THE KINGDOM WITHOUT FRONTIERS

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A MISSIONARY SURVEY

BY

THOMAS MOSCROP

'Great is His kingdom, and of His dominion there is no frontier.'
ISA. ix. 7 (Syriac lectionary).

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TO THE

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WITH MUCH ESTEEM

PREFACE

THE purpose of this volume is to give such a statement of the facts of the foreign missionary enterprise, and such a survey of its operations, as will encourage those who support it to give themselves with greater zeal to 'the furtherance of the gospel' amongst non-Christian peoples. The writer, in the course of missionary advocacy, has been asked repeatedly—by enthusiastic supporters, by earnest seekers for knowledge, and by coldly critical people—to answer questions, the answers to which involved just such information as is here given; and he is assured by others having a similar experience that there is much in this work that is likely to meet the needs of those who want to know the facts.

The literature of Missions is now immense, and it is growing rapidly—this is, in itself, a proof of the growth of the enterprise—and it is obvious that much must be left out in a general work like this; but it is hoped that compression of facts will not have destroyed their living interest. Just as there is always value in the advocacy of the 'real, live missionary,' so is there much need for the living book on Missions. This

work seeks to state and interpret the facts of the enterprise in a way that will help to impress their meaning more fully upon the consciousness of the Church.

The writer has been a student of Missions for a quarter of a century, and for several years he was a missionary in an Eastern land. These qualifications are entirely insufficient for an adequate setting forth of the story of Missions, but he trusts they may be regarded as a sufficing justification for attempting to give such a general survey as is contained in this volume.

Indebtedness to many writers is revealed throughout. The treatment of the subject made wide consultation of authorities necessary; and wherever possible acknowledgement is made. To his friend the Rev. Arthur Triggs, the writer is under special obligation for help in proof-reading and for valuable suggestions.

THOMAS MOSCROP.

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The Kingdom Without Frontiers

CHAPTER I

THE GENERAL PROGRESS OF THE ENTERPRISE

THE record of missionary effort from the first century until now is a record of the further acts of Jesus and of His witnesses. In every age there have been some elect souls with vision and courage, and, though the accomplishment of His purposes has tarried, there has been progress sufficient to justify the saying that history is an excellent cordial for the drooping courage. Harnack shows the early Christian movements in progress, with the reasons for them; and in summing up he says[1]:

'1. The facts of the case justify the impression of the Church-fathers in the fourth century that their faith had spread with inconceivable rapidity.

'2. Seventy years after the foundation of the first Gentile church in Syrian Antioch, Pliny wrote in the strongest terms about the spread

[1] *Expansion of Christianity*, ed. 1908, vol. ii. p. 335.

of Christianity through remote Bithynia, a spread which in his view already threatened the stability of other cults throughout the province.

'3. Seventy years later the Paschal controversy reveals the existence of a Christian federation of churches stretching from Lyons to Edessa, with its head quarters at Rome.

'4. Seventy years later still the Emperor Decius declared that he would rather have a rival emperor than a Christian bishop.

'5. And ere another seventy years had passed the cross was sewn upon the Roman colours.'

The cross, at first and for long a thing of shame, was thus lifted up in honour and was counted among the glories of life. It was this that led the historian to say: 'That Christianity should have become the religion of the Roman Empire is the miracle of history, but that it did so is the leading fact of all history from that day until now.'[1] Through the centuries since there has always been some continuance of the enterprise, sometimes even the great missionary epoch, and every century has its shining name of missionary and martyr. Christ has always, in some way, gone on with that which He began to do and to teach. There have always been the living truth and the living witness.

Yet the 'all nations' endeavour remained, for the most part, an unregarded programme until the modern and world-wide opportunity came. Following the fifteenth-century Renaissance, the six-

[1] Dr. Freeman.

teenth century saw the way opened East and West from Europe, the Bible given to the nations, the invention of printing, the purer evangel made possible by the Reformation, and the Roman Church stimulated to missionary endeavour by its losses and by a wider opportunity in the easier communications with the East. And then followed the slow growth of the missionary enterprise in Protestantism, the movements in Germany towards world-wide evangelism, the Danish missions, and the sending forth of Ziegenbalg and Schwartz, the noble Moravian movement; and the Evangelical Revival with all that followed of organized effort for the evangelization of mankind. And as to-day we lift up our eyes round about and see, we are reminded of the saying in Kingsley's *Hypatia*: 'The great flood would have its way then.'

Taking another glance back, we see that the facts coming from the centuries, so far as they can be put into figures, are these:

At the end of the second century: 2 millions of Christians.

At the end of the tenth century: 50 millions of Christians.

At the end of the fifteenth century: 100 millions of Christians.

At the end of the eighteenth century: 200 millions of Christians.

At the end of the nineteenth century: 500 millions of Christians.

It took ten centuries to reach fifty millions;

in the next five centuries as many were added as in the first ten ; in the next three twice as many as in the first ten ; in the next century six times as many as in the first ten, and three times as many as in the first fifteen.[1] Again, two hundred years after Christ one out of every one hundred and fifty of the world's population was a nominal Christian ; now one out of every three.[2] Further, two-thirds of the world's population—1,000 millions—are under the rule of Christian powers. And if we inquire further as to the expansion of Christendom we find that—

In 1600 Christian nations possessed 7 per cent. of the earth's surface and non-Christian 93 per cent.

Now non-Christian nations possess 18 per cent. of the earth's surface and Christian nations 82 per cent.

So that in the last three hundred years Christian nations have increased their area of possession from 7 to 82 per cent. ; the non-Christian have decreased from 93 to 18 per cent.[3]

To-day—shall we not say in the purpose of God ?—Christianity is the religion of the dominant nations, Japan excepted, and it powerfully influences all.

And yet, once more, it is very significant that during the nineteenth century alone, whilst the population of the earth remained nearly station-

[1] Gulick, *The Growth of the Kingdom of God.*
[2] Lightfoot, *Historical Essays*, p. 81.
[3] Gulick, Ibid.

ary, the European peoples increased from 170 millions to 500 millions, and that this increase is likely to go on, whilst the rest of the world, so far as can be seen, is destined to remain stationary. Such is the suggestive statement of the eminent statistician, Sir Robert Giffen.[1] All this means that in Christendom there has been a great and significant expansion, and that the world is moving towards a future in which Jesus Christ will be supreme.

The nineteenth century was the century of the greatest expansion, the great missionary century. When the century dawned the world-prospect was not encouraging. 'Three of five great continents and two-thirds of a fourth were sealed against God's messengers and God's truth. The missionary was rigorously excluded from the whole Roman Catholic world, from the whole Buddhist world, from the whole Mohammedan world, from nearly all the Pagan world, and only admitted to parts of the Brahmanical world by the sufferance of the rulers of the day.'[2] But providential preparations were already in progress that were to culminate in a great missionary century, as a prelude to a greater still. The energies of the Kingdom were astir, and the breezes from Calvary were blowing. Something was bound to happen. And it did happen, and soon. By 1815 all the greater missionary societies,

[1] Quoted by Kidd, *Principles of Western Civilization*, p. 337.

[2] Bishop Thoburn, *Missionary Addresses*, p. 155.

including the Bible Society, had come into existence.

Comparing the beginning and the end of the nineteenth century, we have striking results and impressive contrasts. In 1800 Asia was a closed continent, for China was shut and India virtually so; Japan was a sealed land; Africa was a coast-line; South America was scarcely remembered; the Pacific Isles were just thought of. In 1900 there were to be seen an open world, the evangelization of entire races, great harvests among some, and none without fruit; and besides this, great occupations of territory, remarkable expansions of work and striking developments of method. In 1800 the Scriptures were available in 66 (including dead) languages, in 1900 in 500. In 1800 two Anglican societies, the S.P.G. and the S.P.C.K., were continuing with difficulty their century-old work, the Moravians were struggling heroically, and half a dozen societies had just begun. In 1900 there were 250 societies directly engaged, 100 others indirectly co-operating or aiding, 100 more undertaking some form of specialized effort, besides 80 Women's Auxiliary Societies. In 1800 there were scarcely 70,000 native Christians, according to Warneck; in 1900 nearly 4,500,000, according to Dennis. In 1800 there were not more than 100 workers; in 1900 there were 15,000 foreign missionaries, including women workers, and 4,000 ordained and 73,000 unordained native workers. In 1800 the amount

spent on world-evangelization was £15,000, in 1900 it was nearly £4,000,000.

The advance since this century opened has continued, the figures for 1908 being as follows:

Missionaries (including women)	18,500
Ordained Natives	5,300
Native Helpers	96,000
Communicants	1,800,000
Adherents	6,000,000
Schools	30,000
Scholars	1,300,000
Contributions	£4,500,000

America, in these totals, represents 5,000 missionaries, 27,000 native workers, 670,000 communicants, 81,000 being added in 1908.

The first decade of this century will certainly show an encouraging advance, for the entire gain will be far above that of the first half of the last century. And beyond all statistics are the best results of all. To those who have vision the figures fade away, and 'the glory and honour of the nations'—and even more, 'the glory of the Lord'—come into view.

If it be argued that this success is much or that it is little, it is perhaps sufficient to say: 'That Christianity has already done so much as it has, is a witness to it; and that it has not yet done more, is a witness to it too.'[1] And at least this is true: if any prophet a century ago had predicted the Christian position and prospects

[1] Matthew Arnold, *Literature and Dogma*, 4th ed. p. 367.

of to-day he would have been counted mad. Those who began the enterprise were so counted: to the worldly-wise they were 'little bands of maniacs' and 'dangerous to the State.'

If we distribute the figures over the lands of the earth we find that they represent a world-endeavour and give promise of a world-conquest. Asia contains most of the people yet unreached, the two chief areas being India and China.

INDIA in 1800 was practically closed. There were the Syrian Christians, and also the remnants of the work of the Danish missionaries in the South, and that was all. In 1813 it was formally opened by a clause in the Charter of the East India Company which permitted missionaries to live and labour in India. 'The Five Chaplains'[1] had done much to commend and foster the enterprise, the 'Serampore Trio'[2] had wrought wondrously; but many years were to pass before India was even fringed with missionary endeavour. The history of the work really dates from 1813. Only from that year were Protestant missions on a large scale possible; and it was not until twenty years later, by the Charter of 1833, that non-English societies could begin work. The first half of the century is a record of a few shining names—those already referred to and Martyn, Heber, Wilson, and Duff. The real missionary era—in the sense of effective occupation and

[1] David Brown, Claudius Buchanan, Henry Martyn, David Corrie, Thomas Thomason.

[2] William Carey, Joshua Marshman, William Ward.

work—began with the second half of the century, and, indeed, after the Mutiny. What has been accomplished since then has often been set forth. The following is one way of showing it:

	Missionaries.	Societies.	Indian Ministers.	Catechists and Evangelists.
1851	373	19	29	551
1861	537	23	185	1,779
1871	548	28	381	2,528
1881	658	38	574	2,988
1891	980	44	1,050	4,371
1901	1,124	73	1,200	7,179

There are 25,000 Indian workers of all kinds.

One of the most recent and interesting statistical accounts is that by Mr. Farquhar.[1] The chief figures are these:

	Protestants.	Roman Catholics.
1851	91,072	732,887
1901	871,991	1,550,614

During the 20 years 1851–71, the Protestant increase was 146 per cent. and the Roman Catholic 27 per cent.; in the 40 years 1851–91, the increases respectively were 514 per cent. and 79 per cent.; while in the 50 years 1851–1901 the Protestant increase was 857 per cent. and the Roman Catholic 111 per cent.

Thus, while Roman Catholics have doubled their numbers in half a century, Protestants have increased ninefold.

The totals for India, including Protestants,

[1] *Contemporary Review*, May 1908.

Romanists, Syrian Christians, and others, were for the last decade of the century:

1891 . .	Native Christians,	2,036,590
1901 . .	,, ,,	2,664,313

Increase in the population, 2·5 per cent.
Increase of Christians, 30·8 per cent.

The increase for the thirty years from 1871–1901 was 113·8 per cent.

Mr. Farquhar sums up the position of the Protestant community in India to-day as follows:

1. They are a million strong.
2. They are the most progressive community.
3. They are to be found amongst all the chief races.
4. They are easily first in female education.
5. They are the finest spiritual force.
6. They are growing rapidly in wealth, position, and influence.

As to the relative success of Protestant and Roman Catholic effort, there is an interesting statement by Richter that the first century of Portuguese missions resulted in a community about 10 per cent. greater than the Protestant community after eighty years' labour.[1]

Mr. Farquhar's figures differ somewhat from those of the 1902 Indian Decennial Conference, though the difference is not an important one. The Conference Report shows that throughout the last half-century an approximately regular increase of 54 per cent. per decade has been

[1] *History of Missions in India*, p. 58.

maintained. These results mean many things, and amongst them this: the enterprise is succeeding, there are no signs of decay, and there are many signs of life and strength. There are now far more baptisms every year than there were communicants all told in the middle of the century. Half a million people were won in the last decade of the nineteenth century. No one aware of what is happening doubts a similar increase for the first decade of this century. And beyond all statistics, and meaning far more, are the unscheduled results of the kingdom of God. Mr. Farquhar is entirely justified in saying: 'The history of the past century and the condition of India to-day fill the prescient soul with certainty that the kingdom of Christ is coming.'

As to CHINA, four periods[1] may be noted.

1. *The Period of Preparation*, 1807–42, the period of Morrison, Milne, Medhurst, and other pioneers. When Morrison died in 1834 there were only two missionaries and three converts in China proper. Up to 1842, of fifty-nine men sent out, forty-one had been stationed outside China—in Singapore, Malacca, Penang, Bangkok, &c. China was still closed, but heroic and magnificent work had been done. There were only three societies at work, and only six communicants.

2. *The Period of the Ports*, 1842–60. Five ports—Canton, Amoy, Fuchow, Ningpo, and

[1] Broomhall's *The Chinese Empire.*

Shanghai—now became treaty ports, and China was said to be—pathetic word!—'opened.' 'The treaty ignored the missionary, and his efforts were discouraged officially.'[1] There were seventeen societies at work, and by 1857 there were 1,000 communicants.

3. *The Period of Penetration and Progress*, 1860–1900. It opened with 150 missionaries in all China, and all in treaty ports. The Elgin treaty 'opened' China further, and Tientsin, Peking, Hankow, and Wuchang, with other places, were occupied; but official policy and effort strenuously resisted advance from the treaty ports. In 1865, a year noteworthy for the founding of the China Inland Mission, there were 3,000 communicants; by 1876 there were 13,000. In 1877, the great famine year, the first General Missionary Conference was held in Shanghai. Out of 473 missionaries (wives included) 126 were present. In 1886 there were 28,000 communicants. In 1890 the second General Conference was held, when 445 workers attended out of 1,296 (including wives) and there were 37,500 communicants. By 1893 there were 55,000 communicants; by 1897 there were 88,000; by 1900 there were 100,000.

4. *Twentieth Century Expansion*, 1900–1908. By 1903 the communicants numbered 113,000. In 1907 the third General Conference was held in the 'Martyrs' Hall,' Shanghai, and was attended by 1,170 men and women from twenty-six

[1] Griffith John, *A Voice from China*, p. 12.

lands and representing fifty missionary societies. There are now some 4,000 Protestant missionaries (including wives), 10,000 Chinese pastors, evangelists, Bible-women, colporteurs, teachers, &c., 250,000 full church members and probationers, and 'a total of about 1,000,000 adherents, more or less closely connected.'[1] Mr. Marshall Broomhall estimates the number at the end of 1905 at 750,000.[2] The Centenary Missionary Conference accepted the number as 750,000.

The official returns for Roman Catholicism in 1907 gave one million adherents. Dr. Timothy Richard estimates the Christian population of China at 2,000,000.[3] China cannot give, as India can, Government Census returns, and to state the periodic progress in percentages is not easy; but it is clear that there has been steady and continuous increase.

COMMUNICANTS (PROTESTANTS ONLY)

1834–76, or 42 years, an increase from 3 to 13,500.

1876–93, or 17 years, an increase from 13,500 to 55,000, or 407 per cent.

1893–1908, or 15 years, an increase from 55,000 to 250,000, or 455 per cent.

[1] *Contemporary Review*, February 1908: 'Report on Christian Missions in China,' by Mr. F. W. Fox, Prof. Macalister, and Sir Alex. Simpson.

[2] *Present-day Conditions in China.*

[3] *Contemporary Review*, 1906, p. 639.

A hundred years' progress! Scarcely fifty years, it would be truer to say. 'It may be said, in a general sense, that no organized attempts to convert the Chinese to Christianity were made by Protestant missionaries until 1858–60.'[1] For most of the century China was a sealed land, and the opportunities, even in the later years of it, were greatly narrowed. Figures are much, but greater than any figures there are, again, untabulated results of the Kingdom, overflowing the narrow limits of schedules and statistical schemes. And, most significant of all to the eye of faith, China is covered with martyr-seed, and there is, therefore, a great harvest in promise. Many thousands of Chinese, besides 232 foreign workers and 70 children, have lost their lives for the Faith. The Boxer movement was the stormy prelude to great events; the awful doings of that time were the birth-throes of progress.

Now China is wide open, every province is entered, and it is the great land of missionary opportunity. As to testimony to the work, two may be given: 'The work, as a whole, has been done with great and extraordinary efficiency, and the results have exceeded the most sanguine estimate of the most competent spectators.'[2] The China Centenary Conference, in a Memorial to the Home Churches, stated: 'We have quite as much reason to be encouraged by the net result of the progress of Christianity in China

[1] E. H. Parker, *China and Religion*, p. 209.

[2] *Contemporary Review*, February 1908.

during the nineteenth century as the early Christians had with the progress of the gospel in the Roman Empire during the first century.'

Passing on to MANCHURIA and KOREA, we find a progress so rapid as to be entirely unparalleled amongst Asiatic peoples. In Manchuria, with from fifteen to twenty millions of vigorous and independent people, a network of stations has been established from Newchwang to the Sangari river. W. C. Burns began the work in 1867; the first church, consisting of thirteen members, was formed by Dr. Ross in 1874; by 1895 there were 4,000 baptized people, by 1900 over 20,000; and there have been great advances since. The Boxer movement brought on persecution, and the Russo-Japanese War greatly hindered the work; but since then great progress has been made, striking revivals have taken place, and much of the work is self-supporting. Korea is the latest example of missionary surprise. The twelve millions of Koreans are said to be a religious people without a religion. Christianity has become the national enthusiasm, and the people are moving *en masse* towards the Christian faith. In 1866 there were not more than 100 Christians; now the official returns show 150,000 Protestant Christians, including 72,000 Church members and probationers, and 60,000 Roman Catholics. In 1907 there were 50,000 additions. And that these returns do not exaggerate may be seen from the fact that Mr. Song, the Korean minister at Tokio, has

recently stated that there are 350,000 Christians in Korea. Korea to-day is the outstanding missionary marvel of the world. Its 200 missionaries have continually the joy of harvest.

In JAPAN the Christian situation is a truly remarkable one. The first missionaries landed in 1859, and four of them—Brown, Hepworth, Williams, and Verbeck—had the field almost to themselves for ten years, doing an amazing preparatory work. The year 1873 saw 'the Calendar of Christendom adopted,' the removal of anti-Christian edicts, and large reinforcements of missionaries. By 1880 there were 138 missionaries and 7,000 converts. In 1898 there were 41,000 church members, and in 1902 there were 50,600. By 1908 they had increased to 70,000. The Protestant community is now at least 200,000, the Romanists are estimated at 100,000, and the Greek Church at 30,000. The attitude of the nation, as a whole, towards Christianity is friendly, sympathetic, receptive, and the Christian religion, in proportion to numbers, is by far the most influential. There is much promise in the work, and the most hopeful sign of all is the spirit of the Japanese Christians, which leads them to seek to evangelize Japan themselves through churches with an independent status. Dr. W. E. Griffis says: 'I believe the Japanese will be a great Christian nation. . . . Christianity has a normal growth, and the Japanese are mastering the true spirit of the Christian religion. . . . For the religion of Jesus Christ, suited to the

Japanese mind and land, there are hopes that remind me of an unclouded sunrise.'

Before closing this rapid sketch of progress in Asia, a few words should be added as to the hither East. In Asiatic Turkey and Persia, missions, especially those of America, have done a great pioneer work. In the recent revolutions there has been ample proof that educational and medical work in particular has helped to create a new national spirit, and the religious situation is being slowly changed.

Coming next to AUSTRALIA and POLYNESIA, we have an area with a population of nearly 6,000,000, of whom 4,750,000, in Australia and New Zealand, are nearly all nominal Christians —the Maoris included. Polynesia—including Melanesia and the Pacific Isles—has 1,200,000 people, the greater part of whom are now Christian. The populations were decreasing before the missionary movement began, and certain evil energies of civilization have proved deadly. Christianity is the only hope of arresting decay and giving these island-races a future.

In 1796 the *Duff* carried thirty missionaries of the L.M.S. to various islands, but twelve years later there were no visible results.[1] The work was taken up later by various societies, 'and amongst peoples of the lowest type of barbarism, and often of savagery, the greatest triumphs have been won. The missionary records of the South

[1] Horne, *Story of the L.M.S.*, p. 35.

Seas rank high amongst the sacred classics of the Church. Professor Drummond, after personal inspection, said: 'The toil of the missionaries has paid a hundred times,' and confirmatory testimony is abundant. In Polynesia, which was entirely heathen eighty years ago, more than 350 islands are Christian, some of them conspicuously so, with hundreds of self-supporting churches. The natives have proved heroic and capable evangelists, many islands having been evangelized entirely by native agency. There are groups of islands entirely untouched as yet, but the work already accomplished is a sure pledge of the completion of the entire task.

AFRICA represents an immense responsibility. Its 164,000,000 people—four millions are in Madagascar—make one-ninth of the world's population, and it comprises one-fifth of the earth's surface. Of its 11,500,000 square miles European Powers exercise control over 9,000,000. The Christian Church has corresponding responsibilities, for there are 60,000,000 of Mohammedans, or one-fourth of the world's Mohammedan population, in Africa, and a greater number still of barbaric people who need the gospel. There is only one white man to every hundred natives. It is a continent of pathetic interest and of tender memories, for six hundred white men are said to have given their lives in its exploration, and two thousand workers—European and American—have died for Africa since Livingstone, whilst there have

been many native martyrs. In the southern half and on the west coast work has been carried on for a century; between the Zambesi and the equatorial regions for little more than a quarter of a century; whilst North Africa remains almost untouched.

Africa for the most part waits for the evangel; but it has been the scene of some of the finest missionary endeavour. "There are now as many Christians in the missions of Africa as there were in the whole world at the end of the first century of the Christian era. Protestantism has twice the number of white missionaries that Rome has, and double her native adherents.'[1] In South Africa there is a population of 3,776,898, of whom 1,500,000 are Christians, including nearly 800,000 natives and coloured people, and the self-supporting churches are many. In Uganda there is the evangelistic triumph of Africa. It has been called a land of missionary magic, so rapid has been the advance. There are 60,000 baptized Christians, and there have been 36,000 baptisms within the last five years. 'More than 200,000 can read and write. More than 100,000 have embraced the Christian faith'[2]; 800 churches are self-supporting. Africa is now studded with points of light. Great changes will be seen in the near future. A line of lake and river steam-boat and railway communication will soon stretch from Cairo to Capetown.

[1] Parsons, *Christus Liberator*, p. 284.
[2] Winston Churchill, *My African Journey*.

The British Association held its annual meetings in 1905 in South Africa, and spent two days at Victoria Falls. And these things are an allegory of the turning of the Dark Continent into the Continent of Light.

And coming last of all to AMERICA, we have the Southern Continent and Central America with a population of 60,000,000, representing a great spiritual destitution and a paganized Christianity. Including the West Indies, there are about one million Protestants in this area. A later chapter calls attention to the urgency of the need in South America.

This sketch of progress has been too broadly made to admit of detail. It has 'touched and glanced on every land,' and its meaning cannot be better described than in words sent to the Liverpool Student Missionary Conference in 1908 by Dr. Warneck: 'The expansion of Christianity has entered upon a period of irresistible growth, and we have seen great advances made, particularly in the last decades.'

Other evidences of growth will be given in succeeding chapters.

CHAPTER II

THE WORLD-OUTLOOK: THE PRESENT POSITION

A GENERAL sketch of the progress of missions, especially as disclosed in statistics, needs to be supplemented by other indications of success. Many measuring-lines are necessary. As the surveyor needs to add together many products before his triangulation is complete, so, starting from the great base-line of the Saviour's purpose, running on many lines of progress and combining many results, are missionary values reached. This chapter will seek to use some of these measures of success.

I

THERE HAS BEEN VERTICAL AS WELL AS LATERAL EXTENSION [1]

The lateral, or numerical and territorial, extension of Christianity was described in Chapter I, but its vertical extension is at least as significant: indeed, in this lies much of its

[1] The terms 'lateral' and 'vertical' are taken from Orr's *Neglected Factors*.

hope. By its vertical extension is meant that it has shown its power—

1. Through the entire racial range, from the lowest grade to the highest.

2. Through all the strata of every race.

As to its vertical racial influence there is something worthy to show amongst people with all grades of religion and in all stages of progress. The speediest results have been produced amongst the lower races, as in the Pacific and as in Patagonia; but there has been no uncertain success amongst the more advanced peoples having ancient religions and civilizations, as in India, China, and Japan.

The modern enterprise has moved, as might be expected, on lines similar to those of early Christianity, and with similar results. Lightfoot has commented on the fact that there was in early Christian times an enormous difference in the rates of progress with different religions and peoples, and that wherever the gospel found itself confronted with a high civilization and an old historic religion its progress was slow; and he draws an instructive parallel between the Roman and the Indian empires in this respect.[1]

It may fairly be claimed that Christianity has shown its universal character in what it has accomplished both in the higher and in the lower race-areas. Manifest effects on so many peoples throughout the entire racial range indicate clearly that the vertical extension is an unmistakable

[1] *Historical Essays*, p. 83.

fact. Indeed, it has done its work so well amongst the more backward races that some have said that its very success is but an indication of its calibre as a fit instrument for just this kind of work, and as an unfit, and therefore ineffective, instrument for the conversion of the higher races from the higher religions. But nothing could be more fallacious. All that is proved is that it is easier to produce results with some materials than with others—even with the perfect instrument. This at least is clear: the vertical race-success of Christianity is a fact of to-day, as it was a fact of early Christian times.[1]

As to its vertical extension amongst particular races the same claim can be made good. It influences, sooner or later, every stratum of society, sometimes beginning from above among the higher classes, sometimes from below among the masses. Often, as in India to-day, the upward and downward movements go on concurrently, if not equally.

In India the majority of Christians belong to the lower strata of society.[2] During the last twenty-five years there has been a great and growing work amongst two kinds of people:

[1] Orr, *Neglected Factors*, p. 97; Ramsay, *The Church in the Roman Empire*, p. 57.

[2] Dr. Deissmann, in the *Expositor*, February and March, 1909, holds the view that 'Primitive Christianity, alike in its leading personalities and in the preponderating number of its adherents, was a movement of the lower classes.'

(1) amongst the aborigines, so called, the non-Hinduized people of animistic faith—hill-tribes and others: the Kols in Chota Nagpur, the Santals in Lower Bengal, the Gonds in the Central Provinces, the Khasias in Assam, &c.; (2) amongst the Panchamas, the lowest and casteless stratum of Hindu society, people who have been absorbed and made serfs of by Hinduism, but who, though thus inside Hinduism, are 'outside the gate' religiously and socially. These two classes are one-fifth of the entire population. The converts from the higher strata (the Brahmans, who number fifteen millions, or one-fourteenth of the Hindu population), gained largely through educational evangelism, have been comparatively few; but their quality has been amazing. Dr. Duff's name is illustrious, largely through his imperishable work amongst the higher families of Bengal, his converts being men of rich personality as well as of high social position; and from his time onwards converts from the higher classes have been an important element in Indian Christendom. As Dr. Richter has said: 'It is indeed a remarkable fact that, during the course of the nineteenth century, relatively more Brahmans have been won to Christianity than from any other of the classes nearest to them in order of importance; the reason for this, wholly apart from many doubtful cases, is that amongst these men who, owing to their calling, are constantly occupied with the greatest problems of the universe, there are not

infrequently to be found those who are honestly and sincerely groping after truth and who do finally seek and find in Christianity both salvation and peace.'[1] This statement is amply supported by Dr. S. Satthianadhan, who in the introduction to the volume, *Sketches of Indian Christians*, states that some of the keenest intellects of India have found rest and satisfaction in Christ. And another authority makes the following encouraging statement as to India's educated classes: 'There are constant accessions to Christianity from amongst the educated classes. I venture to assert that more educated converts have been won during the past decades than during the preceding 100 years.'[2] A too favourable inference, however, must not be drawn from this; but the conclusion is sound that both amongst the upper and the lower classes in India the work is well begun. And there is promise of much success also amongst the middle classes. There are many signs that the Brahmans will not continue to be the exclusive caste. The number earning a livelihood as priests and pundits is decreasing annually, and many are taking up trades and occupations once regarded as impossible.[3] The *Hindu*, a non-Christian paper, has stated that the Brahman class is doomed. The middle-class Sudras (forming with the casteless classes 90 per cent. of the population)

[1] Richter, *History of Missions in India*, pp. 184, 254.
[2] Mott, *Modern World-movements*, p. 23.
[3] Morrison, *New Ideas in India*, pp. 18, 69.

will yet have an intellectual and social and religious revolution, and the signs of the times point to its coming.

These caste communities below the Brahmans are showing a new interest in the gospel, and mass-movements of the Sudras—the middle castes of Hinduism—may be expected. In many parts of India there is manifest a new accessibility to the Sudras.[1] The people, as such, will count more and more in India, and the Christianizing of the large middle class is the most important task before the Church. Lord Curzon, when giving his valedictory to India, after reviewing his general policy and work, said: 'My eye has always rested upon a larger canvas, crowded with untold numbers, the real people of India, and distinct from any class or section of the people. It is the Indian poor, the Indian peasant, the patient, humble, silent millions, the 80 per cent. who subsist on agriculture. He has been in the background of every policy for which I have been responsible. He reads no newspaper at all, for as a rule he cannot read, and has no politics. But he is the bone and sinew of the country; by the sweat of his brow the soil is tilled. He should be the first and final object of every Viceroy's regard. He is the man we desire to lift in the world, to rescue from tyranny and oppression.' That might stand as the Christian programme, the one indeed that is being carried out.

[1] *Nineteenth Century*, May 1908.

As to China, it is now well known that there are four main classes: scholars, agriculturists, artisans, and merchants. Converts have mostly come from the lower classes; but it may be asserted that the Christian foothold already gained means that all strata will be reached. The 'uplift of China' means the uplift of every class; potentially that is already achieved. 'The poor have the gospel preached to them,' and even 'the rulers of this world' who did not know are beginning to know, for in the Imperial Palace itself the question has been seriously asked: 'What think ye of Christ?' 'The Christward movement in China is making quite as much progress among the students and other influential classes as among the masses.'[1] The Mandarin classes are now acknowledging the power of Christianity. 'Seven years ago missionaries were hunted, ostracized, and martyred; now they are complimented and encouraged by the highest mandarins in the empire as engaged in a work full of hope for the future of China.'[2] And a statement by Dr. Timothy Richard is strikingly significant: 'Formerly coolies despised our message, now statesmen are glad to converse with us.'[3] The movements caused by the driving of the various wedges of Christian endeavour are felt more or less in all the ramifications of life in China from top to bottom. There are now

[1] Mott, *Modern World-movements*, p. 21.
[2] Dr. W. A. P. Martin, *World's Work*, May 1908.
[3] *Times*, July 22, 1908.

mass-movements in various parts of the empire; and harvests on a large scale are confidently expected.

As to Japan the same may be said. Christianity is influential in the upper circles of its life—indeed, it began in the Samurai class. In the legislature, the Civil Service, the Army, the Navy, and the University, it is well represented. There are fourteen Christian members of the present Parliament: seven Presbyterians, five Congregationalists, and two Methodists—twice as many as in the last Parliament. A good beginning has been made among all classes. 'Christianity is not only making notable advances among the educated and most influential classes of the country, but also at the other end of the social scale. The Japanese are the most open-minded of all people, and manifest an unprecedented readiness to hear the gospel.' [1]

And if this vertical extension of the Faith may thus be shown in Asiatic lands where, admittedly, the line of greatest resistance is found, it will not be contended that it cannot be illustrated from work in Africa and elsewhere. The Hottentots have been reached, and the higher races also. Chiefs like Khama have accepted the gospel, and have lived worthy of it. The Christian Prime Minister of Uganda has thanked in person the Committee of the C.M.S., and masses of the people of that country have been evangelized. The isles of the seas also tell the same story.

[1] Mott, *Modern World-movements*, p. 18.

II

There has been Great Linguistic and Literary Achievement

The linguistic and the literary achievements of the mission field rank among the very greatest, and the lengthening chain brings new amazements and triumphs.

Sir Harry H. Johnston states that by British evangelists nearly 200 languages and dialects in Africa have been illustrated in grammars, dictionaries, vocabularies, and Bible translations. In reducing languages to writing, in translating the Scriptures and other books into them, in teaching the people to read and write, they have done so great a work that 'the African has taken in, adopted, and practised in twenty-five years what took twenty-five centuries to accomplish by the Greek and the Latin.'[1] The same kind of work has been done throughout the Southern Seas, for it is to missionary effort that all literature in Polynesia is due: reduction to writing, preparation of dictionaries and grammars, translation, printing, circulation. And by the same agency education has been given enabling the people to use the literature provided.

Our indebtedness to the missionary in China has been immense. 'To the exertions of the missionaries we owe the greater portion of the knowledge we possess of the language and litera-

[1] *British Central Africa*, p. 205.

ture, the history, the manners, and the customs of the Chinese. It is only necessary to mention the dictionaries and the other works of Morrison, Medhurst, Doolittle, and Wells-Williams, the Chinese classical books by James Legge, the writings of Eitel, Faber, Edkins, Chalmers, and Arthur Smith, to perceive the magnitude of our indebtedness to them; while by their versions of the Bible, works in theology, church history, devotional books and treatises in almost every department of secular history and science, they have striven unceasingly to become the interpreters of the West to the Far East.' [1]

In India there are 147 languages and dialects, and 92 of these were written languages when Protestant Missions were begun. In most of them there was no literature, and an enormous amount of work has been done in reducing many to writing and in producing, in both the greater and the lesser languages, grammars, dictionaries, school-books, &c. The following may be regarded as a typical statement of the literary work accomplished, and it is by one of India's own sons: 'The missionaries have created a revolution in the language and literature of Bengal. Carey and Marshman found Bengal so much caste-ridden as to make any intellectual effort impossible by the nation.' [2]

[1] Broomhall, *The Chinese Empire*, ch. vii., quoting the Right Hon. Sir Ernest Satow, G.C.M.G., H.M. Minister at Peking, 1900–1906.

[2] S. M. Mitra, *Indian Problems*, 1908, p. 199.

But the same kind of work has been done on every continent and in languages of all grades, from those like that of the Tierra del Fuegians, described by Darwin as 'a language of clicks and grunts and squeaks and hiccoughs,' to those of elaborate construction and represented by great and ancient literatures.

The Bible Societies have been pre-eminent in this work, as they have sought to give the Universal Book to universal man. The British and Foreign Bible Society since 1804 has issued 215,500,000 copies of Scripture in 418 languages; Bibles in 105, New Testaments in 102, Portions in 211. Six languages were added to the list in 1908, all having been first reduced to writing—two Asiatic, two African, and two Oceanic. The annual issues now reach nearly 6,000,000. Add the issues of the National Bible Society of Scotland and of the American Bible Society, and there is a total of translations into 500 languages. More than 200 of these have been reduced to writing by missionaries. Ten of the 500 translations were made before the modern missionary era and 40 have become obsolete. Besides these there are the six principal ancient versions and sixteen standard modern versions—making a total of 522 languages. The Bible Dépôts in some of the world-centres represent a striking variety of work. It is said that more than 100 tongues are spoken in Singapore, 60 in Calcutta and in Bombay, whilst Scriptures may be obtained in 66 languages in Johannesburg. Every

strategic centre has now its witness to the world-wide operations of missions.

The Scriptures are now obtainable in 60 languages and dialects in India, and the circulation has reached 700,000 copies per annum. In the ten chief languages over 16,500,000 copies had been issued up to 1906. During the decade ending 1900 nearly 6,000,000 were circulated, more than half being Portions only. China differs from India in having a comparatively small number of languages, and this is a great advantage. The total issues in Chinese (of Bibles, Testaments, and Portions) up to 1853, the Bible Society's Jubilee, was 15,000,000; up to 1907 the total had reached 36,500,000. From 1814 to 1855 the average circulation was 400 per annum; in 1878 it was 100,000; by 1908, through the three societies, it had reached nearly 3,000,000. No book has had so great a circulation in China. It is now known of, and is in many places well known, from the hut to the palace; and all classes may obtain it in some suitable form. Dr. Griffith John tells[1] of one Governor of a Province who applied for hundreds of copies of the New Testament to be distributed amongst his officials, that so they might get to know the facts and principles of the Christian religion.

And in other lands also the Bible has won its way, so much so that the story of Jesus is told in the languages of seven out of every ten of the

[1] *A Voice from China*, p. 135.

world's population. It enters lands where the messenger cannot go, lands remaining more or less sealed: Afghanistan, Tibet, Nepaul, and Central Arabia. Across the far-stretching lands of Asia and Africa, from point to point in Polynesia, in many parts of neglected South America, and in the isles of the West, it proves itself to be the universal and all-penetrating book.

