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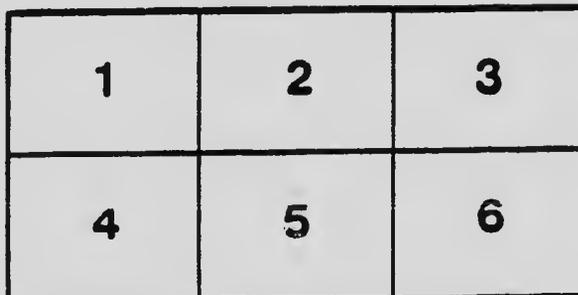
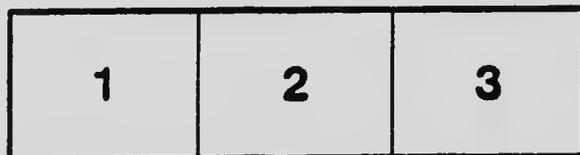
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ADVANCED STANDARD COURSE

Teacher Training Handbook, No. 7

Presbyterian Church in
Canada

MISSIONS

BY

REV. R. P. MACKAY, D.D.

Foreign Mission Secretary Presbyterian Church
in Canada, Toronto

BV 2570
M26
1911

R. DOUGLAS FRASER

60 Bond Street
TORONTO

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Missions

CHAPTER I.

THE BIBLE AND MISSIONS

Missionary Texts

The Bible contains many missionary texts. Of these the Great Commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28 : 19), is chief. The direct and final command of Christ should suffice for every disciple. There is no appeal when He has spoken.

The Missionary Idea

But, further, all the great leading thoughts, which give character and color to the Bible, and make it what it is, are missionary, have universal application, are for the whole world. Individual texts might be regarded as incidental ; the missionary purpose is so woven into the warp and woof of the Book as to compel the conclusion that it is a missionary Book.

A Redeeming God

The Bible begins with an estrangement, and ends with a reconciliation. Man sinned and wandered into the far country. God undertakes his restoration. In the Bible we have a record of the whole process,—millenniums long,—which ends in "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3 : 13).

The God of the Whole World

The God of the Bible is the God of the whole world. He created the earth and its peoples. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of

the ends of the earth, fainteth not, neither is weary ; there is no searching of His understanding " (Isa. 40 : 28).

One Family

The human race is one family. " God . . . hath made of one blood all nations of men " (Acts 17 : 24-26). Although the Hebrew race were called to special privilege, it was not because they were better than others, nor because God purposed to confine the blessings of His grace to them. It was because He designed through them to make His love known to all the world. " In thee," that is, Abraham the great ancestor of the Hebrews, " shall all the families of the earth be blessed " (Gen. 12 : 3).

A Universal Need

Man's need is universal. " Death passed upon all men, for that all have sinned " (Rom. 5 : 12). The whole world is enslaved by sin, and its peoples everywhere are guilty of the same kinds of sin. All nations suffer alike the consequences of sin. The crimes for which men are rebuked in the Old and New Testaments are the crimes of to-day in every land. The catalogues of the past are the catalogues of the present. The disease is the same, and needs the same cure.

A Common Remedy

The remedy of sin is the same for all. Jesus tasted death for every man,—He " bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes we are healed " (1 Pet. 2 : 24). There is one common Saviour for all men. He is " the same Lord over all . . . rich unto all that call upon Him " (Rom. 10 : 12). " He is the Propitiation for our sins : and not for ours only, but also for the sins

of the whole world " (1 John 2 : 2). There is no distinction of persons : " whosoever will " (Rev. 22 : 17) may come. This universal remedy is effectual in every land.

The Prayers of the Bible

The prayers of the Bible include all men. At the dedication of the temple Solomon included " the stranger " in his prayer (1 Kgs. 8 : 43). He asked that others might share the blessings of the temple, in order that all the peoples of the earth might come to know Jehovah and fear Him. Our Lord, in the prayer taught to His disciples, bids us associate all men with ourselves in the recognition of the Fatherhood of God, and in the desire for the coming of His kingdom,— " Our Father which art in heaven." " Thy kingdom come." " Thy will be done in earth, as it is in heaven."

The Prophets

The prophecies of the Old Testament have a world-wide outlook. The prophets never lost sight of a coming Golden Age, when righteousness would cover the earth, as the waters cover the sea. Micah, for example, saw the mountain of the Lord's house established in the top of the mountains, and exalted above the hills, and all nations flowing unto it (Mic. 4 : 1).

The Psalms

In its devotional aspect the Bible is universal. The Psalms express more amply and profoundly than any other literature the religious experiences of God's children in all the ages. They are the divine interpretation of the universal experiences of God's people. They are not limited by age or country.

The New Testament

The New Testament, in all its parts, breathes the spirit of missions. The Gospels speak of a kingdom of God (Mark 1 : 15) over which God rules, and which shall include all mankind. They reveal a God who loves the whole world (John 3 : 16 ; see also Matt. 13 : 33 ; John 1 : 9, 29). The Acts tells the story of our Lord's disciples beginning to spread the good tidings throughout the whole world (Acts 1 : 8). The Epistles are the letters of missionaries, and are full of missionary teaching (see Rom. 1 : 15, 16 ; 1 Cor. 1 : 24 ; Gal. 2 : 9 ; Eph. 2 : 11-21 ; Col. 1 : 27 ; 1 Thess. 1 : 8 ; 1 Tim. 2 : 7 ; Tit. 2 : 11 ; Heb. 2 : 9 ; James 1 : 1 ; 1 Pet. 1 : 1 ; 1 John 4 : 8, 9, 14). The Revelation points to the time when all the kingdoms of the world " shall have become the kingdoms of our Lord, and of His Christ " (Rev. 11 : 15).

CHAPTER II.

APOSTOLIC MISSIONS : JERUSALEM TO ANTIOCH

"The Statute Book of Missions"

The Acts of the Apostles has been called the "Statute Book of Missions." In it, we trace the movements of apostolic times as directed by the Holy Ghost, and discover the principles that underlie all mission enterprise. The Acts has its roots in the past. The first verses suggest that something went before. It is a second chapter. It describes the continuance of a work by the disciples of Jesus, which Jesus Himself began.

Jesus a Missionary

The whole earthly ministry of Jesus was a mission. He left about five hundred disciples (1 Cor. 15 : 6), of whom about one hundred and

twenty were in Jerusalem (Acts 1 : 15). But the ingathering of disciples was not the chief work of Jesus. He devoted Himself mainly to the training of a chosen few, particularly the twelve apostles. To these He promised that, because of His life, and death, and resurrection, they would do greater works than He had done. Pentecost could not come until He had ascended to the Father, and without Pentecost apostolic missions would have been a failure, or would never have been at all.

The Promise of Power

The theme of the Acts set forth in ch. 1 : 8 : "Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The rest of the Book illustrates that promise.

Jerusalem

When the Holy Ghost came, the disciples received power, and immediately expansion began. The movement was rapid. It began in Jerusalem, when three thousand were converted under Peter's address (ch. 2 : 41). Then multitudes more were added in Jerusalem, and in the region round about.

Samaria

Philip went into the North country, and preached Christ to the people of Samaria (ch. 8 : 5, etc.) These heard him gladly, and there was great joy in that city. A few days later, Philip went down into the South country and preached Christ to a court official of Ethiopia, who was baptized (ch. 8 : 26-40). Thus the circle widened. The Ethiopian officer carried the gospel beyond Palestine.

Cæsarea

Peter, as directed in the vision on the housetop, went to Cæsarea,—farther north than Philip had gone, and preached in the house of Cornelius, a Gentile; the Holy Ghost fell upon him and his household; and they were baptized (ch. 10 : 1 to 11 : 18). How the bonds of Judaism are snapping ! But the expansion must be more rapid still. So persecution arose, and Christians fled from Jerusalem. Some went away north beyond Galilee into Phœnicia, others to Cyprus in the Mediterranean Sea, and reached Antioch in Syria. Everywhere they went they preached Christ, and many were converted (ch. 11 : 19-21).

Antioch

Antioch was a great city, having a population of about half a million, and became a new centre. Christians at Jerusalem could scarcely believe the reports that came to their ears of conversions among the Gentiles. Could it be true ? They determined to investigate, and sent Barnabas, a man full of the Holy Ghost, to make inquiry. He was to report to Jerusalem, and if the work proved to be genuine, he was to direct it as he might be led. Barnabas came to Antioch, and was soon convinced. He saw that the same Holy Ghost who worked so wonderfully in Jerusalem was working in Antioch as well.

Paul Introduced

Barnabas also saw that some man was needed, wise enough and broad enough to build up these new converts and protect them from the blight of Jewish narrowness. He knew such a man, who had been converted in a remarkable manner on the way to Damascus (ch. 9 : 1-31). His name was Saul. He was just then in Tarsus, his birthplace

—not far away—and Barnabas determined to go for him and bring him to Antioch. This he did, and introduced him to the church, with good results. For a whole year Paul, as Saul was henceforth to be called, continued there, teaching and preaching (ch. 11 : 19, 30). But the work must not stop at Antioch. The circle must widen, until it should reach “the uttermost part.”

CHAPTER III.

THE ROMAN EMPIRE AND THE GOTHs

Population

We have now to do with the countries lying round about the Mediterranean Sea, and included in the Roman Empire. The Emperor Augustus was on the throne when Jesus was born. When Augustus died, there was presented to the Roman Senate an account of the Empire's population and resources. According to that record, the population of the Empire was then about 85,000,000, or one half of the estimated population of the globe at that time.

Heathen Religions

The Empire was heathen. Its inhabitants worshiped many gods. Even the emperor made his offerings to these gods. All sought their protection and favor. Idolatrous systems were not only believed in by the people, but were protected by the power of the Empire, and were highly organized, each having its own official priesthood to cultivate and promote it.

Paul's First Missionary Journey

Whilst certain prophets at Antioch were praying and fasting, the Holy Ghost said unto them, “Separate Me Paul and Barnabas for the work whereunto

I have called them " (Acts 13 : 2). These were therefore set apart, and sailed for Cyprus, where they preached the gospel with interesting results. They then crossed over to the mainland of Asia Minor, landing in Perga, and traveled north through the mountains to Antioch in Pisidia. Thence they went east to Iconium, and then south to Lystra and Derbe. They had some wonderful experiences during that journey. They were worshipped as gods, and stoned as demons. But they had converts, and they rejoiced in their sufferings for Christ's sake. From Derbe they retraced their steps, through Iconium, Antioch and Perga, and back to Syrian Antioch, whence they had started on their first missionary journey (ch. 13 : 14).

