

REV. JOSEPH COOK ON MISSIONS.

In a prelude to a recent Boston "Monday Lecture" Mr. Joseph Cook, who has recently returned from a tour around the globe, took occasion to give his views upon missions, which we copy in a condensed form from the *New York Independent*:

There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence Christian missions ought to receive a support, immediate, abundant, permanent, unflinching.

All that united Protestant Christendom together raises annually for missions would not pay the liquor bill of the United States for three days, nor that of the British Islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 annually for missions. It expends to-day \$7,500,000 for that purpose. This is a large sum, you think. It is a bagatelle. The dissipations of Saratoga and Newports and Brightons would hardly find this sum worth mentioning in the hugeness of their expenses for self-gratification. The Churches are penurious toward missions. We pride ourselves on having paid off great debts, and on having received some mighty legacies for missions; but I believe we shall be, as Ernest Renan says, "an amusing century to future centuries;" and one of the things that will amuse our successors on this planet will, undoubtedly, be our unwarranted self-complacency in this day of small things in missions. In China there is not an ordained missionary to-day for a million people. In the population accessible to the American Board there is as yet only one missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of missionary effort, and stands with an amused childish conceit on the shore of history watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and our penuriousness.

After a tour around the globe, during which I met personally more than two hundred missionaries, how shall I summarize what to me, meditating often on this theme in solitude and in company, by sea and by land, appear to be the more important facts, exhibiting our present duty towards Christian missions throughout the world?

In Bengal alone, out of a population of sixty-three millions, there are, according to Dr. W. W. Hunter, the government statistician of the Indian Empire, ten millions who suffer hunger whenever the harvest falls short, and thirteen millions who do not know the feeling of a full stomach, except in the mango season.

In populations poverty-stricken and often famished, the American Board of Commissioners for Foreign Missions, almost alone among the missionary managing bodies of the world, is insisting on large or complete self-support by the native churches.

In Bombay, Calcutta, Madras, Canton, Fuhchau, Shanghai, Kobe, Kioto, Tokio and Yokohama, ten representative cities of Asia, it was my fortune to put to large gatherings of missionaries of all denominations and nationalities a series of questions on the religious condition of India, China and Japan, and, among them, this enquiry: "Ought native Christians to be encouraged and instructed to give a tenth of their income to the support of their churches?" With not half a dozen exceptions in at least a hundred cases, missionaries outside the field of the American Board replied, "No, not yet;" but missionaries inside the field of the American Board said, "Yes," and so did the foremost of their pupils and converts. One evening in Bombay, the second city of the British Empire (for Bombay is now larger than Calcutta, or than Glasgow or Liverpool) I was putting a series of written questions to a company of missionaries and civilians, and this question about self-support was among the inquiries. Scotch and English missionaries, one after the other, rose and opposed such a pressure as is brought to bear on native churches by instructing them to give a tenth of their income for the support of their pastor; but, finally, up rose a converted Brahmin from out of the field of the American Board, and, in the most incisive, almost classic English, almost

turned the feeling of the company in favour of the American plan. I had a similar experience in many a city, and I found the converts, especially the most intelligent of them, quite as emphatic in defending this system of self-support as the missionaries of the American Board themselves.

In Japan the middle classes of the population have been reached to a considerable extent by Christian missions, and not a few native churches are already self-supporting. The same is measurably true in some of the older missions of Southern India, Egypt, and Asia Minor.

It is an amazing circumstance that, in 1881, the 1,200 church members belonging to the missions of the United Presbyterian Board in Egypt, most of them very poor men and women, raised £4,546, or more than \$17 each for the support of churches and schools. The Baptists, among the Karens, have done equally well, and have recently contributed money to endow a college. At Kioto I studied with the keenest interest Mr. Neesima's collegiate school, which will one day, I hope, become the leading Christian university of the Japanese Empire. It contains at present 150 young men, half of whom are likely to become evangelists to their own people. The total grant in aid from the American Board to this school is only \$160 a year. The membership of the nineteen native Japanese churches under the care of the American Board of Missions is now about one thousand, of whom more than two hundred were recently received. These members have contributed for Christian purposes over eight dollars each, a sum, as compared with the price of labour, equal to forty dollars in the United States.

When the middle class is reached in India at large, and in China, as fully as it has been in Japan, the native churches may be expected to become self-supporting in an equal degree with those of Japan; but not before. It is true that there are churches in Japan that have sent back funds to the American Board with the remark: "We need no more assistance." Why, then, should funds be sent to China and to India? The case is different in China and in India from that in Japan, chiefly because in Japan missions have reached the middle classes more thoroughly than they have in China and in India at large. Even when native churches undertake the support of their own preachers large funds may yet be needed from abroad for schools, printing presses and medical missions.

The Christian Churches of the world should be satisfied with nothing less than sending out one ordained missionary for every 50,000 of the accessible pagan population of the world.

