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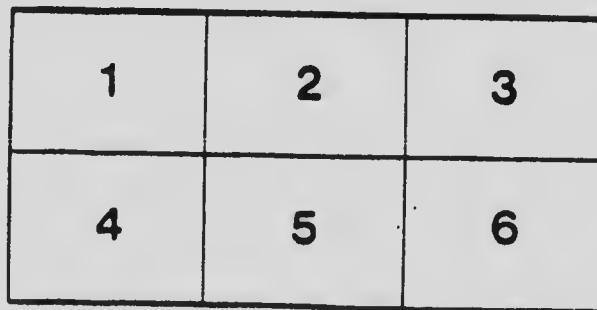
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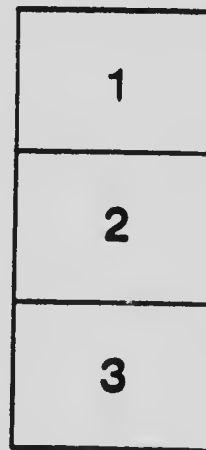
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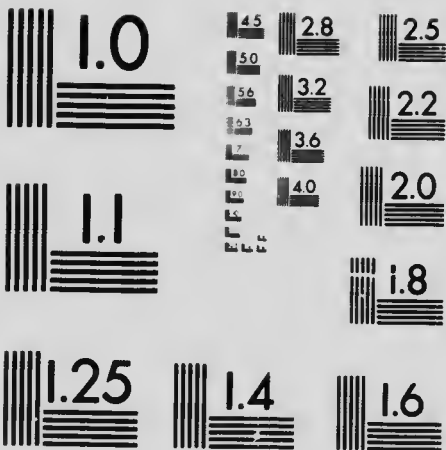
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The Laymen's Missionary Movement



**Will Canada
Evangelize Her Share
of the World ?**

BY

NEWTON W. ROWELL, K.C.

Canadian Council, Toronto.



The Laymen's Missionary Movement

**Can Canada Evangelize
Her Share of the World?**

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NEWTON W. ROWELL, K.C.

**Being an Address Delivered at a Laymen's Dinner
in New Glasgow, Nova Scotia, on Sept. 15th, 1908**

Canadian Council, Toronto.

EMMANUEL

Will Canada Evangelize her Share of the World?



Will Canada evangelize her share of the world and will she undertake the work now? This is the question which the Laymen's Missionary Movement, in co-operation with the Mission Boards of the churches, in submitting to the Christian men of Canada from Sydney to Victoria. Never before has such a question been submitted to the Christian men of any country in a national campaign. Never before have all the Mission Boards united in a common campaign for the extension of the Kingdom of their Lord and Master.

It marks a new era in the religious life of our country and is significant of the new place which Christian Missions hold in the thought and life of the Church.

What is Canada's share of the world? The unevangelized in her own land, particularly the immigrants flocking by thousands to our shores, and not less than 40,000,000 people in non-Christian lands.

What do we mean by evangelize? To make intelligible the Gospel of our Lord to those who know Him not and to help them to realize His supreme claim upon their lives.

A Change in View Point.

In the past we have looked upon mission work as the salvation of so many individual souls from eternal loss, and we have judged of the success or failure of missionary operations by the number of converts added to the church. Now we are realizing

more and more that it is not simply a question of individual converts, but far more the planting in the heart of a community of a new and vital spiritual force that, like the leaven hid in the measure of meal, will not cease its working until the whole is leavened. The spiritual life so planted will influence the whole life of the community, modifying the character of scores and thousands of those who may not actually identify themselves with the Christian Church. In seeking to estimate the power and influence of Christian Missions on the nations where the gospel has been preached, the least result, in one sense, is the number of converts added to the church. The larger and more important results are the great changes wrought in the whole social and intellectual life and character of the people.

Our Vision Steadily Enlarging.

Not only is our view point changing, but our vision of the character and extent of the missionary work of the church is steadily enlarging. Is it not true that until recently the Roman Catholic Church alone possessed the imperial vision of the universal dominion of our Lord and sought to make that vision a reality? It surveyed the world and sought to extend its form of Christianity from the rivers to the ends of the earth.

