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**SCOTLAND'S
RESPONSIBILITY
IN THE MISSION FIELD
AND HOW TO MEET IT**

**LAYMEN'S MISSIONARY MOVEMENT
1 CHARLOTTE SQUARE
EDINBURGH**

Price Twopence

Laymen's Missionary Movement in Scotland

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FOREWORD

THE Laymen's Missionary Movement is an effort to rouse the men of the Churches to a real sense of the situation in the mission field and the utterly inadequate way in which it is being met. Its aim is to get men to accord stronger support to the missionary work of their own Churches.

In our time, half the world is emerging from an old order of life. They have set out to take their place in the abundant life of the modern world, and are going to exercise a great influence on it. Their leaders are seeking wistfully for some sure foundation for this new life. The Church can give to these people that which forms the surest basis of all life,—the knowledge of God in Jesus Christ. The call to help comes to all Christian lands.

The object of this pamphlet is to help men in the Scottish Churches to understand the distinctive missionary responsibility which rests on the people of Scotland, the needs of the situation, and how they can help.

Those interested in promoting the aims of the Laymen's Missionary Movement are invited to write to the Secretary, at 1 Charlotte Square, Edinburgh

I

SCOTLAND'S DISTINCTIVE RESPONSIBILITY
IN THE MISSION FIELD**Scotland and Missions**

Scotland occupies in the history of missions, a place out of all proportion to its size and population. From its shores have gone out to all parts of the world men whose missionary work has been a unique contribution to the progress of the human race. They have opened closed lands, built up Christian Churches, and made settled government and commerce possible for the first time in many parts of the world. Scotsmen in our generation are hardly aware of the great contribution made by these men to the uplift of mankind, nor have they wakened to the fact that the work of Scottish missionaries has brought to the present generation unique opportunities and special responsibilities. This distinctive responsibility of the Scottish Churches in the Mission Field can be approximately ascertained.

Fields of work clearly defined

During the earlier years of modern missions, spheres of influence were not so clearly defined, efforts were necessarily isolated and unrelated, and sometimes were spasmodic. But with the progress of the work, and as all evangelical Churches came to participate in it, a new situation was gradually created. A science of missions has grown up; principles of comity, co-operation and unity have been gradually laid down; and the sphere of influence or the distinctive responsibility of each Church is now more or less clearly defined. At the same time the requirements for efficient work have become better understood. Experience has shown the best methods of work, efforts have been co-related, and events have clearly marked out strategic places in the field. It is quite possible, therefore,

for the people of any Christian land to estimate the missionary responsibility which specially rests upon them, and, humanly speaking, to ascertain the resources in men and money which are required for meeting that responsibility in a statesman-like way.

Scotland's distinctive responsibility

The two great Scottish Churches and the various other Missionary Societies with headquarters in Scotland have entered on the occupation of fields in all parts of the non-Christian world, and, broadly speaking, the Christian people of Scotland, in addition to the special responsibilities which they share for work carried on by various British Missionary Societies, are directly responsible for the evangelisation of areas in various lands with a gross population of probably not less than forty millions.

China

The whole civilized world is at present intensely interested in China. Men see under their eyes a great nation in the making. The change in China is due in no small measure to the missionary, and the missionary is profoundly affecting for good the future of the Chinese people. The Scottish Churches have their share of responsibility and opportunity. The United Free Church is responsible, along with the Irish Presbyterian Church and the Danish Lutheran Church, all working cordially together, for the evangelisation of the whole of Manchuria, with an area three times that of Great Britain and Ireland, and a population estimated at twenty millions. About half of this immense population is within the area apportioned to the Scottish Mission. Probably Manchuria is the most strategic province in all China at the present time. There the great Empires of China, Japan, and Russia meet. The land has in recent years passed through four awful chapters of history. It was the scene of the Chino-Japanese War; the fiercest wave of the Boxer Rising passed over it; on the plains of Manchuria, for the first time in modern history, a coloured people fighting on equal terms defeated a white race on the battlefield; and, more recently,

the province was smitten with plague. All these influences have in various ways prepared the land and the people for the gospel.

Noteworthy co-operation and unity

The combination of missionary forces in Manchuria is specially worthy of note, as here, in the mission field, we have an alliance not only of Presbyterian with Presbyterian but of Lutheran with Calvinist, *possibly the first of the kind since the Reformation*. The converts of the three missions are united in one Church. Truly the great movements in the Church begin in the mission field.

In the very heart of China, westward from Hankow, which figured so largely in the recent revolution, is the small but important Church of Scotland Mission of Ichang, entrusted with the evangelisation of a population of about three millions.

India—A Mission at a gateway

Passing by land from China to India we cross the great upland country of Tibet, wreathed in eternal snow. The land is closed to the missionary, but at its portals, on the Indian side, in Sikkim in the Eastern Himalayas, we find an advanced post of the Church of Scotland with some of the few missionaries in the world capable of preaching to the Tibetan people in their own tongue. At the door of this mission there also lies another closed land,—the state of Nepal. The potential opportunity and responsibility of this frontier post are incalculable. When “the roof of the world” and the land of Nepal are open to the gospel, the Church of Scotland would naturally be among the first of those who should enter. It may be mentioned that in the Himalayan district, including Darjeeling, Kalimpong, Dooars, and Sikkim, the Church of Scotland is responsible for the evangelisation of over half a million people.

