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No. 2—Outspoken Views as to Whether Native Churches Should Control Missionary Work; Africa Conceded to Be Greatest Field for Missionary Work.

BY REV. SPENCER S. SULLIGER, D.D.
NE OF the most conspicuous
figures of the conference is Dr.
John R. Mott, New York. This
because of his intimate and personal
knowledge of missionaries and fields of
work in all parts of the world. He is
chairman of all the meetings during
the consideration of reports of the
commissions, which means at all the
day sessions.

Colonel Roosevelt sent his letter of regret because he could not be present and the letter was distinctly characteristic of the man. The same day his letter was read to the conference, William Jennings Bryan made his first appearance in the conference. The two events coming thus together brought to mind the great contest between the two men for the Presidency.

In the accusation of the report of the commission on "Carrying the Gospel to all the Non-Christian World," the exact mission of the United States to its friends. When attention was called to the fact that Japan had been the first nation to send her leaders to the United States to investigate Non-Christian influences, and her students to our universities to study these same conditions, it made a strong, though not an intended, argument for home missionary work. The students of Japan find not in home business and individual life of the people of the United States a high type of morality and integrity, no number of missionaries we can send to spend the number of dollars they spend in promoting the Christian religion in Japan will be of any real good. If the present great need of the foreign world is to rob the United States of the workers and money needed to care for the thousands untouched by church influences, it will be a mistake. The United States are for the millions who are pouring into her borders and for the frontier settler and his family, who go in advance of church influences, and thousands of workers wholly to the foreign fields, will be to invite disaster. Thus far not one word has been uttered of missionary work, only of a deal with non-Christian nations.

A great discussion centered around the relative value of outside or native missionary workers and the management of the work. Bishop Roote, followed by a number of others, led in the affirmation that the native evangelist, preacher or pastor had the advantage at every point over the foreign missionary.¹ To this no one distinctly dissented, but a spirit of disagreement was felt between native and other workers. One delegate from China wanted to know if only native workers were to be used in the next five years in China, as it would make that time to properly fit native workers. His contention was that five years would be sufficient to make a Christian or materialistic.

John Ross of Manchuria, created a sensation when he said that up to the present moment some 36,000 men, women and children had been baptized in Manchuria. Hundreds of thousands had deep interest in Christianity; there were 12 native pastors supported by their own congregations; and the native church was also supported by natives. Idolatry was dead in Manchuria. The temples were falling into ruin, or were being transformed into schools. The influence of the Western education. Buddhism had not a particle of influence. These results were largely due to the preaching of the missionaries. Of the 36,000 baptized people not more than 100 came into the church directly and solely by means of the foreign missionary. That vast number were recruited from the ranks of thousands who were interested in the faith, had been instructed entirely by the native converts.

Mr. Ross then made a profound impression when he further said that the work of Christianizing the world was hopeless if Christianity depended on the missionaries. He said that it was wholly feasible if the responsibility were laid on the native church, and if each native had been laid on as the messenger of Christ to his own kindred.

But what if the words are literally true? Then what the need of millions of American dollars being contributed to pay for the keeping of American missionaries in the foreign field? If the native workers can show such a record as Dr. Ross related, it is not surprising that native workers in schools and missions in their own land or in the United States? If what Dr. Ross said is true, it is not surprising that they will spend the money raised for foreign missions on this training work and keep their workers at home. This point seemed to be one of the two of the speakers and the Rev. Monahan, of India, in opening the discussion on the topic whether it was advisable to have a foreign agency for evangelistic work among non-Christians dependent upon foreign support, said that whether it was advisable or not was not the question in view of the situation before them. If there would be one tragedy greater than another it was that the native workers in talks-talked. They needed every European missionary that they could send and the church could send, and they needed the money to send, and all the money in Christendom could provide.

But immediately following this speech, Dr. Moffat, Korea, said in Korea it was not the native church which should be poured in to the support of the native agents. The effect of placing upon the Korean converts the burden of supporting their own evangelists had already been seen. The church was supporting them. The question was not one of courage. In order to strengthen character, they dare not pamper the natives.