The Protestant churches have grown up in different countries under varying conditions, the product, in many cases, of political as well as religious causes, and the result has been the establishment of national churches, as in England, Scotland, Germany and other parts of Europe, with their vision and outlook influenced and in some measure circum-

scribed, by political and national considerations. These national churches have in many cases been divided, and the result is that Protestantism has not had that sense of solidarity, that consciousness of unity, whence comes the imperial vision, nor has there been established such practical co-operation among the various branches of the Protestant Church as would make possible the realization of this vision.

Within the past half century the spirit of nationality, that indefinable conscience of unity which influences the development of national life, has brought together the various sections and races of the Italian people until there is now Italian unity. This spirit of nationality has resulted in the establishment of the German Empire. It is this spirit which helps to bind together the various parts of the British Empire. A spirit different in kind, but producing somewhat similar results, "the spirit of love and of a sound mind," has been at work among the various Protestant churches of Christendom, and there is coming to these churches this sense of unity, of oneness; and with this sense of unity is coming this imperial vision and the conviction that these churches can unitedly make this vision a reality. The conviction is becoming stronger every day that if "the kingdoms of this world are to become the empire of our God and of his Christ," the churches must forget their differences, must magnify the essentials in which there is agreement, and sympathetically and energetically co-operate in the establishment of this Empire. To-day we see evidences on every hand of the desire of the churches, and the men of the churches, to so co-operate.

In this address I will not attempt to deal with the work before the Churches in Canada, but solely with their share of the work in non-Christian lands.

What agencies are now employed in the work of evangelizing non-Christian lands? Are these agencies successful? What resources of men and money are at the command of the missionary organizations? What additional resources of men and money are required to overtake the whole work? What is Canada's share in this great undertaking? Let us briefly consider these questions.

What Are the Agencies Now Employed?

The work carried on may be divided into five departments: Educational, Literary, Medical, Philanthropic and Evangelistic. Permit me to say a few words on each department.

The figures hereafter given are for the year 1906 and are taken from that very informing book "The Foreign Missionary," by the Rev. A. J. Brown, D.D., of the Presbyterian Board of Foreign Missions, New York, which all interested in the real work of Foreign Missions should read.

The Educational Work.

It is now being recognized by all missionary organizations that perhaps the only way to finally solve the missionary problem is to teach the children. It is recognized that the non-Christian nations will never be fully evangelized by foreign missionaries. We do not see matters just as they do. The West cannot fully comprehend the East. We cannot get into the same sympathetic touch with

the native as can one of his own race and language. The work of the foreign missionaries must largely be the planting of the gospel and the training up of a force of native workers and evangelists ; it must be the establishment of a native self-supporting, self-propagating church. As Christianity has come to us from the East, it may be that in time from the East will come its truest interpretation, both in thought and life.

Among all Protestant missionary societies, educational work is one of the most important departments. You will be interested in knowing the extent of this work, which covers the whole range from the primary school to the university. There are the ordinary primary day schools, where the children receive training in elementary subjects, and are brought under the influence of Christian teachers and Christian truth ; then come the boarding schools, where the more advanced pupils are taught and are constantly under Christian influence and surrounded by Christian environment. It is largely in these schools the young men and women who are hereafter to be the workers in the Christian church are trained, and from these schools they pass into the higher institutions of learning, where they are qualified for their life work in the Christian church. Large medical schools have also been established for the training of native physicians, and in many cases technical and industrial schools, so that the natives may be trained in all that is best and truest in our Christian civilization. The older people are admittedly hard to reach. It is difficult for the missionary even to enter many of the homes of the people of the better class; but recognizing the excellence of the training in Christian schools, many of these

same people, even of the nobility, are prepared to send their children to be educated at them. Many cases are reported by the different missionary organizations where children entering the schools have afterwards been the means of leading their parents to Christ and the Christian church. Let me give you an interesting illustration of this, in Bangkok, Siam, taken from "The Foreign Missionary": "A nobleman, whom the missionary had vainly tried to lead to Christ, sent his only son to the Christian Boys' High School. A year or two later, in an epidemic of cholera, the boy died. The missionary gently told the stricken parents of the Good Shepherd, who sometimes took a lamb in his arms to induce the sheep to follow him. Deeply moved, the father sketched an outline of the incident and bade an artist paint it. He showed us the picture; a shepherd, with a face kindly and sweet, carrying a lamb in his bosom, while afar off, two sheep, which had been walking away, were turning with wistful eyes to follow their loved one. 'Now,' said the nobleman, 'I want to give 10,000 ticals to build a church in recognition of God's dealings with me through my boy.' "

This is but one illustration of many which might be given of the manner in which teaching the children means reaching the parents as well.