Paul's Second Missionary Journey

While the two missionaries were at Antioch, Paul proposed that they should again visit the churches which they had founded in Asia Minor. Barnabas wished to take Mark with them, but Paul was unwilling because Mark had disappointed them before (ch. 13 : 13). So they parted, Barnabas taking Mark, and Paul taking Silas as his companion and fellow laborer. After visiting and confirming the churches established during the first missionary journey, Paul and Silas would have entered other provinces in Asia Minor, but the Holy Ghost forbade them. They were led to Troas, and there received the Macedonian call to come over into Europe, which call they obeyed. The story of apostolic courage and trials and successes in Philippi, Thessalonica, Berea, Athens, Corinth and Ephesus is thrilling. It is a record of splendid heroism. After a brief visit to Jerusalem, Paul again returned to Antioch (chs. 15 : 36 to 18 : 22).

Paul's Third Missionary Journey

Paul could not rest. He again visited the churches in Europe and Asia, giving much time to Ephesus. Upon his return to Jerusalem, he was rescued from a mob by the governor, and in the trial that followed he appealed to Cæsar, which meant that he must go to Rome. Later still, as some think, he may have gone to Spain, and even Britain. If so, we see how literally the promise was fulfilled even in the lifetime of the apostles, "Unto the uttermost part."

The Triumph of the Cross

Within three hundred years after the death of Christ, not only was the Roman Emperor a Christian, but heathen religions were proscribed by law, and Christianity was established as the national religion. There was an end put to infanticide, capital punishment by crucifixion, gladiatorial shows, licentious and cruel rites. The Sabbath rest was enjoined, and the army even required to attend public Christian worship. Heathen temples were closed, idols destroyed, and the heathen priesthood abolished.

Barbarian Invasion

In the fourth and fifth centuries, the powerful Gothic tribes dwelling north of the Danube, which had been up to that time held in check by Rome, burst the barriers, flooding the Empire, and Rome fell. By the end of the fifth century the Goths had occupied almost the whole of Western Europe. The great task of the Christian church was now, therefore, to win these barbarian Northmen.

Ulfilas

Ulfilas (A. D. 311-381) was the apostle of Christianity to the Gothic race. He was born amongst the Goths dwelling north of the Danube. At an early age, during the reign of the Emperor Constan-

tine the Great, he was sent, either as an envoy or as a hostage for his tribe, to Constantinople. Here, or perhaps previously in his own land, he became a convert to Christianity, and for some time before 341, he wrought as a "lector" or reader of the Scriptures. In 341 he became bishop of the Goths, and labored as a missionary amongst them for the remaining forty years of his life.

Scriptures Translated

The chief legacy bequeathed by Ulfilas was his version of the Scriptures, for which he had to invent an alphabet. This translation of the Bible was carried by the Goths throughout Western Europe into Italy and Spain. Fragments of it still remain, containing most of the Four Gospels, the Second Epistle to the Corinthians and other portions. By the Greek and Roman Churches all other languages, but the Greek and Latin were regarded as barbarous and unfit to be used in the expression of sacred truth. Ulfilas' zeal and spiritual insight appeared, in that he appreciated the importance of putting the Word of life into the hands of the people in their own tongue.

CHAPTER IV.

CONQUEST OF EUROPE : THE BRITISH ISLES

First Preachers in Britain

By whom the gospel first reached the British shores is not certainly known. But the story of early evangelization in the British Isles circles around three or four names of peculiar interest.

Patrick

The first of these is Patricius, or Patrick. He was born A. D. 395, near Dunbarton, Scotland. When a lad of sixteen, he was carried away by pirates and sold to a heathen chief. He served six

years as a herd boy, and then escaped ; but during those six years he became a new creature. He saw in a vision a man who had many letters, and one was for him. It was entitled, " Words for the Irish People," and as he read it, he heard the sound of many voices from the Irish coast saying, " We beseech thee, child of God, come and again walk among us." It was like the Macedonian cry to Paul, and had similar results. In spite of the solicitations of parents and friends, he answered the call. He first went for instruction to the famous monasteries in Europe, and at length,—about the year 440,—having been ordained, he set out for Ireland, and for fifty or sixty years labored there with remarkable success. St. Patrick is said to have founded 365 churches, and to have baptized 12,000 converts.

Columba

What Patrick did for Ireland, Columba did for Scotland. And as Patrick was born near the Clyde in Scotland, so Columba was born, in 521, in Donegal, Ireland. He was one of the many noble youths attracted to the schools founded by Patrick, and to the missionary service as the highest of all callings. With twelve associates, Columba, about 563, crossed over in a wicker, hide-covered boat, and landed in Iona on the west coast of Scotland. There they built a small wattle and daub building, which became known as the famous monastery of St. Columba, and was a centre of gospel light, not only in Scotland, but throughout Europe and the world. Like Patrick in Ireland, Columba and his followers went about preaching and organizing schools and founding churches.

Augustine of Canterbury

About A. D. 575, Pope Gregory the Great, then a monk in Rome, was passing one day through the

market-place, when he noticed amongst some gangs of slaves exposed for sale, three boys, with a fair complexion and flaxen hair. Asking whence they had come, he was told that they were Angli or English. "Rightly," he replied, "are they called 'Angeli', for their faces are as the faces of angels, and they ought to be fellow heirs with the angels in heaven." Again he asked, "From what province do they come?" and was told that they were from Deira, the country between the Tyne and the Humber, including Durham and Yorkshire. "Rightly", he said, "are they called Deirans. From the ire (Latin, de ira) of God are they plucked, and to the mercy of God are they called." "And who," he proceeded, "is the king of the province?" "Ælla," was the answer. "Allelujah," he returned, "the praise of God will be chanted in that province." Soon after Gregory became Pope, in A. D. 595, he sent Augustine at the head of a band of forty monks on a mission to England. They were admitted by King Ethelbert into the city of Canterbury, and on Whitsunday, June 2, 597, the king was baptized. The king's baptism was followed on Christmas Day of the same year by that of ten thousand of his subjects, who thus sealed their acceptance of the new faith. From that time forward, the evangelization of England progressed, until the Christian church was firmly established in every part of the country, and burned with missionary zeal to carry the gospel to the kindred tribes in Northern Europe.

CHAPTER V.

CONQUEST OF EUROPE: THE KELTS, GERMANS AND SCANDINAVIANS

It was by missionaries from the churches in Ireland and Britain that the gospel was first

carried to the heathen tribes of Europe. These included the Kelts, Germans, Scandinavians, and Slavs.

Columbanus

Columbanus was the greatest missionary that went to Europe from Ireland. With twelve associates, he landed in France, A. D. 580. They labored special in the regions now included in Southern France, Switzerland and Northern Italy, building monasteries at different points, which became centres of wide religious interest.

Boniface

Boniface is called the apostle of Germany, and was one of the most self-denying and devoted of missionaries. He was born in Devonshire, England, in A. D. 680, and for forty years,—from 715 to 755,—travelled throughout Germany, baptizing multitudes and consecrating their idolatrous groves as churches. He visited Rome, and was appointed bishop by Pope Gregory II. When he returned to Germany, he found that many of his followers had lapsed in his absence. He determined to destroy the objects of heathen worship, and among these cut down the oak sacred to Thor. The Christians were filled with alarm, as, amid the rage of idolaters, he chopped the tree, but when it fell they shouted, "The Lord He is God"; and on the spot a church was built of the timber. After forty years of apostolic labors, a mob of armed heathen fell upon and killed Boniface, along with the band of converts that were with him at the time.

The Scandinavians

Lying north of the Kelts and Germans were the Scandinavians, whose territory included the countries now known as Denmark, Sweden, Norway and Poland. They were a powerful race, large of

stature,—hardy savages. They were pirates by sea, and robbers by land. In the seventh and eighth centuries, these formidable Northmen became a terror to the Franks, Germans and English. In their long boats, they entered the creeks of every shore, plundering and carrying away captives. They were thus called the Vikings or Creekmen.

Willibrord and Anskar

The first known attempt to introduce the gospel into Denmark was by Willibrord (about 658-739) a native of Northumbria in England. He was followed by Anskar (801-865), who continued his work in Denmark, and also introduced the gospel into Sweden. In Norway, Christianity was established by King Olaf the Great (1015-1028).

CHAPTER VI.

CONQUEST OF EUROPE : THE SLAVS AND MOHAMMEDANS

The Slavs

The Slavs occupied the whole eastern portion of Europe from the Black Sea and the Adriatic to the Baltic, their territory including Russia, Bohemia, Bulgaria, Moravia, Poland, and other sections now included in Germany, Austria and Turkey. They were an Asiatic race, having come to Europe in the early migrations. Early writers describe them as industrious, living by agriculture and the raising of flocks and herds.

The Greek Church

From a very early period, the Christianity of the East, centering in Constantinople, had been distinguished, in doctrine and forms of worship, from that of the West with its centre in Rome. The Eastern and Western Churches were finally separated in the eleventh century. Vladimir the Great,

who reigned in Russia about 1000, was so impressed by the report of ambassadors sent by him to Constantinople, regarding the splendor of a service of the Eastern Church, witnessed by them, that he accepted Greek Christianity. He immediately gave orders that all his people should be baptized.

Mohammedanism

In all history there is no more remarkable movement than the rise of Mohammedanism. When the Irish and Scotch missionaries were conquering the West for Christianity, the Mohammedans were conquering the countries in which the gospel had first been preached, capturing Jerusalem (A. D. 637), destroying the churches of North Africa and building mosques on their sites.

Charles Martel

For a time it seemed as if nothing could arrest the progress of the Mohammedans. But the scourge was stayed in 732. The invaders were met in battle by Charles, ruler of the Franks, known as Charles Martel ("The Hammer") because of the weight of his strokes. The Orientals could not resist the strength of the Frankish soldiers. The tide was turned, and Christendom was saved. Had Western Europe been conquered and become Mohammedan, who can tell what the state of the world might have been to-day?

Mohammedan Missions

Although arrested in Europe, Mohammedanism maintained its ground and grew in Africa and the East. Constantinople was taken in 1453. To-day the Mohammedans number 200,000,000, and of all mission fields the Mohammedan world has proved the most difficult and unfruitful. In the Middle Ages there is one name identified with Mohammedan missions of peculiar interest, to which brief reference must be made.

Raymond Lull (1235-1315)

Raymond Lull, a native of Majorca, went as a missionary to Africa, Syria, Armenia, Cyprus, everywhere disputing and denouncing Mohammed as an impostor. He often lay in prison with a gag in his mouth placed there to keep him from preaching to his guards. He was led through the streets and beaten as he went. At the age of eighty years he preached in the market square at Bugia in North Africa, and was stoned. He kept his face to the foe as he fell, and with one last effort, rising on his hands and knees, cried, " Christ, none but Christ." The mob closed upon him, and with kicks and blows, ended, as they thought, a fearless life. He was carried away by Genoese merchants, but died on the ship before he reached Majorca.