Bengal

In the district surrounding the largest city of India, we find a strong mission of the United Free Church of Scotland reaching another half million.

Great Christian Education Centres

The two large Scottish Presbyterian Churches work in corporate union in the educational work of the Calcutta College, which has left its impress on the young life of India.

Similar work is done by the Madras Christian College. There again effort is united, but in a more striking way. Not only do the two Scottish Presbyterian Churches work together, but with them the Church Missionary Society, the Wesleyan Methodist Missionary Society, the London Missionary Society and the American Baptist Missionary Society, all work hand-in-hand. This surely is an exhibition of Catholic Christianity which must of itself wield a profound influence not only in India, but throughout the home constituencies of the Societies concerned.

On the west coast of India, at Bombay and in the great Central Provinces at Nagpur, the United Free Church has planted other two strong Christian Colleges.

Punjab

In various parts of the Punjab the Church of Scotland has accepted responsibility for evangelising nearly three millions of people, spread over a territory of 36,000 square miles. The United Free Church occupies a field in Rajputana with the large population of ten millions. In Santalia, Western India, and the Central Provinces, that Church is endeavouring to evangelise six and a half millions more, and the Church of Scotland has missions at Poona and Arkonam dealing with half a million people in all.

The Challenge of Islam

Like Christendom generally, the Scottish Churches have not seriously faced the Mohammedan problem. Outside of India they hardly touch Islam. On the way from India to Britain, near the very heart of the Mohammedan world, will be found a lonely outpost of the Kingdom,—the Aden Mission, manned by missionaries of the United Free Church.

Nazareth and Damascus

It must move the hearts of Scotsmen to know that a Scottish mission—The Edinburgh Medical Missionary Society—is one of the two societies working at Nazareth,—the early home of our Lord. The same society has also a strong mission at Damascus,—probably the oldest city in the world, and entitled to a special place in the thought of the Christian Church by reason of its association with the conversion of St. Paul.

The Dark Continent

The Livingstone Centenary has recently drawn the attention of Christendom to Africa. It was Livingstone's challenge to his countrymen that brought about the formation of the Livingstonia Mission of the United Free Church; the Blantyre Mission of the Church of Scotland followed, and, more recently, the Kikuyu Mission of that Church.

Livingstonia

The Livingstonia Mission embraces an area twice the size of Scotland, with a population of one million. The whole region, when first entered by the missionary in 1875, was given up to slave raids and fierce intertribal war. To-day there are 841 mission schools with nearly 60,000 scholars. Two recent recruits to the staff of the mission, Dr. Hubert Wilson and Miss Ruth Wilson, are grandchildren of Dr. Livingstone.

An open door

The Blantyre Mission has just established an advanced post in Portuguese East Africa. That country was long ago claimed for Christ when David Livingstone laid his wife in the grave beneath the large baobab tree at Shupanga, but owing partly to the opposition of the Portuguese authorities and partly to the slackness of the Christian Church, the missionary has hitherto been practically unknown in all that territory. "The whole of Portuguese East Africa lying north of the Zambesi would naturally fall to our Mission," say the Blantyre missionaries

of the Church of Scotland, and Scotland might, if it cared to make the effort, redeem a large part of the land pledged to Christ by all that David Livingstone held dearest on earth.

In the Blantyre district we find the Scottish Baptist Industrial Mission at work.

In South Africa — Kaffraria, Transkei, and Natal — the United Free Church have missions in territories with a total population of upwards of one million, and in Eastern Nigeria (Calabar) are endeavouring to evangelise a district peopled by another million, with an immense unoccupied hinterland.

The Islands of the Sea

The Islands of the Sea are numbered among the mission fields of the Scottish Churches. In the New Hebrides, Jamaica and Trinidad, the United Free Church carries on important missionary work.

The Seed is the Word

It must never be forgotten that the seed of the Kingdom is the Word of God. The Living Word is the greatest of all missionary agents, and Scotland has a large share in sending it to many heathen lands. The National Bible Society has issued in the course of its fifty years' existence almost forty-two million Scriptures, and is now sending out to the mission fields about two million Scriptures annually. One fact deserves special mention. The Livingstonia Mission of the United Free Church has now begun work among the Wiza people who occupy the country round Chitambo, where David Livingstone's heart lies buried. There is a dramatic fitness in the fact that the National Bible Society of Scotland should, at the time of the centenary celebrations, have given to the Wiza people the four Gospels in their own tongue.

Wider interests

Consideration of the case has so far been limited to fields for which the Scottish Churches alone are specially responsible. But any survey of the distinctive missionary responsibility of the Scottish people would be far from complete if restricted

to work done by the large Scottish Churches or by Scottish Societies. One of the striking things about the missionary work of Scotsmen is the way it has flowed over national and sectarian barriers.