Achievement has been great in general literature also. The Bible is everywhere creative of literature, for there follow in all lands books of many kinds—concordances, commentaries, Scripture manuals; aids to worship—prayer-books, hymn-books, and tune-books; helps in education—dictionaries, school-books, lesson-sheets; works of general enlightenment—histories, geographies, biographies, stories. To meet this want, as also for the printing of the Scriptures, there are at least 150 presses in the field. Some presses have enormous issues: the Methodist press at Lucknow in 1902 issued 74,000,000 pages and the Presbyterian press at Shanghai in 1905 nearly 100,000,000. And there are great Tract and Literature societies, English and American, in touch with many societies as auxiliaries on the field. The American Tract Society up to 1900 had published books and tracts in 150 tongues; the London Religious Tract Society up to 1909 in 266. The S.P.C.K. and the C.L.S. and other Societies have a very good record. There are also many denomina-

tional issues through mission presses in many lands.

India has some thirty presses, doing very varied work in about forty languages. The Baptist Press in Calcutta and the S.P.C.K. Press in Madras do work in fifteen languages. There are seven issuing literature in from five to eight languages and most issue it in at least three. During the decade ending 1900 over 60,000,000 tracts, booklets, and books were circulated by fourteen Tract and Literature Societies in India. The C.L.S., reaching its Jubilee in 1908, has issued 38,500,000 copies, including 17,000,000 school-books in twenty-two languages.

In China the Tract and Literature Societies have done and are doing great things. The 'Union Catalogue of Christian Literature' comprises 1,114 different works, tracts not being included. The Central China R.T.S. from 1876 to 1905 sent forth 26,000,000 tracts and books, whilst in 1905 the issue was 2,500,000. The C.L.S. in China has rendered most influential service. The late Emperor, as is well known, studied the publications of this society with great care. Recent reform movements have been largely caused by Christian literature, as leading reformers have acknowledged. A C.L.S. weekly, about the size of the Gospel of St. Matthew in Chinese, and called *Sa Tung Pau*, edited by the Rev. W. A. Cornaby, has been most influential. It is subscribed for by nearly 3,000 Chinese officials, including viceroys and governors, and

it is sent to most countries where Chinese dwell. Prince Tsai Tse, cousin of the late Emperor, and the Prince Regent are subscribers.

In Japan there is a large field for English literature, and works in Japanese are many. The 'Combined Catalogue of the Christian Publishing Houses' gives 730 issues of all kinds—some of them most important works. No work is too recondite to be sent forth in Japan.

And from land after land there comes a like story. Africa has thirty or forty presses. Through South Africa, on the east and west coasts, in Uganda, in Livingstonia, on the Congo, and elsewhere the work of enlightenment goes on. In hither Asia, at Constantinople and at Beirut, vigorous work is done, the press at Beirut pouring forth in 1905 nearly 59,000,000 pages, 80 per cent. of which were pages of Scripture. Dr. Dennis estimates the annual output on the world-field at 12,000,000 copies and 400,000,000 pages.

Language and literature in most lands have become tinctured by Christianity, and have received new energies and new contents that will lead them to loftier expression. Christianity is creative of literature, and it will produce new classics everywhere. There are signs of coming Christian triumphs when the Asiatic Renaissance shall have manifested itself in a literature of light and truth. In 1908 the Rev. N. V. Tilak, of Ahmednagar, was acclaimed as the best Marathi poet in Western India. At a kind of Eisteddfod, to

which many Indian princes sent their court poets to compete, he won the principal prize, and after the poem was read aloud a leading Hindu poet said: 'It is not only the best poem we have heard, but only a Christian could have written it. It was the unconscious influence of Christ which enabled Mr. Tilak to express himself so. No Hindu could have written it.' And the Hindu president said: 'That was just the impression it made on me.' This will have many parallels in the story of the languages of the earth when the baptism of their thought and the regeneration of their peoples is complete.

III

Woman's Work is Greatly Growing

Work for women and girls was for long a postponed problem in missions—especially in Asia. The wives of the early missionaries did a great and self-sacrificing work; but the proper organization of woman's work belongs to the latter half of the nineteenth century, and by 1900 there were 120 societies working through 3,000 women from Christendom, and through some 10,000 native women-workers.

The tremendous need for this work in India was early seen, and various beginnings in small and tentative ways were made in Calcutta, Bombay, Madras, and elsewhere; but little was accomplished until the latter half of the nineteenth

century, the obstacles being overwhelming. Now work is carried on in day-schools, boarding-schools, orphanages, colleges, hospitals, dispensaries and in zenanas. A change amounting to a revolution has taken place, for girls' schools are now regarded with growing favour in the leading centres, though ancient prejudices yield but slowly. Tribute after tribute has been paid to this work by the leading minds of India, European and native. Sir W. W. Hunter has said that almost all the educated women of India who have made their mark in our day are native Christians, or were educated under missionary influence. Indian reformers have called repeated and emphatic attention to this fact. The *Hindu* has said that, while the educated Indian has not yet gone beyond the talking stage, the Christian missionary has honey-combed the country with girls' schools. And the same paper says that the community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women they are far ahead of the Brahmans ; and that the progress of education among the girls of the native Christian community, and the absence of caste restrictions, will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans.

As often on the mission field, the unexpected has happened. The work has gone utterly beyond the faith and anticipation even of missionary leaders. Dr. Duff, an optimist of the optimists,

with a pardonable shortness of vision that amazes us now, said: 'Female education in India, so far as I can see, is hopeless. You might as well try to scale a wall fifty feet high as attempt to give Christian education to either the women or girls of India.' But even that wall has been scaled, for of the Christian enterprise among women the words may appropriately be used: 'By my God have I leaped over a wall.' Nay, as Miss Thoburn has said, 'The wall has not only been scaled, but thrown down.' The first Indian woman to take the M.A. degree in Bengal was a Christian, Miss C. M. Bose, a daughter of one of Dr. Duff's own converts. Of her, Miss Lilavati Singh, M.A., another distinguished Christian, has said: 'She is the Principal of the leading college for women in India, and has managed it for fifteen years in a land where women were called animals, where woman was called "the weak thing" by Sanscrit teachers and philosophers.'[1] Miss Singh was the Vice-Principal of Lucknow College, where she was educated. When General Harrison, Ex-President of the U.S.A., heard her speak at the New York Missionary Conference in 1900 on the results of missions, he said that if he had given a million dollars to foreign missions he should count it wisely invested if it had only led to the conversion of that one woman. She died—alas!—in America in May 1908. The first Indian woman admitted to practise as a barrister, the first to enter upon the study of medicine, the

[1] *Oecumenical Miss. Conf. Report*, 1900, vol. ii. p. 137.

first to take the M.A. degree at Calcutta University, the first to take the degree of B.Sc. at Bombay University, were all Christians. Women have headed the lists again and again at the five Indian Universities. In Madras and Bombay women students are attending lectures at men's colleges—in the land of the purdah ! Recently at a Social Conference in Madras several educated Indian women most ably and helpfully took part. Truly the wall has not only been scaled ; it has been thrown down !

The development of zenana work in India was also comparatively late. In 1853 the Calcutta (local) Missionary Conference declared zenana work to be impracticable ; but in 1855, at the Bengal Conference, it was reported that a beginning had been made by Mr. and Mrs. Fordyce and a resolution was passed approving of zenana work ' as a new means of influence for the elevation of woman.' At the Calcutta Decennial Conference, 1882–3, Miss Thoburn said : ' Ten years ago we were still feeling our way through the long perplexity of gaining access to the zenanas ' ; and the official letter of the Conference to the missionaries stated that in the review of the last decade no feature was more striking than the development of women's work. Since then great advances have been made, the method of zenana education has been imitated by both Hindus and Mohammedans, and has been recognized and aided by Government. Most societies have now Women's Boards or Sister

Societies, and a great wealth of Christian service is thereby organized in a most necessary and fruitful work. One of Dr. Richter's chapters[1] —on Zenana Work—is headed 'Golden Harvest (from 1880)' and he describes it as one of the most prosperous and cultivated departments of Indian missionary service.

The reasons for this work are manifest: 40,000,000 out of the 150,000,000 of India's women and girls are in zenanas—mostly in North India; 25,000,000 widows represent a truly tragic side of India's life; and the physical, intellectual, social, and spiritual needs are overwhelming. India's future is bound up with the regeneration of her women. Sir Andrew Fraser quotes an old missionary as saying, 'What India needs most is a new grandmother.' And the 'new grandmother' is on the way. The work of schools of all grades and kinds, of Bible-women and medical agencies, of zenana workers, is making the new day and the new domestic authority possible.

The following will show the stages of advance:

	Foreign Workers.	Native Helpers.
1871	370	873
1881	479	1,643
1890	711	—
1900	1,373*	6,555*

* Including Burma and Ceylon.

[1] *History of Missions in India*, p. 338.

As to China it may be truly said:

The clock of Time
Has struck the woman's hour.

As in India, so in China, woman's work developed comparatively late. By 1877, the year of the first general Conference, there were 62 women workers, besides missionaries' wives; by 1907 there were 1,138 unmarried women workers, including 75 women doctors. So great a work has been done that a new era of Christianized womanhood has well begun in China. Evangelism, schools, Bible-women, medical agencies, have all contributed to this result, and medical work has opened out a career for woman as doctor, dispenser, and nurse. It is noteworthy that the first Chinese to gain a medical degree in Western medical science was You Me Kying, daughter of a native pastor; and the second also was a Christian—Hü King Eng, at one time physician to the household of Li Hung Chang. At Kiukiang and Nanchang Dr. Mary Stone and Dr. Ida Kahn, Chinese Christians, carry on independent medical work.

A remarkable movement for and by woman is foreshadowed by recent events, for the Central Board of Education at Peking is showing an advanced spirit and great activity. Prince Su and his sisters have been pioneers in starting schools for girls. One result of the visit of the Chinese Imperial Commission to the West was the sending of three women students to America

for higher education. Yuan Shih-Kai, deposed in January 1909, from being virtual Premier of China, has had a L.M.S. woman worker to instruct the women of his household, and has been patron of many girls' schools in Tientsin. The outlook is most promising, and the openings are unlimited. The land of the remarkable Empress-Dowager will produce many notable women, and under the influence of Christian ideals and energies the new woman in China will be a fine influence and power in its regeneration.

In Japan there has been an enormous development of work for girls and women, the public schools are many, and there is now a University for Women. The Christian pioneer was Miss Adriance in 1859, and now there is a noble band of workers, American and European. And every land brings its testimony to the fact that the world's hope has been greatly brightened by expansions of woman's work during the past few decades.

And not until woman everywhere has the status and opportunity Christ would give her, and which are her right in Him, will His purposes be accomplished. Without her perfecting and her endeavour His kingdom cannot fully appear. It has been well said that the missionary enterprise may be described in the words: 'The kingdom of heaven is like unto leaven which a *woman* took . . .'

IV

The Missionary Pioneers have been Amply Justified

They have been justified—

1. *In the Transcendence of their Hopes.*

The work has gone to the bounds of their vision—and far beyond. Their hope and purpose proclaimed them to their own generation as dreamers and enthusiasts doomed to utter disappointment and failure, yet it cannot be charged to them that they were extravagant in their expectations. They rarely, if ever, underrated their tasks, though their supporters often did. They were not 'visionaries for ever making almanacks of the Millennium.' They did not believe in the 'Millennium by express to-morrow.' And though they ventured much in the way of prophecy, they fell far short of predicting what has actually happened. Early missionary literature has many pathetic revealings. Henry Martyn's oft-quoted words are: 'How shall it ever be possible to convince a Hindu or Brahmin of anything? . . . Truly, if ever I see a Hindu a real believer in Jesus, I shall see something more nearly approaching the resurrection of a dead body than anything I have yet seen.' No one ever writes in that way now. The language is that of a by-gone day.

Dr. Milne went to China in 1815, and, after a

cool and reasoned survey of the facts, expressed the hope that in a hundred years there would be a thousand Protestant Christians in China. Let the figures already given in Chapter I be put in contrast.

And if the eyes of great leaders were holden it is not surprising that the humbler men saw but a little way. In instance after instance it could be shown that, where the missionary hoped for little, there is now much strong and self-supporting work. The early missionaries, with but scanty facts to recount, and with small results to chronicle, visited the home-lands and made pathetic, prophetic speeches. And they did well so to do, for their prophecy has passed into history. What supreme delight they would have in making the speeches and writing the records of to-day!

And their successors have been similarly vindicated by results. The enterprise has rarely known a really forlorn hope. Many examples have become classic. The L.M.S., with Morrison, worked and waited in China for seven years; in Madagascar for ten; in Tahiti for fifteen; in Matabeleland for seventeen; in Madras for thirty—and then the first convert was made. The Baptists waited twenty-one years amongst the Telugus—then twenty were gathered in, and the 'Lone Star' Mission began to gleam, and is now a shining galaxy, for there are 160,000 enrolled Christians. Marsden and others had no converts amongst the Maoris for twenty years,

and then there began a great movement that swept many into the Church. The C.M.S. worked for ten years in Fuchow and almost abandoned hope and the place; but now this society has 1,500 baptized people in the city and nearly 12,000 in the province. But the instances are almost innumerable. The patience and persistence of those who began and of those who have continued the work are beyond praise, and are entirely justified by the verdicts of time.

2. *In the Reversal of the World's Judgement.*

At the beginning of the nineteenth century, to take a well-known example, it was freely said that England would lose India if she tried to Christianize it, and fears of this kept India closed for a time. But now statesmen in Britain, and viceroys and governors of provinces in India, commend the enterprise and acknowledge its high imperial value. Once India would not let the missionary enter; now India would not let him depart. And even should he go, his work would stay.

The same thing has happened farther East. Less than half a century ago Japan was a closed land, and to avow Christianity meant death. To-day Japan gives the missionary welcome, and is a land of tolerance and liberty. The Tokio Conference of 1907 was heartily welcomed by Mikado, and statesmen, and people. China has shown a complete *volte-face*. One impressive

fact will stand for many. To the Shanghai Conference in 1907 five viceroys sent greetings, and another sent a high official to represent him.

And the change in Christendom itself is not less remarkable. On November 7, 1905, at the Centenary Thanksgiving Service of the British and Foreign Bible Society in the Albert Hall, letters and telegrams of congratulation and good wishes were read from all the rulers of the Protestant world: from King Edward VII, the German Emperor, the King of Sweden, the Queen of Holland, and from President Roosevelt. In 1908 the great British Universities conferred honorary degrees upon many missionary bishops who were in Britain for the Pan-Anglican Congress. How great the contrast between this and the more than contemptuous attitude of these same Universities at the beginning of the missionary enterprise! It would be easy, too, to print in parallel columns paragraphs of striking contrast from the *Times* and other papers to show how sentiment has changed. It is sufficient to say that the world's recognition of missions to-day shows a reversal of the world's judgement yesterday.

3. *In the Church's Full Acceptance of the Enterprise*

The world at first thought missions quixotic, and expected nothing to happen but the utter discomfiture of the Church; the Church, for the

most part, expected little more than the world. A canon of the Anglican Church described the missionaries as 'little bands of maniacs'; 'Young man, sit down,' said one of the Baptist leaders to Carey, as he sought to initiate the enterprise; an Ex-President of the Wesleyan Conference said Coke's enterprise to the East would be the ruin of Methodism. The 'sit down' spirit was then largely that of the Church. But the Church has now a world-consciousness, and all branches of the Church take part in the world-enterprise. Every Church has its missionary society, and not to help in world-evangelism is regarded as the sure mark of decay. The possession of the missionary spirit is the unmistakable evidence of the living Church. It has come to be considered the pulse of the Church, the sure index of a sound life. And more and more is the world-enterprise coming to be accepted as the Church's primary duty, its chief and proper endeavour. The subject comes up as a matter of course at Congresses, Conferences, and Assemblies, and there is none to dispute its primacy as a topic, however far short the Church may come of fulfilling its obligations.

4. *In the Honour paid to their Memory*

The memory of the men of the missionary vanguard has a growing fragrance and beauty; and the world's recognition and homage will more and more increase. Many of them were of

humble origin, but they proved to be of quite extraordinary calibre. Their successors have often felt pigmies as they have thought of the pioneer giants and their giant tasks and deeds. Their memory is being honoured in various ways. The Indian Government has placed memorial tablets on the dwellings of Schwartz, Carey, Martyn, Wilson, and others. A Martyn Memorial Hall stands in the market-place, Cambridge. Livingstone has his memorial in Westminster Abbey and his statue in Edinburgh. Duff, in his birthplace, Pitlochry, and Moffat, in his birthplace, Ormiston, have monolith memorials. On the spot where Marsden, ninety-four years ago, first preached the evangel, a Celtic cross stands. In Shanghai is the Morrison Memorial Hall, and in Hankow a Griffith John Hall is being built. And there are many besides.

And their successors are likewise winning the world's regard and homage. The King of England, the German Emperor, the Queen of Holland, the Shah of Persia, and even the Sultan of Turkey, have all conferred honours for missionary service. Several Indian missionaries, men and women, have received medals and other honours from the Government for distinguished social, educational, and literary service. Drs. William Miller and John Husband have received the Order of Companion of the Indian Empire. In China, Dr. Timothy Richard has received the First Button rank of Chinese nobility; some have received the Second Button rank,

some the Third; to others have been given the Order of the Double Dragon and the Order of the Star. The missionary ranks with the highest when merit is recognized.

V

The Strategic Centres are Occupied

Strategy is not an ignoble word to use of missions, for there are human elements in success; and it matters much to the enterprise not only whether the forces at work are equipped in the right way and have the right spirit, but whether they are marshalled in the right centres.

A glance back to the early movements of Christianity is again illuminating. Professors Ramsay and Orr have shown [1] that the spread of the gospel was along the great lines of intercommunication in the Roman Empire, and that its points of strength and influence were chiefly in the wealthy and populous cities—Rome, Corinth, Antioch, Alexandria, Carthage, Lyons, &c., from which cities it could spread widely. And even so have modern missionaries been led to a true strategic occupation. Without deliberately arranging for it, and indeed unable to work towards it in orderly sequence as to a purposed goal, the evangelistic effort has led to an occupation of the world's centres of influence

[1] *The Church in the Roman Empire*, sec. ed., pp. 9, 57, 147; and *Neglected Factors*, p. 31.

complete enough to suggest scientific strategy. Entering, especially at first, where he could, and going from point to point as he was able, the missionary finds himself to-day occupying the world's grounds of vantage and planes of opportunity. Kipling makes Bombay, as one of the gates of India, say:

> I glean
> All races from all lands.

That other great cities also might say—Capetown, Cairo, Calcutta, Rangoon, Colombo, Singapore, Hong-Kong, Shanghai, Hankow, Tokio; and Western cities also—London, Paris, New York, San Francisco. The premier positions of the non-Christian world are as truly a base for effort as those of Christendom are. Mr. Mott has said: 'The forces at work are not only widely distributed, but also located at commanding positions. The workers and agencies have increased their strength at the great centres of commercial, educational, and political importance. Christianity has a foothold in the influential centres of the Oriental religions.' [1]

That is so true that no one could visit the mission stations of the world without thereby acquiring a practical and first-hand knowledge of general geography, as well as of the missionary enterprise. No one could avoid missions in making a world-tour, if it were made thoroughly

[1] *The Home Ministry and Modern Missions*, p. 14.

and with an honest endeavour to see. In the great inland centres, as well as in the ports where the great steamer lines converge, Christianity is steadily doing its work. It holds the key-positions, for at all the cross-roads of the nations are stationed the messengers of the Cross.

CHAPTER III

SPECIAL SIGNS OF SUCCESS

THERE are many other evidences of success besides those already indicated, for missionary influence has been very penetrative and persuasive. Movements have been set up in non-Christian lands that give much ground for encouragement and hope; Christianity has received much of the flattery of imitation; Jesus Christ has many secret followers, and there are many more who recognize 'the sunlit sureness of His moral ideal'; while approximations in various ways to His religion show its attractions to the non-Christian mind. A few of these special signs of success will now be considered.

I

THE REVIVAL AND REFORM MOVEMENTS OF HEATHENISM

There is much ferment in the non-Christian world, especially in India, China, and Japan. The native papers in all these countries—a rapidly increasing force—often have articles and discussions on religion; indeed, religion is a favourite

theme. Neo-Paganisms are many; and reviving, reforming, and reconstructing of religious systems go on apace. Some are assimilating Christian ideas, whilst some are turning to negation and so are already doomed. It is manifest that ancient forms of faith are dissolving, that in the process many elements are crystallizing afresh, and that in their reshaping something—and often much —of Christianity is disclosed.

In India the Shastras, the Puranas, and portions of the great Epics are etherealized, allegorized, and modernized almost beyond recognition. The Vedas are greatly idealized, and the tendency to fall back upon the old 'Vedic faith' increases. The polytheistic Hinduism of the masses and the Tantric abominations of temple-worship are often apologized for and condemned. Modern Vedantism tends to absorb what is best in Christian thought, and to express it in Hindu ways. And its saturation-point has continued to rise. 'In the expositions of the Vedanta, Christian scholars and poets and others are largely drawn upon and frequent quotations are given from the Bible. Christian conceptions are read into them and a distinctly Christian colouring is traceable in the *Brahmavadin* (a Madras Vedantist monthly) and in many present-day pamphlets.'[1]

The various Samájes are, in some respects, the most striking concrete expression of Hindu reform and revival. The best known of these

[1] Slater, *The Higher Hinduism*, p. 83.

are the Brahma Samáj in Bengal—an eclectic, theistic movement, founded by Ram Mohan Roy and led later by Chunder Sen and by P. Chunder Moozoomdar; the Arya Samáj in the Punjab—a pro-Vedic and pro-Indian movement, founded by Swami Dayanand Sarasvati; the Prarthana Samáj in Western India—a theistic movement of less importance than the other two. 'There are also such sects as the Satnamis in Central India, the Daud Birsa movement in Chota Nagpur, the followers of Chet Ram in the Punjab, and many others: local sect-formations which are a blending of Christianity and Hinduism and possibly Mohammedanism.'[1] And these reform-sects of Hinduism are increasing.

Even Mohammedanism is showing, though in a smaller degree, movements of reform and tendencies to modification and accretion. 'The leaven of Western culture and of missionary activity is also at work among the Indian followers of Islam, though the results assume other and more abstruse forms, and they are not equally large in every province.'[2] It may be said that none of the faiths of India remain uninfluenced, for a distinguished Indian from the Punjab, Dr. D. N. P. Datta, has stated[3] that Brahmans, Aryas, Sikhs, and Mohammedans are more busy to-day than ever before in reforming their old cults and trying to bring them into line with

[1] Richter, *History of Missions in India*, p. 367.
[2] Ibid. p. 400.
[3] *The Record*, May 8, 1908.

Christianity, often being indeed unconscious that they are reading Christianity into their Vedas, Shastras, Granth, and Koran.

And all this was to be expected, for so it was in the early days of Christianity. History helps us to understand the value of these things and their relation to the entire enterprise. The Neo-Platonic movement and the eclectic revival of Paganism in the Emperor Julian's time were an index of the growing power of Christianity and a prelude to victory: even so is it with the revivals and purifications of Hinduism to-day. And long before Julian these tendencies became manifest. 'Paganism, which the Imperial policy had, throughout the first century from Augustus to Domitian, tried in vain to galvanize into life, began even under Hadrian to feel, under the stimulus of opposition to Christianity, the pulse of returning life.'[1] And with particular reference to India, another authority well expresses the fact that the revivals and reforms of Hinduism are signs of a process of disintegration and decay. 'The cultivated classes amongst the Greeks and Romans passed through a period of Deism or of scepticism after the popular mythology had ceased to satisfy and before Christianity had secured its hold. The Brahma Samáj is not the first instance in the history of Christianity where a system too vague and shadowy, and too deficient in the elements of permanent religion, has filled the interval between the abandonment of

[1] Ramsay, *The Church in the Roman Empire*, p. 334.

the old and the acceptance of the new.'[1] That something like this is happening in India is seen in the birth of the Indian saying that under the British Raj the Hindu gods have gone into the mountains; and that this is largely due to Christianity there is much evidence to show. The Bengal Government Librarian says: 'There is no denying the fact that all this revolution in the religious belief of the educated Hindu has been brought about as much by the dissemination of Christian thought by missionaries as by the study of the Hindu Scriptures; for Christian influence is plainly detected in many Hindu publications of the year [1899].'[2]

These reform movements have also been stimulated from without, through the sons of India in Western lands and through the Theosophical Societies and their leaders. Swami Vivekananda's meteoric course through America, and through his own land afterwards, greatly stirred the imagination of the Indian people, who felt a great glow when he assured them that, before ten years elapsed, the great majority of the English and of the American people would be Vedantists. He borrowed much from Christianity, as his compatriots were frank enough to acknowledge. A Hindu journal, the *Indian Nation*, said that the 'pure, undefiled Hinduism' which the Swami preached at the Parliament of

[1] Lightfoot, *Historical Essays*, p. 86.

[2] *Decennial Missionary Conference Report*, Madras, p. 280.

Religions had had no existence for centuries and certainly could not be found to-day. As to stimulus from organized societies, the names of Olcott, Blavatsky, and other flatterers of the Eastern faiths and peoples are easily recalled. Their day has gone, though their baneful influence remains. Mrs. Besant, who has the advantage, according to her own claim, of having been a Sanscrit pundit in a previous existence, is now devoting her great abilities to the task of reviving Hinduism. In the Hindu College in Benares, where the *Bhagavad-Gîta* is a sacred text-book and Krishnaism is encouraged in worship, she glorifies and propagates it; but not without opposition from many Hindus, for she has said that Indian Christians abuse her for being a Hindu and that conservative Hindus denounce her as an insidious missionary.

The new India means the missionary problem with new sets of factors continually coming into view, especially now that the nationalistic spirit is showing such strength, for this spirit is largely religious. National pride shows a growing disposition to regard Christianity as an anti-national thing. That India is the world-source of religion, the motherland of spiritual thought, is the conviction of awakened India. The new situation means new embarrassments and obstacles to the worker, as it is certainly a fresh call to more vigorous effort and also to reconsidered plan and method. It means, ultimately—and this is its inner significance—the closer grap-

pling of Christianity with the faiths of India. And the closer grip means the nearer victory. The workers are certain that the revivals and reforms of Eastern religions are the great and sure signs of success. 'Nothing is more indicative of the continued success of missions, nothing proves more clearly their indirect advance, or the extent to which Hinduism feels its spiritual supremacy threatened, than these attempts at revival and self-defence.' [1]

The same holds true of lands where Buddhism is the prevailing religion. There is unrest, reform, readjustment, absorption of Christian ideas with a consequent ferment—religious, intellectual, and social. Testimony comes from various sources and from many lands. The missionary literature of Ceylon in recent years is full of such testimony. The Metropolitan of India, Dr. Copleston, formerly Bishop of Colombo, has written: 'The last quarter of a century saw a remarkable revival. . . . It has had a few leaders of high character, and has taken, I believe, considerable hold of the people. In Burma . . . there has been a similar movement.' [2] This revival, too, has been stimulated from without, and its dynamics have largely come from Western Theosophy. It has been hailed by missionaries of all societies as a tribute to the faithfulness of their efforts and as bringing with its new embar-

[1] Richter, *History of Missions in India*, p. 389.

[2] *Buddhism in Magadha and Ceylon*, 1908 edition, p. 14.

rassment a new and brighter hope for Christianity. Siam has been caught in the currents of the revival, for a Siamese edition of the Pitakas in thirty-nine volumes has been brought out under royal patronage and at the royal expense. In Korea the progress of missions has led to an organized effort to revive Buddhism. A leading priest from Japan has visited Korea to help the movement, decaying temples have been repaired, new ones built, and Japanese priests are ministering to the people.[1] As to the causes of this revival of interest in Buddhism the following, from so high an authority as Rhys Davids, will suffice: 'The activity of Christian missions has had no small share in arousing among the Buddhists throughout the world a more earnest study of their own religion. The signs of a real revival are already evident.'[2]

These revivals and movements of reform in the leading non-Christian religions are largely traceable to missionary endeavour and are a clear witness to its range and power.

II

Imitation of Christian Institutions and Methods

Revival movements and efforts at reform are found together almost everywhere, and this

[1] *British and Foreign Bible Society Report*, 1907, p. 299.
[2] *Hibbert Journal*, April 1903.

leads to organized methods of defence and offence. Nearly all the methods of Christian endeavour have been copied. The Madras Decennial Conference Report makes frequent mention of it, and the following well summarizes the present situation: 'The Hindu Revival copies missionary methods all round. The Central Hindu College, Benares, is a Hindu facsimile of a Christian college; the schools, boarding-schools, and college hostels, with all their distinctive Christian festivals, have been transplanted and Hinduized. Even zenana missions have been attempted in the interests of the revival. The Bible Society has long presented copies of Scriptures to those who pass university examinations, and certain missions have held public Scripture examinations for prizes; both plans have been copied by our Neo-Hindu friends. But not only are forms of work taken over; the very phraseology is retained. Thus the whole movement is a revival. It has missions and missioners, Young Men's Hindu Associations, Prayer-meetings, and Catechisms.'[1]

The Catechisms contain much Christian colouring and phraseology. It is so with a catechism of *Hindu Religion and Morals* used in the Benares College. A distinguished South Indian Brahman, Ragunath Rao Bahadur, compiled and issued for Hindu use a catechism largely copied from the 'Shorter Catechism.' Another interesting issue is the *Imitation of Sri-Krishna*, a manifest parallel

[1] *Contemporary Review*, May 1908.

to the work of Thomas à Kempis, and *Songs for the Worship of the Goddess Durga*—one of them 'Work, for the night is coming.' Congregational worship is a feature of all the Samájes—a new element entirely in Hinduism.[1]

It has been the same in Buddhist lands. In Ceylon there has been much imitation of missionary methods: schools of all grades, boarding-schools, orphanages, Sunday schools, Young Men's Associations, Tract Societies, with a few forms of special imitation, such as class-meetings in Methodist centres, and on the day kept as Buddha's birthday the singing of carols, of which the following is a specimen:

> Ho, Buddhists! rise from slumber,
> And greet with one accord
> The full-moon day of Wesak,
> The birthday of our Lord.

At one Buddha-mas the climax was reached in the following motto placed on houses and walls: 'God bless Lord Buddha'!! In Ceylon the catechism has also been largely used. Olcott's *Buddhist Catechism*, issued under the imprimatur of the High Priest of Adam's Peak, has become well known, for it has been issued in at least twenty languages, and has reached its fortieth edition. In this also imitation is most evident, and 'the language is coloured by Christian associations.'[2] The same may be said of

[1] Morrison, *New Ideas in India*, p. 251.

[2] Copleston, *Buddhism in Magadha and Ceylon*, 1908 ed., p. 281.

A Buddhist Catechism by Subhadra Bhikshu. In the Buddhist world, too, there is an echo of Thomas à Kempis in a book with the title, *The Imitation of Buddha.* In China there is a Confucian Catechism, modelled on Christian manuals, recommending expositions on one day a week and weekly services for both men and women —an entirely new thing. There is now a widespread Sacred Edict Preaching Hall movement, the object of which is to bring the teaching of the Sages, and especially of Confucius, to the masses. Japan reveals many similar tendencies, and imitation has taken some interesting forms. The Buddhist Pitakas have been issued in exactly the same form as the Bible, with similar type, arrangement, binding, &c., and a map of the spread of Buddhism like the usual one of Paul's missionary journeys. Everywhere, indeed, some imitations are seen.

III

The Growing Acceptance of Christian Ideals

This is one of the most encouraging features of the non-Christian world, and it is too manifest to be missed except by the unseeing eye. As to India, there are no more competent observers and students of its thought and life than the Rev. T. E. Slater, of South India, and Dr. K. S. Macdonald, of Calcutta, and they tell us that Christian ideals are being accepted almost everywhere.

The former states: 'There are healthy currents of intellectual and religious thought, flowing from the great Christian stream running deeply through certain sections of Hindu life. . . . The inherent and unique power of Christianity is now being discovered by many.'[1]

The latter says: 'There are Hindus who never become Christians but who adopt Christian thoughts, ideas, and even doctrines, as if they were their own children born into the family, and made full heirs, to the exclusion or expulsion of Hindu thoughts and doctrines with which the others could not agree. The Hindu household . . . is full of such adopted children; or, changing the figure, the Hindu mind is furnished with such furniture very largely.'[2] A striking example of such adoption is the prayer used by the Indian National Congress in beginning its sessions; it is almost word for word a Christian prayer. And yet another is a prayer offered at a meeting in the Town Hall, Calcutta, in June 1908, when a number of students left for Europe, America, and Japan—a prayer which, as Mr. Frank Lenwood states, shows influences quite foreign to pure Hinduism, and a new leaven which gives good hope for the work of missions; and from which he makes the deduction that we have begun to create a mental attitude in India that Christ alone can satisfy.[3]

[1] *Decennial Miss. Conf. Report*, Madras, p. 308.
[2] Ibid. p. 283.
[3] *Mansfield College Essays*, p. 321.

Many elements of Christianity are being naturalized in India, and, according to Dr. Morrison, three in particular: the idea of God the Father, the Person of Jesus Christ, and the Christian conception of the Here and Hereafter.[1] The language of Christianity is freely used by Hindu writers, and in using it they commonly transcend their own faith. There is constant witness in all this to the truth that Christianity can never be transcended. There is a growing literature which strikingly illustrates this, and now and again we have frank confession by Hindu writers of indebtedness to the faith which, often for social and caste reasons, they hesitate to accept. Sometimes, indeed, there is no acknowledgement. Swami Vivekananda told the people of America that the soul of Hinduism is to see God and to be perfect, even as our Father in heaven is perfect. These words of Jesus have often fallen, in strange connexions, from those who oppose Christianity. Mrs. Besant astonished the Buddhists of Ceylon by telling them that the greatest spiritual goal was expressed in the words: 'Be ye perfect, as your Father in heaven is perfect.' She has more than once said the same in England. The following words of a Hindu have often been quoted: 'I am not a Christian, but I think the more Christ-like we become, the better for our land. And towards securing this happy end, nothing can be more effective than the practice

[1] *New Ideas in India*, pp. 117, 149.

of placing before the minds of our students daily and repeatedly the ideal of love and self-abnegation and suffering for others that is presented to us in the pages of the Gospels. How simple, how unadorned is the gospel narrative! Truth is stamped on it; it carries its proof along with it. No external evidence is needed. Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the *slokas* of the Puranas or the *mantras* of the Rig-Veda.'[1] And many others have spoken like words.

The same thing is found in the Far East. The Rev. J. T. Imai, from Tokio, says that no intelligent Japanese now denies that Jesus Christ was the greatest of all moral teachers[2]; and a recognized authority on Japan states: 'I have read numerous articles, speeches, lectures, in all of which Christ's morality is quietly accepted as the highest form of morality the world has known. I have even come across Buddhist sermons which have invoked Christ's authority as a court of appeal which men are ready to accept as final.'[3] There has been a truly remarkable 'baptism of thought' and the ascendancy of Christ and the recognition of His authority are beyond question.

And the greatest Ideal of all—even Jesus

[1] *The Bible Society Reporter*, February 1903, quoting from an Allahabad non-Christian Review.

[2] *Times* Report, Pan-Anglican Congress, p. 84.

[3] Lloyd, *Every-day Japan*, p. 371.

Christ Himself—has a growing attraction and even fascination for many. 'Christ Himself is the feature of Christianity that has most powerfully moved men in India. The person of Christ Himself has been the great Christian dynamic.' [1] Some of the greatest tributes to His personality have been uttered by Asiatics. The words of Chunder Sen and of Moozoomdar have often been repeated. And the tributes and the devotion will increase, for the 'light of the knowledge of the glory of God in the face of Jesus Christ' will shine more and more in the hearts of men. Only what is seen in that Face can satisfy.

And along with this growing recognition of the uniqueness of Jesus Christ Himself, there is coming to be seen the kind of man Jesus Christ produces through fellowship with Him. The following is a great claim to make, but the facts entirely support it: 'The modern effort of the West to evangelize the East has disclosed an ideal of life—*the Christian*—as a form of personality, essentially different from the Buddhist, the Mohammedan, the Hindu, the Confucianist. It has communicated a type of experience—the inward experience of the Christian life, with its hope, its conception of righteousness, its moral interpretation of sin, its joy in the Saviour, its peace with God, its loving self-sacrifice. With this experience it has inoculated the thinking

[1] Morrison, *New Ideas in India*, p. 190.

of the East. These are net results of the West in the East as an evangelizing power.' [1]

This disclosure of a high and distinctive ideal of life, known as the Christian, to the Asiatic mind and acceptance of it as worthy and as fruitful in experience and in conduct, is just what we should expect, and it is a great and complete vindication of the enterprise. A new Lecky, one of the sons of the East, maybe, will yet arise who will show that, as in Europe so in Asia, the Christian religion has been the main cause of moral development, because of the perfection of its Ideal—even Jesus Christ Himself.

IV

Non-Christian Interpretations of Christianity

There are many non-Christians who have so interpreted Christianity to themselves as to desire to interpret it to others. 'The words of the Lord Jesus' have been read and meditated upon so fully and so reverently as to become a soul-possession to many earnest seekers after truth. Many a devout non-Christian has felt them to be 'quick to discern the thoughts and intents of the heart,' reach his very marrow, and

Thrill through his heart's remotest cells.

And he has expressed the thoughts thus

[1] Dr. Cuthbert Hall, *The Universal Elements of the Christian Religion*, p. 36.

revealed to him in interpretations of his own. Several 'Lives of Christ' have been written by non-Christians in India—the best known being *The Oriental Christ,* by Chunder Moozoomdar. The *Madras Review,* 1901, had a remarkable article by a Hindu Professor on 'The Mission of Jesus in the light of the Vedanta'; and there is a great fascination for the non-Christian religious thinker in the first chapter of St. John's Gospel. The Rajah of the Sikhs has written a commentary on St. Mark's Gospel. The Hon. P. Ramanathan, K.C., C.M.G., Solicitor-General of Ceylon, a Hindu writer of note, has issued commentaries on the Gospels of St. Matthew and St. John. A book of his on 'Soul-culture' is full of Hindu interpretations of Christian teaching, and represents Jesus as a brilliant example of a *Jnani* (Truth-Knower), and as having *siddhis* (or spiritual powers) of a high order. A South Indian non-Christian, Mr. C. Swaminatha Pillai, a Tamil pundit, acting under what he believes to be a divine impulse, has made a rendering in verse of St. Matthew's Gospel; and he expresses the hope that many of his countrymen will be led by his poetic version to study for themselves the life of Jesus Christ. In China His Excellency Yen Fu has made a translation of St. Mark's Gospel based on the Delegates Version and intended for scholars. The Chinaman also is gazing into the face of Jesus Christ: he will see much there that will move him profoundly, and he too will send forth interpretations.