CHAPTER VII.
PREPARATION FOR MODERN MISSIONS

Raymond Lull died in A. D. 1315, and during the two centuries following his death, there is no great name to place on the roll of missionaries. At the end of that period two events occurred, which exercised a tremendous influence upon the spread of the gospel. The first of these was :

The Discovery of America (A. D. 1492)

When Columbus had discovered the Western continent, and subsequent navigators had sailed around the globe, " the world " no longer included merely the Mediterranean basin or the Roman Empire. From that time on, " all the world " in which the gospel was to be carried to " every creature " embraced the whole circumference of the earth. The second important event was :

The Protestant Reformation (A. D. 1517)

It is true that the leaders of the Reformation, —even such men as Luther, Melanethon, Zwingli

and Calvin, did not recognize the duty of the church to evangelize the world, and that, for a hundred years after the Reformation, practically nothing was done to send the gospel to the heathen, and very little for three centuries. But the Reformation became a great force for missions by leading to the restoration of pure and undefiled religion, in which alone lies the energy that can transform the world, and by giving a powerful impulse to the work of Bible translation, which has grown, in our day, to such magnitude.

Missions Under Colonial Governments

During the seventeenth century, missions were undertaken by several Protestant Colonial Governments. In Holland, the East India Company, founded in 1602, was distinctly bound by its charter from the state to care for the planting of the church and the conversion of the heathen in the newly won possessions. Later, the West India Company, established in 1621, sent out several missionaries to Brazil. In England there began about 1620 the emigration of the Puritans to that part of North America now known as the New England States. These emigrants, when they came to their new home, undertook the conversion of the heathen Indians about them. The first missionary to the Indians was John Eliot, who translated the Bible into their language. As the result of his labors the number of Christians amongst the Indians grew to 1,100. From 1619 Denmark had possessions in the East Indies, and from 1672 also in the West Indies, and on the Gold Coast in Africa. It was only, however, at the very close of the seventeenth century that the gospel was sent to the heathen in these colonies. It was under the auspices of the Danish Government that Ziegenbalg and Plütsehau founded, in 1705, the first Protestant mission in India at Tranquebar

on the southeast coast. By the end of the eighteenth century, not less than 50,000 converts had been won.

Pietism

In the closing decades of the seventeenth century, began in Germany the spiritual awakening known in history as Pietism. Its zeal for the salvation of souls could not be restrained by any sort of argument from seeking the conquest of the whole world. Missions were no longer to be the duty of colonial governments, but of believing Christians. God's "call" to service, they would not limit by the ordinances of men. It was the influence of his Pietistic training that led to the founding, by Zinzendorf (1700-1760), of the Moravian Church, which is so filled with the spirit of missions that it has one foreign missionary for less than every sixty of its members.

CHAPTER VIII.

***ORGANIZED MISSION WORK : GENERAL**

Missionary Societies

The age of Missionary Societies began in the closing years of the eighteenth century, and has continued to the present day. The first of these was the Baptist Missionary Association, organized at Kettering in Northamptonshire, England, in 1792, in the back parlor of a widow's house; her name was Beebe Wallis. There were twelve men present, and an offering was made amounting to £13. 2s. 6d. The organization was due to the enthusiasm of William Carey, the "consecrated

* Most of the statistical information in this and following chapters is taken from the Reports of the World Missionary Conference at Edinburgh, in 1910, published, with Statistical Atlas, by The Fleming H. Revell Company, Toronto.

cobbler," who became England's first and most famous missionary of modern times.

London Missionary Society

The appeals of Carey found a response in both England and Scotland, and resulted in the organization, in 1795, of a Society, The London Missionary Society, for the churches that practised infant baptism. This Society, while, by its constitution, interdenominational in character, now receives its support for the most part from the Congregational churches in England, Wales, Scotland, Ireland, Australia, Tasmania, New Zealand, etc.

Other Societies

Other societies followed in quick succession,—the Edinburgh Missionary Society and Glasgow Missionary Society in 1796 ; the Church Missionary Society in 1799, the American Board of Commissioners for Foreign Missions in 1810, etc. It will be noted that modern missions were begun, not by the churches, but by societies formed by earnest people in the churches. Now, however, the work has been taken up by the churches, so that there is scarcely any church which is not, either through its own organizations or through some society outside of itself, engaged in foreign mission work. There are now about 350 organizations whose object is to fulfil the great command to tell the world about Christ. The total annual income of these organizations is upwards of \$25,000,000.

Departments of Missionary Work

There are four main departments of work in a Foreign Mission :

1. **EVANGELISTIC.** This covers the actual preaching of the gospel. after the manner best suited to the country in which the mission is situated.

2. **EDUCATIONAL.** Under this head are included both specifically religious teaching, and secular instruction aiming at the winning of souls through intellectual enlightenment.

3. **MEDICAL.** In this form of missionary activity it is sought to relieve suffering and bring healing, and, by thus ministering to the body, to gain the opportunity of ministering to the deeper spiritual needs.

4. **INDUSTRIAL.** In this department of work, orphans, and converts who may be handicapped amongst their relatives and neighbors by becoming Christians, are trained to earn their living in some useful occupation.

Some Statistics

The Foreign Mission work of the Protestant churches in Christendom employs an army of 19,280 missionaries. 5,281,871 converts have been won. There are in Foreign Mission fields 24,928 Sunday Schools, with a membership of 1,198,602. The annual contributions of converts are \$2,650,551. Christian elementary schools are attended by 1,165,212 pupils. In 550 hospitals and 1,024 dispensaries, 7,501,013 treatments were given in a single year. Out of the total number of foreign missionaries, 952, representing 95 organizations, are at work amongst the Jews throughout the world.

Bible Societies

In 1804, the British and Foreign Bible Society was organized. Other similar societies quickly followed. The principal Bible Societies, besides the British and Foreign, are : the National Bible Society of Scotland, formed in 1861 by the amalgamation of several Scottish societies, including the Edinburgh Bible Society established in 1826 ;

the Prussian Central Bible Society, founded in 1814, and the American Bible Society organized in 1816. The various Bible Societies have become the handmaids of all the churches, in making translations of the Scriptures into many languages of many lands ; without these the work of missions would be practically impossible. The British and Foreign Bible Society print the whole Bible in 105 different languages, the New Testament in 103 more, and portions of the Old or New Testament in 216 more, or a total of 424 versions. Including versions of other Societies, the gospel has found its way into 530 of the world's tongues.

Woman's Foreign Missionary Societies

Ever since the beginning of the nineteenth century, a considerable portion of the money for Foreign Missions has been collected by societies of women. In 1868, the first Woman's Foreign Missionary Society of the type now generally followed was organized. This was the Woman's Board of Missions (Congregational), Boston, Mass. Now nearly every Protestant denomination in Great Britain, Canada and the United States has its Woman's Foreign Missionary Society, working in cooperation with the general missionary authorities of its church. In its main features, the same organization is adopted by all these Societies. *First*—there is the local Society, known in our church as the Auxiliary. *Second*—there is the Branch, or as we call it, the Presbyterian Society, comprising the local Societies or Auxiliaries within Presbyteries. *Third*—there is the General Society, including all the Branches or Presbyterian Societies.

CHAPTER IX.

A BIRDSEYE VIEW : OCEANIA, AFRICA

A birdseye view of the chief Foreign Mission Fields may begin with :

Oceania

Oceania, comprising the three divisions of Polynesia, Micronesia and Malanesia, includes the vast multitude of islands lying in the Southern Pacific, occupying an expanse some 2,000 miles by 8,000, with a native population estimated at 1,600,000. This immense island world was revealed to the peoples of civilized countries by the discoveries of Captain Cook (A.D. 1768-79). In 1796, the London Missionary Society, a few months after its formation, sent thirty missionaries to the Society Islands. Other Societies followed.

Tribes, Languages and Religion

The missionaries to these islands found them inhabited by innumerable small tribes, hostile to one another and keeping absolutely apart. The law of tribal revenge reigned supreme. There is a diversity of language amongst the tribes unknown in almost any other part of the world. In the New Hebrides group, where our own missionaries labor, there are, for example, twenty-five different languages. Sixty versions of the Scriptures are used in Oceania, and it is difficult to estimate the total number of languages spoken. It demands much patient toil of the missionaries to learn these languages and reduce them to writing, so that in them the Word of God may be printed. The people, in their natural condition, are savages of the worst kind. Honesty and truthfulness are not to be found amongst them ; decency is unknown ; infanticide is commonly practised ; cannibalism prevails. They believe in, and worship, all sorts of spirits and ghosts, and their

religious practices consist in magic. Witchcraft prevails, and all kinds of superstitions hold their victims in constant fear.

Missionary Conquests

The task of winning such people to a knowledge of, and belief in, the one living and true God and to a clean, kindly, upright life tests to the utmost the power of the gospel. But that power has transformed individuals and communities. There is a long roll of martyr missionaries, as might have been expected, but those martyrdoms have borne glorious fruit. For example, the Fiji Islands, when the Wesleyan missionaries came to them in 1835, were sunk in unspeakable vileness and degradation. To-day as large a proportion as anywhere in Christendom are able to read and write, attend public religious services and maintain family worship.

There are in Oceania, 275,305 native Christians, with 546 ordained native ministers and 61,955 Sabbath School teachers and scholars.

Africa

Of the 180,000,000 inhabitants of Africa, perhaps about 60,000,000, chiefly in the north, are Mohammedans, while about 100,000,000 dwelling, roughly speaking, south of the great Sahara Desert are negro and pagan. The religion of pagan Africa is fetishism, or the worship of certain objects, believed to have magic power. Entwined with this religion are the unspeakable horrors of witchcraft, human sacrifice, burial alive and cannibalism. Lying, stealing, polygamy, slavery and all kinds of impurity have religious countenance and approval.

Beginnings of Missions

Protestant missions in Africa began at the dawn of the nineteenth century. The starting point was the Cape of Good Hope at the south. The story of

advance northward tells of the Moravian work amongst the Hottentots and Kaffirs and even the degraded Bushmen, of the winning of the Zulus, one of the finest South African tribes, of Robert Moffat, of David Livingstone and his journeys, of the establishment of such a splendid industrial mission as that at Lovedale in Cape Colony, 700 miles north of Cape Town. At a later period there is the wonderful transformation in Uganda, in British East Africa, where "Uganda's White Man of Work," A. M. Mackay, with seven companions, went to break ground for the gospel in 1876, and where to-day there is a native church of 70,000 members with 2,000 native preachers, evangelists and teachers. Africa has 4,228 missionaries and a Christian community of 1,707,743 souls.

Problems

The special problems of missions in Africa are to provide for the education of the people under their care and their industrial development, and to train up a native ministry of a high quality to care for the nurture of the native church and continue the evangelization of the heathen, and to win to the faith of Christ the adherents of Mohammedanism, which threatens, if it is not checked, to dominate the parts of Africa still pagan.

CHAPTER X.