Several of the large undenominational missions receive considerable support from Scotland ; indeed the London Missionary Society derives from Scotland one-fourteenth of the ordinary contributions received in the British Isles, and its roll of missionaries bristles with the names of Scotsmen. The heroism and sacrificial service of the pioneers sent forth by this Society to China, Africa, Madagascar, New Guinea, and other lands remain as a great inspiration to the Church of Christ. Among these pioneers are numbered many famous Scots, such as David Livingstone, Robert Moffat, Turner of Samoa, and James Chalmers of New Guinea. The claims of the work they began should make a big appeal to their countrymen to see that it is continued and extended.

Mention should be made of the claims of the China Inland Mission on Scotsmen. The English Presbyterian Mission to South China, the great work of the Scottish Missions to the Jews in Palestine and elsewhere, and much other work deriving cordial support from Scotland should also be kept in mind.

The foregoing very brief and imperfect outline indicates the distinctive missionary responsibility resting upon the people of Scotland, and the next matter for consideration is the extent to which this responsibility is being met and what further requires to be done.

II

THE NEED AND THE POLICY

A Practical Problem

The business man's mind treats a problem in a concrete way, and, when he is asked to interest himself in missions, he will wish to know in the first place whether the Christian people of Scotland have undertaken a task which they can reasonably hope to accomplish. He will want to know what, on the human side, are the resources needed to meet that task, and whether it is rational to expect that they can be furnished. The facts are available in clear business-like detail, at least in the case of the missions of the two large Presbyterian Churches. These Churches have carefully estimated the areas and population of each mission field, have ascertained exactly to what extent these are reached by existing effort, whether each station is adequately manned or not, what extra staff is needed, and what kinds of workers are required. Some of the needs disclosed are for intensive work, some for extensive, but from every field there comes the call for help.

**How far is responsibility
overtaken at present?**

The first step in any consideration of the possibility of meeting the great responsibility undertaken, is to find out to what extent, and with what efficiency, the work is being done. The situation is most easily understood by reference to the size of the European staff in the mission field of the two large Presbyterian Churches. Leaving out of consideration unoccupied areas lying adjacent to these mission fields, the sphere of influence of the Church of Scotland in heathen lands comprises over 60,000 square miles, with a population of more than seven millions. For this population the total European Mission staff, *including wives of missionaries*, numbers

only one hundred and fifty. The inadequacy of the forces in the field is even more striking in the case of the United Free Church. For territories having an area more than twelve times that of Scotland, with a population of thirty millions, there are, *including married women*, only five hundred and thirteen European missionaries.

The True Evangelising Agent

It must be kept in mind that the evangelisation of all these millions can never be carried out by a European agency. The aim of all missionary work is to lead men dwelling in heathendom to Christ, and so train, direct, and organise them that they will form indigenous Churches which shall in turn evangelise their own lands. It is self-evident that the present staff in the mission field is woefully small for such a task, and what is true in the case of the two Churches referred to is equally true of all Scottish missionary effort.

The Needs of the Field

What, then, is needed to cope adequately with the needs in the field? A special Committee of the Church of Scotland estimates that to staff with reasonable adequacy the territory of their various mission fields seventy additional Scottish missionaries would be needed, fifteen of these being required immediately to meet the urgent needs of existing work. A similar Committee of the United Free Church has recommended the immediate appointment of forty additional missionaries, as *a most urgent first instalment* towards the adequate staffing of the Church's Missions. In addition they urge immediate provision for an increase of native agents, more adequate support for mission hospitals, and the strengthening of the work of the mission colleges. The extreme moderation of the Committee's report may be gathered from the following recommendation:—"The Committee considers it important that at least one station in each field should be strongly staffed." There is no such recklessness about this recommendation as will shock the mind of the most careful business man.

Proposals for Advance

The Committees frankly recognise the full claims of the field, but they have meantime confined themselves to a policy directed to meeting the immediate urgent need. While admitting that in order to occupy effectively the areas for which the Church is responsible seventy new missionaries ought to be appointed, the present policy of the Church of Scotland is to appoint only fifteen additional missionaries. The missionaries in the mission field of the United Free Church call for an immediate reinforcement of one hundred men, but the Church is meantime aiming at only forty new appointments.

The Men Needed

One element in shaping this policy is the practical possibility of obtaining within a reasonable time the requisite number of new men and women, in addition to filling up vacancies in the staff as these occur. To the cynic it might seem an idle speculation to consider whether fifty-five young Scots men and women, properly equipped, can be induced to offer themselves for an enterprise which their religion declares to be the highest on earth. There never was a time when men and women were more willing to devote their lives to high enterprises, and, if the case is properly presented, the youth of Scotland surely cannot fail, in the face of the great need and the unparalleled opportunity, to supply the small band needed.

Assuming, therefore, that the men and women can be found, the next point for consideration is whether the Church can reasonably be expected to find the means for sending them out and supporting them in the field.

