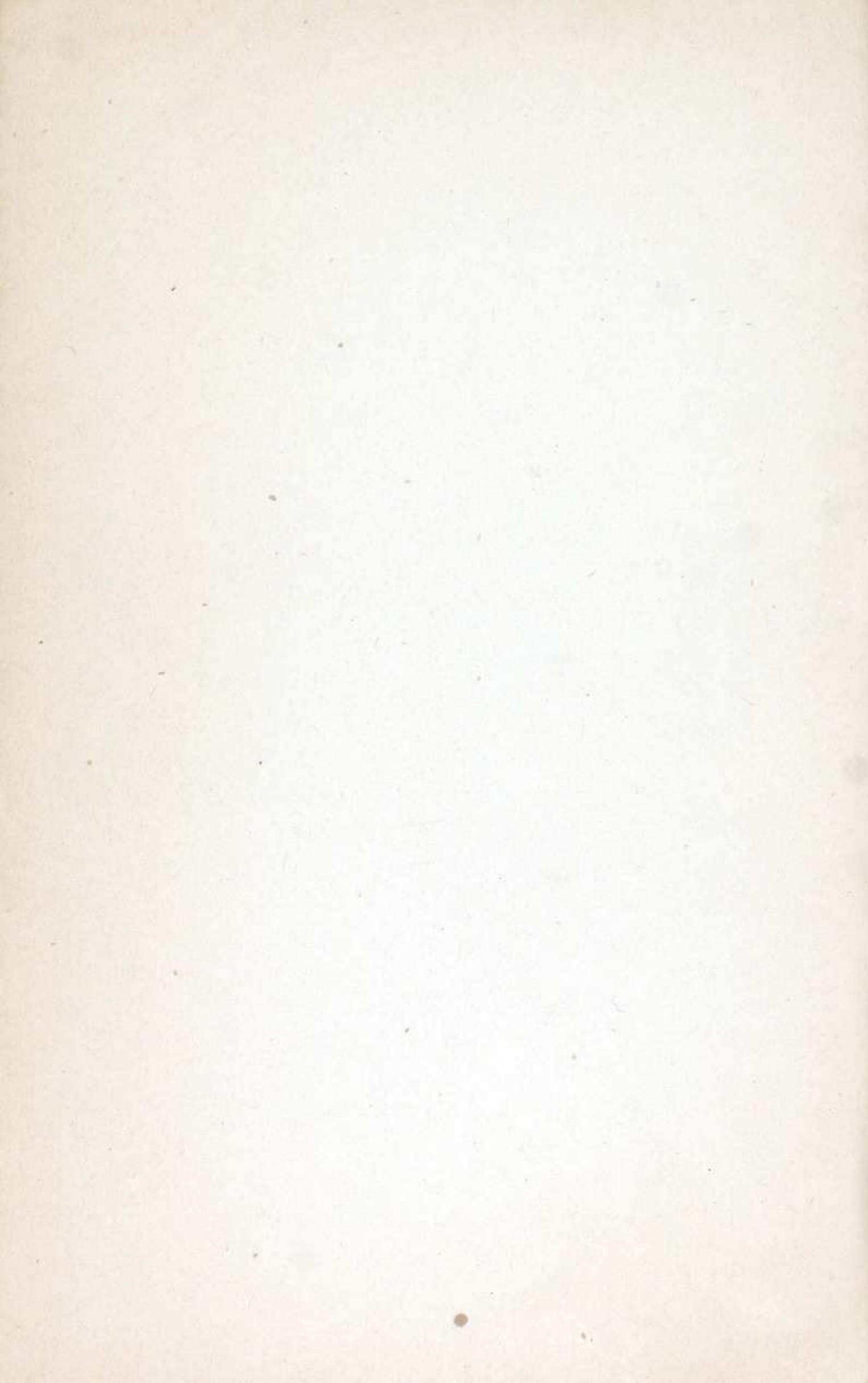
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be done and how feeble comparatively have been our efforts we are sorry and ashamed before God. If today we have a wider vision, if today we feel the impulse of the Divine Spirit in our hearts, O God, our Father, we would accept it as a token of Thy mercy and Thy loving kindness and as a call from on high to follow the Captain of our salvation for the spiritual conquest of the world. We lift our hearts to Thee this hour for all those among many heathen peoples in various parts of the earth, who are preaching Christ and Him crucified; may their lips be touched with holy fire; and may their witness, their testimony, be mighty through the power of the Spirit to the overturning of strongholds and the bringing of souls to Christ. We pray our heavenly Father for Thy guidance and blessings still; and may the things on which we have deliberated and the conclusions which we have reached, overruled by Thy gracious Spirit and Providence, be for the furtherance of the Redeemer's Kingdom and for the speedy evangelization of the world.

O God, give to Thy servants everywhere wisdom in this crisis hour of the world's history so that we may see clearly what ought to be done, and by the grace of God do it faithfully, that Thy Kingdom may spread in all the earth. We thank Thee for these hours of brotherly intercourse and pleasure. Grant that still more closely our hearts may be drawn together, touched by the loadstone of Thy love. Let our hearts towards each other move and ever move towards Thee. We cannot tell whether we shall all meet again in any assembly of this kind here below; we trust through the love and redeeming grace of our Divine Lord we shall meet in the better country. Keep us, O God, from the evil thoughts in the world. Few are our days at the best, and they are closing fast, and it may be that some one in this assembly has passed the last milestone, and yet, O God, he need not be ashamed, for if he take that milestone and make it the stone of remembrance, writing upon it, "Hitherto hath the Lord helped me," and in the strength and the comfort of that faith walk the remaining steps, knowing that the way leads to victory, make him and us wise to redeem the time and do the work that still remains to be done, and when the night comes and the shadows fall, gather us, O Lord, where the feast is spread and the darkness never enters. We ask it in Jesus' name. Amen.







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