A BIRDSEYE VIEW : INDIA

Area and Population

The Empire of India is one of the members, and by far the most populous member, of the British Empire. Extending from east to west about 2,500 miles and from north to south nearly 2,000 miles, it includes, with Assam and Burma, some 18,000,000 square miles. The population is

over 300,000,000, or one-fifth the whole population of the globe. India came under British rule in 1757.

The people of India have not a common ancestry, but comprise a vast number of tribes and races. The number of languages spoken is 185. Hindustani, the most modern of the tongues is spoken by about 100,000,000.

Education

Intellectually, the people of India compare favorably with any other non-Christian people. Since 1854 the British Government has been carrying on a complete system of primary, secondary and collegiate instruction open to all castes and classes. The magnitude and difficulty of the educational problem in India is indicated by the fact that in spite of all that the Government, aided by numerous mission schools and colleges, has accomplished, only 1 in 10 of the men and 1 in 144 of the women can read or write.

Religions

The three great religions of India are Hinduism, Buddhism and Mohammedanism.

Hinduism, whose adherents include two-thirds of the population, is the religion taught in Sacred Books handed down from remote antiquity, but very few Hindus know anything about these. The average Hindu may believe in one god or in many gods, or that God is everything (pantheism), or he may worship nature, animals, demons, heroes or his own ancestors. It is said by some that the gods of the Hindus number 330,000,000. The system of caste separates the Hindus into innumerable classes. Amongst the rules of caste are : (1) marriage forbidden except within the caste ; (2) change of occupation prohibited ; (3) only per-

sons of the same caste may eat together ; (4) meals must not be cooked except by a person of the same caste, or by a Brahmin, that is, one of the highest or priestly caste, etc.

Buddhism, founded by Buddha five centuries before Christ, denies the existence of a personal God and represents heaven as Nirvana or nothingness (literally "the blowing out"). Burma is now the only part of India in which Buddhism prevails.

Mohammedanism, with its doctrine of one God, who is an absolute sovereign and knows no love or mercy, is the religion of more than 62,000,000 of India's population.

Missionaries

The first Protestant missionaries to India were the Danish missionaries, Ziegenbalg and Plütschau (see page 19). To the same mission belonged Christian Schwartz, who arrived in 1750, one of the great missionary pioneers in India. William Carey landed in Calcutta in 1793, and from that date is reckoned the modern era of missionary conquest in India. Henry Martyn came from England in 1805, and his translations of the New Testament into Hindustani, spoken by so many millions of people, is an enduring monument to his scholarship and missionary devotion. Alexander Duff, the famous missionary of the Church of Scotland, who arrived in Calcutta in 1830, by his foundation of a Christian college in that city, became India's great pioneer in educational missions.

Results

The foreign missionary force in India at present numbers 4,614. There are 1,472,448 native Christians, with 10,872 Sunday Schools having a membership of 422,135. There are in Elementary Schools 361,726 pupils, 8,999 in Industrial Schools and classes, 77,400 in Boarding and High Schools and 4,982 in Colleges and Universities.

CHAPTER XI.

A BIRDSEYE VIEW : CHINA, JAPAN

The Chinese Empire

"The evangelization of the Chinese Empire calls for the traversing and occupying of 4,277,170 square miles—about one-twelfth of the habitable globe." It involves the reaching of about 400,000,000 people, or about one-fourth of the world's population. The Chinese are a strong, energetic, enduring, long-lived race,—people who, if saved themselves, are capable of doing much to save others.

Religions

Christianity in China comes into conflict with three great heathen religions, namely : (1) Taoism, founded by Lao-tze in the sixth century B. C., which in its popular form is a degrading worship of many gods. (2) Confucianism, founded by the great sage Confucius, who lived B. C. 551 to B. C. 479 or 478. It deals with the five relations, and the duties belonging to each, namely, between prince and minister, father and son, husband and wife, elder and younger brothers, and between friends. It is atheistic in tendency and often in fact. (3) Buddhism, introduced from India about A. D. 70 (see page 28). Along with these outstanding religious systems, there is an almost universal worship of all kinds of spirits, while the worship of ancestors is so deep-rooted and widespread as to form one of the chief obstacles to the introduction of Christianity, with its doctrine of one God who has an exclusive claim on human worship.

Protestant Missions

Protestant missions were begun in China by Robert Morrison in 1807. For twenty-seven years he toiled in China. He compiled and published a

Dictionary of the Chinese Language, and labored for many years on a Chinese version of the Scriptures, which he lived to see completed and widely circulated.

The gospel in China has made greatest progress amongst the poorer classes. Many women have been reached by women missionaries and Bible women. During the past few years, however, considerable advance has been made in influencing the educated men,—scholars, students and officials. A leading part in this advance, so far as officials and scholars are concerned, has been taken by the Christian Literature Society at Shanghai, with which our own missionary, Rev. Dr. Donald MacGillivray, is connected, and which prepares and translates religious books and tracts for circulation amongst the Chinese in their own tongue.

A total staff of 4,175 foreign missionaries, occupying more than 4,000 stations, with 469,896 native Christians,—such figures indicate the progress of a hundred and odd years since Morrison landed in China ; and yet, so imperfectly is China occupied by missionaries, that, within 140 miles of where Morrison labored in Canton, there are three counties with 10,000 villages, averaging 250 inhabitants each, in hundreds of which no missionary has set foot. Of the twenty-two provinces, there are four, with a population of more than 35,000,000, four-fifths of whom have never been reached by a missionary, and in the province best supplied with mission workers, there are many towns of 10,000 and scores of villages of 5,000 still without a missionary.

Present Crisis

China has changed front more completely, during the last ten years, than any nation of the Far East in her attitude towards modern progress. The change has been due to the opening up of the

Empire to the influences of the Western world, and largely, in particular, to the labors of the Christian missionaries. Western methods of education have been introduced, replacing the system which had been in vogue for many centuries and which consisted chiefly in the memorization of the Chinese classics. English has been adopted as the official language for all scientific and technical instruction. Railways and telegraphs, pushing their way in all directions, are revolutionizing travel and transport. In many parts of the Empire there have been, during the past few years, distinct religious awakenings, especially in schools and colleges.

China to-day is in a state of flux and change. Its people and institutions are like plastic clay, which the Christian churches have the opportunity of molding at will. But the opportunity is passing. With China this is, in a special sense, "an age on ages telling."

Japan

Japan has been called the "Great Britain of Asia," with its energetic population of 52,000,000, not including 3,250,000 Formosans (since 1895 under Japanese rule). The Christianization of Japan is of tremendous importance, because the sea-loving disposition of her people, combined with their intellectual energy, her supplies of coal and her skilled labor, guarantees that her influence will be felt in every part of the Orient. Japan Christianized will play a great part in the evangelization of the Far East. "Japan leads the Orient—but whither?"

Protestant missions in Japan began in 1859. Here, besides Taoism (see page 29) and Buddhism (see page 28), Christianity came into contact with Shintoism, a system in which the worship of heroes, emperors, family ancestors and the forces of nature plays an important part.

Mission Progress

Up till 1882, the progress of the gospel was very slow, but between 1882 and 1889 it was remarkably rapid, the number of native Christians rising during that period, from 4,367 to 31,875. Some causes of this increase were : (1) the disestablishment by the state of the native religions, and the enactment of laws favorable to Christianity ; (2) the advocacy, by Japanese political leaders and educationists, of Christianity as the religion needed in Japan ; and (3) the enthusiasm of the people for Western ideas and institutions. Between 1889 and 1900, the growth was again exceedingly slow. Amongst the reasons for this set-back was the glorification of patriotism, which was intensified by the victorious war with China in 1894-95. The sentiment of patriotism tended to take the form of opposition to Christianity as a foreign religion. From 1900 on, there has been a normal growth, the number of Christians increasing from 42,451 in 1900 to 73,422 in 1908. Every one of the forty-eight provinces has been entered by the mission. The total number of baptized Japanese Christians in 1910 was (including Formosa) 82,221.

The Outlook

Many conditions in Japan to-day are favorable to the advance of Christianity. Some of these are : the religious liberty guaranteed by law ; the prevalence of the English language, with its Christian literature ; the alliance of Japan with Christian Britain ; the fact that many of the converts are from the descendants of the old Samurai or soldier class, with capacity for leadership ; and the intense national and individual ambition for progress. From the beginning of mission work in Japan, great emphasis has been laid on education ; hence the exceptional intelligence of Japanese Christian workers.

CHAPTER XII.

A BIRDSEYE VIEW : KOREA, LATIN LANDS

Korea

Korea is a peninsula of 71,000 square miles, on the eastern coast of Asia, surrounded by the territories of three great empires, China, Japan and Russia. It has a population of probably 12,000,000. By the Japan-Korea treaty of July 24, 1907, the country passed under the control of the Japanese. The people of Korea are "a quiet, mild, gentle race, marked by hospitality, generosity, patience, loyalty and simplicity of faith."

Three forms of religion have, in the past, prevailed amongst the Koreans,—Confucianism (see page 29), Buddhism (see page 28), and spirit worship.

It was in 1884 that the first Protestant missionary settled in Korea. Eleven foreign missionary organizations are now at work there, with a total staff of 307. It is estimated that to-day there are fully 200,000 Koreans who acknowledge Jesus Christ as Lord and Saviour. Of these 57,415 are actual communicants.

The Revival of 1907

In the year 1907, a wonderful revival swept over Korea. Rev. Dr. Gale in his, *Korea in Transition*, thus describes a meeting in Ping Yang at the beginning of this movement: "It was a great meeting and a wonderful Presence seemed imminent. 'We all felt that something was coming,' said Mr. L—. Under a canopy of united audible prayer the whole meeting became electrified; the Spirit of God seemed to descend. Man after man arose, confessed his sins, broke down and wept." Similar incidents occurred in many places, and whole communities were profoundly moved. Rev. Jonathan Goforth

of our Honan Mission witnessed the Korean revival and told of it in Manchuria, with the result that a similar awakening took place there.

Features in Korean Mission Work

Marked features in Korean mission work are :

1. The prominence given to Bible study. Bible Classes are held in mission centres, lasting from a few days to three weeks. Dr. Gale speaks of a class of 500 which some had traveled 100 miles to attend. Three city classes were attended by 1,500 persons. A midwinter class of ten days' duration was attended by 800 men.

2. The missionary activity of church members. Often applicants for church membership are asked the test question : " Have you led some other soul to Jesus Christ ? " And usually an affirmative answer can be given to the question. The Koreans, themselves saved, are eager to save others.

3. Self-support. Eighty per cent. of the mission work in Korea is supported by the native church. The contributions of that church amount to \$125,000 a year ; and, since wages in Korea are less than one-seventh of what they are with us, the purchasing power of this sum should be multiplied by seven.

4. Cooperation amongst the missionaries of the various churches at work in Korea. For example, the translation of the Bible, a union hymnal, union magazines in Korean and English, and Sunday School Helps, are all under interdenominational auspices, and there has been an assignment of fields to prevent overlapping.