Dr. Arthur Brown, of the Presbyterian board in the United States, was a radical advocate of giving the native church complete control. He said that the mission work first commenced. Everything had been ruled by the white man. This was a very dangerous thing for him. He had seen so long in the habit of managing things in the foreign field that it was not easy for him to adjust himself to the changed conditions. Now the church would be in the hands of the natives. It was time for them to abandon not only the terminology of the "native church," but the whole attitude of the church as it was presented.

Church on distinctly national lines. He did so for the sake of the non-Christian population, for the sake of the Indian Church itself, and because, whether they liked it or not, it was bound to come. It was only a question of time; and the missionary would be either a leader in this effort or a disregarded feature in it.

A Japanese delegate, the Rev. Yugo Chiba, Fukuoka, said there were 52 millions of people in Japan, and there were only 30,000 Protestant Christians. The workers had touched only the middle class of the country, very little work had been done among farmers, the laboring class, and working men. The native Christians, though few in number, were doing their best, but alone they had to deal not only with the keen intellect of the Orient, but the Oriental intellect stimulated by Western philosophies. He appealed for sympathy and support for the Christian Church in Japan.

Bishop Honda, of the Japan Methodist Church, the second Bishop of the Far East, who spoke the day, strongly, but adroitly advocated entire freedom for the native church. The Bishop spoke in Japanese, in a way which was easily understood, being interpreted to the assembly. They in Japan, he said, who cherished the idea of nationality, felt that the church should recognize the national spirit. This was not a strong nationality. Anything that had not a strong national spirit would not progress. In fact, it involved the idea of independence and responsibility. But the ideal of a national church by no means meant that the church was independent. It involved conflict with them. They had in Japan examples of the principles he had just mentioned. There were four Churches which were practically independent and self-supporting. In a country like Japan, where Christianity had been dominant for ages, and where the spirit of nationality was so strong, it might be specially necessary to build up a national Church. Missionaries were usually viewed that fact were sure to court disaster.

But the Rev. Mr. Osaka, of Japan, who followed Bishop Honda, hesitated not to emphasize the principle that even the distribution of money raised or given outside of Japan should be entirely in the hands of native workers.

Positive control of the work in Japan by the natives. He even made the radical suggestion that the principles of Christian business demanded.

So there you are. The native workers are clearly demanding, insofar as they are able to do so, that the generous or offending the giver of the money in Christian lands, that the collection of the money for the churches in all mission fields be entirely in the hands of the natives.

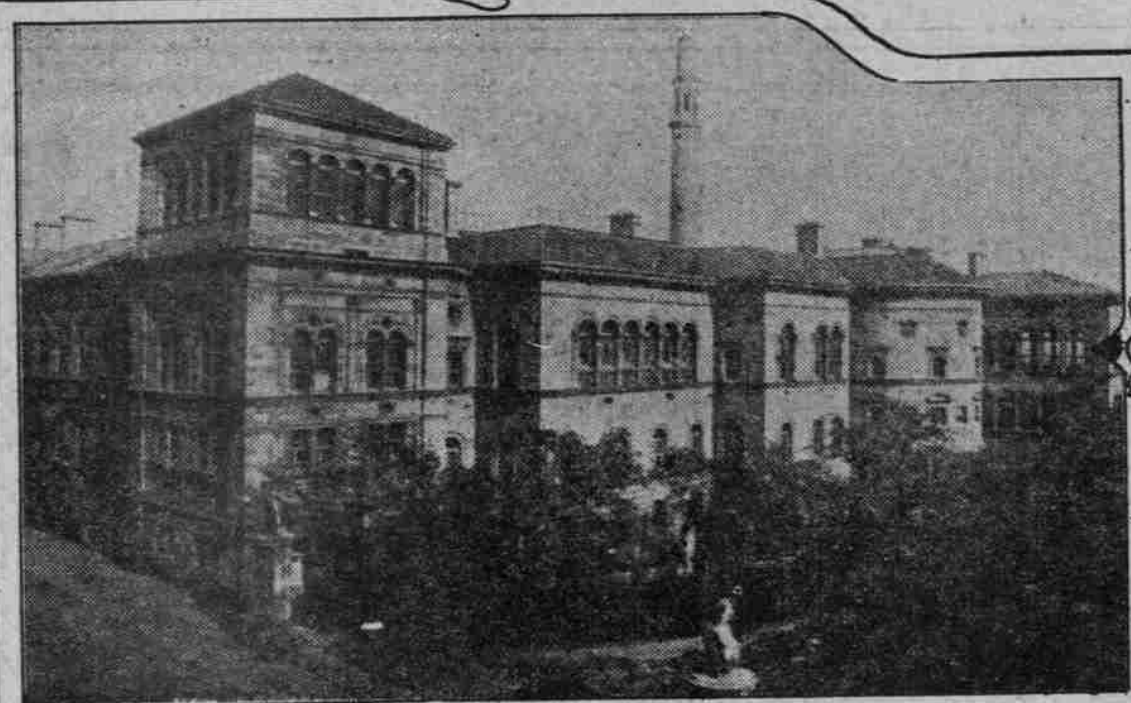
One most emphatic protest was voiced to all this talk about fullness of control by the native church, and that was by Dr. Gore, Lord Bishop of Birmingham, who opened his remarks by saying he was told that my vocation is to make myself disagreeable at public meetings." Dr. Gore then went to the core of the question, saying that the native church is its own management. And he did it in a very plain, but gentlemanly way.