The Cost

Each additional appointment of a male missionary means an approximate annual expenditure of £400. This sum covers the salaries of the missionary and native assistants, the cost of upkeep of houses, churches, schools, hospitals, and printing

presses, home administration charges, and the various other items which occur in a missionary budget. If then each £400 subscribed annually means the possibility of a new appointment in the mission field, the amount of money required to overtake the need is easily computed. It has been estimated that to staff fully the areas occupied by Scottish missions and to proportionately strengthen interdenominational missions partly supported from Scotland, a total annual increase of not less than £75,000 would be required in the missionary offerings of the Scottish people. But for practical purposes consideration of the situation ought to be confined to the policy actually adopted by the Foreign Mission Committees.

Wanted £22,000 per Annum Additional

As already mentioned, the Church of Scotland aims at increasing their staff in the mission field by fifteen men. The Laymen's Missionary Movement has agreed to assist in raising a capital fund of £25,000 to initiate this advance. These fifteen new appointments will, by and by, imply an increase of from £5000 to £6000 per annum in the income of the Committee. It will be seen that the United Free Church have a more ambitious scheme in hand. They aim at the appointment of forty additional missionaries—twenty-five men and fifteen women—and are making a big effort to increase their foreign mission income from congregations by £20,000 a year. As illustrative of the aim of other Mission Boards deriving support from Scotland, it may be mentioned that the London Missionary Society are this year aiming at an increase of 6 per cent. in their Scottish income.

Can the Money be Raised?

The practical question is whether these very moderate demands are within the capacity of the Scottish Churches. It seems idle to ask seriously such a question when the huge resources of these churches are considered. The sums needed are trifling when viewed alongside the huge amount (over £2,000,000 per annum) spent on purely religious work *within Scotland*. National wealth and habits of luxury have grown

out of all proportion to the sums spent on foreign missions, and it is beyond question that the Christian people of this country could, if they would, provide, out of the abundance of their increase, all the funds needed for meeting as effectively as possible Scotland's special responsibility in non-Christian lands.

A Criticism and an Answer

The criticism is sometimes made that a large part of the funds contributed for the support of missions is absorbed in the cost of administration. There never was a more foolish and ignorant error. The figures are all available in the public accounts of the Churches, and any business man can easily make an interesting and an instructive comparison with the administrative charges of his own business. For example, the United Free Church Foreign Mission Committee, administering a home annual revenue of upwards of £140,000, besides an income of nearly £100,000 abroad, expends less than $2\frac{1}{2}$ per cent. of its income on the collection of funds and the home administration of sixteen mission fields with a European staff of 358 and 4427 native agents. Elevenpence three farthings of every shilling given for the foreign missions of this Church reach the mission field, and it is not claiming too much to say that few businesses, if any, with a similar turnover, are administered so economically. In the Church of Scotland, though with a much smaller total income, the proportion of home expenditure is much the same.

What the Situation Needs

The facts stated indicate the measure of Scotland's responsibility in the mission field, the estimated resources in men and money required to meet that responsibility, and the clear business-like proposals of the leading Churches for dealing with the situation. The policies described are based on the most urgent necessities of the work, and are no visionary dreams. But something more is needed if these policies are to be realised. There must be correspondingly clear thinking, sound planning, and business-like action *on the part of the men in each congregation.*

III

WHAT MEN CAN DO

The work of the Home Base

How can the responsibility of the Scottish people in the mission field be most effectively met? To translate any missionary policy into fact it is necessary that each congregation should have a full share in carrying it out. The home side of missionary work is not merely the projection of men and money into the mission field; that might conceivably be done by a very few people. It is the projection of life,—living interest and believing prayer,—and, in so far as any part of the Church is uninterested or indifferent, to that extent is the missionary work of the Church weakened. There must therefore be careful thinking and planning, and much prayer, in order to ensure that each congregation shall thoroughly know the facts and be a centre of living interest and well-guided activity on behalf of the missionary work of the Church.

Men must lead

The congregation is the proper unit in the home organization of missions. In many congregations this is realised, and strong missionary committees are working hard in them. But in many other congregations no such committees exist, or, if in existence, they do practically no work. Ministers, Women's Associations, and Young People have done splendid service, but the situation too often is, that the care of missions has been altogether tacitly left to the minister, the women's organisations, and the children of the Sunday school. This has generated the idea, which is far too prevalent, that the matter is a harmless fad of pious folk. Men who are to any extent interested in missionary work incur very grave responsibility by allowing this state of things to go on, for nothing tends so much to disparage missions in the mind of the average man as to see that the leaders in the Church are content to leave the matter in the hands of women and children.

A Men's Committee in every Congregation

The first step, therefore, in any adequate congregational missionary organisation is that the men interested should bring about the formation of a strong Foreign Mission Committee on which there should not only be representatives of the Elders and Deacons or Managers, but also of all congregational organisations (*e.g.* Guilds, Bible Classes, Sunday Schools, etc.) In cases where committees already exist they should be strengthened, if necessary, and a clear policy adopted and followed out.