" Korea is perhaps the most attractive and responsive field in heathenism to-day." But her connection with Japan lays her open to the influences of materialism and unbelief too common in that great empire. There are, therefore, the strongest of reasons why the church should marshal

her forces for the "prompt and thorough evangelization of Korea."

Latin Lands

By Latin lands are meant those whose peoples speak languages derived from the Latin of the ancient Romans. In these lands the Roman Catholicism is the prevailing religion. The list of these lands in which mission work is being carried on by British, American and Continental Societies and churches includes :

Italy. Besides the Protestant church of the Waldenses in Northwestern Italy, dating from the twelfth, or, as some say, from the ninth century, Protestantism is represented in Italy by English and American missionaries.

France. The Reformed (Presbyterian) Church of France is a small but vigorous church contributing liberally for missions, Home and Foreign. The most widely known mission in France is the McAll Mission amongst the working classes, named from its founder, Dr. R. W. McAll, a Scottish minister. This Mission has several centres of work in Paris, and has spread to many of the larger cities and towns throughout France.

Spain. Protestant missions were begun in Spain in 1816 at Gibraltar by the English Wesleyans. Now there are eight missionary societies at work, representing England, Scotland, the United States and Sweden. There is also a Spanish Reformed Church.

Austria. This is the home of the famous Bohemian Reformed Church (Bohemia is one of the provinces making up the Austrian Empire), founded in the days of John-Huss, who was burned at the stake in 1415. This church, after four hundred and fifty years of persecution, beginning in the fifteenth century and continuing till 1861, since that date

has enjoyed liberty of worship and church government. The American Board of Commissioners for Foreign Missions (Congregationalist) have a few missionaries amongst the Austrian Roman Catholics, while the United Free Church of Scotland has flourishing Jewish missions at Prague and Budapest.

Portugal. Here the most important mission work is that of the English Wesleyans at Oporto.

Mexico. Protestant missions in Mexico were begun by the Baptists of the United States about 1864. Now the Baptist, Presbyterian, Methodist and Protestant Episcopal Churches of the United States all have missions in Mexico.

In *Central America*, "the Land Bridge" between North and South America, four missionary societies from Great Britain and four from the United States are at work, besides several other organizations.

Cuba and Porto Rico are being cared for by missionary organizations in the United States, as are also the *Philippine Islands*.

South America. This continent has been called "The Continent of the Twentieth Century" because of its immense possibilities awaiting development. It has also been called "The Neglected Continent" because the provision for the spiritual needs of its people has hitherto been so scanty. The population of South America is estimated to be 40,000,000. Of these 8,000,000 are of pure white blood, and 6,000,000 are pure Indian. The rest are of mixed blood,—Indian, negro and a slight strain of European. For centuries the Continent has been dominated by a debased form of Roman Catholicism. The problem for Protestant Missions is to replace this with pure Christianity. To accomplish this work there are probably less than 260 Protestant missionaries in all South America.

CHAPTER XIII.

OUR HOME MISSIONS : BEGINNINGS

It was amongst the early settlements of Scotch and Irish immigrants who settled on the shores of the Bay of Fundy and Minas Basin, that the Home Mission work of our church had its beginnings. In 1761, the first distinctively Presbyterian congregation was organized at Lunenburg, Nova Scotia. Its first minister was Rev. James Lyon, who came from New Jersey in 1764. He preached in a number of places near what is now the town of Truro. Other ministers, chiefly from Scotland, came a few years later. After several years' labor in Nova Scotia, Mr. Lyon went to the State of Maine. The first Presbyterian minister to be permanently settled in Nova Scotia was Rev. James Murdoch, who arrived in Halifax in 1766, and after preaching for a short time in the Protestant Dissenters Meeting House there, went to Horton on the Minas Basin, which was the central point of his missionary labors till his death by drowning in the Musquodoboit River in 1799.

First Presbyterian Ordination

Of the Protestants from Europe who settled in Lunenburg, some were Lutherans, and some belonged to the Reformed Church. These were the two great divisions of the Protestant Church in Continental Europe, the Reformed Church being Presbyterian in doctrine and government. The settlers of the Reformed Church, unable to secure a regularly trained minister, asked Messrs. Lyon and Murdoch, with two Congregational ministers, to unite in ordaining as their minister, Mr. Bruin Romeas Comingoe, a native of Holland, who had been a fisherman in Lunenburg. They agreed, and Mr. Comingoe was ordained in 1770. He continued

his labors till 1820, when he died at the age of ninety-six.

Dr. James McGregor

In 1736, Rev. (afterwards Dr.) James McGregor settled in Pietou County. For forty-five years he faithfully preached the Word, and visited the scattered settlers from house to house. At first, he could scarcely find a lodging place, and Sabbath worship had to be conducted in the open air, as no church building had been erected. It was necessary for him to adopt a plan of preaching in different places which kept him from home for six or eight weeks at a time. He was seriously annoyed by a set of profligates, who even threatened to shoot him and burn the house in which he lodged. His salary was small and irregularly paid, and was received chiefly in produce. His labors were the heavier because he had to preach both in English and Gaelic. Once for a year and a half he received not a shilling of salary in cash. But he toiled on, and lived to see the results of his labors in the erection of numerous churches and the establishment of an academy (see next paragraph), from which these churches, and many more, could be supplied with ministers. Dr. McGregor died in 1830.

Dr. Thomas McCulloch

Rev. Thomas McCulloch (afterwards Dr. McCulloch) became minister in Pietou in 1804. From the earliest days, the lack of ministers was keenly felt. The supply from the Old Land was insufficient. It was therefore necessary to train a native ministry. In the year 1817, the Pietou Academy was established by Dr. McCulloch, who was not only the founder and head, but the whole staff. He taught Greek, Mental and Moral Philosophy, Logic, Hebrew and Systematic Theology. All this he did

besides being pastor of the congregation in Pietou. He educated a considerable number of ministers, and a man of such indomitable energy infused into his students something of his own spirit. In 1838 he became President of Dalhousie College, Halifax, a position which he held until his death in 1843.

Ontario and Quebec

In 1818 the "Presbytery of the Canadas" was formed at Montreal. The whole population at that time in Ontario and Quebec (then Upper and Lower Canada respectively) was about 500,000, of whom 47,000 were Presbyterians. But these were scattered widely, and it was very difficult to reach them with the ordinances of the church. Ministers were few, Canadian colleges had not yet begun, and roads were scarcely passable. Yet there was honest effort made by faithful men to supply the need of religious services.

The Red River Settlement

In the year 1811, and afterwards, the Earl of Selkirk sent out emigrants, chiefly Presbyterians, to Kildonan, on the Red River, a little north of where Winnipeg now stands. These settlers endured great hardships. No minister of their own church was sent to the Presbyterians of the community until 1851, when Rev. John Black was appointed to this field by the Free Church of Canada. Mr. Black labored alone until 1862, when he was joined by Rev. James Nisbet, who for four years cooperated with him. In 1866, Mr. Nisbet was appointed to mission work among the Indians at Prince Albert, now in the Province of Saskatchewan. In 1870, the Presbytery of Manitoba was formed, being named after the Province which, in the same year, was admitted into the Dominion of Canada. From the small beginnings at Kildonan, our church has spread over the prairie Provinces, until it now

includes the three great Synods of Manitoba, Saskatchewan and Alberta.

British Columbia

The first Presbyterian missionary to British Columbia was Rev. John Hall, who was sent by the Irish Presbyterian Church in 1861. In the same year the Canada Presbyterian Church sent Rev. Robert Jamieson. Other missionaries of our church subsequently appointed were Rev. Messrs. Daniel Duff and William Aitken. Some time after the arrival of Messrs. Hall and Jamieson, three missionaries came from Scotland, Rev. Messrs. Nimmo, Somerville and McGregor, each of whom, after a few years of good service, returned to Scotland.

Union of 1875

The difficulty of carrying on Home Mission work was increased by the fact that the ecclesiastical divisions of the Old Land had been transplanted into Canadian soil, and the church was not united. But in 1875, after several lesser unions, all the Presbyterian churches in Canada were united in one, and an immense impetus was thus given to aggressive Home Mission work.

CHAPTER XIV.

***OUR HOME MISSIONS : PROBLEMS, METHODS AND RESULTS**

The Problem : Eastern Section .

The Home Mission Problem in the Eastern Section of the church, which comprises the Maritime Provinces and Newfoundland, is to minister to the mission fields in Nova Scotia, including Cape Bre-

*The figures in this and subsequent chapters on our church's Home and Foreign Mission work are taken from the latest sources available at date of publication, April, 1911. Later figures may be obtained from year to year from the General Assembly's Minutes.

ton, a field of great importance owing to the recent large influx of population on account of its immense manufacturing development; New Brunswick; with its farm settlements and its 15,000 to 20,000 lumbermen; part of Quebec; Newfoundland, with its population of 225,000, mostly dependent on fishing; part of the State of Maine, and the several thousands of permanent settlers along the coast of Labrador. Besides caring for its own fields, the church in the East contributes also to Home Missions in Western Canada.

The Problem : Western Section

The Home Mission field under the care of the Western Section of our church extends from Gaspé to the Yukon, 5,000 miles. There are approximately 700 mission fields, scattered over this wide area, to be cared for. Three hundred thousand immigrants are coming to our shores annually. There are in Canada to-day people speaking from sixty to seventy-five different languages, and professing about a hundred and fifty different faiths. Our church has its share in the work of reaching these multitudes with the gospel. National evils are to be combated, and national righteousness to be established. The whole future of Canada depends on how our church and the other churches meet their responsibilities now.

Methods : Home Mission Committees

The General Assembly appoints Home Mission Committees for the Eastern and Western Sections respectively. With a comprehensive view of the needs of the whole field under its care, each of these Committees can most effectively appeal to the church for funds and administer these funds to the best advantage. Synods and Presbyteries have similar committees to care for and develop mission work within their own bounds.

Superintendents

As Home Missions developed, it became evident that some one man or men must be set apart for the work of supervision. Ministers having congregations of their own could not attend to all that needed to be done. Hence the appointment of superintendents. Dr. James Robertson was the first Home Mission Superintendent of our church. He was appointed in 1881, and until the day of his death in 1902, he followed the progress of settlement westward, planting mission stations amongst the Presbyterian newcomers. He aroused the conscience of the older Provinces as to their responsibility for the West. He visited England, Scotland, Ireland and the Continent for men and money. His persistent energy compelled attention. To his labors is largely due the position in the Western Provinces held by the Presbyterian Church to-day. As the work grew, it was divided, and four superintendents are now carrying on the work begun by Dr. Robertson. There is a superintendent of Home Missions also in the Synod of the Maritime Provinces, and another in Northern Ontario.