Then he said that the more true it was that they as Westerners should be doing all they possibly could to foster the independence and indigenous character of the native church, the more important it was that they should have constantly in mind what were the real divisions which separated the native churches of China, or to England, but to the Church everywhere. They must be able to assert that they were not the same as ours and what were their real characteristic features. No one could be acquainted with what had been going on in the East or in China for the last 50 years without seeing the extraordinary and almost unprecedented breaking down of what might be called the traditional standards and barriers. They were told not to denominationalize the young churches, but at the same time they were placed in their part in saying clearly what constituted the Church.

He noted on almost all sides of the world, in the hands of Protestants of various persuasions, a tendency in this respect to drift. Men were conscious that what they used to call Christianity they were no longer willing to assert. It followed from that that they ought to be laboring painfully and diligently to know what it was they were to substitute for the older assertions. He was quite certain that no system, no religion, no society could be so easily understood as it went the painful intellectual effort of defining what its principles were. To run away from that obligation was to run away from the very thing which was essential for continuous corporate life. They had got to put into all bodies of Christians the consciousness that corporate life is not a continuous thing, that its principles, and any period of intellectual change involved and necessitated fresh effort to interpret in a new light the old affirmations. A bond of union what they believed to be the real basis of a Christianity which could be corporate.

But the underlying note of agreement, there was, is that Africa is the storm center of missionary work. The Rev. Dr. Robeson, of Edburgh, opened the portal of this most exciting field of

There were three Africa, he said. Mohammedan Africa, pagan Africa, and Christian Africa. In the whole of Mohammedan Africa there was only a small sprinkling of Christians. In the rest of Africa, the west coast there had several missions with coastal bases, struggling slowly up into the interior on the west coast there were painfully few; and in the center there was at this time of active missions. The instant need of pagan Africa was that of supplying the interior, and not to occupy the field—very far from that—but to meet the urgent needs of existing missions. One difficulty was the large area over which the population was sustained. Another difficulty was the multiplicity of languages. There were very many national languages in Africa, with 300 additional dialects so diverse as to constitute almost additional languages. There was very little of the cultural apparatus of Europe. One-twelfth was under French rule, and no part of Africa was under British rule. The missions as that part, upon the com-



NEW UNIVERSITY BUILDINGS, EDINBURGH.



EDINBURGH - SIR WALTER SCOTT MONUMENT IN CENTER OF PICTURE.



ST. MARGARETS LOCH AND
ST ANTHONYS CHAPEL
EDINBURGH

paratively small Spanish possessions. The Portuguese possession was, too, largely a complete blank, except a small portion on the east coast. In the territory under the British flag the Mohammedan influence was small, and pagan populations, and he said with shame that the British government hindered Christian missionaries from spreading to Mohammedan Africa, was becoming Mohammedan more rapidly than it was becoming Christian. Along all the inland routes the Mohammedan traders were steadily advancing southward, and Mohammedan trader was a missionary. The very first thing that required to be done was to ask the Emperor of China to throw a strong missionary force right across the center to bar the advance of Moslems, and to carry the gospel forward into the South.