At the present time, there are no less than 29,010 mission schools carried on by the various Protestant missionary organizations, and there are 1,257,000 scholars being trained under Christian auspices and in Christian truth in these schools. Let us stop and consider what a tremendous power and influence these scholars will exert when they are scattered abroad as a leavening influence throughout the nations to which they belong.

The Literary Work.

We do not always recognize the significance or importance of this branch of mission work. We do not realize that in many cases, particularly of the non-progressive races in the islands of the seas, it was the missionary who first reduced the language to a written language. It is the missionary who has translated the Bible and made available to the people of non-Christian lands some of the best literature of our Christian civilization. The literary work carried on by the missionaries has been one of the most potent causes of the advancement of these non-Christian nations. There are 160 printing establishments, the property of the different missionary organizations, in these non-Christian lands, and last year no less than 400,000,000 pages of Christian literature, including the Bible, were printed and distributed. Within a century over 200,000,000 copies of the Bible have been printed in 360 different languages. As qualified writers have pointed out (and I will not detain you to quote from them) nine-tenths of the results we have to-day in the quickening intellectual life of these peoples in the East is due to improved methods of education and the infusion of Western learning through the faithful work of Christian missionaries in translating and publishing Christian literature.

The Medical Work.

I at one time thought medical missionaries were an expensive luxury. It costs a large sum of money to build a hospital, and I wondered why we should go to this great expense to help the sick and infirm in these foreign lands. Would it not be better to

spend the money in the less expensive work of evangelism or in looking after our sick and infirm at home? I have found out my mistake. The feature of the life work of our Saviour that drew to Him the multitudes, and perhaps as fully as any other manifested His divinity, was that He could not look upon sickness, sadness, or sorrow without compassion and that wherever disease was He sought to help, to heal and to save. Think of the miracles of our Lord, how many were miracles of healing? And so to-day, if we would correctly interpret the spirit of our Lord to these non-Christian peoples, we cannot do so more truly than in the spirit of service and sacrifice, seeking to help those who need help so much,—the sick, the suffering and the maimed. The medical missions of the various missionary societies are among the most efficient means of opening the hearts and the homes of the people to the reception of the truth and presenting to them what Christianity really is. Our medical missions in their work of love are needed to counteract the misrepresentations of Christianity given by many Americans and Europeans who visit these foreign lands for the purpose of commerce or pleasure, and who do not manifest the spirit of Christ in their dealings with these peoples.

At the present time there are 1,162 hospitals and dispensaries carried on and maintained by the missionary societies of the world, and last year there were about 2,347,000 patients treated in these hospitals. Those who have studied the diseases of these Eastern lands know how horrible and loathsome the diseases are, how utterly incompetent are such native medical practitioners as they have, and how crude, unscientific and barbarous in their treat-

ment. Dr. Brown tells of a case in China where a little child was brought into one of their medical missions suffering grievously, and when they looked at the child they found it covered with spots and sores. They asked what was the cause and were told that the sores were caused by the Chinese doctor driving in a needle to drive out the evil spirit that had caused the illness of the child. And so they find all sorts of horrible methods of treatment being resorted to, the people being possessed of the idea that disease springs from some evil spirit. Our churches are doing a most beneficent work in these hospitals. At the Conference of Missionaries, representing all missionary societies carrying on work in China, which met at Shanghai this year to celebrate the centenary of the founding of Foreign Missions in China, one of the most important resolutions passed was that the various missionary societies of the world should combine to establish a medical training school and hospital for the training of native Chinese doctors in the capital of every province in the Empire, in order that there might be given to the Chinese people the benefit of our improved scientific knowledge in medical treatment.