And so, especially in Eastern lands where the great faiths are, and where the Christian faith makes and receives its greatest challenge, there are many movements of promise. Christianity, it is felt, is to be seriously reckoned with, and its intellectual and spiritual riches are greatly desired.

CHAPTER IV

WORLD-WIDE SOCIAL RESULTS

THE root-connexion between religion and social progress has been clearly shown and finely argued by Mr. Kidd and other writers. Religion is always 'a creative and architectonic force.' The kind of religion a people has determines what its social evolution will be, and whether the forces of progress or of decay will ultimately triumph. India is the most striking, as it is the most obvious example. 'The social system of India, the wonderful order of caste . . . is but the articulation of racial pride, enforced by sanctions, preserved by customs, guarded by rites, consecrated by associations, which are all religious.'[1] Indian Pantheism does not result in social well-being. Buddhism seems to offer greater promise, but its root-teachings are wrong and so give no hope of social efficiency for the race. China is a large and painful illustration of the social ineffectiveness of Confucianism. As a social force Mohammedanism is hopeless. The

[1] Fairbairn, *Philosophy of the Christian Religion*, p. 193.

lesser religions of Africa and of the isles of the seas show the same thing in a thousand examples.

It is difficult for the Western mind to understand how the peoples of the East, with ancient philosophies and civilizations, with developed capacities of many kinds, and with the religious temperament so conspicuous, can have such low social ideals; but that it is so is beyond question, for the evidence is overwhelming. The reason for it is found in the fact that, in endeavours after philosophic unity, India has lost not only God but man. Two statements from recent books will sufficingly show this. Mr. Frank Lenwood says: 'There is no place in Indian thought for the theory of altruism. . . . There are no doubt reactions on all sides against the inhuman logic of the Hindu schools; but in the main each soul is seeking to win heaven for itself and for itself alone.'[1] And Mr. Bernard Lucas says: 'Of religious service as a divine philanthropy, that enthusiasm for humanity which consecrates life to the service of one's fellows, the Hindu has no experience.'[2] No non-Christian religion has in it 'enthusiasm for humanity,' and none moves towards social progress. The true social ideal and hope are in and through Christianity alone. The gospel of the grace of God has supplied a much-needed dynamic to the East, and, indeed, to every place where it has gone. And history more than suggests that

[1] *Mansfield College Essays*, p. 315.
[2] *The Empire of Christ*, p. 62.

this was very likely to be, for its lessons come firmly forth from the centuries. If the argument built up by certain writers—Uhlhorn, Brace, Lecky, Storrs, Schmidt—from the facts of the Christian centuries be valid, then that of a book like Dr. Dennis's monumental work [1] as to the social effects of missions in the nineteenth century is valid also. Mr. Kidd powerfully contends that the social development manifest in Western civilization is the result of a fund of altruistic feeling which is the direct and peculiar product of religion. And missions are the greatest vehicle of that altruism to the non-Christian peoples, and as a result a social revolution is in progress. 'Christian Missions pass speedily into the sociological stage. . . . The aim to reach the individual soul inevitably expands into an endeavour to create a society imbued with the spirit of Christ.' [2] And if it be true, as many assert, that God is calling His people to seek new social applications of the gospel, it would appear that the most striking illustrations of social fruitfulness are found on the mission field.

It is impossible, where encyclopaedias have been found necessary, to do more than sketch a few of the more outstanding social reforms and activities. It must suffice to describe briefly the destruction of horrible and inhuman customs, the elevation and humanizing of peoples, the uplifting of woman, and such activities as

[1] *Christian Missions and Social Progress.*
[2] Cairns, *Christianity in the Modern World.*

medical missions, famine relief work, and helping the handicapped classes—the leper, the blind, the deaf.

I

Activities of Reform and Redress of Social Wrongs

The world's wrongs go deepest in the case of women and children, and Christ, the great Helper, has for them done His finest and greatest work.

1. *The Uplifting of Woman*

The religion of Jesus Christ is the charter of woman's emancipation. In this work His religion is easily first. That even Buddhism, which has no zenana system and has treated woman with comparative kindness, should fall far short in giving woman her proper place and opportunity is not surprising when we call to mind certain words of Buddha and the attitude of its monkish leaders towards her. It should be remembered that it is only the Buddhist monk, and not the layman, to whom the loftiest ideals and attainments are possible, for 'the layman is not able to reach Nirvana,'[1] and no woman, as such, can reach it; only by being reborn man can she hope to do so. Buddhist leaders can do but little for woman, for she is regarded as a hindrance to spiritual attainment. In the writer's

[1] Subhadra Bhikshu, *Buddhist Catechism*, p. 45.

bungalow in Colombo Dr. Barrows, the first Haskell lecturer in India, met Samangala, high-priest of Buddhism, and when he presented Mrs. Barrows to the priest the latter turned away, saying that he was not allowed to speak to a woman.[1] And consistently with this the monks teach only boys in the monasteries. It has been left for Christian effort in Buddhist, as in other lands, to show the way to equal treatment of woman.

Woman in the Mohammedan world is notoriously ill-treated. The evidence is overwhelming, and the contrast with Christianity is complete. As a Moslem woman once said to a missionary: 'Your prophet did well for you Christian women. Our prophet did not do well for us. I am going to have words with our prophet when I meet him in the next world.' Recent events in Turkey have incidentally revealed the Mohammedan way of regarding woman. When Abd-ul-Hamid, the Sultan, was deposed and sent to Salonika, he asked pathetically: 'How shall I pass my life? I am reduced to live with the women.' It was a flashlight on his faith. There are many such flashlights in the non-Christian world.

Hinduism is most of all condemned by its treatment of woman. In this, chiefly, is to be found the explanation of many things in India. The reason why India, with golden ages in the past in which great masterpieces of philosophy

[1] Barrows, *The Christian Conquest of Asia*, p. 155.

and literature were produced, and in which she was in the vanguard of civilization, has been so completely outstripped by nations which were then barbaric; the reason why for centuries she has produced no great literature or outstanding personality,—is to be found chiefly in the way woman has been secluded and caused to deteriorate in her physical, mental, and moral life. Mrs. Steel, in a suggestive sentence, says: 'Indian history does not concern itself with womankind.' Woman cannot be treated as she has been for centuries without heavy penalties from Nature in personal and national life. The future of India, the dawn of the next golden age, depends upon the proper treatment of woman. That day cannot come until there is a social revolution complete enough to make the child-widow impossible. Twenty-five million child-widows make an appalling impeachment of Hinduism, and, as a Hindu reformer has said: 'In the contemplation of human misery there is no more pathetic and heartrending spectacle than the child-widow of eight or ten, hopelessly condemned to life-long misery and degradation.' India is becoming ashamed of its social degradations, and there is a consensus of opinion that Christian effort for the most part has produced the new sense of shame.

Dr. Carey began the agitation against *sati*, or widow-burning, in 1801. It was abolished by William Bentinck in 1829. His utterances will be for ever notable, and amongst them this:

'I forewarn you that, if your Hindu conscience compels you to burn innocent widows on a funeral pyre, the Englishman's conscience compels him to hang every one of you that aids and abets such murder.' The India of that day protested in vain; the India of to-day approves of what was done, and if it be denied that missionary effort brought about the legislation, it cannot be denied that, more than anything else, it has brought about a change of opinion. India would protest to-day against the legalization of human sacrifice of any kind. A recent writer has said: 'There is not an enlightened Hindu to-day who would wish to reverse the action of Government as to *sati* (the burning of widows), *thugi* (the murder and robbery of travellers), infanticide, human sacrifices, torture in worship, and obscenity.' [1]

And India is becoming increasingly ashamed of the nautch-girl, for in many Indian papers have appeared words of vehement protest against her and her dances and songs. She has lost her place at public functions, and her disappearance from private entertainments will undoubtedly follow. It is a sign of the times that the Mysore Government has issued an order that when the present holders of office retire or die no further allowances will be paid for dancing-girls to the Nanjanud Temple, which is one of the largest in South India. That the social evil should be interwoven with temple life and worship is

[1] *Contemporary Review*, May 1908.

unthinkable to the Christian mind, and nothing more completely illustrates the kind of gods worshipped, and the consequent degradation of thought and life. The wrong religion makes the social wrong. 'Family life is darkened, industry fettered, and the individual starved alike of knowledge and hope. Relief is offered to the conscience by means that are cruel—not achieving, but crushing, his personal freedom. And how little, how terribly little, these heathen religions have in them to fight against the tyranny of the ruler, the corruption of justice, or the falsehood of the common man! And how, above all, the temples reek with a moral beastliness which helps one to understand the disgust and horror with which the first pioneers of our faith broke away from the idolatries of their day. Till I entered a Hindu temple I never appreciated the just and natural passion which inspired these words of the prophet: "Their drink-offerings of blood will I never offer." '[1] India needs a moral and social revolution, and one is in progress which carries with it an unbounded hope.

The value and success of work for women in China may well be represented by what has been accomplished as to foot-binding. With the advance of Christianity it was inevitable that the cruel custom would come into wide condemnation and be doomed to abolition.

[1] Dr. George Adam Smith, Sermon at the City Temple, May 1908.

Missionary Conferences have often dealt with the subject, and the way of reform has been pioneered in many mission schools. Anti-Footbinding Societies have been established by missionaries and others, notably by Mrs. Archibald Little, and persistent efforts have been made to change Chinese opinion. But the sceptical exclamation, 'Change China!' has never been louder than in reference to this ancient custom. Imperial legislation by Manchu rulers has been unavailing, and fears of rebellion have made legal enactments a dead letter. Yet the hour of deliverance even from this cruel wrong is come. An Imperial edict in 1902 was received with favour in many influential circles, and proclamations by viceroys followed. A Natural-Foot Society, initiated by Europeans and largely under their auspices in 1896, was taken over in 1906 by an influential and enlightened Chinese committee, and they have made it a national movement. 'The anti-footbinding movement has been successful beyond expectation. Hardly five years have passed away since this movement became general, and already thousands, even tens of thousands, are liberated from this abominable custom.'[1]

The pledge-card was designed by Chinese, the pledge beginning: 'Gladly I enter the T'ien Tsu-Hui (the Heavenly Foot Society).' 'Golden lilies' has been for centuries the favourite

[1] *Contemporary Review*, December 1908. Article by a Chinese Cambridge man.

metaphor for small feet. Now that attractive and embroidered shoes for natural but dainty feet are freely sold in Shanghai and elsewhere, perhaps 'shoe-flower' is destined to become the favourite figure of speech.

2. *The Humanizing and Elevating of Mankind*

The social effects of Christianity in bringing to an end cannibalism, savage warfare, slavery, cruel customs, horrible abominations in Africa and in the isles of the seas are recorded in volumes that contain the most fascinating chapters, convincing stories, and thrilling episodes in the history of the Church. Passing by these well-known effects, the social leverage of the Christian religion as it works among the greater races will be noticed.

The East still clings to its religions, and seeks, as we have seen, to make them more worth clinging to; but for political ideals it looks to the West. The nationalist spirit in many lands is moving towards the realization of these ideals, and if we ask what the causes are, we find that they are to be found, not only in the larger world-movements of the Asiatic Renaissance, but in the sustained spiritual activities of Christianity. Experienced observers[1] of Indian life have told us that *the very idea of nationality* has come to educated India through Christianity, and that

[1] Slater, *Missions and Sociology*, p. 14; Morrison, *New Ideas in India*, p. 16.

it has been quickened by the unconscious assimilation of ideas and principles that are essentially Christian.

And this newly developed patriotism is showing a tendency to run in the channels of social reform, channels which have been hewn out of the very rock by Christian pioneers. It is well known that in connexion with the Indian National Congress there is a National Social Conference which has an advanced programme touching the life of the people at many sensitive points; and many smaller conferences have been held in many places under the auspices of Hindu Social Reform Associations. 'That the new-found indignation against wrong-doing is a reflection of the Christian virtues is evident from the fact that already the cry of alarm is raised that the reformers are introducing "Christianity in disguise." And the movement may, indeed, be claimed as a striking instance of "applied Christianity," quietly and unconsciously carried out by those who, though inspired by its spirit, are still far from being professing Christians.'[1] And that the social work of missions has been inspirational is acknowledged by non-Christian Indians in all parts of the country. Speaking of India as a whole, at the National Social Conference, Mr. N. K. Ramasama, B.A., B.L., said that in spite of the tall talk of the Brahmans and other Hindus, it was the missionaries who were the friends of the poor and distressed in India.

[1] *Report of the Madras Decennial Conference*, p. 309.

An influential member of the Arya Samáj, Tamil Ram Gunja Ram, M.R.A.S., F.I.I., has said of the Punjab, where missions have been a comparatively late development: 'Christian missionaries have been the pioneers of every reform, whether it be religious, social, or moral. Without the aid of the missionary societies the Indian Government would never have been able to do a tenth part of what has been done for India. It was they who first established colleges, opened female schools, medical hospitals, and shelters for Hindu widows who are so maltreated by Hindu society. Though myself a staunch Arya Samájist by religion, yet I say with double force that no agency has benefited India so much as Christian missionary societies.'

As to South India, testimonies could be given by the score. The *Hindu*, a non-Christian paper, has repeatedly borne witness to the social bankruptcy of Hinduism and to the wealth of Christian altruism as the hope of India's redemption.

These non-Christian testimonies entirely support the claim that Christianity has been a social dynamic of the first order.

Reference has been made in Chapter II. to work amongst the 50,000,000 of the lowest classes of Indian society. That work has commanded the attention of India. In State papers, and in newspapers and magazines, repeated attention has been called to it. In connexion with the Census of 1891 a Brahman Commissioner sent a paper to the

Prince of Travancore, in which he said that the lower orders had been raised by the missionaries, and that the only hope of these orders lay in Christianity. In 1892 a 'Progress Report,' written also by a Brahman, was issued by the Madras Government. It stated that the only way for the Pariah community to rise was through Christian effort; and with this conclusion the *Hindu* agreed. Since then there has been a constant stream of testimony to the reality of the work done among them. One of the most recent is given by the Rev. C. F. Andrews, of Delhi. He tells us that when he was lecturing in Allahabad, a Hindu gentleman rose and said: 'I am a Brahman of the Brahmans, and belong to the most orthodox school, but I am Indian and love my country; and I must confess that the way in which Christianity has raised the Pariahs of Madras puts me to shame when I think of it, and it is worthy of the highest praise.' [1] He also tells us that he had heard one of the most ardent Indian Nationalists exclaim: 'After all, when it comes to practice, Christianity is effecting what we Nationalists are striving for, viz. the elevation of the masses.'

Many Indians have referred also to the great self-sacrifice and painful toil involved in this work. The unknown heroic has had a thousand illustrations in this particular work. The Panchama people are not 'nice,' and the fastidious spirit can do but little to raise them. The

[1] *East and West*, October 1907.

spirit of love alone can do that, and the whole secret lies there. Moreover, they do not live as a rule in pleasant, accessible places amidst picturesque surroundings. To get at them often means—

> Toiling in immeasurable sand,
> And o'er a weary, sultry land,
> Far beneath a blazing vault.

And it is often weary, wearing work when they are reached.

But it *has* succeeded—almost incredibly so. The Bishop of Madras states that when the low-castes become Christian they show a capacity for progress which separates them by a wide gulf from the Hindus among whom they live; and that, taken as a whole, the native Christians are the only South Indian community that are steadily advancing in morality and religion. He believes—paradoxical though it may seem—that the future of India lies in the hands, not of the Brahman, but of the Pariah.[1]

In Africa there has been the same uplifting. The Report of the South African Native Affairs Commission, 1903–1905, states that the weight of evidence is in favour of the improved morality of the Christian section of the population; and that the hope of the elevation of the native races must depend mainly on their acceptance of Christian faith and morals. After the Commission had finished its work, the Hon. Mar-

[1] *Nineteenth Century*, 1907, p. 870; also for December 1909.

shall Campbell, one of the members of it, said: 'The Commission consisted of eleven men selected by the various Colonial Governments, and included some of the shrewdest men in South Africa. The majority of them, myself among the number, joined the Commission with the idea that we understood all about the natives, and about missionary work; but, before many months were over, we discovered that we had underrated the work of the missionary, and ere our labours were completed each member had to admit that it is the missionary, and the missionary alone, who is bringing the natives of this sub-continent out of darkness into light.' The same gentleman stated at a meeting in Durban that during the visit of the British Association to South Africa, several distinguished members of it were so impressed with the difference between the two types of humanity —the Christianized and the unchristianized native—that their attitude towards missionary work had completely changed. All this is only a confirmation of Mr. Bryce's testimony,[1] given in 1897, that missions are the most truly civilizing influences at work upon the natives, and that upon them, more than any other agency, the progress of the coloured race depends.

Evidence of this kind could be greatly multiplied; but this is sufficient to show that Christianity does elevate the peoples and that social progress follows wherever it goes.

[1] *Impressions of South Africa*, ch. xxii.

II

Activities of Philanthropy

One secret of the social efficiency of Christianity is to be found in its sympathy. It was largely this that in early Christian times won the day. 'It was by preaching to the poor, the burdened, and the outcaste, by the preaching and practice of love, that Christianity turned the stony, sterile world into the fruitful field of the Church.' [1] In practical sympathy, too, is to be found one of the differentiations of the Christian religion from others. Mozley asserts [2] that ancient philosophy never opened up the mine of happiness that lay in sympathy, and that its discovery in and by Christianity was like that of a new scientific principle. And in the ancient religions and philosophies of Asia to-day, and in the people they dominate, sympathy is lacking. This is true of India, China, and Japan, and, indeed, of all non-Christian lands. Meredith Townsend, after long experience in India, wrote: 'In Asia . . . sympathy has yet to be born.' As to China, Dr. Arthur H. Smith, in his *Chinese Characteristics*, has a chapter on 'Absence of Sympathy,' and he affirms that sympathy is one of China's greatest needs. As to Japan, the people are manifestly a great people, with many admirable qualities—endurance, dutifulness, per-

[1] Harnack, *Expansion of Christendom*, vol. i. p. 25.
[2] *University Sermons*, ix.

severance, patriotism—the best virtues of stoicism, but in the quality of compassion they come short. Nor does the completeness and efficiency of their Red Cross service during the Russo-Japanese War disprove it. That was an entirely new thing in Japan. A Japanese has said: 'Let us not be misled for a moment into supposing that the Bushido spirit could ever have originated institutions like the Red Cross Society, or could have lifted into principles such ideas as humanity to prisoners, generosity to the conquered, refraining from loot, and respect for woman. These are right things, and were recognized as the right things when the spirit came into contact, directly or indirectly, with Christianity, through our intercourse with the West.'[1] Lafcadio Hearn will be accepted as a witness who is not likely to be quick to discover the faults of the Japanese, or eager to set them forth. He says: 'Western civilization is cultivating also, beyond any question, a capacity for tenderness the Orient knows nothing of. Tenderness is not of the Oriental *man*. He is without brutality, but he is also without that reserve of deep love and forgiving power which even the rougher men of the West have.'[2] The explanation of this 'reserve of deep love' in the Western man can only lie in Christianity.

[1] J. Toshimichi Imai, *Bushido*, p. 71.

[2] Bisland, *Life and Letters of Lafcadio Hearn*, vol. ii. p. 122.

This spirit of compassion and of self-sacrifice has shown itself in—

1. *The Ministry of Healing*

The need for the ministry of healing has always been evident, and in some form and to some degree has been exercised, but the last three decades have seen a great expansion and organization of the work in many lands. In Eastern Asia—in far-spreading India and China; in Western Asia—Arabia, Persia, Turkey, Syria, and Palestine; in Africa—north, south, east, west, and central; in Madagascar and the Pacific Isles, the healing heart and hand are at work.

Both as a method of evangelism and as a philanthropy medical missions hold the field unchallenged. And the relation of this form of work to the highest spiritual ends is manifest when it is considered that in Africa and Polynesia the medicine-man and the fetish-doctor are priests of some sort; and that, underlying all the great faiths of Asia is an utterly fearsome and degrading demonism which teaches that all disease is due to demon influence. The medical mission has religious meaning and value, and finds immediate access to the individual soul and to the soul of a people.

In Moslem lands it is the most powerful of all agencies. In Africa—in Egypt and elsewhere—the medical mission manifests the spirit of Christ. It has had its share, as Bishop Tucker

tells us, in the Christianizing of Uganda.[1] In the hither East a great work has been done. It is said that the medical work at Beirut has practically created the medical profession in the Levant. 'The establishment of modern medical science through mission agencies clearly marks a humanitarian epoch in Western Asia.'[2] American and British missions divide a great medical work between them in Persia.

In India, amongst the Mohammedan peoples of the north-west, a frontier-line of medical agencies has been established, and a gracious influence in favour of Christianity has been created thereby. In India in 1850 there were only seven fully qualified workers; in 1900 there were 350 foreign and Asiatic medical workers, with 168 evangelistic assistants. A remarkable feature of the last twenty years has been the great expansion of work by and for women, and it has reached a high point of development. In 1894 the North India School of Medicine for Christian Women was founded at Ludhiana in the Punjab, for training doctors, dispensers, and nurses. It is now affiliated to the Punjab University. 'A medical faculty, recognized by the State and founded by five fairly young medical women, is certainly one of the most original developments in the whole history of Indian missions.'[3]

[1] Tucker, *Eighteen Years in Uganda.*

[2] Dennis, *Christian Missions and Social Progress*, vol. ii. p. 446.

[3] Richter, *History of Missions in India*, p. 354.

In China there are now 300 fully qualified foreign physicians, 5,000 native assistants, 250 mission hospitals and dispensaries. When Dr. Parker opened the first mission hospital at Canton in 1835 he said he was opening China to the gospel at the point of the lancet, and the claim was a good one, as his successors have found. 'Medical missions have done a stupendous work in China; more than any other form of mission work they have shaken the prejudice against the West.'[1] So says Lord William Cecil, and so says another competent authority —the Rev. Arnold Foster. 'Again and again I have had occasion to thank God for the entrance of my medical colleagues into the houses of the highest officials in the city, and for the object-lessons they have been able to give of Christian sympathy, love, and self-sacrifice, over and above any mere physical relief they may have brought to their patients.'[2] Instance after instance could be given. The story has often been told of Li Hung Chang becoming the patron of the Tientsin hospital and the avowed advocate of Western medical work, through his wife being successfully treated by Dr. Mackenzie and Dr. Leonora Howard. It has been claimed that this was 'the entering wedge that opened, through Li Hung Chang, to the army and navy the blessings of modern medicine.' Dr. Hsi, President of the Imperial College of Physicians

[1] *Times*, September 1907.
[2] Broomhall, *The Chinese Empire*, p. 116.

and Surgeons, stated at a public meeting in Peking in 1905: 'Jesus Christ is the only hope of China.' He told Bishop Bashford that he had learned that from Dr. Mackenzie, and that he himself was known in the Imperial College to be a Christian.[1] There is no more striking evidence of the value of medical missions than the story of Dr. Mackay—alas, so short-lived! —in Wuchang. The Governor of the Hupeh Province, when Governor of Hunan, was the chief supporter of the 'viper-press,' which issued infamous placards charging missionaries with unspeakable inhumanities. But, owing to the illness of his child, he was led in Wuchang to send for Dr. Mackay. Result—he and his wife became Christians? Nay; but a new spirit in favour of the missionary came to possess them. The wife made David Hill her almoner in time of famine, and when Dr. Mackay died she expressed a wish to put a tomb-stone on his grave. Dr. Macdonald is another example of a fruitful medical endeavour. 'The whole province mourns the kindly doctor, who had so won the confidence of the Chinese that he never found it necessary to build a wall round the mission compound—possibly the only case in China.'[2]

At the point of the lancet! Yes, and many

[1] Bashford, *God's Missionary Plan for the World*, p. 147.

[2] Broomhall, *The Chinese Empire*, p. 289. See the *Life of Roderick Macdonald, M.D.*, by his wife.

places besides China. Liaoyang, in Manchuria, became an important centre through Dr. Westwater's work; Cashmere was opened to the C.M.S. through Dr. Elmslie; Jeypore was gained to the U.F.C. of Scotland through Dr. Valentine. And striking gifts have been made by non-Christians from time to time. When the Union Medical College was opened in Peking in 1906, the Empress-Dowager sent a donation of 10,000 taels, and deputed H. E. Na-tung to be present. The American Board Missionary Hospital at Madura, S. India, was rebuilt at a cost of Rs. 45,000 by Hindu princes and merchants. Recently the Maharajah of Jodhpore, Rajputana, and the Maharajah of Idar, with thirty-four of their nobles, gave £4,000 to Dr. Sommerville's hospital in Jodhpore.[1] Recently, also, the first hospital for women in Teheran was built by the American Presbyterians from money given by a Mohammedan lady.[2]

It is a blessing of the highest kind when ignorance is so removed and prejudice so broken down that the names 'infidel,' 'barbarian,' 'foreign devil' tend to disappear and give place to 'fellowman' and 'brother.' Medical missions have surprised the Chinaman into respect for the best barbarian he knows—the missionary—for in him he has found an absolutely disinterested kindness, and *that* he never dreamed of finding. His own topsy-turvydom has been excelled in

[1] U.F.C. Report, 1909.

[2] Wishard, *Twenty Years in Persia*, 1908.

the unexpected philanthropies of the barbarian. Human suffering has been enormously reduced, native practice is being revolutionized, the way of sanitary reform has been opened, and woman's work has been amazingly enlarged in the opening of the spheres of doctor, dispenser, and nurse. Medical work is one that touches beneficently the whole nature of man and the whole of man's life; and it has been well called 'the crowning benefaction of missions.'

2. *Ministry to Lepers*

Christian compassion and the gracious ministries it generates are conspicuously seen in the pathetic and successful work amongst lepers. Carey founded a refuge for lepers in 1812; the Moravians began leper work in South Africa in 1819, and later in British Guiana and in Jerusalem; the L.M.S. in Almora in 1849. The L.M.S. and the Norwegian Missionary Society are doing this work in Madagascar, and the C.M.S. in South China; Father Damien's devoted labours at Molokai, now continued by Brother Dutton, are well known. Individual efforts have been many; but efforts in a wide and organized way were not made until the last quarter of the nineteenth century. The London Missionary Conference Report, 1888, has only a page devoted to this form of activity; the New York Oecumenical Conference Report, 1900, has six pages; the Calcutta Decennial Conference Re-

port, 1882–3, has only ten lines; but the Madras Decennial Conference Report, 1902, contains five pages of compressed discussion and resolutions, refers to the remarkable development of leper work, recognizes it as one of the most beneficent forms of Christian activity, and gives for the first time statistical returns of the work. The need for the work is most manifest. The Indian Census of 1901 gave the number of lepers in India as 97,340, but those who know the facts estimate the number at from 300,000 to 400,000. A rough estimate gives half a million for China, and recent official inquiry in Japan has revealed leprosy in 30,000 families, and five Government asylums for lepers are being built. One million and a half for Asia and two millions for the world are general estimates.

In 1874 M. Wellesley Bailey founded the first mission to lepers in India and the East. His society carries on work interdenominationally and internationally in India, Burma, Ceylon, China, Japan, Sumatra, Siam, Korea, and the Philippines, through twenty-eight missionary societies—British, American, German, and Swiss —in about eighty centres. Over 8,000 lepers are cared for, and there are some 700 untainted children of lepers in separate houses. A great humanitarian and spiritual work is in progress. The modern knights of Lazarus are carrying on a crusade which to many doubtless appears quixotic in its extreme altruism, but which demonstrates the divineness of the love that

leads men and women to go to the least, the lowest, and the last. Christian love goes even to

> The leper's hut, where lives the living dead.

3. *Ministry to Sufferers from Famine*

Accounts of special missionary philanthropy in time of famine may be found in reports of Government Commissions and in State papers, as well as in missionary literature, and they clearly reveal that the most valuable agency of all in many places has been the missionary one. The ministry of mercy exercised in India and China in time of flood and famine and plague has been of the very highest order. The hands of Government at such times have been those of kindness, but those of the servants of Jesus have been *loving* kindness; the Raj has stood for mercy, the missionary for *tender* mercy. The best ministrants of such service are those with the highest altruism and the Christian motive, for it is no light thing to serve when famine follows drought, and plague and pestilence follow famine; and when

> The earth is iron underfoot,
> The sky is brass o'erhead,
> The water dwindles in the wells,
> The grass is burnt and dead.[1]

[1] From a poem by Mrs. Fleming, sister of Rudyard Kipling.

Or when it must needs be said:

> Beside the idle plough
> The starveling oxen stand,
> And death will gather now
> A harvest from the land.[1]

Lord Curzon, in the early part of 1901, wrote in great praise of those—European and native—engaged in famine relief, and the following is his tribute to the missionary: 'Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which it was open to them to vindicate the highest standards of their beneficent calling it was here, and strenuously and faithfully have they performed their task.' And it has not been the giving of the occasional dole, or the casual relief; but the heavy and continued responsibility of caring for thousands upon thousands of both young and old. The leading of village communities into better economic conditions; the rendering of medical aid for long periods; the guardianship and maintenance of young life in orphanages—these after-famine efforts mean the very highest self-sacrifice. The hand of mercy is often held back lest it should meet the heavier demand; but here it has been stretched out, knowing quite well that everything else must follow. Christian love has given its all.

In China, as in India, this work has been nobly

[1] Kipling.

done in several provinces, but in Shansi in particular. A tablet erected by Chinese in the north states that the years 1877–9 revealed 'a truly heavenly phenomenon, an awe-inspiring event, for certain preachers of doctrine—namely, David Hill, Timothy Richard, and others—moved by the calamities of the Chinese populace, came. . . .' And on 'tables that are hearts of flesh' the record is written, and it will never pass away.

It is very largely the social enterprises of missions which give that appearance of complexity which undoubtedly they often have. This feature has often astonished the observer seeing them for the first time. The ordinary village work is sometimes simple to a ludicrous degree, for it is often represented by a preaching-place and school costing less than five pounds; but the chief centres are usually great hives of industry. In many cases it is as if in a Western town all the religious and educational and philanthropic agencies were worked from one centre as associated efforts. It has sometimes been this highly creditable feature of the work that has caused the criticism that missionaries live in palatial surroundings—for what is the humble missionary doing possessed of such large buildings and estates? Those who have taken the trouble to learn the essential meaning of it all have seen in this largeness of range and effort reason for the highest praise. It is due to the zeal and ingenuity of love that *will* find a way to succeed. Another reason for complexity

has been the sudden thrusting upon missions of special responsibilities through famine and plague, through social despotisms and cruelties, through the persecution and disinheriting of converts; for orphanages, homes, asylums, and settlements have necessarily followed. 'The heart of compassion' has found it impossible to keep out of relief-work, leper-work, opium-refuge work, effort for the blind, &c. Moreover, it has been held that not a change of faith only, but a spiritual, intellectual, and physical renewal must be produced, and that the enterprise must be to and for the entire man and community. And so there are found, not on any one station, but over the whole area, schools and colleges of all grades, training institutions, Bible depots, literature societies, hospitals and dispensaries, printing establishments, industrial agencies, peasant settlements, labour bureaux, thrift societies, co-operative banks, &c. Many a hard-earned furlough has been spent in acquiring technical and practical knowledge of industrial and agricultural and other operations, that so the little ones of the Kingdom might be served, and that those 'out of the way' might be reached.

It is not possible in a single chapter to cover the entire range of social endeavour or to reveal adequately its depth; but it is clear even from this short summary that a truly remarkable work has already been done, and that the future will have many revealings of the social dynamic of the gospel.

CHAPTER V

THE CLAIMING OF THE FUTURE

IT is not only in what has been and is being done, but in the promise of greater achievement, that one sees the ascendancy of Christ. The backward look is encouraging because it leads to the forward look. There are all sorts of 'projected efficiencies' at work. The energies of to-day lead to and claim a future that will greatly honour Christ.

I

THE CHURCH'S MARTYR-ROLL IS A DEED OF POSSESSION

Every land has its martyr-roll, its names of revered and precious memory, its extension of the eleventh chapter of Hebrews, to be read with quickening pulse and glowing heart. Imperishable names are found in mission-annals, and there is a rapidly extending list of biographies of men and women who counted not their lives dear to them.

There are many, too, who, though not known as martyrs, had the same spirit as Henry Martyn

when he said, 'Now let me burn out for God'; for in their lives they were always showing that they would 'gladly spend and be spent out' for the souls of men. Some of these, like Martyn, were highly gifted and equipped, the best that Christendom could give, those—

> Who might have chased and clasped Renown
> And caught her chaplet here—and there
> In haunts of jungle-poisoned air
> The flame of life went wavering down.

And there have been native Christians also in many lands who, 'dying yet living,' have shown in suffering and service a spirit

> Such as in the martyrs glowed,
> Dying champions for their God.

They have carried upon them the 'brand-marks of Jesus,' the scars of persecution and conflict. Of many a one it might be said:

> Each dint upon his battered shield
> Was token of a foughten field.

Stanley said of Mackay that he looked at death 'with calm blue eyes that never winked'; and many blue eyes, and many brown and black ones of Afric's sons and daughters, have done the same 'for the sake of the Name.' Bishop Tucker tells us that in Uganda, even in the full tide of persecution, candidates for baptism presented themselves.[1] During the first quarter

[1] *Eighteen Years in Uganda and East Africa*, p. 22.

of a century of Baptist work on the Congo 33 men and 16 women from Europe laid down their lives. In West Africa the mortality has been tragically great. On the Gold Coast, from 1840 to 1890, no fewer than 39 out of 127 missionaries of the Basel Mission died, the average length of service being only two years. The C.M.S. lost 53 by death in Sierra Leone from 1804 to 1824, and the W.M.M.S. has had similarly heavy losses.

Madagascar shines with the light of witness, for it has seen more than one 'killing time,' in which the faithful were branded, speared, poisoned, stoned, crucified, and hurled over cliffs. There were hundreds in 1837; hundreds again in 1849; and hundreds more in 1857. In Antananarivo there are four martyr-memorial churches, built on sites of martyrdoms. The Southern Seas have been the repeated scenes of fiery persecutions. In Erromanga there is a Martyrs Memorial Church, and in it are the names of John Williams and the two Gordon brothers; underneath is the inscription, 'These hazarded their lives for the name of the Lord Jesus Christ.' And many natives have shown a noble heroism. The faithful and sealing testimony comes, as the saints will come—

From earth's wide bounds and ocean's farthest coast.

China has its memorial tombs in almost every province. During the first century of Protestant Missions 223 from the West died the martyr-

death. During the Boxer movement thousands of Chinese Christians were killed, and over large districts not two per cent. recanted. The simple heroism of the Chinese Christian in face of torture and death should for ever exempt him from criticism. Lord William Cecil has written : ' The Chinese have proved their sincerity in many cases by enduring ruin, torture, and death with a firmness which only finds its counterpart in the history of the early Church.' [1] Through the efforts of men and women belonging to sixty societies there now stands in Shanghai the Martyrs Memorial Hall.

India, too, has had its martyrs, though the record is not blood-red like that of China. Of one great testing-time, the Mutiny, it has been written : ' The young Christian, as a rule, stood firm, cases of open recantation were rare, even when the choice lay between denial and instant death.' [2] And of the many who from Cape Comorin to the Himalayas have left all for Christ the same authority says : ' The painful rendings asunder of those knit by the closest ties of blood-relationship make Indian mission work rich in living martyrdoms characterized by noblest heroism and self-denial.' [3] Many a convert in Brahman and in Moslem household has shown the martyr-spirit, and has been able to use the apostolic language, ' Always bearing

[1] *Times*, September 1907.
[2] Richter's *History of Missions in India*, p. 205.
[3] Ibid. p. 257.

about in the body the dying of Jesus . . . alway delivered unto death for Jesus' sake.'

And what a host there has been unknown to men! Centuries ago in Jerusalem a church was dedicated 'to the martyrs whose names the Lord alone knows,' an inscription recording the fact. Now every land might fittingly have such a memorial.

II

The Experimental Stage has passed

To begin with, the enterprise was a voyage of discovery, and, like the world beyond both the sunrise and the sunset to the Elizabethan age, the unknown of need and opportunity was large and mysterious. The venture often led to adventure and to peradventure. Even the highest hope often led to the great disappointment. The Fijians say that a gleaming land, called Burotu, is sometimes seen by their sailors, but when they steer towards it the gleam always fades away, and they sail in speechless wonder over visionless waters. So did the early missionary often see upon the horizon a light in which some fair world shone in splendour, and great was his hope of winning it for Christ, but the end was as the fooling of the 'will-o'-the-wisp'; the vision faded and his effort seemed in vain. The early history of missions is one of pathetic ventures and of disappointed hopes. And yet how significant is the record, and how

the meaning grows! It magnificently illustrates Fuller's saying: 'God's unseen Providence, by men nicknamed Chance.' More was happening than the workers knew.

The non-Christian religions have been scientifically studied, and books on them are many. It is seen that these range from those of simple structure to the vertebrate, from the rudimentary to the complex, and that this greatly conditions the methods used. The early worker often moved blindly. He knew that there were certain great religions; but of their sect-varieties, their relation to each other, their historic background, their basal philosophies, their developments and accretions, their ritual significance, their racial expressions, he knew scarcely anything. There is doubtless much more to be known, but the main and essential facts now stand clear.