From Mission Station to Self-Sustaining Congregation

Home Mission work is carefully organized, in order as quickly as possible to bring churches up to the point of self-support. Where there are a few families that can be brought together for worship, a missionary, often a student, is sent amongst them. That is called a Mission Station. Two or more of these stations grouped together are called a Mission Field. The people contribute what they can, and a grant-in-aid is made by the Home Mission Committee. When a Mission Field grows stronger, and can contribute \$400 a year (\$500 in Alberta and British Columbia), an ordained missionary is appointed for two or three years.

When a field has so grown as to be able to contribute at least \$575 per annum and manse or rented house (\$625 per annum in Manitoba, Northwest and cities), it is placed on the list of Augmented Congregations. Such congregations have the privilege of calling their own minister, and receive an annual grant until they are able to support themselves. The Augmentation Fund is administered by a separate Committee, but the work of this Committee is one phase of Home Mission work. The final stage is that of a self-supporting congregation. Such congregations are independent of the Home Mission and Augmentation Committees, but are expected to show gratitude for help received, by contributing to the Home Mission and Augmentation Funds, that others may be similarly aided.

Some Results

The good results of Home Mission work may be seen in flourishing and efficient congregations all over the Dominion. But the results in Western Canada are specially striking. After thirty-five years' work, beginning with 1875, there were West of Lake Superior, 28 Presbyteries, 4 Synods, containing 224 self-sustaining congregations, 92 augmented charges and 503 mission fields. In round figures, for the same period, the expenditure in the West for Home Missions and Augmentation amounted to \$1,500,000, while at the end of the period the West was contributing for missionary purposes \$150,000 a year, a return of 10 per cent. on the investment. The Home Mission contributions from the West are increasing rapidly.

The Needs of Home Missions

The greatest need of Home Missions is young men for the work of the ministry. To supply well trained ministers there are colleges at Halifax,

Montreal, Kingston, Toronto, Winnipeg and Vancouver, and from these many able men have been graduated. The General Assembly of 1910 authorized the establishment of an additional college for Alberta. Young women, too, are needed for the work of deaconesses. Our church's Missionary and Deaconess Training Home at Toronto fits young women for this work through a two years' course of study. Money is always needed. In 1900 the church asked for \$94,000 for its Home Mission work (Western Section), in 1905 for \$136,000, and in 1911 for \$267,000.

CHAPTER XV.

OUR HOME MISSIONS: SPECIAL FIELDS, AND AUXILIARY ORGANIZATIONS

French Evangelization

French Evangelization is the work of giving the gospel to the French-Canadian Roman Catholics in their own tongue. Although this important work is under the care of a special Board, it is really a part of Home Mission work. The aim of French Evangelization is not to make Protestants out of Roman Catholics, but to present Jesus Christ as the one Saviour and Mediator. The workers under the Board are colporteurs, who visit the people in their homes, taking to them the Bible and other religious books and tracts, which they sell or lend, and reading and praying with the families (in one year a colporteur distributed 1,840 books and 29,000 religious tracts); missionary teachers, whose work is less needed now than formerly, because a larger proportion of the people are able to read; and the missionary preacher. In 1880 the Presbyterian Church purchased the Pointe-aux-Trembles Schools, since enlarged, so that there

is now accommodation for 190 boys and 80 girls. Upwards of 6,000 French Canadians have been educated here. The Presbyterian College, Montreal, has a department, with a French Professor, for the training of French-speaking students for the ministry.

Miners and Lumbermen

Missions to lumbermen and miners are an important part of Home Mission Work. Lumbermen spend four or five months in the woods each winter in companies of from fifty to two hundred. The missionary visits them, conducts service in their shanties, distributes literature, and is almost always sure of a hearty welcome. In Northern Ontario, British Columbia, and the Yukon Territory, as well as in the Eastern provinces, there are hundreds of thousands engaged in mining operations. Sometimes there is a rush that subsides—as to the Yukon in 1897,—but these vast industries will always employ large and increasing numbers, who are greatly exposed to temptation, and stand in need of the earnest and courageous missionary with his message of love.

The Independent Greek Church

The Home Mission Committee in 1905 provided for the maintenance in Manitoba College of a class of selected Ruthenian (or Galician) students, from which ministers for the Independent Greek Church amongst the 150,000 Ruthenians in Manitoba, Saskatchewan and Alberta might be supplied, and also teachers for the Ruthenian settlers. This church is practically Presbyterian in doctrine and government. It has now upwards of 70 congregations and a score of ministers. During the summer of 1910, sixty of the Ruthenian students of Manitoba College were employed by the Governments of

the three Provinces just named, as public school teachers. In the session 1910-11 twenty-four young Ruthenians were enrolled as students in Manitoba College.

Auxiliaries : Students' Missionary Societies

The students in different colleges have organized themselves into Missionary Societies, which provide a practical education in missions, and give an opportunity for valuable aid to the Home Mission Committee. These Societies undertake the responsibility of appointing men to certain fields, and of securing the funds for their support. In the year 1911, Montreal College Society supported 7 fields ; Queen's Missionary Association supported 8, and 40 fields were supported by the Knox College Society.

Women's Home Missionary Society

The Women's Home Missionary Society, founded in June, 1903, assists the Home Mission Committee (Western Section) by supporting mission fields in Northern Ontario and Western Canada ; making contributions for institutional work amongst the foreigners in Winnipeg ; supporting deaconesses and aiding in providing for their training ; maintaining five hospitals ; contributing towards the training of Ruthenian teachers and preachers in Manitoba College, Winnipeg ; and helping in the work in various other ways. In 1911, the Society had raised for all purposes, since its organization, over \$100,000. The organ of the Society is *The Home Mission Pioneer*, issued monthly.

The Women's Missionary Society

As early as 1864, a band of Montreal women assisted in French Evangelization. This band developed into a larger organization formed in 1882, named *The Women's Missionary Society of the*

Presbyterian Church in Canada, with its headquarters in Montreal. In 1911 the Society reported 45 Branches in the Province of Quebec. The Society assists in Home Mission, French Evangelization and Foreign Mission, work. The Home Mission work of the Society in 1910-11 consisted in the support of 8 mission fields in Northern Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. The work in aid of French Evangelization was the support of a Bible woman in Montreal, a colporteur who labored in the Province of Quebec and the maintenance of 23 pupils at Pointe-aux-Trembles Schools. The Foreign Mission work of the Society centres in our South China Mission, where it supports the four women missionaries in that field. Besides, money was provided in 1910 for the erection of a dwelling house for our missionaries and a hospital in Kong Moon. The Society publishes a monthly magazine, *The Outlook*.

CHAPTER XVI.

OUR FOREIGN MISSIONS : EASTERN DIVISION

John Geddie

Our Foreign Missions had to struggle into existence. They first saw the light in the Maritime Provinces. John Geddie, a man small of stature and of gentle voice, became minister in the congregations of Cavendish and New London, Prince Edward Island, on the 14th of March, 1838. He labored assiduously in his own congregation, and was most active in organizing and helping other congregations at a time when the whole country was a Home Mission field, and needed help. He felt, however, that the blessing was withheld at home, because the church had no foreign missionary she could call her own.

Organization

Geddie organized Missionary Associations, a new thing at that time, and thus the agitation began. The project was ridiculed at first; it seemed preposterous to ask a church of only thirty small congregations, with Home Mission work that taxed her strength to the utmost, to embark on a Foreign Mission enterprise. But Geddie could not be turned aside. He preached and pleaded and prayed, until the Nova Scotia Synod of 1844 at Pietou, by a vote of 20 to 14, decided to appoint a Foreign Mission Committee and establish a Foreign Mission. Thus was established not only the first Foreign Mission of the Presbyterian Church in Canada, but the first of any church in a British colony. No other church so small and poor, with perhaps the exception of the Moravian Church, had ever before undertaken a mission to the heathen abroad.

New Hebrides Mission

Geddie himself was the first missionary. On the 29th July, 1848, he and his devoted wife landed on the island of Aneityum, one of the New Hebrides, a beautiful group of volcanic islands about 1,200 miles east of Queensland, Australia, and 900 miles north of New Zealand. There are some thirty islands in all, having a population of about 50,000 souls. The best testimony to Dr. Geddie's work is the inscription on the memorial tablet placed in his church in Aneityum,—“HE LABORED AMID MANY TRIALS FOR THE GOOD OF THE PEOPLE, TAUGHT MANY TO READ, MANY TO WORK, AND SOME TO BE TEACHERS . . . WHEN HE LANDED IN 1848 THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT IN 1872 THERE WERE NO HEATHEN.”

Missionary Martyrs

Other missionaries followed Geddie, and other islands were occupied. Rev. George N. Gordon

and Mrs. Gordon, and Rev. J. D. Gordon, brother of Mr. George N. Gordon, were all murdered on Erromanga,—the first two in 1861, and the last in 1872. But here, as always, the blood of the martyrs proved to be the seed of the church. In 1872, Rev. Dr. J. W. McKenzie was sent by our church to the island of Efaté, and Rev. Dr. H. A. Robertson to Erromanga. These, along with Rev. Dr. Annand, now in Santo, are still in active service. Four other Presbyterian churches besides our own are working in the group. As a result, some 25,000 natives now attend religious services, and 5,000 sit at the Lord's Table. Since 1895, in a Training School on Santo, under the care of Rev. Dr. Annand, young men and women have been trained as mission teachers. In 1910, the attendance was 86.

Trinidad

Trinidad is the most southern island in the West Indies, and, next to Jamaica, the largest of the British West India Islands. The climate is tropical. The island is fruitful in sugar cane, cocooanut and cacao. Of the 300,000 inhabitants of the island, about 110,000 are Hindus, brought from India under contract, to labor on the estates for a period of five years, with the privilege of returning to India at the end of that period. A very small proportion actually do return, and of those who remain, many purchase and cultivate Crown Lands on the island. The East Indian population is increasing at the rate of over 3,000 a year.

Missions Founded

In the year 1866, Rev. John Morton of Bridgewater, Nova Scotia, took a health trip to Trinidad, and found that the East India immigrants, numbering at that time 25,000, were being spiritually neglected. He interested the home church in

them; with the result that a mission was opened, and he himself undertook the work as the first missionary. He began his work in 1867. In 1870, Rev. Dr. Kenneth J. Grant joined the Mission, from which he retired in 1907, after thirty-eight years of successful labor. Dr. Grant is still Pastor Emeritus of the congregation of San Fernando, Trinidad.

Results

The Mission has developed a large educational work. In 1910 there were 60 Schools, with an enrolment of over 10,000 scholars. The schools are free. The teachers are appointed by the Mission, but their salaries are paid by the Government, the school buildings and apparatus being provided by the Mission. Religious education is a part of all the school work. Every school-house is a chapel, where Sunday School and preaching services are regularly conducted, either by the teacher, a native preacher or the missionaries. In San Fernando is Naparima College, corresponding to a High School with us, a Training College for day school teachers, and the Presbyterian College, in which students for the ministry and Sabbath School teachers are trained. There were more than 1,200 native communicants in 1910. There is a large force of native workers, including two ordained ministers, nearly fifty catechists and many teachers.