A Missionary Policy for the Congregation

Frequently, with the best wish in the world to be of use, congregational Foreign Mission Committees find difficulty in framing a suitable policy. What then is a worthy missionary policy for a congregation? Each denomination has its own particular scheme of organisation, but certain things are essential to success, and may be made the basis of almost any kind of congregational foreign missionary organisation.

First things first

Before, however, enumerating points for a suggested policy there are some matters that need to be emphasised. More necessary than any plan is deep conviction with regard to these two things. A Foreign Mission Committee that aims at rendering the highest service must cultivate *the conviction that people can be interested in the world-wide work of Christ*, and patiently persevere in a definite policy for interesting them. Then also a spirit of divine adventure is required,—the spirit that expects great things from God and attempts great things for Him. Christianity does not move in the region of the natural. It attempts, and by faith accomplishes, things that are possible only to men who believe intensely in other than natural forces. Perhaps the greatest fallacy in the Church to-day is that the line of least resistance ought to be taken, and that only the minimum claim for sacrifice and service should be made on Christian men.

The underlying idea is that if only little enough is asked it can easily be got. That is not the law of the Kingdom. It is not even the law of the world. Faith in men has to be asserted. The only way to succeed is to call them to the full measure of their duty and privilege, for Christianity is only resplendent when standing out as supreme sacrifice, and any minimising of its claims swiftly dims its attractiveness.

A three-fold policy

The aim of a Congregational Missionary Committee is to stimulate interest, increase liberality, and promote prayer on behalf of missionary work, and three main lines of action should be embodied in any policy,—organisation, education, prayer.

1. ORGANISATION

Personnel of Committee

The first step in organisation is that the Missionary Committee should examine itself and ensure that it is strong in its personnel, and really representative of all interests in the congregation. One point that should be carefully secured is that the interest of the best men is enlisted. Too much thought cannot be given to pick out men of enthusiasm and ability, who have real capacity for leadership. It is not easy to get the best men; they must be made to see the unique opportunity for service which such work offers. Each Committee should have its chairman, secretary, and treasurer, the membership might be carefully revised annually, and there should be regular meetings at stated times.

Financial Aim

The next important point of organisation that will engage the attention of the Committee is the collection of funds. And here experience has proved that one of the best ways of developing interest is to have a definite financial aim. This may be brought about in the case of a very strong congregation by having their own missionary in the foreign field, where possible a member of

the congregation. In the case of weaker congregations several might group together for this purpose, or the support of a native evangelist or teacher might be undertaken. The matter can easily be arranged by correspondence with the Missionary Committee of the denomination. In any case, it would be well for the Congregational Missionary Committee to set before themselves at the beginning of each year a definite financial aim for the year.

Collection of Funds

In connection with the collection of funds a most important matter is that of method. At present various methods are in use,—Church door collections, collections taken together for Foreign Missions and other purposes, envelope collection, missionary boxes, and collection by a specially enrolled band of missionary collectors calling on members and adherents at regular intervals. The objection to the first method is that the attendance at Church, or the state of the weather on the day on which the collection is taken, may greatly affect the amount of the collection. There is an obvious objection to taking subscriptions for Foreign Missions and other purposes in a lump sum. It deprives the member of the right to decide for him or herself to what extent they wish to support Foreign Missions, and no member ought to be deprived of this liberty. There is also a serious educational loss in the fact that the making of the contribution is not specially identified in the mind of the giver with the work of missions, and there is no very clear apprehension of how the money is going to be spent. The ideal method of collecting funds for Foreign Missions is by a specially enrolled staff of collectors. All other methods should be regarded as tentative or auxiliary. There must be comparatively few congregations in the land where something at least cannot be done in this way. At any rate, experience has proved that where the motive is strong enough, ways and means can be found. The frequency with which the collector should call on each member is a matter for the Congregational Foreign Mission Committee to decide in view of the special circumstances of the congregation. But here again there are probably only a few congregations

where a quarterly collection would be too frequent. The ideal, of course, is a monthly collection, and in many congregations that is taken.

Adequate Staff of Trained Collectors

Regular collection by collectors is only truly effective if there is an adequate staff of collectors. The staff of collectors cannot be too large. One person calling quarterly or monthly on half a dozen families will perform the work much more efficiently than one who has to make twenty calls.

But when an adequate staff of collectors has been enrolled, something can be done to add to the efficiency of mere numbers. The collectors should, if possible, be induced to enter mission study circles. A circle meets for one hour once a week for from six to eight weeks, to discuss at each meeting, under competent leadership, one chapter of a specially selected mission study textbook. With a little skill, circles could possibly be arranged for at least some of the collectors in most congregations.

Prompt remittance to Headquarters

There is another small matter in which a Foreign Mission Committee can render invaluable help. If the collections for missions were promptly remitted to the General Treasurers of the Churches or Societies, it would mean a large saving in bank interest. And this saving would be sufficient to put two or three extra missionaries into the field.