The administration of missions has made great advance. The methods of front-rank business houses are those followed by home boards and committees in directing the work; and the administration on the field reflects the same business aptitudes. Magnificent and invaluable voluntary service is rendered on committees by statesmen, members of Parliament, retired civil servants, military men, bankers, shippers, and merchants. The world that applauds and takes part in the business ventures of financiers and commercial experts, trusting them absolutely, often ignorantly condemns as unsound the missionary administration and the schemes which

these same men initiate or sanction and support. The conduct of missions to-day represents a high type of administration. It is systematized to a degree that wins the warm approval of business experts.

There is an art of missions as well as a science. At first missionaries entered on the work with simple views of its nature, and, following the gleam, they did 'the next thing' faithfully and strenuously. They made mistakes, but it would be a greater mistake to condemn them for it. It is all very well for us now to say that their preparation and effort should have been scientific; but how could they know some things that are plain to us? This at least may be said: they had a greater knowledge of what was to be done than the worldly-wise of their day, or even the majority of their supporters, and they at least did it. That they did so well, with so many things hidden from them, is one of the mary marvels of their life and work.

Much of the science and art of missions is the result of compared experience. Conferences have been held on the great fields, and there have been the frankest talks on failure and success. The workers have been willing to learn from any one, and most of all from each other. The Conference Reports reveal the fact that the broad lines of method have been laid in wisdom and strength, and that there are confident and successful movements upon them. A comparison of the 'first and greatest paper on missions,'

Carey's notable *Enquiry* of 1792, in modest pamphlet form, with the thousand-page, two-volume Report of the last General Conference in New York in 1900, immediately reveals the fact that the day of venture and experiment has passed, and that the era of systematized knowledge and effort has begun. The work and Report of the World Missionary Conference in Edinburgh in 1910 will show it even more impressively.

We know now the lines of least resistance and of greatest opportunity, the key-positions, the areas of largest value, the best methods of approach. We know when and where the sapper and miner must quietly and patiently wait, as well as when and where the speedy and enthusiastic advance must be made. We know the best tools to use for a given piece of work and how to use them. We know that many methods are necessary, and that all methods are not applicable everywhere. An advanced stage has been reached, and missions are moving on to a greater future.

III

There is Accelerated Progress

No one can study the statistics given in a previous chapter without seeing that progress has tended to accelerate, and that the missionary movement has been gaining momentum.

It took about one hundred years to gain the

first million converts. A million were added during the twelve years from 1896 to 1908. In 1908 the increase was 165,000, which was at the rate of a million in six years. For every Sunday in 1908 there were three thousand communicants received. Within living memory a year's harvest was but little more. During the last twelve years the number of communicants has doubled.

India has many examples of progress. The most striking is that of the American Methodist Episcopal Church, which after thirty years had a community of 10,000; at the end of twenty years more, 200,000; in five years seven times as many were added as in the first thirty years. In the Telugu country there was an average increase of 6,000 per annum from 1871 to 1901. In Nagpore there have been similar increases.

Most of the Uganda Christians have been gathered in during the last decade. The work was begun in 1877, and by 1890 there were only 200 baptized people. In the five years from 1902 to 1907 there were 36,000 baptized, and there are now 63,000.[1]

It cannot be said that China represents the line of least resistance, yet more church members were added from 1900 to 1908 than were gained during the whole of the first eighty years. It is no uncommon thing to find it reported that more converts are made in a year than during the first ten or twenty or thirty years. The

[1] Tucker, *Eighteen Years in Uganda*, vol. ii. p. 359.

following is a typical statement: 'Our work is in its infancy, but our membership has multiplied nine-fold in thirty years.' In the province of Shantung the communicants more than doubled in the eight years from 1893 to 1901, and more than doubled again in the four years from 1901 to 1905. Mass-movements have taken place in India, and it is now seen that they are not only possible but likely amongst the Chinese. The Chinese have a genius for forming guilds and societies for social, commercial, and religious purposes; and as the Church reaped advantage in early times from the clubs and guilds in the Graeco-Roman cities, so probably will it be in China. The people like to move together. Amongst the Miaos—a people primitive in thought and habit and religion—thousands have declared themselves Christian, in Yunnan to the United Methodist missionaries, and in Kweichow to those of the China Inland Mission. Experienced workers have seen movements that have thrilled them with the thought of a glorious harvest. A most remarkable work has taken place in Mongolia, Korea, and in north-eastern China. Beneath the placid and stolid surface the Chinaman is proved to have great emotions and latent enthusiasms, and he can be moved to great religious purpose and effort. It is significant that a book on China bears the title *A Modern Pentecost.*

There is already a progress that claims the future, and the Church will help to make the

future her own by sending 'hope before to grasp it.' Her victorious forces are moving, and

> Where the vanguard fights to-day
> The rearguard camps to-morrow.

IV

There is an Indigenous Christianity

Christianity has had for long in mission lands the disadvantage of appearing exotic. But it has proved itself native to the human heart, has sent its roots deep, and is expressing itself in growths that are natural to its new soils. And the result is seen in appropriate and striking types of religious life, whose vigour more than suggests that they will be permanent.

Self-support is an increasing feature of the work. The reports of all the societies reveal and illustrate the work of the principle of self-support in all lands. The South Sea missions show it conspicuously. In India there are hundreds of self-supporting churches, some having pastors in the usual way, others being self-nourishing and self-sustaining through elders and lay-preachers. In Burma there are hundreds of churches which receive no form of assistance from foreign sources. In 1892 the American Baptists in Burma had 217 such churches; in 1902 they had 562. In China the churches are largely organized on this basis, and there is much proof that the Chinese are much less

likely than some to be dependent on foreign aid. A single instance will illustrate this. In the Swatow field (English Presbyterian) 80 per cent. of the cost of churches and schools is borne by the Chinese. The same mission successfully works on similar lines in Formosa. The recent and rapidly extending work in Manchuria and Korea is self-supporting, as to its agencies, to an extraordinary degree. The Japanese, as might be expected, are insistent on the principle of self-support. Africa has much locally supported work; indeed, the work in Africa probably represents the smallest proportionate cost to the societies. In Uganda there are 1,000 places of worship built by the people, 2,000 native teachers and evangelists, with 32 ordained clergy, and no money from Britain is used for their support.[1]

The money raised on the field has shown, of late years, a remarkable increase, leaving the home increase far behind.

There is *self-extension.* Many churches now support also their own evangelists, who work in the 'regions beyond,' and groups of churches often have home missionary societies. The Native Church Council of the C.M.S. in Tinnevelly has long carried on work amongst the hill-tribes, and also amongst the Tamils and Telugus of the Nizam's Dominions. Besides this, the Indian Missionary Society of Tinnevelly

[1] Tucker, *Eighteen Years in Uganda,* vol. ii. p. 359.

was started in 1903 in order 'to develop by an indigenous organization the missionary spirit of the native church to spread the gospel in India or other lands.' '*Or other lands.*' That is significant. Probably the many emigrants to Ceylon and elsewhere were thought of in these words, but the 'other lands' idea is certainly the missionary one. The Presbyterians in the Darjeeling district, the American Baptists in Burma, the English Baptists in Bengal, the American Board in Madura and in North Ceylon, the Wesleyans in both North and South Ceylon, and others, have auxiliary or extension societies, representing local contributions and effort for those yet unreached. And larger developments are in progress. The National Missionary Society of India, purely Indian and interdenominational, was formed by young men on Christmas Day, 1905, at Serampore; the Conference was held in Carey's famous library, and the constitution was drawn up in Martyn's famous pagoda. The Central Committee issued a statement that 100,000,000 of the people of India are as yet untouched by Christian agencies, and that it is the duty of Indian Christians to reach them. Work was begun in the Montgomery district of the Punjab, and later a second field was occupied in North Central India. The first Report stated that there had been twenty-nine offers for service, and amongst them two graduates, four undergraduates, and two women. 'Swadeshi' principles and ideals, purified and consecrated

by devotion and service for Christ, will do good work for the regeneration of India.

There are similar movements of self-extension in China. In direct evangelism the Chinaman counts for more than the foreigner. 'The Chinese themselves are the best evangelists. Converts show a remarkable readiness to bring in others, and it is largely by the efforts of individual Christians that the Church is recruited.' [1] There are native missionary societies in connexion with several missions, and single churches often show power to bring in those from without. There is now a Chinese independent, self-supporting church in Shanghai, the members of which come from all the missions, and include many of the outstanding and enterprising men of the community. 'This marks the beginning of a new era in the history of missions in China, and it is a significant forward step which will have far-reaching consequences.' [2] It represents a patriotism which, on the spiritual side, has in view the evangelization of China by the Chinese.

Japan also reveals much enterprise and an energetic evangelism. The Nippon Sei Kokwai —the Anglican Church—has work in Formosa. The Kumiai Churches—the Associated Churches of the A.B.C.F.M.—have a home missionary society. The marvellous work in Manchuria and Korea, furthering the gospel to a remarkable degree, and spiritual awakenings and revivals in

[1] Arthur H. Smith, *The Uplift of China*, p. 198.
[2] Broomhall, *The Chinese Empire*.

China and Japan, show that the Asiatic can be set on fire for God.

And African missions are not behind. In South Africa there are results of native effort on a wide scale. There are many stories of surprise at finding churches already established beyond the outposts of civilization by devout Africans, who felt themselves to be debtors, and have sought to discharge the debt in devoted service. A Kaffir from Lovedale first opened the work amongst the fierce people of Ngoniland. The Christians of Basutoland have carried on a successful work in Barotsiland, north of the Zambesi, several volunteer evangelists going there with the devoted Coillard in 1884. And all the world has heard of Uganda, with its hundreds of voluntary evangelists, some of them going into the kingdoms of Toro and Busogo, two or three hundred miles away. Uganda teachers have also striven to give the gospel to the Pygmies. And the record of the work in the Southern Seas contains thrilling stories of the heroism of native evangelists.

These movements are full-fraught with significance and hope. When foreign work becomes home work, invested with home meanings and revealing in home service the energies of the Kingdom, the triumph of the King becomes assured. In many lands it is not now the foreigner who is the evangelist, but the home convert, and of him it may be said: 'From you hath sounded forth the word of the Lord . . .

in every place your faith to God-ward is gone forth; so that we need not to speak anything.' That is the sure mark of an apostolic Church.

There is *capacity for leadership and self-government.* On many fields the Christians are manifesting initiative, independence, and qualities of leadership. There is an effective and growing force of native 'ministers of the Word,' besides a large number of unordained helpers. And the best of them are very good indeed. Of the ordained men in India, increased from 21 in 1851 to 900 in 1901, Dr. Richter has written: 'These 900 Hindu clergy are the glory and crown of Indian missions; amongst them are to be found a long list of men of the highest intellectual and spiritual gifts, who would have adorned any public office, and who would likewise have attained no slight distinction in the academic world.'[1] Anglican leaders are recognizing that the time is rapidly coming when the highest offices will be held by native clergy. A plea for Indian bishops was made at the Pan-Anglican Congress, the Bishop of Calcutta stating that a native episcopate was a natural episcopate; and the Bishop of Tokio said that there would never be in the future a diocesan bishop in Japan who was not elected by the Japanese themselves. The Methodist Church in Japan has elected Mr. Honda, a Japanese, as its bishop. Bishop Hoare, at the Church Congress at Weymouth in 1905, declared that there are Chinese

[1] *History of Missions in India*, p. 427.

clergy who might well be fitted for the office of bishop of the Chinese Church, and that we may look forward to the Chinese Church as the evangelizer of China. The Presbyterians have led the way in India by electing Dr. K. C. Chatterjee to be Moderator. Indian, Chinese, Japanese, and African leadership will undoubtedly be a feature of the work in the coming days, and Asiatic and African apostles will be raised up to be tongues of fire in evangelistic work.

One result of this passing of the period of pupilage and tutelage is the changing of the face of the work ecclesiastically: the expression is becoming more and more Asiatic or African and less and less European or American. More than one plea has been put in for an Indian Prayer-Book. Bishops Oluwole and Johnson, both bishops of Equatorial Africa, told the Pan-Anglican Congress that there would yet be a characteristically African Prayer-Book. The Nippon Sei Kokwai meets in Synod with its own constitution and canons and discipline, and has its own Prayer-Book, modelled after the Anglican 'for the present.' The tendency is to express everything in a Japanese way. Ecclesiastically, Japan will put on the kimono as India will put on the turban. Bishop Tucker tells us that he has endeavoured to keep out of East Africa mediaeval and also nineteenth-century adjuncts of the ministry as being both 'superfluous and a positive hindrance.'[1] No

[1] *Eighteen Years in Uganda*, p. 236.

disaster will follow if the abundant life and the indwelling Spirit are there.

The peoples have not only been won to Christianity, but Christ Jesus has won them to Himself, so that their life in Him finds its own expression, and their allegiance, devotion, and obedience are manifest in self-sacrificing efforts to make Him known. If missions were to cease, the work would abide and bear fruit. The living seed is there. Withdrawal would mean much narrowing down upon the field, and even decay here and there, but much would survive to prove the vitality and strength of the work. Mr. Mott, speaking of the revival spirit and effort he had witnessed in China, Japan, and Korea, said at the Students' Conference at Liverpool, in January 1908: 'When I returned from the Far East six years ago I could not say what I now can say with great conviction, namely, that if some great catastrophe to-morrow made it necessary for all the missionaries to withdraw from Asia, Christianity is so securely planted in the lives of the Orientals that it would spread from them to all parts of the East; and were Christianity to die out of the Occident, in my judgement it has such propagating power in Asia that it would ultimately spread back to us.'[1] And one with large knowledge and experience of China has written that there have sprung up well-organized churches which, while requiring Western oversight for some time to

[1] *Hoc Deus Vult*, p. 93.

come, would still remain as permanent facts were all the missionaries to be withdrawn.[1] Dr. Cuthbert Hall, with special opportunities of observation, has expressed the same judgement. He says: 'The East now possesses at many points an indigenous Christianity of much vitality and self-possession, flourishing without Occidental assistance. . . . In many parts of the East there has come to be a firmly rooted Christianity, which grows independently of European effort to sustain it; which is developing after the characteristic type of Oriental insight and experience, and which would continue so to develop were European influence to be withdrawn.'[2]

Organizing and administrative gifts will develop under the exercise of a growing opportunity and responsibility. And the Church *is* raised up, and the leaders *are* appearing. This will mean ultimately the supersession of missions by an independent and full-grown Christianity, and will be a glorious crown to the enterprise.

V

The Home Church is Increasingly Missionary

There is a growing recognition of the fact that the work of evangelizing the world is com-

[1] W. A. Cornaby, *London Quarterly Review*, April 1907.
[2] *Noble Lectures*, 1906, pp. 265–8.

mitted to the Church as such, and that missionary societies are not separate and subsidiary organizations, adventitious institutions giving concrete expression to the enthusiasms of a few, specialized forms and optional departments of Christian responsibility and service. And this is a great gain. If the Great Commission were to become universally regarded as given to the Church, and accepted by its members as a primary obligation, the work of world-evangelism would become resistless. The Church of Christ is still a long way from a universal acceptance of this ideal, but there has been in our own generation a distinct advance towards this end. The emphasis now is on the idea of the Missionary Church rather than on that of the Missionary Society, and this change of emphasis carries with it greater hope of success. Societies are to be regarded only as the ordered and organized expression of the Church's own devotion and enterprise.

The Reports of the great Missionary Conferences reveal this growing emphasis on the responsibility of the Church. The Oecumenical Missionary Conference in New York, 1900, declared: 'It is plainer than ever that the mission of the Church is the evangelization of the world. . . . The Church is a Missionary Society.'[1] The Conference sent no message to the 250 societies represented, but it sent an address to the Church—a simple, direct appeal to evangelical

[1] *Oecumenical Missionary Report*, vol. i. p. 86.

Christianity to be evangelistic, in obedience to the Great Commission.

The reports and resolutions of the Lambeth Conference in 1887 contained no reference to world-evangelism. In 1897 the Lambeth Conference stated that it was the primary work of the Church, the work for which the Church was commissioned by our Lord, and also that the fulfilment of that Commission is a necessary and constant element in the spiritual life of the Body and of each member of it. The Encyclical letter of the Anglican Bishops contained extended reference to it. The Lambeth Conference of 1908 reaffirmed it. The Pan-Anglican Congress was held to consider missionary and other questions affecting the Redeemer's kingdom throughout the world, and of the seven volumes reporting the proceedings, volume five, dealing with the Church's mission to non-Christian lands, is the largest.

Another encouraging sign that the Church is more truly accepting and carrying on her divinely appointed enterprise is seen in the Laymen's Missionary Movement. Following upon the Centennial Anniversary of the American Board, 1908, sixty laymen met in a prayer-meeting in New York, with the result that the Laymen's Missionary Movement came into existence. Already it gives promise of greatly advancing the Kingdom, through leading the Church to a larger and more strenuous campaign. It emphasizes the fact that the Great Commission

was given to 'representative disciples,' and that the entire Church is a missionary society. Further reference to this encouraging movement will be made in a later chapter.

The Church to-day is a missionary Church, notwithstanding the many within her who do not respond to her call; and there are many things to prove sincerity as she sings:

> Lord, Thy ransomed Church is waking
> Out of slumber far and near.

VI

The Crusade of the Youthful

During the past two decades there has been a most promising development of Christian work and of the missionary spirit amongst students. World-evangelism has now been definitely appropriated as its own by the student-world. The first impulses are traceable back to the quickening of spiritual life in university centres, particularly in Cambridge and Edinburgh, through the work of Moody, Drummond, and others. The movement as a whole is now represented by the World's Student Christian Federation, established in 1895, which comprises national and international groups of colleges in all continents, with Mr. John R. Mott as general secretary. Its aim is to unite Student Christian organizations and to promote

mutual relations between them; to collect information regarding the religion of students in all lands; to lead students to become disciples of Jesus as the only Saviour and as God; and to enlist students in the work of extending the kingdom of Christ throughout the world.[1] Altogether there are about 160 Unions and 2,060 Associations comprised in a world-wide federation, with a membership of 138,000 students and professors. It may be regarded as an aggregate of Student Christian Unions of all lands, whatever their local names may be. The Student Christian Union has done a great work in universities and colleges throughout the world, for its aim is 'every college for Christ and every student a Christian,' and its prayer circles and Bible-study circles have been an incalculable blessing. At the Church Congress in Yarmouth, 1907, Dr. Gee, Master of University College, Durham, referred to it as one of the most remarkable movements of to-day. He said: 'I think you will have to go back to the foundation of the Jesuits in the sixteenth century, or to the rise of the Friars in the thirteenth, in order to discover a really parallel influence in regard to fervour and extent.' It is not surprising, therefore, if it is regarded, in relation to missions, as a magnificent home-base and as the finest recruiting-ground for the world-campaign. Its Conferences in Britain, on the Continent, and in America have done much to

[1] *The Student Movement*, October 1907.

weld it into an efficient unity and to increase its power for service. Its Conference in Tokio, 1907, was, significantly, the first international gathering in the Far East. Revival movements began through it which greatly affected China, Japan, and Korea. The Conference was also a revelation of the immense value of the Federation to the young life of the non-Christian world. Mr. Mott, as general secretary, carried on a great campaign amongst the students of London, Oxford, Cambridge, and Glasgow in November and December 1908.

The Student Volunteer Missionary Union is the missionary section of the Federation, and has, as its watch-word, 'The evangelization of the world in this generation.' It consists of those men and women students whose 'purpose it is, if God permit, to become foreign missionaries.' It has already been a movement of great power for the furtherance of the gospel. Its International Conferences in Liverpool, 1896, in London, 1900, in Edinburgh, 1904, and in Liverpool again, 1908, revealed a great wealth of missionary ardour and consecration. At the 1896 Conference there were present 700 students, 50 of whom were from foreign universities; at the 1908 Conference there were 1,160 British students from 178 colleges, 500 of whom were women from 74 colleges. Of these, 202 men and 128 women were student volunteers. There were, in addition, 145 foreign and colonial delegates from twenty lands. At the Sixth International Conference held in

America, January 1910, twenty-nine countries were represented. It is evident that the potentialities of the movement are very great. Already it has a truly remarkable record, for no fewer than 3,000 American and 1,500 British students, after signing its declaration, have entered the foreign work. It has secured large offerings of personal service in Protestant lands, and also in many mission fields, where it seeks to enrol students for work amongst their own people. 'To-day the Christian students of the Occident and the Orient, of the Northern and the Southern Hemispheres, are united in the sublime purpose of enthroning Jesus Christ as King among all nations and races of men.'[1] And this statement, made in 1900, was no vain one, for the writer was able in 1908 to say: 'The movement has yielded results so large and beneficial as to warrant the statement that it has been the means of securing the greatest offering of lives for the world's evangelization in all the history of the Church.'[2] A very interesting example of its contribution of personal forces is seen in the fact that at the Shanghai Centenary Conference, 140 missionaries, who were once student volunteers, met and sent an appeal to the Christian students of the West, urging that the new China meant a new era of

[1] Mott, *The Evangelization of the World in this Generation*, p. 1.

[2] Mott, *The Home Ministry and Modern Missions*, p. 173.

evangelism, with a new accessibility and opportunity, especially amongst scholars and officials.

Another promising thing is the way the great universities have associated themselves with world-evangelism. The Universities Mission in Zanzibar, Nyassaland, and German East Africa is carried on in connexion with the universities of Oxford, Cambridge, Durham, and Dublin. The Oxford Mission at Calcutta and the Cambridge Mission in Delhi, the Oxford and Cambridge Institute at Allahabad, and a University Settlement for women in Bombay, are all contributions to the evangelization of India. A more recent venture of the same kind is that of the Winchester Brotherhood at Mandalay. The Yale University is undertaking higher and secondary education in the Hunan Province of China. Oxford and Cambridge are uniting also for work in China.

The Y.M.C.A. and the Y.W.C.A. are another important force in the world-wide crusade of the youthful. In some respects, and on the student side of it, the work coincides with that of the Student Federation, and it is influencing the young manhood and womanhood of the world to a degree undreamed of by the rank-and-file supporters of missions. Both Associations have a World's Committee in touch with National Councils in every continent. There are British National Councils and a North American International Committee, and connected with these are hundreds of associations in mission

lands. In the great student centres the work is now found in strength. In the Turkish Empire, Mexico, and South America much is being done. In India, Burma, and Ceylon it has a great hold on young life—Bombay, Calcutta, Madras, Rangoon, and Colombo being very strong centres, where a deep and wide influence is brought to bear upon many nationalities. Its work in India has received much praise from Government officials as well as from missionaries. Its success in China, Japan, and Korea received marked and deserved recognition from the China Centenary Conference. A fine work has been done in Japan, and Japanese statesmen have expressed unqualified approval. Begun primarily for the youth of Christendom, it would seem as if its foreign effort is destined to be the greater glory. 'A factor on the mission field which affords large promise for the evangelization of the world is the Student Young Men's Christian Association. It is now entrenched in nearly two hundred universities, colleges, and high schools of Asia, Africa, South America, and the Pacific Islands. . . . It would be difficult to state the importance of this union of the students of Christian and non-Christian lands for the evangelization of the world.' [1]

Sunday Schools and Young People's Societies are also important allies; some of them specialize in and for this work. There are the Christian Endeavour, Epworth League, Wesley Guild,

[1] Mott, *The Evangelization of the World*, pp. 171–2.

Young People's Union, Gleaners' Union, Sowers' Band, King's Messengers, King's Daughters, Red Cross League, Missionary League, Luther League, &c. The Young People's Missionary Movement, too, gives promise of vigour and permanence. Its educational campaign, through the study of text-books, was begun in 1902, and has been of great value. The British Y.P.M.U. issues, through a committee representative of the leading missionary societies, text-books for use in study circles, classes, institutes, summer schools, and field campaigns. In America an International Convention has been held, attended by over 2,000 delegates representing the devotion and enthusiasm of the young people, and the American and Canadian Young People's Societies have now become a Missionary Federation. It seeks to help both home and foreign missions, and represents 'the Church of the future as at present enrolled, organized or in training, in the Young People's Societies and Sunday Schools of the United States and Canada.' The Church of the future is thus being pledged to, and prepared for, the larger endeavour of Christ. The crusade of the youthful is even now claiming the future for Him.

CHAPTER VI

CRITICISM AND TESTIMONY

No work has had the searchlight thrown upon it so much and so often as the missionary enterprise. There has been much free criticism, the nature of the work as well as certain tendencies of human nature making it inevitable. Some criticism has been kind and true, whilst some has been bitter and flagrantly unjust. Some critics of missions will say anything, the proof of this being that they have done so. Of a certain kind of critic may be said what Leslie Stephen said of Tom Paine: 'His ignorance is vast and his language brutal.' Travellers who finish their world-tour in the Far East with the toast 'Damnation to China,' are not likely to have sound opinions as to mission work. 'They jestingly hope for the damnation of China and contribute their mite towards that ideal; the missionary has, as his life-work, the salvation of China. How could they but be his sneering critics?'[1] The coarser toasts and expletives of certain adventurous sea-rovers are evidence of a kind of mind utterly incompetent

[1] Rev. W. A. Cornaby.

to pass judgement. White 'black-birders,' South-sea traders, exploiting palm-fringed islands and their primitive peoples for the purposes of gain and lust, and deliberately introducing measles and small-pox to further their ends, are witnesses too vile to be listened to.

The life lived by many white men makes it as impossible to accept their testimony as it makes it necessary to pray, 'That it may please Thee to pardon the sins of Christians in heathen lands and to make them patterns of a holy life to those among whom they dwell.'[1]

Perhaps the most striking change of all, in recent years, has taken place in popular journalism. The unbeliever who will have 'none of it' is still found, but there is a new tolerance and even a high respect where once the opposition was most marked or where the faint praise was but suggested condemnation. It would be quite possible to put into parallel columns extracts from the newspapers of a generation ago and of recent years, and the result would be a marked contrast of opinion. Some journalistic utterances of the last decade have been so favourable that fears have been expressed that the Church might receive damage through too great praise.

President Roosevelt, speaking in Washington in January 1909, at a meeting in aid of the Methodist African Diamond Jubilee Fund, said:

[1] From the Litany at the Thanksgiving Service in St. Paul's at the Pan-Anglican Congress.

'The change of sentiment in favour of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighbourhood, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the forces which stand for the uplift of humanity.'

Certain voices of criticism, however, are never hushed for long, and a few of the more common outcries against missions may be noted.

I

'HEATHENISM IS GOOD ENOUGH TO BE LET ALONE'

It is never suggested that the diplomat, the traveller, the merchant, the scientist may not go. The one thing we may not take is religion. We may run all the risk of showing our worst side to the nations, but not our best. What has caused and developed the best in us is the one thing we must keep back. We may go for our own sake—to develop our commerce or our empire—but for their sakes there is no need to go. Their religions and the results of them are good enough—for them!

The 'good-enough theory' is an easy one, and a plausible one, to the man who specializes in Mohammedanism, Hinduism, and Buddhism by reading dainty, poetic versions of *Pearls of the Faith*, the *Bhagavad-Gîta* and *The Light*

of Asia. It is far more difficult to the man who really lives amongst the people. The 'good-enough idea' may be possible to the man who lives in the European quarter of an Eastern city and never really penetrates below the surface of native life. It is certainly possible to the man who coasts the world where civilization has placed its safeguards for human life, who judges a continent from a single port, or an island from its fringing palms. A man knows the ocean by crossing it—yet how certain it is he does not know it! Perilous voyages, deep-sea soundings, patient investigation, are necessary before the oceans are known. A man must live long amongst a people, must get to know them psychologically, socially, linguistically, if he is to know them actually—and how many things will elude him even then? Full knowledge of heathenism means many kindly judgements upon racial traits and customs, disclosures of many human values; but it always brings a sense of absolute spiritual need, of a moral condition that is very far from being good enough to be let alone.

The testimony of Mrs. Bishop, 'Britain's greatest lady traveller,' has often been given. 'I speak as a traveller, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the unchristianized world. . . . When travelling in Asia it struck me how little we heard, how little

we know, as to how sin is enthroned, and deified, and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishing thing to find that there is scarcely a single thing that makes for righteousness in the life of the non-Christian nations.' This was Mrs. Bishop's repeated testimony.[1] Mr. Moncure Conway was not in any sense pro-missionary, yet we find him saying: 'When I went to the great cities of India . . . the contrast between the real and the ideal was heart-breaking. Of religion in a spiritual sense there is none. If you wish for religion, you will not find it in Brahmanism.'[2]

Probably the 'good-enough' argument is used more often as to the Japanese than as to any other people. Japan is regarded as the one land that has a competing morality and a sufficingly good religion. This making of Japan into an argument against missions has special interest to the Christian advocate, and most strongly supports his case; for in Japan Christianity largely comes into its own. 'Japan was never wholly a "hermit nation," in the sense of being left without any creative influences from the outside. . . . There has not been a year since 1542 that Japan has not been indebted to Western nations for ideas and culture.'[3]

[1] Stoddart, *Life of Isabella Bird* (Mrs. Bishop), p. 334.
[2] *My Pilgrimage to the Wise Men of the East.*
[3] W. E. Griffis, *Dux Christus*, pp. 71–2.

That Christianity has profoundly influenced Japan, authorities—European and Japanese alike—acknowledge. In ways that no measuring-line can touch, the living energies of Christ have wrought in and for Japan. A great work in secret was done before the modern period of progress began, and when Japan became an open land, Christianity, in entering in, met much of its own. Just as there are acclimatized plants in Britain whose original introduction as plant-foundlings is obscure, causing botanical problems and puzzles, raising economic questions in the food-supply of man and beast, and changing the appearance of the land in the colouring of moor and fen and field, so seed-truths were sown in Japan during the missionary endeavours of the sixteenth and seventeenth centuries, and also afterwards secretly during the closed centuries, proving to be hardy exotics, and flourishing often in seclusion or as unrecognized alien growths. To expand the illustration further: as bulbs tend to off-shoot and sink for fuller life into deeper soil to perpetuate their species unseen, so did the earlier missionary occupation seem to leave Japan uninfluenced, as if it had never been, and as if the living seed had perished; but all the time, as there is ample evidence to show, into the soil the truth sank deeper and deeper, to appear after many days in strength and beauty—'the Word of God that liveth and abideth.'

And since 1859, the beginning of the modern

period, Japan has been profoundly influenced. 'Behind almost every one of the radical reforms which have made new Japan stands a man—too often a martyr—who was directly moved by the spirit of Jesus, or who is or was a pupil of the missionaries.'[1] If it be said that this is foreign testimony, the following by a Japanese may carry greater weight: 'Japan could not have risen to the height she has attained without having come into contact with higher ideals of duty and honour than she had of her own. . . . It is a mistaken idea that Japan, under Bushido, had better be left to herself.'[2] Lafcadio Hearn cannot be quoted as a lover of missions. He has written, at great length, in praise of Japan, but what a commentary on the 'good-enough' idea are his words about the education of his eldest boy, the most European of his three sons, 'with brown hair and eyes of a fairy colour.' Being anxious for his son's moral development, he did not want him to be educated in the land which had so fascinated him and of which he chanted continual paeans of praise. He proposed to send him to America. 'I am now beginning to think that really much of ecclesiastical education (bad and cruel as I used to imagine it) is founded upon the best experience of man under civilization; and I understand lots of things which I used

[1] W. E. Griffis, *The Japanese Nation in Evolution*, p. 400.

[2] J. T. Imai, *Bushido*, pp. 71–2.

to think superstitious bosh and now think solid wisdom.' [1]

It is impossible even to summarize the evidence coming from all lands, and showing that the 'good-enough' and 'let-alone' ideas are untenable; but another testimony, this time from Africa and by a man of undoubted knowledge and experience, may be given. Sir Harry H. Johnston says: 'I have never been able to side with those flippant persons who said the untutored savage was happier in the pre-missionary days. No one who knew Africa as it was before it was touched by Christianity could entertain the idea for a single moment.' [2]

The evidence given in Chapter IV. on Social Progress is entirely against the critic as he urges this plea. The social uplift of the peoples is proof that they were down, many of them very low down, that there was nothing in their religions to prevent their sinking lower, that Christianity has lifted them up, and is the only hope of their being lifted higher.

II

'The Missionary is a Poor Tool'

One wonders what kind of a 'tool' the critic would be in doing the same kind of work. It would be instructive to see *him* at work on a cannibal, a pigmy, a Pariah, a Brahman, a

[1] Bisland, *Life and Letters of Lafcadio Hearn*, vol. ii. pp. 309–10. [2] C.M.S. *Intelligencer*, April 1904.

Mandarin, a typical Mohammedan! The best missionaries are extraordinarily good, as the world by this time knows; the worst are, by contrast with the best, both few and discreditable; most are sound working instruments. At home, poor workers are so lost sight of in the great mass that they scarcely count. Abroad almost all workers are outstanding, and the worst are seen at their pitiful worst, and the unthinking often regard them as typical.

Missionaries will bear comparison with workers of any class. Professor Drummond's statement holds good: he says that no wiser, saner, more practical men than most missionaries can be found in the business houses of the world.[1] Professor Huxley is seldom quoted in favour of missions, but his testimony to the worth of the worker is very valuable, especially when we remember what a relentless lover of fact he was. On his visit to New Zealand he visited the Maori Mission at Waimate to judge, as he said, what missionary life was like, and when he saw it he wrote: 'I have been greatly surprised in these good people. I had expected a good deal of straight-hairedness and methodistical puritanism, but I found it quite otherwise. Both Mr. and Mrs. Burrows seem very quiet and unpretending—straightforward folk desirous of doing their best for the people among whom they are placed.'[2] It was specially appropriate that Huxley should see the

[1] Dr. G. A. Smith, *Life of Henry Drummond*, p. 405.
[2] *Life and Letters*, vol. i. p. 52.

work at Waimate, for it was of this same work that his distinguished scientific forerunner and friend, Darwin, wrote his oft-quoted words: 'The lesson of the missionary is the enchanter's wand.' It is well known how greatly R. L. Stevenson admired James Chalmers and George Brown. His words are: 'Chalmers and Brown are pioneer missionaries, splendid men, with no humbug, plenty of courage and love of adventure. . . . I have become a terrible missionaryite of late days.'[1] Phillips Brooks wrote to his friends from India that the missionaries are as noble a set of men and women as the world has to show, and that those who do not believe in missions do not know what they are talking about.[2] Another most competent observer in India, Dr. Cuthbert Hall, has said: 'If I were looking over the Church at large in search of typical illustrations of what a servant of the Lord Christ should be in breadth of view, power of initiative, dignity of behaviour, and sweetness of spirit, I should look hopefully among the modern missionaries of the gospel. The missionary, to be appreciated, must be seen on his own ground.' This last sentence is significant. Both Dr. Phillips Brooks and Dr. Hall took the trouble to see the worker on his own ground. They did not speak oracularly after merely coasting the continents.

[1] *Dr. George Brown, Pioneer-Missionary and Explorer*, p. 64.

[2] *Life and Letters*, by A. V. G. Allen, vol. ii. p. 413.

The people among whom the work is done do not regard the missionary as 'a poor tool,' and the most conclusive testimony from enlightened non-Christians might be given. A Hindu paper, the *Indian Social Reformer*, has said that the highest types of Christian character yet evolved by our race are found amongst missionaries. And the *Hindu* has said: 'They are not, as a class, very brilliant men, but possess average ability, and a few are really magnificent men. But it is not so much their average intelligence as their moral qualities that challenge admiration. Their simple lives, their sympathy with the poor, their self-sacrifice, all force admiration from their critics.' Mr. N. Subramaniam Iyer, M.A., a leading Brahman and a Travancore Government official, said as recently as 1908: 'What has always commanded my sincere respect and warm admiration is the whole-hearted and self-sacrificing devotion of our Western brethren of the ecclesiastical persuasion, who, under the dominating influence of the command of their Divine Lord to go forth into the world and preach the gospel, have travelled far and wide, encountered enormous difficulties, undergone great privations, and, in fact, sacrificed their lives.' Thoughtful India recognizes the ability and moral value of the missionary.

As to China, Griffith John, in his latest book, has said: 'In the missionaries the Chinese have the true representatives of the intellectual, moral, and spiritual culture of the West, and

many of them know it. You often hear them speak of missionary so-and-so as a "holy man," of another as a "divine man," of another as a "living Buddha." "If Pastor So-and-so," they will sometimes say, "were a Chinaman, we should rank him among the holy men and sages."'[1]

On the whole question it may be said that missionary character and achievement of a remarkably varied kind, and on a very large scale, entirely disprove the assertion that the worker is of poor calibre, ineffective and inefficient. The work done is thoroughly good, but it may be said confidently that the worker is even better.

III

'The Native Convert is not Good Enough'

He may not be good enough, but he is good. If we could see our own Christian ancestors, one or two generations removed from barbarism, we should be more tolerable in our judgements. 'The converted Saxons were for centuries violent brutes.'[2] All things considered, the quality of the converts is surprisingly high. Some reach a high level of character, and the general average gives the worker no shame. The following testimony, given by the Rajah of the Sikhs to Dr. George Adam Smith in north-west India,

[1] *A Voice from China*, p. 29.
[2] Meredith Townsend.

is a striking one: 'While the precepts of Christianity appear to me, in some respects, to be higher and more wonderful than the others, nevertheless I have known in my long experience more Christians rise to the fulfilment of those precepts than I have known Hindus or Sikhs or Mohammedans rise towards the fulfilment of their respective doctrines.'[1] Dr. Cuthbert Hall tells us that, during his two visits to the East, he met native Christians as mature and balanced in the spiritual life as any he had known in the West.[2] Another world-wide observer, Mr. Mott, has written: 'The Church of Christ in non-Christian nations has among the rank and file of her membership very many who compare favourably with Christians of the West in grasp of the essential doctrines of our faith, in depth and spiritual insight, in exemplification of the spirit of Christ, in unselfish devotion, and in burning zeal.'[3] Nor are the rank and file of missions to be despised or pooh-poohed as worthless. The native Christian of the world's great ports is often not a good average specimen, the reason being often found not so much in him as in the class to which his critic belongs; but there is a good average Christian to be found in all mission lands, and, judged fairly and sympathetically in the light of all the facts, the product of the missionary enterprise justifies it.