British Guiana

On the northern coast of South America, 350 miles from Trinidad, lies the large province of British Guiana. It is divided into three counties,—Berbice, Demerara, and Essequibo, and in each of these counties is a mission conducted on similar lines to those of the Trinidad Mission. There are about 120,000 Hindus in British Guiana, and the number

is steadily increasing. Our Mission was started in 1885 by the Rev. John Gibson, who died in 1888. There are now three ordained men, with a growing staff and an encouraging work.

Korea

In the autumn of 1893, Rev. W. J. McKenzie, a young Nova Scotia minister, went to Korea as an independent worker. He was a man of rare devotion, but, after a year and a half of successful labor, he died of native fever in June, 1895. His brief work made such an impression that the Korean Christians of Sorai, amongst whom he lived and died, sent a pathetic appeal to continue the work he had begun. In response to this appeal and the earnest pleading of the Woman's Foreign Missionary Society (Eastern Division, see page 62), the Eastern Committee in 1898 sent three missionaries to Korea. After Mr. McKenzie's death at Sorai on the West coast, this field had been occupied by the American Presbyterian missionaries. It was arranged, therefore, that our missionaries should take up work in the Northeast provinces. The field extends along the Eastern coast as far as the Manchurian border, and contains almost one-quarter of the land surface of Korea. Three stations have been occupied,—Wonsan, Song Chin and Ham Heung. In 1909, the Committee of the Western Section decided to join in the Korea Mission, and in the autumn of that year sent out a missionary to join the staff. Evangelistic, medical and educational work are being carried on with vigor and success. Our Mission shares in the harvest that has so quickly followed the sowing in Korean missions.

CHAPTER XVII.

OUR FOREIGN MISSIONS : WESTERN DIVISION

The awakening of Foreign Mission interest in what is now known as the Western Division of the church, which includes the whole Dominion except the Maritime Provinces, dates from the year 1854, when Dr. Alexander Duff visited the United States and Canada. He was a flame of fire. His enthusiasm was infectious. As a result of that visit, the General Assembly appointed a Foreign Mission Committee, which held its first meeting in Knox Church, Toronto, on the 21st June, 1854.

Indians in Western Canada

After an unsuccessful effort to establish a mission in India, the Committee turned its attention to British Columbia as a Foreign Mission field. It was a long journey by sea round Cape Horn, or by the Isthmus of Panama, the only routes available, and the people were in great need of the gospel. The policy of the Committee was to give first attention to the European, and especially the Presbyterian, settlers, and afterwards to care for the Indians. The work was thus largely home missionary, though under the care of the Foreign Mission Committee. In December 1861 the Rev. Robert Jamieson was designated as first missionary to British Columbia. Mention of Mr. Jamieson's work has already been made on page 40, in connection with Home Missions.

In 1866 the Rev. James Nisbet, who, as already mentioned (page 39), had for four years been associated with the Rev. John Black in Kildonan, was appointed missionary to the Indians in what is now the Province of Saskatchewan. He established his headquarters at Prince Albert, and thus founded the first permanent mission of the Western Division to the heathen, although not

strictly a Foreign Mission, because in our own country.

While the Foreign Mission interest of our church has widened into many lands in subsequent years, the Indian has not been forgotten. In Manitoba, Saskatchewan and British Columbia, our church, besides evangelistic work, conducts boarding and day schools amongst the Cree, Sioux, Salteaux, Ahts and Ojibway tribes.

Results

Many of the Indians have become good Christian citizens. The old wigwam is disappearing, and the log cabin, with its roof of sod and floor of mud, will soon be unknown. The frame house, with shingled roof, plank floor and factory doors, is to be seen on every hand. In the homes one finds beds, tables, chairs, stoves, organs and other articles which show decided progress in culture. Many of the Indians have learned to farm, and those who engage in this industry are never in want. Paganism is fast passing away, and instead of the pagan drum, one hears the bell of the small chapel calling the people to the Sunday service.

George Leslie MacKay

In 1872 the Foreign Mission Committee (Western I...), founded its first permanent mission in a foreign land. The Committee had continued its inquiries as to fields, having considered the New Hebrides, Brazil and India, and eventually decided upon China as the most promising. In 1870 an application came from a young student who had taken part of his course in Knox College, and graduated in Princeton, N. J. He was modest and reticent, and some doubted ; but he was accepted. This was George Leslie MacKay, whose name afterwards became famous, and whose work beca

the inspiration, not only of the Canadian, but of all the churches. He was ordained in Toronto in September, 1871, and began his work in Formosa in the beginning of 1872.

Formosa

The island of Formosa, until 1895 a part of China, since belonging to Japan, lies off the East coast of China, opposite Fu-kien Province. It is separated from the mainland by the Formosa Channel, which varies in breadth from 80 to 200 miles. It is about 250 miles from north to south, and the average breadth is about 50 miles. The total population is about 3,250,000, of whom 2,800,000 are Chinese. Besides 120,000 savage aborigines, dwelling in the mountains, there are on the Eastern plains about 200,000 aborigines who have accepted Chinese civilization, and are known as Pepohoans or Barbarians of the Plains. There are, in addition now, 55,000 Japanese.

Oxford College

Dr. MacKay broke ground at Tamsui, in the northern part of the island, and quickly results began to appear. Mission stations were opened, students multiplied and converts were added to the church. When home on his first furlough, Oxford, his native county in Ontario, presented him with \$6,215 for the erection of an educational institution for the training of a native ministry, to be known as Oxford College. To Oxford College have since been added the Girls' School and the Hospital. MacKay labored for nearly thirty years, having seen 60 chapels established and having gathered about him 2 native ordained missionaries, now increased to 5, and 60 unordained native preachers, with a church membership of more than 2,500.

Work to be Done

Of the entire population of three and a quarter millions, one million are in the northern part of the island, for which we are responsible. Not only is the staff insufficient, but the buildings are inadequate. The work grows. The demand for education has been greatly stimulated by the advent of the Japanese, and is urgent. With this opportunity of imparting Western education, comes also the opportunity for evangelization. The hospital and dispensary are increasingly crowded. There are new towns and villages to be occupied. This responsiveness of the people is an encouraging call for more laborers. Tamsui on the northwest coast, where Dr. Mackay made his headquarters at the time of his arrival, was then looked upon as the future chief seaport of the island. That expectation has not been realized, Keelung having been chosen by the Japanese as a more desirable harbor. Taipeh, the capital of the island, lies about 15 miles south of Tamsui and has become a city of 109,000, with an additional population of about 200,000, within a radius of less than ten miles. Thus by removing its headquarters from Tamsui to Taipeh, which it is proposed to do, our Mission will have within easy reach one-third of the whole population amongst whom its work lies.

CHAPTER XVIII.
OUR FOREIGN MISSIONS : WESTERN DIVISION
 (Continued)
Central India

Immediately after the Union of 1875, the attention of our church was again turned to India, and the Province of Central India was selected as a needy and suitable field. This territory in-

cludes six native states, that is, states governed by their own princes according to their own laws, under the supervision, more or less close, and with the help and advice, of British officials as representatives of the supreme government of Great Britain. Of the earlier missionaries, Rev. Dr. J. Fraser Campbell is the only one who is still on the staff of the Mission. Indore, Mhow, Ujjain, Rutlam, Neemuch, Dhar and Amkhut are now occupied as centres, where the principal work is done, and from these centres surrounding villages are visited as the missionaries are able. There are about 17,000 villages in the part of the Province occupied by our Mission, and the district has a population of 3,000,000.

Departments of Work

There are many departments of work. Evangelistic, including congregational work, finds a first place. Efforts are made to reach every class of society, from the highest caste Brahmin to the lowest outcast, and from the famine waif to the proud official. Educational work is largely developed. Indore College, including all grades up to the University degree, has at date, in the neighborhood of 500 students. The Girls' School in Indore has close on 150 pupils, and has the status of a High School. The rescue of a large number of orphans has developed extensive industrial training. Medical work develops rapidly where the need is so great. It is carried on at every station, and many thousands of patients are treated annually. The Mission is a beehive of activity. It brings a gospel for all, and offers it to all.

Honan

A remarkable interest in missions began amongst the British Colleges in the year 1885. This wave

struck the Colleges in the United States and Canada in 1886. As the churches were not prepared to send out all the young men who wished to go, the students in Knox and Queen's Colleges proposed to send their own representatives, and the proposal was approved by the General Assembly in 1887. After inquiry, Honan was chosen as the field of labor, and Rev. Jonathan Goforth and Rev. Dr. J. Frazer Smith were sent by the students and graduates of Knox and Queen's Colleges respectively. Mr. Goforth is still in the field. Dr. Smith was obliged for reasons of health to retire from it in 1895.

Honan is geographically and historically a central province of China. It has a population of about 18,000,000. After several introductory trips, feeling their way, selling books, giving medical aid, and familiarizing the Chinese with the foreigner, our missionaries, in 1890, secured a foothold in two market towns, Ch'u-wang and Hsin-chen, and they were eventually able to purchase property in three prefectural cities, Changte, Weihwei, and Hwai King, to which stations at Tao K'ou and Wu An have been added. Each of these centres is surrounded by thousands of villages. For example, Tao K'ou is within three miles of a county containing 3,000 villages.

The Boxer Rebellion and After

In 1900 the missionaries were driven out of Honan by the Boxer Rebellion. The hairbreadth escapes of some of them from deadly perils form one of the most thrilling tales in the history of missions. They returned in 1901 to find much of their property destroyed; but, as in other parts of China, their converts had, for the most part, stood firm. Work had to be commenced over again. Ten years have passed since the missionaries returned to their

field, and now there are more than 2,000 natives who have professed faith in Christ. As many as 700 have been added in a single year. There are two hospitals at Changte, one for men and one for women, giving some 25,000 treatments a year; another at Weihwei and a third at Hwai King, at which thousands of treatments are reported. Six Boarding Schools have an attendance of 150 boys and 100 girls. A Normal School recently started, has nearly 50 names on the roll. Theological classes are held for the training of a native ministry.

Adjustments of Method

The chief emphasis in this mission has been hitherto upon evangelistic work, although medical work has received a large share of attention. The changed conditions in China require that, in the future, education shall receive a larger place. A wise mission seeks to adjust its policy to existing conditions, but everywhere and in everything the gospel has the preeminence. Opportunities have opened so rapidly that a much larger staff and better building equipment are urgently needed. Not to meet the requirements of growth will be to fail to reap where we have sown.

CHAPTER XIX.