In the celebrated Madura mission, in South India, probably the most effectively managed missionary centre that I personally studied, this proportion of labourers to the population has been the ideal, never attained indeed, but unflinchingly held up as the standard of duty. On the plan of three ordained missionaries to half a million in the foreign field, and one to one thousand in the home field, the whole world might be brought to a knowledge of Christianity within fifty years.

No Church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends on itself.

Infidelity is occupying the field of the upper and middle classes. Imported unbelief, in many quarters of India, China and Japan, is as great a danger among educated native circles as hereditary unbelief. The ablest men are needed at the front; and such men have nowhere on earth to-day a wider opportunity for usefulness than in the great cities of India, China, and Japan.

It is evident, therefore, that the longer the Churches delay occupying the whole field in this thorough way, the longer will be the effort needed and the greater the expense in the conquest of the world. Great expenditures now will make great expenditures for missions unnecessary in a near future; but small expenditures now may make great expenditures necessary through a long future. Immense losses to missions have often resulted, and may yet result, from the Churches not taking possession of critical hours.

Longfellow, in the last words he ever wrote, exactly described the condition of our earth to-day:

"Out of the shadows of night
The world rolls into light,
It is daybreak everywhere."

God deliver us from dawdling at daybreak!

STUDENTS' MISSIONARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

FOURTEENTH ANNUAL REPORT, 1882-3.

The following are the missionaries for the summer of 1883, with their respective fields:

Mr. G. Whillans, B.A., Manitoba; Mr. W. M. Rochester, Manitoba; Mr. J. A. McLean, Chaudière, Que.; Mr. D. L. Dewar, Mattawa, Ont.; Mr. J. C. Campbell, Eardley, Que.

Since the inception of this Society its object has been to foster a missionary spirit and promote missionary work; and in reviewing its labours for the past fourteen years, feels that this object has been realized to a great extent. All students in connection with the college are expected to be members. During the summer vocation several of its members labour in fields selected by the Society. The funds are derived from the contributions of the fields supplied, and the subscriptions of students and their friends throughout the Church. Several fields have already been transferred to the different Presbyteries within whose bounds they are situated. As anticipated in the report of last year the Society has much pleasure in reporting to its many friends, that the mission field of Mississippi, Coaticook, and Richby has been handed over to the Presbytery of Quebec who will settle an ordained missionary in the field at an early date. During the college session the Society supplied the above field. Onslow and Eardley, a new field taken up by the Society this session, was supplied during the months of January, February and March.

MISSION WORK—SUMMER, 1882.

1. *Massawippi Group.* (Mr. D. McKay, B.A., Missionary.)—Massawippi, Richby and Coaticook. This district has been under the care of the Society for the past six years. The growth of the mission has been encouraging. At the request of the Society these three places have been organized into a congregation which we hope will be self-sustaining in the course of a few years. In the meantime the people promise to raise \$450 while the Presbytery have agreed to ask \$250 from the Home Mission Committee to place a settled pastor in the charge early in the present year. Our Society has no cause to regret the labour expended and the money given for the support of the Gospel in this place. A Presbyterian church has been planted and a congregation formed where six years ago the name of such a church was almost unknown.

2. *Chambly and Longueuil, Que.* (Mr. J. C. Martin, Missionary.)—Chambly is a town of about 1,800 inhabitants, two-thirds of whom are French Roman Catholics, situated on the Richelieu River, sixteen miles from Montreal. Longueuil is immediately across the river from Montreal, and sixteen miles from Chambly, population about 3,000, three-fourths of whom are French Roman Catholics. Some years ago Presbyterian services were held here, but for several years past these services have been discontinued.

Owing to the small number of Presbyterians in these places and as the Episcopalians and Methodists have had regular services for many years the Society deems it unnecessary to continue this mission.

3. *Chaudière and Mégantic, Que.* (Mr. A. Currie, Missionary.)—The village of Chaudière is situated on Lake Mégantic, about seventy miles east of the city of Sherbrooke. The population is about 500, chiefly French Roman Catholics. Mr. Currie found twelve Presbyterian families in this village together with several of other denominations. Services were held in a school-house every Sabbath morning and evening to an average attendance of thirty-five persons. Steps were taken during the summer towards the erection of a church, a building site was secured and some funds collected and it is hoped the building will be erected at an early date. This field is promising as the country about the village is fast settling and the people are all anxious to have the preaching of the Gospel continued among them.

4. *Meadow Lea Group, Manitoba.* (Mr. W. Fraser, Missionary.)—This group embracing five stations, namely, Prairie School, Marquette, Poplar Heights, Ossawa, and Poplar Point, is situated about forty miles north-west of Winnipeg, on the north side of the Assiniboine River. It extends over a tract of country of about twenty-five miles in length by eight in breadth. It is traversed by the C. P. Railroad. The inhabitants are principally Scotch and English Canadians. This district has been settled for about