[1] *Christian World Pulpit*, vol. lxxiii. p. 323.
[2] *Universal Elements of the Christian Religion*, p. 41.
[3] *The Home Ministry and Modern Missions*, p. 22.

Biographies of many converts are now to be obtained. The facts of their character, life, and work are set forth in pen-portraits in our literature. Every land has its outstanding names of worthies of whom the world was not worthy. The isles of the seas, Africa on all its coasts and in its inner areas, and Asia in all its length and breadth, have records of changed and elevated life. India has a brilliant galaxy of names. Forty-two of them are described in a work entitled *Sketches of Indian Christians*.[1] Several volumes might, indeed, be issued, and yet the whole story not be told. There is also a similar book with the title *Illustrious Chinese Christians*, and it is certain that others will follow.

And from regions of savagery a like testimony comes. One of the most recent is by Dr. George Brown, who tells of two Tongans who insisted on being left to evangelize one of the Solomon Islands, and who, at great risk and with much privation, lived for more than three months in a small boat until they gained access to the people; and he says that no more heroic act has been recorded in modern missions than that of these two devoted men.[2] The change in character and life are often most manifest.

Grace kindles a light on the dusky face

. . . . . .

The change is a miracle plain to see.

[1] Published by the Christian Literature Society for India.

[2] *Autobiography*, p. 531.

Many, too, have died in and for the faith, and the whole Church may join in the resolution of thanksgiving of the China Centenary Conference: 'For shining examples of faith, courage, patience, and zeal, and for a great multitude who have finished their course in the faith and love of the Lord Jesus, we render humble thanksgiving to God, by whose grace they were enabled to overcome.' The martyr-proof of faith is complete, as was shown in a previous chapter, and here at least it is becoming for criticism to cease.

IV

'Missions cause Unrest and Disturbance, Imperially and Internationally'

Certainly; and why not? The claims of Christianity as to dynamics are not small, and it accords with its claims that something should happen to an unusual degree. There is a saying by Dr. John Caird: 'That which makes man a spiritual being makes him also a restless being.' And did not He who knew all about the energies of His kingdom say: 'The kingdom of heaven is like unto leaven'? He taught His followers to expect ferment. Besides, political and commercial ferment follows upon the opening up of the world. By what law of progress shall spiritual forces work and no one be disturbed? Scientific discoveries and their applications have produced unrest in the West, are changing the face of the homelands, and greatly, and often gravely,

affecting the very fibre of the home peoples. Education and a broadened franchise have helped to make the new democracy, and social revolutions are in progress. Has the result of taking Christianity to the nations to be always and only a stable equilibrium? Its essential truths, to say nothing of the dynamics it claims, suggest no Nirvana for the nations. An intellectual and spiritual Nirvana in the East would by no means suit the West, if one may pass judgement on its commercial and political aims and endeavours. The dissemination of the highest truth of all must needs profoundly affect the life of mankind, and even create problems that will tax, in their solution, the mind of man at its greatest expansion. Christianity is a great dynamic: it sets up great movements, but they are not to be put to its discredit.

Probably the severest criticism of missions, from this point of view, has gathered round the work in India and China. Some of the finest testimony to missionary influence, as an auxiliary of good government, has come from Indian administrators. It would be possible to fill pages with them. Sir. W. W. Hunter, the Indian historian, says: 'I know of no class of Englishman who have done so much to render the name of England, apart from the power of England, respected in India as the missionaries. I know no class who have done so much to awaken the Indian intellect and at the same time to lessen the dangers of the transition from

the old state of things to the new.' [1] Of recent testimony, the following from Sir Andrew Fraser, K.C.S.I., late Lieut.-Governor of Bengal, is important: 'I have served in two provinces, and have known as many missionaries as possible in both. I have gone on Commissions under Government over the whole of India and visited every province and many native states, and in every place have become acquainted with the missionaries. I claim for a layman an exceptional right to speak in regard to missions. I throw myself, with all my weight, into the scale of witnesses who come to speak with thankfulness to God of what they have seen in the past and hopefulness in regard to the future.' [2]

As to China, it used to be said that all trouble was due to the missionary. Let there be a riot or a massacre, and it was freely said: 'The missionary again!' The statement of Lord Curzon is representative: 'The Chinese, who dislike all foreigners, regard the missionaries in particular with intense aversion.' [3] There is now enlightened and conclusive testimony to the contrary. The Chinaman has hated the foreigner as such, but he has had no additional resentment against the missionary. Dr. Griffith John has recently and fully met the charge, and with fifty years' knowledge and experience has said: 'It is not true. It is not

[1] *India of the Queen, and other Essays*, p. 216.
[2] In the Queen's Hall, Feb. 9, 1909.
[3] *Problems of the Far East.*

true that the missionaries *in particular* are regarded by the Chinese with intense aversion. On the contrary, the missionaries are held in better esteem by the Chinese as a people than any other class of foreigners. The masses of the people do not hate the missionary as such, and the longer he lives among them the more friendly do they become.'[1] He says further that the riots that have at times been rife are to be ascribed to the anti-foreign spirit and policy of the governing classes. The reason why missionaries and not merchants have been almost invariably the victims is that they are the most open to attack, occupying, as they do, the advanced posts in the interior. The missionary has penetrated China further than the merchant, and has had to pay the penalty. This testimony is entirely accordant with fact, and other enlightened testimony is, therefore, similar. If it be said that this is the prejudiced opinion of missionaries, then let it be noted that the *Times*, in 1901, in discussing the Boxer movement, amply vindicated missions, and so did E. H. Conger, Secretary of the American Legation in Peking. The Rev. W. A. Cornaby turns the tables on the critics, and says that, so far is it from being true that missions caused the disturbance, it can be proved up to the hilt that criticisms of missionaries, which brought them and the home Churches into contempt as things that did not count, influenced the Em-

[1] *A Voice from China*, p. 29.

press-Dowager and were a chief cause of the Dowager-cum-Boxer explosion.[1] So is there a vigorous recoil of criticism on those who would damage missions.

If it be insisted that the missionary has from time to time caused trouble to home Governments, let it be also noted that home Governments have often caused trouble to the missionary. Bishop Tucker has published a spirited letter which he sent on Uganda affairs in 1892 to the Consul-General at Zanzibar. In it he says: 'If the missionaries have no right (and clearly they have none) to compromise the home Government, on the other hand, the home Government, I maintain, has no right to compromise the missionaries. And this, I submit, Her Majesty's Government has done with respect to Uganda.'[2] It may be asserted that the faults and errors of Governments and of their representatives entirely eclipse those of missionaries. The history of the opium, the drink, and the rubber questions, to say nothing of the story of scrambling for concessions and of the partitioning of continents, proves this.

It is scarcely necessary to pile up evidence to show that the missionary is not a disturber of peace; but two or three recent statements are specially cogent and valuable, and so may be given. Sir W. Mackworth Young told the Pan-Anglican Congress that there were few Governors

[1] *Work and Workers*, 1901.

[2] *Eighteen Years in Uganda and East Africa*, p. 196.

of British possessions who had not confessed their obligations to the missionary.[1] Sir Mortimer Durand has been recently quoted as saying that, if he were ever again administrator or diplomatist in a non-Christian country, he would, from a purely business point of view, as a Government official, far sooner have the missionaries than not have them within the limits of his charge.[2] And Mr. Winston Churchill is reported as saying at the Orient Exhibition in 1908: 'Having for two and a half years been concerned in the administration of our Colonial Empire, he had to say that the relations between the governors and other officials and the missionaries had never been better, and they were improving every year. As the Governor of New Guinea had said a few years ago, missions brought peace and law and order, and every penny spent by a missionary society meant a pound saved by the Government. The material service rendered by the missionaries to the British Empire was immense, but their moral service was far greater and could never be measured.'

That Christianity produces the unrest that makes for progress is true. That it disturbs the nations and makes government impossible or difficult and that it breeds international misunderstandings and antagonisms is not true; indeed, it is the one hope the world has of preventing them. Mr. Mott, in pointing out

[1] Report, vol. v. p. 89.

[2] Wishard, *Twenty Years in Persia*, p. 237.

that there is great and immediate peril of increasing friction and conflict through the closer contact and completer mingling of races, says: 'The greatest single influence which can be exerted in the direction of counteracting these perils is the extension of the missionary propaganda. The missionary is the great mediator between the East and the West. It has been my opportunity, in my travels, to become acquainted with several thousands of the eighteen thousand missionaries of Europe and America now scattered throughout the non-Christian world. . . . They are bringing before discerning Oriental minds, in a concrete and winning way, the best side, the ideal side, of our Western life—our Christian side. . . . They are bringing about a larger understanding and sympathy between races radically different, and in some cases bitterly antagonistic. Time after time they have broken down high barriers between alien peoples. Without doubt they constitute the greatest force for the promotion of friendship, goodwill, and brotherhood between races.' [1] This utterance also of the critic is thus easily and completely met.

V

'THERE IS NO SUCCESS—REALLY'

It is too late to say this, though it is not too late to expect it to be said, for it has always

[1] *Modern World-Movements: God's Challenge to the Church*, p. 16.

been said by some one. Revolutions have taken place and some have not known it. If we were to judge from Roman literature, we should conclude that early Christianity was a ghost of an enterprise and a ghastly failure, for we are told that in the whole of that literature there are only about a dozen references to it, and they are mostly incidental. It has been said of Jesus Christ Himself: 'A Roman historian (Tacitus) dismissed Him in a sentence, and a Greek satirist (Lucian) with a sneer.' [1] The fact that the Pagan seers saw nothing has been most powerfully expressed by Lecky and Church in well-known words.[2] And history has often repeated itself. It was so in the movements that culminated in the Reformation. Dr. Lindsay has told us in his recent work: 'We look in vain for any indication that the Christian Humanists perceived that they were actually living in a time of revolution, and were really standing on the edge of a crater which was about to change European history by its eruption. . . . The Christian Humanists, one and all, were strangely blind to the signs of the times in which they lived.' [3] It was the same later during the Evangelical Revival in England. Men woke at last to its reality and greatness. It is not surprising that even a great world-change can proceed and the

[1] P. Carnegie Simpson, *The Fact of Christ*, p. 28.

[2] *European Morals*, vol. i. p. 359; *The Gifts of Civilization*, p. 135.

[3] *History of the Reformation*, vol. i. p. 186.

eyes of many be holden. The Kingdom of Heaven has never come with observation; its movements have been in secret and without pageantry until the appointed time.

Let the facts as stated in previous chapters be marshalled so as to get their cumulative meaning, and it must be admitted that the statement that nothing is happening ought never again to be made. It cannot even be asserted that statements of results are merely rhetorical, or that the missionary imagination has unique power. The *tu quoque* answer is more than possible. A literary curiosity could easily be made out of 'travellers' tales.' If some men could but hear their confident statements on simple matters of plain observation commented on by those on the spot! The imagination of the critic is often beyond compare; and also it is but too plainly evident that some things have—

> Grown double their size
> In the natural fog of the good man's mind.

The traveller-critic has often mental habitudes that prevent his getting at the truth.

There are certain plain results of missions, out in the open in most lands; and profoundly affecting the lives of peoples and the destinies of nations, there are other and even greater results, deep below the surface, which prove that the greatest thing of all is happening—even the taking possession of the peoples through His servants by the Lord Christ Himself.

VI

'THE WORK, EVEN IF SUCCESSFUL, IS DISCOURAGINGLY SLOW'

No one is so conscious of slowness as the worker. It has not been so slow, however, as the critic-ancestor of the modern critic said it would be. If *he* could be brought back to compare his prophecies with present-day facts, he would be simply overwhelmed. The future, after all, may justify the missionary even as to speed, and the critic of to-day had better take care.

The work might have been done faster if the missionary had consented to make it easier. He has longed and toiled for results, but he has not, with some exceptions that may frankly be acknowledged, lost his soul by over-eagerness to gain the whole world. Over-eagerness leads to confusion of face and heart-break, and over-speed to break-down. Some speedy methods are folly. It is said that Xavier's way of evangelizing islands he could not call at was to make the sign of the cross and to pour holy water towards them, as his vessel passed. That is speedy; but it leads to words by the critic, and rightly so. Some methods are obviously too fast. Those of the Dutch in Ceylon and elsewhere were such, for they made civil and social rights, and even livelihood, depend upon baptism. They ecclesiasticized, but did not

evangelize. True evangelizing takes time. That the work is slow is in many cases highly creditable to the worker.

> We disbelieve in Christian pagans, much
> As you in women-fishes. If we mix
> Two colours we lose both, and make a third
> Distinct from either.

But the work does not seem discreditably or hopelessly slow to those who know most about it, and who know the right way of estimating progress. There are men who have earned the description—'the man with the measuring-line in his hand.' Such a man is Dr. Griffith John, who, after more than fifty years in China, tells us he has seen not only the opening of the territory of a vast empire, but a still more wonderful thing—the opening of the mind of a great people. In 1855, when he arrived in China there were no more than 500 converts, all living at or near five treaty ports; and now there are hundreds of thousands scattered over every province, and an unexampled opportunity and prospect. Such a man is Dr. Humphries, still living in America, who in 1857 baptized the first convert of his mission, the Methodist Episcopal, the first-fruits of a Christian community now numbering over 200,000. Such a man is Bishop Thoburn, who has laboured like an apostle during most of the years of that increase. Such a man is Dr. Downie, of the famous 'Lone Star' Mission, who has seen a

growth from eight souls in 1867, to 160,000 enrolled Christians in 1908. Such, too, are those in Uganda who have seen within a generation 60,000 baptized, 36,000 of them within the last five years. Such are those in China to-day who are seeing mass-movements amongst the aborigines in Yunnan. Such are the many workers who have seen the Pacific Isles transformed within two generations. And those also in Korea who scarcely know how to deal with the plenteous harvest. The work does not seem slow to such men.

And where it is slow, even to pain, the worker often knows that, beyond the heart-break—beyond the cross—is a Pentecost and an ingathering. Often, too, the slowness is but apparent. Under some conditions the onward movement of some of the heavenly bodies seems a movement backward; and there is something analogous to that, at times, with the progress of the Kingdom. There are many kinds of movement and process, and time is needed to see their meaning and advance. 'Man's progress is a spiral rather than a straight line, and the curves of the spiral are sometimes scarcely distinguishable from the curves of a circle, but the progress is there notwithstanding. Some who have had the opportunity of going into the Ceylon mountains by rail will remember what is familiarly known as the bottle-curve. When the train begins the neck of the bottle the line is seen on the other side of a very deep and

narrow gorge, and it seems to be no higher than the point to which the train has attained. For miles the passenger is carried round curve after curve on the mountain side, and after a long time he comes back to the neck; but now he sees that his train has risen distinctly higher than when he last looked at the point to which he has attained, and meanwhile a great engineering difficulty has been overcome. There are many such bottle-curves in the progress of humanity under Christ.'[1] Those who wait until the right view-point is reached see the progress that has been made.

VII

'Methods are Wrong and Costly'

Methods have been wrong from the beginning, for who would have advised Jesus Christ to do as He did? He seemed to be going the wrong way to work. His apostles did not seem to be the right men to choose, for they were not from the ranks of the religious experts of the time. He often seemed to be doing the unlikely, the quixotic, the disastrous, and at last He went to Calvary and the cross. That seemed to be the thing of things not to do. But events have justified Him. If critics would only think out the significance of facts sufficiently to think

[1] Rev. R. Wardlaw Thompson, M.A., D.D., Congregational Union Presidential Address.

them in, they would conclude that He is now going the same foolish way to work—to reach the same wise ends. He runs the waiting race, but the prize is His; He fights the losing battle, but He gains the victory.

How would the critics go to work? By what methods would they have accomplished what Morrison or Carey did, or the pioneers of the Pacific, or the rest? These men did things by doing them, going where they could, entering where there was an opening, taking the opportunity as it offered, and believing they were divinely led. It is no use saying they ought to have had other methods, a scientific plan of campaign, a scheme of masterly activity. It would have passed the wit of man to have devised one. The plan, at the time, was their plan. The methods of to-day are the result of their dearly-bought experience.

As to the charge of costliness, this seems to the worker a cruel irony, not to say an iron cruelty, for as a rule he produces results with very small means. It is entirely against the facts to talk or write of 'enormous expenditure,' or 'prodigious outlay,' or 'immense sums of money.' This is a world-enterprise, and the expenditure has just been—let the truth be told—parochial. How little it is few realize, except those who are doing the work. The annual expenditure in Christendom on churches, schools, colleges, and orphanages, is far more than was sent to the entire foreign field during

the whole of the nineteenth century. For a world-parish the expenditure is truly pitiful.

The criticism that indulges in wonderful calculations showing only a decimal fraction of a non-sterling convert for so many pounds sterling of expenditure is really too pitiable to notice, for it speaks in terms that have no value whatever in Christian work. Moreover, the argument is fallacious because expenditure may be calculated to the last penny, but results refuse to express themselves in arithmetic.

There is one reason why missions are not understood which does not usually occur to the critic, but which the missionary himself would often wish to receive emphasis—a reason that has special weight with the 'man of the Spirit.' Of many it may be said:

> The eyes are open.
> Ay, but their sense is shut.

The Kingdom of Heaven cannot be seen in its realities from the outside; its essential meanings are only clear to those inside. It is the pure in heart who see. As Burne-Jones said of himself and of his art: 'I have seen glories upon glories. . . . I suppose I might have made the vision better still if I had washed my eyes in Jordan.' The Christian heart sees farther than any other into its own things. 'Having the eyes of your heart enlightened that ye may see . . .'—and there are many who run to and fro in the earth who do not see the sur-

passingly great things the apostle goes on to describe. That the enlightened heart sees foregleams of the day whilst the east is yet dark, is not to be wondered at. The man of clarified vision upon the watch-tower cries, 'The morning cometh,' even though it seems foolish to the man in the deep shadows below.

Even good and earnest souls are sometimes disturbed by the words of unbelievers whose judgements on work at home have no weight whatever. People who see no good anywhere in spiritual work have no rank whatever as judges of the work anywhere. The critic is often self-judged by his criticism. The words with which Seeley closes his *Expansion of England* have an application to the history of the Kingdom of God: 'I cannot make history more interesting than it is, except by falsifying it. And therefore when I meet a person who does not find history interesting, it does not occur to me to alter history—I try to alter *him*.'

To many who speak of Christ and the work He is doing for humanity through His servants, the only answer that can be given is this: 'In the midst of you standeth One whom ye know not.'

CHAPTER VII

THE RETURN-VALUE OF MISSIONS

MISSIONS have a return-value, a reflex influence for good. This is almost universally admitted. There are certain results—commercial, political, imperial—much emphasized by some; but they may be passed by unnoticed, for they move for the most part on too low a plane to find easy and natural relations with the high and spiritual motives of the New Testament. If the results were only expanded trade and empire, missionaries would regard their effort with much misgiving. These things have a legitimate value in the market and on the exchange; they count for little to the missionary. There are, however, certain return-values to the Church itself and also to the worker, which are of the highest order. No one can give himself to winning the world, even in some small corner of it, without becoming a larger and better personality, with deeper thought, richer feeling, truer devotion. What makes missionary biography so fascinating and instructive is not only the romance and adventure, but the revealing of personality, the *Lives* of Livingstone, Gilmour, Chalmers, David

Hill, Grenfell, and many others being witness. And this patterns forth the way in which the Church as a whole is enriched.

I

Enriched Interpretations of Truth

The saying of the Puritan pastor, John Robinson, that God had more light to break forth from His holy Word, is one that we may readily accept. The truths are there, as they are in nature, waiting for the moment of providential disclosure. The common Christian creed will not be added to, but it will be illumined. And the missionary enterprise of the Church seems destined to be a means of such illumination.

Many missionaries have found the Bible a new book; its mystical and Oriental elements have become clearer as they have read it in the light of the thought and life of their converts. One has stated that, when he began his career, the doctrine of the Trinity was a burden to him, but his contact with the thought and life of India made it a restful possession. At one of the Bible Centenary meetings one of the speakers said that India needed the Bible, and that the Bible needed India; and that new light had often been shed upon the sacred page as he had taught Indian students, and had come to see with their eyes and from their point of view. The words of Bishop Westcott have often been quoted, that the adequate commentary on St. John would not

be written until India was Christianized. The title of Max Müller's book, *What India has to Teach Us*, may be taken in a purely spiritual sense. And what is true of India is true of China and Japan, and indeed in varying degree of the entire field. As to China, it is significant that a missionary, in publishing a volume of addresses, states that one result of his endeavour to set forth the essentials of Christianity to the Chinese has been 'a personal possessing of truth, in a new setting, held with something of the ardour of rediscovery.' [1]

It would be possible to compile, from the literature of missions, an inspiring and illuminating volume of expository notes and interpretations. Missionaries have made many contributions to physical science, and many of the meanings of the Kingdom also have become plain to their eyes. They become, indeed, plainer to the home-expositor as the Kingdom advances. Dr. Garvie, expounding the parables in the thirteenth chapter of St. Matthew's Gospel, says they may be regarded as referring to the establishment and extension of the Kingdom amongst men, and that the most instructive and inspiring commentary on them is found in the history of foreign missions; and in reference to the companion parables of the 'treasure hid in the field,' and the 'pearl of great price,' he says: 'Read what the Hindu who breaks his caste has to suffer, or what the South Sea Islanders have endured in preaching

[1] W. A. Cornaby, *In Touch with Reality*.

the gospel in New Guinea, and these two parables will gain a meaning our easier lot fails to give to them.'[1] And he proceeds similarly with the other parables. Dr. George Adam Smith tells of a talk he had with the Rajah of the Sikhs in the Punjab. The Rajah had been reading the New Testament and he had entered into much of its meaning. Of Christ's word, 'Resist not him that is evil: but whosoever smiteth thee on thy right cheek turn to him the other also,' he said: 'I understand that saying. I understand it because Jesus illustrated it Himself when He was on the cross. God smote Him on the cheek, and He lifted His other cheek to God and said, "I will take more, I will take all that Thou dost give me."' And the Rajah continued, 'And that was very wonderful; that was the most wonderful thing that ever happened in the history of the world; and that is why God has spread the fame of your Lord so far abroad.'[2] Think of all the words of Western expositors that have only darkened this and other sayings of Jesus! The non-Christian Rajah enters into the very heart of the meaning.

Western Christianity will receive much back from the peoples she evangelizes, and especially from the more contemplative races whose powers of intellectual and spiritual insight have been so greatly exercised and strengthened through age-long meditation. The East, in particular, will

[1] *London Quarterly Review*, April 1906.
[2] *Christian World Pulpit*, May 1906.

do much to neutralize certain tendencies ever at work to materialize the thinking of the West, and the result will be to make more clear that Christianity is neither Eastern nor Western, but Universal. For a generation past that view has been coming into prominence. Bishop Westcott wrote: 'The races of the East, we can hardly doubt, will in their season lay open fresh depths of the gospel which we are unfitted to discover. Already there are symptoms of such a consummation.'[1] Bishop Gore also, as Bampton lecturer, wrote: 'Each new race which is introduced into the Church not only itself receives the blessing of our religion, but reacts upon it to bring out new and unsuspected aspects and beauties in its truth and influence.'[2] Many representative missionary thinkers have said the same. When Bishop Welldon was leaving India, Mr. Moozoomdar, the Brahma Samáj leader, wrote him an open letter; and in reply the bishop said that it was difficult to estimate the value to theology of such services as Indian thought might render when once it had broken through the bonds which had cramped its energy. And a distinguished missionary and expositor of Hindu thought has said that it will yet have a great influence on Christianity: 'The people of India, released from the throttling grip of Vedantism, will elucidate and emphasize some aspects of Christ's teaching which have not yet made their

[1] *Religious Thought in the West*, p. 353.
[2] *Bampton Lecture*, p. 410.

due appeal to the people of the West; so that we, without them, cannot be made perfect.'[1] And yet another quotation may be given from one of the most cultured and devout students of the Eastern faiths and peoples: 'The Christianity of the East means a complete and full-orbed interpretation of Christianity for the world, when the East, conquered by the suffering and rejoicing Saviour, shall supplement and fulfil the West by contributing aspects of truth as seen from the Eastern point of view, and mediated through Eastern experience.'[2]

And this result for the Faith, through its world-wide victories, is just what, judging from the past, we might expect. There are results in the Scriptures from the contact, and the interaction of, faiths and peoples. Judaism in contact with Babylonian culture received a deep impress and was greatly helped to perfect its monotheism, its distinctive treasure-truth for the world. And early Christianity was profoundly influenced as it grappled with great systems of thought. Dr. Fairbairn has shown that the Graeco-Roman factors in the evolution of early Christianity were: Greek philosophy affecting doctrine, Roman polity affecting organization and thought, and popular religion affecting cultus.[3] It is inevitable that there should be reaction upon

[1] Haigh, *Some Leading Ideas of Hinduism*, p. 7.

[2] Hall, *The Universal Elements of the Christian Religion*, p. 155.

[3] *Philosophy of the Christian Religion*, p. 59.

the Christianity of to-day through its many-pointed contact with the influential thought of the world. Indeed for both good and ill that reaction is already manifest. The resultant good will emerge triumphant, and it will be a contribution to the fuller understanding of the truth as it is in Jesus, and to the clearer manifestation of Him in whom are hid all the treasures of wisdom and knowledge.

If this seem to any one unlikely, then let him ask why we should be influenced every other way, and not this way, by the shrinking and coming together of the world. A suggestive confirmation comes from a recent book on Persia. The writer says that the Orient will enrich the Occident, and, as a medical man, he says that no profession will profit more than that of medicine. 'In the East there is abundance of the rarest clinical material. . . . On the Ganges and in the Punjab, and not on the Thames, will be found the time, and especially the clinical material, for the experimental work necessary for revealing the many hidden things in medicine which must be brought to light to make it an exact science. This opinion may seem to some extreme, but the view is supported by many who have a knowledge of the East.'[1] Which things are an allegory of the religious situation.

[1] Dr. Wishard, *Twenty Years in Persia*, p. 235.

II

Enriched Moral Virtues

Christian life, as well as Christian thought, is capable of many representations, and it would appear that the unity of perfect conduct is not to be realized until we have the blending of all the virtues as manifest in all peoples, each race revealing its characteristic ethical capacities.

There are many types of Christian life in the West, and with regard to many of them it cannot be said that one type is more Christian than another. Distinctiveness may be a manifestation of loyalty to Christ, and variation may be an evidence of abundance of life. And there will be the characteristic Indian and Chinese and African way of living the Christian life. The common denominator of that life will be Life—the Life that is the Light of men; the individual manifestation will vary. It must needs be so. The missionary often has to mourn flaws in the character of his converts, traceable to unspent remainders of heathenism, as well as to the pressures of circumstance; but he often rejoices as the fruits of the Spirit reveal themselves in forms and values that are as distinctive as the natural products of the land of his labours.

It may not be possible to give very positive examples of distinctive racial expressions of Christian virtues; but that there are coming contributions to the full exhibition of what

Christian conduct is, and that the peoples taking the gospel to the nations will receive back ethical example of much value, those nearest to the heart of things constantly assure us.

The growing complexity of Western life, the materialization of its thought, the multiplication of 'necessary' things, the increasing number of people with a feverish desire for luxury, are causing the thoughtful to realize the value of the simple life, and pleas for it are increasing. So Professor James says: 'Among us English-speaking peoples especially do the praises of poverty need once more to be boldly sung. We have grown literally afraid to be poor. . . . We have lost the power even of imagining what the ancient idealization of poverty could have meant. . . . The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers.'[1] And it appears to many that the East has much to teach the West as to this very thing. Indian missionaries remind us that Hindu thought and society do seek to express an ideal of simplicity, inculcate plain living and high thinking, rebuke us for our fevered haste to get riches, and for our pre-occupations with material good. In an indictment recently brought by a Hindu writer[2] against the West attention is called, among other things, to its growing complexity, its increasing absorption in material good, and its entirely

[1] *Varieties of Religious Experience*, p. 369.
[2] *Hibbert Journal*, 1908.

mundane ideals. The same writer calls attention also to Western restlessness, and recommends the practice of detachment from the material by certain Eastern methods of soul-culture and discipline. Whatever we may think of the methods, the injunction is not unneeded. Professor James tells of a visit to Harvard of a number of Hindus. They told him that a painful impression had been made upon them by the habitual American over-intensity and anxiety of expression, and that the American people needed to give themselves 'deliberately to tranquillity and meditation.' Professor James admitted it, and in his *Talks to Teachers* says that this ceaseless over-tension, over-motion, and over-expression are working grievous harm. If the 'lost art of meditation' could be got back the gain would be incalculable, and the East has a definite message to us as to this also. It is not without significance that Whittier's hymn, 'Dear Lord and Father of mankind,' with its prayer for God's 'still dews of quietness' and 'still small voice of calm,' is part of a poem called *The Brewing of Soma*, the conception of which is Indian and recalls the ancient Vedic sacrifices. And this hymn is now in most hymn-books. It will be good for the West to see the great grace of peace in Eastern beauty and strength.

It is a common cause of mournful reflection that want of reverence is characteristic of Western life; and that this is so other peoples are quick to notice. The Chinese and the Japanese,

dominated as they are by ancestor-worship, are often disposed to charge against Christianity that it is destructive of filial regard. This is one result of what they see in the lives of Western people. And the charge of irreverence is another count in the indictment. Any one who has witnessed the forms of Eastern devotion—the concentrated attention, the prostrations and absolute abandonment in worship, the utter sense-detachment of the worshipper, the 'silent awe that cannot move,' finds it easy to believe that reverence is thus finding deep and true expression, and that there may yet be a beneficent reaction of Eastern on Western devotion. And if the Jewish saying that 'Reverence is the salt of the soul' is true, then a greater reverence will prove to be a profoundly saving and health-giving influence.

Bushido, the cardinal characteristic of the Japanese, ought to prove a great virtue when transfigured by Christianity. Some have said that it needs no such transfiguration, but this is to misapprehend what it is. Rev. J. Toshimichi Imai has given a most interesting account of it, in both its strength and weakness. It is the Japanese race-spirit, revealing itself in a strong complex virtue—a virtue comprising knightly chivalry, stoic serenity and self-sufficiency, self-control, fortitude, constancy, and loyalty, and manifesting itself in self-sacrificing patriotism and racial solidarity. It has its flaws, for it does not necessarily protect the

honour of woman, and it 'makes no scruples as to means, if the end is right; so that in Japan one may tell a lie with a good conscience.' But it has done great things in and for the Japanese race, and will do greater things still, if only it can be Christianized. Indeed, the only hope of preserving its good elements, Mr. Imai tells us, under the changed conditions of Japan, is in Christianity. The new forces are against it, and the spirit of Bushido 'needs help from certain healthy moral principles of Europe.' The modern form of Bushido, the Japanese spirit, 'cannot suffice, but must be purified, renewed and perfected in its union with Christ.' Receiving in Him 'the bond of perfectness' it will do much for Japan, and contribute much to the moral glory of the Church. 'It would be a glorious triumph of the Church so to present her Divine Lord before our nation that in time this same spirit inherent in the race shall be inspired by the power of the cross, with its lesson of self-sacrifice. . . . Then will Japan contribute the acceptable offering of her spirit, thus sanctified and enriched, to the perfecting of the family of God.' [1]

It is probable that the grace of patience, of brave endurance, will receive its finest illustration in the Far East. The Chinaman has often been regarded with disfavour because of his stolid demeanour. Is it not becoming evident that this may prove a very valuable character-asset,

[1] *Bushido: In the Past and Present*, p. 73.

and that his ability to 'hold out' and so 'to get there' may greatly make for the furtherance of the gospel, as well as for personal spiritual progress? What if the crowning, perfecting grace of the practical life were to be seen at its best in China? It would mean an enriching of the Church if St. James's word were thus to receive practical exposition: 'Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.' Possibly it will be Japan, and not China, that will take the crown for that virtue. A recent volume [1] suggests that Japan is the land where 'cheerful patience' will bloom in beauty, and that the unity and solidarity of the Church will be the conspicuous lesson of China. The Bishop of New Guinea suggests that the Papuan race may help to lead us back to gentleness and good temper, and to certain great qualities of child-likeness. And doubtless, in general, the more contemplative and passive virtues will be those most impressively illustrated by the peoples now being evangelized through the efforts of Western Christendom. It may be concluded with confidence that 'The Eastern mind has yet to give us its interpretation of the Christ, and the Eastern nature has yet to furnish us with its representation of the Christian life, ere the revelation is complete.' [2] East and West need each other for the development and perfection of the characteristic traits in each.

[1] *Mankind and the Church*, by Seven Bishops.

[2] Lucas, *The Empire of Christ*, p. 37.

Each has its correctives for the other. The individualism and utilitarianism of the West need to be corrected by the collectivism and mysticism of the East. And every nation has its contribution of distinctive virtue, of perfecting grace.

III

A Larger and More Powerful Apologetic

These enriched interpretations of truth and these clearer manifestations of moral excellence go far in themselves towards constituting a larger and surer apologetic for Christianity. But a wider view still is possible, for the range of movement for the Christian advocate has become immense.

There are now many works in defence of, and in exposition of, the Faith, which contain references to the ethnic religions in order to illumine or enforce Christian truth. There are the booklets known as *Present-day Tracts*, some of which are on the non-Christian religions; and the simpler Manchester Central Hall Lectures on *Is Christianity True?*—two of them with the titles 'The Witness of Foreign Missions' and 'The Witness of the Bible Society.' And there are important volumes, of which a conspicuous example is Dr. Fairbairn's *Philosophy of the Christian Religion*. The pages of this valuable work are besprinkled with the names of the

great religions; and with the words: Ayodha, Benares, Mecca; Rig-veda, Mahabharata, Upanishads, Vedanta, Dhammapada, the Koran; Brahma, Vishnu, Siva, Krishna, Kali; *Karma*, *Nirvana*, *Bhakti*. And many recent treatises restating the Christian Faith contain more than passing references to fetich and totem and idol, as well as discussion of religious systems and philosophies. And even books on the responsibilities of Christians in relation to social problems reflect the tendency to make arguments gather force from afar, even from the ends of the earth. The Bampton Lecture for 1907, Dr. Peile's *Reproach of the Gospel*, is an interesting example. Intended to rouse the Church at home to deal with home-problems, it contains a brief contrast between Buddhist self-annihilation and Christian self-realization, and in showing that Christianity demands and produces no mere economic rearrangement, but a revolution of character, illustrates not only from work in London, but also in Melanesia. Dr. Livingstone said: 'Christianity requires perpetual propagation to attest its genuineness,' and its propagation so attests it. In commentaries and Bible dictionaries, also, are to be found world-wide references and shining word-jewels—the residue of many great rubbish-heaps—from the faiths of the world. This indicates a process some are afraid of, lest the crown should be Christ's no more; but it is a process leading to a stronger and a richer Christian apologetic which will greatly

glorify Christ and crown Him indeed with many crowns.

Enlightened missionary advocacy is laying much stress upon this. Thus a recent volume, already referred to, attempts to estimate the contributions of great races to the fullness of the Church of God. Two Indian bishops believe that the Christian doctrine of God will receive enrichment: one holding that Mohammedan races will bring added emphasis to the Name 'I AM THAT I AM,' while the other believes that the Hindus will cause the West to have 'the feel of God in all things . . . the consciousness that all that exists is impregnated with Him and with His influence.'[1] This has, indeed, been the thought of many. It is said that the Anglo-Indian, returning to his home-land, is conscious of a change of attitude towards the universe, as if his relations to it have become more real, nature being nearer to him and more akin; he has a greater sense of God in it and in himself. And there is something similar in the contact of Christianity with the thought of the East; it becomes more penetrated and pervaded with the sense of the Eternal, and God is realized as more immanent, whilst not less transcendent.

It may be claimed, with great confidence, that foreign missions help to keep theology right by keeping the essentials of the evangel clear, for the missionary continually finds that only

[1] *Mankind and the Church*, by Seven Bishops.

a sound gospel produces sound results, and that only a true gospel can prove itself true. They also help to save theology from tendencies to accretion, from forms of truth that are merely national, local, or accidental; for only as universally conceived does Christian truth find proper expression. And they do continual service through verifying and vitalizing it in experience and practice and endeavour. Moreover, they produce an assured faith in the power of the gospel, and reveal its persistent vitality under all conditions and its regenerating influence upon all races. If Christianity had ever found a people it could not elevate, had ever proved itself impotent and so defeated, there might spring up a fear that some day it might find, like Napoleon, its Waterloo; but results, so far, have led to an unbounded hope, and its claims to be a universal religion are justified. Its world-wide effects encourage a more confident and vigorous campaign against unbelief in the home-lands. It is a great gain to have the universal significance of the Incarnation made clear. In Christ, and through Him in the race, we come to see that human nature is richer in possibilities than we supposed. His name 'Son of Man' has received, and will yet receive, illumination through His work amongst the various races of mankind. 'The progress of Christian Missions is the demonstration, in point of fact, that Christ is the second Adam, and the progressive verification of that truth comes with

the universal preaching of the gospel.'[1] Christ holds an essential relation to the race, blending in Himself 'all race-marks and illustrating in Himself all essential human capacities.' Every race can and will recognize the Son of Man as essential kin and as rightful king. And as these things are more realized, and Christ becomes a larger Christ in the experience and the thought of mankind, the more confidently will the work of evangelizing the home-lands proceed. Christianity, through its efforts to save the world, will save itself.