OUR FOREIGN MISSIONS : WESTERN DIVISION (Continued)

Chinese in Canada

The 25,000 Chinese in Canada come from the Province of Kwang Tung (Canton) the most southerly of the twenty-two provinces, of China. Missionaries are employed amongst those in British Columbia, and in Montreal, Toronto, Winnipeg, and many other places, from Sydney to Victoria, they are taught in Sunday Schools. As it is the

purpose of almost all Chinese to return to their native country, it was deemed well to establish a mission in their home land, in order, as far as possible, to follow up and utilize the results of work done amongst them while in Canada. For that reason the Macao Mission was started.

Macao Mission

The field consists of three adjoining districts or counties, Heung Shan, San Ui, Hok Shan, in the delta at the mouth of the Hsi-kiang or West River, Rev. W. R. and Mrs. McKay arrived in 1902, and for a time the headquarters of the Mission were at Macao, a Portuguese city and seaport about 40 miles west of Hong Kong. Macao, however, situated at one end of the field, a Portuguese Colony, and under the domination of the Roman Catholic Church, was found unsuitable as a centre of the Mission, and in 1907 the city of Kong Moon, a treaty port on the West River, about 30 miles from Macao, was chosen as the centre. Besides Kong Moon, there are in the field two other large cities, each with a population of 200,000. The district about Kong Moon is one of the richest and most densely populated in the world. Evangelistic, medical and educational work are already established, and the people have so far proved not unfriendly.

The Jews

There are about 100,000 Jews in Canada. Of these at least 35,000 are in Montreal, and some 17,000 in Toronto. Mission work among the Jews in Montreal is carried on under the auspices of the Anglican Church, in connection with the London (Eng.) Society for Promoting Christianity amongst the Jews. Presbyterians, however, contribute largely to this work. Early in 1908 a mission was opened in Toronto by the Presbyterian Church,

which has proved exceedingly hopeful. The work is so organized that all classes of the Jewish community are being reached. Night Schools and Sunday Schools are prominent features of the work. The dispensary is largely attended. Already some have made public profession of faith in Christ, and there are many inquirers. There is also a Presbyterian Mission to the Jews in Winnipeg, where the Jewish population is rapidly increasing.

Our Share

On the basis proposed by the Laymen's Missionary Movement, our church's share in the work of world-wide evangelization is carrying the gospel to 14,000,000 heathen. These 14,000,000 are living in the fields in which our missionaries are now laboring. We need 560 men missionaries in our various fields, besides women and native helpers, if the task is to be overtaken of offering the gospel to each of the 14,000,000 before he dies. This is more than five times as many missionaries as we now have. There is need of much earnest prayer and liberal giving and the devotion of lives to the missionary enterprise before OUR work is done.

CHAPTER XX.

OUR FOREIGN MISSIONS: AUXILIARY ORGANIZATIONS

The W. F. M. S. (Western Division)

The Woman's Foreign Missionary Society (Western Division) was organized on the 21st of March, 1876. Its object as set forth in its Constitution, was "to aid the Foreign Mission Committee in the support of its work among heathen women and children, to interest the women and children in this work, and to call forth in a systematic way their prayers and freewill offerings in its

behalf." The fields in which the Society operates are Central India, Honan, Shanghai, Formosa and amongst the Indians of Western Canada.

The formation of Auxiliaries and Mission Bands in congregations was immediately begun. In this work, Rev. Professor (afterwards Principal) MacLaren, of Knox College, to whose initiative the inauguration of the Society had largely been due, gave much valuable help. In 1877, Presbyterian Societies began to be formed. The executive business of the Society is in the hands of a Board of Management in Toronto. The first two Presidents were: Mrs. MacLaren, for the first five years, Mrs. Ewart, for sixteen years until her death in 1897, and Mrs. MacLaren again for two years.

The organ of the Society, begun in 1884, was the Monthly Letter Leaflet, which is now the Foreign Mission Tidings. Besides the large amount of its annual contributions, the Society has done much to promote the intelligent study of missions throughout the church and call into greater activity the power of prayer.

Missionary Training Home

The Ewart Missionary Training Home was established in Toronto by the Society in 1897, for the purpose of providing training for young women applying for appointment as missionaries. The Home was under the joint management of the Board of the Society and the Foreign Mission Committee, instruction being given by the Professors of Knox College and others. In 1908, the scope of the Training Home was enlarged so as to include also the preparation of young women for the work of deaconesses in home congregations. It was placed under the management of a Board appointed by the General Assembly, and its name has been changed to the Presbyterian Missionary and Dea-

coness Training Home. The W. F. M. Societies, Eastern and Western, still aid in its support.

The W. F. M. S. (Eastern Division)

The Woman's Foreign Missionary Society of the Eastern Division was formed in the same year as that of the Western Division, largely through the agency of Rev. J. Fraser Campbell, then about to go to India. Mrs. Burns, wife of the late Rev. Dr. R. F. Burns of Halifax, was its first and much loved President, holding office for sixteen years. This Society is related to the General Assembly's Foreign Mission Committee (Eastern Division) in the same way as is its sister Society to the Committee for the Western Division, and the organization and methods of the two Societies closely correspond. The official organ of the Eastern Society is, *The Message*. The fields in which the Society of the Eastern Division carries on its work are New Hebrides, Trinidad, British Guiana, Korea.

The Student Volunteer Movement

Three important movements of recent times are giving great help to the mission work of all the churches :

The Student Volunteer Movement aims at cultivating missionary interest amongst the college students in Christendom, and at securing, from amongst these, volunteers for foreign mission work. It was organized in 1886 at an International conference held at Mount Hermon, Mass. The watchword of the Movement is, *The Evangelization of the World in This Generation*. Secretaries of the Movement visit colleges, giving addresses, holding private interviews with students, and organizing Mission Study Classes and Prayer Circles. The purpose is to bring every student definitely to face the supreme question, "What is for me the best

investment of life ?" Since the value of a missionary depends mainly upon his spirituality, the Movement takes great pains to promote this by intelligent Bible study, secret prayer and active Christian service. Up to January 1st, 1911, more than 5,500 student volunteers had sailed from Great Britain and North America for the foreign field. There are 2,084 Mission Study Classes in the United States and Canada, with a total membership of 25,208.

Young People's Missionary Movement

This organization, formed in 1902, has for its purpose to develop missionary interest amongst the young people of the churches. Some of the plans adopted are as follows: *Summer Conferences* are held, with the object of training leaders, who may afterwards, in their own local churches, conduct Mission Study Classes. Along with this normal training the cultivation of spiritual life receives constant attention. Besides the Conferences in summer, *Institutes* are conducted in cities and towns at various seasons of the year, lasting for two or three days. These bring the same kind of training as that given at the Conferences, within the reach of a larger number. At least one text-book on Foreign and one on Home Missions, is published each year. In some years several have been issued. As many as 125,000 text-books have been sold in one year.

Laymen's Missionary Movement

The Laymen's Missionary Movement was organized in New York in November, 1906. It has adopted the motto of the Student Volunteer Movement, The Evangelization of the World in This Generation. The Movement in Canada includes Home as well as Foreign Missions. The methods of the Movement are: (1) Not to collect money or

send out missionaries, but to infuse new life into existing missionary organizations ; (2) To distribute missionary literature freely ; (3) To induce laymen to visit foreign fields at their own expense ; (4) To promote unity and cooperation amongst the churches ; (5) To secure the adoption by every congregation of the system of weekly contributions for missions, and to induce every individual to contribute. The Movement has proved a valuable educational agency and a distinct stimulus to the missionary enterprise.

QUESTIONS

NOTE—The Questions given below are intended to be merely suggestive, not exhaustive.

CHAPTER I.

- 1—Describe two methods of proving that the Bible is a missionary Book.
- 2—Give proofs according to the second method.

CHAPTER II.

- 1—What is the theme of the Acts ?
- 2—Trace the progress of the gospel till it reached Antioch.

CHAPTER III.

- 1—Describe the condition of the Roman Empire in the days of the apostles.
- 2—Give some account of Paul's missionary journeys.
- 3—What was the chief work of Ulfilas ?

CHAPTER IV.

- 1—Tell what you know of Patrick, Columba and Augustine of Canterbury, respectively.

CHAPTER V.

- 1—Who were the first great missionaries to (a) the Kelts ; (b) the Germans ; (c) the Scandinavians ?

CHAPTER VI.

- 1—How was Christianity introduced into Russia ?
- 2—Trace the progress of Mohammedanism and tell of its check by Charles Martel.
- 3—Describe the missionary work of Raymond Lull.

CHAPTER VII.

- 1—What two events about A.D. 1500 affected the spread of the gospel ?
- 2—Give some account of missions under Protestant Colonial Governments.
- 3—What was the Pietistic movement, and what great missionary church arose out of it ?

CHAPTER VIII.

- 1—Tell of the formation of the earliest Missionary Societies.
- 2—What is the special work of Woman's Foreign Missionary Societies ?
- 3—Name the four great departments of missionary work on the field.

CHAPTER IX.

- 1—When and by what Society was mission work begun in Oceania ?
- 2—Illustrate the results of work in this field.
- 3—Mention the special problems of missions in Africa.

CHAPTER X.

- 1—Name and describe the three great religions of India.

CHAPTER XI.

- 1—What sort of people are the Chinese ?
- 2—Why is the present a critical time in Chinese missions ?

CHAPTER XII.

- 1—Mention some special features in Korean mission work.
- 2—Enumerate the chief Latin lands in which Protestant missions are at work.

CHAPTER XIII.

- 1—Give some account of Dr. James McGregor and Dr. Thomas McCulloch.
- 2—Describe the beginnings of Home Mission work in the Red River Settlement.

CHAPTER XIV.

- 1—State the Home Mission problem in : (1) the Eastern Section ; (2) the Western Section of our church.
- 2—Trace the growth of a Mission Station into a self-supporting congregation.

CHAPTER XV.

- 1—What help does our church give to the Independent Greek Church ?
- 2—Give an account of (1) the Women's Home Missionary Society and (2) the Women's Missionary Society.

CHAPTER XVI.

- 1—To whom was the beginning of Foreign Mission work in the Eastern Section of the church due ?
- 2—Tell the story of our New Hebrides Mission.
- 3—Sketch the work of our Mission in Trinidad.

CHAPTER XVII.

- 1—Describe the results of Dr. G. L. MacKay's work in Formosa.
- 2—Indicate the work that remains to be done.

CHAPTER XVIII.

- 1—Name the centres occupied by our Mission in Central India.
- 2—Sketch the history of the Honan Mission.

CHAPTER XIX.

- 1—What mission work is being done amongst the Chinese in Canada ?
- 2—Why was the Macao Mission started, and what progress has it made ?
- 3—Describe the mission work being done amongst the Jews in Canada.

CHAPTER XX.

- 1—When were the Woman's Foreign Missionary Societies (Eastern and Western Divisions) founded, and what is their work ?
- 2—What is the work of (1) The Student Volunteer Movement ; (2) The Young People's Missionary Movement ; (3) The Laymen's Missionary Movement ?

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