Philanthropic Work.

There are no less than 333 asylums in Eastern lands for the care of the afflicted and dependent classes, all founded and maintained by missionary organizations. In this unselfish service of caring for those who can render no return we interpret to the minds of the non-Christian peoples the true spirit of the religion of Christ, as well as materially reduce the sum of the world's suffering and sorrow.

Evangelistic Work.

All these different methods of work above mentioned only lead up to and are the means to the one great end, the revelation—the making known of Christ to these non-Christian peoples—to enable them to see Him as He is—to breathe in His spirit and live His life. The evangelistic work must always retain the supreme place. At the present time there are 1,103 organized Christian Churches and a great many unorganized Churches in these different countries. Last year they had 1,843,000 communicant members, with 4,359,000 adherents, 901,000 of whom were enrolled as enquirers. You say, "Less than 2,000,000 Protestant Christians in non-Christian lands, that is small for a century of work"; but when you think of the long weary years that the early missionaries had to toil and teach before the least impression was made upon the customs, prejudices and practices of these Eastern people, and how slow and plodding the early work had to be, you realize the remarkable results which have followed their labor. In more recent years we have abundant cause to thank God for the wonderful work that has been done along evangelistic lines.

Are these agencies successful? When we consider the difficulties of the work abroad and the comparative apathy of the church at home the results are marvellous.

What resources of men and money are at the command of the Mission Boards at the present time for this work?

Exclusive of missionaries' wives, there are 13,000 missionaries at work, if you add the wives of the missionaries, the total number is a little over 18,000.

The money at the disposal of the various Protestant missionary organizations of the world for Foreign Mission work is \$22,460,000.

At a great congress of missionaries of the various Protestant Churches in India, the whole situation was canvassed, and this resolution reached: It is not fair to ask us to undertake, and we cannot hope to successfully undertake the evangelization of India unless we have at least one foreign missionary for every 25,000 of the people, with as many native workers as each missionary can efficiently supervise, and with the plant necessary for such a force to carry on the work; but if you will give us one foreign missionary, with suitable native assistants and the necessary plant for each 25,000 of the population, we believe within this generation we can make the gospel intelligible to every native of this Empire. Other missionaries in other countries have reached practically the same conclusion. They tell us that maintaining this force of one missionary and a suitable number of native assistants, with sufficient plant for each 25,000 of the population, will require at least \$2,000 per year, and surely this is not allowing a very handsome salary for the missionary or his assistants. It is the very minimum we can fairly suggest for this work. On this basis of one missionary for each 25,000 people, 13,000 missionaries would be approximately enough to reach 325,000,000 people, and there are 1,000,000,000 to be reached.

The Work Still to be Done.

If the mission force now on the field can accomplish this result, which may be doubted, because of the difficult conditions under which they work, there still remain 675,000,000 children of our Heavenly Father who will never have a chance to know they have a Heavenly Father or to hear a word about the Saviour, unless the churches at home change their whole attitude and recognize that this work is "the supreme business of the Church." We possess this priceless heritage—a knowledge of the truth as it is revealed in Christ. Ours is the privilege and ours the responsibility of sending the truth to them.

The Share of the Anglo-Saxon in this Work.

It is of interest to ascertain which of the Christian nations are the missionary nations. Out of the \$22,460,000 contributed last year the United States and Canada contributed \$9,459,000, and Great Britain contributed \$9,361,000, almost the same amount. Great Britain, the United States and Canada, or the Anglo-Saxon peoples of these three countries are doing eighty-five per cent. of the total missionary work done by the Protestant Christians of the world. \$3,640,000 is the total amount given by all other countries, and it is interesting to bear in mind that in this \$3,640,000 is included the foreign missionary contributions of our fellow-citizens of the Empire in Australia and South Africa. The English-speaking people do more than eighty-five per cent. of all the Protestant missionary work of the world. The Anglo-Saxon race should be a missionary race;

our civilization is the direct product of foreign missionary effort.