Non-Contributors

In considering the matter of collection of funds, it at once becomes obvious that there are a large number of non-contributors, and much consideration is often given to the question of how to reach these. With patient perseverance many of them can be interested; but while this should never be lost sight of, it should be clearly kept in mind that the difficulty can only be dealt with effectively at its source. Steps should be taken to secure that a new generation does not grow up having within its ranks such a large number of Church

members who do not believe in foreign missions. Special and continuous efforts should be made to secure that all Young People's Societies, Bible Classes, Guilds, and Sunday Schools are interested in making regular contributions, however small, to the missionary work of their own denomination. The matter is one that is vital to the question of non-giving in after life, and should engage the anxious attention of all Congregational Foreign Mission Committees.

2. EDUCATION

In the missionary education of a congregation the pulpit is undoubtedly the most effective agency. But very much can be done in other ways.

The Sunday School

To ensure a missionary Church, the missionary education of the Church should begin at the very bottom. The Church of the future takes on its impress in the early years of life. Here there is a great field for the Missionary Committee. Missionary education in the Sunday School has been receiving special attention in recent years, and there is a literature for the use of superintendents and teachers, and missionary demonstrations available for Sunday Schools and other meetings of young people. Practically all the denominations have now officials devoting the whole or part of their time to the promotion of this work. In Appendix I. (page 27), the names and addresses of these officers will be found.

Mission Study

A new factor in missionary education is the work of Mission Study, which has grown rapidly in Scotland during the last few years. Reference has already been made to the desirability of getting collectors to form Mission Study Circles. But the possibility of Mission Study is not limited to collectors. The textbooks are now issued in six grades, ranging from kinder-

garten books to senior textbooks suitable for the use of university students. Circles may be formed, if efficient leadership can be provided, for people of almost any age and any degree of education, and special help is now offered in the training of leaders. The Congregational Foreign Mission Committee might specially address itself to the formation of Mission Study Circles for collectors, and for Sunday-School teachers, with a view to equipping these better for their work in the congregation. The names and addresses of Mission Study secretaries who will give further information will be found in Appendix I. (page 27).

Guilds and Bible Classes

Another way of interesting young men and women is to secure that in the syllabuses of Guilds, Bible Classes, Fellowship Meetings, and Literary Associations a place is given to Foreign Missions. There might be studies of Chapters in the History of Missions, early, mediæval, and modern; the Missions of one's own denomination; the lives of great missionaries; the modern renaissance in the East; the opening of Africa; race problems; the great religions of the world, etc. etc.

Literature

Missionary literature has practically entered upon a new era, and the Missionary Committee has now available a class of literature which was unknown ten years ago. In this connection the word "missionary" should not receive a narrow interpretation. Any book dealing sympathetically with social, educational, or race problems concerning any non-Christian land, and likely to interest a man in the land and its people, should be lent freely. Such books undoubtedly render great aid to the missionary education of a Church. Particulars will be found in Appendix II. (page 30) of the missionary literature of various kinds issued by the respective Scottish Churches. The denominational missionary magazine should enter every household.

Lantern Lectures

The lantern lecture is a useful way of stimulating interest. All Missionary Committees and Boards now issue beautiful sets of slides. Appendix I. contains the names of the Secretaries to whom communications regarding Lantern Lectures should be sent.

Visits of Missionaries, etc.

The very utmost should be made of visits from missionaries. They should not only address the congregation and the various organisations, but an even more effective way of stimulating interest is to get them to meet small groups of men in the home of one of the members. Missionary Committees should also bear in mind the great interest in missions which can be created by men of strong Christian character who have been in business, or in the military or civil services in mission lands.

A Link with the Field

Perhaps one of the best ways of creating permanent interest in missions in a congregation is to forge a link with the field in the way suggested on page 19 with regard to a financial aim.

3. PRAYER.

Prayer is first in order of importance, but it seems out of place in any scheme of "organisation," because it cannot be organised. It is a thing of the spirit. It is that by which the illimitable power of God is made available to man. Belief in it is a living thing and is infectious. While it is true that prayer cannot be organised, the Congregational Foreign Mission Committee can do much to foster it. Their own meetings should be marked by the prayer spirit. They can introduce the Missionary Prayer Union of their denomination to the notice of friends of missions in the congregation, and in various ways they can secure that prayer for missions

receives a new place in congregational meetings of all kinds. Effort should be made to have at the mid-week prayer-meeting more teaching about prayer and more definite prayer specially directed to individual cases of need as brought out in letters received from missionaries or information received otherwise. The wise minister would welcome suggestions on the subject from the Congregational Foreign Mission Committees.

Wider Service

As already indicated, the duty of a congregation towards the foreign mission work for which the Scottish people have accepted responsibility is by no means fulfilled when it has given some help to the missionary Committee of its own denomination. The claims of interdenominational missions should not be overlooked, and all such work should be helped according to the ability of the congregation.

The Congregational Missionary Committee can render service to the Church outside their own immediate sphere. They can stimulate neighbouring congregations by personal intercourse with its members. They can help the Presbytery in the visitation of other congregations, by providing lay deputies, and in other ways. They can strengthen the work of the Laymen's Missionary Movement and can arrange annual district missionary meetings.