Part also of this apologetic gain is revealed in the increasing tendency to regard the Bible as a missionary book. Those who read the Scriptures without thought of its universal meanings have their eyes holden. The evangelizing heart has always enlightened eyes. Without the missionary key the Bible is a closed book, for one of its greatest and its continuous revelations is that of the Kingdom. Certain prophetic utterances stand out like a sharp etching as the light of God's relations towards, and dealings with, the world-peoples becomes clear. The Old Testament, which reveals the fulfilment of the purposes of God for the world through the long history of the Hebrew people trained and disciplined in contact with great empires, shows also that these empires did not stand isolate from God and His purposes, and when Scripture and to-day's world-wide enterprise are properly

[1] Denney, *Jesus and the Gospel*, p. 33.

related, and each is seen in the light of the other, a larger and keener sense of providential order and of divine purpose takes possession of the Church, bringing a more perfect understanding of God's will for man. It is a great gain that the Bible is seen to be the Universal Book, and that to regard it in any smaller way is to miss not only its finer teaching, but its essential meaning. It is one result of the work of the Church throughout the world that books on the Bible are now written from the missionary point of view.[1] And it is a sign of the times that Hastings' *Dictionary of the Bible* should have 'Foreign Missions' in its index, and that the *Dictionary of Christ and the Gospels* should have an article on 'Missions,' showing that many things in the Old Testament have their fulfilment in the world-wide mission of Christianity, that Christ regarded Himself as a Missionary with a universal mission, and trained His disciples to be the same. The Church is receiving great gain in clarified vision of truth through its world-wide endeavour.

IV

Deeper Life and Greater Zeal at Home

One of the finest return-values is the reaction for good upon home missions. That this

[1] E.g., Horton, *The Bible a Missionary Book*; Ashley Carus-Wilson, *Missionary Clews to the New Testament.*

is so there is now a great consensus of conviction. If any Church were deliberately to resolve to refrain from doing work 'far hence' it would be regarded as signing its own death-warrant; and for the individual to cease to be concerned in the all-embracing purpose of Christ is rightly considered to be a sign of spiritual degeneracy.

The history of the Church supports this view, and the lesson is found early. The widening circles of work revealed in the Acts of the Apostles show how the Church was saved from becoming a Jewish sect through missionary zeal as well as apostolic faithfulness. And the same lesson is clear later. The return-value of missions to Protestantism has been immense. They have done more than anything else to save the Reformed Church from decay and to give it a world-wide influence. Romanist writers of the seventeenth and eighteenth centuries freely taunted Protestantism with lack of missionary zeal, and confidently predicted its downfall because it was not a missionary force; nor was the taunt undeserved nor the prophecy without reason. The charge cannot now be made. In 1900 the *Vie Catholique* frankly acknowledged that it could no longer be brought, and referred to the advance of Protestantism in the lands of the earth as a 'disquieting progress.' The Reformed faith has been given a future through its missionary enterprise. The quickening of zeal for missions did much to prevent the Evangelical Revival from becoming a spent force. What Andrew Fuller

confessed of himself in 1789, when constrained to join in the missionary enterprise, is typical of the whole Church: 'Before this I did little but pine over my misery, but since I have betaken myself to greater activity for God my strength has been recovered and my soul replenished.' The examples of soul-replenishing are many, in individuals, in particular Churches, and in groups of Churches. The Student Volunteer Movement brings a significant illustration. Twenty-five years ago the proportion of decided Christians amongst the students in American colleges was less than one in three; now it is more than one in two. The Volunteer Movement, as the inner missionary ring of the general student work, has largely brought about the difference. America is blessed in her own sons and daughters through work done in and for other lands. And the same is true of Britain. There is a divine law at work: self-sacrifice is the great law of increase. What is yielded up for the world means return in richer life. There come to the Church and to the individual a larger sense of Christ's presence, a richer life in Him, a fuller service for Him. After his return from India Phillips Brooks said: 'I grow stronger for Boston when I think of Delhi.'

The very life of the Church depends upon her faithfulness in carrying out the Great Commission. Her powers suffer much enfeeblement when she forgets her responsibility to those who are afar off. A leading oculist has said that

certain forms of present-day nervous trouble are brought about through the eye, and that the narrow streets and high buildings of our great cities and towns cause short and contracted vision. The muscles of the eye cannot work at such short range without tiring; they need for normal and efficient work the far horizon, the extensive view, the long vision. And if we are to be saved from spiritual short-sightedness, flagging energies and break-down we must learn to see afar off, to see even as Jesus Christ sees—the entire sweep of the Kingdom in all the wide range of its activities; for only thus shall we be strong enough to go all the way with Him, fulfil His behests, and do efficiently the tasks of His love. On faithfulness to the evangel and its obligations depends spiritual health. The China Conference declared this in the words: 'We believe that it is through the missionary enterprise—in all its vastness and comprehensiveness of idea, carried on throughout the world—that the Church in Christian lands will itself be uplifted and purified and become essentially Christian.'[1] The Church cannot survive unless she gives her very self to the whole world. In giving herself she reaches fullness of life and realizes her destiny. In honourably discharging her debt by taking the gospel to the nations, Christianity accumulates untold wealth.

[1] *Records, China Centenary Missionary Conference*, p. 364.

V

Fuller Realization of Christian Unity

There are great movements in Christian lands in the direction of reunion, and many devout souls in all communions are praying that God's people may be brought together in such a way as to reduce the number of denominations, to federate those that remain, and to reach at last a living and effective unity. Missions have contributed very largely to produce these movements. They have proved to be a great unifying force in the spirit they have created and fostered in the home Churches, and in the common work they have given them to do. Recent remarkable developments show that there have been and are unifying movements on the mission field itself, compelling Mission Boards and the Churches they represent to consider the basal and essential in Christianity. There is every likelihood of these movements profoundly affecting the home Churches and helping to heal the divisions of Christendom. 'The sentiment in favour of closer union is far stronger on the mission fields than at home. . . . Without doubt the Church in non-Christian lands has important lessons to teach the Church in Christian countries, both in the theory and in the practice of Christian unity and co-operation.'[1] Many missionaries, whilst loyal

[1] Mott, *The Home Ministry and Modern Missions*, p. 34.

to their own missionary society and Church, realize that they are working according to principles underlying many forms of church government. Thus we find an experienced Indian missionary writing: 'Personally, I am an episcopresby-gationalist. That is, I try to unite the excellences of the three types of church government. . . . My impression is that, before we get through with it, all types of church government in the West, as well as in the East, will be a good deal episco-presby-gational.'[1] Nor is this ecclesiastical attitude surprising. The missionary sees that it will never do to make the native Churches mere copies of home types, and that wisdom lies in letting life have its natural expression. Moreover, some things in the home Churches shrink into insignificance in the larger light of the growing Kingdom of God. Many a man has felt as Henry Martyn did when he wrote: 'How small and unimportant are the hair-splitting disputes of the blessed people at home, compared with the formidable agents of the devil whom we have to combat here!' The disputes may well be left to a time when they will be empty of meaning. The Afridis have a custom, when they engage in agricultural operations, of meeting together; each man lays down a stone in token of peace, and all blood-feuds sleep while the harvest is being sown or reaped. The meaning of which is clear in relation to the missionary enterprise.

[1] Hume, *Missions from the Modern Point of View*, p. 146.

A glance at some of the movements on the field will show how great and wide-spread they are and how likely they are to react for good on the home Churches.

In India there are large movements towards union. From 1901 to 1905 there were several in South India amongst the Presbyterians and the Congregationalists, and these led to a further union in July 1908, when the South India United Church was formed, representing six societies with a community of 150,000, and it was agreed to work for federal union with other ecclesiastical bodies. In 1904 the Presbyterian missions of North India united in a General Synod comprising seven societies—Scotch, English, Irish, Welsh, American, Canadian. In 1908 the Established and the United Free Churches of Scotland became the Scottish Churches Mission. The celebrated Madras Christian College now represents the work of many Scotch, English, and American missions. In 1905 the Lutherans held an All-India Conference, and this prepared the way for union.

In the Far East there is a like movement. The North China Educational Union includes four missions—the American Board, the American Presbyterians, the American Methodists, and the London Missionary Society, and carries on work in four institutions—a Union Theological College, a Union Medical College, and Union Colleges, for both men and women. In China the Presbyterians have united in one General Assembly.

The China Inland Mission has always illustrated the spirit that unites. In Japan the Episcopal, the Presbyterian, the Methodist, and the Congregational forces have all closed in their ranks. In Korea the Presbyterian mission is now a union of the work begun by American, Canadian, and Australian workers.

There will be profound and far-reaching results on the field, for, as Bishop Whitehead stated at the Madras Decennial Conference in 1902, the thing most wanted to enable the Christian Church to advance by leaps and bounds, and to rise to a higher moral and spiritual life, is unity. The Indian proverb, 'One and one make eleven,' will receive its spiritual illustration. The effect on the growing Christian communities will be intensive and extensive. Unity will do much to remove reproach in the sight of the heathen, though this reproach has been greatly exaggerated, for the divisions of Christianity have caused much less confusion of mind than is often thought. An Indian missionary at the New York Missionary Conference said that in seventeen years' experience he had never heard objection on this ground by a Hindu, unless he had derived it from a Christian source; and for the reason that, however many the divisions of Christendom may be, those of heathendom are far more numerous.[1] And that is very true. The heterogeneous character of Hinduism has been pointed out by many writers. Buddhism, too, is by no means a

[1] Rev. W. H. Findlay, *Conference Report*, vol. ii. p. 285.

unity. In Ceylon there are three sects, in Japan there are at least nine—some say thirty-five; indeed a specialist in the Buddhism of Japan says that the Japanese have varieties of Buddhist doctrine and practice as great as those which separate one Christian sect from another.[1] Mohammedanism is said by a high authority[2] to have more sects than Christianity. Bishop Whitehead has stated the position well: 'Both Hindus and Mohammedans are thoroughly familiar with the existence of different, and even hostile, sects within their own religions. It is no shock to them to find the same state of things in the Christian Church. . . . I doubt whether the divisions of Christianity have been a very serious obstacle to the acceptance of Christianity. At the same time, it is a good thing for the work that they should be as far as possible removed.'[3]

There are many signs that the growing spirit of unity in the mission field has affected, and is going to affect still more, the Christianity of the home-lands. In December 1908, at a meeting of a Federation of the Churches of Christ in America, representing 60,000,000 of Christians, Dr. Barton, Secretary of the American Board, read a paper expressing the conviction that the great consummation of church unity will come to the whole earth through foreign missions, even as they have been already a kind of university,

[1] Lloyd, *Every-day Japan*, p. 368.
[2] Zwemer, *Islam: A Challenge to Faith*, p. 136.
[3] *Report, Decennial Missionary Conf.*, Madras, p. 10.

training the home churches to co-operate and federate. Dr. Dennis in an article in the American *Congregationalist* for January 1909, on 'The Gains for Unity in the Foreign Mission Field,' stated that much of the stimulus that has been given to a closer federation and more effective, practical brotherhood at home was due to the growing sense of oneness of interest, and to the movements towards union, abroad. And that this return-value is a precious thing in the sight of the Divine Lord no one with a true understanding of His mind and will can doubt.

The return-values noticed in this chapter are truly great. Richer interpretations, richer virtues, larger and more powerful evidences, fuller life, and a truer realization of oneness in Christ, greatly help to make 'the holy Church throughout the world' rich towards God.

CHAPTER VIII

POSTPONED AND NEGLECTED ENTERPRISES

THERE are waiting tasks everywhere; but there are two so great as to call for special consideration. These are the evangelization of the Mohammedan world and of the South American continent.

I

MISSIONS TO MOHAMMEDANS

Islam is the coming missionary problem: it represents the battle-ground of the future. Both in Africa, where it is a dangerous rival, and in Asia, where the largest Moslem populations are, Christianity will have to gird itself for its largest and longest task. It is amazing to think that with most societies this work has been a neglected enterprise or a postponed task. 'Except for the single and glorious example of Raymond Lull, the celebrated noble who worked as missionary in North Africa at the beginning of the fourteenth century, and who sealed his work with a martyr's death in 1314, Europe, whether Roman or Reformed, has done practically no

work among Mohammedans till within a very recent period. These are the bare, and, as we may justly say, the most awful facts of the conquest of so many Christian lands, including that of the Founder of our Faith : the conversion to Islam not only of whole Christian communities, but of the best brains and the strongest wills in those which remained loyal to the Cross, and for virtually twelve centuries the failure of Western Christendom to react upon Islam with any other instrument than the sword.' [1]

The story of the early conquests of Mohammedanism is a romance. The rapidity with which it spread was amazing. One hundred years after Mohammed's death its rule in three continents was more extended than Roman rule at its zenith. The reasons given for its success have been many, and undoubtedly one is found in the fact that Byzantine Christianity was a foul welter. Its hair-splitting disputations, grotesque superstitions, and merciless persecutions made it an entirely un-Christlike thing. The priest-ridden and monk-ridden peoples found deliverance in Mohammedanism from many intolerable things. The effete ecclesiasticism of that day could not stand against the moral energy of the new faith. And the lesson is this : if Christianity had kept itself pure it would have kept strong and would have overcome the world. And only a pure Faith, filled with the passion of the Cross

[1] G. A. Smith, *Sermon for the Baptist Missionary Society*, September 1908.

and the power from the Throne, can hope to win the Mohammedan peoples for Christ.

Mohammedans are estimated at 233,000,000, or one-seventh of the world's population. Asia has 170,000,000, Africa 59,000,000, Europe 3,500,000. There is an urgent call in the numbers alone, and clearly the two continents of need and of opportunity are Asia and Africa. Islam is also intensely aggressive, and its forces are of the most effective kind. The dervishes, the *fakirs* of Mohammedanism, of whom there are no fewer than thirty-two orders, are great propagandists, and are described by Zwemer as ' the tentacles of the Pan-Islamic movement.' They constitute a mysterious brotherhood, a secret society of all classes, and from their monasteries they go forth everywhere, sacred, if not saintly, mendicants, often acting as political spies, visiting shrines to gain merit, always stirring up the faithful to greater zeal, and often urging the advantage and duty of *jihad*, or religious warfare, for the spread of Islam. To the dervish the non-Moslem is always the infidel, to be converted or destroyed.

Another aggressive agency is found in the hadji, the religious pilgrim. He goes to Mecca from Africa, India, and the Malay Archipelago, and returns covered with glory and filled with fanatical zeal. But without doubt, the chief missionary forces of Mohammedanism are of the more ordinary kind, for its colonizers, its travelling merchants, its shop-keepers, its camel-drivers, its artisans and coolies, as well as its

dervishes and hadjis, are missionaries of the faith.[1] Even its slave-dealers have made 'the very slave-routes highways for Islam.' Missions, in the Christian sense—with organizations, societies, paid workers, &c.—are practically absent, yet Islam spreads. Its pioneers are 'the laymen in every walk of life rather than its priesthood,' and 'the laity in Islam are in a sense all preachers.' They carry the Koran everywhere, and from the caravan, the bazaar, the house-top, and the ship's deck, as well as from the minaret and the temple-roof, utter their short, incisive creed, and all men hear their witness. The ordinary man is more than an adherent, and he is often a devotee. It is manifest that only an intense, heroic, self-sacrificing type of Christianity can hope to win the Moslem world. A similar religious fervour, passionate devotion, self-renouncing zeal will be necessary.

The great battle-ground at present is Africa, and on that continent Mohammedanism is making startling progress. Of its 164,000,000 people, 59,000,000, or 36 per cent., are Moslems, and of these 55,000,000 are north of the Equator. Ninety-one per cent. of the people north of twenty degrees N. latitude, and 46 per cent. of the people between twenty degrees N. and the Equator, are Moslems. There are 4,000,000 of Moslems south of the Equator. Christianity and Islam are contending for the possession of the heathen population in two

[1] Zwemer, *Islam: A Challenge to Faith*, p. 78–81.

great zones of conflict, and the advantage is with the latter. One zone is the Sudan—Western, Eastern, and Central—the 'Country of the Blacks,' stretching 3,000 miles across the continent, from the Atlantic to the Red Sea, and 500 miles north and south, with, it is estimated, 50,000,000 of people, feeling the pressure of Mohammedanism at all points. There are only seventy-five missionaries in it. The call of the Sudan is pathetic and urgent, for 'Negroland' is one of the largest spiritual destitutions in the world, and one of the least occupied by missions. Through the two doors, the Nile and the Niger, the Sudan United Mission is seeking to enter, but an enormous force of workers is necessary. The other zone is in the equatorial regions where the European Powers are in occupation—in the great Congo basin and in the great regions round the central lakes—and where there are more missionaries, but where the Moslem peril is no less real. From sixty to one hundred millions of the fetichist races of Africa are open to receive one religion or the other. In Western, Eastern, and Central Africa alike missionaries are sounding the alarm and urging immediate and large endeavour. Of large sections of Africa it is said that Islam and Christianity will divide the people in less than fifty years.[1] But what shall the division be? What proportion shall represent the conquest of Jesus Christ? Africa ought all to be His.

[1] *The Mohammedan World of To-day*, p. 47.

This is the region of Africa least occupied by Christian missions. And Mohammedanism has much to offer that is attractive: 'a simple creed, a social brotherhood, a religious sanction for polygamy and slavery, and a concession in the way of charms and superstitions.' All these attractions are being felt over these wide areas. Islam in Africa, progressive and successful, is one of the striking features of the religious world. To arrest its progress 'a block-house system right across Africa is needed.' There is both pathos and irony in the fact that 'the continent in which the light of Christian truth burned brightest in the early days, which produced some of the greatest thinkers and some of the noblest martyrs of the Church, bids fair to become the battle-ground of the fiercest struggle Christ will have before He has conquered the world.' [1]

It has been freely stated that Mohammedan success in Africa is due to a skilful and vigorous and organized propaganda; but this seems to be a mistake, for Dr. Andrew Wilson, an experienced missionary in Egypt, states that, contrary to impressions created by some Western journals, he has not been able to discover the existence of any Moslem society formed in Egypt for the express purpose of sending men to the interior of Africa, or to other lands, for the propagation of Islam.[2] Professor Margoliouth also says that

[1] Dr. R. Wardlaw Thompson, Address to the Congregational Union.

[2] *Mohammedanism of To-day*, p. 34.

it may be doubted whether Al Azhar University in Cairo is responsible for Islamic missionaries to the extent to which Oxford and Cambridge is responsible for the missions to Central Africa.[1] The truth is that, with the opening up of the continent, the Moslem has made his way south, and, being zealous for his faith, propagates it wherever he goes. His faith by this time is native to the continent, and easily wins the native.

The needs of the Mohammedan world are appalling, and these alone constitute an overwhelming claim upon the Christian world. Those who have sought to present its best side to Christendom and to show that it must be counted an elevating force amongst the least-advanced races, have, nevertheless, admitted a sufficiency of need to make it imperative upon Christians to evangelize the peoples in its grip. When the best is said for it, Mohammedanism remains a great spiritual destitution, a social and ethical bankruptcy; as Zwemer points out,[2] the most famous apologist for Islam (Mr. Bosworth Smith) pleads for missions on the grounds of its ethical needs. The awful results of slavery, polygamy, concubinage, divorce, and other evils constitute an overwhelming indictment. 'There is no better polemic against Islam than a presentation of the present intellectual, social, and moral condition of Arabia. . . . Doughty and Palgrave,

[1] *Pan-Anglican Paper*, S. D. 4 (*g*).
[2] *Islam: A Challenge to Faith*, p. 131.

who both crossed the heart of Arabia, have given it as their verdict that there is no hope for this land in Islam.'[1] Its bad treatment of woman is its utter condemnation everywhere, and it seems inseparable from the system. Mr. Stanley Poole tells us that the degradation of woman, from early childhood onwards, is a canker which has eaten into the whole system of Islam. The testimony of Lord Cromer and others is to the same effect. The system is a blight. There is no redemption for woman, no sure hope for childhood, no self-realization for man, and therefore no racial promise in Mohammedanism. Christianity alone can supply these things.

An urgent call and a special responsibility are sounded forth in the fact that most Moslems are now in lands under Christian government or protection. A small proportion only are under Moslem rule. The 233,000,000 are distributed thus: under Turkish rule, 15,500,000; under other Moslem rule, 22,500,000; under non-Christian rule, 34,000,000 (of whom 30,000,000 are in China); and under Christian rule or protection, 161,000,000. England, France, Russia, and Holland have each more Moslem subjects than Turkey. British interests, in particular, are 'bound up in the bundle of life' with those of Mohammedanism, and the political problems of Islam are certain to be an oft-recurring perplexity to her viceroys, diplomats, and statesmen. It is matter for solemn reflection

[1] *The Mohammedan World of To-day*, pp. 109, 110.

that 84,000,000 of people, more than a third of the Moslems of the world, are under British rule or protection; and three-fourths of these are in India. There are more Mohammedans in India than in all the Turkish Empire, Egypt, Arabia, and Persia; more than in all Africa; more than in all Asia, east of Calcutta. More than a quarter of the world's Mohammedans are in India, and so Britain especially will be conscious of ferment in Islam. The legislation and the administration of India cannot but be conditioned, to some degree, by religious considerations. Hindus and the Mohammedans have watched, and at times fought, each other for centuries, and they are watching each other still. The *Pax Britannica* in India has meant such a reconciling and unifying of the interests of both as enables them to live and flourish side by side. And we cannot take the gospel to the one and pass by the other, if we are to be faithful to the gospel we take. The Churches of Britain have no greater responsibility than the evangelization of India's large Mohammedan population; indeed, to leave that undone is to endanger what is already done.

The question as to whether Mohammedanism can reform itself is one of very great importance, and it is one on which authorities differ. Lord Cromer, with wide and intimate knowledge through his long experience in Egypt, says that Islam cannot be reformed, for reformed Islam is Islam no longer; and he quotes with approval

words of Sir William Muir to the effect that social and political progress, advance in civilization, freedom, and morality, in philosophy, science, and the arts, are incompatible with, and impossible to, Islam.[1] The Koran is usually regarded as the one, rigid, absolute standard and authority in all spheres—religious, philosophical, legal, social, political; and history witnesses that in all these spheres the Koran has been held to sanction even the greatest evils; so that the view that Islam cannot be reformed and remain seems well supported. On the other hand, Mr. Theodore Morrison, late Principal of the Mohammedan Anglo-Oriental College, Aligarh, recently declared[2] that the alleged rigidity of Islam is a European myth, and pointed out many influential and promising movements of religious, social, and political reform, and many changes of opinion which indicate great advance and which presage profound change. That there have been great movements of reform in the Mohammedan world is clear, but whether what remains will prove Mohammedan is by no means so clear.

The past has seen many important reform-activities, the various sects bearing witness. The Wahâbi movement of the seventeenth century has profoundly influenced Arabia, and it has set up currents in India. It has been described as a call back to the original Islam in a

[1] *Modern Egypt.*

[2] *Nineteenth Century*, October 1908.

whirlwind of puritanism against the prevailing apostasy.[1] Yet it has proved to be 'an advance backward and progress towards an *impasse*,'[2] and this seems to be true of most attempts at reform. The nineteenth century saw the rise of Babism in Persia, a rationalistic movement of protest and revolt against orthodox Islam. But 'they—the Babis—are not more open to the gospel than the Moslems. . . . The one promising aspect of the movement is that it is an opening wedge making for religious liberty.'[3] There have been two reform movements in North India in recent years: one, progressive and rationalistic, and known as the New Islam, led by Sir Sayed Ahmed Khan, K.C.S.I., of Aligarh; the other a Mahdi-Messiah movement founded by Mirza Ghulam Ahmed, and known as Ahmadiyya. In Egypt the late liberal-minded Grand Mufti, Mohammed Abdu, attempted at Cairo to reform Islam, and deprecated the ignorance and bigotry of his co-religionists; but the permanence of his work is considered doubtful.[4] All over the Mohammedan world there is some revolt from intellectual bondage, burdensome ritual, and social tyranny. Much agnosticism and unorthodoxy are being developed, and schools of free thought will emerge that are sure to come under the suspicion and the ban of the green-turbaned descendant of Mohammed, the white-

[1] *The Mohammedan World of To-day*, p. 104.
[2] Ibid. p. 107. [3] Ibid. p. 229.
[4] Zwemer, *Islam: A Challenge to Faith*, p. 180.

turbaned mullah, the merit-gaining hadji, and the fanatical dervish ; and for long the Mohammedan world is destined to be a ferment of antagonistic forces and the scene of revolutions. The resulting developments may or may not be Islam, but it is certain that Christianity will be needed to produce social order, true morality, and pure religion. Whatever permanent elements of good there may be in Islam, Christianity alone can conserve and fulfil them.

There is opportunity in the fact that the old Mohammedan idea and ideal of theocracy is no longer tenable or realizable. Cairo, with its university, may still be the academic centre, and Mecca, with its sacred Kaaba, the religious centre ; but the idea of making Constantinople a real political centre must remain an empty dream. Islam has a marked and fateful solidarity, and is capable of a common thrill, yet, two-thirds of its peoples being under non-Moslem rule, any concerted political action is scarcely possible. Once the world's progress seemed to centre in Mohammedan lands ; that centre has been changed and is now in Christendom, nor is there any likelihood whatever of its being changed back again. Pan-Islamism seeks to bring about a world-wide political unity, capable of resisting Christendom, and its interests are served by organizations and by newspapers in many Moslem lands. It is quite in accord with the genius of Mohammedanism thus to seek to realize itself as an effective political force ; but the chances

are now against it, and it is comforting to be assured by Lord Cromer that from Pan-Islamism there will be 'no more serious results than sporadic outbursts of fanaticism.' As against Christendom, the Mohammedan world is at a double disadvantage: its internal energies do not make for progress, and its peoples are for the most part under non-Moslem rule. The menace of Islam could not, under present circumstances, be made effective; but the Moslem people are so placed that 'Pan-evangelism' by Christianity is more than possible. The greatest difficulties are in lands where there is Moslem government, yet even in them there is now an encouraging opportunity.

Another encouragement is found in the fact that many leaders in the Mohammedan world are uneasy and conscious of failure. It is realized that much of the ancient glory is departed; that the hated infidel has won his way to dominion; that Moslem Powers do not count for much in world-politics; and that the Mohammedan peoples are bound to be left further behind still, if the new knowledge which makes for progress is disdained and rejected. Conferences have been held to consider the situation, notably in Mecca in 1899 and in Cairo in 1907. Professor Margoliouth has given an interesting account of the former in a paper with the title 'Mohammedan Explanations of the Failure of Mohammedanism.'[1] The members of this Conference represented

[1] *East and West*, October 1907.

Turkey, Egypt, Tunis, Persia, Arabia, Afghanistan, Russia, India, and China. The Minutes reveal fifty-six causes of declension, religious, social, and political. Some of these causes are: the doctrines of fatalism and asceticism, lack of intellectual and religious liberty, discouragement of learning, absolute and irresponsible government, prohibition of free speech, the ignorance of woman, social disparity in marriage. These support the statement of Professor Margoliouth, that the Moslem diagnosis coincides for the most part with that given by Christian experts. Amongst the more energetic and progressive Moslems there are many signs of a consciousness that religious, social, and political reforms are inevitable, if Mohammedanism is not to be discredited before the eyes of an opened and enlightened world. The conviction is coming to the Mohammedan world, has indeed come to parts of it, that the Christian forces are the progressive ones, and that they will hold the future unless Mohammedanism can prove a worthy compeer. Compeer Mohammedanism would not be content to be, for its purpose is to overrun and conquer the world. The hopes of the two religions, both being missionary, are similar. Christianity cannot hope to win except by a larger daring and doing than she shows at present; but hope is made brighter by the fact that enlightened minds in Islam are not confident and are conscious of the Christian superiority in things held to be vital to progress.

The Christian Church has acted as if Mohammedanism were almost irresistible, yet there is striking evidence to the contrary, even in Mohammedan lands. For nearly thirteen centuries there have been Christians in the Turkish Empire, and they are more opposed to Islam than ever. There have been very few gains from the Christian peoples under Turkish rule, except from among the Albanians. 'The number of Greek, Armenian, Bulgarian, Roumanian, Servian, Bosnian, or Montenegrin Mohammedans is insignificant. Of these seven races, for hundreds of years under Moslem sway, the number to-day free from Ottoman control is nearly equal to the entire population, Moslem and Christian, now directly under Turkish domination.'[1] It may be that in the new Turkey, with a constitution recognizing the equality and freedom of all her peoples, without distinction of race or faith, the age-long struggle of these Christians, and their many martyrdoms, will be honoured in a great advance of the Faith.

There has been success also amongst some Moslem peoples sufficient to warrant the hope that specific, direct, and sustained work among them would give encouraging results. There has been quite a remarkable work in Sumatra, where there are 6,500 converted Moslems, and it is said that the work has been so energetic as to bring to a standstill the Mohammedan absorption of the people that has been going on for

[1] *Mohammedanism of To-day*, p. 57.

five hundred years.[1] In Java there are now more than 18,000 people converted from Islam, and the number of baptisms annually in Java and Sumatra amounts to some hundreds. North India also has its evidences of success, for nine missions have some two hundred ministers, catechists, and teachers with Moslem names, and most of them are converts, whilst there are churches that chiefly consist of people won from Islam, and in many areas 'every congregation has a representative from the Moslem ranks.' Some of these converts are most able and distinguished.[2] North India has to-day at least 5,000 converts from Mohammedanism. Egypt, Arabia, Persia and Turkey show but few converts, but every year there are some, and a truly remarkable work of enlightenment has been done. Turkey and Persia are now lands of promise and opportunity. Arabia has long seemed to be a forlorn hope, yet first-fruits have been seen in every field, though not in every station.[3] Experience shows that Moslems can be won, but only through costly devotion and self-sacrifice.

And what has been impossible even in our own generation is possible now. In Eastern Arabia the missionaries are sure of a warm welcome (largely owing to medical effort) and there is a promising work.[4] Dr. George Adam Smith gives

[1] *Mohammedanism of To-day*, p. 209.
[2] Richter, *History of Indian Missions*, p. 414.
[3] *The Mohammedan World of To-day*, p. 93.
[4] Ibid. p. 112.

us two examples of the changed situation in two fanatical cities, Peshawar and Cairo.[1] He tells us that, thirty years ago, it was impossible for a Moslem in Peshawar to profess Christianity and live for a fortnight; but that there are now, largely through C.M.S. medical work, converts who live and are tolerated. At Cairo it was the same in the 'seventies,' for it was impossible for the rarely won converts to continue to live in Egypt; but in 1904 Dr. Smith heard a lecture publicly delivered by a distinguished convert, and it was listened to by a considerable number of Moslems. This new tolerance is, doubtless, largely due to the protection of a Christian Government, but it is a new thing to see it at all. The old impenetrability and hardened hate can never be seen again, though there will probably be sporadic outbursts of fanaticism and hostility. The world is moving too rapidly to allow large parts of it to be dominated by religious brute-force. The new era of enlightenment begins with the forces of light in Christian hands, and the Islamic world through these hands is being led and illumined. It is ground for encouragement that every strategic centre of the Moslem world, every city of over 100,000, is a centre of Christian effort of some kind, by press, hospital, school or college, and that many smaller centres also, are mission stations.

As to the best way of evangelizing Moham-

[1] Sermon for the Baptist Missionary Society, September 1908.

medans it cannot be too strongly emphasized that, whatever the way may be, it must be by Christianity at its best. Christianity at its worst, in early times, lost the field to Islam, and only through its best can all the field be regained. Specialized methods and specially equipped workers are the only likely instruments of evangelism. Such work as is being done by American missionaries in Turkey and by skilled advocates in Cairo, Calcutta, Delhi, and Lahore must be multiplied. The very finest forces of the Student Volunteer Movement, the disciplined minds from our universities, devoted by heart-pledge and life-pledge to the Kingdom and charged with divine power, are those most fitted for the work in the high places of the Moslem world.

Medical missions have already done so much in and for the Mohammedan world that all agree that there is no more powerful agency. Mr. Mott has expressed the belief that Turkey could almost be won by this one method alone. Volume after volume on frontier-missions have testified to its value. One of the latest of these says that it is without doubt the golden key that unlocks the door of the heart of the most fanatical Moslem, be he Persian, Arab, Kurd, or Yezedee (devil-worshipper).[1] And another, descriptive of C.M.S. work among the fanatical frontier tribes of India, expands and enforces

[1] Hume Griffith, *Behind the Veil in Persia and Turkish Arabia.*

the same truth.[1] It is indeed the same throughout the entire field, as an earlier chapter has shown.

The literary method of evangelism is one that must needs be used. In seeking to displace a religion which makes so much of a book that the Koran is often almost an idol or a fetich, *the* Book must be of front-rank importance. Already the Bible has been widely distributed, and some of the most faithful and heroic work of the Church has been done by colporteurs and others in Mohammedan lands. The Bible Societies lead the way, and, in estimating the resources of Christianity, it counts immensely that the Bible is available in Arabic and in nearly every language spoken by Mohammedans. The world of Islam is polyglot, its language-divisions being approximately: Arabic-speaking, 45,000,000; the languages of India, 63,000,000; the languages of Africa, 32,000,000; Chinese, 31,000,000; the languages of the Malayan lands, 30,000,000; and 32,000,000 Slavonic and Turkish.[2] The Bible as a whole, or in portions, is issued in about thirty of these languages and dialects, and is ready for the masses. In the chief literary languages of Islam, in Arabic, Turkish, Persian, Urdu and Bengali, there is an important body of Christian literature, apologetic and educational. Literary evangelists, like Rouse in Bengal, Sell in Madras, Wherry in the Punjab, St. Clair Tisdall and others, will be required for

[1] Pennell, *Among the Wild Tribes of the Afghan Frontier.*

[2] Zwemer, *Islam*, p. 164.

a long time to come. Presses like those at Beirut, on the Nile, and at Constantinople, have become famous for the issue of literature. But there is an immense work before the Church if this form of evangelism is to be adequately used. To Christianize the Arabic language is itself a stupendous task. It has been entirely captured and saturated by Mohammedanism. To do for it what has been done for great languages in India, to give it Christian content and tone, would be a great accomplishment. To Christianize its peoples would be even greater still.

The method of educational evangelism has already vindicated itself in India, Turkey, and Egypt. Much of the enlightenment and the reforming energy of Turkey is due to the work of Christian education. Many of those in high office and directing the forces of reform were graduates of Robert College at Constantinople and of the Syrian College at Beirut. The girls' schools have also greatly helped to create the new Turkey. President Roosevelt said at Washington in January, 1909: 'I have always been particularly interested in the extraordinary work done by American schools and colleges in the Turkish Empire, both Turkey in Europe and Turkey in Asia—a work which has borne such wonderful fruit among Bulgarians, Syrians, and Armenian Christians, and also among Mohammedans.' And if, as some say, Islam is incompatible with the knowledge that more and more

illumines the world, the educational method has special value, and the educational missionary will be wanted in the long and strenuous campaign which the best and most costly forces must carry on if this postponed enterprise of the Church is to be carried through.

The call, clear and loud, has been sounded forth by God Himself in the ordering of His Providence and the challenge of events, and by His servants on the field. India in 1902 sent 'An appeal to the Christian Church for more earnest efforts for the evangelization of Mohammedans, especially those of India and Ceylon.' [1] The World-Conference on behalf of the Mohammedan world, held at Cairo in 1906, sent forth the appeal: 'We unitedly and urgently call upon the Christian Church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted (1) by setting apart more special labourers and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) by systematic common arrangements for the fresh occupation of important centres, the more effective working of those already occupied, and for forestalling the entrance of Islam into territories so far pagan.' [2] And the women missionaries of the Conference

[1] *Report*, Decennial Missionary Conference, Madras.
[2] *The Mohammedan World of To-day*, p. 279.

issued a most pathetic appeal to 'all our sisters in the home Churches' in behalf of the millions of Moslem women suffering physically, mentally, and spiritually, and with no hope of deliverance except through Christ.

These appeals reached the Missionary Boards and Committees. They need to be carried to the very heart of the Church.

II

South America

Another enterprise awaits the Church. South America, because of inadequate missionary effort, has been truly called 'The Neglected Continent'; and, because of its possibilities and probable future, 'The Continent of Opportunity.' Its lands are possibly the most accessible in the world because of its sea, river, and railway communications. Everything points to its having a great future. Through wide-open doors population is streaming into spacious and sparsely peopled territories. Immigration brings to the port of Buenos Ayres alone about 200,000 people a year, and its mixed populations are becoming more mixed still. Millions of people from every country in Europe have streamed during the last thirty years into it, especially into Brazil and Argentina. There are nearly two million Italians and half a million Germans in Brazil. In the Argentine Republic there are at least as many Italians. Britain is said to have five

hundred million pounds sterling invested in South America, and European capitalists and traders flock in great numbers to its shores. It is an open land, too, to the Asiatic. Chinese and Japanese, rebuffed on the North American Continent and cold-shouldered from Australia, are finding their way to South America, as to a land of promise. There are thousands of Chinese in Venezuela and Peru and elsewhere. 'A large part of the retail business of Lima is in the hands of the Chinese.' An increasing number of Japanese are making money as rice-growers in the Amazon Valley, and the Imperial Emigration Company of Japan has settled large numbers near Rio de Janeiro and in San Paulo. The aboriginal South American is said to be Mongolian, and, if so, alliances with Japanese and Chinese will be certain and easy; and there has been a large fusion of the Spanish, Portuguese, and Indian peoples. An unusual race-problem thus presents itself.

And for these growing populations there is room, ample room. 'South America is equal to two Europes and one hundred and forty Englands. It is nearly five times the size of China proper, and has but fifty million inhabitants. Brazil alone is greater than Australia or the United States, excluding Alaska. A. R. Wallace states that the basin of the Amazon would contain the whole of the Indian Empire.' Everything points to South America being the 'Land of To-morrow.' The opening of the Panama Canal will enormously

affect the entire continent, and Venezuela and Colombia are bound to rise into great importance. The continent, with its growing opportunities, imposes great responsibility upon the Church.

