

Laymen's Missionary Movement

Reasonable Ratio in Benevolent Investment

Millions of dollars for education, millions for philanthropy, millions for art, millions for pleasure, but for the supreme work of the church—the evangelization of the world—the million dollar gifts are missing, and single offerings of \$100,000 are rare. The same general proportion is maintained if we take the aggregate of the smaller gifts. The total amount annually given for Christian purposes in the United States runs into the hundreds of millions, while the total we give to extend Christian truth throughout the rest of the world is less than nine millions annually.

Considering the vast numbers in non-Christian lands to be reached, their present moral and spiritual need, and the primary place of our country in the extension of the Kingdom of Christ, this is not reasonable ratio in benevolent investment. The greatest business enterprise in the world is the universal propagation of the Christian evangel. If it will cost even the low average of two dollars, to give an intelligent knowledge of Christianity to each Chinaman or African, it would take about two billions of dollars to reach the whole race. Yet all Christendom puts into this colossal undertaking only a trifle over twenty millions a year. At this rate it would take a century for the Church to give enough to reach the people of our own generation. In order to evangelize our own generation, the Church should be giving at least eighty millions a year, instead of twenty millions.

On an adequate financial basis, we may confidently expect to make the knowledge of Christianity universal in our own day. The necessary workers can be secured. We may also count absolutely on the promised help of God in enabling the workers to fulfill the tasks which have been divinely authorized. Apparently the money is the most difficult thing to secure, though it is in reality the cheapest thing we can give. The cost of Christianity to Christ was the cross. Those who propagate His message, must invest their lives, and in thousands of cases, they have laid their lives down. Other Christians, equally responsible, should count it a privilege and joy to provide the funds needed to support workers enough to evangelize the whole world. Only thus can we do our assigned part in enabling Christ to realize on His investment. Only thus can we prove ourselves worthy of His investment in us.

To assist in solving this great problem a new Movement has recently been inaugurated, called the Laymen's Missionary Movement. Upon its General Committee are about one hundred of the most influential Christian laymen of all denominations in the United States and Canada. This Movement aims to interest the laymen of all the churches in larger support of their own denominational missionary work. All the Missionary Boards have already given the Movement their most cordial endorsement, speaking of it as an "imperative necessity, in view of the tremendous demands of a world-field, white for the harvest."

The first important undertaking of the Movement is to organize a Commission of from fifty to one hundred laymen, to visit the mission fields at their own expense, and report the results of their investigation to the Church at home. The Executive Committee has already discovered about thirty men who hope to go, although no special effort to secure Commissioners has yet been made. The investigation of the Commission will be

continued throughout this year, the final report being made early in 1908.

Several of the Commissioners have already sailed; Mr. L. H. Severance of Cleveland, Mr. George E. Keith of Brookline, Mass., Mr. James Rodger of Montreal, Mr. S. W. Woodward and Mr. John B. Slemam, Jr., both of Washington, D.C.

A dinner was held by the Movement at the Waldorf-Astoria in New York not long ago, attended by about two hundred business and professional men, who took a deep interest in the enterprise. A similar dinner was held in Philadelphia, out of which some remarkable results have already been developed. For ex-

got it. He was much given to mimicry and used to imitate the missionary's shake of the head and provincial pronunciation as he got off the solemn statement, to the amusement of his fellows. Many a time in later life he has been impressed with the recollection which carried with it a broader view of the Christian life, as essentially a missionary life, no matter where, or in what immediate interest it is lived. It is possible thus to live a missionary life at home.

This is the missionary idea, which is more fundamental, more radical than the knowledge of organized missions as such. The very young child who knows nothing



THE DELEGATES TO THE WHITBY CONFERENCE TAKE DINNER TOGETHER

ample, one man is contemplating the giving of all the profits of one department of his business to foreign missionary work. It is expected that these profits will be about \$100,000 annually.

Another immediate outcome of the Philadelphia dinner was the calling of a special meeting of the laymen of the Baptist Church. After a full discussion, "there was pledged the money to send three men," writes Dr. W. W. Keen, "and since then we have obtained money to send three more from Philadelphia. This Movement has spread to other cities.

Mission and the Missionary Idea in the Sunday-school

BY PATTERSON DUBOIS.

More and more strongly is the place of missionary instruction pressing to the front as a Sunday-school problem. A number of important points are involved. There is the question of the difference of treatment demanded for different ages; the question of proportionate time, of specified days or seasons, of relativity to Bible teaching, and finally, of methods to be employed. With very young children organized missions, as such, are practically out of mental range. But there is an important distinction to be observed between organized mission work and the missionary idea.

The writer hereof has never forgotten hearing a returned missionary say to the school of which he was a very youthful member, "Children, you are all missionaries"; and after assuming their objection, he reiterated, "But you are, children; you are all missionaries."

Anybody might say that; has probably been said a thousand times since then. But this particular boy never for-

of "boards" or of foreign "stations," or of heathenism, can imbibe and absorb it. Infants must not be made priggish by being led to suppose that they are the suffering world's chief dependence. But the missionary idea can be made to grow into a very present motive, which in time will animate a later interest in organized missions as a distinctive activity of the church.—The Pilgrim Teacher.

A Great Country

Rev. R. P. McKay, of Toronto, who recently visited India, says:

"India is a great country and the people of India are going to be a great people. It is just in its infancy, economically and intellectually. Life is throbbing everywhere. Something is going to happen that will make the world wonder. To have a hand in moulding the future of three hundred millions is a good investment of a life; isn't it?"

It is frequently the case that men whose motives are not of the best associate themselves with the missionary in China; but the truth appeals to them as to others and oftentimes they, who have espoused the church in the first place for policy's sake, finally espouse it from conviction and become earnest followers of the Master.

Judging by the amount of work our Canadian mission press has to do, there would seem to be no question as to its utility and to the fact of its meeting a decidedly felt want amongst the missionaries of West China. In addition to a great deal of miscellaneous printing the press now publishes The West China Missionary News, a magazine hitherto issued by a native publishing house at Chung-King.