

aries both in teaching and preaching. Similar reports come from other fields—in Uganda, in West Africa, in the South Pacific. What does all this indicate?

In a certain sense there can be no crisis in missions. They never reach a point beyond which their work becomes easier. On the contrary, with every vantage point gained, new difficulties, new opposition will become apparent. In another sense each new phase constitutes a crisis. Such an experience is now upon the Church. At no time has there been such a stirring among the great religions which for centuries have dominated Asia. Mohammedanism, Buddhism, Hinduism, Confucianism are recognizing that in the new faith which has come to them from the West they are meeting a power that will overcome them unless they can by some means stop the headway they see it making among their followers.

The people of these lands, may be for missionary purposes divided into four classes : those who recognize spiritual need and are dissatisfied with their old faiths and ready to accept a new one ; those so closely identified with the old faiths, whether by belief or self-interest, that they are bound to uphold them ; those who have little or no religious belief of any sort and look upon the various systems merely as means to the end of national and social well-being ; those who with true Oriental conservatism accept the doctrines of their fathers, and look with dread on any invasion that threatens them. This last class contains the immense majority of the people. To it both missionaries and hierarchies of whatever name look for support. So far it has not been *greatly* affected by Christianity, but as one by one converts have been drawn from its numbers, it is becoming evident not only to the leaders, but to the people themselves, that the power of the old faiths has been already seriously undermined. It is not that these millions are yet anxiously waiting for the Gospel ; far from it, but the number among them who are reaching out