Patient Perseverance

Each of all these things may seem very small. Certainly, none of them are revolutionary in character. But, collectively, they mean the difference between no policy at all and an effective congregational missionary policy. The most promising Missionary Committee may easily become so much dead machinery. To do these seemingly simple things the keenest spirits must be thrust into leadership. It is by getting a group of men in each congregation who will patiently and persistently work in such ways that the missionary spirit will gradually

deepen. The Foreign Mission Committees have laid down statesman-like policies for meeting the situation in the field. To enable these to be carried out, it is necessary that in every congregation there should be a believing group of people who will patiently and methodically pursue over a period of years a similar statesman-like missionary policy for the congregation.

“I AM WITH YOU ALL THE DAYS.”

APPENDIX I



GUIDE TO HOME ORGANISATION

OF

SCOTTISH FOREIGN MISSION COMMITTEES.

Notes.—Women's Societies and minor organisations not included.

In the case of the Church of Scotland and the United Free Church notes are inserted indicating to which Official communication on various matters should be sent. In the case of other Churches or Societies communications on all matters of organisation may be sent to the person named as Secretary or Convener.

CHURCH OF SCOTLAND: Offices, 22 Queen Street, Edinburgh.

Secretary and Treasurer—W. M. M'Lachlan, M.A., W.S.

Organising Secretary—Rev. W. B. Stevenson, M.A.

Mission Study Secretary—Rev. Arthur A. Hamilton, B.D.

Note.—Communications on Home Organisation may be addressed to Mr. M'Lachlan or Mr. Stevenson. All enquiries regarding Mission Study, Missionary Education in the Sunday School, Missionary Demonstrations, etc., should be addressed to the Mission Study Secretary.

UNITED FREE CHURCH OF SCOTLAND: Offices, 121 George Street, Edinburgh.

Joint Secretaries—

Foreign Department—Rev. Frank Ashcroft, M.A.

Home Organisation—Rev. James Webster.

Secretary to Mission Study Council—Stanley Nairne, M.A.

Note.—Communications as to Home Organisation, Lantern Lectures, Deputy Work, etc., should be addressed to Mr. Webster. Enquiries as to Mission Study, Missionary Education in the Sunday School, Missionary Demonstrations, etc., should be sent to Mr. Nairne.

LIVINGSTONIA MISSION OF THE UNITED FREE CHURCH OF SCOTLAND.

Secretary—Rev. J. Fairley Daly, 232 St. Vincent Street, Glasgow.

FREE CHURCH OF SCOTLAND.

Convener—Rev. Alexander Stewart, 2 Argyle Pl., Edinburgh.

ORIGINAL SECESSION CHURCH.

Secretary—Rev. Alexander Smellie, D.D., Carluke.

THE EPISCOPAL CHURCH IN SCOTLAND.

Secretary—Robert T. Norfor, C.A., 13 Queen St., Edinburgh.

CONGREGATIONAL UNION OF SCOTLAND.

(See London Missionary Society.)

LONDON MISSIONARY SOCIETY : Scottish Auxiliary.

Organising Secretary in Scotland—Rev. W. G. Allan, M.A., 75 Colinton Road, Edinburgh.

BAPTIST UNION OF SCOTLAND : Scottish Auxiliary of Baptist Missionary Society.

Secretary—Rev. W. D. Hankinson, 20 Dean Terrace, Kilmarnock.

WESLEYAN METHODIST CHURCH : Scottish Auxiliary of Wesleyan Methodist Missionary Society.

Secretaries—Rev. H. C. J. Sidnell, B.A., B.D., 9 Clayton Terrace, Dennistoun, Glasgow.

C. T. Nightingale, 39 Woodburn Terrace, Edinburgh.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

Eastern Secretary—Rev. R. H. Falconer, 5 St. Andrew Square, Edinburgh.

Western Assistant Secretary—James Murray, 224 West George Street, Glasgow.

CHINA INLAND MISSION : Auxiliary Council for Scotland.

Secretary—George Graham Brown, 121 Bath Street, Glasgow.

EDINBURGH MEDICAL MISSIONARY SOCIETY: Mission House,
56 George Square, Edinburgh.

Secretary—E. Sargood Fry, M.B., C.M., 56 George Square,
Edinburgh.

MISSION TO LEPERS IN INDIA AND THE EAST.

Secretary—Wellesley C. Bailey, 28 North Bridge, Edinburgh.

SUDAN UNITED MISSION.

Treasurers in Scotland—

J. M. Logan White, Kellerstain, Corstorphine.

J. H. Begg, Ashgrove, Mount Vernon, Glasgow.

THE EVANGELICAL UNION OF SOUTH AMERICA: Scottish
Auxiliary.

Treasurer—Mrs. Brown, 2 Spottiswoode Street, Edinburgh.

LAYMEN'S MISSIONARY MOVEMENT: Offices, 1 Charlotte Square,
Edinburgh.

General Secretary—Kenneth Maclennan.

APPENDIX II



LITERATURE FOR USE IN HOME ORGANISATION.