Roman Catholicism has been an utter failure, and some of its leaders have been frank enough to acknowledge that large sections of the people are but little removed from heathenism in thought, in creed, and in life. It cannot be said that Romanism has not had its chance, for the Spanish domination lasted for centuries. Spain, indeed, received the Southern Continent as a gift from Rome, for Pope Alexander VI, acting as the Lord of the Universe, made over the New World to Isabella of Castile and to Ferdinand of Aragon by legal deed of gift. And, after centuries of possession, millions of aborigines are unreached, and the Roman Catholic populations are unenlightened, morally degenerate, and spiritually destitute to an awful degree. A recent book on Peru [1] samples the continent and gives the reader the heart-ache for its peoples. The need for work among the Spanish and Portuguese speaking peoples is clamant; there is much reason for effort among the European settlers; the Oriental immigrants require specialized endeavour; whilst eight hundred Indian tribes in the interior, numbering from eight to ten millions, still wait for the evangel.

The Protestant population is estimated at one

[1] Geraldine Guinness, *Peru: Its Story, People, and Religion.*

million. There are American, British, and Continental societies labouring, but in an entirely inadequate way. The British and Foreign Bible Society is doing a fine and indispensable work, but British effort generally is feeble. The greater British Societies have not one missionary at work, except in the Guianas. 'The spiritual needs of Latin America, that continent of paganized Christianity, have been strangely overlooked by the various missionary societies of Protestant Europe and of Anglo-Teutonic America.'[1] This land of to-morrow ought not to be left thus, and its future ought to be most earnestly claimed for Christ. What has been done already is the index pointing out God's purpose for the entire continent.

Both the neglected and the postponed enterprises of the Church are a reproach, and the delays and hesitations of the past can only be atoned for by speedy and vigorous endeavour.

> The work that centuries should have done
> Must crowd the days of setting sun.

[1] Geraldine Guinness, *Peru: Its Story, People, and Religion.* Professor Macalister in the Preface.

CHAPTER IX

PRESENT PERILS AND URGENCIES

THE greatest revolution in history is taking place in Asia. It has been compared by many to the Renaissance in Europe during the fifteenth and sixteenth centuries. But in breadth and depth it has no parallel, for two-thirds of the race are being drawn into, and moved by, a ferment of the mightiest energies: religious, moral, intellectual, social, and political. From Turkey to Japan there are great movements both of portent and of promise. The immovable East has become self-moving. 'The East is now hustling itself.' The Asiatic awakening is a fact of the moment, and a momentous fact. It is a crisis-hour and a world-crisis.

Turkey has astonished the world by a 'white revolution'; and again by deposing the Sultan. Persia is pledged to similar advance, but is hindered by reactionary influences. India, which is the great trust and responsibility of the British nation, has been thrilled by the new Eastern movements, and the problems affecting her destiny have become more fateful and acute. China is an awakened giant, whose movements

reveal probabilities that make the world round its eyes with wonder and gaze even in dread. Japan has so completely realized her powers that she not only asserts equality with Western nations but confidently gives herself to the task of tutoring her awakened giant neighbour. Truly Asia is moving—but whither ?

The Asiatic awakening shows the Asiatic man realizing and asserting his value, his powers, and his rights. He is asserting his right to his own. We find the Swaraj ('Own Rule') spirit, and the Swadeshi ('Own Country') movement everywhere. These condition the action of the diplomatist and the merchant as well as the missionary ; but the missionary most of all, because the new race-consciousness is not mere patriotism : it has religious character and significance. It is this that makes the new situation so grave. What the East is most conscious of is the value of the material, the splendour of the sensuous, the glory of the world. A Japanese London University lecturer has described his people as 'a people of the Present and the Tangible, of the broad Daylight and the plainly Visible.'[1] Japan leads the way with a frank and blank materialism. 'For the average mind of the educated Japanese, something like modern scientific agnosticism, with a strong tendency towards the materialistic monism of recent times, is just what pleases and satisfies it most.'[2] Japan represents the advance-

[1] Okakura-Yoshisaburo, *The Japanese Spirit*, p. 146.
[2] Ibid. p. 94.

guard of a new and possibly militant materialism in the Far East. The fight among the educated classes will not be so much with Buddhism and Shintoism, or both together, as with no religion at all. The 'Sage of Mita,' Mr. Fukuzawa, once said he had no objection to religion, and added: 'It is like tea; some like it and some do not. For my part, I do not feel the need of any religion.' That frankly expresses what many Japanese think. And Japan is scattering broadcast the seeds of materialism in China, where the mental and moral soil will show a great and perplexing harvest. Under Japanese influence China is developing an immense educational system, and, as a nation, is going to school to Japan, so being tutored by a people scarcely emerged from the pupil stage and schooled in materialism. China cannot be left safely to such a schoolmaster. A recent book by an Imperial University lecturer, and with a commendatory introduction by Count Hayashi, says that 'a defective integrity pervades the whole nation,' and that the godless education of Japan, with ethical teachings which, as given by many teachers, are worse than nothing, has not yet borne all its fruit.[1] The results are sufficiently manifest now to cause anxiety in the minds of thoughtful Japanese. In 1906 the Minister of Education issued a State Paper calling attention to the moral decadence in the student class and to the general imperilling of morality in the new era of progress. It would appear

[1] Lloyd, *Every-day Japan*, pp. 64, 99.

that China already suspects that Japan is not a safe teacher, for there has been a great exodus of students back from Tokio to China, many government protégés having been deliberately recalled. Thoughtful Chinese noticed that the 'short-term' students proved inefficient, that the education, in some cases, developed the political agitator and revolutionist, and that it was too poor ethically to develop character and capacity. Materialistic teaching is also being received by China through Western literature, and this will have similar results, for, as Lord William Cecil has said: 'Western knowledge without Western ethics will only shoe the heel of tyranny with iron.'[1]

In China there are influences dissolving the power of the old idolatries that will certainly lead to a deepening of the materialistic spirit. Idolatry is openly discredited in official circles; idols and worship-emblems have been destroyed on a large scale and over great areas; temples have been demolished or turned into schools; idol-processions and the paying of taxes in support have been officially prohibited in entire provinces. These are amongst the most significant and hopeful things in the new China; but they have their peril. The voice of experience from the entire history of missions proclaims the danger of breaking down religions and superstitions, unless a better faith can be given. The sense of the unseen may weaken and religious

[1] *Times*, September 1907.

devotion die out. If the richer devotions of a purer and more spiritual religion do not take the place of discredited and abandoned idolatry the Chinese nature will rapidly degenerate, and religious callousness will prove a far greater difficulty than the old idolatrous spirit.

India reveals among the educated a similar tendency to welcome materialistic and agnostic thought, and in some minds the intensity of the welcome constitutes a new and subtle idolatry. Educated India often apologizes for the popular, grotesque idolatries, as a necessary means to the ignorant, degraded masses of realizing the Supreme ; but its devotion to modern materialism is often the devoteeism of the idolater, and there are many striking illustrations of Huxley's suggestive words : ' The tendency of the human mind to idolatry is so strong that it falls down and worships negative abstractions, which are as much the creation of the mind as the stone-idol of the hands.' The new India is restless because of awakened ambitions and also because neither the old gods nor the new negative abstractions can satisfy the deep cravings of the soul.

From time to time we have become conscious of possible peril through the opening up of the world and the establishment of free and rapid communication. We have sought to protect ourselves from the Colorado beetle, from the Asiatic plague, and from other evils, and our world-control and world-traffic involve measures and schemes of watchfulness and protection, lest the

progress of commerce and empire be too dearly bought. And we do well to be careful, for a serious scourge might easily and soon be upon us. Yellow fever, after taking toll for four hundred years from those who have lived in Panama, and after imperilling the construction of the Canal, has by scientific effort been completely stamped out from the Isthmus. Unless eradicated, that awful disease, which has never been known east of Genoa, might be carried in years to come along the new Pacific routes to China, Japan, and India, and so the Panama Canal might be a curse rather than a boon to mankind.[1] The evil has been dealt with beforehand, to the great gain of the world. And it is not too much to say that a mighty preventive work has been done by missions during the preparatory period before the world shrank into neighbourhood; and if that work could have been more fully done, world-perils of many kinds would now be much less and fewer. The only hope now is Christianity, for it is the world's great prophylactic. It alone can resist and overcome the forces of evil. St. John could say, as he felt the might of the Roman Empire (and the word has received a seven-fold justification): 'This is the victory that hath overcome the world, even our Faith.'

The awakening of the East is not only serious enough to create a new and urgent missionary situation, but is also a real peril to Christendom. The reflex influence of Asia upon Europe has

[1] Vaughan Cornish, *The Panama Canal and its Makers.*

become striking. Mr. Meredith Townsend, in his book *Asia and Europe*, has a chapter on 'The Reflex Effects of Asiatic Ideas.' Since that was written events have greatly accentuated the idea and revealed even ominous possibilities. The distinguished author wrote presciently that, just as Oriental art had captivated the European mind, so the special thoughts of the East would have a similar influence; and that a large diffusion of Eastern ideas would liquefy morals and drive civilization back, in so far as civilization depended on a discipline of restraints.[1] And this is not mere academic conjecture. A suggestive instance of the way the East affects the West is given by Lord William Cecil. He tells us that opium-smoking has spread from the French Chinese colonies to France, being taken back by old residents who contracted Chinese habits and morality in Indo-China.[2] There is ground, therefore, for the assertion that there is even danger of a new Paganism in the West, and for the reiterated and urgent plea that we must christianize the East or it will paganize the West. 'The question of supreme importance is whether the Western Church is equal to her Eastern task. . . . If the Christian West does not establish an empire of Christ in the East, the non-Christian East will establish an anti-Christian empire in the West.'[3]

[1] *Asia and Europe*, p. 137–9.
[2] *Times*, September 1907.
[3] Lucas, *The Empire of Christ*, p. 128.

Some of the interests of Christendom are apparently imperilled by the displacements of population, through Asia spilling over its peoples on to the coasts of other continents and the islands of the seas. There are at least seven or eight millions of Chinese out of China, and these, with the Japanese immigrations, make a total equal to the population of Australia and Canada combined. Many of these Asiatics are in lands under Western rule, and serious international problems are easily created. To admit them into these lands and to refuse to admit them are alike serious. The overflow from India is not inconsiderable, and experiences in South Africa show the possibility of great imperial difficulties. The presence of an East Indian population is rapidly becoming part of the East African problem, as Mr. Winston Churchill[1] and other statesmen have told us. Transferred populations, through the opening of the world and through the advance and enterprise of the Asiatic, mean new problems in empire and in international relations. Doubtless Providence is working in it all, and the great purposes of redemption run on to their accomplishment even by means which for the time seem to hinder or obscure them. But there is manifestly a new call to watchfulness and endeavour.

A most suggestive instance of what may yet happen on a large scale is seen in Fiji, where the missionary endeavour seemed practically com-

[1] *My African Journey.*

plete. An influx of Indian people in connexion with the sugar industry has given ground for fear lest the work already done should be undone. A native evangelist—with the suggestive name of John Williams—was sent in 1892 from India to work among these imported Indian coolies. Two years later a Fiji missionary stated that there was real peril in the new situation—indeed, one of the greatest perils by which Fijian Christianity had ever been menaced, and that the evangelization of the coolies was necessary if only as a work of protection. In 1897 it was reported that the coolies numbered 10,000, or about one-tenth of the population, and that they committed more crime than the nine-tenths. In 1908 there were more than 30,000, some of them property owners, with temples of their own, representing a fully transplanted heathenism. The new and worse Fiji shows in miniature a large-scale possibility.

There are those who tell us to let the East alone, but the answer to that is that it cannot be done. The East will not and cannot let us alone. Racial isolation, for good or ill, is at an end. We who have set the example and the pace cannot go to other lands to be guests, or (and this has been more to our mind) to act as host, and expect the nations to let us alone. Moreover, in our own land we act as host to the world, and invite the nations to come and see and admire and—buy. A great emporium was opened in West London in March 1909, and an advertisement in

six-and-twenty languages appeared in the *Times*! We want the foreigner, and the foreigner has come to want us.

Even natural barriers are useless against the tides of the world's life. Our age will not allow isthmuses or mountain-ranges to stay advance. Still more is it impatient of walled kingdoms, and men have ceased to speak of hermit nations. It has become a commonplace to say that there are now no foreign lands, and that the world is one great whispering-gallery. A throb on one side of the world is felt on the other. The larger world-movements are immediately known. On sea and land communications are becoming increasingly complete. The world is open and its people are accessible. The last continent has had its very heart bared to the world's gaze, and the flow of life in all its arteries is known. The last province in China has yielded, and Hunan, the rigidly closed and the bitterly hostile, stands wide open demanding progress even more energetically than the rest of China. In Hunan there are now fifteen missions and one hundred and fifty missionaries at work. Even Tibet has been penetrated and its doors are ajar.

The East seeks to know what the formative and the dominating ideas of our Western life are. We have proclaimed the fact that we have knowledge that has made us great, ideas that find expression in our superior civilization. The proclamation has been an implicit invitation to the world to come and see, and the awakening

East gazes eagerly as it steps forth. Delegations and missions—religious, educational, commercial, and political—have gone the world around from China and Japan. At the close of the Russo-Japanese War a Chinese Commission was sent to the West, and it remained six months. Later, five more Commissions were sent forth to study America, Britain, Germany, and France—the work to spread over six years. Already new policies have been initiated and established as a result. A Japanese has said: 'Upon Europe and America the full power of our mental search-light is now playing, in quest of those new ideas which we have been accustomed to draw mainly from China and India.'[1] China also has turned her search-light upon us. 'Closed lands' are open—to let the peoples out as well as to let us in. East and West are face to face. We cannot withhold our best; even for the purposes of a common understanding our religion must be made known. We cannot be known, in the essentials of our character, through our commercial and political relations alone. Our religion will best explain us, even though in many respects it condemns us.

The Asiatic Renaissance makes a bolder enterprise and a larger endeavour necessary. There should be three forms of effort, in particular, and all made intensely evangelistic: medical, educational, literary. These can be used in an unparalleled opportunity, and without

[1] Okakura-Yoshisaburo, *The Japanese Spirit*, p. 45.

serious hindrance, from Asia Minor to Japan. They have already proved to be worthy and successful methods, and they should be vigorously used in an all-Asia campaign. By these, Turkey, Arabia, and Persia, can best be given promise of progress. India has already been profoundly influenced by them, and the New India needs them, as a Christian agency, more than ever. The call of the hour from China is clamant and insistent, and the response can scarcely be too great. Work amongst the millions of China means millions of money, if it is to be done according to need and opportunity; yet the Church is able to spend thousands only. The China Emergency Committee is trying to raise £100,000 for these specialized forms of endeavour: £40,000 to establish four central colleges in North, West, South, and Central China, for training Chinese doctors; £40,000 to establish institutions for training teachers under Christian influences; £20,000 for spreading Western literature through the existing ten Literature and Tract Societies. The effort is to be inter-denominational, and as far as possible the various missions are to co-operate. The Religious Tract Society is also raising a special sum of £20,000 to be spent on Christian literature in China during the next ten years. The three agencies named are those in which co-operative endeavour is always possible.

Medical missions have been described as the finest manifestation to the nations of the Christian

spirit. They have revealed it to Asia from Turkey to Japan. In the latter country the Government has developed medical work—begun, be it said, by missionaries—to such an extent that medical missions are now exceptional. The same thing may happen in China, where the need is now so great that it cannot be met. But the Church has a magnificent opportunity to reveal Christ to the sons and daughters of China, whilst training them for medical service. In all the great centres medical schools and colleges, and training institutions for nurses, should be established. This will be a great task, and the £40,000 asked for by the C.E.C. seems quite inadequate. But beyond question it is the right kind of expenditure, for the medical way has been proved to be the right way.

The educational missionary method, more criticized than any, has been widely used to the awakening of the nations. In Turkey there has been a great educational work carried on by American, British, and German missionaries; and the result is a situation which 'invites the Church to do with all her might what, for nearly a century, she has wanted to do.' In the hither-East there is a new opportunity, in the mid-East there is fresh call for enlightenment, in the far-East there is a rush for knowledge. The result of work in the schools and colleges of Western Asia is an encouragement and guarantee for similar success in Eastern Asia. China, following Japan, is establishing a national system of

education, and schools of all grades are being opened. The inadequacy of the old system of education is realized, and the old classics have been superseded by Western science, philosophy, and history. Universities are being founded. One is projected for Hong-Kong; Germany and Japan have plans for one; and Oxford and Cambridge men have formulated a university scheme. Christian teachers are an urgent need. It is of the utmost importance that the new knowledge should be mediated through forms of Christian fashioning, and become infused with the life that is of Christ.

The Christian Scriptures, as the Universal Book, contain *the* Message for the nations, and that message must be quickly given. And it is the East, and especially the Far East, that is most clamant in its need of the Scriptures and of enlightening and morally enriching literature. Literature of some kind it will have, and *the Book* it must have. It is most encouraging that it is slowly dawning upon the mind of China that the Bible is *the* book for China. Chang Chih Tung, Viceroy of Hupeh and Hunan, is in favour of introducing the Bible into the schools of those provinces, saying that 'while the high quality and permanence of Chinese civilization is due to the teaching of the Confucian classics, Western nations have some power which the Chinese do not possess.'[1]

Our best literature should be taken East, if

[1] *Report of the Pan-Anglican Congress*, vol. v. p. 33.

only to save the credit of the West, for the worst side of our character has been seen in many imported books. India, for decades, has been reading some of the worst literature from the West, and those who have penetrated into the bookshops in Eastern bazaars have seen startling things. But the good is there as well as the evil. Our literature has been one of the formative influences of Japan. That country has a large reading population, for twenty-seven millions are spent on education, and the contrast is great with India, where only four millions are spent. A Japanese clergyman urged upon the Pan-Anglican Congress 'the golden opportunity' of evangelizing his countrymen through Christian literature, stating that translations of our best books—Milton, Shakespeare, Tennyson—were in great demand. He also said his people were tired of the pessimistic tone of Buddhist literature, and had begun to long for higher ideas than they found in Confucius.[1] Japan also needs to be saved from the worst in our literature.

China is wide open to the new knowledge. There is both tragedy and comedy in the situation, but it is deepening tragedy that enthralls us as we behold the intense hunger for knowledge so long held in contempt. There are now two hundred daily, weekly, and monthly journals in Chinese, discussing public questions and urging reforms, whilst printing-presses are being set up almost everywhere. The Chinaman has an inborn

[1] *Times* Report, p. 129.

respect for the printed page, and his reverence for literature is now a valuable auxiliary in his enlightenment. A recent article by a Chinese Cambridge man states that in Peking, where there were no newspapers in 1902, there are now ten, and, most surprising of all, one is edited by a Chinese woman.[1] In all the large provincial towns papers are published, Shanghai naturally leading the way. All sorts of monthly and fortnightly reviews have sprung into existence, and new books by the score come out every month: translations of works on politics, history, philosophy, law, science, and art. A reading public has been created. Mr. Broomhall gives us a table under many subject-headings of translations into Chinese of 1,050 works in modern literature, and he states that they are read with avidity by the younger Chinese scholars. These include the works of Darwin, Huxley, Spencer, Montesquieu, and also the following: *Treasure Island*, *Memoirs of Sherlock Holmes*, *Nicholas Nickleby*, *Ivanhoe*, *Uncle Tom's Cabin*, *Tales from Shakespeare*, and Seeley's *Expansion of England*.[2] The reform of the examination system has necessitated the translation of the more important works; but English is being learnt by a rapidly increasing number, and bi-lingual papers are sure to multiply. The Prince Regent has proposed

[1] *Contemporary Review*, December 1908. A specimen page of No. 220 of the *Peking Women's Gazette* is given by Mr. Marshall Broomhall in *Present-day Conditions in China*, p. 5.

[2] *The Chinese Empire*, p. 83.

that the infant emperor should learn English under the direction of H. E. Wu Ting-Fang. It is quite clear that great changes are in progress, that the mind, as well as the land of China, is entered, and that the inner 'Middle Kingdom,' as well as the outer, must be claimed for Christ.

The Church has been to some extent equipped for the task by past endeavour. Her linguistic and literary achievements have developed marked capacity for dealing even with an unparalleled situation like this. But the Church needs to remember that the old instruments will not suffice. Some casting as rubbish to the void, some making of scrap-heaps, will be necessary. Only the best literature will suffice—and the best will need adaptation. Christianity in its simple, universal elements in leaflet, tract, booklet, and volume; the great Christian classics, judiciously orientalized, for the nourishing of life and the perfecting of character in converts; and the best evidential works, with arguments illustrated and enforced in an Eastern way, for the defence of the Faith, will all be needed. And there must be literature provided that is redolent of the soil, full of the Chinese genius, and revealing the abundant life of the Spirit in the Chinese mind. Nor must 'Christian,' as applied to literature, be interpreted in any narrow way. In the Baird Lectures for 1889 there is an interesting statement about Protestant missions in Syria. Two of the earliest books issued were *Pilgrim's Progress* and *Robinson Crusoe*. The former was

not understood, and was unsaleable until a new generation had sprung up and had passed through the schools. The latter was immediately popular, and was considered a religious book by the Moslems because of the pious reflections in it. And many a book has missionary value, even though there is in it no direct evangelistic message. The same applies to the weekly and monthly magazines issued by various societies.

Experience points to literature as a mighty instrument in the enlightenment and the reformation of the Far East. Could there be a more significant statement than the following: 'All the great religious systems in China have been built on the foundation of the literature which they created.' [1] There never was a clearer index-finger than this before the eyes of the Christian Church. To give Christ's teaching to the four hundred millions of China is one of the urgent tasks of the hour.

As to India, there is a special claim upon British effort. What Britain has already done for India pledges her to do more; what she has failed to do, or left undone, binds her to her high task more firmly than ever. The present nationalistic movements, embarrassing though they be and creating even new problems for the time, can be turned to the furtherance of the gospel. A renewed and a specialized campaign among the upper and educated classes is needed; and

[1] *Records of the China Centenary Missionary Conference*, p. 193.

missionary seers, as usual far ahead of either the Church or the world in knowing and interpreting the signs of the times, urged it long before the West knew the East was awake. They strongly pleaded that, while efforts on behalf of all should be made, there should be unceasing activity in the endeavour to influence the higher and middle classes; that men of special gifts and training should be set apart for work amongst university students, ex-students and others, in the chief educational centres; that there should be a vigorous advance in medical work; and that there should also be a united forward movement in Christian literature.[1] Much has been done in recent years on these lines, but the pitiful inadequacy of it all has not been realized by the Church. It would seem as if the still small voice could only be heard by some in the hushed hour of dread following the earthquake, and as if it needed social and political upheaval to cause the Church to realize its duty. With the noise of the bomb, and with wonder and fear holding the hearts of men, the call of India has been heard afresh. The task is immense. 'Considered as a whole, Brahmanism must be regarded as a great and hitherto insurmountable obstacle to the Christian faith'[1]; yet even that shows many signs of crumbling. The Bishop of Lahore says that he believes the higher classes of India

[1] *Decennial Conference Report*, Madras, 1902, pp. 67, 71, 171.

[1] Richter, *History of Missions in India*, p. 254.

are much nearer the Faith than they were twenty-five years ago, and chiefly because of their adoption of such high ideals and aims in individual, social, and national life[1]; whilst Mr. Mott says that there are constant accessions to Christianity from among the educated classes, and that more educated converts have been won during the past two decades than during the preceding hundred years.[2] There is the call which success gives, but if the Brahman position appears to be as a whole impregnable the call is all the more unmistakable.

Africa, too, is a land of perils and urgencies, many of them arising from racial as well as religious conditions. The steady pressures of Mohammedanism from north to south and its rapid domination of the races of Central Africa; the partition and the exploitation of Africa by European Powers; the rivalries of commerce and of politics, having an international range; the possibility of large populations of Asiatic origin; the brutal and ruthless inhumanity of intruding and trading white men; the fact that there are a hundred Africans for every European,—these things, with many others, make Africa a continent of disturbance and difficulty, needing more than anything else the gracious, reconciling energies of the gospel of Christ.

For the opened world, the world brought into neighbourhood, the only hope is in being brought

[1] *Pan-Anglican Congress Report*, vol. v. p. 158.
[2] *Modern Movements: God's Challenge*, p. 23.

into Christian brotherhood. Now, as ever, the only reconciling centre for the world is Jesus Christ. He alone can save the races from becoming demoralized through closer contact; He alone can make that closer contact a means of uplifting and advance. A sense of despair has come upon many who, the world around, have quoted and requoted with ominous emphasis:

> For East is East, and West is West,
> And never the twain shall meet.

But the missionary reply has been:

> But Christ is Christ, and rest is rest,
> And love true love must greet,
> In East and West hearts crave for rest,
> And so the twain shall meet,
> The East still East, the West still West,
> At Love's nail-pierced feet.

In Him is found a way to a unity in which all racial differences dissolve and all spiritual essentials meet. Those who toil for the full bringing in of the Kingdom are making the finest contribution of all to the perfecting of man and of the world. The man that is to be and the world that is to be depend upon Jesus Christ.

> In Christ there is no East or West,
> In Him no South or North;
> But one great Fellowship of Love
> Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.[1]

[1] Written by Mr. John Oxenham for the Orient Exhibition.

CHAPTER X

SPECIAL AND CREATED OBLIGATIONS

THERE are certain primary missionary obligations. The consideration of these is left for the next chapter. There are also created obligations. They reveal themselves in the results of obedience to the primary ones. There are uncompleted tasks of the Church; special significances in the new political and moral aspirations of awakening peoples; fresh reasons for redressing wrongs done by Western nations; urgent need for saving peoples from morally corrosive influences in our civilization; and there are calls for a revision of policies and methods.

I

THE OBLIGATIONS OF AN UNCOMPLETED ENTERPRISE

The work of the past pledges the Church to continuance. Her honour is involved in it. In all lands are the trysting-places where the Church has plighted her troth to her Lord. She cannot be recreant to that and live. Calls to enter

prayer-opened doors, to reap faith-sown fields, to finish hopeful enterprises, cannot be disregarded. They claim afresh the fealty of the faithful. Nor can the Church sing her alleluias 'For all the saints,' if she does not fight as they. The lands of the earth have become the lands of God by martyr-blood. The saints have claimed the entire inheritance by their faith and faithfulness, and have handed on the work of winning it. They have thereby imposed upon us great and sacred obligations.

Opportunities too are obligations. And even well-occupied fields reveal opportunities too great for the workers to deal with. A few miles from many flourishing centres are fields white unto harvest, and there is no strength wherewith to reap. And there is nearly always the 'good soil' where no sower has been. Missionary maps are usually too small to indicate truly the situation, and it is rarely realized that a square on them may be bigger than Britain and a speck bigger than a county. An immense increase of workers is needed if the work in many large areas is to be adequately begun. And great are the encouragements to begin in force. 'Ten years ago (1890), the Hunan folk met together and said: "We bind ourselves together by a solemn oath that we will kill any white missionary who comes within our borders, will cut his body up and send the portions to each hamlet and town to be eaten in token of our undying hatred." Ten years ago they said:

"Not a match shall be used, because the thing is foreign." A few years later these very men sent to Mr. Timothy Richard to say: "We have opened a College for our youth. We ask you to send down to be its head the Christian editor of your newspaper." Ten years ago, and not a match. . . . To-day their great examination-hall is lighted by electric light! Which thing is an allegory.'[1] And greater changes still have taken place since these words were written, and they herald the day of the gospel in places as yet scarcely occupied. Yunnan is another Chinese province with only forty missionaries all told among 12,500,000 people; indeed, three-quarters of Yunnan is without a missionary. In every province of China there are now workers, but hundreds of counties are not yet occupied; of the 2,000 walled cities of China 1,500 have no missionary; there are 3,000 large towns, and villages almost without number, with none. The West China Missionary Conference in 1908, representing work among the 88,000,000 of South Szechwan, Yunnan, and Kweichow, appealed for 1,500 workers, including 200 medical men. And there are remarkably hopeful beginnings of mass-movements towards Christianity in these provinces. But, as the Shanghai Conference stated, the call and the opportunity are everywhere: 'The new political and social conditions in China render it possible that any individual in the empire may

[1] Dr. W. T. A. Barber in *Ecum. Miss. Conf. Report*, vol. ii. p. 70.

now be reached with such knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ, as will suffice for the acceptance of Him as a personal Saviour.' The work of the past has even now led to this: 'Any individual in the empire may now be reached.' The faith of the past is being honoured in the possibilities of the present. If we disregard these we shall dishonour that faith and ourselves. French Indo-China is another large field with a population of 20,000,000. The Bible Society has an agent in Annam, and there are a few French Protestant chaplains for the French residents; but there is no Protestant missionary to the Annamese and Chinese in Tonking, Annam, Cochin China, and Cambodia.

A similar call comes from India. The Decennial Conference in Madras, in a general appeal to the home Churches, stated that, to carry on thoroughly the work now in hand and to enter open doors, the forces would have to be doubled in the next ten years.[1] It is easy to suppose that India is well occupied when we see a map well dotted with mission centres; but often we fail to remember that India is a continent larger than Europe without Russia, and that it is a congeries of nations with dense and diverse populations. There are large areas where work is pathetic in its feebleness, owing to the fewness of the workers. The Decennial Conference (Madras) Report con-

[1] *Decennial Conference Report* (1902), p. 205.

tains ' startling statements ' such as the following : Kathiawar has three missionaries for three millions of people ; Pulna has five for three millions ; Rajpore has twelve for five millions ; Rajputana has twenty-four for twelve millions ; Northern Bengal has eight for ten millions. Kutch, with as large a population as Uganda, has no missionary ; Chanda, with 2,700 villages, and Ballia, with a population of about a million, have none. And there are other spiritual destitutions entirely justifying the appeal for more workers.

And as to the rest of the world, even where points of light have gleamed long from mission centres, there are many dark places, territories untrodden by the evangelist, peoples unreached by the gospel.

II

Obligations arising from Modern World-movements

There is a Providential Order, and its revealings are in and through the history of the Kingdom of God. Its meanings sometimes gradually appear, and sometimes they leap suddenly into light. There have been many such revealings of purpose in swift and sudden movements since this century began. History brings its illuminating parallels and interpretations ; and we learn how significantly and repeatedly God has revealed

His will in outer events, making secular movements the fore-tokens of His purpose. It was so nineteen centuries ago. Harnack mentions,[1] among other signs of the Coming: the comparative unity of language and ideas created by centuries of Hellenizing processes; the world-empire and political unity of Rome; the international traffic; the decomposition of ancient society into a democracy; the religious policy of Rome; and a craving for some form of religion. He points out that these conditions wrought a revolution highly conducive to the spread of the Christian religion. Besides these external conditions, there were certain corresponding internal conditions of expansion, certain sublime thoughts that were living and operative. All this has its striking parallels to-day; and God is indicating, in political changes, national and international adjustments, intellectual and social ferments, as well as in religious movements, that now is the accepted time, now is the day of salvation, for the peoples. The unifying processes on a world-wide scale are signs of the coming of the 'kingdom that has no frontiers.'

The present situation is but a culmination, stranger and far more rapid than the most highly gifted seers could anticipate, of a wonderful series of providential events. In the providence of God, and serving some great purpose yet to be revealed in its fullness, the gospel came from the

[1] *Expansion of Christianity*, vol. ii. ch. ii.

East westward, that so it might be taken East again.

> His word from East to slumbering West
> Went out for all creation.

And the spectacle of an Oriental faith being taken to Eastern peoples by men of the West is a great illustration of the truth that God's thoughts are not our thoughts nor His ways our ways; and that His sovereign will makes choice of instruments that men would never choose. It has been suggestively said that the Anglo-Saxon is the ethnic Pharisee of the world, having constitutionally a high sense of racial superiority, yet it is the Anglo-Saxon who is being conspicuously used in the service of the Kingdom. We should be inclined to doubt the wisdom of it if we had never heard of Paul, a Pharisee—and yet 'the apostle of the Gentiles.' And what promise for the world did there appear in sending the gospel to out-of-the-way, off-the-track Britain? The answer is before us in graphic, well-attested, world-wide meanings. Through all the history of the enterprise there is manifest a wisdom and a working that are not of man, and never did the Purpose stand out more clearly than now. There is some high purpose of divine wisdom in the present concentration of the Western peoples upon the East, even as there was in the early flow of Christianity westward. A Korean, with possibly great insight into God's purpose, told a missionary that the reason why

God turned Paul and Christianity to the West, instead of to the East, was because at that time Confucianism had such a footing in Asia that Christianity could not have developed so rapidly, nor so soon have become a world-power, as it did in the West, which was without a religion. Be that as it may, the living instrument for the uplifting of Eastern nations has been prepared in the West, and the East has been prepared of God to be wrought upon by it. The world is now a prepared world. The nineteenth century, now known as the missionary century, may yet be known as the pre-missionary century, for it was but the providential prelude to a greater century still, one revealing the greater triumphs of the Cross.

The world-movements of to-day are 'all in the grasp of the same great Purpose which marshalled the vanguard of the world's life nineteen centuries ago.'[1] The essential and immediate meanings of that purpose must be grasped by the Church. There is need not only for the marshalling of the forces and the use of the resources of the Church, but for vision. Indeed, without vision these cannot be made to serve the Purpose. And only as the Church seeks and delights in the presence of her Lord can she have the vision that means insight and farsight; for in the hours of deeper, fuller faith and of submission to God's will is realized the significance of His purposes in the momentous fact of a world open, prepared, and

[1] Cairns, *Christianity and the Modern World.*

filled not only with opportunity but with importunity. God's people are being unmistakably called to be 'allies of Divine Providence.' Whether the Church has strength enough for her tasks will depend upon the completeness of her surrender to be filled with the power of God. God is challenging His Church to be at her best, to be 'perfect in every good thing to do His will.'

III

Obligations to a Higher Standard of Sacrifice

The great expansions of the work, the overwhelming needs of the world, the postponed and neglected enterprises of the Church, and the perils and urgencies of the hour, demand a higher standard of sacrifice. The world-doors have swung open for the entrance of the larger hosts of God; and the Church is committed to a task for which she will prove unequal unless much greater resources are forthcoming. The Church is being brought to the test as to her spirit and capacity, and she can only come through it triumphantly by being more herself, and by manifesting more truly the life of her Head, who has patterned forth in His Cross the spirit she should have. The deepest call of all is to sacrifice. It has ever been sounded forth from the Cross, and never was the voice more urgent or more persuasive than now.

There are many signs that this call is being heard. There are movements of obedient response that may lift the Church to a higher plane of vision and to a higher standard of sacrifice. The most encouraging of these is, perhaps, the Laymen's Missionary Movement. Beginning in prayer in 1906, and organized in connexion with the Haystack Prayer-meeting Centennial, it has grown to great strength. It seeks to establish no new society, but to work through all regularly constituted Church agencies. Its chief aim is to enlist the service of men in the evangelization of the world. It is led by true leaders, men like Mr. J. R. Mott and Mr. R. E. Speer, and it has already profoundly moved the North American continent. Canada has led the way. As a practical outcome, a Canadian National Missionary Congress was held in Toronto in the spring of 1909, and 'a national missionary policy' for Canada adopted accepting responsibility for the evangelization of forty millions of non-Christian people. In America a general interdenominational movement in conferences and conventions has been going on, and a great campaign, cordially endorsed by the great Foreign Mission Boards, is being carried on from the Atlantic to the Pacific with a view to the acceptance by the Churches of 'a national missionary policy' for America. All the great missionary societies of America have welcomed and endorsed the movement, and the various Conferences, Synods, and Boards have acknowledged and accepted responsibility for

evangelizing 600,000,000 of the 1,000,000,000 of non-Christians, this being the proportion for which it is considered America and Canada are properly responsible. Out of these 600,000,000 the Congregationalists accept responsibility for 75,000,000, with a large increase in contributions; the Northern Presbyterians for 100,000,000, and the Southern Presbyterians for 25,000,000, with a fourfold increase; the Northern Methodists for 150,000,000, and the Southern Methodists for 40,000,000, with a fourfold increase. Other Churches are similarly pledged.

The aim of this movement, on the financial side, is to increase the annual amount from the American continent from £2,000,000 to £10,000,000; and also to increase the number of missionaries from 4,500 to at least 24,000. There can be no doubt that it represents a larger vision, sense of responsibility, and sacrifice. It is well that there should be national missionary movements, now that missions have come to have international significance. A similar policy for Britain would greatly help to give to the larger-scale endeavour of our time the needed larger-scale resources. Britain and America together are doing over 85 per cent. of all Protestant missionary work, and, if Britain becomes pledged to the same degree as America, there will be an immense forward movement for the evangelization of the world.

But a higher standard of sacrifice will not be accepted unless there be spiritual revival. A

true sense of the proportion of things can only come with a fuller acceptance of the rule of Christ, with a clearer vision of His kingdom and its coming. The view of missions by the ordinary supporter is often painfully narrow, and the usual giving is pitifully little. The number of those who give systematically to missions is small, and the number of those who give adequately is smaller still. Insistence upon a higher standard is imperative. The American Methodist Episcopal Church sends to its members a new standard as follows: 'That every follower of Christ admit the reasonableness of giving at least as much toward providing gospel privileges to all the less fortunate peoples of the world, as he does to secure those blessings for himself and family; that this standard be held up everywhere as a desirable goal; that people should give at least as much for all mission work, home and foreign, as to their local church.' If any such standard could be reached, even the ideals of the national missionary movements would seem poor.

The glow of a new zeal never comes from cold calculations, yet few capable of feeling can be quite unmoved by such statements of fact as the following: a living millionaire is said to possess more than was given by the entire Church to missions during the nineteenth century; Europe and America spend annually on churches, schools, hospitals, charities—and these are all included in missionary endeavour—seven hundred and fifty

times as much as is spent on the evangelization of China ; only five per cent. of all money raised by the Churches goes to the foreign field ; if only a quarter of the Protestants of Europe and America gave a halfpenny a day there would be twenty millions a year, instead of five millions, for missions ; if the Protestants of Britain and America gave one-tenth of their savings annually they would increase their giving 1,200 per cent. And if we consider the hundreds of millions spent on drink, or Lord Avebury's calculation that Europe spends £400,000,000 annually on armies and navies, and that world-debts of £6,000,000,000 have been piled up, chiefly through war and war-preparations, we have contrasts that are positively appalling.