Dr. H. Karl Kumm, F. R. G. S. Sudan United Mission, said the Central Sudan was in a state of religious solution, and should a fanatical rising take place there it might have very serious consequences. The European governments were directly and indirectly assisting the advance of Mohammedanism. The tribes living in

The mountings of Central Souda were the most warlike tribes in Africa. It would be to the eternal shame of our generation if these tribes were allowed to become extinct.

These general words Dr. Kums spoke in the assembly hall, under the restrictions of that place and time, but he was not speaking of the evening, without these restraints, he said:

"If all Africa be Christian or Mohammedan," said Livingstone, Moffat and Mackay, he said, were the frontiersmen of missionary effort in Africa, but the days of such African wars are over. Africa was out of fashion, but he was there, nevertheless, to speak to them about the serious state of the world, and to tell them of Central Africa. That state of affairs was that the British had conquered the Sudan, and were now engaged in handing them over, indirectly, to the religion of the False Prophet. These tribes numbered from 200 to 300, and were the population of about 2,000,000. Mohammedanism for many years tried to break through the barrier line of the Sudan, but failed to do so. The tribes of Africa. The warlike tribes of the Soudan said, No! and

Mohammadianism had to stop on the north side of the barrier. Now the British had removed the barrier. They had put on end to fighting; they had said "peace," and there was peace in the land. A new era of peace and peace that brought with it an unexampled opportunity for the missionaries of the Crescent was not at all a new era of peace for the region. The British government men were doing really solid, splendid work there in the Sudan, but they were not the saviors of cannibals, but in all that great region missionaries were absent. How vast it was he illustrated by saying that he had been in the Sudan as far as from Edinburgh to the latter place. It was the greatest untapped field for work in the world was without the gospel. In Northern Nigeria alone there were more people than in Canada. And yet the missionaries they had left it, so far as missionaries were concerned, severely alone. No one thought about the missionaries for the Sudan for the Western Sudan. But there were plenty of Mohammedans, and they were a very important factor in the stream. The lands to the west of the Upper Nile—Darfur and the Bahri el

He hoped God might lead this great missionary conference to consider these vast regions that were now pressing for religious and political consideration. He meant whether these lands were going to be Mohammedan or whether they would be won by the Christians. What would happen if these warlike tribes became Mohammedan he did not know. He was not a prophet but he would judge what would be the outcome of such an event. It would mean the stagnation of the world and the stagnation of the world would be a far more and possibly a great deal worse. Mohammedanism was making giant strides

Mosques were being built all along the west coast and the east coast right away to Cape Colony, and he feared that the Congo and the Zambesi might be the theatre of a new series of crises. He was asking for a legion of spiritual frontiersmen—for 200 young men that he could send to Africa to instruct them, three men to each tribe—a doctor, an ordained man, and a practical man; and let them make mistakes about it, wherever a Christian missionary had come face to face with Mohammedans. In Central Africa the Christians were few and far between. It was now or never! Islam or Jesus Christ for the heart of the continent of Africa.

BRITISH SCOUTS, FORMED FOR PEACE, MAY BECOME FEEDERS FOR ARMY

Conscriptionists Turn Popular Boy Movement to Uses of Army, but Rival Organization Springs Up—Sixty Thousand Join Peace Section, and Lawsuit Is Threatening.



TYPICAL LONDON
BOY SCOUTS

LONDON, July 2.—(Special.)—At last the modern boy has found an organization that meets his spirit of adventure. That is why the Boy Scouts movement has far outstripped in popularity and rapidity of growth every other public enterprise originated in this generation. In every country where white men are found the Boy Scouts today are

Now that American boys are catching the scouting fever let us consider how the movement progresses in the land of its origin.