CHURCH OF SCOTLAND.

BOOKS.

Notes on Home Organisation. This Booklet contains suggestions in regard to Mission Organisation in Presbyteries and Parishes, together with information regarding Aids and Agencies connected with the work. Free.

In Far Fields (edited by the Rev. Thomas Marjoribanks, Colinton), is the Missionary portion of *Life and Work*. Monthly.

Young Men's Guild Life and Work (edited by Mr. J. W. Douglas), and **The Woman's Guild Life and Work** (edited by Miss Martin, Tayport), are the magazines of The Guild Mission. They are published as supplements to *Life and Work*. Monthly.

Life and Work (including "In Far Fields") Monthly, 1d. With Guild Supplements, 2d.

BOOKLETS.

Our Work in Nyasaland. By the Hon. and Rev. Alexander Hetherwick, D.D.

Our Darjeeling Mission. By the Rev. H. C. Duncan, M.A.

Our Madras and Arkonam Mission. By the Rev. Henry Rice.

Our Panjab Mission. By Dr. H. F. Lechmere Taylor.

Our Mission Work in China. By the Rev. William Deans.

Note.—These Booklets are issued at the price of 1d. for the set of five, or for distribution at 2s. per hundred.

Foreign Mission Atlas. Price 6d.

A History of the Foreign Missions of the Church of Scotland. By the Rev. R. W. Weir, D.D. Price 1s.

The Martyrs of Blantyre. By the Rev. William Robertson, D.D. Price 1s.

A Hero of the Dark Continent. By the Rev. W. H. Rankine, B.D.
Price 1s.

Forty Years of the Panjab Missions. By the Rev. John Youngson,
D.D. Price 1s.

On the Threshold of Three Closed Lands. By the Rev. J. A. Graham,
D.D. Price 6d. and 1s.

In the Land of the Five Rivers. By H. F. Lechmere Taylor, M.A.,
M.B., C.M. Price 1s. 6d. and 1s.

Nyono—The Story of an African Boy. By J. B. Baird, Blantyre.
Price 6d.

Any of the above literature can be obtained from Mr. W. M. M'LACHLAN,
22 Queen Street, Edinburgh.

Mission Study and Missions in the Sunday School. For full list of
Literature, write to Rev. ARTHUR A. HAMILTON, B.D., 22 Queen
Street, Edinburgh.

THE MISSION LIBRARY.

This Lending and Reference Library, at 22 Queen Street, Edinburgh,
contains a large Collection of the best Missionary Volumes. The newest
Books on Missionary Subjects are constantly being added.

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is made, except the cost of carriage.

Catalogue may be had on application, price 6d.

UNITED FREE CHURCH OF SCOTLAND.

Hints on Foreign Mission Home Organisation. This book contains
full suggestions for Presbyterian and Congregational organisation, with
information as to lantern lectures, scheme of visitation by deputies,
etc. etc. Free.

Our Mission Fields. A brilliant survey of the work of the United Free
Church in the Mission Field. By Rev. Hubert L. Simpson, M.A.
Price 3d.

Missionary Record. Monthly 1d.

Mission Atlas, with Guide. Price 6d. ; Post free, 7d.

"On the Trail of the Pioneers." Sketches of the Missions of the
United Free Church. By Rev. J. H. Morrison, M.A., Falkland.
2s. net ; Post free, 2s. 3d.

HANDBOOKS, Price, 3d. ; Post free, 5d.

Rajputana. By Rev. Frank Ashcroft, M.A.

Our Mission in Rajputana.

Our Missions in South Africa. By Rev. John Lennox, M.A.

Our Missions in the West Indies. By Rev. George M'Neill.

Our Mission in Manchuria. By Rev. Daniel T. Robertson, M.A.

Our Mission in Calabar. By Rev. James Adamson, M.A., B.Sc., Leith.

Our Mission in Livingstonia. By Rev. Donald Fraser.

Any of the above Literature can be procured from Rev. JAMES WEBSTER,
121 George Street, Edinburgh.

Mission Study and Missions in the Sunday School. For full list
of Literature, write to Mr. STANLEY NAIRNE, 121 George Street,
Edinburgh.

MISSIONARY LENDING LIBRARIES.

EDINBURGH, 121 George Street. *Hon. Sec.*, Miss E. A. CALLENDER.

GLASGOW, 232 St. Vincent Street. *Hon. Sec.*, Miss M. A. GREIG.

These libraries contain a large and up-to-date stock of standard missionary books. Subscription from 1s. to 15s. per annum, according to number of books required at one time. Catalogues—Edinburgh Section, 4d. ; Glasgow Section, 3d. Fuller particulars on application to the Hon. Secretaries.

OTHER SOCIETIES.

Full information as to Literature issued by other Societies can be obtained by writing to the Secretary of the Society (see p. 28).

MEN'S BROTHERHOODS.

Every Brotherhood should circulate quarterly among its members copies of *Universal Brotherhood*. Specimen copies can be obtained from Mr. Basil Mathews, B.A., 16 New Bridge Street, London, E.C.

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