While gifts by millions of people should be sought, gifts of millions ought to be made by some. We have yet to hear of the first million given to missions. There have been such gifts for research, literature, and higher education ; but the greatest cause of all waits for adequate benefactions. In America two people gave twice as much in one year for education as the entire Protestant Church gave for missions. Mr. Mott tells us that there have been nineteen gifts from £20,000 to £52,000, and five from £100,000 to £500,000, the whole totalling to less than £2,000,000. Wealth has yet to feel and express its obligations to help missions. Poverty does better than riches. The Church may reasonably expect the day of larger gifts, but its work in

the home-lands must be mainly devoted to securing the larger giving of the many.

But a higher standard of sacrifice means far more than the gift of money: it means the gift of life. The Laymen's Movement, and every other that is true to the spirit of the enterprise, seeks the consecration of the individual. The greatest offering to God is the personal one. Scores of business men have already gone round the world to study missions 'on the spot,' and that is a good thing; but a greater work still would be the going forth of more to do the work. There are 50,000 ordained ministers in Britain and 100,000 in America, and less than 20,000 similar workers, men and women, in all the great world-field. Churches giving workers, as well as individuals giving money or giving themselves, would be an evidence that the spirit of the Cross was working. And that rearrangements and readjustments might be made so as to free workers for the larger field, and yet leave the home churches sufficiently equipped for service, is the opinion of many whose judgement is based upon knowledge of the facts, and who cannot be blamed if, for Christ's sake, they wish the proportions of service for Him to be right and in accordance with His will.

The summons to denominational, as well as to personal, self-sacrifice, has never been more clearly or solemnly sounded than by the Bishop of Bombay at the Manchester Church Congress: 'It would cost a reduction of the staff of clergy

(at home). It would cost the laity time and personal service (in doing many things the clergy now do). It would cost some people the difference between the large house and a small one; some that between four servants and two; others, that between two servants and one; others, that between frequent holidays and rare holidays, and so on through all the comforts and pleasures of life. It would mean the marks of suffering all over the Church. I believe that, in order to do anything like this, you in England must lose much of what you call your church life. I call upon the Church, in some real sense, to lay down its life for the missionary cause. You have the Lord's warning. The losing of life is the only way to save it. You have the Lord's example. The Son of God came upon earth to be crowned as Son of Man—*with the crown of thorns*.'

IV

Obligations to Remove Secular Handicaps

The missionary situation has usually had its ironies, and probably the greatest of them has been this: whilst individual Christians have been faithfully proclaiming the evangel and revealing its meaning in manifold beneficent activities, Christian nations have been grievously misrepresenting the teaching in flagrantly unjust treaties and by indefensible acts of violence. Missions have been sadly handicapped in this way.

It is quite certain that missionary endeavour has often been greatly hindered, and progress sometimes made impossible, by both imperial and international action. The *opium evil* is the outstanding example. Anything more serious as a handicap could not be conceived. The great, grim fact is that opium has been an unmitigated curse to China and the greatest of all hindrances to missions.

The struggle against opium has been long and intense, and but little progress seemed to be made until recent years. A great step forward was taken in May 1906, when the House of Commons, expressing enlightened public opinion, unanimously passed the resolution: 'That this House reaffirms its conviction that the Indo-Chinese Opium Trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary to bring it to a speedy close.' Another step forward was taken in September 1906, when an Imperial Edict was issued in China attributing to opium 'the poverty and weakness that for the past few decades have been daily increasing,' and commanding that, within a period of ten years, the growth, sale, and consumption of opium should cease, and that 'the evils arising from foreign and native opium be equally and completely eradicated.' A long stride was taken when an International Commission, initiated by America, was held in Shanghai, February 1909, for the investigation of the Opium Trade and Habit, and 'with a view

to assisting China in her purpose of eradicating the opium trade in the Chinese Empire.' A further stride forward was taken when this Commission, by resolution, unanimously and freely admitted 'the unswerving sincerity of the Government of China in its efforts to eradicate the production and consumption of opium, the increased body of public opinion among the Chinese by which these efforts are supported, and the real though unequal progress already made in a task of the greatest magnitude.' Dr. Morrison, the Peking correspondent of the *Times*, told the merchants of London, about a year after the Imperial Edict, that China was really in earnest, and everything China has done since goes to prove her sincerity. On the other hand, as if fated to do the wrong thing on this question, Britain has done much to discourage China in carrying out reform. Mr. Arnold Foster has shown, by reference to State Papers of 1908, that in the provinces of Kiangsu and Shantung, Britain, relying upon treaty rights, has so acted. 'The British Government has, within the past two years, stepped in and paralysed the arm of one of China's noblest and most earnest reformers.' [1] It is Britain that hesitates. Sir Robert Hart, addressing the Manchester Chamber of Commerce in January 1909, said: 'Opium is doomed. Both Government and public opinion in China are against it, and the new generation will have no opium-smokers.' The Viceroy, Tuan Fang,

[1] Arnold Foster, *A Warning and Appeal*, 1909, p. 15.

was able to assure the International Commission that the area of land under poppy cultivation had been largely reduced, and that the consumption in two years had diminished by one half. An Imperial Edict states: 'No matter how hard and difficult the task may be, we must succeed in entirely eradicating the opium habit within the limits of time set,' and that 'Great Britain has now consented to reduce the importation of opium each year,' and that 'other friendly countries are also gladly willing to assist us in this matter. Such enlightened conduct makes us grateful indeed.' Such enlightened conduct! China makes us feel ashamed.

The question of what will happen to the revenue of India is one that need not be considered from the point of view of the Kingdom and its righteousness; but there is no real cause for anxiety, for Lord Minto has said that India could well stand any loss, and that the Indian Government 'could not, with any feeling of self-respect, refuse to assist China on the ground of loss of revenue in India.' It looks, indeed, as if the very earnestness of China may bring a fitting retribution in compelling rearrangements of finance in India.

Missionaries have striven hard and long to rouse the conscience of Britain and to secure justice for China. The address from the forty British Societies to the Chinese Commissioners in London in April 1906, stated that missionaries have deplored and opposed all action which has fostered the spread of the opium habit and all things

prejudicial to the best interests of China. This is the simple truth, and the enlightened minds of China know it. The Imperial Edict of September 1906, that has done so much towards reform, contained words from a Memorial presented the month before to the Emperor of China from twelve hundred Protestant missionaries—a striking tribute to missionary influence. Another Edict, issued in March 1909, expressed gratitude to the foreign philanthropists who have showed such self-sacrifice in time and money to help China. This was an imperial recognition of missionary endeavour.

The effect of a reversal of our opium policy would be immense. Mr. Arnold Foster has said: 'Let us now appear at last before the nations of Asia as men fearing God and loving righteousness, and we shall find we have suddenly leaped up in Asiatic esteem to the rank of a 'princely' nation, one that actually recognizes an ethical standard for national intercourse which they never before supposed we possessed.'[1] It is obvious that, if international relationships became entirely consistent with the Christian faith, the messenger of that faith would find his work greatly facilitated. There is hope that this most serious stumbling-block will be removed; but the utmost vigilance will be needed, and probably vigorous effort by those who have laboured so long for this reform, for there are great vested interests and large financial considerations involved, and the entire

[1] *A Warning and Appeal*, p. 12.

history of moral reform shows that there are often delayed hopes, painful episodes, and deep darknesses before the day of complete victory dawns.

Another serious handicap is the *drink traffic*, and it is surely one of the ironies of the Christian world that there should be a 'Native Races and Liquor Traffic United Committee.' This was formed in 1887, and has on it representatives from twenty-seven of the greater Missionary and Temperance Societies. The evil has been so great that it has been made an international question, and from time to time a Conference of the Powers of Europe has been held to consider it, and to secure, if possible, concerted action in lessening the curse. Great statesmen have spoken on the subject, recognizing and deploring the magnitude of the evil. Petitions have been forwarded from the countries themselves to various Governments, and native chiefs have in person implored Britain to rid their people of the 'white man's fire-water.' Khama's appeal to Britain has often been quoted. A native clergyman from Western Equatorial Africa told the Pan-Anglican Congress that he had no words adequately to express the evil that drink is causing in Africa, and a native Bishop for the same area said that there is increase rather than decrease in the evil. Bishop Tugwell also described the traffic as commercially unsound, socially destructive, and morally indefensible; and said that in Southern Nigeria, out of a revenue of £1,088,000, no less than £600,000 was raised from spirits alone. It is quite

clear that Africa and its people are being exploited for gain, and that an awful waste of human life must be the result. Indeed, Bishop James Johnson says the liquor traffic carried on by Europeans is worse than the slave-trade was, and that the call to Britain and to all civilized peoples is unmistakable. Missionaries and all who support missions cannot but urge the removal of this stumbling-block, for it is a scandal and an open reproach to Christendom. It is worse: it is a sin against Almighty God; and Christian men and women are bound to cry out and to strive until it be put away. The first great result of righteous action in protecting native life from this evil would be a march onward of the forces of the Kingdom of God.

Another and a terrible handicap is found in the Congo *rubber traffic.* The horrors of this have been such as to eclipse, if that were possible, the cruelties of the slave-trade, and they have had the sanction of European authority, which seems to have run riot in an absolutely inhuman exploiting of native life for gain. The history of it reveals so much of the unexpected, the wantonly horrible, the monstrously cruel, that one's first impulse is to disbelieve; but the evidence is so clear, so sustained, so authoritative, that disbelief becomes impossible. The Foreign Secretary of the present Government describes the system as one of 'forced labour differing only in name from slavery'; and the Foreign Secretary of the last Government 'as bondage under barbarous and

inhuman conditions.' The impeachment of Belgian rule and trade is complete. For the sake of rubber and ivory there have been indescribable outrages and tortures, mutilations and death. Conferences and Commissions have issued their findings and have appealed to Belgium and the European Powers, and Europe has appeared, in sight of the world, helpless to stop the iniquities. The accumulated debt of wrong done to Africa has been immensely increased by the 'red rubber traffic,' and the discharge of that debt will be a long, painful, and costly task. The missionaries have cried aloud against this iniquity also—and how could they do otherwise? Their work has been sorely hindered and sometimes destroyed by it, and they must needs strive to remove this stumbling-block, that so the Word 'may have free course and be glorified.' And as the wrongs specially named are all more or less the result of international action, those who carry on the missionary enterprise must needs seek to bring charters, conventions, and treaties into accord with the spirit of their Message.

V

Obligations to Co-ordinated and Co-operative Effort

The growth of the work and a fuller realization of its greatness are leading to the conviction that, unless the Church marshals and combines its forces the day of full success must be long

delayed. The problem of missions is seen to be a great and complex one. It is not the simple declaring of a message, the earnest 'button-holing' of the individual; it is evangelizing the peoples, making whole the nations, healing the open sores of the world.

If this be so, scattered and unrelated efforts must give place everywhere to the united and ordered enterprise. The call to co-operative endeavour is one of the trumpet-calls of the hour. Recent movements towards union on the field have greatly prepared the way for joint action by Missionary Boards. In the past, questions of comity have often been sent from abroad to be settled by home authorities; but latterly the question of comity, of what is seemly and courteous, has been transcended by larger considerations. The thought of denominational spheres of influence has given place to the more fruitful thought of co-operation, and the question of the co-ordination of missionary operations and also of federated service has become urgent. It is seen that the 'partition of China' or of any other country by denominations is impossible, and that larger considerations must determine the methods of carrying on the enterprise. Growing opportunities, the opened-out needs of the world, the need for economizing resources and the fact of realized federations on the field, have all helped to make the question of co-operation a living one.

The Church is being driven by its tasks, and is

being led by the hand of God, into a greater unity of spirit and of service ; and this will greatly speed the work. Mr. Mott has said : ' After studying the world-field I firmly believe a carrying out of a comprehensive plan of co-operation in the missionary work of the various Christian Communions would be the equivalent of doubling the missionary forces.' If that be so it should be striven for. It constitutes one of the special obligations of the Church to carry it out as far as possible. It may involve the federation of missionary societies, and the new grouping of forces both at home and abroad ; it may even involve denominational sacrifices, in the giving up of cherished and time-honoured policies and in the bringing to an end even of useful organizations ; but if advance is made in a larger, speedier, and more certain way, it is clearly an imperative duty to welcome the day of unified endeavour. Churches and missionary societies, as well as individual Christians, may need to ponder the words : ' Whosoever shall lose his life for My sake shall find it.'

CHAPTER XI

PRIMARY MOTIVES AND OBLIGATIONS

THERE are primary and fundamental motives and obligations of missionary service; they belong essentially to it, and are involved in the soul's relations with Jesus Christ as Saviour and King.

The Resurrection Commission is found in each of the Gospels, and also in the Acts of the Apostles. The words in Mark are in the questioned portion at the end; but experts regard this as embodying 'a true apostolic tradition,' and, as to the rest, critical assault has failed, and the Commission stands unassailable as coming out of the apostolic age and from the lips of Jesus. And the idea of a Universal Mission is common to all the evangelists, three significant notes in the words of Matthew being: (1) the universal significance of Christ, (2) a universal gospel, (3) the universal spiritual presence of Christ.[1] The missionary obligation, however, does not rest upon a few detached commands, as some have said. It is not merely a text but the texture of Scripture

[1] Hastings, *Dictionary of Christ and the Gospels*, vol. i. p. 347.

that carries the obligation. Everything about Jesus Christ is universal—His person, His gospel, His kingdom. His sovereignty knows no limits, and His religion has a universal character and mission. A sense of His presence is creative of motive to 'go,' and 'if the spontaneous expression of the Church's life is worship, its first duty is to evangelize.' [1]

The old motive for missions arising from conceptions as to future doom had in it a tremendous and effective imperative. It was a terrific, and, at times, a terrifying dynamic. It is easy to criticize the old theology and the old motive, but they did accomplish much, whilst some forms of modern belief do not produce enough motive to make for success. They tend rather to exhaust motives from the forces of progress. The evangelical faith seems, somehow, weaker in evangelistic energy and in constraining motive, now that the question of destiny is in the far background; and the Church has been all too slow and uncertain in finding new, essential motives in the relations between the soul and Christ. When these are clearly seen and fellowship with Him is truly realized, motives appear that are all-sufficing and all-compelling.

Our forefathers were right in asserting urgency on the ground of the perilous condition of the nations. 'The heathen perish' is a simple statement of fact. Both at home and abroad people *are* perishing. The apostle's words, 'them that

[1] Denney, *Jesus and the Gospel.*

are perishing,' cannot possibly be exhausted of terrible meaning, and there are many other words of similar import. That people are perishing involves immediate and urgent considerations of duty. The darkness of a present perdition has deeps from out of which is heard the call of an absolute need. And if it be said that all are not so, but that there are those who,

> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened—

devout souls who fear God and work righteousness, the answer is that we must go no less to these also. If already they have something that makes for righteousness they must have the rest. If they are indeed living up to the light they have, they should have the opportunity of knowing the Greater Light. They have won that right for themselves. And if it be urged that increasing their light increases their responsibility and risk of condemnation, and that they had therefore better be left as they are, the reply is that, if the objection is valid, it is valid against all enlightenment whatever, whether here or there, at home or abroad, against even the education and enlightenment of children. It is an argument that tells equally against home missions, as indeed most arguments against foreign missions do.

The devout souls of heathenism have but little to help them to live up to the light they have, and they need and ought to have the greater light and

the greater dynamic. And when they have found them they will say of Christ: 'We have waited for Him: we will be glad and rejoice in His salvation.' We are to take to the nations the knowledge of Christ, who is akin to all men. He is to be presented to mankind, not as a stranger, but as the Universal Man and Saviour, for whom the human heart has yearned though it knew Him not. We do well to believe that there is an original, spiritual, organic relationship between Him and mankind; that He exercises an effective mediation for the many who have never heard of Him; and that every gracious and sterling element of character everywhere belongs to 'the measure of the stature of the fullness of Christ.' The greater souls of Christendom have clearly recognized the truth that the heathen live under a system of grace, that there is an essential relationship between Christ and every man, and that, in the case of some there is clear ground for great hope. John Wesley early wrote in his Journal words that find an echo in those of other great souls: 'I read to-day part of the *Meditations* of Marcus Antoninus. What a strange emperor! And what a strange heathen! Giving thanks to God for all the good things he enjoyed. . . . I make no doubt that this is one of those "many" who shall come "from the east and the west and sit down with Abraham, Isaac, and Jacob," while "the children of the kingdom"—nominal Christians—are shut out.'[1] It has comforted many

[1] Journal, Oct. 11, 1745.

missionaries, as they have borne the weight of future-freighted thought, and as they have seen the swift and continual passing of thousands into apparently unrelieved darkness, that the Father hath committed all judgement to the Son. His pierced hands will yield up no soul that is of His inheritance.

And as to condemnation, surely it centres here: 'There is much greater probability that Christians will be condemned for their remissness in not carrying the gospel to the heathen than that the heathen will be condemned for not fulfilling impossible conditions.' [1] It is woe be to us, if we do not give them the gospel. We keep them from their rights if we do not. What they have already of revelation—in nature and in conscience—carries with it, in God's purpose for them, a right to the completing revelation in Jesus Christ. Those who at present have the gospel have no rights-patent in it. Christ seeks as His inheritance all men, and 'the Gentiles—the heathen, as we say—are fellow heirs and fellow members of the body and fellow partakers of the promise.' The peoples have a right to the gospel—the right which the grace of God towards them in Christ Jesus gives. And we owe it to them through the working of the same grace in us. Paul's 'I am debtor' expresses for every Christian that obligation. Our possession of the gospel constitutes a most solemn indebtedness, a wealth

[1] Forrest, *The Christ of History and of Experience*, p. 370.

that can only be possessed honestly when shared with others. When Christ ran us overwhelmingly into debt to Him He ran us into debt to all men, and Christian endeavour in their behalf is the appointed method of discharging obligation. The Good News of Salvation through Christ is every man's due, as it is every man's debt when he has received it. And so missions are the effect of an inner constraint, the expression of Christian honour. That constraint, arising from a sense of the love of Christ to man, and the great things it has done, makes ministry to others inevitable. 'Zeal for evangelistic work throughout the world is a necessary note of belief and love towards Christ. . . . To disbelieve in the cause, to hesitate about the duty, is to class Christianity as merely one type amongst many more or less perfect or imperfect types of religion; to doubt its sovereign relation to all mankind, to accept imperfect success as an excuse for desisting from enthusiasm, is utterly incompatible with any real understanding of what the Christian faith is.'[1] The spirit that seeks its own and has no thought of sharing with another is not of Christ. Dr. Chadwick's poem, 'The Scorn of Job,' is impressive in its enforcement of this truth.

If I have eaten my morsel alone!
The patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,

[1] Moberly, *Atonement and Personality*, p. 304.

Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone ?

I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped :
Millions are perishing ; we have Bread ;
But we eat our morsel alone.

Ever, of them who have largest dower,
Shall Heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore ;
And East and West in our ears have said,
'Give us, give us your living Bread' ;
Yet we eat our morsel alone.

Freely, as ye have received, so give,
He bade, who hath given us all ;
How shall the soul in us longer live,
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His body broken to give them Bread,
If we eat our morsel alone ?

Words on a scroll given by converts to a missionary when leaving China on furlough describe clearly the effective motive : 'He taketh hold on love and passeth it on to others.' Therein are beautiful echoes from the New Testament. Certain motives have no such echo. Motives commercial and imperial have their value and use, but

they have been far too much urged by the followers of Christ, for *His* pleas and motives move on other planes, and those who possess His spirit realize other urgencies. Missionaries think little of these subsidiary motives: it was not because of these they went forth, as it is certainly not by these they are moved on the field; and it would be well for the Church to seek to know no more the motives that are 'after the flesh.'

The man who realizes fully and continually the difference Jesus Christ has made to him, who knows the fellowship of the living Lord, is the fittest instrument of service, for in that experience there is the revelation of what the soul who does not know Christ is missing, and will continue to miss. Not to have that is to miss the best, as to lose that is the heaviest loss. Dr. Dale goes, as usual, to the heart of the matter when he says: 'I want to ask, Would you have been content to live and die without knowing Christ? For yourselves it would have been an immeasurable loss if the revelation had not reached you here, and, by delaying to give to heathen nations the Christian gospel, you are inflicting this immeasurable loss upon them.' [1]

There is an immense obligation, too, arising from the world's need. The need is often expressed in pathetic forms. One of the great words of Buddhism is *trishna*, or *tanha*—an eager, yearning thirst—of which there are no fewer than one hundred and eight forms from

[1] *Fellowship with Christ*, p. 21.

which deliverance must be sought; Hinduism in all its many varieties reveals the soul's deep yearning and its quest, in manifold ways, for satisfaction; and all the lower religions reveal also the sigh, the sob, the cry of the soul for rest, and often deep calls unto deep from the heart's nether glooms of fear and torment. In the prayer-room of the Rev. Andrew Murray's church in Cape Colony hangs a map of South and Central Africa, and across it are the words: *Mij Dorst* ('I thirst'). Even so might be written across the map of the entire world. Everywhere is the pant of the soul for the living God.

> In even savage bosoms
> There are longings, yearnings, strivings,
> For the good they comprehend not.

And the pathos is in the heart-break for the unknown, the search that knows no finding, or in the finding that satisfies so little. It is ours to tell the world of its great Rest-giver, who shall yet heal and satisfy the wounded and weary heart of humanity.

> The world sits at the feet of Christ,
> Unknowing, blind, and unconsoled;
> It yet shall touch His garment's fold,
> And feel the heavenly Alchemist
> Transform its very dust to gold.

The new Agnosticism, found among the higher races and the more progressive peoples, cannot

satisfy. In spite of an inworking and soul-destroying materialism, the soul's instinct for God reveals itself. Representative Japanese have spoken as if religion was a superfluity and might be dispensed with, as on the whole a hindrance to national development, yet one who knows Japan thoroughly says: 'The great mass of the Japanese to-day do stretch out hands of dimly-groping faith to Some one.'[1] And the same might be said of the whole world.

Christ's great teaching as to God is the world's greatest need. The heathen world has, as its central evil and offence, a wicked god. Idolatry means that. The wood, the stone, the carven image, represent, as a rule, a being morally revolting. The Scripture condemnation of idolatry receives a thousand-fold vindication on the great mission fields. 'To have untruth, to have cruelty and wrong imputed to the government of the universe, involved and imbedded in the divine nature itself, and the fountain-head of being contaminated—what evil can there be so monstrous, so poisonous to society, so pregnant with all other evils, as this one?'[2] The Christian doctrine of God must needs be taken to the peoples, for a pure God means to them a cleansed universe. By His teaching as to the Fatherhood Jesus Christ gave a new spiritual direction to the world's thought, started the world towards new spiritual discoveries, and gave

[1] Lloyd, *Every-day Japan*, p. 229.
[2] Dr. George G. Findlay.

new hope for the world's morals. That greatest and most influential of all teaching the world ought to receive. It is its greatest need and it will prove its greatest blessing.

Christ's teaching, too, as to man, implicit in His teaching as to God and explicit in much besides from His lips, is a supreme need. The revelation in His own person of humanity in its finest quality is of the utmost significance to the race. He has been described from this point of view by Sir Oliver Lodge as the best race-asset the world possesses. Our race needs Christ every way, and not least in the revelation of personality which He makes and the enrichment of it which He gives. His religion carries hope with it for man in the development of his powers. Christ alone can raise man to his highest power. One of the most powerful indictments of the ethnic faiths is as to their effects upon the nature of man. The headings in one of the chapters of Dr. Dennis's great work are significant[1]: 'Buddhism produces a paralysed personality, Confucianism an impoverished personality, Hinduism a degraded personality, Islam an enslaved personality.' And facts, through a wide range and variety, amply justify the charge that these religions and others tend to dehumanize man. But in Christ personality is enriched every way; and, if so, the races that so greatly need Him ought to have Him.

Again, nothing but Christ's teaching will deliver the world from its paralysing fears and its

[1] *Christian Missions and Social Progress*, vol. i. p. 352.

haunting superstitions. The knowledge of God as a gracious Presence purifies the universe for the soul of man. Demonism darkens and makes life foul for hundreds of millions of our fellow men. 'Demonophobia' is a mental disease so extensive in range and so intensive in influence as to fill the universe without and the world within with horror. Lands that are fair and that shine with tropic splendour have terrors by night that are as real to their peoples as certain destructions that waste at noon-day. It is easy, on a superficial view, to commend the world-religions and to chant their praises, but when they are penetrated so as to reach the every-day facts, the awful fact of demonism is reached in every case. Those who know the blight and torment at the heart of things can never idealize the heathen world.

That world still answers to Paul's description in the first chapter of Romans. Deissmann calls it 'a night-picture . . . especially of great cities,' and a description of the night-life of cities both East and West to-day would have to be made in similar language. Sin to-day tends to the same degradation of life, leads down into the awful darkness and slime which the apostle describes. His main argument that Paganism is unequal to the task of reforming and regenerating mankind, and that the world waits for the revelation of the righteousness of God in the gospel, is supported by the wider world-facts of to-day. The gospel that is still needed is one in which are revealed man's unrighteousness and God's wrath upon it,

together with God's appointed method for man of becoming righteous by faith in Jesus Christ. This is a distinctive gospel. 'The Christian was the first religion, as a religion, to say that custom has no worth, that work has no merit, that the only thing that can avail before God is the righteousness He gives and faith receives.' [1] The message of righteousness by faith in Jesus Christ is Good News for the world.

Further, the need of the non-Christian world is revealed in its sacred literature. There has been in recent years an ample recognition of the intellectual and moral values of the sacred books of the East. The best that could be said, all that could be said, for them has found expression. We know now what their teachings are, and also the immense superiority of Christianity. The parallel-column method of comparison has been used to the full, precept has been compared with precept in microscopic ways, and the method has proved delusive, for propositions and precepts that are verbally similar, or even identical, are often very different in meaning. Word-values and meanings depend on content, not on form. Moreover, all the words of Jesus are brought into comparison with a few jewels of the faith—Buddhistic, Hindu, Confucian—the precious residuum from large masses of useless, or morally harmful, teaching. There are no inconvenient remainders and worthless reserves in the teaching of Jesus: it is all

[1] Fairbairn, *Philosophy of the Christian Religion*, p. 549.

there, and it is all pure gold. What Max Müller said of the *Upanishads* cannot be said of the New Testament : 'There are precious grains of gold hidden under heaps of rubbish.' It is also a heavy indictment against some of the sacred books, and clear proof that there is no health in them, that there are portions too vile to be translated. It is so with Hinduism[1] and with Buddhism.[2] When all has been said, in justice or in generosity, when the sacred books have been judged, as they ought to be, at their best, this fact remains as their great condemnation.

And the temple worship reveals the same need. In India temple administration is notoriously corrupt, and no greater need could be revealed than the fact that vice is sanctioned by religion, that the shrines of holy cities are foul beyond description, and that the holy man—the man of the shrine and of the pilgrimage—is unthinkable, as an example. The heart of things needs cleansing. Nor is this missionary exaggeration. The Indian paper, the *Hindu,* has stated that the Hindu priesthood is profoundly ignorant as a class, infinitely selfish, and the mainstay of every unholy, immoral, and cruel custom and superstition ; and that the temples are full of crime and vice. The result is a condition of personal and social life overwhelming in its need of purity and power. The greatest condemnation of Buddhism has come from Government Commissioners who have

[1] Slater, *The Higher Hinduism,* p. 73.

[2] Copleston, *Buddhism in Magadha and Ceylon,* p. 189.

reported, as in Ceylon, that there is wide-spread dishonesty and immorality among the priests, and that legislation to safeguard Buddhist interest in temple-property and revenues is useless in the absence of honest administration. And when we look beyond the greater religions we find nothing but moral bankruptcy.

There is also a form of spiritual wealth in non-Christian lands that it is clearly the duty of the Church to win for Christ. There are great treasures of devotion in many peoples. India reveals this wealth in a bewildering variety of forms, and the abounding riches, with the dross cleansed away, ought to be poured 'in tribute at His feet.' It has been said: 'The Hindu religious nature is a veritable Nile, which waits only for the skill which can direct and the energy which can utilize, to transform India into the richest province of the empire of Christ.'[1] And every land has some striking manifestations of devotion; and these, if turned towards Christ and transformed, would immensely enrich the world of worship. We have devotion expressed in rocky temple, lofty pagoda, and stately mosque; jewelled image, idol-car, and carven shrine; prayer-flags waving from tree and pole, and prayer-wheels turned by hand or by the wind; votive offerings, sacrifices, and libations; hook-swingings, prostrations, and 'measuring of lengths'; fakir asceticisms, mutilations, and fastings; sorcery, magic, and incantation; worship before idol,

[1] Lucas, *The Empire of Christ*, p. 148.

ancestral tablet, dagoba, and fetich, and even before cow and monkey and snake; counting of rosaries, muttering of sacred syllables, chanting of prayers; ablutions at wells, tanks, and rivers; smearing of stones with oil, garlanding of pillars, drenching of trees with milk; pilgrimages painful and long to sacred shrines, holy cities, mountain summits, and places of the dead; endless repetition of merit-words like the 'Rama, Rama' or 'Sita, Sita' of the Hindu, the 'Allahu Akbar' of the Moslem, or the mystic and mysterious formula of the Buddhist, 'Om mani padme om,'—these and many other forms of devotion are found. If it could all be won for Him whose right it is! To bring all that is behind the crude, the grotesque, the irrational to His feet, as a living sacrifice, holy, well-pleasing—a truly spiritual and rational worship—is a glorious aim, and in the realization of the universal Lordship of Christ and of His crown-rights will be found ample motive. In Him should centre all sense of the unseen and of the powers of the eternal, all soul-longings, rapture, meditation, reverence, awe. All-worthy is the work of seeking to give Christ His own.

The Church does not realize these things as it ought, and so its motive-power is poor and weak. Notwithstanding world-wide effort, the thought and purpose of the Church need a change almost equal to a revolution. By most Christians, even yet, missions are regarded as the effort of abnormal religion, of an inconvenient enthusiasm that has

to be specially justified. Congresses and Conferences, Exhibitions and Pageantries, have done much to enlighten and to arouse interest; but the work of capturing every Christian for the making of every man a captive to Christ is still to be done. Of the Pan-Anglican Congress the secretaries of the Missionary Section, Bishop Ingram and Mr. Eugene Stock, say: 'The great work which some hoped the Congress might be privileged to accomplish has yet to be done.'[1] And this same thing might be said of all similar movements. The Church of Christ, as a whole, is not enrolled and mobilized. There is need to go deeper than any such movements can go. What is needed is a deep, all-reaching, spiritual revival. The first and most urgent need is fuller fellowship with God. The work of the Church is always proportioned to the fullness of its life; its power of propagation depends upon its possession of the life-giving Spirit. If the Church is to be more to the world, she must be more herself. If she is to give more to the world she must receive more from God.

The Church is greatly in need of faith—the faith that overcomes. 'If ye have faith' is the Master's word, and it would seem as if His people have had a fatal facility for forgetting it. Great faith and magnificent devotion have characterized the few, indifference and inertness the many. And this means limited progress. 'Thou shalt see greater things than these' is another word the Church needs to be hearing continually and

[1] *Pan-Anglican Congress Report*, vol. v. p. xxvii.

believing intensely. The man who has no vision of the 'greater things' is in danger of letting slip the things he has. Phillips Brooks has said: 'I think I grow to have more and more tolerance for every kind of Christian except one, and he is the Christian who thinks his Christian faith is done and there is nothing greater for it to do than it has done already.' And that has a wide application to the Church. 'He who has faith is twice himself.'

Prayer is also a primary obligation, and its natural range includes missionary effort. It can no more be omitted than one of the greater notes can be from the musical scale. To omit from the Lord's Prayer the petition for the coming of the Kingdom would be to mutilate it. And it is significant that the prayer-spirit so expands the soul and its sympathies that its omission is felt to be impossible. The man of power in prayer always knows his way in desire to the ends of the earth, and great has been the work accomplished by the missionary intercessor. The history of missions is a triumphant demonstration of the reality of prayer. Prayer finds its finest apologetic on the mission field, for its possibility and value are receiving continual demonstration. When Sir Oliver Lodge tells us that prayer for rain involves no greater interference with the order of nature than is implied in a request to a gardener to water the garden, the naturalness and the efficiency of prayer are asserted. The hard materialism of a

generation ago was disposed to say that prayer has no value, except possibly that of a dumb-bell exercise; but the finer, more essentially spiritual science of to-day is disposed to repeat:

> Star to star vibrates light; may soul to soul
> Strike through some finer medium of her own?

And the fellowship of souls through the finer element has been remarkably realized by workers on the field, as many striking examples show. There are communications between souls at a distance, bringing them together, causing them together to touch and realize Omnipotence. As missionaries keep telling us, the finest force is prayer-force, and achievement is largely that of prayer. Their oft-repeated request is to increase prayer-forces and intercessory missionaries at home. Mr. Mott says: 'I have met on my travels nearly two thousand missionaries, representing about one hundred different organizations, and their principal request was that there might be enlisted in their behalf the prayers of home Christians.'[1] Dr. Andrew Murray's *Key to the Missionary Problem* pleads passionately and persuasively for prayer as the greatest need of all. It has often been said in recent years that the Church to-day is face to face with answered prayers. Open doors have followed upon the opened heavens. The Church has prayed itself into difficulties, and yet if it had

[1] *The Home Ministry and Missions*, p. 183.

prayed more its difficulties would have been fewer. The great remedy for the embarrassment caused by answered prayer is more prayer.

The equipment for effective service is the power of the Holy Spirit, and this power is both the antecedent and the consequent of prayer. This is the greatest missionary lesson of the Book of Acts. Power is almost the first word that meets us. We see the whole company of believers filled with it. We see Peter, the man of sand, at last the man of rock, standing 'four-square to all the winds that blow,' and the eleven and all the company of believers manifesting a courage that is only and all of the Holy Spirit. 'Boldness' is one of the outstanding words of Acts, as it is the chief characteristic of those belonging to 'the Way.' If we trace the word through,[1] we find the disciples always possessed of a courage that made them resistless. Their realized power was due to the realized presence of the Spirit. And in Him are the secret and means of advance to-day. A Church filled with the Spirit is necessary for the filling of the world with a knowledge of Jesus Christ.

[1] Acts iv. 13, 29, 30, 31; ix. 27, 28, 29; xiii. 46; xiv. 3; xix. 8; xxviii. 31.

CHAPTER XII

THE UNIVERSAL EPIC

THE great epic of the race will be the Epic of Redemption, when, in 'the fullness of the times' and when 'the fullness of the nations is come in,' the purpose of the ages is fulfilled and the work of Jesus Christ for man upon the earth, and the story of it, are complete.

Jesus Christ is the secret and the cause of all progress. He is working through all movements—material, social, intellectual as well as spiritual—leading the world to higher planes of thought, experience, and achievement. His servants have the joy of proclaiming not only His finished work on the cross, but also His ever-proceeding work in the history of man. And He makes that His history, and through it His glory comes more and more into view. The New Testament portrait of Him is becoming more realizable, His glory more visible, as He takes possession of the world, appropriates all thought and devotion, makes all human achievement serve the purposes of His Kingdom and hasten His day of victory. He becomes interpreted afresh and more fully as His enterprise proceeds; and He, the Central Figure

of history, will yet stand forth in His glory, interpreting, and being interpreted by, His great completed enterprise. All other movements of progress are even now dwarfed by His; for His proceed more widely, on loftier levels and towards more glorious ends. No pageantry could possibly represent them, for the deepest and highest experiences of all races would need to be interpreted and set forth, and the music for it would need to be in all languages and in all forms of speech. The story of Redemption is the only universal one, and everything that makes for the perfect man and the perfect race, for the new heaven and the new earth, will be in it when complete.

The epics of the nations—grand in subject, style, and movement though they are—have their limitations. Their significance is, for the most part, local, national, or racial. Movement is limited both as to space and time. Forty-one days exhaust the action of the *Iliad* and forty days that of the *Odyssey*; the *Rāmāyana* is limited to the life of Rama; and the long, conglomerate epic, the *Mahābhārata*, cyclopaedic though it is, has for its kernel an eighteen-days' fight between two neighbouring Indian tribes. The German *Niebelungen-Lied* has to do with particular epochs on a partial scale. And so with the rest. In contrast with this, the movements of the Kingdom which has no frontiers are spacious and age-long. The great English epics, *Paradise Lost* and *Paradise Regained*, sweep more

widely than others just because they are not English, but have in them the expansive thoughts, and contemplate the extensive purposes, of the Universal Faith.

Even incomplete, Christian history is an unsurpassed epic. It is one whose wonder grows; for it is a series of epics in process, 'epics of growth,' with no element of the sublime wanting, and unfolding great human and divine meanings in many nations, peoples, and tongues. Stanley wrote: 'The story of the Uganda Mission is an epic poem'; and, indeed, the story of the Cross in every land, with an infinite variety, is the same. Sir W. W. Hunter has said that the record of the work done by the first missionaries in India reads like an Eastern romance. And there is a greatness even beyond this, for a recent writer has truly said: 'The missionary enterprise is no longer a romance, it has become a great epic—the greatest the world has yet produced.'[1] That is a large claim to make, but the history of the world's yesterday, the outlook of the world's to-day, and the hope of its to-morrow completely justify it. Missionary literature continually reveals it. A review of a recent narrative of work in a single province of China says that no story of the Spanish Main or of Hawkins or Drake or Frobisher is more enthralling; and this might be said of a thousand narratives of the coming of the Kingdom. When all the stories are woven into the enduring and radiant fabric of divine

[1] Lucas, *The Empire of Christ*, p. 38.

history, all true and eternally significant, the Universal Epic will take form—the long, glorious story of the Universal Saviour and of His work for universal man.

If the grandeur of the enterprise, as it proceeds, and the glory which will become manifest through its completion, were more fully realized by the Church to-day there would be greater devotion to the King of kings as He seeks to fulfil the plan of the ages, the purpose of redeeming love.

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