Not five years ago it occurred to Major-General Baden-Powell and others in England that if the bright-eyed hopefuls of the land, especially of the mean streets,

could be got together for healthy amusements there would be a fine chance of grafting high ideals onto the healthy minds and bodies that would otherwise be left to drift to their own undoing and the nation's loss.

Today there are over 300,000 lads, from 9 to 18 years of age, enrolled in these islands and the movement is spreading to other lands with phenomenal rapidity.

From the start of the British empire to the present day, the British empire has been a colony ran the appealing message to the boys and everywhere from Nova Scotia to Wei-hai-wai the Boy Scout has had more or less official recognition.

Even more remarkable is the fact that the movement has been able to win the exposition of the chivalrous Ideal. Not only America, but Germany, France, Sweden, and Italy have had their share of mischievous youngsters in the "armies of youth." And now comes the news that that even the Imperial government of Russia has adopted the Boy Scout movement in the hope that it may check a disastrous crop of suicides among Russian youths today.

England has had its grown-ups to understand that the globe has grown a very gray place in these latter days. Men and women rejoice in the universal peace that has been made, and the world renders the traveler as immune from danger as the stay-at-home, the protection of commerce which makes food and abundance and the necessities of life these valuable and necessary developments spell nothing but suppression of the "wild" and the "uncivilized" and earlier century than this. His dreams are of piracy and hunting, adventures on sea and land, full of brilliant and colorful incidents. The Prince of Wales, president of the British Peace Society, wrote recently: "The natural boy can scarcely be made into a knight errant as a knight errant is a thing of the middle ages. If he is a prig, is a young citizen of the 20th century."

There has been more amazed by the rapid progress of the scheme than Major-General Powell himself. King Edward, with his human faculty of seeing the appealing force of things, recognized at once that he had been hit in the heart, direct the instincts of the boys along the lines of the age-old maxim: "Learn to do, to be, to have." There are more folk grasped the infinite improvements of drill, scouting, ambulance practice and instruction in mutual self-help would effect on future citizens, royal approval was given, and the movement was made a knight. Today there is a headquarters organization to regularize this vast army of boyhood, and a great British Journal has proved the value of the enterprise has been on the mind be collected over \$40,000 in less than a month to provide the financial sinews.

Coincidentally with the formation of the council of the British Empire, the movement had been run on purely democratic lines. It was placed under what amounts to mis-

tary law. It is alleged that the action of headquarters in many instances arbitrary to the verge of injustice. Scoutmasters for trivial reasons have been deprived of their warrants and permits and removed from their positions in their patrols, without right of appeal or defence of any kind.

The most glaring recent removal of this kind was that of Sir Francis Vane from the office of London Commissioner. About a year back, when the movement was in its infancy, Sir Francis, a man of high propensions, this officer, who had won for himself a high reputation as an administrator during the South African war, was asked by the Scoutmaster Robert Baden-Powell, the founder of the movement. He fell in enthusiastically with the idea, accepted a prominent position in the movement, and devoted time and time in putting the business on a sound and popular basis.

Then, unexpectedly, at a moment when the Scoutmaster Baden-Powell requested him to resign his position, Sir Francis Vane protested against this extraordinary step, which was likely to cast a shadow upon the movement. But the Chief Scout refused to give any reason whatever for his action, and merely stated that the organization, and not the man, had changed. It could not be called upon to justify or explain his conduct to his subordinates.

The boy scout movement has owed its immense success to the general co-operation of the middle class population—a class traditionally opposed to militarism. At first they encouraged the boys to join the movement, and then they became intelligent shopkeepers and master craftsmen and clerks are watching with growing uneasiness the military developments of the movement. They are beginning to give their sons merely habits of civic exercise. The lads bear constant use of the military value of their services, and the military drill and games, the military balloons for scouting purposes, and plays are performed in which the Boy Scout Patrols are represented as regular fighting and immense brigades ready for a foreign enemy.

Englishmen are looking with intense interest on the development of the movement in the United States. They believe in the freer air of a Western republic than in the rigid discipline imposed by the feudal traditions that cramp life in Europe. The Boy Scouts may develop a discipline without being regarded by the Americans as an aristocratic institution, of which to fashion recruits for the regular army.