Then what proportion of the evangelization of the whole world should be undertaken by the Anglo-Saxon race? If eighty-five per cent. of the work now being done is performed by them, then we may fairly assume, if the whole work is to be done, eighty-five per cent. must be done by the Anglo-Saxon peoples. If so, what is the fair share of the United States and Canada? We together have twice the population, and probably more than twice the wealth, of Great Britain, but they give to missions as much as we. To put our share on the lowest basis we may fairly say that not less than fifty to sixty per cent. of the total work should be undertaken by the United States and Canada, that is, the evangelization of 500,000,000 to 600,000,000 people.

Canada's Share in this Work.

Canada's proportion of the population of the two countries is nearly one-twelfth. We may therefore say that not less than one-twelfth of this work should be undertaken by the churches of Canada. This would be 45,000,000 to 50,000,000, but having regard to conditions in Canada and our large Home Mission problems, those who have studied the matter have suggested forty millions as the share of the Canadian Churches. It certainly cannot be less.

The Methodist Church already occupies territories for which she considers herself responsible, with a population of from 12,000,000 to 15,000,000. The Presbyterian Church (Eastern and Western Sections together) already occupies territories with a larger population, for which she considers herself respons-

ible. I understand the Baptist Churches (East and West) accept 6,000,000 people as their share. The Church of England has not, so far as I am aware, defined the extent of her missionary responsibility, but we may rest assured that the Canadian section of that great historic Church will do her share, as will also the Congregational and the smaller Christian bodies in Canada. Whether therefore we consider the matter from the standpoint of our population or of the population in the districts already occupied by some of our Canadian Churches, Canada's share of world responsibility cannot be less than 40,000,000. This is the very minimum we should think of considering as our share.

To evangelize these 40,000,000 in this generation will require, on the basis I have given, 1,600 missionaries; \$3,200,000 per year.

Now, how far are the Canadian churches discharging this responsibility? At the present time the missionaries number about 300. The Presbyterian Church has 92 male and female missionaries, the Methodist Church 90, this number includes nineteen who are going out this month; the Baptist Church 57, this includes 7 who are going out this autumn; the Anglican Church 30; the Congregational Church 5, making a total of 274. The Christian Workers, the China Inland Mission, Christian Alliance and other Christian bodies and organizations have sent out a number of missionaries from Canada, and receive substantial contributions from Canadians for support of the work. From such information as I have been able to obtain, I think there must be not less than 300 missionaries, male and female, in the Foreign Field,

whom we may fairly consider as representing the Christian men and women of Canada in the work of the world's evangelization. The missionaries' wives also render great assistance in the work. Of these there are 56 Presbyterian, 47 Methodist, 21 Baptist, 13 Anglican and 2 Congregational, together with the wives of the missionaries sent out by the other organizations above referred to. The total contributions of the Protestant Churches of Canada to Foreign Missions, that is for work outside Canada, are substantially less than \$600,000. I have named \$600,000 to allow a wide margin for unreported contributions, that is, contributions through agencies outside of Canada. So far as I have been able to get the returns dealing with the contributions the amount is less than \$500,000. But, assuming \$600,000 to be correct, on the basis of one missionary to every 25,000 people, with a supply of native workers, the amount we are now giving in Canada would not be sufficient to evangelize more than 7,500,000 of the 40,000,000. There are at least 32,500,000 untouched, and the responsibility rests upon our Canadian churches to send them the gospel. They will not receive the knowledge of the truth unless the Canadian churches accept and discharge this responsibility. We require at least 1,200 more missionaries and \$2,600,000 addition. Contributions per annum, or a total for Foreign Mission work of \$3,200,000 per annum. \$1,300,000 per annum should be sufficient to enable our churches to make adequate provision for all forms of mission work in Canada. An annual contribution therefore by our churches of \$4,500,000 should, on the estimates given, be sufficient to meet our missionary responsibility both at home and abroad. We have about

900,000 communicant members in our Protestant Churches. An average contribution of 10 cents per week per member would supply the moneys required.

When we think of the general average of wealth and income of the membership and adherents of the Churches of Canada, is it much to ask that they should give \$4,500,000 per year for missions both at home and abroad? Surely we should have no real difficulty in raising this amount if we are in earnest. One of the most conservative business men of Toronto, a prominent member of the Board of Trade, with whom I was talking a short time ago, and who could not be considered a faddist or a crank, said he and some friends had figured out the amount the theatres of Toronto were probably taking in every year, and they were satisfied it could not be less than a million dollars. Most of the people of Toronto were startled when it was proposed that all the churches of Toronto should increase their missionary contributions from \$142,000 to \$500,000 a year, and yet if they so increased, the Christian people of Toronto would not be giving for the world's salvation and for that of the incoming multitudes to our own land more than one-half of what the people of Toronto pay for this one form of pleasure.

Do the Conditions in Non-Christian Lands Require Immediate Action.

The world's thought to-day is centred on China, where more than one-fourth of the human race is awakening from the sleep of ages. The spirit of unrest, of change, of reform is everywhere manifest. For centuries the pathway of promotion in all departments of the public service has been through

examinations in the Chinese Classics—the books of Confucius. By imperial edict this whole system has been changed, and henceforth these examinations will be based upon the Western system of education. This change has been described by those thoroughly conversant with China as the greatest educational revolution the world has ever seen. Public schools to teach this Western learning are being established by the Government in every province. The establishment of girls' schools under the patronage of the court, is not a less striking indication of the changed attitude of the Chinese people, for heretofore woman has been completely ignored in their educational system. In two of the chief provinces of the Empire, containing a population of over 50,000,000, by order of the Viceroy the Bible is taught in all public schools side by side with the books of Confucius, taught not because of its religious truth, but as being the book upon which our Western civilization is founded.

The newspaper, a few years ago regarded as an evidence of the handiwork of the "foreign devil," is now everywhere published and read. There are 10 daily newspapers in Peking, one a woman's, probably the only woman's daily newspaper in the world. Chinese students, who formerly thought all knowledge worth acquiring could be gained from the study of their own classics, are now flocking by the thousands to Tokio and in smaller numbers to the universities of Europe and America to learn the secret of Japan's marvellous success, and of the power of the Western nations. Chinese students are not slow to learn. Their Grand Canal was the greatest engineering feat of its age and they rested on their laurels. To-day, swallowing their prejudices, they

are building railways to open up their country, and teaching their own civil engineers for this and other engineering work. They are establishing agricultural colleges to improve the cultivation of the soil. This spirit of reform is touching the foundations of government. A constitution and representative assembly is promised, and already some municipal councils are being established and the people trained in the principles of self-government. The social status of the soldier has been raised, modern weapons are being introduced and a standing army trained in the science of modern warfare.

Under an Imperial Decree dated the 20th of September, 1906, the great national vice, the opium habit, is being outlawed, and the growth of the poppy, and the use of opium will be completely abolished in ten years so far as China can control the situation. Another imperial decree has placed a ban on foot-binding. In all Government offices Sunday is a legal holiday. China is awaking. What will China be when awake? We to-day know the power and influence of Japan in the world's civilization. Multiply Japan by ten and we have some faint conception of the power and influence which China may possess in the days to come. "Confucianism represents the intelligence and morality of China, Taoism, its superstitions, and Buddhism, its ritualism and idolatry, while yet it acknowledges no God."

Sir Robert Hart, that great English statesman who has given his life service to China says: "China is to-day the greatest menace to the world's peace unless she is Christianized." "How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a

preacher? And how shall they preach except they be sent?"

What is true of China is true in a large measure of Japan, India, Corea and the Isles of the Sea. Their almost countless millions wait for His law. The Pacific Ocean no longer separates us from Asia, it unites us. The Divine Command, the constraining love of Christ, the highest patriotism and the unprecedented crisis and opportunity all call, imperatively call, to the adequate performance of our work in the East.

The Men for the Work.

Can we secure the men needed for this work? It has been necessary to supplement our home force by recruits from Great Britain and Ireland. How can we expect to meet the needs for both home and foreign fields? I greatly fear there is not in the Christian homes of to-day the noble ambition which filled the atmosphere of the homes of our fathers-- that the best boy of the family should give himself to the Christian ministry. How many mothers give their sons to the Lord as Hannah gave Samuel? No position so calls for the best brain and heart of the young men of to-day; no calling gives such opportunity for the fulfilment of the high resolves, the noble ambitions and heroic aspirations of youth; no work is so Christlike. It should not be difficult to secure every year sufficient candidates for the ministry; young men of consecration and capacity, who would fully qualify themselves for this worthy life-work. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

These are the high and compelling considerations which induced our Laymen's Movement and our Mission Boards to call the Christian men of Canada to a great and worthy advance. Let us inform ourselves on these missionary problems. Let us study the religious and social conditions in non-Christian lands as well as among the thousands of immigrants flocking to our shores. The study is all absorbing. Let us bring ourselves in sympathy with the Divine thought and plan for their salvation by prayer and study of God's word. Let us seek to know the mind of "Him whose we are and whom we serve." Let our gifts be commensurate with our ability and with the world's need, and let us adopt in all our churches an advanced and businesslike policy as a means of helping our churches to adequately discharge their missionary responsibility.

Personal Responsibility.

To-night let each ask himself this question. Am I personally doing all I can to extend Christ's Kingdom? If my love for Him is measured by my prayers and my gifts for the extension of His Kingdom, will He be able to say, "Well done, thou good and faithful servant?" His command is "that ye love one another as I have loved you." . . . "Go ye into all the world and preach the Gospel to every creature." For love no service is too difficult, no sacrifice too great. Does our service ever reach the point of sacrifice? Are we ever able to enter into the very spirit and thought of our Saviour or of St. Paul when he said, "for I could wish that myself were accursed from Christ for my brethren."

It all comes to this, are we serious and in earnest? Do we really believe that Christ's command is

binding on us as Christians? Do we really believe the Christian Church exists in order that the knowledge of Christ may be spread throughout the earth? Has not the great weakness of all our churches—individuals as well as churches—been this, we have been living for ourselves. Our Christianity has been largely selfish Christianity. We have rejoiced in the experience of religion and the peace and happiness which fill the heart through trust in Christ; but how have we utilized the spiritual power that has come to us as we have been brought in touch with the Divine? Has it been expended to ensure that every other man may be brought into a similar relationship?

The other day I heard a prominent member of the Anglican Church express this idea, which very much impressed me. He said, the Church that lives for itself, beautiful as may be the church edifice and cultured as may be the people, is not a Christian Church at all. It is pagan, because Christianity is unselfishness. Christ's life was unselfishness. It is impossible for a truly Christian man to be material and selfish; and until we as Christians break away from the material, selfish conception of life and become unselfish and express our Christianity in service, the Church will not come to her own in this or any other land. We sometimes think the religion of these peoples in far-off lands is good enough for them. In China and India they have ancient and, in many respects, great and cultured civilization, also in Japan. But if Paul had looked on upon the world in that spirit he never could have gone to preach to the cultured Grecians or the powerful, all-conquering Romans. The fact that these people belong to ancient civilization with a

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great history back of them is all the more reason that there should be brought into their lives the power of the gospel to transform and ennoble them. The appeal comes to our own Church and to all the Churches, and to the men of the Churches to do this great work. With all respect let me say it is not the work of the children—much as they can and do help—it is not the work of the women, splendid and self-sacrificing and important as their work is—it is men's work. It is not only nation building, it is empire building for our Lord and Saviour Jesus Christ. It is a mighty problem, world-wide in its sweep, and calls for the highest display of genuine devotion and self-sacrifice by the brainiest and wisest men of the world. It is into this noblest of all services and most wonderful of all works that we as laymen are called. I can think of no privilege, for which, right and morning, a man should with more gratitude thank his Heavenly Father, than that it is given to him, in this our day, to take some small share, either in the work of determining the civilization of our own Western Canada, or in shaping the civilization of the Far East.

What investment can we make of our influence and our substance that will give us so great satisfaction when the day's work is done as investing them in the service of our Master for the transformation and ennobling of the lives and characters of multitudes of men?

Will Canada evangelize her share of the world? I believe the Christian men of Canada will answer promptly and unanimously, Canada can and will.

